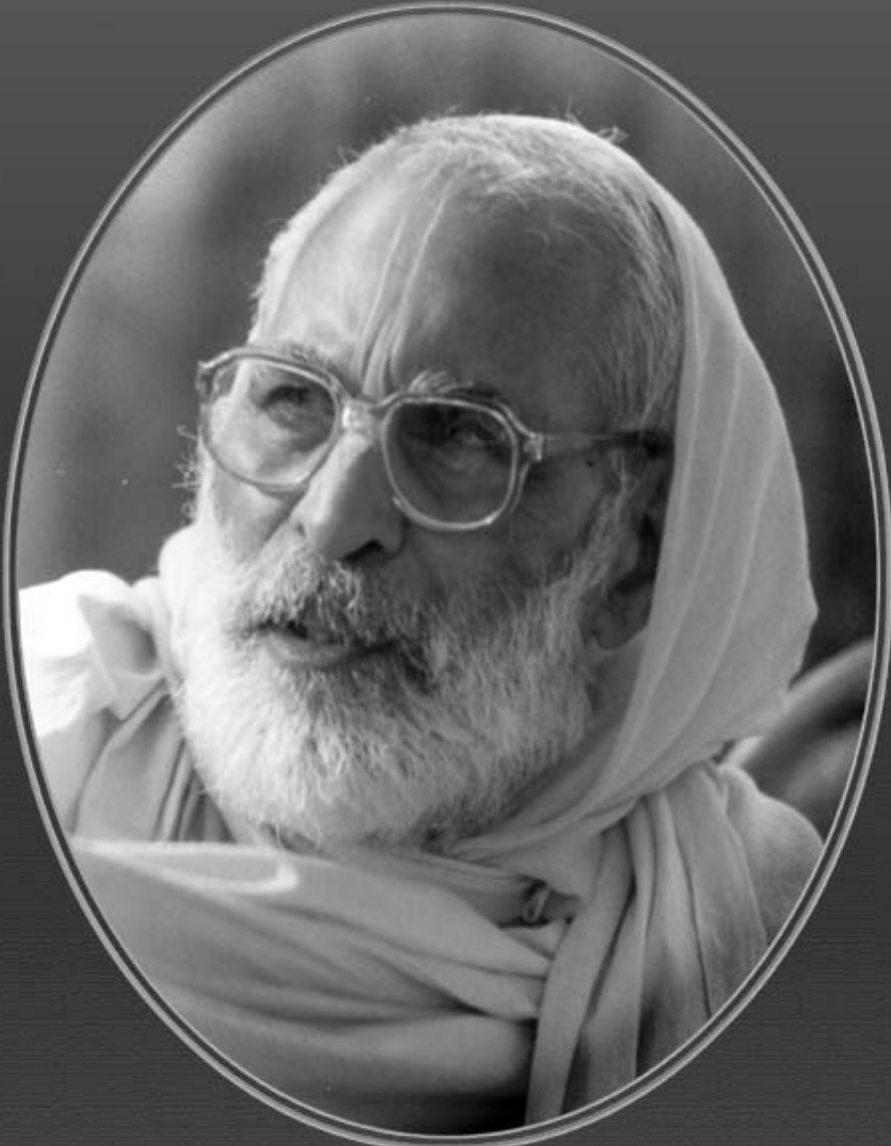


Śrī Ślokāmṛtam

~The Sublime Nectar of Vaiṣṇava Verse~



Compiled by the disciples of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
—under his guidance

Śrī Śrī Guru Gaurāṅgau jayataḥ, Śrī Śrī Radha-Vinoda-Bihārījī kī jaya!

Śrī Ślokāmṛtam

The Sublime Nectar of Ślokas

A garland of verses offered to my worshipable Gurudeva,
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



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Śāstra and ślokas are like an unlimited ocean of nectar. Compiling a śloka book is like attempting to put an ocean into a jar, which is certainly not possible for any conditioned soul. Nevertheless, with a desire to give pleasure to my revered spiritual master, śrī guru-pāda-padma, om viṣṇu-pada rūpānugācārya-varya aṣṭottara śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, I have endeavored to string a few ślokas into a garland as a humble offering for him.

In this śloka book there is an attempt to reflect the particular mood and specialty of my Gurudeva. His teachings are non-different from his predecessors in the Rūpānugā guru-varga, yet he has been revealing the confidential essence of our Rūpānugā line in a way that is unique and astonishing. He puts particular emphasis on the treasure of rādhā-dāsyam (service to the lotus feet of Śrīmatī Rādhikā in mañjarī-bhāva) as the exclusive goal (sādhya). It is as if this treasure had been tightly sealed, but now, through his mercy, the treasure chest has broken open and is revealing to the world the nectar of vraja-prema. It is this perspective that guided me in compiling this śloka book.

Śrīla Gurudeva has said, “The ślokas of the Bhāgavatam are not just words on paper. They are all transcendental personalities. Every śloka and every word of the Bhāgavatam is a glorification of Śrīmatī Rādhikā. Each and every śloka has its own intrinsic svarūpa (personal form).”

We should not try to master the ślokas, but instead attempt to serve them by approaching them with all humility and affection, as we would approach our Gurudeva or any high-class Vaiṣṇava. As we keep chanting and meditating on these ślokas, we naturally develop a relationship with them and they become our dear friends who walk into our heart and stay there to nourish our bhakti.

Pure bhakti appears in the heart through hearing topics of Bhagavān described in exalted ślokas, but only if heard from an uttama-mahā-bhāgavata, from sad-guru. Hearing ślokas directly from the lotus lips of sad-guru awards the highest possible benefit. When sad-guru speaks, the sound is not material but purely spiritual, śabda-brahma. It carries the saffron dust from the lotus feet of Śrīmatī Rādhikā and colours one’s heart in kṛṣṇa-prema. Such spiritual sound vibration is extremely potent and can cause a miraculous transformation of one’s consciousness.

Sad-guru plants the seed of spiritual perfection through the *dikṣā-mantras*, but without repeated watering in the form of hearing *hari-kathā*, nothing can grow or mature to perfection. *Sad-guru* may recite highly confidential and *rasika ślokas* which are difficult for conditioned souls to understand, yet these *ślokas* are likened to transcendental seeds that will, one day, flourish into fully blossomed spiritual realisations.

If we have a genuine greed to reach the higher realms of *bhakti*, and achieve our cherished goal of *rādhā-dāsyam*, we must establish ourselves in the *vicāra-dhārā* (flow of conception) coming through our *guru-paramparā*. Familiarity with the *ślokas* enhances our understanding when we hear them. But only reading or hearing recorded lectures will not do. One must take shelter of a living *sad-guru*, a fully self-realised Vaiṣṇava, to understand *śāstra* properly. The mood of a *śloka* or of *hari-kathā* cannot be understood without being under the guidance of such a pure devotee.

The *ślokas* in this compilation were selected mostly from Śrīla Gurudeva's books and lectures, and from the translated works of Śrī Śrīmad Bhaktivedānta Swāmī Prabhupāda. The structure follows that of Jaiva Dharma and Śrī Gauḍīya-Kaṇṭhahāra. It preserves the *śāstric* convention of presenting the subject matter according to the three divisions of *sambandha* (establishing knowledge of one's relationship with Śrī Kṛṣṇa), *abhidheya* (engaging oneself in the process to awaken love for Śrī Kṛṣṇa), and *prayojana* (attainment of the goal of love for Śrī Kṛṣṇa).

It is of utmost importance to follow a proper sequence in approaching transcendental knowledge and personalities. First we have to approach a *sad-guru*. Then by the combined effect of service and mercy, Śrī Guru and Nityānanda Prabhu will take us to Mahāprabhu, and Śrī Śacīnandana Gaurahari will take us to Rādhā-Kṛṣṇa. Similarly, the major scriptures of our line have to be approached in proper sequence. First Śrīmad Bhagavad-Gīta, then Śrīmad-Bhāgavatam, then Śrī Caitanya-Caritāmṛta and Jaiva Dharma, and only then the Gosvāmīs' literatures such as Śrī Bṛhad-Bhāgavatāmṛtam and others. In the same way, one has to study and familiarize oneself with other books in a proper sequence: First Śrī Īśopaniṣad and Śrī Upadeśāmṛta, then Śrī Manaḥ-śikṣā, Śrī Śikṣāṣṭakam and Daśa-mūla-tattva. Only after digesting these works and acquiring the proper *adhikāra* will it be beneficial to read and study *rasika* literatures such as Veṇu-gīta, Praṇaya-gīta, Gopī-gīta, Yugala-gīta, Bhramara-gīta and others such as Gīta Govinda and Śrī Vilāpa-Kusumāñjaliḥ. In the words of Śrīla Gurudeva, "One must follow a clearly defined

sequence (*krama*). It is quite impossible for those who transgress this sequence to enter the realm of *bhakti*."

I beg the readers to forgive any shortcomings in this compilation. Whatever is good about this book comes from my Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, from Śrīla Bhaktivedānta Swāmī Prabhupāda, and from our previous *ācāryas*. Whatever is lacking is due to my own ineptitude.

Ever aspiring for the footdust of Śrīla Gurudeva and the Vaiṣṇavas,
Dāu Dayāl dāsa

Completed on 29th January 2006, the appearance day of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. On this auspicious day, let me pray and cry for his mercy. May he appear in my heart, help me to attain *guru-niṣṭhā* and guide me to the supreme spiritual perfection of pure *bhakti*, *vraja-prema*, Śrī Rādhā dāsyam.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's letter to the compiler of
Śrī Gauḍīya Kaṇṭha-hāra:

To *śuddha-bhāgavata-pravara* (the excellent pure devotee) Śrīmad Atīndriya
Dāsādhikārī Bhakti-guṇākara

My dear disciple,

I have no words to express how happy I am to receive this necklace strung by you. Sincerely I will take this good opportunity to adorn the necks of the pure devotees of our Gauḍīya disciplic succession (*guru-varga*) with this garland. You have personally expressed this thought in your letter to me. Many people, having taken shelter of adulterated Gauḍīya bhakti, instead of taking shelter of service to Śrī Hari, consider Him to be an object to satisfy their own sense pleasure. I desire that these people also place this garland upon their necks, for thus they will also attain knowledge of their svarūpa and they may also give up animosity towards persons such as this niskincana sannyaṣī who is lowly and spiritually bankrupt.

Śrīla Bhaktivinoda Thākura, manifested His *aprākṛta-līlā* (spiritual pastimes) by introducing himself as the sweeper of the marketplace of *śrī nāma*. Now following in the footsteps of that great soul, we shall, with thousands of people, preach with thousands of mouths, and shall sweep clean this material world. In other words, through the means of this broom (Śrī Gauḍīya Kaṇṭha-hāra) we shall sweep far away the dirt in the hearts of the conditioned souls, which is the *avidyā* of their aversion to Śrī Kṛṣṇa. We shall preach this transcendental *hari-kathā* and endeavour to avoid the bad association of materialistic people. Though the people of the world may take this mission to be undesirable, this book will bestow the ultimate auspiciousness upon them.

Śrī Rādhāṣṭhamī Tithi, Śrī Caitanyābda, 440

Patita-pāvana-nitya-dāsa nirāśīr nirnamaskriya, Śrī Siddhānta Sarasvatī

Acknowledgements

This book has been made possible only by the causeless mercy of my Gurudeva, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. It has been compiled under his guidance and that of his senior disciples such as *pūjyapāda* BV Mādhava Mahārāja. Special thanks to my Sanskrit editor *pūjyapāda* BV Bhagavāta Mahārāja, to Jaya Gopal *brahmacārī* for cover and layout design, and to Giridhārī *brahmacārī*, Jayanta Kṛṣṇa Prabhu and *pūjyapāda* BV Viṣṇu-dāivata Mahārāja for their editing suggestions which helped to give this book a reasonable form and consistency. Numerous other devotees helped me along with the complex and painstaking task of compiling a *śloka* book. I take the dust of your feet upon my head and beg forgiveness for my offences.

For questions or comments please contact dau@purebhakti.com
or visit www.purebhakti.com

Upadeśāvalī

(a garland of instructions)

Ācārya Keśarī (the lion-like *ācārya*) Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

1. *Bhagavat-bhakti* is attained by *viśrambha-sevā* (intimate service) to the lotus feet of Śrī Guru.
2. Honest service to Śrī Hari, Guru and Vaiṣṇavas is actual *guru-sevā*.
3. The *aṅga* of bhakti known as *kīrtana* is the best and most complete limb of bhakti.
4. Only through the medium of *kīrtana* are the other limbs of bhakti accomplished.
5. Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
6. Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.
7. To speak *hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
8. Performing *gaura-bhajana* in the *rūpānugā* mood is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
9. Taking shelter of the feet of a genuine guru, one should serve Hari.
10. One should never give pain to any living entity by body, mind, or words.
11. One should maintain his life by honest means.
12. One should always remember that Śrī Bhagavān is one, not many.
13. Vrajendra-nandana Śrī Kṛṣṇa is the one and only Svayam Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
14. Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
15. Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
16. The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude, which is devoid of all other desires, which is not covered by *jñāna* and *karma*, and which is performed by the body, mind, words and all of the senses, is our very life.

Upadeśāvalī

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

1. “*Param vijayate śrī-kṛṣṇa-saṅkīrtanam* – supreme victory to the congregational chanting of Kṛṣṇa’s names” – this is the Śrī Gauḍīya Maṭha’s sole object of worship.
2. Śrī Kṛṣṇa, who is the *viśaya-vigraha* or the object of the devotee’s *prema*, is the sole enjoyer and all others are to be enjoyed by Him.
3. Those who don’t perform *hari-bhajana* are ignorant and murderers of their own souls.
4. The acceptance of *śrī harināma* and direct realization of Bhagavān are one and the same.
5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
6. Establishing a printing press to print devotional books and preaching by organizing *nāma-hāṭṭa* programs constitutes genuine service to Śrī Mayapura.
7. We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Hari’s pure devotees as our duty, we are initiates into the *mantra* “*kīrtanīyaḥ sadā hariḥ*.”
8. Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticizing the nature of others, one should correct one’s self – this is my personal instruction.
9. Serving the Vrajavāsīs who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.
10. If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear instructions only from a transcendental source.
11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
12. Simple-heartedness (*saralatā*) is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*. [*saralatā* – simplicity, freedom from mental duplicity]
13. Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.
14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva’s instructions.
15. We will not remain in this world for long, and by profusely performing *hari kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
16. The footdust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva’s inner desires, is our lives’ sole desired object.

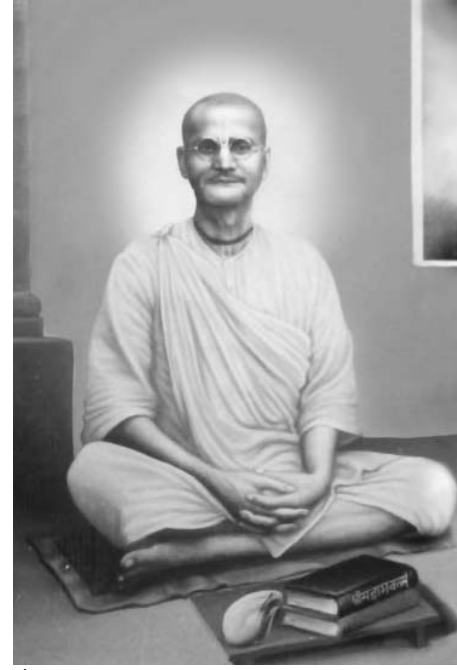
17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.
18. Kṛṣṇa’s *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.
19. Wherever *hari-kathā* is being spoken is a holy place.
20. Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭakālīya-līlā*, Śrī Rādhā-Kṛṣṇa’s pastimes in each of the eight parts of the day, becomes possible.
21. We should understand that the loud calling out of Śrī Kṛṣṇa’s names is *bhakti*.
22. Bhagavān will not accept anything which is offered by a person who doesn’t chant *harināma* one-hundred thousand times daily [one *lakh*].
23. By sincerely endeavoring to chant *harināma* without offences and remaining fixed in chanting constantly, one’s offences will fade and pure *Harināma* will arise on the tongue.
24. As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one’s mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one’s *anarthas* are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.



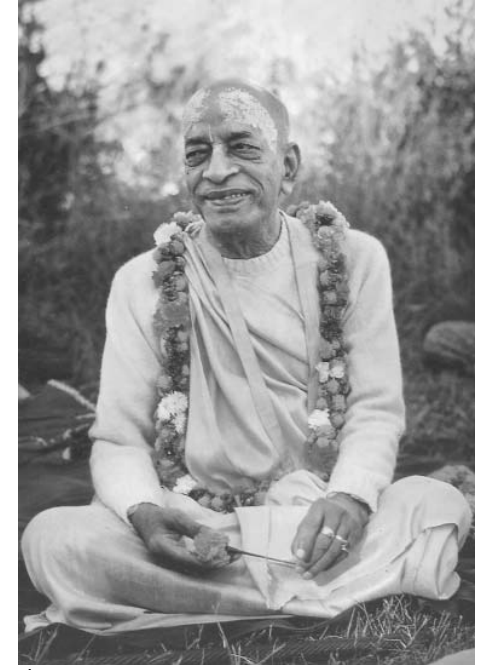
Śrīla Jagannātha Dāsa Bābājī Mahārāja



Śrīla Sacidānanda Bhaktivinoda Ṭhākura



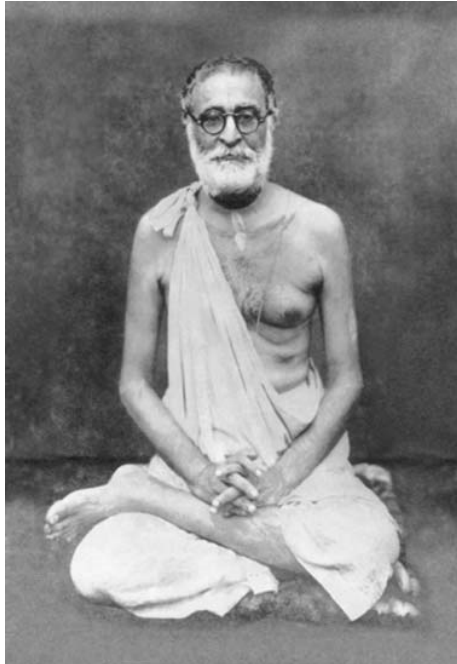
Śrīla Bhakti Prajñāna Keśava Gosvāmī



Śrīla Bhaktivedānta Svāmī Prabhupāda



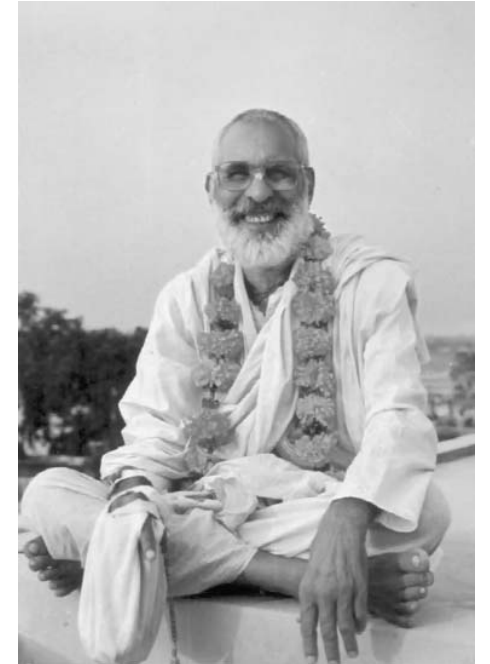
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Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura



Śrīla Bhaktivedānta Vāmana Gosvāmī



Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī

Maṅgalācaraṇa

(Auspicious Invocation)

0.1

vande ‘haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters; *vaiṣṇavān*—unto all Vaiṣṇavas; *ca*—and; *śrī-rūpaṁ*—unto Śrī Rūpa Gosvāmī; *sa-agra-jātaṁ*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *taṁ*—unto him; *sa-jīvaṁ*—with Jīva Gosvāmī; *sa-advaitaṁ*—with Advaita Ācārya; *sādvadhūtaṁ*—with Lord Nityānanda; *parijana-sahitaṁ*—and with all the other associates; *kṛṣṇa-caitanya-devaṁ*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of Rādhā and Kṛṣṇa; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

“I offer *praṇāma* to the lotus feet of Śrī Gurudeva (who includes *śrī dikṣā-guru* and *bhajana śikṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.”

Samasta Praṇāma

0.2

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

An unknown Vaiṣṇava

gurave—unto Śrī Guru; *gauracandrāya*—unto Gauracandra; *rādhikāyai*—unto Śrīmatī Rādhikā; *tadālaye*—unto Her pastime places such as Śrī Vṛndāvana (or Her associates); *kṛṣṇāya*—unto Kṛṣṇa; *kṛṣṇa-bhaktāya*—unto Kṛṣṇa’s devotees;

tad-bhaktāya—unto the devotees of the devotees of Kṛṣṇa; *namo namaḥ*—I offer my obeisances time and again.

I offer my obeisances unto Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and to all Vaiṣṇavas.

Śrī Guru Praṇāma

0.3

ajñāna-timirāndhasya jñānāñjana-śalākayā

cakṣur unmilitam yena tasmai śrī-gurave namaḥ

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

ajñāna—of ignorance; *timira*—by the darkness; *andhasya*—of one who was blinded; *jñāna-añjana*—by the ointment of spiritual knowledge; *śalākayā*—a medical instrument used in treating cataracts; *cakṣuḥ*—eyes; *unmilitam*—were opened; *yena*—by whom; *tasmai*—unto him; *śrī-gurave*—unto my spiritual master; *namaḥ*—obeisances.

“O Gurudeva, you are so merciful. I offer my humble obeisances unto you and I pray from the core of my heart that, with the torchlight of divine knowledge, you open my eyes that have been blinded by the darkness of ignorance.”

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Praṇāma

0.4

namaḥ om viṣṇu-pādāya rādhikāyāḥ priyātmane

śrī-śrīmad-bhaktivedānta nārāyaṇa iti nāmine (1)

namaḥ—obeisances; *om viṣṇu-pādāya*—he who has taken shelter of or is always situated at the lotus feet of Viṣṇu; *rādhikāyāḥ priyātmane*—that soul who is dear to, or beloved friend of Śrīmatī Rādhikā; *śrī-śrīmad*—beautiful, opulent, pertaining to Śrīmatī Rādhikā; *bhaktivedānta*—who is expert in the conclusions of the Vedas which culminate in bhakti; *nārāyaṇa*—who is full of compassion to all, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja; *iti*—thus; *nāmine*—unto him whose name is.

I offer *praṇāma* to *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja who is very dear to Śrīmatī Rādhikā.

śrī-kṛṣṇa-līlā-kathane sudakṣam audārya-mādhurya-guṇaiś ca yuktam

varam vareṇyam puruṣam mahāntam nārāyaṇam tvām śirasā namāmi(2)

śrī-kṛṣṇa—Rādhā-Kṛṣṇa; *līlā*—pastimes; *kathane*—narrations; *sudakṣam*—very expert or has sublime expertise; *audārya*—magnanimity; *mādhurya*—sweetness; *guṇaiś*—qualities; *ca*—and; *yuktam*—embued with; *varam*—expert, best; *vareṇyam*—exulted; *puruṣam mahāntam*—great personality; *nārāyaṇam*—Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja; *tvām*—unto you; *śirasā*—bowing my head; *namāmi*—I offer my obeisances;

Śrīla Nārāyaṇa Mahārāja is expert in describing *kṛṣṇa-līlā*. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa’s sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

tridaṇḍīnām bhakta-śiromaṇim ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi,
caitanya-līlāmṛta-sāra-sāram nārāyaṇam tvām satataṁ prapadye (3)

tridaṇḍīnām—(and of all) *tridaṇḍī-sannyāsīs*; *bhakta-śiromaṇim*—the crest-jewel of all bhaktas; *ca*—and; *śrī-kṛṣṇa padābja*—the lotus feet of Rādhā-Kṛṣṇa; *dhṛtaika-hṛdi*—keeps in his heart as his only shelter, has exclusive devotion to; *caitanya*—Śrī Caitanya Mahāprabhu; *līlāmṛta*—nectarean pastimes; *sāra sāram*—who is conversant with the quintessence; *nārāyaṇam*—Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja; *tvām*—unto you; *satataṁ*—always; *prapadye*—I take shelter.

Śrīla Nārāyaṇa Mahārāja, the crown-jewel of *tridaṇḍī-sannyāsīs* always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja who possesses innumerable transcendental qualities.

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja Praṇāma

0.5

namaḥ om viṣṇu-pādāya keśava-preṣṭhāya bhūtale

śrimate bhaktivedānta-vāmana iti nāmine (1)

I pay my humble obeisances unto the lotus feet of *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. Being very dear and near to Śrī Kṛṣṇa who is known as Keśava (Keśava can also mean Śrī Keśava Gosvāmī Mahārāja), he has kindly descended to this Earth planet.

śrī-ṭhākuraṇī-priya-dayitāya kṛpābdhaye

tattva-traya-pradānāya śrī-guru-deṣa-tāriṇe (2)

He is extremely dear to the most beloved associates of Śrī Rādhā Ṭhākuraṇī, and he is an ocean of mercy. As Śrī Guru he thoroughly bestows the knowledge of the three *tattvas* (*sambandha*, *abhidheya* and *prayojana*) and delivers the low and destitute souls.

śrī-nityānanda-abhinnāya gaura-kāmaika-cariṇe

rūpānugā-pravarāya ‘śrī-rāga’ iti svarūpiṇi (3)

He is the non-different manifestation of *akhaṇḍa-guru-tattva* (the principle of Śrī Guru as one undivided whole), Śrīman Nityānanda Prabhu. He fulfilled the inner desire of Śrī Gaurasundara by preaching *rāga-mārga-bhakti* to the whole world. I offer *praṇāma* to the most worshipable lotus feet of my Śrī Gurudeva, who is the best

among the *rūpānugas* and who, in his eternal transcendental form (*siddha-svarūpa*), is Śrīmatī Rādhā Ṭhākuraṇī's Rāga *mañjarī*.

Śrīla Bhaktivedānta Swāmī Prabhupāda Praṇāma

0.6

**namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrimate bhaktivedānta-svāmin iti nāmine (1)**

namaḥ—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhū-tale*—on the earth; *śrimate*—all-beautiful; *bhaktivedānta-svāmin*—A. C. Bhaktivedānta Swāmī; *iti*—thus; *nāmine*—who is named.

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swāmī, who is most dear to Kṛṣṇa on this earth, having taken shelter at His lotus feet.

**namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe (2)**

namaḥ—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching; *nirviśeṣa*—from impersonalism; *śūnya-vādi*—from voidism; *pāścātya*—Western; *deśa*—countries; *tāriṇe*—who are delivering.

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

Śrīla Bhakti Prajñāna Keśava Gosvāmī Praṇāma

0.7

**namaḥ om viṣṇupādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya svāśritānāṇ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (1)**

I offer *praṇāmas* unto the most worshipable lion-like ācārya, *jagad-guru om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering *jīvas* who have turned away from Kṛṣṇa, and who is bestowing upon them *śrī-nāma* along with *prema*.

**gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti svarūpiṇe (2)**

He is the manifestation of the receptacle of Mahāprabhu's *prema*, the topmost preacher of *prema-bhakti* in the line of Śrīla Rūpa Gosvāmī, and his name is Vinoda because he is very skillful in giving pleasure (*vinoda*) to Vinodinī Rādhikā and to Mahāprabhu.

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Māhārāja Praṇāma

0.8

**devaṁ divya-tanuṁ suchanda-vadanam balārka-celāñcitaṁ
sandrānanda-puraṁ sad-eka-varaṇam vairāgya-vidyāmbudhim
śrī-siddhānta-nidhiṁ subhakti-lāsitaṁ sārāsvatānāṁ varam
vande taṁ śubha-daṁ mad-eka-śaraṇam nyāśīśvaram śrīdharam**

I fall at the feet of Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja, who with charming expression sings his songs of sweet nectar. Dressed with fine garments like sun newly-risen, he is the true saint the devotees have chosen. His detachment and knowledge are just like an ocean, the treasure-house of complete, perfect conclusion. Radiant in pastimes of loving devotion, the abode of pure ecstasy, bestower of good fortune; foremost true follower of Śrīla Bhaktisiddhānta, foremost great general of the whole renounced order, my lord, my master, my only shelter – I worship his lotus feet.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Praṇāma

0.9

**namaḥ om viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale
śrimate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ (1)**

namaḥ—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to kṛṣṇa; *bhū-tale*—on Earth; *śrimate*—all-beautiful; *bhakti-siddhānta-sarasvatī*; *iti*—thus; *nāmine*—who is named; *śrī-vārṣabhānavī-devī-dayitāya*—unto the dearest servant of Śrīmatī Rādhārāṇī; *kṛpā-abdhaye*—who is an ocean of mercy; *kṛṣṇa-sambandha*—of the relationship with Kṛṣṇa; *vijñāna*—of the science; *dāyine*—who is the deliverer; *prabhava*—unto the master; *namaḥ*—obeisances.

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is most beloved of Śrī Vārṣabhānavī-devī Rādhikā on this earth, who is an ocean of mercy, and who is kindly bestowing realization of our eternal relationship (*sambandha-vijñāna*) with Śrī Rādhā and Kṛṣṇa.

**mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo'stu te (2)**

mādhurya—conjugal; *ujjala*—brilliant; *prema*—transcendental ecstatic love; *ādhya*—enriched with; *śrī-rūpa-anuga*—following Śrīla Rūpa Gosvāmī; *bhakti-da*—delivering devotional service; *śrī-gaura*—of Lord Caitanya Mahāprabhu; *karuṇā*—of the mercy; *śakti*—energy; *vigrahāya*—unto the personified; *namaḥ*—obeisances; *astu*—let there be; *te*—unto you.

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow *ujjala-mādhurya-rasa*, full conjugal *prema*), and who is the embodiment of the line of *śrī rūpānuga-bhakti*.

**namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe (3)**

namaḥ—obeisances; *te*—unto you; *gaura-vāṇī*—the teachings of Lord Caitanya; *śrī-mūrtaye*—unto the personified; *dīna*—of the fallen; *tāriṇe*—unto the deliverer; *rūpa-anuga*—the current of conception and teachings of Śrīla Rūpa Gosvāmī; *viruddha*—against; *apasiddhānta*—of unauthorized statements; *dhvānta*—the darkness; *hāriṇe*—unto you who are removing.

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (*apasiddhānta*) which are opposed to the precepts enunciated by Śrīla Rūpa Gosvāmī (*rūpānuga*).

Śrīla Gaurakiśora Dāsa Bābājī Praṇāma
0.10

**namo gaurakiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ**

namaḥ—obeisances; *gaura-kiśorāya*—unto Gaura-kiśora dāsa Bābājī; *sākṣāt*—directly; *vairāgya*—renunciation; *mūrtaye*—unto the personified; *vipralambha*—of separation from Kṛṣṇa; *rasa*—of the mellow; *ambodhe*—O ocean; *pāda-ambujāya*—unto the lotus feet; *te*—your; *namaḥ*—obeisances.

I offer *praṇāma* unto the lotus feet of Śrī Gaurakiśora who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation of Śrī Rādhā and Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura Praṇāma
0.11

**namo bhaktivinodāya saccidānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te**

namaḥ—obeisances; *bhaktivinodāya*—unto Śrīla Bhaktivinoda Ṭhākura; *sat-cit-ānanda-nāmine*—known as Saccidānanda; *gaura*—of Lord Caitanya; *śakti*—energy;

svarūpāya—unto the personified; *rūpa-anuga-varāya*—who is a revered follower of Śrīla Rūpa Gosvāmī; *te*—unto you.

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura who is the foremost of *rūpānuga* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.

Śrīla Jagannātha Dāsa Bābājī Praṇāma
0.12

**gaurāvirbhava-bhūmes tvam nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ**

gaura—of Lord Caitanya; *āvirbhava*—of the appearance; *bhūmeḥ*—of the place; *tvam*—you; *nirdeṣṭā*—the indicator; *sat-jana*—to all saintly persons; *priyaḥ*—dear; *vaiṣṇava*—of the Vaiṣṇavas; *sārvabhaumaḥ*—chief; *śrī-jagannāthāya*—unto Jagannātha dāsa Bābājī; *te*—unto you; *namaḥ*—obeisances.

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha Dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

Śrīla Rūpa Gosvāmī Vijñapti (supplication)
0.13

**śrī-caitanya-mano 'bhīṣṭam sthāpitam yena bhūtale
svayaṁ rūpaḥ kadā mahyam dadāti sva-padāntikam**

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

śrī-caitanya—of Lord Caitanya; *manah-abhīṣṭam*—the innermost desire; *sthāpitam*—established; *yena*—by whom; *bhūtale*—in the material world; *svayaṁ*—personally; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when? *mahyam*—to me; *dadāti*—will give; *sva-pada-antikam*—shelter under his lotus feet.

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.

Śrī Vaiṣṇava Praṇāma
0.14

**vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

vāñchā-kalpa-tarubhyaḥ—who are desire trees; *ca*—and; *kṛpā*—of mercy; *sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas; *namaḥ namaḥ*—repeated obeisances.

I offer *praṇāmas* unto the Vaiṣṇavas who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīman Mahāprabhu Praṇāma

0.15

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te

kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

namaḥ—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—unto Kṛṣṇa; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—who is golden like Śrīmatī Rādhikā; *namaḥ*—obeisances.

I offer *praṇāma* unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing that rare gift of *kṛṣṇa-prema*.

Śrī Kṛṣṇa Praṇāma

0.16

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!

gopeśa! gopikā-kānta! rādhā-kānta! namo'stu te

he—O; *kṛṣṇa*—Kṛṣṇa; *karuṇā-sindho*—O ocean of mercy; *dīna*—(of) the distressed; *bandho*—O friend; *jagat*—(of) the universe; *pate*—O Lord; *gopa-īśa*—O master of the cowherdmen; *gopikā-kānta*—O lover of the *gopīs*; *rādhā-kānta*—O lover of Śrīmatī Rādhikā; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, the friend of the poor and fallen, the Lord of the creation and master of the *gopas* (cowherders)! You are Gopī-kānta, beloved of the *gopīs*, but above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Śrī Rādhā Praṇāma

0.17

tapta-kañcana-gaurāṅgi! rādhe! vṛndāvaneśvari!

vṛṣabhānu-sute! devi! praṇamāmi hari-priye!

tapta—molten; *kañcana*—(like) gold; *gaura*—fair complexion; *aṅgi*—O one whose body; *rādhe*—O Rādhārāṇī; *vṛndāvana-īśvari*—O Queen of Vṛndāvana; *vṛṣabhānu-sute*—O daughter of King Vṛṣabhānu; *devi*—O goddess; *praṇamāmi*—I offer my respects; *hari-priye*—O one who is very dear to Lord Kṛṣṇa.

O Gaurāṅgi, whose complexion is like molten gold! O Rādhe! Queen of Vṛndāvana! O Daughter of Vṛṣabhānu Mahārāja! O Devī! O dearest of Hari! *Praṇāmas* unto You again and again!

Śrī Sambandhādhideva Vandanā (glorification)

0.18

jayatām suratau paṅgor mama manda-mater gatī

mat-sarvasva-padāmbhojau rādhā-madana-mohanau

CC Ādi 1.15/SGG p. 4

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgor*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhā who enchants the enchanter of Cupid (Madana-mohana).

All glories to the all-merciful Śrī Rādhā-Madana-Mohana! Although I am lame, foolish and devoid of intelligence, Your lotus feet are my refuge and my everything!

Śrī Abhidheyādhideva Dhyāna (meditation)

0.19

dīvyad-vṛndāraṇya-kalpa-drumādhah

śrīmad-ratnāgāra-simhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi

CC Ādi 1.16/BMP p. 427/SGG p. 4

dīvyat—shining; *vṛndā-aranya*—in the forest of Vṛndā-devī; *kalpa-druma*—desire tree; *adhah*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *simha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhikā; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a *kalpa-vṛkṣa* tree on an effulgent bejeweled *simhāsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhīs*, headed by Lalitā and Viśākhā.

Śrī Prayojanādhideva Vandanā

0.20

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ

karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

CC Ādi 1.17/SGG p. 5

gopī-nāthaḥ—He whose lords are the *gopīs*; *śrīmān*—the beautiful; *ārambhī*—the initiator; *rasa*—of the conjugal mellow; *rāsa*—of the *rāsa* dance; *taṭasthitaḥ*—situated nearby; *vaṁśī-vaṭa*—the banyan tree renowned by the name of *vaṁśī*; *karṣan*—attracting; *gopīḥ*—the milkmaids; *svanaiḥ*—by the sounds; *veṇu*—of His flute; *astu*—let Him be; *naḥ*—ours; *śriye*—in benediction.

Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the *Vamśi-vaṭa* tree, attracting all the *kiśorī-gopīs* with the sound of His flute, thereby showering me with auspiciousness.

Śrī Tulasī Praṇāma

0.21

**vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ**

vṛndāyai—unto Vṛndā; *tulasī-devyai*—unto Tulasī Devī; *priyāyai*—who is dear; *keśavasya*—to Lord Keśava; *ca*—and; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prade*—who bestows; *devi*—O goddess; *satya-vatyai*—unto Satyavatī or unto the embodiment of the highest truth; *namaḥ namaḥ*—repeated obeisances.

I offer *praṇāma* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and is also renowned as Vṛndā-devī and Satyavatī. O Devi! You are bestowing *kṛṣṇa-bhakti* upon all!

Śrī Pañca-tattva Praṇāma

0.22

**pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam**

pañca-tattva-ātmakam—five transcendental features in one person; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee (Mahāprabhu); *sva-rūpakam*—in the expansion of a devotee (Nityānanda); *bhakta-avatāram*—in the incarnation of a devotee (Advaita); *bhakta-ākhyam*—known as a devotee (Śrīvāsa); *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the embodiment of *svarūpa-śakti*, the energy of the Lord (Gadādhara).

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features as a *bhakta*, *bhakta-rūpa*, *bhakta-svarūpa*, *bhakta-avatāra*, and *bhakta-śakti*.

Śrī Pañca-tattva Mantra

0.23

**(jaya) śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda**

[*jaya*—all glories to] *śrī kṛṣṇa caitanya*—Śrī Kṛṣṇa who has descended as the embodiment of *cetana* (the living force) and with the mood (*bhāva*) and golden lustre of Śrīmatī Rādhikā; *prabhu-nityānanda*—Nityānanda-rāma, the incarnation of Baladeva; *śrī advaita*—Advaita Ācārya, Sadāśiva, Mahā-Viṣṇu; *gadādhara*—the incarnation of Śrīmatī Rādhikā; *śrīvāsādi*—the incarnation of Nārada Muni and all other pure devotees; *gaura-bhakta-vṛnda*—all the associates and devotees of Śrī Gaurāṅga.

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Ācārya, Gadādhara Paṇḍita, Śrīvāsa Ṭhākura and all the devotees who follow in their footsteps.

Ṣaḍ-Gosvāmī Prabhu Vandanā

0.24

**(jaya) śrī-rūpa, sanātana, bhaṭṭa raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha**

All glories to the six Gosvāmīs: Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

Śrī Mahā Mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

hare—Śrīmatī Rādhikā (the personified *svarūpa-śakti*, the divine energy of the Lord); *kṛṣṇa*—the all-attractive Vrajendra-nandana Śyāmasundara; *rāma*—Rādhā-Ramaṇa, the giver of pleasure to Śrī Rādhikā or the reservoir of pleasure.

O Rādhe, O Kṛṣṇa, O Rādhā-Ramaṇa – please bestow upon me loving devotional service unto You.

Śrī Śukadeva Gosvāmī (The universal Guru) Praṇāma

0.25

yam pravrajantam anupetam apeta-kṛtyam

dvaipāyano viraha-kātara ājuhāva

putreti tan-mayatayā taravo ‘bhinedus

taṁ sarva-bhūta-hṛdayam munim ānato ‘smi

Śrīmad Bhāgavatam 1.2.2/SGG p. 6

yam—whom; *pravrajantam*—while running away to the forest (renounced order of life); *anupetam*—without being reformed by the sacred thread; *apeta*—not undergoing ceremonies; *kṛtyam*—prescribed duties; *dvaipāyanaḥ*—Vyāsadeva; *viraha*—separation; *kātaraḥ*—being afflicted by; *ājuhāva*—exclaimed; *putra iti*—O my son; *tat-mayatayā*—being absorbed in that way; *taravaḥ*—all the trees; *abhineduḥ*—responded; *taṁ*—unto him; *sarva*—all; *bhūta*—living entities; *hṛdayam*—heart; *munim*—sage; *ānataḥ asmi*—offer obeisances.

I offer *praṇāma* to Śrī Śukadeva Gosvāmī, who can enter the hearts of all people. When he left home without undergoing the purificatory processes such as accepting the sacred thread (since he was Rādhikā’s parrot, there was no necessity), his father Vyāsa cried out, “O my son!” (because he was hankering for *sādhū-saṅga*). As if they were absorbed in that same feeling of separation, only the trees echoed in response to his call.

Śrī Vṛndā-Devī Praṇāma

0.26

**bhaktyā vihinā aparādha-lakṣaiḥ
kṣiptās ca kāmādi-taraṅga-madhye
kṛpāmayi tvām śaraṇam prapannā
vṛnde numas te caraṇāravindam**

Śrī Vṛndā Devy-aṣṭakam 8, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 185

bhaktyā—bhakti; *vihinā*—being bereft of; *aparādha*—offences; *lakṣaiḥ*—hundreds of thousands of; *kṣiptāḥ*—thrown; *ca*—and; *kāmādi*—lust, anger, greed, etc.; *taraṅga*—waves; *madhye*—in the midst; *kṛpāmayi*—O merciful one; *tvām*—of you; *śaraṇam*—shelter; *prapannā*—I take; *vṛnde*—O Vṛnda Devi; *numas te*—I offer my obeisances; *caraṇa-aravindam*—to your lotus feet.

O merciful Vṛndā-devi, devoid of devotion and guilty of unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed and other inauspicious qualities. Therefore, I take shelter of you as I offer *praṇāma* unto your lotus feet.

Śrī Rādhā-Kṛṣṇa Dhyāna (meditation)

0.27

**aṅga-śyāmalima-chaṭābhir abhito mandīkṛtendīvaram
jāḍyam jāguḍa-rociṣām vidadhataṁ paṭṭāmbarasya śriyā
vṛndāraṇya-nivāsinam ḥṛdi lasad-dāmābhir āmodaram
rādhā-skandha-niveśitojjvala-bhujam dhyāyema dāmodaram**

Stava-mālā, Rādhā-Dāmodara Dhyāna, Śrīla Rūpa Gosvāmī/SGG p. 12

aṅga—limbs; *śyāmalima*—dark; *chaṭābhiḥ*—splendor; *abhitaḥ*—everywhere; *mandī-kṛta*—eclipsed; *indīvaram*—blue lotuses; *jāḍyam*—coldness; *jāguḍa*—of kuṅkuma; *rociṣām*—splendor; *vidadhataṁ*—doing; *paṭṭāmbarasya*—garments; *śriyā*—splendor; *vṛndāraṇya*—Vṛndāvana forest; *nivāsinam*—resident; *ḥṛdi*—in the heart; *lasat*—splendid; *dāmābhiḥ*—with garlands; *āmodaram*—fragrant; *rādhā*—of Rādhā; *skandha*—the shoulders; *niveśita*—placed; *ujjala*—splendid; *bhujam*—splendid; *dhyāyema*—we meditate; *dāmodaram*—Śrī Kṛṣṇa who is bound by the rope of Śrī Rādhikā's *prema*.

I meditate upon that Śrī Dāmodara – whose dark bodily luster is millions of times more beautiful than the blue lotus flower, whose brilliant yellow garments rebuke the radiance of golden kuṅkuma, whose residence is Śrī Vṛndāvana-dhāma, whose chest is beautified by a swinging *vaijayantī* garland, and whose splendorous left hand rests upon the right shoulder of Śrīmatī Rādhikā.

Śrī Rādhā-Prārthanā (prayer)

0.28

**śyāmasundara śikhaṇḍa-śekhara
smera-hāsa muralī-manohara
rādhikā-rasika mām kṛpā-nidhe
sva-priyā-caraṇa-kiṅkarīm kuru**

Śrī Rādhā-Prārthanā 2, Śrī Viṭṭhalācārya/SGG p. 167

śyāmasundara—O You who have a beautifully radiant blackish-blue colour; *śikhaṇḍa-śekhara*—O You who wear a peacock feather; *smera-hāsa*—O You whose smile evokes or captivates Cupid; *muralī-manohara*—O You who play enchantingly on Your Muralī flute; *rādhikā-rasika*—O You who is expert in relishing the mellows of Śrīmatī Rādhikā; *kṛpā-nidhe*—O ocean of mercy; *kuru*—make; *mām*—me; *sva-priyā-caraṇa-kiṅkarīm*—a maidservant at the feet of Your beloved.

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kiṅkarī* (maidservant) at the feet of Your beloved Rādhikā.

Śrī Rādhā Vijñapti (supplication)

0.29

**hā devi kaku-bhara-gadgadayādyā vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike nija-gaṇe gaṇanām vidhehi**

Śrī Gāndharvā-samprārthanāṣṭakam, Śrīla Rūpa Gosvāmī/ BR 5.19/SGG p. 164

gandharvike—O Rādhā; *hā devi*—O illustrious enactor of pleasure-pastimes; *udbhaṭārtiḥ*—being afflicted with distress; *kaku-bhara*—filled with emotion; *gadgadayādyā*—with choked voice and so forth; *vācā*—with words; *nipatya*—falling down; *bhuvi*—on the ground; *daṇḍavat*—like a stick; *yace*—I beg; *kṛtvā*—being merciful; *vidhehi gaṇanām*—please count; *asya*—of him; *abudhasya*—foolish; *janasya*—person; *nija-gaṇe*—amongst Your own associates.

O Devi Gāndharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to be merciful to this fool and count him as one of Your own.

Śrī Rādhikā Dhyāna

0.30

**bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇā-bharārdrām
tato mamānyāsti gatiṛ na kāpi**

Śrī Stavāvali, Raghunātha dāsa Gosvāmī/SGG p. 11

bhajāmi—I worship; *rādhām*—Rādhā; *aravinda*—lotus; *netrām*—eyes; *smarāmi*—I remember; *rādhām*—Rādhā; *madhura*—sweet; *smita*—smile; *asyām*—face; *vadāmi*—I glorify; *rādhām*—Rādhā; *karuṇā*—of mercy; *bhara*—with an abundance; *ardrām*—melting; *tataḥ*—other than that; *mama*—for me; *anyā*—another; *asti*—is; *gatiḥ*—goal; *na*—not; *ka-api*—anything else.

I worship Rādhā who has lotus eyes, I remember Rādhā who has a sweet smile, and I speak of Rādhā who is melted with compassion. There is nothing else for me. She is my life and soul.

Vijñapti

0.31

**tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā
iti vijñāya devi (radhe) tvam naya mām caraṇāntikam**

Śrī Stavāvali, Vilāpa-kusumāñjali 96, Raghunātha dāsa Gosvāmī

tava—Yours; *eva*—indeed; *asmi*—I am; *tava*—Yours; *eva*—indeed; *asmi*—I am; *na*—not; *jīvāmi*—I live; *tvayā*—You; *vinā*—without; *iti*—thus; *vijñāya*—understanding; *devi*—Śrīmatī Rādhikā; *tvam*—You; *naya*—please lead; *mām*—me; *caraṇāntikam*—to the tips of Your feet.

“I am Yours! I am Yours! I cannot live without You! O Devi (Rādhikā), please understand this and bring me to Your lotus feet.”

The reason for offering maṅgalācaraṇa is explained by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī:

0.32

**granthera ārambhe kari ‘maṅgalācaraṇa’
guru, vaiṣṇava, bhagavān,—tinera smaraṇa
tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-purāṇa**

Śrī Caitanya Caritāmṛta, Ādi-līlā 1.20-21

granthera—of this book; *ārambhe*—in the beginning; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *guru*—the spiritual master; *vaiṣṇava*—the devotees of the Lord; *bhagavān*—the Supreme Personality of Godhead; *tinera*—of these three; *smaraṇa*—remembering; *tinera*—of these three; *smaraṇe*—by remembrance; *haya*—there is; *vighna-vināśana*—the destruction of all difficulties; *anāyāse*—very easily; *haya*—there is; *nija*—our own; *vāñchita*—of the desired object; *pūraṇa*—fulfillment.

“In the beginning of this narration, simply by remembering Guru, Vaiṣṇavas and Bhagavān, I have invoked their benedictions. Such remembrance destroys all difficulties and very easily enables one to fulfill his innermost desires.”

Ātma-vijñapti (A personal entreaty)

0.33

**śrī-guru-gaura-gāndharvā-govindānḡhrīn gaṇaiḥ saha
vande prasādato yeṣām, sarvārambhāḥ śubhaṅkarāḥ (1)**

I offer my obeisance unto the lotus feet of my Divine Master, Śrī Caitanya Mahāprabhu, Śrī Śrī Gāndharvā-Gīridhārī (Śrī Śrī Rādhā-Kṛṣṇa) and Their associates. By Their grace, all endeavours are successful.

aty-arvācina-rūpo ‘pi, prācinānām susammatān

ślokān katipayān atra, cāharāmi satām mude (2)

Despite my disqualifications, for the satisfaction of the devotees, I have compiled in this book an anthology of ślokas that are well established by our predecessors.

śrī rādhā-kṛṣṇa-padāmbhoja-madhupebhyo namo namaḥ

tṛpyantu kṛpayā te ‘tra “su śloka madhurāmṛtam” (3)

Time and again I pay my obeisances unto the footdust of the eternal associates of Śrī Rādhā-Kṛṣṇa, who drink the nectar of Their lotus feet. I pray that they may be graciously pleased in tasting the sweet honey-nectar of this Ślokāmṛtam.

(Adapted from Śrī Prapanna-jīvanāmṛtam)

1st Division: Sambandha

Knowledge of our relationship with Kṛṣṇa

Sambandha-tattva – The principle regarding the mutual relationship between the Lord, the living entities and the material energy.

Sambandha-jñāna – knowledge regarding *sambandha-tattva*. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to the Supreme Lord, who is therefore the true object of relationship. The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or conjugal lover.

Chapter 1 – Guru-tattva

Guru-niṣṭhā is the backbone of bhakti

The three symptoms of pure bhakti, elucidated by Śrīla Rūpa Gosvāmī in this key śloka, must be present in the real Guru

1.0

anyābhilāṣitā-śūnyam

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

BRS 1.1.11/CC Mad 19.167/MS p.32/BRSB p.3/JD p.184/BTV p.6/BPKG Biog. p.364

anya-abhilāṣitā-śūnyam—without desires other than those for the service of Lord Kṛṣṇa (or without material desires, especially meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—knowledge aimed at impersonal liberation; *karma*—fruitive, reward seeking activities; *ādi*—artificial renunciation, yoga aimed at attaining mystic powers, and so on; *anāvṛtam*—not covered by; *ānukūlyena*—favourable; *kṛṣṇa-anuśīlanam*—cultivation of service to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service. (The prefix *ānu* indicates *ānugātya* – ‘following, being under guidance’. *Ānu* also indicates ‘continuous, uninterrupted’)

Uttama-bhakti, pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa. In other words, it is the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, as well as through the expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (knowledge aimed at impersonal liberation), *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Definition of a Sad-Guru

1.1

tasmād gurum prapadyeta

jijñāsuḥ śreya uttamam

śābde pare ca niṣṇātām

brahmaṇy upaśamāśrayam

SB 11.3.21/SBG p. 314/BRBSB p.38,44/Arcana-dīpikā/Guru-Devatātmā p. 11

tasmāt—therefore; *gurum*—a spiritual master; *prapadyeta*—one should take shelter of; *jijñāsuḥ*—being inquisitive; *śreyaḥ uttamam*—about the highest good; *śābde*—in the Vedas; *pare*—in the Supreme Lord [Śrī Kṛṣṇa]; *ca*—and; *niṣṇātām*—perfectly knowledgeable, fully realised; *brahmaṇi*—(in these two aspects) of the Absolute Truth; *upaśama-āśrayam*—fixed in detachment from material desires and conceptions.

Therefore [because we do not have peace or happiness in this material world], a person who seriously desires the ultimate spiritual perfection must seek a bona fide spiritual master and take shelter of him. The qualifications of the *sad-guru* is that he has realised the Vedic scriptures (*śabda-brahma*) and the Supreme Absolute Truth (*parabrahman*), and the mundane world holds no charm for him whatsoever.

At the lotus feet of such a sad-guru, divine relationship, practice, and the ultimate objective (sambandha, abhidheya and prayojana) are all achieved

1.2

tatra bhāgavatān dharmān / śikṣed gurv-ātma-daivataḥ

amāyayānuvṛtṭyā yais / tuṣyed ātmātma-do hariḥ

SB 11.3.22/BRBSB pp. 46,53

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the knowledge of devotional service; *śikṣet*—should learn; *gurv-ātma-daivataḥ*—he for whom the Guru is his very life and soul; *amāyayā*—without deceit; *anuvṛtṭyā*—by faithful service; *yaiḥ*—by which (devotional knowledge); *tuṣyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daḥ*—who bestows His own self; *hariḥ*—Lord Hari.

Those divine practices of pure devotional service that please the self-giving Śrī Hari (who gives Himself to His pure devotees) will be learned by continuously serving such a Guru with full sincerity, knowing him to be one's dearest well-wishing friend and the supremely worshipable embodiment of Śrī Hari.

One must accept a sad-guru who has fully realised both Śāstra and Kṛṣṇa

1.3

tad-vijñānārtham sa gurum evābhigacchet

samit-pāṇiḥ śrotriyam brahma-niṣṭham

Mundaka Upanisad 1.2.12/JD ch.6&20/SBG p. 313

tat-vijñāna-ārtham—to learn that transcendental subject matter; *saḥ*—one; *gurum*—a spiritual master; *eva*—certainly; *ābhigacchet*—must approach; *samit-pāṇiḥ*—carrying the firewood (of sublime faith); *śrotriyam*—expert in understanding the Vedic conclusions; *brahma-niṣṭham*—has fully realised Kṛṣṇa, directly engaged in His service in the *nitya-līlā*.

To acquire transcendental knowledge of Śrī Bhagavān, one must approach a Guru who knows the real import of the Vedic *śāstra* and who has fully realised Kṛṣṇa. One should offer him firewood for the *yajña* [i.e. the *yajña* of service to Śrī Hari, assist him in the *saṅkīrtana yajña*, offer him one's life and soul]. Such a spiritual master must be fixed in the Absolute Truth, having received it in the disciplic succession.

Guru-Devatātmā – Accepting Śrī Guru as one's life and soul

1.4

bhayaṁ dvitīyābhīniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet tam

bhaktyaikayeśam guru-devatātmā

SB 11.2.37/BR 2.13/BPKG Biog. p. 199, 371/Guru-Devatātmā'

bhayaṁ—fear; *dvitīya*—in something seeming to be other than the Lord; *abhīniveśataḥ*—because of absorption; *syāt*—it will arise; *īśāt*—from the Supreme Lord; *apetasya*—for one who has turned away; *viparyayaḥ*—misidentification; *asmṛtiḥ*—forgetfulness; *tat*—of the Lord; *māyayā*—by the illusory energy; *ataḥ*—therefore; *budhaḥ*—an intelligent person; *ābhajet*—should worship fully; *tam*—Him; *bhaktiā*—with devotion; *ekayā*—unalloyed; *īśam*—the Lord; *guru-devatā-ātmā*—one who sees his spiritual master as his lord and his life-and-soul.

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is caused by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

The essence of śāstra is revealed to he who is exclusively devoted to both Guru and Kṛṣṇa

1.5

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanah

Śvetāśvatara Upaniṣad 6.23/BRSB p.54/JD Ch. 6&12/Biog p. 3, 377

yasya—of whom; deve—in the Supreme Lord; parā—transcendental; bhaktiḥ—devotion; yathā-deve—as in the Lord; tathā—in the same way; gurau—in the spiritual master; tasya—to him; ete—these; kathitāḥ—as described; hi—certainly; arthāḥ—the imports; prakāśante—are revealed; mahātmanaḥ—of those great souls.

The conclusive essence of the scriptures is revealed only to those great souls who have parā-bhakti unto Śrī Bhagavān and who have an equal amount of bhakti for Śrī Gurudeva. [parā-bhakti here refers to bhakti which is under the direct shelter of Śrīmatī Rādhārāṇī].

Śrī Kṛṣṇa tells Uddhava that Śrī Guru is His own svarūpa

1.6

ācāryam mām vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

SB 11.17.27/CC Adi 1.46

ācāryam—the spiritual master; mām—Myself; vijānīyāt—one should know; naavamanyeta—one should never disrespect; karhicit—at any time; na—never; martya-buddhyā—with the idea of his being an ordinary man; asūyeta—one should be envious; sarva-deva—of all demigods; mayāḥ—representative; guruḥ—the spiritual master.

“Oh Uddhava! The spiritual master is known to be My very svarūpa. At no time should one neglect or disrespect the Guru as an ordinary mortal – out of envy, nor should he be viewed as having any faults. The Guru is the sum total of all the demigods.”

Śrī Guru is the direct representative of Śrī Kṛṣṇa

1.7

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

Śrī Gurvāṣṭakam 7, SGG p. 21

sākṣāt—directly; hari-tva—endowed with the quality of Śrī Hari; samasta—all; śāstraiḥ—by scriptures; uktaḥ—acknowledged; tathā—thus; bhāvyate—is considered; eva—also; sadbhiḥ—by great saintly persons; kintu—however; prabhoḥ—of the Lord; yaḥ—who; priyaḥ—dear; eva—certainly; tasya—of him (the Guru); vande—I offer obeisances; guroḥ—of my spiritual master; śrī—auspicious; caraṇa-aravindam—unto the lotus feet.

All the scriptures proclaim Śrī Gurudeva to be sākṣāt hari, endowed with the quality of Śrī Hari, and considered to be His nondifferent, direct representative. Because Śrī Gurudeva is so dear to the Lord, being His confidential servitor, I offer prayers unto his lotus feet.

1.8 – ācāryavān puruṣo veda

Candogya Upaniṣad 6.14.2/JD ch 20

ācārya—the ācārya; vān—possesses or follows; puruṣo—a person; veda—knows.

Only one who has a Guru can know the truth; only one who follows the disciplic succession of ācāryas knows things in truth.

Śrī Guru must be approached with surrender, service attitude, and inquiries

1.9

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ

BG 4.34

tat—this knowledge (of the Absolute Truth); viddhi—you must understand; praṇipātena—[by approaching Guru through] prostrated obeisances; paripraśnena—relevant and submissive inquiries; sevayā—rendering devotional service; upadekṣyanti—will reveal; te—unto you; jñānam—that knowledge; jñāninaḥ—the self-realised, those in knowledge; tattva-darśinaḥ—those who have seen the Absolute Truth.

To acquire spiritual knowledge, one must approach a sad-guru by offering him prostrated obeisances, by asking relevant questions from him and by rendering service to him. The jñānīs, those who are expert in the imports of śāstra, and the tattva-darśīs, those who have realised the Absolute Truth, will enlighten you with that transcendental knowledge.

Śrī Guru serves in the nitya-līlā

1.10

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣanīyā

Śrī Gurvāṣṭakam 6

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa, the youthful Divine Couple within the groves; rati—conjugal love; keli—of the pastimes; siddhyai—for the perfection; yā yā—whatever; ālibhiḥ—by the gopīs; yuktiḥ—arrangements; apekṣanīyā—desirable.

Śrī Gurudeva is always present with the sakhīs, planning the arrangements for the perfection of yugala-kiśora's amorous pastimes (rati-keli) within the kuñjas of Vṛndāvana.

A Guru is a ‘gosvāmī’, master of his senses, and he can subdue the six urges
1.11

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām prthivīm sa śiṣyāt

Upadeśāmṛta 1

vācaḥ—of speech; vegam—the impetus; manasaḥ—of the mind; krodha—of anger; vegam—urge; jihvā—of the tongue; vegam—urge; udara-upastha—of the belly and genitals; vegam—urge; etān—these; vegān—urges; yaḥ—whoever; viśaheta—can subdue; dhīraḥ—sober person; sarvām—entire; api—certainly; imām—this; prthivīm—world; saḥ—that personality; śiṣyāt—he can instruct.

A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self-controlled Guru.

The first limb of the 64 aṅgas of Bhakti is taking shelter of Śrī Guru
1.12

guru-pādāśraya, dīkṣā, gurura sevana
sad-dharma-śikṣā-prcchā, sādhu-mārgānugamana

CC Mad 22.115

guru-pāda-āśraya—shelter at the feet of a bona fide Guru; dīkṣā—initiation by the spiritual master; gurura sevana—service to the spiritual master; sat-dharma-śikṣā—instruction in the transcendental process of devotional service; prcchā—and inquiry; sādhu-mārga—the path of transcendental devotional service; anugamana—following strictly.

On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) One must accept initiation from him. (3) One must serve him. (4) One must receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) One must follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (henceforward referred to as Śrīla Gurudeva): “In the histories of Upamanyu and Aruṇi, and also in the history of Sudāmā and Kṛṣṇa, we find miraculous results as the fruit of surrender to Śrī Gurudeva. There is no possibility of attaining bhakti if we do not totally follow our Gurudeva. This is ānugatya.” (Guru-Devatātmā)

Śrī Guru is the mercy manifestation of Kṛṣṇa
1.13

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

CC Mad 19.151/BRSB p. 34

brahmāṇḍa bhramite—wandering in this universe; kona—some; bhāgyavān—most fortunate; jīva—living being; guru—of the spiritual master; kṛṣṇa—of Kṛṣṇa; prasāde—by the mercy; pāya—gets; bhakti-latā—of the creeper of devotional service; bīja—the seed.

According to their karma, all living entities are wandering throughout the entire universe. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity, by the mercy of both Kṛṣṇa and Guru, to receive the seed of the creeper of devotional service.

1.14

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto ’pi

Śrī Gurvaṣṭakam 8

prasādāt—by the grace; yasya—of whom (the Guru); prasādaḥ—(one receives)the mercy; bhagavat—of Kṛṣṇa; aprasādāt—without the grace; yasya—of Him; na—(there is) no; gatiḥ—(spiritual) perfection, goal; kutaḥ api—to be attained) nowhere.

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot attain the goal (of spiritual perfection).

By the Mercy of Śrī Guru one attains Kṛṣṇa

1.15

tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

CC Mad 22.25

tāte—therefore; kṛṣṇa bhaje—if one worships Lord Kṛṣṇa; kare—performs; gurura sevana—service to his spiritual master; māyā-jāla chuṭe—gets free from the binding net of māyā; pāya—gets; kṛṣṇera caraṇa—shelter at the lotus feet of Kṛṣṇa.

“If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa’s lotus feet.”

Guru may manifest in many forms

1.16

**cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ**

Kṛṣṇa Karṇāmṛta, Bilvamaṅgala Ṭhākura/ CC Ādi 1.57

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; *soma-giriḥ*—Somagiri (his initiating Guru); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Lord; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpa-taru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toe nails; *līlā-svayaṁvara*—of conjugal pastimes; *rasaṁ*—the mellow; *labhate*—obtains; *jaya-śrī*—Śrīmatī Rādhikā.

“All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, Bhagavān Śrī Kṛṣṇa, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort.”

Sri Guru is a manifestation of Kṛṣṇa

1.17

**kṛṣṇa, gurudvaya, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa**

CC Ādi 1.32

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; *gurudvaya*—both dikṣā and śikṣā gurus; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys.

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

Śrī Guru is simultaneously different and non-different from Kṛṣṇa

1.18

**yadyapi āmāra guru—caitanyera dāsa
tathāpi jāniye āmi tānhāra prakāśa**

CC Ādi 1.44

yadyapi—even though; *āmāra*—my; *guru*—spiritual master; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāsa*—the servitor; *tathāpi*—still; *jāniye*—know; *āmi*—I; *tānhāra*—of the Lord; *prakāśa*—direct manifestation.

“Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.”

The dikṣā Guru is Kṛṣṇa’s rūpa

1.19

**guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe**

CC Ādi 1.45/BRSB p. 40/BPKG Biog. p. 232

guru—the spiritual master; *kṛṣṇa-rūpa*—as good as Kṛṣṇa; *hana*—is; *śāstrera*—of revealed scriptures; *pramāṇe*—by the evidence; *guru-rūpe*—in the form of the spiritual master; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kṛpā*—mercy; *karena*—distributes; *bhakta-gaṇe*—unto His devotees;

According to *śāstra*, the Guru is a manifestation of Kṛṣṇa. Kṛṣṇa comes in the form of the Guru to show His mercy to the devotees.

The śikṣā Guru is Kṛṣṇa’s svarūpa

1.20

**śikṣā-guruke ta’ jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,—ei dui rūpa**

CC Ādi 1.47/BRSB p. 40/BPKG Biog. p. 232

śikṣā-guruke—the spiritual master who instructs; *ta’*—indeed; *jāni*—I know; *kṛṣṇera*—of Kṛṣṇa; *sva-rūpa*—the direct representative; *antaryāmī*—the indwelling Supersoul; *bhakta-śreṣṭha*—the best devotee; *ei*—these; *dui*—two; *rūpa*—forms.

One should know the *śikṣā* Guru to be Kṛṣṇa Himself. In the form of *caitanya-guru*, Kṛṣṇa gives encouragement and as the topmost devotee (*ācārya*) He gives association and *śikṣā*.

Kṛṣṇa appears externally as the ācārya and internally as the Supersoul

1.21

**naivopayanty apacitiṁ kavayas taveśa
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo ’ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti**

SB 11.29.6/CC Ādi 1.48

na eva—not at all; *upayanti*—are able to express; *apacitiṁ*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyusā*—with a lifetime equal to Lord Brahmā’s; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—

within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitanya*—of the Supersoul; *vaṇṇa*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

[Śrī Uddhava said:] “O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the *ācārya* and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.”

The jīva cannot see the Supersoul, therefore Kṛṣṇa appears as Śrī Guru

1.22

**jīve sākṣāt nāhi tāte guru caitya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe**

CC Ādi 1.58

jīve—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the spiritual master; *caitya-rūpe*—in the form of the Supersoul; *śikṣā-guru*—the spiritual master who instructs; *haya*—appears; *kṛṣṇa*—Kṛṣṇa; *mahānta*—the topmost devotee, the ācārya; *sva-rūpe*—in the form of.

Since a conditioned soul cannot directly experience the presence of the Supersoul [*caitya-guru*], He appears before us as a pure devotee. Such an exalted devotee is non-different than Kṛṣṇa Himself.

Bhagavān can only be worshiped through Śrī Guru

1.23

**prathamam tu gurum pūjyām tataś caiva mamārcanam
kurvan siddhim avāpnoti hy anyathā niṣphalam bhavet**

HBV 4.344/Manah-śikṣā 2 pt/GKH (P)

prathamam—firstly; *tu*—most importantly; *gurum*—Śrī Guru; *pūjyām*—should be worshipped; *ca eva*—and certainly; *tataś*—thereafter; *mama arcanam*—My worship; *hi*—certainly; *kurvan*—so doing; *avāpnoti*—one attains; *siddhim*—perfection; *anyathā*—otherwise; *bhavet*—(one’s life) will become; *niṣphalam*—fruitless.

Śrī Kṛṣṇa says, “One must always worship one’s Guru first and only then worship Me. If one follows this process properly, one will naturally attain all perfection, but if one neglects this process then everything will be fruitless.”

One must approach the Lord through a Guru

1.24

**nārāyaṇo ‘pi vikṛtim yāti / guroḥ pracyutasya durbuddheḥ
kamalam jalād apetam / śoṣayati ravir na poṣayati**

Jaladākhyāna Samhitā/MS 2, pt/Arcana-dīpikā p. 118/KGH (P)

raviḥ—the sun; *śoṣayati*—dries; *na poṣayati*—does not nourish it; *kamalam*—the lotus; *apetam*—detached; *jalāt*—from the water; *api*—similarly; *nārāyaṇaḥ*—Lord Nārāyaṇa; *yāti*—becomes; *vikṛtim*—alienated; *durbuddheḥ*—from that evil minded person; *pracyutasya*—who has left; *guroḥ*—his Guru.

When a lotus flower is situated in water, the rays of the sun cause it to blossom. The same sun, however, will wither a lotus which is not situated in water. In this example the Guru is compared to water and the Supreme Lord is compared with the sun.

Śrī Gurudeva as very dear to Śrī Mukunda

1.25

guru-varam mukunda-preṣṭhatve smara param ajasram

Manah-śikṣā 2

Always remember and meditate on Śrī Gurudeva as very dear to Śrī Mukunda (because he is the intimate (maid)servant of Śrīmatī Rādhikā).

If one is well-versed in kṛṣṇa-tattva, he should be accepted as Guru

1.26

**kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya**

CC Mad 8.128/BRSB p. 38/JD Ch. 1/Arcana-dīpikā p. 118

kibā—whether; *vipra*—a brāhmaṇa; *kibā*—whether; *nyāsī*—a sannyāsī; *śūdra*—a śūdra; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of kṛṣṇa-tattva; *sei*—that person; *guru*—the spiritual master; *haya*—is.

Whether one is a *brāhmaṇa*, a *sannyāsī*, a *śūdra* or whatever, if he is fully conversant with *kṛṣṇa-tattva*, he is eligible to become a Guru.

A Guru must be a Vaiṣṇava

1.27

**ṣaṭ-karma-nipuno vipro mantra-tantra viśāradaḥ
avaiṣṇavo gurur na syād vaiṣṇavaḥ śvapaco guruḥ**

HBV/GKH 1.17/Arcana-dīpikā p. 118

ṣaṭ-karma—in the six prescribed duties of a brāhmaṇa; *nipunaḥ*—expert; *vipraḥ*—a brāhmaṇa; *mantra*—in the matter of hymns and mantras; *tantra*—and rules and regulations; *viśāradaḥ*—very skilled; *avaiṣṇavaḥ*—not a devotee of Kṛṣṇa; *guruḥ*—a spiritual master; *na*—not; *syāt*—may become; *vaiṣṇavaḥ*—a devotee of Kṛṣṇa; *śva-pacaḥ*—even though born in a family of dog-eaters; *guruḥ*—may become a Guru.

A *brāhmaṇa*, though expert in the six kinds of activities of the performance of *yajña*, sacrifice, study of the *śāstra* and teaching it to others, giving in charity and accepting gifts from others, the skillful recitation of *mantras*, and who is learned in the science of *tantra* – cannot be accepted as Guru if he is not a Vaiṣṇava. On the other hand, if a person is born in the family of *caṇḍalas* (dog eaters) but is devotedly engaged in the worship of Śrī Viṣṇu, he is fit to be accepted as Guru according to the śāstric injunction.

One must accept a sad-guru

1.28

**guru-śuśrūṣayā bhaktyā / sarva-labdhaṛpaṇena ca
saṅgena sādhu-bhaktānām / īśvarārādhanena ca
śraddhayā tat-kathāyām ca / kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt / tal-liṅgeksārhaṇādibhiḥ**

SB 7.730-31/GKH (P)

guru-śuśrūṣayā—by rendering service to the bona fide spiritual master; *bhaktyā*—with faith and devotion; *sarva*—all; *labdha*—of material gains; *arpaṇena*—by offering (to Śrī Guru, or to Kṛṣṇa through the Guru); *ca*—and; *saṅgena*—by the association; *sādhu-bhaktānām*—of devotees and saintly persons; *īśvara*—of the Supreme Personality of Godhead; *ārādhanena*—by the worship; *ca*—and; *śraddhayā*—with great faith; *tat-kathāyām*—in discourses about the Lord; *ca*—and; *kīrtanaiḥ*—by glorifications; *guṇa-karmaṇām*—of the transcendental qualities and activities of the Lord; *tat*—His; *pāda-amburuha*—on the lotus feet; *dhyānāt*—by meditation; *tat*—His; *liṅga*—forms (Deities); *ikṣa*—observing; *arhaṇa-ādibhiḥ*—and by worshiping.

“One must accept the bona fide Guru and render service unto him with great devotion and faith. Whatever one has in one’s possession should be offered to Guru, and one must be in the association of saintly persons and devotees. One should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord’s lotus feet, and worship the Deity of the Lord strictly according to the injunctions of *śāstra* and Guru.”

Faithful service to one’s Guru pleases Kṛṣṇa the most

1.29

**nāham ijjā-prajātibhyām / tapasopāśamena vā
tuṣyeyām sarva-bhūtātmā / guru-śuśrūṣayā yathā**

SB 10.80.34

na—not; *aham*—I; *ijjā*—by ritual worship; *prajātibhyām*—the higher birth of *brāhmaṇa* initiation; *tapasā*—by austerity; *opāśamena*—by self-control; *vā*—or; *tuṣyeyām*—can be satisfied; *sarva*—of all; *bhūta*—beings; *ātmā*—the Soul; *guru*—to one’s Guru; *śuśrūṣayā*—by faithful service; *yathā*—as.

“I, the Soul of all beings, am not as satisfied by *arcana* (deity worship), brahminical initiation, *tapasya* or self-discipline as I am by faithful service rendered to one’s spiritual master.”

Kṛṣṇa reveals Himself only to whom He chooses

1.30

**nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūm svām**

Kaṭha Upaniṣad 1.2.23/ Muṇḍaka Upaniṣad 3.2.3/JD Ch. 10/GG Intro

nāyam—mundane knowledge; *ātmā*—knowledge of the Self; *pravacanena*—by discussing; *labhyaḥ*—comprehensible; *na*—not; *medhayā*—by mental power; *na*—not; *bahunā*—much; *śrutena*—by hearing; *yam*—for such a person; *eva*—indeed; *eṣa*—this knowledge; *vṛṇute*—is concealed; *tena*—by Him; *labhyaḥ*—comprehensible; *tasya*—His; *eṣa*—this; *ātmā*—knowledge of Himself; *vivṛṇute*—He reveals; *tanūm*—His own form; *svām*—by His own will.

The Supreme Personality of Godhead, the Absolute Truth, is beyond all sense perception; beyond mental or intellectual powers, beyond any intelligence or philosophy. Kṛṣṇa reveals Himself only to whom He chooses to reveal Himself. Only that person can realise Him, no one else. Being pleased with that person’s attitude of service (to one’s Guru), Kṛṣṇa manifests to him His own form.

A qualified Guru and Disciple are very rare

1.31

**śravaṇayāpi bahubhir yo na labhyaḥ
śṛṇvanto ’pi bahavo yaṁ na vidyuh
āścaryo vaktā kuśalo ’sya labdhā
āścaryo ’sya jñātā kuśalānuśiṣṭaḥ**

Kaṭha Upaniṣad 1.2.7/GKH 1.13

Many cannot hear about the soul, and even after hearing about it many cannot understand it, because it is hard to find a Guru who is a genuine seer of the truth. Such a qualified Guru is a great soul and is very rare. Only those who follow his teachings can realise the truth and become expert in the science of God. Such disciples are also very rare.

Bogus ‘Gurus’ are common but a real Guru is rare

1.32

**guravo bahavaḥ santi śiṣya-vittāpahārakāḥ
durlabhaḥ sad-gurur devi śiṣya-santāpahārakāḥ**

Purāṇa-vākya/GKH 1.48

[Lord Śiva to Pārvatī:] Many ‘Gurus’ take advantage of their disciples and plunder them. They exploit their disciples and use them to amass wealth, but a Guru who can remove the miseries of his disciples is very rare.

The śāstras enjoin to Abandon a Bogus Guru

1.33

**guror apy avaliptasya / kāryākāryam ajānataḥ
utpatha-pratipannasya / parityāgo vidhīyate**

Mahābhārata, Udyoga Parva 179.25/BRBSB p. 47/JD Ch. 20/GKH 1.49

apy—even; *guroḥ*—(one who has accepted the duty of) a Guru; *avaliptasya*—who is attached to sense gratification (rather than the practices of *bhakti*); *ajānataḥ*—who is unaware; *kārya-akāryam*—of what should and should not be done; *utpatha-pratipannasya*—who has taken to a sinful path, deviating from pure *bhakti*; *vidhīyate*—should be; *parityāgaḥ*—abandoned.

It is one’s duty to give up a Guru who is attached to sense gratification rather than the practices of *bhakti*, who does not know what he should or should not do, and who deviates from the path of pure *bhakti*, either because of bad association or because he is opposed to Vaiṣṇavas.

Śrīla Jīva Gosvāmī’s Commentary: “A Guru who is envious of pure devotees, who blasphemes them, or behaves maliciously towards them should certainly be abandoned, remembering the verse “*guror api avaliptasya*”. Such an envious Guru lacks the mood and character of a Vaiṣṇava. The *śāstras* enjoin that one should not accept initiation from a non-devotee. Knowing these injunctions of the scriptures, a sincere devotee abandons a false Guru who is envious of devotees. After leaving one who lacks the true qualities of a Guru, if a devotee is without a spiritual guide, his only hope is to seek out a *mahā-bhāgavata* Vaiṣṇava and serve him. By constantly rendering service to such a pure devotee, one will certainly attain the highest goal of life.” (*Bhakti-Sandarbha*, A 238/GKH 1.52)

Both the bogus Guru and his disciples go to hell

1.34

**yo vyaktir nyāya-rahitam / anyāyena śṛṇoti yaḥ
tāv ubhau narakam ghoram / vrajataḥ kalam akṣayam**

HBV 1.101/JD Ch. 20/GKH 1.51

One who poses as an *ācārya*, but speaks against the conclusions of Śrīmad Bhāgavatam and other scriptures, or performs *kīrtana* opposed to the proper glorification of Śrī Kṛṣṇa, certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such non-devotional talks and *kīrtanas*.

A materialistic, professional, or mundane Guru must be given up

1.35

paramārtha-gurvāśrayo vyavahārika-gurvādi parityāgenāpi kartavyaḥ

Bhakti-Sandarbha, annucheda 210/GKH 1.53

One should not accept a spiritual master based on hereditary, social or ecclesiastical convention. Such a professional ‘Guru’ should be rejected. One must accept a qualified spiritual master, who can help one advance towards the ultimate goal of life, *kṛṣṇa-prema*.

Who rejects a false Guru must accept a real Guru

1.36

**avaiṣṇavopadiṣṭena / mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag / grāhayed vaiṣṇavād guroḥ**

HBV 4.144/BRBSB p. 47/JD ch. 20/GKH 1.54

One goes to hell if he accepts *mantra* from a non-Vaiṣṇava Guru, that is, one who is associating with women, and who is devoid of *kṛṣṇa-bhakti*. Therefore, according to the rules of *śāstra*, one must take *mantra* again from a Vaiṣṇava Guru.

Serving Śrī Guru culminates in ecstatic service to Śrī Kṛṣṇa

1.37

**yat-sevayā bhagavataḥ / kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ / pādayor vyasanārdanaḥ
durāpā hy alpa-tapasyā / sevā vaikuṇṭha-vartmasu**

SB 3.7.19-20/MS 7, pt

yat—to whom; *sevayā*—by service; *bhagavataḥ*—of Bhagavān (both Guru and Kṛṣṇa); *kūṭa-sthasya*—of the unchangeable, fixed; *madhu-dviṣaḥ*—the enemy of the Madhu asura; *rati-rāsaḥ*—attachment in different relationships; *bhavet*—develops; *tīvraḥ*—highly ecstatic; *pādayor*—of the feet; *vyasana*—distresses; *ardanaḥ*—vanquishing; *durāpā*—rarely obtainable; *hi*—certainly; *alpa-tapasaḥ*—of one whose austerity is meager; *sevā*—service; *vaikuṇṭha*—Vaikuṇṭha; *vartmasu*—on the path of.

By serving the feet of Śrī Guru, one is able to develop transcendental ecstasy in the service of Bhagavān who is the enemy of the Madhu demon and the remover of the sufferings of His pure devotees, and whose service vanquishes one’s material distresses. For those whose austerity and pious credits are very meager, it is extremely difficult to obtain the service of such devotees who are very dear to Kṛṣṇa.

Devotion to Śrī Bhagavān automatically implies devotion to Śrī Guru

1.38

**yāvanti bhagavad-bhakter aṅgāni kathitānīha
prāyas tāvanti tad-bhakta-bhakter api budhā viduḥ**

BRS 1.2.219/MS 7 pt

The wise recognize that almost all the practices of devotion for the Supreme Lord (described in BRS) also apply to the devotee of Bhagavān (Śrī Guru).

Śrī Guru is āśrayā Bhagavān

1.39

**ayatīm niyatīm caiva [or] utpattīm pralayaṁ caiva
bhūtānam agatīm gatīm**

vetti vidyām avidyām ca

sa vācya bhagavān iti

Viṣṇu Purāṇa 6.5.78/BB 1.5.37

ayatīm—inauspicious; *niyatīm*—auspicious; *ca*—also; *eva*—certainly; *bhūtānam*—of living entities; *agatīm*—ominous destination; *gatīm*—desirable destination; *vetti*—knows; *vidyām*—knowledge; *avidyām*—ignorance; *ca*—and; *saḥ*—he; *vācyaḥ*—is designated; *bhagavān*—the Supreme Lord; *iti*—thus.

A person who knows the truth about knowledge and ignorance, the ultimate goal and the unfortunate conditioned state of all the living entities, the creation and the destruction, only such a person is addressed as ‘bhagavān’.

The four defects do not occur in śāstra or in Guru

1.40

bhrama, pramāda, vipralipsā, karaṇāpāṭava

ārṣa-vijñā-vākye nāhi doṣa ei saba

CC Ādi 2.86

bhrama—mistakes; *pramāda*—illusion; *vipralipsā*—cheating; *karaṇa-apāṭava*—imperfection of the senses; *ārṣa*—of the authoritative sages; *vijñā-vākye*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

Mistakes, illusions, cheating and defective perception do not occur in the sayings of genuine *sādhus* [Śrī Guru is free from material defects and therefore everything he does and says is perfect].

Who is ineligible to be a Guru

1.41

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj janani na sā syāt

daivam na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

SB 5.5.18

guruh—a spiritual master; *na*—not; *saḥ*—he; *syāt*—should become; *sva-janaḥ*—a relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *janani*—a mother; *na*—not; *sā*—she; *syāt*—should become; *daivam*—the worshipable deity; *na*—not; *tat*—that; *syāt*—should become; *na*—not; *patiḥ*—a husband; *ca*—also; *saḥ*—he; *syāt*—should become; *na*—not; *mocayet*—can deliver; *yaḥ*—who; *samupeta-mṛtyum*—one who is in *saṁsāra*, the cycle of birth and death.

That Guru is not a Guru, that father is not a father, that mother is not a mother, that demigod is not a demigod and that relative is not a relative who cannot protect us from the clutches of death, cannot bestow eternal life upon and cannot protect us from ignorance, because of which we are deeply engrossed in this material world.

It is useless to take shelter of a Guru who is not fully realised

1.42

śabda-brahmaṇi niṣṇāto / na niṣṇāyāt pare yadi

śramas tasya śrama-phalo / hy adhenum iva rakṣataḥ

SB 11.11.18/SBG p. 315

śabda-brahmaṇi—in the Vedic literature; *niṣṇātaḥ*—expert through complete study; *na niṣṇāyāt*—does not absorb the mind; *pare*—in the Supreme; *yadi*—if; *śramaḥ*—labour; *tasya*—his; *śrama*—of great endeavor; *phalaḥ*—the fruit; *hi*—certainly; *adhenum*—a cow that gives no milk; *iva*—like; *rakṣataḥ*—of one who is protecting.

Taking shelter of a ‘Guru’ who has great learning of the Vedic literature but who has not realised Parabrahman (Kṛṣṇa), is like protecting a barren cow who cannot give milk. It is useless labour and one does not achieve any real result.

Kṛṣṇa is the Guru of the whole world

1.43

vande kṛṣṇam jagad-gurum

Śrī Garga saṁhitā/Nārada Pañcarātra

My obeisances to Kṛṣṇa who is the Guru of the whole world.

However, Śrīmatī Rādhikā is the Guru of Kṛṣṇa

1.44

rādhikāra prema—guru, āmi—śiṣya naṭa

sadā āmā nānā nṛtye nācāya udbhaṭa

Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; prema—ecstatic transcendental love; guru—teacher; āmi—I; śiṣya—disciple; naṭa—dancer; sadā—always; āmā—Me; nānā—various; nṛtye—in dances; nācāya—causes to dance; udbhaṭa—novel.

Kṛṣṇa says, “The prema of Rādhikā is My Guru, and I am Her dancing student. Her prema makes Me dance various novel dances.”

~ Dikṣā – Divine Knowledge ~

1.45

divyaṁ jñānaṁ yato dadyāt

kuryāt pāpasya saṅkṣayam

tasmāt dikṣeti sā proktā

deśikais tattva-kovidaiḥ

Viṣṇu-yāmala/HBV 2.9/CC Mad 15.108 pt/Upad 5 pt/BRSB p. 48

yataḥ—since; dadyāt—it can give; divyaṁ—divine; jñānaṁ—knowledge; kuryāt—can cause; saṅkṣayam—utter annihilation; pāpasya—of sin; tasmāt—therefore; sā—it; proktā—is described; iti—as; dikṣā—dī-kṣā; deśikaiḥ—by guides (Gurus); tattva-kovidaiḥ—who are learned in the science of transcendental truths.

That process which bestows transcendental knowledge (divya-jñāna) and destroys (kṣā) sinful desires for sense gratification is called dikṣā by learned authorities in the absolute truth.

Śrīla Jīva Gosvāmī: The words “divyaṁ jñānaṁ” here refers to the description of the Lord’s transcendental form as well as knowledge of one’s relationship with Kṛṣṇa (given in a seed form within the dikṣā-mantras). Chanting those mantras establishes a relationship (sambandha) with the Supreme Lord. (Bhakti sandarbha 283)

1.46

divya-jñānaṁ kṣapayati iti dikṣā

Dikṣā means... Di, divya-jñānaṁ, transcendental knowledge (knowledge of one’s svarūpa and one’s iṣṭadeva); kṣā means to destroy; also ikṣā means darśana, to see, or kṣapayati, explain.

1.47

prabhu kahe,—“vaiṣṇava-deha ‘prākṛta’ kabhu naya

‘aprākṛta’ deha bhaktera ‘cid-ānanda-maya’

dikṣā-kāle bhakta kare ātma-samarpaṇa

sei-kāle kṛṣṇa tāre kare ātma-sama

sei deha kare tāra cid-ānanda maya

aprākṛta-dehe tānra caraṇa bhajaya

CC 3.4.192-3/GKH 13.147/Art of Sādhana ch. 7

prabhu kahe—Śrī Caitanya Mahāprabhu said; vaiṣṇava deha—the body of a Vaiṣṇava; prākṛta—material; kabhu naya—is never; aprākṛta—transcendental; deha—body; bhaktera—of a devotee; cit-ānanda-maya—full of transcendental bliss; dikṣā-kāle—at the time of initiation; bhakta—the devotee; kare—does; ātma—of himself; samarpaṇa—full dedication; sei-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; ātma-sama—as spiritual as Himself; sei deha—that body; kare—makes; tāra—his; cit-ānanda-maya—full of transcendental bliss; aprākṛta-dehe—in that transcendental body; tānra—His; caraṇa—feet; bhajaya—worships.

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders to the spiritual master, Kṛṣṇa makes him like Himself. He transforms the devotee’s body into spiritual substance; the devotee then worships the Lord in that spiritualized body.”

Śrīla Bhakti Pramoda Purī Mahārāja: When the living being who has taken to the devotional path first surrenders himself to the lotus feet of his spiritual master, then Kṛṣṇa accepts him as one of His very own. He frees him from the bondage of bodily identity and gives him an experience of his eternal spiritual nature. With this divine knowledge, the devotee takes a spiritual body appropriate for the transcendental service of the Lord. This is the inner mystery of dikṣā (initiation).

The mantra is non-different from the Guru

1.48

yo mantraḥ sa guruḥ sāṅkṣāt

yo guruḥ sa hariḥ svayaṁ

gurur yasya bhavet tuṣṭas

tasya tuṣṭo hariḥ svayaṁ

Vāmana-kalpa/HBV 4.353/BRSB p. 41/MK ch.3/GKH (P)

The mantra (which is given by the Guru) is the Guru himself, and the Guru is directly the Supreme Lord Hari. There is no difference between Guru, mantra, and Hari. He with whom the Guru is pleased, also obtains the pleasure of Śrī Hari Himself.

[Editorial note: “However, it is not proper to give up a Guru whose knowledge is meager, if he is not a Māyāvādī or an enemy of the Vaiṣṇavas, and is not attached to sinful activity. In that case, one should still respect him as Guru, and with his permission, one should go to another Vaiṣṇava who is more knowledgeable, and serve that Vaiṣṇava and take instructions from him.” (JD ch. 20)]

Mantra received from a bogus Guru is useless

1.49

**sampradāya vihinā ye mantrās te niṣphalāḥ matāḥ
śrī brahmā-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ**

Padma Purāṇa/Prameya-ratnavali 1.5/JD Ch. 13 /BPKG Biog. p. 62

sampradāya-vihinā—without being connected with a bona fide *sampradāya*, or disciplic succession; *ye*—which; *mantraḥ*—mantras; *te*—those; *niṣphalāḥ*—fruitless; *matāḥ*—are considered.

Vaiṣṇava *ācāryas* in the four authorized disciplic successions – namely Rāmānujācārya in the Śrī-sampradāya, Śrī Madhvācārya in the Brahma-sampradāya, Viṣṇusvāmī in the Rudra-sampradāya, and Nimbāditya in the Catuḥsana-sampradāya – purify the whole universe. *Dikṣā-mantras* not received from the bona fide *ācāryas* in one of these four *sampradāyas* will be fruitless.

The power of a mantra given by a sad-guru to a sat-śiṣya

1.50

**kibā mantra dila gosāñi kibā tāra bala?
japite japite mantra korila pāgala**

CCĀdi 7.81

(Śrī Caitanya Mahāprabhu said:) O Gurudeva! What kind of a *mantra* have you given Me? What is its power? By continuously chanting this *mantra* I have become completely mad. Sometimes this *mantra* makes Me laugh, sometimes it makes Me cry or dance or roll on the ground.

~ Thus ends the section *Dikṣā* – Divine Knowledge ~

Śrī Guru Takes one Beyond Jñāna to Pure Devotion

1.51

**evaṁ gurūpāsanayaika-bhaktyā
vidyā-kuṭhāreṇa śitena dhīraḥ
vivṛṣya jīvāśayam apramattaḥ
sampadya cātmānam atha tyajāstram**

SB 11.12.24/GKH 1.59

evam—thus (with the knowledge I have given you); *guru*—of the spiritual master; *upāsanayā*—developed by worship; *eka*—unalloyed; *bhaktyā*—by loving devotional service; *vidyā*—of knowledge; *kuṭhāreṇa*—by the sword; *śitena*—sharp; *dhīraḥ*—one who is steady by knowledge; *vivṛṣya*—cutting down; *jīva*—of the living entity; *āśayam*—the subtle body (filled with designations created by the three modes of material nature); *apramattaḥ*—being very careful in spiritual life; *sampadya*—achieving; *ca*—and; *ātmānam*—the Supreme Personality of Godhead; *atha*—then; *tyaja*—you should give up; *astram*—the means by which you achieved perfection.

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharp sword of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then lay down the sword of knowledge (and replace it with *bhakti*).

Offending the Guru is unpardonable

1.52

**harau ruṣṭe gurus trātā / gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena / gurum eva prasādayet**

Aditya Purāṇa/HBV 4.360/Bhakti San. A 237/BRBSB p. 44/Arcana-dīpikā p. 119/KGH (P)

harau—when Śrī Hari; *ruṣṭe*—is angered; *guru*—Śrī Guru; *trātā*—delivers (one); *gurau*—when Śrī Guru; *ruṣṭe*—is angered; *na kaścana*—no one (can save); *tasmāt*—therefore; *sarva-prayatnena*—with all endeavour; *eva*—certainly; *prasādayet*—one should please; *gurum*—Śrī Guru.

If Krishna is angry, the spiritual master will save you. If the spiritual master is angry, no one can save you. Therefore make all efforts to please your spiritual master.

Even Harināma cannot absolve offences committed against a Vaiṣṇava

1.53

**hari-sthāne aparādhe tāre harināma
vaiṣṇava-sthāne aparādhe nahika eḍāna**

Ei-Bāra Karuṇā Kara, SGG p. 27

Offences committed at the lotus feet of Śrī Hari are absolved by *harināma*. But for offences against a Vaiṣṇava there is absolutely no means of deliverance.

The bona fide spiritual master is not different from Kṛṣṇa

1.54

sa vai priyatamaś cātmā / yato na bhayam aṇv api
iti veda sa vai vidvān / yo vidvān sa gurur hariḥ

SB 4.29.51/GKH (P)

saḥ—He; ātmā—the Supersoul; vai—certainly; priyatamaḥ—the most dear; ca—also; yataḥ—on account of Him; na—never; bhayam—fear; aṇu—little; api—even; iti veda—(one who) knows; saḥ—he; vai—certainly; vidvān—educated; yaḥ—he who; vidvān—educated; saḥ—he; guruḥ—spiritual master; hariḥ—(not different from) Śrī Hari.

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is actually a bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

One's body is the boat, Guru is the captain and Śāstras are the favourable winds

1.55

nṛ-deham ādyam su-labham su-durlabham
plavam su-kalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābhim na taret sa ātma-hā

SB 11.20.17

nṛ—human; deham—body; ādyam—the source of all favorable results; su-labham—effortlessly obtained; su-durlabham—although impossible to obtain even with great endeavor; plavam—a boat; su-kalpaṁ—extremely well suited for its purpose; guru—having the spiritual master; karṇa-dhāram—as the captain of the boat; mayā—by Me; anumūlenā—with favorable; nabhasvatā—winds; iritam—impelled; pumān—a person; bhava—of material existence; abhim—the ocean; na—does not; taret—cross over; saḥ—he; ātma-hā—the killer of his own soul.

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 favourable 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.

Who Thinks the Spiritual Master an Ordinary man Goes to Hell

1.56

ārcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmanya-buddhir
viṣṇau sarveśvare tad-itara-sama-dhīr yasya vā nārakī saḥ

Pādma Purāṇa/Padyāvalī 115/PJ 4.14

ārcye—worshippable Deity; viṣṇau—of Lord Viṣṇu; śilā—as stone; dhīḥ—the conception; guruṣu—of the spiritual masters; nara—of being an ordinary man; matiḥ—the conception; vaiṣṇave—to the vaiṣṇavas; jāti—of birth; buddhiḥ—the conception; viṣṇoḥ—of Lord Viṣṇu; va—or; vaiṣṇavānām—of the Vaiṣṇavas; kali—of Kali-yuga; mala—of the impurity; mathane—in the destruction; pāda—of the feet; tīrthe—in the pilgrimage place; ambu—of water; buddhiḥ—the conception; śrī-viṣṇoḥ—of Lord Viṣṇu; nāmni—in the name; mantre—a mantra; sakala—all; kaluṣa—impurities; he—destroying; śabda—a sound; sāmanya—ordinary; buddhiḥ—the conception; viṣṇau—to Lord Viṣṇu; sarva—of all; īśvare—the master; tat—than Him; itara—others; sama—equal; dhīḥ—the conception; yasya—of whom; va—or; nārakī—a resident of hell; saḥ—he.

Anyone who considers the worshippable Deity to be stone; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaisnava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Vishnu (Gaṅgā water), or of a Vaiṣṇava (*caraṇāmṛta*), to be ordinary water; who considers the holy name (the Hare Kṛṣṇa *mahā-mantra*), which vanquishes all sins, to be material sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of demigods—such a person is a resident of hell.

1.57

guruṣu nara-matir yasya vā nārakī saḥ

Pādma Purāṇa/KGH 1.56

One who thinks of the spiritual master as an ordinary man is said to live in hell.

The danger of assuming the position of Guru without being qualified

1.58

Kṛpā Kara Vaiṣṇava Ṭhākura, Śrīla Bhaktivinoda Ṭhākura

SGG p. 31

kṛpā kara vaiṣṇava ṭhākura

sambandha jāniyā, bhajite bhajite, abhimāna hau dūra (1)

O Vaiṣṇava Ṭhākura, please give me your mercy – knowledge of my relationship with Bhagavān and the ability to do *bhajana*, sending my false ego far away.

**‘āmi ta’ vaiṣṇava,’ e buddhi haile, amānī nā ha’ba āmi
pratiṣṭhāśā āsi’, hṛdaya dūṣibe, haiba niraya-gāmī (2)**

If I think “I am a Vaiṣṇava,” then I will never become humble. My heart will become contaminated with the hope of receiving honor from others, and I will surely go to hell.

**tomāra kiṅkara, āpane jāniba, ‘guru’-abhimāna tyaji’
tomāra ucchiṣṭha, pada-jala-reṇu, sadā niṣkaṇṭha bhaji (3)**

Give me the mercy that I can renounce the false conception of my being Guru and can be your servant. Let me accept without duplicity your remnants and your foot-bath water.

**‘nīe śreṣṭha’ jāni’, ucchiṣṭhādi dāne, ha’be abhimāna-bhāra
tāi śiṣya tava, thākiyā sarvadā, nā laiba pūjā kā’ra (4)**

By thinking that I am superior (*guru-abhimāna*) and giving my remnants to others, I will be burdened with the weight of false pride. Let me always identify as your disciple and not accept worship or praise from others.

**amānī mānada, haile kīrtane, adhikāra dibe tumi
tomāra caraṇe, niṣkaṇṭha āmi, kādiyā luṭiba bhūmi (5)**

In this way I can renounce the desire for honor for myself and can offer respect to others. Sincerely weeping at your lotus feet and rolling on the ground, I pray that you will give me the ability to perform *kīrtana* purely.

Śrī Guru Vandana

1.59

**nāma-śreṣṭhaṁ manum api śacī-pūtram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-pūriṁ māthurīṁ goṣṭhavāṭīm
rādhā-kunḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī-gurum taṁ nato’smi**

Śrī Mukta-carita, Raghunātha dāsa Gosvāmī/SGG p. 6

I am fully indebted to Śrī Gurudeva. Why? He has given me so many things: the highest conception of the holy name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And he has given me the service of our great savior, Śrī Caitanya Mahāprabhu, and His dearest assistant, Svarūpa Dāmodara. He has brought me in connection with Śrī Rūpa, who was ordered to distribute the heart’s innermost dealings, the highest devotional love, *rāgānugā-*

bhakti. Gurudeva has given me Śrīla Sanātana Goswāmī, who gives us *sambandha-jñāna*, a proper understanding of our relationship with Śrī Kṛṣṇa, and he has given me Mathurā Maṇḍala, which will help me in my remembrance of Rādhā and Govinda wherever I shall cast my glance. By his grace Gurudeva has revealed the superexcellent position of Rādhā-kunda, the favorite place of Rādhā and Govinda for Their pastimes and this Girirāja Govardhana. Lastly, he has given me the hope that one day I can get the service of Śrī Śrī Rādhikā and Mādhava. I have been given all these assurances by my Gurudeva, so I bow my head with all my respects to his lotus feet.

Śrīla B.R. Śrīdhara Gosvāmī Mahārājā: If we are conscious of all these spiritual matters, we can think that we have approached our Gurudeva properly. What is our Guru? What is his mission? It is filled with all these things. Devoid of that, what is our interest?

Śrī Guru Praṇāma

1.60

**mūkaṁ karoti vācālaṁ / paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande / śrī-gurum dīna-tāraṇam**

Bhavārtha Dipikā, Maṅgala Stotram 1/ CC Mad 1780/ Gītā Dhyānam 8

mūkaṁ—a dumb man; *karoti*—makes; *vācālaṁ*—an eloquent speaker; *paṅguṁ*—a lame man; *laṅghayate*—cause to cross over; *girim*—a mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *ahaṁ*—I; *vande*—offer obeisances; *śrī gurum*—(my) spiritual master; *dīna*—the fallen and destitute; *tāraṇam*—delivers.

I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains.

1.61

**namas te gurudevāya sarva-siddhi-pradāyine
sarva-maṅgala-rūpāya sarvānanda-vidhāyine**

SGG p. 6

I offer *praṇāma* unto Śrīla Gurudeva who is the embodiment of all auspiciousness and who bestows all spiritual perfection and happiness.

Vijñapti

1.62

**he śrī-guro jñāna-da dīna-bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāśīna hitāvatāra prasīda rādhā-praṇaya-pracāra**

Arcana Paddhati/SGG p. 7

O Gurudeva! You bestow transcendental knowledge, you are the friend of the fallen, you bestow the spiritual bliss which exists within your own heart, you are an

ocean of mercy, you reside in Vṛndāvana, you are the incarnation of auspiciousness, and you preach about Śrīmatī Rādhikā's love for Kṛṣṇa. Please be merciful to me.

1.63

**trāyasva bho jagannātha guro saṁsāra-vahninā
dagdham mām kāla-daṣṭam ca tvām aham śaraṇam gataḥ**

Śrī Hari-bhakti-vilasa 101, Gopāl Bhaṭṭa Gosvāmī/SGG p. 7

trāyasva—save; bhaḥ—O; jagannātha—master of the worlds; guro—O spiritual master; saṁsāra-vahninā—by the fire of repeated birth and death; dagdham—burned; mām—me; kāla—by time; daṣṭam—bitten; ca—and; tvām—you; aham—I; śaraṇam—to the shelter; gataḥ—gone.

“O Gurudeva, master of this world! Seeing that material existence is like a blazing forest fire which resembles the devouring teeth of Yamarāja, I take shelter of you and appeal to you for deliverance.” [or] “O spiritual master, O master of the worlds, please rescue me, who am bitten by time and burned by the flames of repeated birth and death. I surrender to you and take shelter of you.”

Śrī Guru-Rūpa-Sakhī Praṇāma

1.64

**rādhā-sammukha-saṁsaktim sakhī-saṅga-nivāsinīm
tām aham satatam vande guru-rūpam parām sakhīm**

Bṛhat-bhakti-tattva-sāra/SGG p. 7

aham—I; satatam—perpetually; vande—offer praise; tām—to that; guru-rūpam—form of Śrī Guru; parām—(as) the supreme; sakhīm—mañjarī friend (of Śrīmatī Rādhikā); saṁsaktim—fully attached; rādhā-sammukha—to the company of Śrī Rādhā; nivāsinīm—dwelling; sakhī-saṅga—in the association of Her sakhīs.

I forever worship my Guru who in his form as an exalted sakhī mañjarī is happily immersed in the company of Śrīmatī Rādhikā and the other sakhīs.

A prayer of longing for Śrī Guru

1.65

**tvaṁ gopikā vṛṣa-raves tanayāntike ‘si
sevādhikāriṇi guro nija-pāda-padme
dāsyam pradāya kuru mām vraja-kānane śrī-
rādhāṅghri-sevana-rase sukhinīm sukhābdhau**

Stava Kalpadruma, Raghunātha dāsa Gosvāmī

tvaṁ—You; asi—you are; gopikā—a gopī, beloved; antike—nearby; tanayā—the

daughter; vṛṣa-raveḥ—of King Vṛṣabhānu; sevā-adhikāriṇi—You are encharged with Her service; guro—O Śrī Guru; pradāya—please bestow; dāsyam—service; nija-pāda-padme—at your own lotus feet; kuru—make; mām—me; sukhinīm—happy; vraja-kānane—in the forest of Vraja; śrī-rādhāṅghri—Śrī-Rādhā's lotus feet; sukhābdhau—in the ocean of ecstatic bliss; sevana-rase—of the rasa of service to Her;

“O Gurudeva! You are the gopikā beloved of Śrīmatī Rādhikā. You are immersed in an ocean of bliss and you can award transcendental service to Her. Please bestow upon me the shelter of your lotus feet so that I too can be ecstatically engaged in Her transcendental service in the kuñjas of Vraja.”

~ Guru-tattva – Other Definitions ~

1.66

Gu – darkness, andhakar, ignorance; samsarik āsakti, attachment to the physical and mental plane, to material existence.

Ru – light; he who enlightens, who removes that attachment, who takes one from the darkness of ignorance to the light of spiritual realisation.

Sad-guru (sat means real, eternal) – A genuine, bona fide Guru, fully conversant with śāstra, completely self-realised (having realised his svarūpa and Śrī Kṛṣṇa's svarūpa), serving in the nitya-līla, and being completely devoid of material desires or any self-interest. Sad-guru is acintya-bhedābheda prakāśa vigraha, the inconceivable different and non-different worshipable manifestation of the Lord.

Dikṣā-guru – Initiating or mantra-guru; Kṛṣṇa's rūpa (form); Kṛṣṇa's very self; He who helps establishing one's relationship with Kṛṣṇa by giving sambandha jñāna in the form of the dikṣā-mantra.

[Editorial note: Unless the Guru has realised his svarūpa (siddha-deha), he cannot give dikṣā. This is because at dikṣā the Guru is supposed to bestow the disciple's svarūpa in a seed form within the dikṣā-mantra. If the Guru cannot see his disciple's svarūpa, then the mantra he gives cannot produce the desired perfection.]

Śikṣā-guru – Instructing Guru; Kṛṣṇa's svarūpa (personality); Kṛṣṇa's intrinsic nature. The person from whom one receives instructions on how to progress on the path of bhajana.

Śrīla Bhaktivinoda Ṭhākura: Even for Vaiṣṇavas who are duly initiated into the genuine sampradāya, the vastu-prabhā, or illumination of one's eternal identity (svarūpa) arising from their dikṣā-mantra which they received from their dikṣā-guru, will not appear until they receive this svarūpa-jñāna by the mercy of a śikṣā-guru. (BTV p. 49)

Śravaṇa-guru – The person from whom one hears about the fundamental truths of Bhagavān. The śravaṇa-guru and śikṣā-guru is usually the same person.

Samaṣṭi-guru – Akhanda (undivided) *guru-tattva*, Balarāma or Nityānanda Prabhu (in one sense He is Guru and in another He is Bhagavān himself). *Guru-tattva* is one, but appears in many forms (just as Kṛṣṇa is one but appears in many forms).

Vyasti-guru – One's individual Guru or the Supersoul (the expansion of Nityānanda, the original Guru).

Vartma-pradarśaka-guru – He who first gives knowledge about spiritual life, introduces one to the path of *bhakti*, or leads one to *sad-guru* (eg. Dhruva's Mahārāja's mother, Bilvamaṅgala Ṭhākura's Cintāmaṇi).

Harināma-guru – He who gives *harināma* (technically, he is not the initiating Guru, because initiation is by *dikṣā*, not by *nāma*. Śrīla Jīva Gosvāmī writes, "As illustrated by Dhruva's history, the acceptance of *dikṣā* is absolutely necessary in order to perform the *sādhana* and *bhajana* for realising Śrī Bhagavān." [BS 27, Ṭikā]).

Sannyāsa-guru – The Guru who gives *sannyāsa* and *gopī-bhāva mantra*. The *sannyāsa* Guru is not less important than the *dikṣā* Guru, since the *gopī-bhāva mantra* is an invitation to enter Rādhā-Kṛṣṇa *līlā*. Unless one receives the *mantra* aurally from a fully self-realised, *rasika*, *tattva-jñā* Vaiṣṇava, the *mantra* will not produce the desired perfection.

Bhāgavata-guru – The Guru who can give the internal meaning of Bhāgavatam, (i.e. Rādhā-dāsyam). The Bhāgavata-Guru, *śikṣā line*, is superior to the Pañcarātric, *dikṣā line*. See BPKG Biography p. 298: 'The charm and superiority of the Bhāgavata-Guru *paramparā*'.

Rasika-guru – one who is able to relish *bhakti-rasa* within his heart. At the stage of *bhāva*, a bhakta's heart becomes infused with *śuddha-sattva* from the heart of one of Kṛṣṇa's eternal associates in Vraja (the *sad-guru*). This *śuddha-sattva* is then known as *kṛṣṇa-rati*, the first dawning of divine love (*prema*). When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of *bhakti-rasa*. One who is eligible to taste this *rasa* is known as a *rasika-Vaiṣṇava*. A *sad-guru* must be at least in the stage of *bhāva*, otherwise he cannot bestow *śuddha-sattva*.

The relation between Sad-guru and Sat-śiṣya – One who follows Śrī Guru's instructions completely and surrenders at his lotus feet. The key for one who aspires to become a real disciple is humility and *śaranāgati*; and he must be in *ānugatya* (under the guidance of a living *sad-guru*), otherwise Rādhā-Kṛṣṇa will not accept any service he performs or anything he offers. Without being in *ānugatya* – taking shelter of and being under the guidance of Śrī Guru, *sad-guru*, a bona fide Guru (in one of the four bona fide *sampradāyas*, as mentioned in 1.49) – one's devotional practice will inevitably deviate from the path of pure *bhakti*. One must always be under the guidance of a living *sad-guru* (who may be a *śikṣā* Guru). One may understand the external, apparent consideration in relation to the instructions of *śāstra* and Guru (*apara-vicara*), but one is bound to misunderstand the absolute, internal consideration (*tattva-vicara*). Being a conditioned soul and being devoid of the guidance of a living *sad-guru*, one is bound to stray into deviations and misconceptions and may lose his *bhakti* altogether.

Kṛṣṇa never rejects a *jīva* who comes to Him, but He allows the *jīva* the free will to turn away from Him and serve *māyā*. Similarly, Śrī Guru never rejects a disciple, but allows the disciple the free will to turn away and serve *māyā*.

Śrī Guru displays simultaneously and inconceivably both *mugdhatā* (the state of being bewildered) and *sarva-jñātā* (the state of being omniscient). He is *mugdhatā* out of sheer mercy, so that we can follow in his footsteps, relate to him as one of us conditioned souls, and have affectionate dealings devoid of *aśvarya*. He is *sarva-jñātā*, otherwise he would not be the direct representative of Kṛṣṇa, capable of taking us out of *māyā* and into the forest groves of Vraja.

Śrī Guru knows how to make his disciple qualified for chanting *śuddha-nāma*. He has controlled Kṛṣṇa by his pure love and service to Śrīmatī Rādhikā and can bestow that mood of pure love for Rādhā-Kṛṣṇa upon us.

Śrī Guru is simultaneously Nityānanda *prakāṣa* and the direct manifestation of Kṛṣṇa's mercy, that is, Śrīmatī Rādhārāṇī. Without being sanctioned by Her, no one can be a genuine Guru (one cannot be voted by an assembly of conditioned souls into being a Guru). Śrīla Bhaktisiddhānta Prabhupāda said, "Śrī Gurudeva is non-different from Śrīmatī Rādhikā." Only a pure devotee, Śrī Guru, can recognize and acknowledge another Śrī Guru.

We all belong to Kṛṣṇa, but He belongs to Śrīmatī Rādhikā. We are all controlled by Kṛṣṇa, but He is controlled by Rādhikā, and by Her *mañjarīs*. They appear in this world as Śrī Guru, the direct manifestation of Her mercy upon the *jīvas*.

Śrī Guru means the Guru who is an intimate (*mañjarī*) maidservant of Śrī, Śrīmatī Rādhikā. Śrī Guru also means the Guru who has *śrī* — *unnatojjvala-rasām* *sva-bhakti-śrīyam*, the most exalted and radiant *rasa* (mellow of love) for Kṛṣṇa. This refers to *parakīya-rasa-bhakti*, *mādhurya-rasa*. *Sva-bhakti-śrīyam* refers to the beauty of Śrīmatī Rādhikā's moods. These moods are reflected in Her *pālya-dāsīs*, the *mañjarīs*. Who has this *śrīyam*, the beauty of the *bhāvas* of Rādhikā? The *mañjarīs*, especially Śrī Rūpa Mañjarī. One who is absorbed in this mood, who is endowed with this mood and who can bestow this mood, is called Śrī Guru.

Śrī Gurudeva will perform an operation on the heart of a surrendered disciple, a heart that is black with the dirt of lust, anger and greed. He will make it pure and soft and fragrant, a perfect *kuñja* for Śrī Rādhā-Kṛṣṇa to manifest Their pastimes.

A living *sad-guru* is absolutely essential. Therefore the *ṛtvik* position is untenable and incompatible with *Guru-tattva*. Śrīla Swāmī Prabhupāda has stated innumerable times that one has to hear from the lips of a pure devotee. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda said, "We have to hear about the Supreme Lord from His own agent. When we hear those things, then all material experience and the inclination to make false arguments have to be locked up. When we hear about the Supreme Lord from a living *sādhū* who can deliver these talks in a bold, lively, inspiring way, then all weakness will disappear from our hearts, we will feel a kind of courage which was never there before, and the soul's natural tendency to surrender to the Lord will fully manifest itself. In that surrendered heart the eternally manifested truth of the transcendental world will spontaneously reveal itself."

The lotus feet of Śrī Gurudeva are the treasure-house of Śrī (Śrīmatī Rādhikā)

1.67

Śrī Guru-Caraṇa-Padma, Śrīla Narottama dāsa Ṭhākura (SGG p. 24)

śrī guru-caraṇa-padma, kevala bhakati-sadma,

vando mui sāvadhāna-mate

jāhāra prasāde bhāi, e bhava tariyā jāi,

kṛṣṇa-prāpti haya jāhā ha'te (1)

The lotus feet of Śrī Gurudeva are the treasure-house of śrī, unalloyed *prema-bhakti* for Kṛṣṇa. I very carefully worship and serve those lotus feet (*guru-pāda padma*). By his mercy, O brother, anyone can cross over this vast ocean of misery and attain the lotus feet of Śrī Kṛṣṇa.

guru-mukha-padma-vākya, cittete kariyā aikya,

āra nā kariha mane āśā

śrī guru-caraṇe rati, ei se uttamā gati,

je prasāde pūre sarva āśā (2)

The words emanating from the lotus mouth of Śrī Gurudeva should be embraced within the heart. No aspiration beyond his words should enter because his instructions bring one to the highest goal – *rati*, or attachment for his lotus feet. By his grace all of our desires for spiritual perfection are fulfilled.

cakṣu-dāna dilā jei, janme janme prabhu sei,

divya-jñāna hṛde prakāśita

prema-bhakti jāhā haite, avidyā vināśa jāte,

vede gāya jāhāra carita (3)

He gives me the gift of transcendental vision and enlightens my heart with divine knowledge. He is my master birth after birth. From him emanates *prema-bhakti*, divine loving devotion, by which ignorance is destroyed. The Vedic scriptures sing of his character.

śrī guru karuṇā-sindhu, adhama janāra bandhu,

lokanātha lokera jīvana

hā hā prabhu! kara dayā, deha more pada-chāyā,

tuwā pade lainu śaraṇa (or) narottama loinu śaraṇa

[ebe yaśa ghuṣuka tribhuvana] (4)

Śrī Gurudeva is the ocean of mercy, the greatest friend of the shelterless, the life and soul of everyone! (O Lokanātha! You are the life of this world). O master, be merciful! Alas, Gurudeva, give me the shade of your lotus feet – at your feet I have surrendered (Narottama takes shelter of you). [Now your fame shall be spread all over the three worlds]

O gurudeva! Your mercy is the essence of my existence

1.68

Gurudeva! Kṛpā-Bindu Diyā, Śrīla Bhaktivinoda Ṭhākura (SGG p. 23)

gurudeva!

kṛpā-bindu diyā, kara ei dāse, tṛṇāpekṣā ati hīna

sakala sahane, bala diyā kara,

nija-māne spṛhā-hīna (1)

Gurudeva! Give me a drop of mercy – make this servant more humble than a blade of grass. Give me the strength to tolerate all eventualities. Let me not hanker for my own honor and fame.

sakale sammāna, karite śakati,

deha nātha! yathāyatha

tabe ta' gāiba, harināma sukhe,

aparādha ha'be hata (2)

Give me the power to honor all living entities according to what they are due (and all Vaiṣṇavas as befitting their platform). Then I will be able to chant the holy names blissfully, and all my offenses will be vanquished!

kabe hena kṛpā, labhiyā e jana,

kṛtārtha haibe nātha!

śakti-buddhi-hīna, āmi ati dīna,

kara more ātma-sātha (3)

O my master! When will I be benedicted with your mercy and finally be successful in my life? I am so fallen that I have no strength or intelligence. Kindly take me into your association.

yogyatā-vicāre, kichu nāhi pāi,

tomāra karuṇā sāra

karuṇā nā haile, kāndiyā kāndiyā,

prāṇa nā rākhiba āra (4)

If I examine myself, I find no good qualities; Your mercy is the essence of my existence. If you are not merciful, then bitterly weeping I will no longer maintain my life.

Thus ends the 1st chapter – Guru tattva

Chapter 2 – Vaiṣṇava tattva

Oh Vaiṣṇava! Your mercy is the essence of my existence

Definition of a Vaiṣṇava

2.1

gr̥hīta-viṣṇu-dikṣāko

viṣṇu-pūjā-paro naraḥ

vaiṣṇavo ‘bhihito ‘bhijñair

itaro ‘smād avaiṣṇavaḥ

Hari-bhakti-vilāsa 1.55 / JD Ch. 8

gr̥hīta-viṣṇu—accepted into a Viṣṇu mantra; *dikṣāko*—by initiation; *viṣṇu-pūjā-paro*—engaged in the worship of Śrī Viṣṇu; *naraḥ*—a person; *vaiṣṇavaḥ abhihitaḥ*—is called a Vaiṣṇava; *abhijñaiḥ*—by the wise; *itaro asmād*—other than him; *avaiṣṇavaḥ*—not a Vaiṣṇava.

Learned scholars have determined that a Vaiṣṇava is one who is initiated into a Viṣṇu mantra in accordance with the regulations of *śāstra*, and who is engaged in the worship of Śrī Viṣṇu. All others are known as non-Vaiṣṇavas.

Definition of sādḥaka – A practitioner of devotional service

2.2

utpanna-ratayaḥ samyañ nairvighnyam anupāgatāḥ

kṛṣṇa-sākṣāt-kṛtau yogyāḥ sādḥakāḥ parikīrtitāḥ

BRS 2.1.276 / BRSB p.22

One in whose heart *rati* (*bhāva*) toward Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādḥaka-bhakta*.

Vaiṣṇava-aparādha

2.3

**hanti nindati vai dveṣṭi / vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ / darśane patanāni ṣaṭ**

HBV 10.312/BRSB p. 68/JD Ch. 9

To beat a Vaiṣṇava, to slander him, to bear malice or envy against him, to fail to welcome or please him, to become angry with him, and to not feel pleasure upon seeing him – by these six types of *vaiṣṇava-aparādha*, one falls down to a degraded position.

The definition of aparādha (offences)

2.4

apagata-rādhō yasmāt iti aparādhah

apagata—disappear; *rādhō*—affection; *yasmāt*—on account of which; *iti*—thus; *aparādhah*—offence.

Any act or emotion which hinders the flow of love and affection; any activity which causes Kṛṣṇa to withdraw his affection and protection; any activity performed with an envious mood.

A pure devotee is identical with Kṛṣṇa, who resides in his heart

2.5

**īśvara-svarūpa-bhakta tānra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma**

CC Ādi 1.61

īśvara—the Supreme Personality of Godhead; *sva-rūpa*—identical with; *bhakta*—the pure devotee; *tānra*—His; *adhiṣṭhāna*—abode; *bhaktera*—of the devotee; *hṛdaye*—in the heart; *kṛṣṇera*—of Lord Kṛṣṇa; *satata*—always; *viśrāma*—the resting place.

A pure devotee constantly engaged in the loving service of Kṛṣṇa is identical with the Lord, who is always seated in his heart (Identical in the sense of being very dear to Kṛṣṇa and having the same mood, not in being non-distinct from Kṛṣṇa).

Kṛṣṇa is controlled by the love of His bhaktas and sits only within their hearts

2.6

aham bhakta-parādhīno

hy asvatantra iva dvija

sādhubhir grasta-hṛdayo

bhaktair bhakta-jana-priyaḥ

SB 9.4.63

[*śrī-bhagavān uvāca*—Śrī Bhagavān said,] *aham*—I; *bhakta-parādhīnaḥ*—am dependent on the will of My devotees; *hi*—indeed; *asvatantraḥ*—am not independent; *iva*—exactly like that; *dvija*—O brāhmaṇa; *sādhubhiḥ*—by pure devotees, completely free from all material desires; *grasta-hṛdayaḥ*—My heart is captivated; *bhaktaiḥ*—because they are devotees; *bhakta-jana-priyaḥ*—I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

[*Śrī Bhagavān said to the brāhmaṇa (Durvāsā Muni)*]: “I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.”

Kṛṣṇa says, “pure devotees are My very heart”

2.7

sādhavo hṛdayaṁ mahyaṁ

sādhūnām hṛdayaṁ tv aham

mad-anyat te na jānanti

nāhaṁ tebhyo manāḡ api

SB 9.4.68/CC Ādi 1.62

sādhavaḥ—the pure devotees; *hṛdayam*—in the core of the heart; *mahyam*—of Me; *sādhūnām*—of the pure devotees also; *hṛdayam*—in the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyat*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyah*—than them; *manāk api*—even by a little fraction.

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not recognize anyone besides them as mine.”

The Vaiṣṇavas see Kṛṣṇa's abode and can reveal it to you

2.8

om tad viṣṇoḥ paramaṁ padaṁ / sadā paśyanti sūrayo

divīva cakṣur ātatam / tad viprāso vipanyavo

jāgrvāmsaḥ samindhate / viṣṇor yat paramaṁ padam

Ṛg Veda 1.22.20-21/Biog p. 447

om—invocation; *tad*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—the supreme; *padam*—abode; *sadā*—always; *paśyanti*—they see; *sūrayaḥ*—the devotees; *divi iva*—as in the sky; *cakṣuḥ*—the eye; *ātatam*—spread; *tad*—that; *viprāsaḥ*—the brāhmaṇas; *vipanyavaḥ*—the praiseworthy; *jāgrvāmsaḥ*—spiritually awake; *samindhate*—they reveal; *viṣṇoḥ*—of Viṣṇu; *yat*—whose; *paramam*—supreme; *padam*—abode.

The divine and learned Vaiṣṇavas always have the *darśana* of the supreme abode of Viṣṇu by their *aprākṛta* (spiritual) vision. Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the pure devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake devotees are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Viṣṇu to others.

The pure devotees are holy places personified

2.9

bhavad-vidhā bhāgavatās / tīrtha-bhūtāḥ svayaṁ vibho

tīrthī-kurvanti tīrthāni / svāntaḥ-sthena gadābhṛtā

SB 1.13.10/CC Ādi 1.63

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayaṁ*—personally; *vibho*—O powerful one; *tīrthī-kurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *svāntaḥ-sthena*—having been situated in the heart; *gadā-bhṛtā*—Śrī Bhagavān.

“My lord, devotees like your good self are verily holy places personified. Because you carry Śrī Bhagavān within your heart, you turn all places into places of pilgrimage.” (Yudhiṣṭhira to Vidura)

The mahā-bhāgavata sees Kṛṣṇa everywhere

2.10

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrṭi

sarvatra haya nija iṣṭa-deva-sphūrṭi

CC Mad 8.274

sthāvara-jaṅgama—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrṭi*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrṭi*—manifestation.

The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of of His worshipable Lord.

One who sees Kṛṣṇa everywhere can never lose Him

2.11

yo mām paśyati sarvatra / sarvaṁ ca mayi paśyati

tasyāhaṁ na praṇaśyāmi / sa ca me na praṇaśyati

BG 6.30

yaḥ—whoever; *mām*—Me; *paśyati*—sees; *sarvatra*—everywhere; *sarvaṁ*—

everything; *ca*—and; *mayi*—in Me; *paśyati*—sees; *tasya*—for him; *aham*—I; *na*—not; *praṇaśyāmi*—am lost; *saḥ*—he; *ca*—also; *me*—to Me; *na*—nor; *praṇaśyati*—is lost.

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

The only real dharma is that established by Vaiṣṇavas and Vaiṣṇava śāstra

2.12

ei kali-kāle āra nāhi kona dharma

vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

CC Mad 9.362

ei kali-kāle—in this age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

In this age of Kali there are no genuine spiritual principles other than those established by Vaiṣṇava devotees and the Vaiṣṇava scriptures. This is the sum and substance of everything.

Even the learned cannot understand the words and actions of pure devotees

2.13

yāñra citte kṛṣṇa-premā karaye udaya

tāñra vākya, kriyā, mudrā vijñeha nā bujhaya

CC Mad 23.39

yāñra citte—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāñra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *vijñeha*—even a learned scholar; *nā bujhaya*—does not understand.

Even the most learned man cannot understand the words, activities and symptoms of the pure devotee in whose heart *kṛṣṇa-prema* has awakened.

Non-devotees cannot perceive the Vaiṣṇava's transcendental qualities

2.14

dekhiyā nā dekhe yata abhaktera gaṇa

ulūke nā dekhe yena sūryera kiraṇa

CC Ādi 3.86

dekhiyā—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of nondevotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

Non-devotees cannot perceive the Vaiṣṇava's transcendental qualities, just as an owl cannot see the rays of the sun, even though it has eyes.

Harder than a thunderbolt, softer than a rose

2.15

**vajrād api kaṭhorāṇi / mṛdūni kusumād api
lokottarāṇām cetāmsi / ko nu vijñātum īśvaraḥ**

CC Mad 7.73

vajrāt api—than a thunderbolt; *kaṭhorāṇi*—harder; *mṛdūni*—softer; *kusumād api*—than a flower; *loka-uttarāṇām*—persons above the human platform of behavior; *cetāmsi*—the hearts; *kaḥ*—who; *nu*—but; *vijñātum*—to understand; *īśvaraḥ*—able.

Who can comprehend the heart of exalted, transcendental personalities, whose natures are harder than thunderbolts and more tender than lotus flowers?

Three powerful substances of the pure devotee

2.16

**bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa—ei tina mahā-bala
ei tina—sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya**

CC Anṛya 16.60-61/BRSB p.68/MS 7 pt

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; *āra*—and; *bhakta-pada-jala*—the water that washed the feet of a devotee; *bhakta-bhukta-avaśeṣa*—and the remnants of food eaten by a devotee; *tina*—three; *mahā-bala*—very powerful. *ei tina-sevā*—rendering service to these three; *haite*—from; *kṛṣṇa-prema*—ecstatic love for Kṛṣṇa; *haya*—there is; *punaḥ punaḥ*—again and again; *sarva-śāstre*—all the revealed scriptures; *phu-kāriyā kaya*—declare loudly.

The dust of the lotus feet of devotees, the water that washes their feet, and their *mahā-mahā prasādam* remnants [both *hari-kathā* and *prasādam*] – these three are very powerful. By serving these three, one attains Kṛṣṇa *prema*. This has been proclaimed in all the *śāstras* again and again.

Vaiṣṇava-sevā and nāma-saṅkīrtana bestow Śrī Kṛṣṇa caraṇa

2.17

**prabhu kahe—“vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa”**

CC Mad 16.70

prabhu kahe—the Lord replied; *vaiṣṇava-sevā*—service to the Vaiṣṇavas; *nāma-*

saṅkīrtana—chanting the holy name of the Lord; *dui kara*—you perform these two things; *śīghra*—very soon; *pābe*—you will get; *śrī-kṛṣṇa-caraṇa*—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

Śrī Caitanya Mahāprabhu replied, “You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa's lotus feet.”

One-pointed devotees are fearless

2.18

**nārāyaṇa-parāḥ sarve / na kutaścana bibhyati
svargāpavarga-narakeṣv / api tulyārtha-darśinaḥ**

SB 6.17.28

nārāyaṇa-parāḥ—pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the higher planetary systems; *apavarga*—in liberation; *narakeṣu*—and in hell; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

All the good qualities of Kṛṣṇa and the demigods are manifested in one who has unflinching faith in Kṛṣṇa

2.19

**yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ**

SB 5.18.12/CC Ādi 8.58, Mad 22.76/BR 4.20

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—unto Śrī Bhagavān; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahat-guṇāḥ*—the high qualities; *manah-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to Śrī Bhagavān has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.

The pure devotee selflessly preaches out of compassion

2.20

**mahad-vicalanam nṛṇām / gr̥hiṇām dīna-cetasām
niḥśreyasāya bhagavan / kalpate nānyathā kvacit**

SB 10.8.4/CC Mad 8.40

mahat-vicalanam—the wandering of saintly persons; *nṛṇām*—of human beings; *gr̥hiṇām*—who are householders; *dīna-cetasām*—low-minded; *niḥśreyasāya*—for the ultimate benefit; *bhagavan*—O my Lord; *na anyathā*—not any other purpose; *kalpate*—one imagines; *kvacit*—at any time.

My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.

Practice what you preach

2.21

**āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra
‘ācāra’, ‘pracāra’—nāmera karaha ‘dui’ kārya
tumi—sarva-guru, tumi jagatera ārya**

CC Antya 4.102-3

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles; *ācāra pracāra*—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dui*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone’s spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

(Śrīla Sanātana Gosvāmī said to Śrīla Haridāsa Ṭhākura:) “A person may observe proper conduct but not preach, and another person may preach but not practice. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.”

Vaiṣṇavas who know Kṛṣṇa in truth are very rare

2.22

**bahūnām janmanām ante / jñānavān mām prapadyate
vāsudevaḥ sarvam iti / sa mahātmā su-durlabhaḥ**

BG 7.19

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; *iti*—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhaḥ*—very rare to see.

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

2.23

**manuṣyāṇām sahasreṣu / kaścīd yatati siddhaye
yatatām api siddhānām / kaścīn mām vetti tattvataḥ**

BG 7.3

manuṣyāṇām—of men; *sahasreṣu*—out of many thousands; *kaścīd*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścīd*—someone; *mām*—Me; *veti*—does know; *tattvataḥ*—in fact.

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one (a *sādhū*) knows Me in truth.

A pure devotee is extremely rare

2.24

**muktānām api siddhānām / nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā / koṭīṣv api mahā-mune**

SB 6.14.5/CC Mad 19.150/JD Ch. 7&17

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—Śrī Nārāyaṇa; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭīṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of *siddhas* who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.

The sādhus are oblivious to material miseries

2.25

**mad-āśrayāḥ kathā mṛṣṭāḥ / śṛṇvanti kathayanti ca
tapanti vividhās tāpā / naitān mad-gata-cetasāḥ**

SB 3.25.23

mat-āśrayāḥ—about Me; *kathāḥ*—stories; *mṛṣṭāḥ*—delightful; *śṛṇvanti*—they hear;

kathayanti—they chant; *ca*—and; *tapanti*—inflict suffering; *vividhāḥ*—various; *tāpāḥ*—the material miseries; *na*—do not; *etān*—unto them; *mat-gata*—fixed on Me; *cetasah*—their thoughts.

Engaged constantly in chanting and hearing about Me, the *sādhus* do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

A Vaiṣṇava can purify the entire world

2.26

**viprāt dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacāṁ varīṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūrimānaḥ**

SB 79.10/CC Mad 20.59, Antya 4.69/JD Ch.3&6

viprāt—than a brāhmaṇa; *dvi-ṣaḍ-guṇa-yutāt*—qualified with twelve brahminical qualities; *aravinda-nābha*—Lord Viṣṇu, who has a lotus growing from His navel; *pāda-aravinda*—to the lotus feet of the Lord; *vimukhāt*—indifferent to bhakti; *śva-pacāṁ*—one born in a low family, or a dog-eater; *varīṣṭham*—more glorious; *manye*—I consider; *tad-arpita*—surrendered unto the lotus feet of the Lord; *manaḥ*—his mind; *vacana*—words; *ihita*—every endeavor; *artha*—wealth; *prāṇam*—and life; *punāti*—purifies; *saḥ*—he (the devotee); *kulam*—his family; *na*—not; *tu*—but; *bhūrimānaḥ*—one who falsely thinks himself to be in a prestigious position.

A *bhakta* who has taken birth in a family of dog-eaters, but who has dedicated his mind, words, activities and wealth to the lotus feet of Śrī Kṛṣṇa, is superior to a *brāhmaṇa* endowed with all twelve brahminical qualities, but who has no *bhakti* for Śrī Kṛṣṇa. Such a *bhakta*, although of lowly birth, can purify himself and his whole family, whereas the *brāhmaṇa* who is filled with pride due to his superior social position cannot even purify himself.

A Vaiṣṇava is the embodiment of perfection

2.27

**akṣṇoḥ phalam tvādṛśa-darśanam hi
tanoḥ phalam tvādṛśa-gātra-saṅgaḥ
jihvā-phalam tvādṛśa-kīrtanam hi
su-durlabhā bhāgavatā hi loke**

Hari-bhakti-sudhodaya 13.2/ CC Mad 20.61

akṣṇoḥ—of the eyes; *phalam*—the perfect result of the action; *tvādṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalam*—the perfection of activities; *tvādṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the

body; *jihvā-phalam*—the perfection of the tongue; *tvādṛśa*—a person like you; *kīrtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loke*—in this world.

O Vaiṣṇava! To see you is the perfection of the eyes. To touch your lotus feet is the perfection of the body. To glorify your divine qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.

Service rendered by the madhyama devotee to the three kinds of Vaiṣṇavas

2.28

**kṛṣṇeti yasya giri tam manasādrīyeta
dikṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

Śrī Upadeśāmṛta 5/BR 2.37

kṛṣṇa—Kṛṣṇa; *iti*—thus (appears); *yasya*—in whose; *giri*—speech; *tam*—that person (a neophyte devotee); *manasā*—within the mind; *ādrīyeta*—one should respect; *dikṣā*—accepted initiation from a qualified Guru; *asti*—he has; *cet*—if; *praṇatibhiḥ*—by offering obeisances; *ca*—also; *bhajantam*—an intermediate devotee; *īśam*—unto Bhagavān; *śuśrūṣayā*—with all types of service (such as offering *daṇḍavat-praṇāma*, making relevant inquiry and rendering service); *bhajana-vijñam*—a self-realised, expert mahā-bhāgavata Vaiṣṇava who performs *bhajana* of Śrī Rādhā-Kṛṣṇa's eightfold daily pastimes; *ananyam*—who is an exclusive devotee of Śrī Kṛṣṇa; *anya-nindādi-śūnya-hṛdam*—and whose heart, due to his undeviating absorption in Kṛṣṇa, is free from faults such as the tendency to criticize others; *īpsita-saṅga*—the association for which one hankers; *labdhyā*—having obtained.

One who takes *kṛṣṇa-nāma* just once by calling out “O Kṛṣṇa!” is a neophyte devotee (*kaniṣṭha-adhikārī*). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *dikṣā*, has accepted initiation from a qualified Guru and performs *bhajana* of Bhagavān in accordance with the Vaiṣṇava conventions is an intermediate devotee (*madhyama-adhikārī*). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering *praṇāma* unto him and so forth. One who is conversant with the science of *bhajana* as described in the Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures and who performs exclusive *bhajana* of Śrī Kṛṣṇa is a *mahā-bhāgavata* devotee. Due to his undeviating absorption in Śrī Kṛṣṇa, the pure heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in *bhajana*, meaning that he mentally renders service (*mānasa-sevā*) to Śrī Rādhā-Kṛṣṇa's pastimes which take place during the eight segments of the day (*aṣṭa-kaliya-līlā*). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Śrī Rādhā-Kṛṣṇa for which one aspires and who is affectionately disposed towards oneself, one should honour him by offering *daṇḍavat-praṇāma* (*praṇīpāta*), making relevant inquiry (*paripraśna*) and rendering service (*sevā*) with great love.

It is forbidden to judge a Vaiṣṇava from a material viewpoint:

2.29

**dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasām na khalu budbuda-phena-pañkair
brahma-dravatvam apagacchati nīra-dharmaiḥ**

Śrī Upadeśāmṛta 6/BR 2.20

dṛṣṭaiḥ prākṛtatvam—seeing with material vision; *svabhāva-janitaiḥ*—due to the defects stemming from his nature; *vapuṣaḥ*—of the body; *ca*—and; *doṣaiḥ*—due to the faults; *iha*—in this world; *bhakta-janasya*—the pure devotee; *na paśyet*—one should not see; *gaṅgā-ambhasām*—of the water of the Ganges; *na khalu apagacchati*—is never lost; *budbuda-phena-pañkaiḥ*—by the presence of bubbles, foam and mud; *brahma-dravatvam*—(just as) the nature of liquified transcendence; *nīra-dharmaiḥ*—which exist simply due to the nature of water.

Devotees situated in this material world should not be viewed with material vision; in other words, one should not consider them to be ordinary conditioned souls. The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth, and the imperfections visible in their bodies such as ugly features, disease, deformities and so forth, are precisely like the appearance of bubbles, foam and mud in the Gaṅgā. Despite such apparent pollution in the water of the Gaṅgā, she retains her nature as liquified transcendence. Similarly, the self-realised Vaiṣṇavas always exist on the transcendental plane and one should not attribute material defects to them.

A devotee who has firm faith, even if committing sins, should be considered a sādhu (and will be quickly relieved of his faults by Kṛṣṇa)

2.30

**api cet su-durācāro / bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ / samyag vyavasito hi saḥ
kṣipram bhavati dharmātmā / śaśvac-chāntim nigacchati
kaunteya pratijānīhi / na me bhaktaḥ praṇaśyati**

BG 9.30-31/Upad. 6 pt/ JD ch.6

api—even; *cet*—if; *su-durācāraḥ*—one committing the most abominable sins; *bhajate*—is engaged in devotional service; *mām*—unto Me; *ananya-bhāk*—without deviation; *sādhur*—a saint; *eva*—certainly; *saḥ*—he; *mantavyaḥ*—is to be considered; *samyak*—completely; *vyavasitaḥ*—situated in determination; *hi*—certainly; *saḥ*—he; *kṣipram*—very soon; *bhavati*—becomes; *dharmātmā*—righteous; *śaśvat-śāntim*—lasting peace; *nigacchati*—attains; *kaunteya*—O son of Kuntī; *pratijānīhi*—declare; *na*—never; *me*—My; *bhaktaḥ*—devotee; *praṇaśyati*—perishes.

If even the most ill-behaved person engages with determination in exclusive devotional service unto Me, he is worthy of being considered a saintly person (*sādhu*) due to his intelligence being fixed on Me in devotion. He quickly becomes purified and attains relief from the bondage of both sins and pious activities. O son of Kuntī! Attest that My devotee will never fail to attain perfection.

For one who is faithful, there is no danger of falling down, even if he runs with closed eyes (i.e. commit sins despite having knowledge of śāstra)

2.31

**yān āsthāya naro rājan / na pramādyeta karhicit
dhāvan nimīlya vā netre / na skhalen na pated iha**

SB 11.2.35

yān—which (means); *āsthāya*—accepting with firm faith; *naraḥ*—a man; *rājan*—O King; *na pramādyeta*—is not bewildered; *karhicit*—ever; *dhāvan*—running; *nimīlya*—closing; *vā*—or; *netre*—his eyes; *na skhalet*—will not trip; *na patet*—will not fall; *iha*—on this path.

O King, one who accepts this process of *bhakti* with strong faith in Guru and Kṛṣṇa, will never blunder on his path. Even while running with eyes closed, he will never trip or fall (even if he commits sins, he will be protected).

For one who does not have faith, spiritual life is as dangerous as a razor's edge

2.32

**uttiṣṭhata jāgrata
prāpya varān nibodhata
kṣurasya dhārā niśitā duratyayā
durgam pathas tat kavayo vadanti**

Kaṭha Upaniṣad 1.3.14

Get up! Wake up! Take advantage of this rare human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge. That is the opinion of learned transcendentalists.

Even if a sādhu falls down initially, he is better than a dharmika non-devotee

2.33

**tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ**

SB 1.5.17

tyaktvā—having forsaken; *sva-dharmam*—one’s own occupational engagement; *caraṇa-ambujam*—the lotus feet; *hareḥ*—of Hari; *bhajan*—in the course of devotional service; *apakvaḥ*—immature; *atha*—for the matter of; *patet*—falls down; *tataḥ*—from that place; *yadi*—if; *yatra*—whereupon; *kva*—what sort of; *vā*—or; *abhadram*—unfavorable; *abhūt*—shall happen; *amuṣya*—of him; *kim*—; *kaḥ vā arthaḥ*—what benefit; *āptaḥ*—obtained; *abhajatām*—of the nondevotee; *sva-dharmataḥ*—being engaged properly in one’s dharma.

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully following his dharma, does not gain anything.

Powerful devotees (like Śiva or Brahmā) are not affected by seeming fall-downs

2.34

**dharmavyatikramo dṛṣṭa / īśvarāṇām ca sāhasam
tejīyasām na doṣāya / vahneḥ sarva-bhujo yathā**

SB 10.33.29

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *dharmavyatikramah*—the transgression of religious or moral principles; *dṛṣṭaḥ*—seen; *īśvarāṇām*—of powerful controllers; *ca*—even; *sāhasam*—due to audacity; *tejīyasām*—who are spiritually potent; *na*—does not; *doṣāya*—(lead) to any fault; *vahneḥ*—of fire; *sarva-bhujah*—all-devouring; *yathā*—as.

Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

~ Three levels of devotees – *uttama*, *madhyama* and *kaniṣṭha* ~

2.35

**śraddhāvān jana haya bhakti-adhikārī
‘uttama,’ ‘madhyama,’ ‘kaniṣṭha,’ śraddhā-anusārī.**

CC Mad 22.64

śraddhāvān jana—a person with faith; *haya*—is; *bhakti-adhikārī*—eligible for discharging transcendental loving service to the Lord; *uttama*—first class; *madhyama*—intermediate; *kaniṣṭha*—the lowest class; *śraddhā-anusārī*—according to the proportion of faith.

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee, or an inferior devotee.

1) *Uttama-adhikārī*

2.36

**sarva-bhūteṣu yaḥ paśyed / bhagavad-bhāvam ātmanah
bhūtāni bhagavatī ātmany / eṣa bhāgavatottamaḥ**

SB 11.2.45/ JD Ch. 7&8

eṣa—that person; *yaḥ*—who; *paśyet*—sees; *ātmanah*—his own; *bhagavad-bhāvam*—mood for Bhagavān; *sarva-bhūteṣu*—within all beings; *bhūtāni*—and all beings; *bhagavatī ātmani*—within Bhagavān; *bhāgavatottamaḥ*—is the *uttama* Bhāgavata.

One who sees his own *bhagavad-bhāva*, ecstatic mood of attraction towards Śrī Kṛṣṇacandra, in the hearts of all *jīvas* (*sarva-bhūteṣu*) and sees all beings within Śrī Kṛṣṇacandra is an *uttama-bhāgavata*. (An *uttama* Vaiṣṇava perceives that all living beings love Bhagavān with the same particular feeling of transcendental love that he himself cherishes towards his *iṣṭadeva*. He also perceives that Bhagavān feels a reciprocal attitude of love towards all living beings. An *uttama* Vaiṣṇava has no disposition other than this).

2.37

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra

‘uttama-adhikārī’ sei tāraye saṁsāra

CC Mad 22.65

śāstra-yuktye—in argument and logic; *su-nipuṇa*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yānra*—whose; *uttama-adhikārī*—the topmost devotee; *sei*—he; *tāraye saṁsāra*—can deliver the whole world.

One who is expert in logic, argument, and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

2) *Madhyama-adhikārī*

2.38

**īsvare tad-adhīneṣu / bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā / yaḥ karoti sa madhyamaḥ**

SB 11.2.46 / JD Ch. 8

madhyamaḥ—a middle-class devotee (is) *saḥ*—he; *yaḥ*—who; *karoti*—has; *prema*—ecstatic transcendental love ; *īsvare*—for Bhagavān; *maitrī*—friendship; *tad-adhīneṣu*—for Bhagavān’s subordinates (the devotees); *kṛpā*—mercy ; *bālīṣeṣu*—to the innocent; *ca*—and ; *upekṣā*—neglect; *dviṣatsu*—to the envious.

A *madhyama-bhāgavata* is one who has love for Īśvara and His pure devotees, is friendly towards His bhaktas, shows mercy towards those who are ignorant of *bhakti*, and neglects those who are inimical to Īśvara or His *bhaktas*.

2.39

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān

CC Madhya 22.67

śāstra-yukti—logical arguments on the basis of the revealed scripture; nāhi—not; jāne—knows; dṛḍha—firmly; śraddhāvān—faithful; madhyama-adhikārī—second-class devotee; sei—he; mahā-bhāgyavān—very fortunate.

One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

3) Kaniṣṭha-adhikārī

2.40

arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu / sa bhaktaḥ prākṛtaḥ smṛtaḥ

SB 11.2.47/ JD Ch 8&25

prākṛtaḥ—a material; bhaktaḥ—devotee; eva—emphatically; smṛtaḥ—considered saḥ—he; yaḥ—who; īhate—endeavors; śraddhayā—with faith; pūjām—offering worship; haraye—unto Śrī Hari; arcāyām—in the form of His Deity; ca—yet; na—not; tad-bhakteṣu—not to Śrī Hari's devotees; anyeṣu—and other beings.

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.

2.41

yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teṇho bhakta ha-ibe 'uttama'

CC Mad 22.69

yāhāra—whose; komala śraddhā—soft faith; se—such a person; kaniṣṭha jana—a neophyte devotee; krame krame—by a gradual progression; teṇho—he; bhakta—devotee; ha-ibe—will become; uttama—first class.

One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

~ Thus ends the section Three levels of devotees ~

The mahātmās are under the shelter of Yogamāyā

2.42

mahātmānas tu mām pārtha / daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso / jñātvā bhūtādim avyayam

BG 9.13

tu—however; pārtha—O son of Prthā; mahā-ātmānaḥ—the great souls; āśritāḥ—having taken shelter of; daivīm—of the divine; prakṛtim—nature; bhajanti—render service, worship; mām—Me; ananya-manasaḥ—with undeviating minds; jñātvā—knowing Me; [to be] ādim—the origin; bhūta—of all beings; avyayam—and inexhaustible.

O Pārtha, the mahātmās, however, having taken shelter of My divine nature, know Me to be the original and imperishable cause of all beings. They constantly engage in My bhajana with their minds fixed exclusively on Me.

Vaiṣṇavas who constantly engage in bhajana are never separated from Kṛṣṇa

2.43

satatam kīrtayanto mām / yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā / nitya-yuktā upāsate

BG 9.14

satatam—constantly; kīrtayantaḥ—glorifying; mām—Me; yatantaḥ—fully endeavoring; ca—also; dṛḍha-vratāḥ—with determined vows; namasyantaḥ—offering obeisances; ca—and; mām—before Me; bhaktyā—in devotion; nitya-yuktāḥ—perpetually engaged, who are always united [with Me]; upāsate—worship Me.

Constantly chanting the glories of My names, qualities, form and pastimes, endeavouring with determined vows, and offering *praṇāmas* with devotion, they engage in My worship, remaining always united with Me.

A premi bhakta purifies the whole world

2.44

vāg gadgadā dravate yasya cittam
rudaty abhikṣṇam hasati kvacic ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti

SB 11.14.24/Upad. 1 pt

vāk—speech; gadgadā—choked up; dravate—melts; yasya—of whom; cittam—the heart; rudati—cries; abhikṣṇam—again and again; hasati—laughs; kvacit—sometimes; ca—also; vilajjah—without shame; udgāyati—sings out loudly; nṛtyate—dances; ca—also; mad-bhakti-yuktaḥ—one fixed in devotional service to Me; bhuvanam—the universe; punāti—purifies.

My dear Uddhava! My devotee whose voice becomes choked up with *prema*, whose heart softens and begins to flow with spiritual emotion, who cannot cease from crying, who sometimes bursts into laughter, sometimes begins to sing very loudly, abandoning all shyness, and sometimes dances, purifies not only himself but the entire world.

A Vaiṣṇava is not the least charmed by materially opulent things

2.45

**tvad-bhaktaḥ saritām patim culukavat khadyotavad bhāskaram
merum paśyati loṣṭravat kim aparaṁ bhūmeḥ patim bhṛtyāvat
cintāratna-cayam śilā-śakalavat kalpa-drumam kaṣṭavat
saṁsāram tṛṇa-rāśivat kim aparaṁ deham nijam bhāravat**

Padyāvalī 56 (Śrī Sarvajña)/MS 5 pt

tvad-bhaktaḥ—Your devotee; *paśyati*—sees; *patim*—the king; *saritām*—of rivers; *culukavat*—like a handful of water; *bhāskaram*—the sun; *khadyotavat*—like a firefly; *merum*—Mount Meru; *loṣṭravat*—like a clod of earth; *kim aparaṁ*—still further; *patim bhūmeḥ*—an emperor; *bhṛtyāvat*—like a servant; *cintāratna-cayam*—a host of desire jewels; *śilā-śakalavat*—like a heap of stones; *kalpa-drumam*—a desire tree; *kaṣṭavat*—like a piece of wood; *saṁsāram*—the whole world; *tṛṇa-rāśivat*—like a heap of straw; *kim aparaṁ*—what further?; *deham nijam*—his own body; *bhāravat*—like a burden.

O Bhagavān! Your devotees consider the ocean to be like a handful of water, the sun like a firefly, Mount Meru a clump of earth, the emperor of the world an insignificant servant, a multitude of *cintāmaṇi* jewels simply pebbles, a valuable *kalpa-druma* tree a mere stick, and the entire world a bunch of straw. What more can be said? In separation from You, they consider their own bodies to be heavy burdens.

The twelve Mahājanas know the real essence of dharma

2.46

**svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vayam
dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ
guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute**

SB 6.3.20-21

svayambhūḥ—Lord Brahmā; *nāradaḥ*—the great saint Nārada; *śambhuḥ*—Lord Śiva; *kumāraḥ*—the four Kumāras; *kapilaḥ*—Lord Kapila; *manuḥ*—Svāyambhuva Manu; *prahlādaḥ*—Prahlaḍa Mahārāja; *janakaḥ*—Janaka Mahārāja; *bhīṣmaḥ*—Grandfather Bhīṣma; *balīḥ*—Bali Mahārāja; *vaiyāsakīḥ*—Śukadeva; *vayam*—we; *dvādaśa*—twelve; *ete*—these; *vijānīmaḥ*—know; *dharmam*—the eternal essence of one's spiritual nature and function; *bhāgavatam*—(which teach a person how) to love Śrī

Rādhā-Kṛṣṇa; *bhaṭāḥ*—O my dear servants; *guhyaṁ*—very confidential; *viśuddham*—transcendental, not contaminated by the material modes of nature; *durbodham*—not easily understood; *yaṁ*—which; *jñātvā*—understanding; *amṛtam*—eternal life; *aśnute*—he enjoys.

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlaḍa Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know *sanātana dharma*. My dear servants, this eternal transcendental principle, which is known as *bhāgavata-dharma*, or pure devotion unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and attains eternal life.

One should follow the pure path outlined by the Mahājanas

2.47

**tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ**

Mahābhārata, Vāna parva 313.117/ CC Mad 17.186, 25.57

tarkaḥ—argument; *apraṭiṣṭhaḥ*—not substantial; *śrutayaḥ*—Vedas; *vibhinnāḥ*—various conclusions; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *tattvam*—truth; *dharmasya*—of religious principles; *nihitam*—placed; *guhāyām*—in the heart of a realised person; *mahā-janaḥ*—self-realised predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the path.

Dry arguments are inconclusive, the Vedas give varying conclusions and one is not considered a sage unless one's philosophical conception is different from others. The confidential truth of *dharma* lies in the heart of an unadulterated, self-realised devotee. Thus one should accept only the pure path the *mahājanas* advocate.

The three grades of pure devotees

2.48

**atra bhakta-siddhās trividhāḥ | prāpta-bhagavat-pārśada-dehā
nirdhūta-kaṣāyā mūrccita kaṣāyās ca yathā śrī-nārādādayaḥ śrī-
śukādayaḥ prāg-janma-gata-nārādādayaś ca**

Bhakti Sandarbha 187/ BRSB p.34/GKH (P)

The devotees of the Lord are of three kinds: 1. Those who have attained perfected spiritual bodies as eternal associates of the Lord (*bhagavat-pārśada-deha-prāpta*); 2. Those who, although still in a material body, have no trace of material desires or

impressions within their hearts (*nirdhūta-kaṣāya*); and 3. Those in whose hearts there is still a trace of material desires in the mode of goodness (*mūrcchita-kaṣāya*). Sri Nārada is an example of the first kind of devotee, Sri Śukadeva of the second kind and Sri Nārada in his previous birth as the son of a maidservant, of the third.

Devotion is superior to any other consideration

2.49

**viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ
caṇḍālā api te śreṣṭhā hari-bhakti-parāyaṇāḥ**

Bhakti San. 100/GKH (P)

“O King, a dog-eater that is a devotee of Lord Viṣṇu is greater than a *brāhmaṇa*. A *brāhmaṇa* that has no devotion for Lord Viṣṇu is lower than a dog-eater (who has *bhakti*).”

A caṇḍāla who becomes a devotee is superior to a non-devotee sannyāsī

2.50

**śvapaco ‘pi mahīpāla viṣṇu-bhakto dvijādhikāḥ
viṣṇu-bhakti-vihīno yo yatiś ca śvapacādhikāḥ**

Nāradya Purāṇa/HBV 10.87/Bhakti San. 100/JD ch. 6/GKH (P)

O king, if a *candala* (dog-eater) embraces the path of pure devotion to the Supreme Lord Viṣṇu, he is superior to a *brāhmaṇa*. On the other hand, if a *sannyāsī* is not a devotee of Lord Viṣṇu then he is more degraded than a *caṇḍāla*.

Brahmacārīs must be under the guidance of Guru and dedicate everything to him

2.51

**brahmacārī guru-kule / vasan dānto guror hitam
ācaran dāsavan nīco / gurau sudṛḍha-sauhṛdaḥ**

SB 7.12.1

[Śrī-nāradaḥ uvāca—Śrī Nārada Muni said]; *brahmacārī*—one who practices realization of brahma; *dāntaḥ*—who is sense-controlled; *vasan*—residing; *guru-kule*—at the āśrama of the Guru; *ācaran*—acting; *guroḥ hitam*—only for the benefit of the Guru (not for one’s personal benefit); *dāsa-vat*—like a humble servant; *nīcaḥ*—submissive, obedient; *gurau*—unto the spiritual master; *su-dṛḍha*—firmly; *sauhṛdaḥ*—in friendship or good will.

Nārada Muni said, A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With an unwavering vow, the *brahmacārī* should live at the *Guru-kula*, only for the benefit of the Guru.

The servant of My servants is My real devotee

2.52

**ye me bhakta-janāḥ pārtha
na me bhaktāś ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhaktatamā matāḥ**

Ādi Purāṇa/CC Mad 11.28/Laghu-bhāg. 2.6/BRSB p. 94

ye—those who; me—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; na—not; me—My; *bhaktāḥ*—devotees; ca—but; te—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; ca—certainly; ye—those who; *bhaktāḥ*—devotees; te—such persons; me—My; *bhaktatamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

[Lord Kṛṣṇa told Arjuna:] “Those who consider themselves My direct devotees are actually not My devotees, but those who see themselves as the devotees of My associates are factually My devotees.”

Servants of My servants are sure to attain perfection

2.53

**siddhir bhavati vā neti / saṁśayo ‘cyuta-sevinām
niḥsaṁśayo ‘stu tad-bhakta- / paricaryā-ratātmanām**

Varāha Purāṇa/ Śāṇḍilya-smṛti/CB Antya 3.486/KGH (P)

The servants of the infallible Bhagavān may or may not attain perfection. There is some doubt. But for the servants of the Lord’s devotees there is no doubt.

Without My saintly devotees I cannot be happy

2.54

**nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śrīyam ātyantikīm vāpi
yeṣāṁ gatir aham parā**

SB 9.4.64/Bṛhad Bhāgavatāmṛtam 1.3.77

na—not; aham—I; *ātmānam*—Myself; *āśāse*—hold in high regard; *mat-bhaktaiḥ*—My devotees; *sādhubhiḥ*—the saintly persons; *vinā*—without; *śrīyam*—the goddess Lakṣmī and the opulences she provides; *ātyantikīm*—ultimate; *vā*—or; *api*—even; *yeṣāṁ*—for which (devotees); *gatiḥ*—the destination; *aham*—I; *parā*—final.

“Without saintly devotees for whom I am the only destination, I do not desire to enjoy My transcendental bliss or My supreme opulences.”

One should imbibe the proper mood towards a Vaiṣṇava

2.55

Ei-Bāra Karuṇā Kara, Śrīla Narottama dāsa Ṭhākura (SGG p. 27)

**ei-bāra karuṇā kara vaiṣṇava gosāi
patita-pāvana tomā vine keha nāi (1)**

Vaiṣṇava Gosāi, please give me your mercy this time! You are *patita-pāvana*, purifier of the fallen. There is no one except you to save us!

**kāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu keba kathā pāya? (2)**

All sins go away in your association. Where shall we find a master as merciful you?

**gaṅgāra paraśa haile paścāte pāvana
darśane pavitra kara – ei tomāra guṇa (3)**

After touching the Gaṅgā one becomes purified, but your quality is such that just the sight of you purifies one of his sins!

**hari-sthāne aparādhe tāre harināma
tomā sthāne aparādhe nahika eḍāna (4)**

Offenses committed at the lotus feet of Śrī Hari are absolved by *harināma*. But for offenses against you there is absolutely no means of deliverance!

**tomāra hṛdaye sadā govinda viśrāma
govinda kahena, ‘mama vaiṣṇava parāṇa’ (5)**

Śrī Govinda is always resting in your heart. Thus, Śrī Govinda says, “The Vaiṣṇavas are My life and soul!”

**prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali’ (6)**

Narottama dāsa prays, “In every birth I am hoping for the dust of your lotus feet. Please be compassionate to me, considering me your own.”

Thus ends the 2nd chapter – Vaiṣṇava tattva

Chapter 3 – Bhagavat-tattva

Śrīmad Bhāgavatam is the crown jewel of all revealed scriptures

Param satyam – Śrīmad Bhāgavatam in a nutshell

3.1

[om namo bhagavate vāsudevāya]

**janmādy asya yato ’nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo ’mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi**

SB 1.1.1

[om—O my Lord; namaḥ—offering my obeisances; bhagavate—unto the Personality of Godhead; vāsudevāya—unto Vāsudeva (the son of Vasudeva), Śrī Kṛṣṇa;] janma-ādi—creation, sustenance and destruction; asya—of the manifested universes; yataḥ—from whom; anvayāt—directly; itarataḥ—indirectly; ca—and; artheṣu—purposes; abhijñāḥ—fully cognizant; sva-rāṭ—fully independent; tene—imparted; brahma—the Vedic knowledge; hṛdā—consciousness of the heart; yaḥ—one who; ādi-kavaye—unto the original created being; muhyanti—are illusioned; yat—about whom; sūrayaḥ—great sages and demigods; tejaḥ—fire; vāri—water; mṛdām—earth; yathā—as much as; vinimayaḥ—action and reaction; yatra—whereupon; tri-sargaḥ—three modes of creation, creative faculties; amṛṣā—almost factual; dhāmnā—along with all transcendental paraphernalia; svena—self-sufficiently; sadā—always; nirasta—negation by absence; kuhakaṁ—illusion; satyaṁ-param—the Absolute, Supreme Truth (refers to Kṛṣṇa or to Śrī Rādhā-Kṛṣṇa); dhīmahi—I meditate upon.

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other

cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in His transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Them (Rādhā-Kṛṣṇa), for They are the Absolute Truth.

Bhāgavatam is the Best Among all Revealed Scriptures

3.2

**dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt**

SB 1.1.2

dharmāḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramāḥ*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the Bhāgavata Purāṇa; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

3.3

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

SB 1.1.3

86

nigama—the Vedic literatures; *kalpa-taroḥ*—the desire tree; *galitaṁ*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhur*—repeatedly; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

3.4

**ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-mṛtānandita-sat-suram
sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam**

SB 12.13.11-12

ādi—in the beginning; *madhya*—the middle; *avasāneṣu*—and the end; *vairāgya*—concerning renunciation of material things; *ākhyāna*—with narrations; *saṁyutam*—full; *hari-līlā*—of the pastimes of Lord Hari; *kathā-vrātā*—of the many discussions; *amṛta*—by the nectar; *ānandita*—in which are made ecstatic; *sat-suram*—the saintly devotees and demigods; *sarva-vedānta*—of all the Vedānta; *sāraṁ*—the essence; *yad*—which; *brahma*—the Absolute Truth; *ātma-ekatva*—in terms of nondifference from the spirit soul; *lakṣaṇam*—characterized; *vastu*—the reality; *advitīyam*—one without a second; *tat-niṣṭham*—having that as its prime subject matter; *kaivalya*—exclusive devotional service; *eka*—the only; *prayojanam*—ultimate goal.

From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

3.5

**anarthopaśamaṁ sākṣād / bhakti-yogam adhokṣaje
lokasyājānato vidvānś / cakre sātвата-saṁhitām**

SB 1.76

anartha—things which are superfluous; *upāśama*—mitigation; *sākṣāt*—directly; *bhakti-yogam*—the linking process of devotional service; *adhokṣaje*—unto the Transcendence; *lokasya*—of the general mass of men; *ajānataḥ*—those who are unaware of; *vidvān*—the supremely learned; *cakre*—compiled; *sātvata*—in relation with the Supreme Truth; *saṁhitām*—Vedic literature.

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

Simply by giving aural reception to the Bhāgavatam, bhakti sprouts up

3.6

**yasyām vai śrūyamāṇyām / kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ / śoka-moha-bhayāpahā**

SB 1.7.7

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—Supreme; *pūruṣe*—Enjoyer; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

Simply by giving aural reception to this Vedic literature [Śrīmad-Bhāgavatam], the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Enjoyer, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

3.7

**śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyaṁ
yasmin pāramahaṁsyam ekam amalāṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ**

SB 12.13.18

śrīmat-bhāgavatam—Śrīmad Bhāgavatam; *purāṇam*—the Purāṇa; *amalāṁ*—perfectly pure; *yad*—which; *vaiṣṇavānām*—to the Vaiṣṇavas; *priyaṁ*—most dear; *yasmin*—in which; *pāramahaṁsyam*—attainable by the topmost devotees; *ekam*—exclusive; *amalāṁ*—perfectly pure; *jñānaṁ*—knowledge; *paraṁ*—supreme; *gīyate*—is sung; *tatra*—there; *jñāna-virāga-bhakti-sahitaṁ*—together with knowledge, renunciation and devotion; *naiṣkarmyam*—freedom from all material work; *āviṣkṛtaṁ*—is revealed; *tat*—that; *chṛṇvan*—hearing; *su-paṭhan*—properly chanting; *vicāraṇa-paro*—who is serious about understanding; *bhaktyā*—with devotion; *vimucyet*—becomes totally liberated; *naraḥ*—a person.

Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahamsas. This Bhāgavatam reveals the means for becoming free from all material bondage, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-Bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated.

3.8

**artho 'yaṁ brahma-sūtrāṇām / bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau / vedārtha-paribṛṁhitaḥ**

Garuda Purana/CC Mad 25.143/Biog. p. 85

arthaḥ ayam—this is the meaning; *brahma-sūtrāṇām*—of the aphorisms of the Vedānta-sūtra; *bhārata-artha-vinirṇayaḥ*—the ascertainment of the Mahābhārata; *gāyatrī-bhāṣya-rūpaḥ*—the purport of Brahma-gāyatrī; *asau*—that; *veda-artha-paribṛṁhitaḥ*—expanded by the meanings of all the Vedas;

The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary of the Brahma-gāyatrī is also there, fully expanded with all Vedic knowledge. The Bhāgavatam is the essence and explanation of all the Vedas.

3.9

**sarva-vedānta-sāraṁ hi / śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasyā / nānyatra syād ratiḥ kvacit**

SB 12.13.15/Mad 25.146/BRSB p.93/Biog.p. 85

sarva-vedānta-sāraṁ—the best part of all the Vedānta; *hi*—certainly; *śrīmad-bhāgavatam*—the great literature about Bhagavān; *iṣyate*—is accepted; *tad-rasa-amṛta*—by the transcendental mellow derived from that great literature; *tṛptasya*—of one who is satisfied; *na*—never; *anyatra*—anywhere else; *syāt*—is; *ratiḥ*—attraction; *kvacit*—at any time.

Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-Bhāgavatam is never attracted to any other literature.

3.10

**kṛṣṇe sva-dhāmopagate / dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa / purāṇārko 'dhunoditaḥ**

SB 1.3.43

kṛṣṇe—in Kṛṣṇa's; *sva-dhāma*—own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saha*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—

all these; *purāṇa-arkaḥ*—the Purāṇa which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from it.

3.11

**‘kṛṣṇa-bhakti-rasa-svarūpa’ śrī-bhāgavata
tāte veda-śāstra haite parama mahattva**

CC Mad 25.150/GKH 2.2

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *rasa*—of the transcendental mellow; *svarūpa*—the very form; *śrī-bhāgavata*—Śrīmad-Bhāgavatam; *tāte*—therefore; *veda-śāstra*—the Vedic literature; *haite*—than; *parama mahattva*—has greater utility and value.

Śrīmad-Bhāgavatam is the very form of *kṛṣṇa-bhakti-rasa*. It gives direct information of the mellows derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

3.12

**cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya**

CC Mad 25.98/GKH 2.9

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Rg and Atharva); *upaniṣade*—and in the 108 Upaniṣads; *yata*—whatever; *kichu haya*—is there; *tāra artha*—the meanings of those Vedic literatures; *lañā*—taking together; *vyāsa*—Vyāsadeva; *karilā sañcaya*—collected.

Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the aphorisms of the Vedānta-sūtra.

3.13

**yei sūtre yei ṛk—viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana**

CC Mad 25.99/GKH 2.9

yei sūtre—in the aphorisms of the Vedānta-sūtra; *yei*—whatever; *ṛk*—Vedic mantras; *viṣaya-vacana*—subject matter to be explained; *bhāgavate*—in Śrīmad-Bhāgavatam; *sei ṛk*—those same Vedic mantras; *śloke*—in eighteen thousand verses; *nibandhana*—compiling.

In the Vedānta-sūtra, the purport of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purport has been explained in eighteen thousand verses.

Each śloka of the Bhāgavatam has various levels of meanings

3.14

**kṛṣṇa-tulya bhāgavata – vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya**

CC Mad 24.318

kṛṣṇa-tulya bhāgavata—Śrīmad-Bhāgavatam is identical with Kṛṣṇa; *vibhu*—the supreme; *sarva-āśraya*—the origin of everything, or that which controls everything; *prati-śloke*—in every śloka; *prati-akṣare*—in every syllable; *nānā artha kaya*—there are varieties of imports.

Śrīmad Bhāgavatam is as great as Kṛṣṇa, the supreme Lord and shelter of everything. In each and every śloka of the Bhāgavatam and in each and every syllable, there are various levels of meanings.

Śrīmad Bhāgavatam is full of Kṛṣṇa prema

3.15

**premamaya bhāgavata śrī-kṛṣṇera aṅga
tahate kahena yata gopya kṛṣṇa-raṅga**

CB Antya 3.516

Śrīmad Bhāgavatam is full of *kṛṣṇa-prema*. It is Śrī Kṛṣṇa’s body. Within it Kṛṣṇa’s most confidential pastimes with the *gopīs* are described.

The Bhāgavatam must be heard from a realised Vaiṣṇava

3.16

**yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe**

Śrī Svarūpa Dāmodara’s diary/CC Antya 5.131/GKH 2.28

yāha—just go; *bhāgavata*—Śrīmad-Bhāgavatam; *paḍa*—read, study; *vaiṣṇavera sthāne*—from a self-realised Vaiṣṇava; *ekānta āśraya kara*—fully surrendered; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

Go, study Śrīmad-Bhāgavatam in the association of a Vaiṣṇava and take exclusive shelter at the lotus feet of Śrī Caitanya.

[an alternative reading:] Śrī Svarūpa Dāmodara’s highest instruction to all the *jīvas* is: “If you want to understand Śrīmad-Bhāgavatam, you must approach a *paramahansa* Vaiṣṇava who is exclusively surrendered at the lotus feet of Śrī Caitanyacandra. The sole asset of such Vaiṣṇavas is the import of the Bhāgavatam as presented by Śrī Caitanya Mahāprabhu.”

One should hear the book Bhāgavata from the person Bhāgavata

3.17

**eka bhāgavata baḍa—bhāgavata-śāstra
āra bhāgavata—bhakta bhakti-rasa-pātra
dui bhāgavata dvārā diyā bhakti-rasa
tānhāra hṛdaye tānra preme haya vaśa**

CC Ādi 1.99-100

eka—one; *bhāgavata*—in relation to the Supreme Lord; *baḍa*—great; *bhāgavata-śāstra*—Śrīmad-Bhāgavatam; *āra*—the other; *bhāgavata*—in relation to the Supreme Lord; *bhakta*—pure devotee; *bhakti-rasa*—of the mellow of devotion; *pātra*—the recipient; *dui*—two; *bhāgavata*—the bhāgavatas; *dvārā*—by; *diyā*—giving; *bhakti-rasa*—devotional inspiration; *tānhāra*—of His devotee; *hṛdaye*—in the heart; *tānra*—his; *preme*—by the love; *haya*—becomes; *vaśa*—under control.

One of the *bhāgavatas* is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion. Through the actions of these two the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of his love.

One should not hear Bhāgavatam from a non-Vaiṣṇava

3.18

**avaīṣṇava-mukhodgīrṇam / pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam / sarpocchiṣṭam yathā payah**

Padma Purāṇa/HBV/GKH 2.39

avaīṣṇava—of a nondevotee; *mukha-udgīrṇam*—coming out of the mouth; *pūtam*—the pure; *hari*—of Hari; *kathā-amṛtam*—the nectarean topics; *śravaṇam*—hearing; *na*—not; *eva*—certainly; *kartavyam*—to be done; *sarpa*—of a snake; *ucchiṣṭam*—the remnants; *yathā*—as; *payah*—milk.

One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.

One must serve both the book Bhāgavata and the person Bhāgavata

3.19

**naṣṭa-prāyeṣv abhadreṣu / nityam bhāgavata-sevayā
bhagavaty uttama-śloke / bhaktir bhavati naiṣṭhikī**

SB 1.2.18/BR 5.2

naṣṭa—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—Śrīmad-Bhāgavatam, or the pure devotee; *sevayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhikī*—irrevocable.

By regular hearing the Bhāgavatam and by rendering service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Hearing Bhāgavatam cleanses the heart

3.20

**praviṣṭaḥ karṇa-randhreṇa / svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ / salilasya yathā śarat**

SB 2.8.5

praviṣṭaḥ—thus being entered; *karṇa-randhreṇa*—through the holes of the ears; *svānām*—according to one's liberated position; *bhāva*—constitutional relationship; *saraḥ-ruham*—the lotus flower; *dhunoti*—cleanses; *śamalam*—material qualities; *kṛṣṇaḥ*—Lord Kṛṣṇa; *salilasya*—of the reservoir of waters; *yathā*—as it were; *śarat*—the autumn season.

The sound incarnation of Lord Kṛṣṇa the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

Vyāsadeva may or may not know the Bhāgavatam

3.21

**aham vedmi śuko vetti / vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam / na buddhyā na ca ṭikayā**

CC Mad 24.313/GKH 2.27

aham—I (Lord Śiva); *vedmi*—know; *śukaḥ*—Śukadeva Gosvāmī; *vetti*—knows; *vyāsaḥ*—Vyāsadeva; *vetti*—knows; *na vetti vā*—or may not know; *bhaktyā*—by devotional service (executed in nine different processes); *bhāgavatam*—the Bhāgavata Purāṇa; *grāhyam*—to be accepted; *na*—not; *buddhyā*—by so-called intelligence or experimental knowledge; *na*—nor; *ca*—also; *ṭikayā*—by imaginary commentary.

[Lord Śiva said:] I know and Śukadeva knows the meaning of Śrīmad-Bhāgavatam, whereas Vyāsadeva may or may not know it. The Śrīmad-Bhāgavatam can only be known through *bhakti*, not by mundane intelligence or by reading many commentaries.

The dry philosophisers cannot have a taste for hari-kathā

3.22

mīmāṃsā-*rajasā* malīmasa-dṛśāṃ tāvan na dhīr īśvare
garvodaṅka-kukarkaśa-dhiyāṃ dūre ‘pi vartā hareḥ
jānanto ‘pi na jānate śruti-mukhaṃ śrī-raṅgi-saṅgād ṛte
su-svādum pariveśayanty api rasam gurvī na darvī spr̥śet

Padyāvalī 57 (Śrī Mādhava Sarasvatī)/MS 5 pt

mīmāṃsā—of the karma-mīmāṃsā philosophy; *rajasā*—by the dust; *malīmasa*—dirtied; *dṛśāṃ*—whose eyes; *tāvat*—then; *na*—not; *dhīḥ*—the consciousness; *īśvare*—on the Supreme Personality of Godhead; *garva*—of pride; *udarka*—the conclusion; *ku*—bad; *tarka*—logic; *karkaśa*—hard; *dhiyāṃ*—whose minds; *dūre*—far away; *api*—also; *vartā*—the topics; *hareḥ*—of Lord Kṛṣṇa; *jānantaḥ*—understanding; *api*—although; *na*—do not; *jānate*—understand; *śruti-mukham*—the Vedas; *śrī-raṅgi*—of Lord Kṛṣṇa, who enjoys pastimes with the goddess of fortune; *saṅgāt*—of the contact; *ṛte*—bereft; *su*—very; *svādum*—sweet; *pariveśayanti*—distributing; *api*—even; *rasam*—nectar; *gurvī*—a great ladle; *na*—not; *darvī*—their own spoon; *spr̥śet*—touches.

They whose eyes are blinded by the dust of the Karma-mīmāṃsā philosophy cannot fix their hearts on Śrī Bhagavān. They whose intelligence has become stifled by fallacious arguments whose ultimate end is but pride, have no interest in hearing *hari-kathā*. Even learned scholars of the Vedas who are devoid of attachment to Śrī Kṛṣṇa, are unable to know the actual conclusion of the Vedas. They are exactly like long-handled spoons which serve out delicious food but are unable to taste it.

If one hears the commentary of Śaṅkarācārya, everything is spoiled

3.23

jīvera nistāra lāgi’ sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa

CC Mad 25.99/GKH 2.14

jīvera—of the living entities; *nistāra*—deliverance; *lāgi’*—for the matter of; *sūtra*—the Vedānta-sūtra; *kaila*—made; *vyāsa*—Śrīla Vyāsadeva; *māyāvādi*—of the impersonalists; *bhāṣya*—commentary; *śunile*—if hearing; *haya*—becomes; *sarva-nāśa*—all destruction.

Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.

3.24

bhāgavata je na māne se yavana sama
tāra śastra ache janme janme prabhu yama

Caitanya Bhāgavata, Ādi 2.39

Whoever has no regard for Śrīmad Bhāgavatam is the same as a *yavana*, an untouchable heathen. He will be punished birth after birth by Lord Yamarāja.

Talks bereft of Hari-kathā are like a place of pilgrimage for crows

3.25

na yad vacaś citra-padam harer yaśo
jagat-pavitraṃ pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra hamsā niramanty uśik-kṣayāḥ

SB 1.5.10

na—not; *yad*—that; *vacaḥ*—vocabulary; *citra-padam*—decorative; *hareḥ*—of the Lord; *yaśaḥ*—glories; *jagat*—universe; *pavitraṃ*—sanctified; *pragṛṇīta*—described; *karhicit*—hardly; *tad*—that; *vāyasam*—crows; *tīrtham*—place of pilgrimage; *uśanti*—think; *mānasāḥ*—saintly persons; *na*—not; *yatra*—where; *hamsāḥ*—all-perfect beings; *niramanti*—take pleasure; *uśik-kṣayāḥ*—those who reside in the transcendental abode.

Those words which do not describe the glories and pastimes of Śrī Kṛṣṇa, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

Talks which describe Kṛṣṇa’s pastimes create a spiritual revolution

3.26

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṃ abaddhavaty api
nāmāny anantasya yaśo ’ṅkitāni yat
śṛṇvanti gāyanti gr̥ṇanti sādhaḥ

SB 1.5.11

tad—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—the people in general; *agha*—sins; *viplavaḥ*—revolutionary; *yasmin*—in which; *prati-ślokaṃ*—each and every stanza; *abaddhavaty*—irregularly composed; *api*—in spite of; *nāmāni*—transcendental names, etc.; *anantasya*—of the unlimited Lord; *yaśaḥ*—glories; *ṅkitāni*—depicted; *yad*—what; *śṛṇvanti*—do hear; *gāyanti*—do sing; *gr̥ṇanti*—do accept; *sādhaḥ*—the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest. [Śrīla BV Swami Prabhupāda has cited this *śloka* in his preface to every volume of the Śrīmad Bhāgavatam]

Offer praṇāma to the person bhāgavata before reciting the book bhāgavata

3.27

**nārāyaṇaṁ namaskṛtya / naraṁ caiva narottamam
devīm sarasvatīm vyāsaṁ / tato jayam udīrayet**

SB 1.2.4

nārāyaṇam—the Personality of Godhead; *namaḥ-kṛtya*—after offering respectful obeisances; *naram ca eva*—and Nārāyaṇa Ṛṣi; *nara-uttamam*—the supermost human being; *devīm*—the goddess; *sarasvatīm*—the goddess of learning; *vyāsam*—Vyāsadeva; *tataḥ*—thereafter; *jayam*—all that is meant for conquering; *udīrayet*—be announced.

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

The benefits of hearing and studying Bhāgavatam

3.28

**vaiṣṇavāni tu śāstrāṇi ye śṛṇvanti paṭhanti ca
dhanyās te mānavā loke tesām kṛṣṇaḥ prasīdati
vaiṣṇavāni tu śāstrāṇi ye 'rcayanti gṛhe narāḥ
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ**

Skānda Purāṇa/BRS 1.2.207-8/BRSB p. 93

The Vaiṣṇava *śāstras* like Śrīmad-Bhāgavatam, Śrīmad Bhagavad-Gītā and so on, propound *ananya-bhakti* or exclusive devotion unto Śrī Kṛṣṇa. Those who keep such scriptures in their homes and worship them with great respect are freed from all sins. Even the devatās offer prayers to such persons. Those who hear these scriptures from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world, for Śrī Kṛṣṇa becomes pleased with them.

The prelude to Catuḥ Ślokī Bhāgavatam: Transcendental knowledge about Me is scientific and yet full of mysteries

3.29

**jñānaṁ parama-guhyam me
yad vijñāna-samanvitam
sa-rahasyam tad-aṅgam ca
gṛhāṇa gaditaṁ mayā**

SB 2.9.31/CC Ādi 1.51/JD Ch. 9

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yad*—which; *vijñāna*—realisation; *samanvitam*—fully endowed with; *sa-rahasyam*—along with mystery; *tad*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

(Lord Kṛṣṇa to Brahmā:) “Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.”

One can know Kṛṣṇa only by His causeless mercy

3.30

**yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt**

SB 2.9.32/CC Ādi 1.52

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yad*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realisation; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

“By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.”

~ Catuḥ Ślokī Bhāgavatam ~

3.31

**aham evāsam evāgre / nānyad yat sad-asat param
paścād aham yad etac ca / yo 'vaśiṣyeta so 'smy aham**

SB 2.9.33/CC Ādi 1.53/BR 2.28

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *aham*—I, the Personality of Godhead.

Before the creation of this world, only I existed. The gross and the subtle, up to the indefinable Brahman – in other words the cause (*sat*) and the effect (*asat*) – did not exist. Nothing other than I existed. What is manifested in the form of creation is also I, after creation it is also I, and after annihilation only I will remain.

3.32

**rte 'rthaṁ yat pratīyeta / na pratīyeta cātmani
tad vidyād ātmano māyām / yathābhāso yathā tamaḥ**

SB 2.9.34/CC Ādi 1.54/BR 2.29

rte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

“The Supreme Absolute Truth (*parama-tattva* or *svarūpa-tattva*) is the only real truth. One should understand that which is seen to be separate from this truth, or not existing within it, to be the product of the Supreme Absolute Truth’s illusory energy (*māyā*). The following example demonstrates this. *Parama-tattva* can be compared to the sun, which is an object consisting of light. The sun is experienced in two other forms, namely its reflection and darkness. Similarly, in regards to the Absolute Truth, reflection pertains to the living entities (*jīva-śakti*) and darkness to the material world (*māyā-śakti*).”

Acintya-bhedābheda

3.33

**yathā mahānti bhūtāni / bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni / tathā teṣu na teṣv aham**

SB 2.9.35/CC Ādi 1.55/BR 2.30

yathā—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the gigantic and minute; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

“The five great elements of material creation enter into the bodies of all living entities, high and low, from the demigods to the sub-human species. But at the same time, these elements exist independently. Similarly, I have entered into all living entities as the Supersoul, but at the same time I am situated independently in My own *svarūpa*, and I appear to My surrendered devotees both internally and externally.”

3.34

**etāvat eva jijñāsyam / tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyām / yat syāt sarvatra sarvadā**

SB 2.9.36/CC Ādi 1.56/BR 2.15

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all circumstances; *sarvadā*—at all times.

“One who is inquisitive about the truth of the self (*ātma-tattva*) inquires always and everywhere through direct (*anvaya*) and indirect (*vyatireka*) means of deliberation about that Supreme Person.”

~ *Catuḥ Ślokī Bhagavad-gītā* ~

3.35

**aham sarvasya prabhavo / mattaḥ sarvaṁ pravartate
iti matvā bhajante mām / budhā bhāva-samanvitāḥ**

BG 10.8

aham—I; *sarvasya*—of all creation; *prabhavaḥ*—the source; *mattaḥ*—from Me; *sarvaṁ*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—having comprehended; *bhajante*—become devoted, worship; *mām*—Me; *budhāḥ*—the learned; *bhāva-samanvitāḥ*—filled with ecstasy.

“I am the source of all spiritual and material worlds. Everything emanates from Me. All are engaged in activities by Me alone. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.”

3.36

**mac-cittā mad-gata-prāṇā / bodhayantaḥ parasparam
kathayantaś ca mām nityam / tuṣyanti ca ramanti ca**

BG 10.9

mat-cittāḥ—their minds fully engaged in Me; *mat-gata-prāṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *parasparam*—among themselves; *kathayantaḥ*—talking; *ca*—also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—become pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

“The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.”

3.37

teṣāṁ satata-yuktānām / bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ / yena mām upayānti te

BG 10.10

teṣām—unto them; satata-yuktānām—always engaged; bhajatām—in rendering devotional service; prīti-pūrvakam—in loving ecstasy; dadāmi—I give; buddhi-yogaṁ—real intelligence; taṁ—that; yena—by which; mām—unto Me; upayānti—come; te—they.

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

3.38

teṣāṁ evānukampārtham / aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho / jñāna-dīpena bhāsvatā

BG 10.11

teṣām—for them; eva—certainly; anumkāpā-artham—to show special mercy; aham—I; ajñāna-jam—due to ignorance; tamaḥ—darkness; nāśayāmi—dispel; ātma-bhāva—within their hearts; sthaḥ—situated; jñāna—of knowledge; dīpena—with the lamp; bhāsvatā—glowing.

“To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

~ Thus ends Catuḥ Ślokī Bhagavad-gītā ~

Bhagavad-gīta glorified

3.39

sarvopaniṣado gāvo
dogdhā gopāla-nandanah
pārtho vatsaḥ sudhīr bhoktā
dugdham gītāmṛtaṁ mahat

Gītā-Mahātmya

All the Upaniṣads are likened to a cow; Lord Kṛṣṇa, the cowherd son of Nanda Mahārāja, is milking this cow and feeding Arjuna, who is likened to a calf. Wise men with purified intelligence relish drinking this supremely nectarean milk known as the Gīta.

The structure of the Bhāgavatam – the ten symptoms of a Mahā-Purāṇa

3.40

atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

SB 2.10.1.2/CC Ādi 2.91

śrī śuka uvāca—Śrī Śukadeva Gosvāmī said; atra—in this Śrīmad-Bhāgavatam; sargaḥ—the creation of the ingredients of the universe; visargaḥ—the creations of Brahmā; ca—and; sthānam—the maintenance of the creation; poṣaṇam—the favoring of the Lord’s devotees; ūtayaḥ—impetuses for activity; manu-antara—prescribed duties given by the Manus; īśa-anukathāḥ—a description of the incarnations of the Lord; nirodhaḥ—the winding up of creation; muktiḥ—liberation; āśrayaḥ—the ultimate shelter, Bhagavān.

In Śrīmad-Bhāgavatam ten subjects are described: (1) *Sarga*: the creation of the ingredients of the cosmos, (2) *Visarga*: the creations of Brahmā, (3) *Sthāna*: the maintenance of the creation, (4) *Poṣaṇa*: nourishment, special favor given to the faithful, (5) *Ūti*: impetuses for activity, *saṁskāras*; (6) *Manvantara*: prescribed duties, or that which explains the essence of the Vedas; (7) *Isānukathā*: a description of the pastimes and incarnations of the Lord; (8) *Nirodha*: the winding up of the creation [or stopping the cycle of *saṁsāra*]; (9) *Mukti*: liberation from gross and subtle material existence; and (10) *Āśraya*: the ultimate shelter, Śrī Kṛṣṇa – Who is the primal cause, from whom everything emanates; Who exists within everything – is all pervading, and Who is the resting place for all. This tenth symptom is the primary one, the shelter of all the others.

Hearing Śrīmad-Bhāgavatam puts an end to the cycle of birth and death

3.41

ambarīṣa śuka-proktaṁ nityaṁ bhāgavataṁ śṛṇu
paṭhasva svamukhenāpi yadīcchasi bhāva-kṣayam

GKH (P)

Gautama Rṣi to Ambarīṣa Maharaja: “O Ambarīṣa, if you wish to put an end to the cycle of birth and death, listen daily to the Bhāgavata taught by Śuka, and recite it also with your own lips.”

My real purpose was to teach transcendental knowledge and renunciation

3.42

kathā imās te kathitā mahīyasāṁ / vitāya lokeṣu yaśaḥ pareyuṣāṁ
vijñāna-vairāgya-vivakṣayā vibho / vaco-vibhūtīr na tu pāramārthyam
SB 12.3.14

kathāḥ—the narrations; *imāḥ*—these; *te*—unto you; *kathitāḥ*—have been spoken; *mahīyasām*—of great kings; *vitāya*—spreading; *lokeṣu*—throughout all the worlds; *yaśaḥ*—their fame; *pareyuṣām*—who have departed; *vijñāna*—transcendental knowledge; *vairāgya*—and renunciation; *vivakṣayā*—with the desire for teaching; *vibho*—O mighty Parikṣit; *vacāḥ*—of words; *vibhūtiḥ*—the decoration; *na*—not; *tu*—but; *pārama-arthya*—of the most essential purport.

Śukadeva Gosvāmī said: O mighty Parikṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

An Ocean in the Palm of One's Hand

3.43

jayati jana-nivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam

sthira-cara-vṛjina-ghnaḥ su-smīta-śrī-mukhena

vraja-pura-vanitānām vardhayan kāma-devam

SB 10.90.48/CC Mad 13.79/Bṛhad-bhāg 2.7.154/VG p.107/ORV p.99

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī; *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana; *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune and sufferings (especially the pain of separation) of all living entities, moving and not moving; *su-smīta*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the *gopīs* of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the amorous desires.

“All glories to Śrī Kṛṣṇa who is known as *jana-nivāsaḥ*, He who lives in the hearts of all living entities (especially in the heart of Śrīmatī Rādhikā and the hearts of His pure devotees), or He who is their ultimate resort. He is famous as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā [it is only *vāda*, theory, that He has taken birth from the womb of Devakī]. He is served by the exalted Yadus, who are His associates. With His mighty arms, the Pāṇḍavas, He kills the demons and thus destroy irreligion. By His effulgent, blissful smiling face He dispels the sufferings of all living entities, both moving and inert, and increases the *kāma* (*prema*) of the *gopīs* of Vṛndāvana, as well as the queens of Mathurā and Dvārakā. May He be all victorious!”

Thus ends the 3rd chapter – Bhagavat-tattva (Śrīmad Bhāgavatam)

Chapter 4 – Gaura tattva

śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya

Introduction: Lord Rāmacandra is *maryada-puruṣottama*, Śrī Kṛṣṇa is *līlā-puruṣottama*, and Śrī Caitanya Mahāprabhu is *prema-puruṣottama*.

Śrī Caitanya Mahāprabhu – the deliverer of the fallen age of Kali

4.1

kṛṣṇa-varṇam tviṣākṛṣṇam

sāṅgopāṅgāstra-pārṣadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ (or), bhajāmi kali-pāvanam

SB 11.5.32/Ādi 5.32/BR 1.1

kṛṣṇa-varṇam—uttering the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upa-aṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons. [*bhajāmi*—I worship; *kali-pāvanam*—He who delivers the *jīvas* of Kali-yuga].

(a) In the age of Kali, Kṛṣṇa appears with a golden complexion (*akṛṣṇa*). He is constantly singing the two syllables *kṛ* and *ṣṇa*, and He is accompanied by His associates, servitors, weapons and confidential companions. Intelligent people worship Him by performing *saṅkīrtana-yajña*. (b) I worship Śrī Gaurāṅgadeva, who delivers the living entities of Kali-yuga (*kali-pāvanam*) through the congregational chanting of the holy names (*śrī-nāma-saṅkīrtana-yajña*). He describes the name, form, qualities and pastimes of Śrī Kṛṣṇa; He performs *kīrtana* of the two syllables *kṛ* and *ṣṇa*; His complexion is fair; He is surrounded by His *aṅgas* (associates, meaning Śrī Nityānanda Prabhu and Śrī Advaita Prabhu), *upāṅgas* (servitors, meaning Śrīvāsa Paṇḍita and other pure devotees) and *pārṣadas* (confidential companions like Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Gadādhara Paṇḍita and the six Gosvāmīs); and He is endowed with His weapon (*astra*) of *harināma*, which destroys ignorance.

Caitanya Mahāprabhu is non-different from Rādhā-Kṛṣṇa

• **śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya**

Caitanya Bhāgavata

śrī-kṛṣṇa caitanya—Śrī Kṛṣṇa Caitanya Mahāprabhu; *Rādhā-kṛṣṇa*—the combined form of Rādhā and Kṛṣṇa; *nahe anya*—none other.

Śrī Caitanya Mahāprabhu is none other than the combined form of Rādhā and Kṛṣṇa.

Śrī Śacīnandana Gaurahari descended to betstow mañjarī-bhāva

4.2

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasām sva-bhakti-śriyam

hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

Śrī Vidagdha-mādhava, Rūpa Gosvāmi/CC Ādi 1.4/JD Intro/GKH (P)

anarpita—not bestowed; *carīm*—formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—the most elevated; *ujjvala-rasām*—*madhurya rasa*; *sva-bhakti*—of Her own service (*rādhā-dāsyam* in *mañjarī-bhāva*); *śriyam*—the treasure of Śrī (Rādhikā); *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the core of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanah*—the son of mother Śacī.

May the Supreme Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the dark cave of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, *mādhurya-rasa* (as *mañjarī-bhāva*), service to Śrīmatī Rādhikā as Her confidential maidservants.

Śacīnandana is the svarūpa of Kṛṣṇa who is adorned with the bhāva and complexion of Śrīmatī Rādhikā

4.3

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād

ekātmānāv api bhuvi purā deha-bhedam gatau tau

caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam /

Śrī Svarūpa Dāmodara's Kaṇḍacā/CC Ādi 1.5/JD Ch. 14/GKH (P)

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī-śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakāṣam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *su-valitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

Śrīmatī Rādhikā is Kṛṣṇa's *hlādinī-śakti* (pleasure giving potency) and the embodiment of the transformation of His *praṇaya* (intimate love). Since They are *ekātmā-svarūpa* (one soul), She is intrinsically non-different from Kṛṣṇa and one in identity with Him. However, to enjoy the transcendental pleasure of Their loving pastimes, Rādhā and Kṛṣṇa have eternally manifested Themselves in these two apparently separate forms. Now these two transcendental identities, *sevyā* and *sevaka*, *viṣaya-tattva* and *āśraya-tattva*, have manifested in one *svarūpa* as Śrī Caitanya tattva. I repeatedly bow down to Śacīnandana, who is the *svarūpa* of Kṛṣṇa and who is adorned with the *bhāva* and complexion of Śrīmatī Rādhikā.

The three internal reasons for Śrī Caitanya Mahāprabhu's appearance

4.4

śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā

svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ

saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

CC Ādi 1.6/GKH (P)

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of Her love (Her *prema-vaicitṛya*); *kīḍṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyāḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīḍṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *asyāḥ*—Her; *mad-anubhavataḥ*—from realisation of My sweetness; *kīḍṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śrīmatī Śacī-devī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

Desiring to understand the glory of Śrīmatī Rādhikā's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.

4.5

**sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra**

CC Ādi 4.220

sei—that; *rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva*—the emotion; *lañā*—taking; *caitanya*—of Lord Caitanya; *avatāra*—the incarnation; *yuga-dharma*—the religion of the age; *nāma-prema*—*prema* bestowed through the holy name; *kaila*—did; *paracāra*—preaching.

Lord Caitanya appeared with the sentiments of Śrī Rādhā. He preached the *dharma* of this age, the chanting of the holy name of Kṛṣṇa, which bestows pure love of God (*kṛṣṇa-prema*).

Kṛṣṇa accepted the role of a devotee to teach pure devotion

4.6

**āpani karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāimu sabāre**

CC Ādi 3.20

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgikāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

Two reasons for Mahāprabhu's appearance

4.7

**prema-rasa-niryāsa karite āsvādāna
rāga-mārga bhakti loka karite pracāraṇa**

4.8

**rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama**

CC Ādi 4.15-16

prema-rasa—of the mellow of love of God; *niryāsa*—the essence; *karite*—to do; *svādāna*—relishing; *rāga-mārga*—the path of spontaneous attraction; *bhakti*—devotional service; *loka*—in the world; *karite*—to do; *pracāraṇa*—propagation; *rasika-śekhara*—the supreme enjoyer of *rasa*; *kṛṣṇa*—Lord Kṛṣṇa; *parama-karuṇa*—the most merciful; *ei*—these; *dui*—two; *hetu*—reasons; *haite*—from; *icchāra*—of desire; *udgama*—the birth.

The Lord's desire to appear was born from two reasons: the Lord wanted to relish the sweet essence of *prema-rasa*, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction, *rāga-bhakti*. Thus He is known as the topmost relisher of *rasa* and as the supremely merciful.

Gaura Vāṇī — Śrī Caitanya Mahāprabhu's teachings in a nutshell

4.9

**ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam
ramyā kācid upāsana vraja-vadhū-vargeṇā yā kalpitā
śrīmad-bhāgavatam pramāṇam amalam premā pum-artho mahān
śrī-caitanya-mahāprabhor matam idam tatradaro naḥ paraḥ**

Caitanya-manjusa, Śrīla Viśvanātha Cakravartī Ṭhākura/BPKG Biog. p.347,400

ārādhyo—worshipable; *bhagavān*—the Supreme Lord; *vraja-īśa-tanayaḥ*—the son of the Lord of Vṛndāvana, Nanda Mahārāja; *tad-dhāma*—His abode; *vṛndāvanam*—Vṛndāvana; *ramyā*—pleasing; *kācid*—which; *upāsana*—the process of worship; *vraja-vadhū*—of the *gopis* of Vraja; *vargeṇā*—by the group; *yā*—and; *kalpitā*—performed; *śrīmad-bhāgavatam*—Śrīmad Bhāgavatam; *pramāṇam*—the standard authority; *amalam*—spotless; *premā*—pure love of Kṛṣṇa; *pum-arthaḥ*—the ultimate goal of life for human beings; *mahān*—the great; *śrī-caitanya*—of Lord Caitanya; *mahāprabhoḥ*—*mahā*=*mahābhāva* (Rādhārāṇī), *prabhu*=*rasarāja mahābhāva* (Kṛṣṇa); *matam*—the opinion; *idam*—this; *tatra*—that; *ādarāḥ*—regard; *naḥ*—of us; *paraḥ*—the highest.

Bhagavān Vrajendra-nandana Śrī Kṛṣṇa is our only worshipful object. In the same way that He is worshipful, so is His transcendental abode, Śrī Vṛndāvana Dhāma. The mood in which the young brides of Vraja have worshipped Him is the highest perfectional form of love of God. Śrīmad Bhāgavatam alone is the immaculate *śabda-pramāṇa* (scriptural evidence) and *prema* is the supreme objective of life. This is the teachings of Śrī Caitanya Mahāprabhu. We hold this conclusion (*siddhānta*) in supreme regard and have no inclination or respect for any other conclusion.

4.10

**cirād adattam nija-gupta-vittam
sva-prema-nāmāmṛtam aty-udāraḥ
ā-pāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam aham prapadye**

CC Madhya 23.1

cirāt—for a long time; *adattam*—not given; *nija-gupta-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yaḥ*—one who; *vitatāra*—distributed; *gaurah*—Śrī Gaurasundara; *kṛṣṇaḥ*—Lord Kṛṣṇa Himself; *janebhyah*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

This *prema*, which is the most secret and hidden asset of Goloka Vṛndāvana, had never been given before. Now Kṛṣṇa, in the form of Śrī Gaurāṅga Mahāprabhu, distributes this *prema* through the chanting of His nectarean holy names even to the most fallen. Such a wonderfully magnificent, merciful and magnanimous incarnation is Gaura-Kṛṣṇa. I completely surrender unto Him. (Translation by Śrīla Gaura Govinda Maharaja, *The Embankment of Separation*)

4.11

**aham eva kvacid brahman / sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi / kalau pāpa-hatān narān**

CC Ādi 3.83

aham—I; *eva*—certainly; *kvacid*—somewhere; *brahman*—O *brāhmaṇa*; *sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhakti*—devotional service to the Supreme Personality of Godhead; *grāhayāmi*—I shall give; *kalau*—in the Age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

O learned *brāhmaṇa*; sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord. (Mahāprabhu quoting a *śloka* spoken by Kṛṣṇa to Vyāsadeva)

4.12

**ei-mata bhakta-bhāva kari’ aṅgikāra
āpani ācari’ bhakti karila pracāra**

CC Ādi 4.41

ei-mata—like this; *bhakta-bhāva*—the position of a devotee; *kari’*—making; *aṅgikāra*—acceptance; *āpani*—Himself; *ācari’*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

In this way, assuming the mood (*bhāva*) of a devotee (Śrīmatī Rādhikā), He preached devotional service while practicing it Himself.

4.13

**sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mālā gān̥thi’ parāila saṁsāra**

CC Ādi 4.40

sei dvāre—by that; *ā-caṇḍāle*—even among the dog-eaters; *kīrtana*—the chanting of the holy names; *sañcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gān̥thi’*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.

Thus He spread *kīrtana* from the *brāhmaṇas* down to the untouchables. He wove a garland of the holy name and *prema*, with which He garlanded the entire material world.

Śrīmad Bhāgavatam glorifies Śrī Caitanya Mahāprabhu
4.14

**dhyeyam sadā paribhava-ghnam abhīṣṭa-doham
tīrthāspadam śiva-virīñci-nutam śaraṇyam
bhṛtyār̥ti-ham praṇata-pāla bhavābdhi-potam
vande mahā-puruṣa te caraṇāravindam**

SB 11.5.33/HBV 8.342/PJ 2.30/GKH (P)

dhyeyam—fit to be meditated upon; *sadā*—always; *paribhava-ghnam*—which destroy the humiliation of material existence; *abhīṣṭa-doham*—which amply reward the true desire of the soul; *tīrtha-āspadam*—the abode of the holy places and saints; *śiva-virīñci-nutam*—which are praised by Śiva and Brahmā; *śaraṇyam*—most worthy of taking shelter of; *ār̥ti-ham*—which relieve the distress; *bhṛtya*—of Your servants; *praṇata-pāla*—O protector of all who bow to you; *potam*—the suitable boat (for); *bhava-abdhi*—the ocean of birth and death; *vande*—I offer homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

O guardian of the surrendered, great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee. You alone are the reality to be constantly meditated upon by the pure souls, destroyer of the soul’s illusion, the divine wish-fulfilling tree, the refuge of all devotees, worshipable by Śiva and Virīñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Hāridāsa Ṭhākura). You are the shelter of all, dispeller of Your devotee’s sufferings which originate in offences to the holy name. and only boat for crossing the ocean of this material world of suffering. I worship Your holy lotus feet.

4.15

**tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam**

SB 11.5.34/HBV 8.343/GKH (P)

tyaktvā—abandoning; *su-dustyaja*—most difficult to give up; *sura-īpsita*—anxiously desired by the demigods; *rājya-lakṣmīm*—the opulence of the goddess of fortune; *dharmiṣṭha*—most perfectly fixed in religiousness; *yat*—because; *ārya-vacasā*—of a *brāhmaṇa*’s curse to be deprived of family happiness; *agāt*—He went; *araṇyam*—to the forest of material existence; *māyā-mṛgaṁ*—the conditioned soul, who is always searching out illusory enjoyment; *dayitayā*—out of mercy; *īpsitam*—His desired object; *anvadhāvat*—running after; *vande*—I offer my homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is

hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a *brāhmaṇa*'s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.

Śrī Kṛṣṇa Caitanya is the Absolute Truth

4.16

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvam param iha

CC Ādi 1.3

yat—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the Upaniṣads; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaḥ-yāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *āṁśa-vibhavaḥ*—plenary expansion; *ṣaḍ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

Śrī Caitanya-Mahāprabhu uncovered deep spiritual secrets

4.17

premā nāmādbhutārthaḥ śravaṇa-patha-gataḥ kasya āmnām mahimnaḥ
ko vettā kasya vṛndāvana-vipina-mahā-mādhuriṣu praveśaḥ
ko vā jānāti rādhām parama-rasa-camatkāra-mādhurya-sīmām
ekaś caitanya-candraḥ parama-karuṇayā sarvam āviścakāra

Śrī Caitanya-candrāmṛta 130/Biog p. 367

O, in the pathway of whose ears had the exalted glories of śrī nāma entered, revealing the wonderful meaning of Śrī Nāma to be *prema*? Who had entered within the great sweetnesses of Śrī Vṛndāvana? Who indeed, knew Śrī Rādhā to be the pinnacle of the supremely astonishing *mādhurya-rasa*? Only one, the most merciful Śrī Caitanyacandra has uncovered all these truths out of compassion for the *jīvas*.

Remembering Śrī Caitanya-Mahāprabhu makes everything easy

4.18

kathañcana smṛte yasmin / duṣkaram sukaram bhavet
vismṛte viparītam syāt / śrī-caitanyam namāmi tam

CC Ādi 14.1

kathañcana—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

Somehow or other, simply by remembering Śrī Caitanya Mahāprabhu, things that are difficult to do become easy. But if one does not remember Him, easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my obeisances.

Śrī Caitanya-Mahāprabhu is concealed in Kali Yuga

4.19

channaḥ kalau yad abhavas triyugo 'tha sa tvam

SB 7.9.38/BR 1.1 pt

channaḥ—covered; *kalau*—in the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *saḥ*—the same personality; *tvam*—You.

Prahlāda Mahārāja says: “O Puruṣottama, in Kali-yuga You are concealed. Your name, therefore, is Tri-yuga, the Lord who appears only in three yugas.”

[*Sārvabhauma Bhaṭṭācārya said:*] Therefore, the verdict of the scriptures is that there is no incarnation of Śrī Viṣṇu in Kali-yuga; hence, one name of Śrī Viṣṇu is Tri-yuga. Hearing this, Gopīnātha Ācārya said:

4.21

kali-yuge lilāvātāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma
pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra

CC Madhya-līlā 6.99–100/BR 1.1 pt

kali-yuge—in this Age of Kali; *lilā-avatāra*—a pastime incarnation; *nā*—not; *kare*—does; *bhagavān*—the Supreme Personality of Godhead; *ataeva*—therefore; *tri-yuga*—Tiyuga (manifested in three yugas); *kari'*—accepting; *kahi*—I say; *tāra nāma*—His holy name; *prati-yuge*—in every age or millennium; *karena*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

In Kali-yuga there is no *līlā-avatāra* of Śrī Bhagavān; therefore His name is Tri-yuga. But certainly there is an incarnation in each *yuga*, and such an incarnation is called a *yuga-avatāra*. Your heart has become hardened by logic and arguments and thus you cannot consider these facts.

Rāmānanda Raya sees the confidential form of Mahāprabhu

4.22

pahile dekhilun tomāra sannyāsi-svarūpa

ebe tomā dekhi muñi śyāma-gopa-rūpa

tomāra sammukhe dekhi kāñcana-pañcālikā

tāñra gaura-kāntye tomāra sarva aṅga ḍhākā

CC Mad 8.268-269/Biog. p. 262/BR 1.1 pt

pahile—in the beginning; *dekhilun*—I saw; *tomāra*—Your; *sannyāsi-svarūpa*—form as a sannyāsi; *ebe*—now; *tomā*—You; *dekhi*—see; *muñi*—I; *śyāma-gopa-rūpa*—form as Śyāmasundara, the cowherd boy. *tomāra*—of You; *sammukhe*—in front; *dekhi*—I see; *kāñcana-pañcālikā*—a doll made of gold; *tāñra*—of it; *gaura-kāntye*—by a golden luster; *tomāra*—Your; *sarva*—all; *aṅga*—body; *ḍhākā*—covering.

At first I saw You in the form of a *sannyāsi*, but then I saw You as the *gopa* Śyāmasundara. At the same time I am seeing a golden-complexioned Deity in front of You, whose golden luster covers Your entire body.

At the time of Śrī Kṛṣṇa's name-giving ceremony, Śrī Gargācārya said:

4.23

āsan varṇās trayo hy asya / gr̥hṇato 'nuyugam tanuḥ

śuklo raktas tathā pīta / idānīm kṛṣṇatām gataḥ

SB 10.8.13/BR 1.1 pt

āsan—were assumed; *varṇāḥ trayāḥ*—three colors; *hi*—indeed; *asya*—of your son Kṛṣṇa; *gr̥hṇataḥ*—accepting; *anuyugam tanuḥ*—transcendental bodies according to the different yugas; *śuklaḥ*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣṇatām gataḥ*—at the present moment He has assumed a blackish colour.

Your son Kṛṣṇa appears in every *yuga* as an *avatāra*. Previously He assumed three different colors – white, red and yellow – and now He has appeared in a blackish color.

4.24

suvarṇa-varṇo hemāṅgo / varāṅgaś candanāṅgadī

sannyāsa-kṛc chamaḥ śānto / niṣṭhā-śānti-parāyaṇaḥ

Mahābhārata/CC Ādi 3.49/BR 1.1 pt

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—fixed (in His mission of nāma-saṅkīrtana); *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

[Bhīṣma said to Yudhiṣṭhira Mahārāja:] Kṛṣṇa first appears as a *gr̥hastha* with a golden complexion. His limbs are the color of molten gold, His body is extremely beautiful, He is decorated with sandalwood pulp and He continuously chants “Kṛṣṇa”. Then He accepts *sannyāsa* and is always equipoised. He is firmly fixed (in His mission of propagating harināma-saṅkīrtana) and He defeats the impersonalist philosophers, who are opposed to bhakti. He is thus the highest abode of peace and devotion.

4.25

yadā yadā hi dharmasya / glānir bhavati bhārata

abhyutthānam adharmasya / tadātmānam sṛjāmy aham

BG 4.7/GKH (P)

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

4.26

paritrāṇāya sādḥūnām / vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya / sambhavāmi yuge yuge

BG 4.8/GKH (P)

paritrāṇāya—for the deliverance; *sādḥūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—the eternal essence of one's spiritual nature and service; *saṁsthāpana-arthāya*—to re-establish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

4.27

māyāpure bhaviṣyāmi śacī-sutaḥ

āgama-śāstras/BR 1.1 pt

In the future, the son of Śacī will appear in Māyāpura.

Śrī Kṛṣṇa Caitanya is outwardly Gaura, inwardly Kṛṣṇa

4.28

antaḥ kṛṣṇam bahir-gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ

Tattva-sandarbha, Anu. 2/CC Ādi 3.81/BR 1.1 pt

antaḥ—internally; kṛṣṇam—Lord Kṛṣṇa; bahiḥ—externally; gauram—fair-colored; darśita—displayed; aṅga—limbs; ādi—beginning with; vaibhavam—expansions; kalau—in the Age of Kali; saṅkīrtana-ādyaiḥ—by congregational chanting, etc.; sma—certainly; kṛṣṇa-caitanyam—unto Lord Caitanya Mahāprabhu; āśritāḥ—sheltered.

I take shelter of Śrī Kṛṣṇa Caitanya, who is outwardly gaura, of fair complexion, but is inwardly Kṛṣṇa Himself. In Kali-yuga He displays His associates, servitors and confidential companions while performing saṅkīrtana.

4.29

rādhikāra bhāva-kānti kari' aṅgikāra
nija-rasa āsvādite kariyācha avatāra

CC Mad 8.279/BR 1.1 pt

rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-kānti—ecstatic love and luster; kari'—making; aṅgikāra—acceptance; nija-rasa—Your own transcendental mellow; āsvādite—to taste; kariyācha—You have made; avatāra—incarnation.

“To taste Your own transcendental mellow You appeared as Śrī Caitanya Mahāprabhu, accepting the sentiment and luster of Śrīmatī Rādhikā.”

By Mahāprabhu's mercy one can cross the ocean of many theories

4.30

śrī-caitanya-prabhum vande / bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-/ vyāptam siddhānta-sāgaram

CC Ādi 2.1

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; vande—I offer obeisances; bālaḥ—an ignorant child; api—even; yat—of whom; anugrahāt—by the mercy; taret—may cross over; nānā—various; mata—of theories; grāha—the crocodiles; vyāptam—filled with; siddhānta—of conclusions; sāgaram—the ocean.

I offer my obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truths, which is full of the crocodiles of various theories.

Rāgānugā sādhakas should taste Kṛṣṇa līlā through the medium of Gaura līlā

4.31

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṁsa carāha' tāhāte

CC Mad 25.271/BRSB p. 125

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; tāra śata śata dhāra—the flow of that eternal bliss is running in hundreds of branches; daśa-dike—in all the ten directions; vahe—flows; yāhā haite—from which; se—those; caitanya-līlā—pastimes of Śrī Caitanya Mahāprabhu; haya—are; sarovara akṣaya—a transcendental eternal lake; manaḥ-haṁsa—my mind, which is like a swan; carāha'—please wander; tāhāte—in that lake.

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarean pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Śrī Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind, please wander on this transcendental lake.

4.32

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe'arena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

CC Mad 25.274/BRSB p.125

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; haṁsa-cakravāka-gaṇa—compared to swans and cakravāka birds; yāte—in that place; sabe'—all;arena vihāra—enjoy life; kṛṣṇa-keli—the pastimes of Kṛṣṇa; su-mṛṇāla—sweet buds; yāhā pāi—which one can get; sarva-kāla—eternally; bhakta-haṁsa—the devotees, who are just like swans; karaye—do; āhāra—eating.

The devotees who have a relationship with Kṛṣṇa are like the swans and cakravāka birds who play in the lake of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds.

In his *Prārthanā*, Śrīla Narottama Ṭhākura has similarly written:

4.33

**gaura-prema rasārṇave se taraṅge yebā ḍube
se rādhā-mādhava-antaraṅga**

BRSB p. 125

Gaura prema is an ocean of *rasa*. Those who submerge themselves in the waves of that ocean, emerge in the waves of the confidential intimate service of Rādhā-Mādhava in Vraja.

A favourite *śloka* of Śrīla Bhakti Rakṣaka Śrīdhara Goswāmī Mahārāja

4.34

**yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathotsarpati hṛdy akasmād
rādhā-padāmbhoja-sudhāmbu-rāśiḥ**

Śrī Caitanya Candrāmṛta 88, Prabodhānanda Sarasvatī/Sermons, vol. 1

kṛta-puṇya-rāśiḥ—having performed vast numbers of pious deeds; *yathā yathā*—to the extent; *vindeta*—a person attains; *bhaktim*—devotion; *pada-aravinde*—to the lotus feet; *gaura*—of the golden Lord; *tathā tathā*—to the same extent; *sudhāmbu-rāśiḥ*—the ocean of nectar; *rādhā-padāmbhoja*—of the lotus feet of Śrī Rādhā; *akasmād*—causelessly; *utsarpati*—gradually arises; *hṛdi*—in one's heart.

As a pious soul fortunately attains pure devotion to Gaura and becomes absorbed in rendering service to His lotus feet, the nectar ocean of devotional ecstasy flowing from the lotus feet of Śrī Rādhikā gradually arises without any material causer and floods his heart .

Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja: (a)“As much as we devote ourselves to the lotus feet of Śrī Gauraṅga, we will automatically achieve the nectarean service of Śrīmatī Rādhārānī in Vṛndāvana. Do not hesitate to give everything to Caitanyadeva, for He will not keep any for Himself. He will offer it all at the lotus feet of Śrī Rādhā.”(b) “Strictly stick to Gaura līlā, Mahāprabhu, and you will automatically find within your heart that *Rādhā-rasa-sudhā* is flowing. Don't attempt directly to have it. It will come automatically, spontaneously. Not intellectually you shall approach that, for that will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. So our Śrīla Prabhupāda did not allow these things.”

Other than Lord Gaura, who will be my friend in this world?

4.35

**duṣkarma-koṭi-niratasya duranta-ghora-
durvāsanā-nigaḍa-śṛṅkhalitasya gāḍham
kliśyan mateḥ kumati-koṭi-kadarthitasya
gauram vinādyā mama ko bhaviteha bandhuḥ**

Caitanya Candrāmṛta 51, Prabodhānanda Sarasvatī

duṣkarma—wicked deed; *koṭi*—millions; *niratasya*—intent; *duranta*—endless and impassable; *ghora*—horrible; *durvāsanā*—wicked thoughts and desires; *nigaḍa-śṛṅkhalitasya*—chained; *gāḍham*—tightly; *kliśyat*—suffering; *mateḥ*—of the mind; *kumati*—of wicked-minded materialists; *koṭi*—by millions; *kadarthitasya*—misled; *gauram*—the sacred place of Gauḍa-maṇḍala; *vinā*—except for; *adya*—today; *mama*—of me; *ko*—who?; *bhavitā*—is; *iha*—here; *bandhuḥ*—the friend.

“I have committed millions of sinful activities while wandering the path of *karma*. I am tightly bound by the shackles of uncontrollable material desires. My intelligence is afflicted by the misguidance of the *karmīs*, *jñānīs*, and unrestricted sense enjoyers. Other than Lord Gaura, who will be my friend in this world?”

The supreme solace of Śrī Caitanya's name

4.36

**hā hanta citta-bhuvi me paramoṣarāyām
sad-bhakti-kalpa-latikāṅkuritā katham syāt
hṛdy ekam eva paramāśvasanīyam asti
caitanya-nāma kalayan na kadāpi śocyāḥ**

Caitanya Candrāmṛta 53, Prabodhānanda Sarasvatī/PJ 5.19

hā—Oh!; *hanta*—Oh!; *citta*—of the heart; *bhuvi*—in the land; *me*—my; *parama*—great; *uṣarāyām*—in the desert; *sad*—transcendental; *bhakti*—of devotional service; *kalpa*—desire; *latikā*—creeper; *āṅkuritā*—sprouted; *katham*—how?; *syāt*—will be; *hṛdi*—in the heart; *ekam*—one; *eva*—indeed; *param*—great; *āśvasanīyam*—hope; *asti*—is; *caitanya*—of Lord Caitanya; *nāma*—in the name; *kalayan*—chanting, calling in a melodious voice; *na*—not; *kadāpi*—ever; *śocyāḥ*—will lament.

Alas, alas! How will the charming wish-fulfilling creeper of pure devotion ever sprout from the desperately barren planes of my consciousness? Despite my predicament, just one great hope awakens in my heart: by chanting the name of Śrī Caitanyadeva, nothing can remain to be lamented for by anyone at any time.

Vijñapti

4.37

samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam

Caitanya Candramṛta 54, Prabodhānanda Sarasvatī

samsāra—of repeated birth and death; duḥkha—of the sufferings; jaladhau—in the ocean; patitasya—fallen; kāma—lust; krodha—and anger; ādi—beginning; nakra—crocodiles; makaraiḥ—and sharks; kavalī—a mouthful; kṛtasya—being made; durvāsanā—by wicked desires; nigaḍitasya—chained; nirāśrayasya—without any shelter; caitanya-candra—of the moon-like Śrī Caitanya; mama—to me; dehi—please give; padā—of Your feet; avalambam—the shelter.

O Caitanyacandra, I have fallen into an ocean of misery where I have been made a mouthful for the crocodiles and sharks of lust, anger, and so forth. Kindly give this destitute person, chained to wicked desires, the shelter of Your lotus feet.

O Caitanya-candra make this unfortunate person drink the nectar emanating from Your feet.

4.38

caitanyacandra mama hṛt-kumudaṁ vikāśya
hṛdyam vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kim cāparādha-timiram niviḍam vidhūya
pādāmṛtaṁ sadaya pāyaya durgataṁ me

Śrī Stavāvalī, Abhīṣṭa-sūcanam 11, Raghunātha dāsa Gosvāmī

caitanyacandra—O moon of Lord Caitanya; mama—of me; hṛt—of the heart; kumudaṁ—the lotus; vikāśya—causing to blossom; hṛdyam—charming; vidhehi—please place; nija—own; cintana—thoughts; bhṛṅga—of the bumblebee; raṅgaiḥ—with the delight; kimca—furthermore; aparādha—of offenses; timiram—the darkness; niviḍam—thick; vidhūya—cleansing away; pāda—of the feet; amṛtam—the nectar; sa—with; dayā—kindness; pāyaya—please cause to drink; durgatam—impious; me—me.

O Caitanya-candra, Please make the charming lotus flower of my heart bloom by delightful bee-like thoughts of Yourself, then cleansing away the dense darkness of my offences, mercifully make this unfortunate person drink the nectar emanating from Your feet.

O my merciful Lord, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue

4.38

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājītā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kalā-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-svardhunī

CC Ādi 2.2

śrī-caitanya—O Lord Caitanya; dayā-nidhe—ocean of mercy; vahatu—let it flow; svardhunī—the Gangā; tava—of Your; lasat—shining; līlā-sudhā—of the nectar of the pastimes; prāṅgaṇe—in the courtyard; maru—of my desertlike; jihvā—tongue; bhrājītā—(that river) is beautified; pāthaḥ-jani—by the lotuses; utkīrtana—of the loud chanting; kṛṣṇa—of the holy names of Lord Kṛṣṇa; gāna—singing; nartana—dancing; kalā—and other fine arts; viharā—(these lotuses are) pleasurable; āspadam—abodes; sat-bhakta—for pure devotees; āvali—(who are like) rows; haṁsa—of swans; cakra—cakravāka birds; śreṇī—(and) swarms; madhu-pa—of bumble bees; kala—(this river's) melodious; dhvaniḥ—sound; ānandi—engladdens; me—my; karṇa—ears;

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens my ears.

One who worships Mahāprabhu automatically worships Rādhā-Kṛṣṇa

4.39

ārādhitaṁ nava-vanaṁ vraja-kānanam te
nārādhitaṁ nava-vanaṁ vraja eva dūre
ārādhito dvija-suto vraja-nāgaras te
nārādhito dvija-suto na taveha kṛṣṇaḥ

Prabodhānanda Sarasvatī, Navadvīpa Śataka 78

ārādhitaṁ—worshiped; nava-vanaṁ—Navadvīpa; vraja-kānanam—the forest of Vraja; te—by you; na—not; ārādhitaṁ—worshiped; nava-vanaṁ—Navadvīpa; vrajaḥ—Vraja; eva—indeed; dūre—far away; ārādhitaḥ—worshiped; dvija-sutaḥ—the brāhmaṇa's son (Lord Caitanya); vraja-nāgaras—the hero of Vraja (Kṛṣṇa); te—by you; na—not; nārādhitaḥ—worshiped; dvija-sutaḥ—Lord Caitanya; na—not; tava—by you; iha—here; kṛṣṇaḥ—Śrī Kṛṣṇa.

If you worship Navadvīpa, then you also worship the forest of Vraja. If you don't worship Navadvīpa, then the forest of Vraja is far away. If you worship Lord

Caitanya, then you also worship Rādhā and Kṛṣṇa in Vraja. If you don't worship Lord Caitanya, then you cannot worship Rādhā and Kṛṣṇa.

Śrī Bṛhad Bhāgavatāmṛtam glorifies Śrī Caitanya Mahāprabhu

4.40

**jayati nija-padābja-prema-dānāvātīrṇo
vividha-madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ
gata-parama-daśāntam yasya caitanya-rūpā
anubhava-padam āptam prema gopīṣu nityam**

Śrī Bṛhad Bhāgavatāmṛtam 1.1.1

jayati—all glorifies; *nija*—of His own; *pada-abja*—lotus feet; *prema*—ecstatic transcendental love; *dāna*—for giving charity; *avatīrṇaḥ*—to Him who descended; *vividha*—of various; *madhurima*—kinds of sweetness; *abdhiḥ*—an ocean; *kaḥ api*—a certain; *kaiśora*—of youth; *gandhiḥ*—who has the fragrance; *gata*—who has obtained; *parama*—of the topmost; *daśā*—stage; *antam*—the extreme; *yasya*—whose; *caitanya*—of Śrī Caitanya; *rūpāt*—by the form; *anubhava*—of transcendental experience; *padam*—the situation; *āptam*—who has obtained; *prema*—the ecstatic love; *gopīṣu*—residing in the *gopīs*; *nityam*—eternally.

All glories to that inconceivable Lord who descended to give in charity the gift of love for His own lotus feet. He is an ocean filled with many kinds of sweetness, and He always bears the fragrance of fresh youth. In His form as Śrī Caitanya He has realised the last extreme of transcendental experience, the love residing eternally in the *gopīs*.

Out of greed for the sweet ecstasy of His devotees, the Lord descended to this world in the form of His own devotee

4.41

**sva-dayita-nija-bhāvaṁ yo vibhāvya sva-bhāvāt
su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati-veśaḥ śrī-śacī-sūnur eṣaḥ**

Śrī Bṛhad Bhāgavatāmṛtam 1.1.3

sva—His own; *dayita*—of the beloved devotees; *nija*—their; *bhāvam*—ecstasy; *yaḥ*—who; *vibhāvya*—realising; *sva-bhāvāt*—than His own ecstasy; *su-madhuram*—even sweeter; *avatīrṇaḥ*—has descended; *bhakta*—of His own devotee; *rūpeṇa*—in the form; *lobhāt*—out of greed; *jayati*—all glories; *kanaka*—golden-colored; *dhāmā*—with an effulgence; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāmā*—with the name; *hariḥ*—to Lord Hari; *iha*—in this world; *yati*—of a renunciant; *veśaḥ*—whose dress; *śrī-śacī*—of Mother Śacī; *sūnuḥ*—the son; *eṣaḥ*—this.

Realizing that the ecstasy of His beloved devotees is even sweeter than His own, out of greed the Lord descended to this world in the form of His own devotee. Dressed as a renunciant, golden in effulgence, He bears the name Śrī Kṛṣṇa Caitanya. All glories to that Lord Hari, who has appeared as the son of Mother Śacī!

Śrī Caitanya-candra Praṇāma

4.42

**ānanda-līlā-maya-vigrahāya
hemābha-divyac-chavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te**

Arcana dīpikā/BTV Maṅgalācarana

I offer obeisances unto Śrī Caitanya-candra, whose form is the embodiment of blissful, transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows unlimited nectar in *prema-rasa*.

Caitanya-candra Vandanā

4.43

**jaya navadvīpa-nava-pradīpa
prabhāvaḥ pāṣaṇḍa-gajaika-simhaḥ
svanāma-saṅkhyā-japa-sūtra-dhārī
caitanya-candro bhagavān murārīḥ**

CB Mad 5.1/GKH (P)

All glories to Caitanya-candra, who is none other than Bhagavān Murārī. He is the bright new lamp of Navadvīpa, who is like an unparalleled lion in subduing the atheistic elephants, and He holds a knotted string for counting His own names.

Śrī Śacīnandana as Rādhā-ramaṇa Rāma, nourishes His pure devotees

4.44

**vraja-rasa-bhāvana, duṣṭamata-śātana, kapaṭi-vighātana kāma
śuddha bhakta-pālana, śuṣka-jñāna-tāḍana, chala-bhakti-dūṣaṇa rāma**

Kali-Kukkura Kadana 5/SGG p. 47

He is absorbed in *vraja-rasa*. As the transcendental Kāmadeva, He chastises the evil-minded and destroys deceit. As Rādhā-ramaṇa Rāma, He nourishes His pure devotees, drives away dry impersonalism, and removes all imitations of *bhakti*.

4.45

**kṛṣṇaś caitanya-gaurāṅgau gaura-candraḥ śacī-sutaḥ
prabhu-gaurau gaura-harir nāmāni bhakti-dāni me**

Ananta-Saṁhitā/Śrī Caitanya Mahāprabhu Bhagavatā (Hindi)

kṛṣṇa—the all-attractive person; *caitanya*—the embodiment of transcendental consciousness; *gaurāṅga*—Golden-limbed, Govinda who has accepted the golden form of Rādhā; *gaura-candra*—the golden moon; *śacī-suta*—the son of Śacī-devī; *prabhu*—the master; *gaura*—the reservoir of golden effulgence; *gaura-hari*—the golden lord; *nāmāni*—names; *bhakti-dāni*—bestow *prema-bhakti*; *me*—Mine.

I bestow *prema-bhakti* upon whoever chants My names such as Kṛṣṇa, Caitanya, Gaurāṅga, Guara-candra, Śacī-suta, Prabhu, Gaura, and Gaura-hari.

“Failing to worship Gaurasundara, Why do I not simply die?”

4.46

Ākṣepa, Śrīla Narottama dāsa Ṭhākura (SGG p. 86)

**gorā pāhu nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu (1)**

Alas! Failing to worship Gaurasundara, I have neglected that most precious treasure of *prema* and have thus lost it.

**adhane yatana kari’ dhana teyāginu
āpana karama-doṣe āpani ḍubīnū (2)**

I have devoted myself to worthless trifles, throwing away my real wealth and am drowning in my own misdeeds.

**sat-saṅga chāḍī’ kainu asate vilāsa
te-kāraṇe lāgila je karama-bandha phāsa (3)**

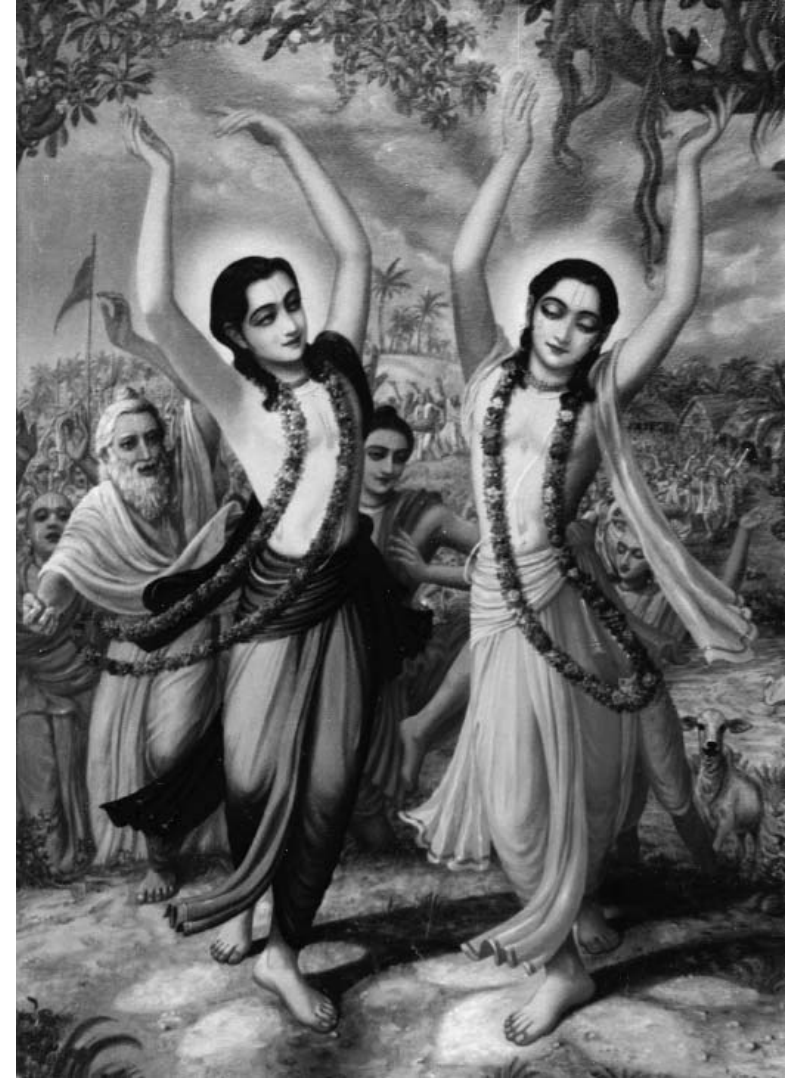
Forsaking the association of *sādhus* for temporary enjoyment with non-devotees, I am caught in the snare of my own karmic follies.

**viṣaya viṣama viṣa satata khāinu
gaura-kīrtana-rase magana nā hainu (4)**

I constantly drank the deadly poison of sense objects rather than becoming absorbed in the nectar of singing the glories of Śrī Gaurasundara.

**kena vā āchaye prāṇa ki sukha pāiyā
narottama dāsa kena nā gela mariyā (5)**

“For what type of pleasure do I maintain my life?” Narottama dāsa laments, “Why do I not simply die?”



4.47

Gaura-Gīti, Śrī Rādhā-mohana dāsa (SGG p. 125)

**sakhe, kalaya gauram udāram
nindita-hāṭaka-kānti-kalevara-garvita-māraka-māram (1)**

O *sakhe*, sing about the sweet name, beauty, attributes, and pastimes of Śrī Śacīnandana Gaurahari, who performs supremely munificent pastimes, whose bodily complexion vanquishes the luster of molten gold, whose beauty defeats that of millions of Cupids...

**madhukara-rañjita-mālāti-maṇḍita-jita-ghana-kuñcita-keśam
tilaka-vinindita-śaśadhara-rūpaka-bhuvana-manohara-veśam (2)**

...who is charmingly adorned with a garland of beautiful and fragrant *mālāti* flowers which is itself embellished by the sweet humming of black bees, the splendor of whose locks of curling black hair defeats the brilliance of dark clouds, whose *tilaka* is more brilliant than the moon, whose beautiful attire enchants the minds of everyone in the entire universe...

**madhu-madhura-smita-lobhita-tanu-bhṛtam anupama-bhāva-vilāsam
nidhuvana nāgarī mohita-mānasa-vikathita-gadgada-bhāṣam (3)**

...whose sweet, gentle smile and unexcelled sentiments of pure love charm all embodied beings, whose heart is thoroughly immersed in Śrīmatī Rādhikā's *unnatojjvala-prema*, and who lovingly extols Śrī Kṛṣṇa in a choked voice.

**paramākiñcana-kiñcana-nara-gaṇa-karuṇā-vitarāṇa-śīlam
kṣobhita-durmati-rādhā-mohana-nāmaka-nirupama-līlam (4)**

Hankering to relish the unparalleled pastimes of the greatly munificent Śrī Gaurasundara, who distributes mercy in the form of *nāma-prema* to the supremely fortunate *niskīṣcana* souls (those whose only possession is love of Kṛṣṇa), the fallen and foolish Rādhā-mohana sings in a mood of great distress.

Thus ends the 4th chapter – Gaura tattva

Chapter 5 – Nityānanda, Advaita, Gadādhara and Śiva

Nityānanda and śrī guru are non-different

~ *Nityānanda-tattva* ~

Śrī Nityānanda Prabhu *praṇāma*

5.1

**saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāmśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇam mamāstu**

Svarūpa Dāmodara's Diary/CC Ādi 1.7

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payoḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *amśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhyā*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa, Garbha, and Kṣīra Oceans, are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.

5.2

**nityānanda namas tubhyaṁ premānanda-pradāyine
kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ**

SGG p. 9

I offer *praṇāma* unto Śrī Nityānanda Prabhu who bestows the bliss of divine love, who eliminates the contamination of the age of Kali, and who is the master of Jāhnavā-devī.

5.3

vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau
gauḍodaye puṣpavantau citrau śandau tamo-nudau

CC Ādi 1.2/GKH (P)

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa (Bengal) to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

5.4

yatheṣṭam re bhrātaḥ! kuru hari-hari-dhvānam anīṣam
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigrhaṁ
bhaje nityānandam bhajana-taru-kandam niravadhi

Śrī Nityānandāṣṭakam 5, SGG p.129/GKH (P)

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandering with outspread arms, approached the door of every home, and with upraised arms called out, “O Brother! Continuously chant *śrī-harīnāma* to your hearts’s content. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

5.5

śrī-caitanya—sei kṛṣṇa, nityānanda—rāma
nityānanda pūrṇa kare caitanyera kāma

CC Ādi 5.157/GKH (P)

śrī-caitanya—Lord Śrī Caitanya; *sei kṛṣṇa*—that original Kṛṣṇa; *nityānanda*—Lord Nityānanda; *rāma*—Balarāma; *nityānanda*—Lord Nityānanda; *pūrṇa kare*—fulfills; *caitanyera kāma*—all the desires of Lord Śrī Caitanya Mahāprabhu.

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires.

Śrī Nityānanda Prabhu roamed the country for two purposes

5.6

prema-pracāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta karena bhramaṇa

CC Antya 3.149

prema-pracāraṇa—preaching the path of *prema-bhakti*; *āra*—and; *pāṣaṇḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities; *avadhūta*—the great devotee and mendicant; *karena*—does; *bhramaṇa*—touring.

For two purposes—to spread the path of *bhakti* and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, wandered throughout the country.

Nityānanda is intoxicated by prema and is an incarnation of mercy

5.7

preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra
ye āge paḍaye, tāre karaye nistāra
ataeva nistārīlā mo-hena durācāra

CC Ādi 5.208-9

preme—in ecstatic love; *matta*—mad; *nityānanda*—Lord Nityānanda; *kṛpā*—merciful; *avatāra*—incarnation; *uttama*—good; *adhama*—bad; *kichu*—any; *nā*—not; *kare*—makes; *vicāra*—consideration; *ye*—whoever; *āge*—in front; *paḍaye*—falls down; *tāre*—unto him; *karaye*—does; *nistāra*—deliverance; *ataeva*—therefore; *nistārīlā*—delivered; *mo*—as me; *hena*—such; *durācāra*—sinful and fallen person.

Nityānanda is intoxicated by ecstatic love and is an incarnation of mercy, He makes no distinction between the exalted and the fallen. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

Without Nitai’s mercy no one can attain Rādhā-Kṛṣṇa

5.8

heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi (1)
nitāiyer karuṇā ha’be, vraje-rādhā-kṛṣṇa pābe,
dhara nitāi-caraṇa du ‘khāni (3)

Śrī Nityānanda Niṣṭhā, Prārthanā, Śrīla Narottama Dāsa Ṭhākura/SGG p. 37

No one can attain Rādhā-Kṛṣṇa without Lord Nityānanda. By the mercy of Nityānanda prabhu, however, one can attain the service of Rādhā-Kṛṣṇa in Vṛndāvana. Therefore, take shelter of the holy feet of Lord Nityānanda.

Nityānanda is the Foremost Devotee

5.10

caitanyera ādi-bhakta nityānanda-rāya
caitanyera yaśo vaise yāñhāra jihvāya
ahar niśa caitanyera kathā prabhu kaya
tāñ're bhajile se caitanye bhakti haya

CB Ādi 9.217-218

Lord Caitanya's first and foremost devotee is Nityānanda Rāya. The glories of Lord Caitanya are always on his tongue. Day and night Lord Nityānanda speaks only of Lord Caitanya. Whoever worships Him is a real devotee of Śrī Caitanya.

Lord Nityānanda and Guru are Nondifferent

5.11

saṁsārera pāra haiyā bhaktira sāgare
ye ḍūbibe se bhajuka nitāi-cāndere
āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā citte dhari nirantara

CB Ādi 17.152-3/GKH 1.60

Beyond the ocean of birth and death is the *bhakti* ocean. Let those who would go there worship Lord Nityānanda (the original Guru). I will hold this faith within my heart forever: My master is Nityānanda; His Lord is Gaurasundara. (By the mercy of Lord Nityānanda one gets the mercy of Gaurasundara. Nityānanda is therefore the original Guru. As such the Guru is the representative of Lord Nityānanda. These two are nondifferent)

Gaura and Nitāi are Inseparable

5.12

dui bhāi eka-tanu samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa
ekete viśvāsa, anye nā kara sammāna
“ardha-kukkuṭi-nyāya” tomāra pramāṇa

CC Ādi 5.175-176

dui bhāi—two brothers; *eka-tanu*—one body; *samāna-prakāśa*—equal manifestation; *nityānanda*—Lord Nityānanda; *nā māne*—you do not believe; *tomāra*—your; *habe*—that will be; *sarva-nāśa*—downfall; *ekete viśvāsa*—faith in one; *anye*—in the other; *nā*—not; *kara*—do; *sammāna*—respect; *ardha-kukkuṭi-nyāya*—the logic of accepting half of a hen; *tomāra*—your; *pramāṇa*—evidence.

These two brothers (Gaura and Nitāi) are like one body; they are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one, but disrespect the other, your logic is like the logic of accepting half a hen.

5.13

kiṁvā, doñhā nā māniñā hao ta' pāṣaṇḍa
eke māni' āre nā māni, ei-mata bhaṇḍa

CC Ādi 5.17

kiṁvā—otherwise; *doñhā*—both of Them; *nā*—not; *māniñā*—accepting; *hao*—you become; *ta'*—certainly; *pāṣaṇḍa*—atheist; *eke*—one of Them; *māni'*—accepting; *āre*—the other; *nā māni*—not accepting; *ei-mata*—this kind of faith; *bhaṇḍa*—hypocrisy.

It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.

5.14

śrī-caitanya-nityānanda-advaita-mahattva
tāñra bhakta-bhakti-nāma-prema-rasa-tattva
bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra

CC Ādi 1.108-109

śrī-caitanya—of Lord Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita*—of Śrī Advaita; *mahattva*—greatness; *tāñra*—Their; *bhakta*—devotees; *bhakti*—devotion; *nāma*—names; *prema*—ecstatic transcendental love; *rasa*—mellows of love; *tattva*—real nature; *bhinna bhinna*—different; *likhiyāchi*—I wrote; *kariyā*—doing; *vicāra*—consideration; *śunile*—on hearing; *jānibe*—will know; *saba*—all; *vastu-tattva-sāra*—the essence of the Absolute Truth.

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and Their devotees, devotional activities, names and fame, along with the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in Śrī Caitanya-caritāmṛta] with logic and discrimination.

Advaita and Nityānanda serve the lotus feet of Lord Caitanya

5.15

eka mahāprabhu, āra prabhu duijana
dui prabhu sebe mahāprabhura caraṇa

CC Ādi 7.14

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; *āra prabhu duijana*—and the other two (Nityānanda and Advaita) are two *prabhus* (masters); *dui prabhu*—the two *prabhus*; *sebe*—serve; *mahāprabhura*—of the supreme Prabhu; *caraṇa*—the lotus feet.

There is one “Mahāprabhu” and two *prabhus*. The two *prabhus* serve the lotus feet of Mahāprabhu.

Śrī Gaura-Nityānanda Praṇāma

5.16

**ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat-priyakarau karuṇāvatāra**

Śrī Caitanya Bhāgavata, Ādi khanda 1.1

ājānu-lambita-bhujau—those two Lords whose long arms extend to Their knees; *kanaka-avadātau*—exuding a resplendent golden luster; *saṅkīrtana-eka-pitarau*—the sole fathers of the saṅkīrtana movement; *kamala-āyata-akṣau*—eyes wide-spread like lotus petals; *viśvambarau*—maintainers of the cosmic creation; *dvijavarau*—best of the *brāhmaṇas*; *yuga-dharma-pālau*—protectors of the *yuga dharma*, *śrī-kṛṣṇa-nāma-saṅkīrtana*; *vande*—I offer my obeisances; *jagat-priyakarau*—the benefactors of the entire universe; *karuṇa-avatārau*—the most munificent incarnations of Godhead.

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend to Their knees, whose luster is an enchantingly resplendent gold, who inaugurated the *saṅkīrtana* movement, whose eyes are wide-spread like lotus petals, who nourish the entire universe, who glorify the *brāhmaṇa* dynasties, who protect the *yuga-dharma*, and who bestow the highest auspiciousness upon the residents of the material world.

Śrī Nityānande Niṣṭhā (Self-Dedication to Śrī Nityānanda Prabhu)

5.17

Prārthanā, Śrīla Narottama dāsa Ṭhākura/SGG p. 37

**nitāi-pada-kamala, koṭī-candra-suśītala,
je chāyāya jagat juḍāya
hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kari’ dhara nitāiyera pāya (1)**

Nitāi’s lotus feet are more cooling than the shining of millions of moons. Their shade gives solace to the universe. O brother, without a personality such as Nitāi, it is not possible to attain Rādhā and Kṛṣṇa. So hold on very tightly (*dṛḍha*) to His lotus feet.

**se sambandha nāhi jā’ra, vṛthā janma gela tā’ra,
sei paśu baḍa durācāra
nitāi nā balila mukhe, majila saṁsāra sukhe,
vidyākule ki karibe tā’ra (2)**

If someone has not yet established his relationship with Nityānanda Prabhu, his life has been wasted. He is no better than an animal. Not taking the name of Nitāi on one’s lips, one becomes absorbed in the so-called happiness of this world. Then what is the value of one’s education and birth in a high family or great nation?

**ahaṅkāre matta haiyā, nitāi-pada pāsariyā,
asatyere satya kari’ māni
nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe,
dhara nitāiyera caraṇa du’khāni (3)**

Forgetting Nitāi’s lotus feet, one becomes maddened by the false concept of bodily life and considers the illusory energy as real. Receiving the mercy of Nitāi, he can attain Śrī Rādhā and Kṛṣṇa in Vraja. Firmly catch hold of the lotus feet of Nitāi.

**nitāiyera caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā kara āśa
narottama baḍa duḥkhī, nitāi more kara sukhī,
rākha rāṅgā-caraṇera pāśa (4)**

The feet of Nitāi are real and service to Him is eternal. Always hope and pray for the lotus feet of Nitāi. “Narottama is very unhappy! O Nitāi, please make me happy. Keep me tucked close to Your feet which are like reddish lotuses.”

~ Thus ends the section Nityānanda-tattva ~

~ Advaita-tattva ~

Who is Lord Advaita Ācārya

5.18

**mahā-viṣṇur jagat-kartā / māyayā yaḥ sṛjaty adah
tasyāvatāra evāyam / advaitācārya īśvaraḥ
advaitam hariṇādvaitād / ācāryam bhakti-śaṁsanāt
bhaktāvatāram īśam tam / advaitācāryam āśraye**

CC Ādi 1.12-13

mahā-viṣṇuḥ—Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayaṁ*—this; *advaita-ācāryaḥ*—Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause. *advaitam*—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

Maha-Viṣṇu is the master of the universe, which he creates through his power of Māyā. Advaita Ācārya is the incarnation of this form of the Supreme Lord. He is known as Advaita because he is non-different from Hari. He is known as Ācārya because he propagates devotional service. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

5.19

sei navadvīpe vaise vaiṣṇavāgragaṇya
'advaita ācārya' nāma, sarva-loke dhanya
jñāna-bhakti-vairāgyera guru mukhyatara
kṛṣṇa-bhakti vākhānite ye hena śaṅkara

CB Ādi 2.78-9

Residing in Navadvīpa at that time was Śrī Advaita Ācārya, the topmost Vaiṣṇava, who is glorified throughout the world. Śrī Advaita Ācārya was the chief amongst the Gurus in knowledge, devotion and renunciation. He was as expert as Lord Śiva in explaining the devotional service of Lord Kṛṣṇa with knowledge and renunciation.

The Meaning of the Name Advaita

5.20

mahā-viṣṇura aṁśa advaita guṇa-dhāma
īśvare abheda, teṇi 'advaita' pūrṇa nāma

CC Ādi 6.26

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *aṁśa*—part; *advaita*—Advaita Ācārya; *guṇa-dhāma*—reservoir of all attributes; *īśvare*—from the Lord; *abheda*—nondifferent; *teṇi*—therefore; *advaita*—nondifferent; *pūrṇa nāma*—full name.

Śrī Advaita, who is the reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with the Lord.

Advaita Ācārya is a Preacher of Kṛṣṇa-bhakti

5.21

jīva nistārila kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

CC Ādi 6.28

jīva—the living entities; *nistārila*—delivered; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *kari'*—making; *dāna*—gift; *gītā-bhāgavate*—in the Bhagavad-gītā and Śrīmad-Bhāgavatam; *kaila*—performed; *bhaktira vyākhyāna*—explanation of devotional service.

He delivered all living beings by offering the gift of *kṛṣṇa-bhakti*. He explained Bhagavad-Gītā and Śrīmad-Bhāgavatam in the light of devotional service.

He is Mahāviṣṇu and a Devotee of Lord Caitanya

5.22

advaita-ācārya-gosāṇi sākṣāt īśvara
prabhu guru kari' māne, tiṅho ta' kiṅkara

CC Ādi 5.147

advaita-ācārya—Advaita Ācārya; *gosāṇi*—the Lord; *sākṣāt īśvara*—directly the preme Personality of Godhead; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *guru kari' māne*—accepts Him as His teacher; *tiṅho ta' kiṅkara*—but He is the servant.

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

Advaita is Sadāśiva

5.27

bhaktāvatāra ācāryo 'dvaita yaḥ śrī-sadāśivaḥ

Gaura-Gaṇodeśadīpikā, 11

He who was Śrī Sadāśiva is the *bhakta-avatāra*, Śrī Advaita Prabhu (Sadāśiva is Gopīśvara Mahādeva, the *mūla* Śiva-tattva).

Śrī Kṛṣṇa sells Himself to a devotee who offers Him merely a tulasī leaf and some water

5.23

tulasī-dala-mātreṇa jalasya culukena vā
vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ

Gautamīya-tantra/HBV 11.261/CC Ādi 3.104/BRBS p.64/KGH (P)

tulasī—of *tulasī*; *dala*—a leaf; *mātreṇa*—by only; *jalasya*—of water; *culukena*—by a palmful; *vā*—and; *vikrīṇīte*—sells; *svam*—His own; *ātmānam*—self; *bhaktebhyaḥ*—unto the devotees; *bhakta-vatsalaḥ*—Lord Kṛṣṇa, who is affectionate to His devotees.

Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a *tulasī* leaf and a palmful of water.

Śrī Advaita Ācārya attracted the Lord by pleasing Him with a tulasi leaf and water
5.24

**ei ślokārtha ācārya karena vicāraṇa
kṛṣṇake tulasī-jala deya yei jana
tāra ṛṇa śodhite kṛṣṇa karena cintana
'jala-tulasīra sama kichu ghare nāhi dhana'**

CC Ādi 3.105-6

ei—this; *śloka*—of the verse; *artha*—the meaning; *ācārya*—Advaita Ācārya; *karena*—does; *vicāraṇa*—considering; *kṛṣṇake*—to Lord Kṛṣṇa; *tulasī-jala*—*tulasī* and water; *deya*—gives; *yei jana*—that person who; *tāra*—to Him; *ṛṇa*—the debt; *śodhite*—to pay; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *cintana*—thinking; *jala-tulasīra sama*—equal to water and *tulasī*; *kichu*—any; *ghare*—in the house; *nāhi*—there is not; *dhana*—wealth.

Advaita Ācārya considered the meaning of that *śloka* in this way: “Not finding any way to repay the debt He owes to one who offers Him a *tulasī* leaf and water, Lord Kṛṣṇa thinks, ‘There is no wealth in My possession that is equal to a *tulasī* leaf and water.’”

Thus the Lord, the protector of religion, appears by the desire of His devotee
5.25

**tabe ātmā veci' kare ṛṇera śodhana
eta bhāvi' ācārya karena ārādhana
gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa
kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra
caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatare dharma-setu**

CC Ādi 3.107-10

“Thus the Lord liquidates the debt by offering Himself to the devotee.” Considering it in this way, the Ācārya began worshiping the Lord. Thinking of the

lotus feet of Śrī Kṛṣṇa, He constantly offered *tulasī-mañjarī*s and water from the Gaṅgā. He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear. Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

5.26

**je ānila prema-dhana karuṇā pracura
hena prabhu kothā' gelā ācārya Ṭhākura**

Je Ānila Prema-dhana, Śrīla Narttama dāsa Ṭhākura/SGG p.32

Who, out of His vast compassion, brought Śrī Caitanya Mahāprabhu with His treasure of divine love to this world by calling Him with love and affection? Where has that Advaita Ācārya Ṭhākura gone? [Advaita Ācārya was shouting so loudly that Nārāyaṇa's throne was shaking!]

~ Thus end the section Advaita-tattva ~

~ Gadadhāra-tattva ~

5.28

**śrī-rādhā-prema-rūpā yā purā vṛndāvandeśvarī
sā śrī-gadādhara gaura-vallabhāḥ paṇḍitākhyakāḥ
nirṇītaḥ śrī-svarūpair yo vraja-lakṣmīyā yathā
purā vṛndāvane lakṣmīḥ śyāmasundara-vallabhā
sādyo gaura-prema-lakṣmīḥ śrī-gadādhara-paṇḍitaḥ
rādhām anugatā yat tal lalitāpy anurādhikā
ataḥ prāviśad eṣā taṁ gaura-candrodaye yathā**

Gaura-gaṇoddeśa-dīpikā 147-150

The incarnation of love who previously was the queen of Vrindavan, Śrīmatī Rādhikā, is now the beloved of Gaura named Śrīla Gadādhara Paṇḍita. Svarūpa Dāmodara himself indicated that Śrī Gadādhara was Vraja's goddess of fortune, the Lakṣmī who was previously the beloved of Śyāmasundara in Vṛndāvana. She today has become the object of love for Gaura and is known as Śrīla Gadādhara Paṇḍita. Lalitā, who is also known as Anurādhā, is Rādhā's closest friend and confidante. She has also entered into Gadādhara, as was shown in the play Chaitanya-Candrodaya.

5.29

gadādhara-pañḍitādi—prabhura nija-śakti
tān'-sabāra caraṇe mora sahasra praṇati

CC Ādi 1.41

gadādhara-pañḍita-ādi—headed by Śrī Gadādhara Paṇḍita; *prabhura*—of the Supreme Lord; *nija-śakti*—internal potencies; *tān'-sabāra*—of all of them; *caraṇe*—unto the lotus feet; *mora*—my; *saahasra*—thousands; *praṇati*—respectful obeisances.

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

[Editorial note: Śrī Gadādhara Paṇḍita was the foremost amongst Mahāprabhu's intimate devotees. He is the fountainhead of the entire *śakti-tattva* and is thus present equally in Mahāprabhu's *līlās* in Navadvīpa and Nīlācala (Jaganātha Puri).]

5.30

jaya nityānanda gadādhara jīvana
jaya jaya advaitādi-bhaktera śaraṇa

CB Ādi 2.2

All glories to the life and soul of Nityānanda and Gadādhara! All glories to the shelter of the devotees headed by Advaita Prabhu!

5.31

sva-bhakti-yoga-lāsinam / sadā vraje vihāriṇam
hari-priyā-gaṇāgragam / śacī-suta-priyeśvaram
sa-rādhā-kṛṣṇa-sevana / prakāśakam mahāśayam
bhajāmy aham gadādharam / su paṇḍitam gurum prabhum

Śrī Gadādharaṣṭakam 1, Śrīla Svarūpa Dāmodara Gosvāmī

That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service (Śrīmatī Rādhikā, who takes the form of Śrī Gadādhara in Gaura līlā), is the chief among the beloved damsels of Śrī Hari. As the foremost of the intimate associates of the son of Śacī (Gadādhara), he reveals the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

Hā Hā Morā Gaura-Kiśora

5.32

Hā Hā Morā Gaura-Kiśora, Śrīla Bhaktivinoda Ṭhākura/KSH A15

hā hā morā gaura-kiśora

kabe doyā kori`, śrī-godruma-vane, dekhā dibe māna-cora (1)

Oh, my youthful Gaura! When will You be merciful and, within the forest of Godruma, show Yourself to me, thus stealing my mind?

ānanda-sukhada, kuñjera bhitorē, gadādhara bāme kori`

kāñcana-varaṇa, cāncara cikura, naṭana suvesa dhorī` (2)

In the grove of Ānanda-sukhada-kuñja, You stand with Śrī Gadādhara on Your left side. With the luster of pure gold and beautiful curly hair, you wear the fine dress of a dancer.

dekhite dekhite, śrī rādhā-mādhava, rūpete koribe āla

sakhī-gaṇa-saṅge, koribe naṭana, galete mohana-mālā (3)

In an instant, the brilliant form of Śrī Rādhā-Mādhava will appear. Accompanied by all Their sakhīs, They will dance with enchanting garlands around Their necks.

anaṅga mañjarī, sadoya hoiyā, e dāsī-karete dhorī`

duhe nivedibe, dohara mādhurī, heribo nayana bhorī` (4)

Anaṅga Mañjarī, becoming compassionate, will catch this maidservant's hand. She will offer me to Them, and my eyes will fill with joy beholding Their sweetness.

~ Thus ends the section Gadadhara-tattva ~

~Śiva tattva~

Śrī Gopīśvara Mahādeva praṇāma

5.33

vṛndāvanavani-pate! jaya soma soma-maule
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namas te

Sankalpa Kalpadruma 103, Viśvanātha Cakravartī Ṭhākura/BMP p.422

vṛndavana—of Vṛndavana; *avani*—of the land; *pate*—O Lord; *jaya*—all glories to you; *sa-uma*—O husband of Parvatī; *soma*—who carries the moon; *maule*—on his head; *sanaka-sanandana-sanātana*—by the ancient sages who eternally stay in the

form of young boys; *nārada*—and by Nārada Muni; *idya*—worshipped; *gopīśvara*—O Gopīśvara; *vraja*—in Vraja; *vilāsa*—who perform pastimes; *yuga*—of the Divine Couple; *anghri*—feet; *padma*—for the lotus flower; *prema*—pure transcendental love; *prayaccha*—please grant; *nirupadhi*—free from material designations; *namah namaḥ*—I offer my respectful obeisances; *te*—unto you.

“O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable for the sages headed by Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava who perform joyous pastimes in Vraja-dhāma, I offer *praṇāmas* unto you time and again.”

Śrī Gopīśvara Mahādeva fulfills the gopīs’ desires

5.34

**mudā gopendrasyātmaja-bhuja-pariṣvaṅga nīdhaye
sphurad-gopī-vṛndair yam iha bhāgavantam praṇayibhiḥ
bhajadbhis tair bhaktyā svam abhilāsitam prāptum acirād
yamī-tīre gopīśvaram anudinaṁ tam kila bhaje**

Śrī Vraja-vilāsa-stava 87/BMP p. 422

“To obtain the jewel of being embraced by the arms of Brajendra-nandana Śyāmasundara, the *gopīs*, who possess firm, loving, intimate attachment for Śrī Kṛṣṇa, joyfully worshipped Sadāśiva with great devotion and had all their internal desires fulfilled without delay. Daily I worship that Gopīśvara Mahādeva who resides on the bank of the Yamunā.”

Lord Brahmā glorifies Śiva

5.35

**kṣīram yathā dadhi-vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam ahaṁ bhajāmi**

Śrī Brahma-Saṁhitā 45

aham bhajāmi—I perform *bhajana*; *tam*—of that; *ādi-puruṣam govindam*—original Supreme Person, Śrī Govinda; *yaḥ*—who; *upaiti*—takes on; *śambhutām*—the state of Śambhu; *kāryāt*—on account of performing a special duty; *yathā tathā*—in the same way that; *kṣīram*—milk; *sañjāyate*—becomes; *dadhi*—yogurt; *vikāra-viśeṣa-yogāt*—through contact with a transforming agent; *asti*—is; *hi*—certainly; *na*—not; *pṛthag*—different; *tataḥ*—than; *hetoḥ*—its cause (milk).

Śrī Govindadeva attains the condition of being Śambhu for the sake of performing a specific function, just as milk is transformed into yogurt by contact

with a particular transforming agent, although yogurt is not a different substance, independent of milk which is its cause. I engage in the *bhajana* of that original personality, Śrī Govinda.

5.36

**śivaḥ śakti-yutaḥ śaśvat
tri-liṅgo guṇa-samvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā**

SB 10.88.3

[*śrī-śukaḥ uvāca*—Śrī Śuka said:] *śivaḥ*—Lord Śiva; *śakti*—with his energy, material nature; *yutaḥ*—united; *śaśvat*—always; *tri*—three; *liṅgaḥ*—whose manifest features; *guṇa*—by the modes; *samvṛtaḥ*—prayed to; *vaikārikaḥ*—false ego in the mode of goodness; *taijasaḥ*—false ego in the mode of passion; *ca*—and; *tāmasaḥ*—false ego in mode of ignorance; *ca*—and; *iti*—thus; *aham*—the principle of material ego; *tridhā*—threefold.

Śrī Śukadeva said: Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature’s three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

5.37

**harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
śiva-śakti-yutaḥ śaśvat
tri-liṅgo guṇa-samvṛtaḥ**

SB 10.88.5/CC Mad 20.313/BS 45 pt

hariḥ—the Supreme Lord Hari; *hi*—indeed; *nirguṇaḥ*—untouched by the material modes; *sākṣāt*—absolutely; *puruṣaḥ*—the Personality of Godhead; *prakṛteḥ*—to material nature; *paraḥ*—transcendental; *śiva*—the auspicious one; *śakti*—potency; *yutaḥ*—possessed of; *śaśvat*—original; *tri-lingo*—the trident carrier; *guṇa*—modes of nature; *samvṛtaḥ*—encompassed by.

Śrī Hari, who is transcendental to material nature and free from mundane qualities, is directly the Supreme Personality of Godhead. However, Śiva is simultaneously possessed of three types of false ego, namely goodness, passion and ignorance, and he is always connected with the illusory potency. (Therefore, a *jīva* can only become transcendental to the material modes by the performance of *śrī hari-bhajana*).

The Bhāgavatam extols Lord Śiva as the greatest of Vaiṣṇavas

5.38

nimna-gānām yathā gaṅgā
devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ
purāṇānām idam tathā

SB 12.13.16

nimna-gānām—of rivers flowing down to the sea; *yathā*—as; *gaṅgā*—the Ganges; *devānām*—of all deities; *acyutaḥ*—the infallible Supreme Personality of Godhead; *yathā*—as; *vaiṣṇavānām*—of devotees of Lord Viṣṇu; *yathā*—as; *śambhuḥ*—Śiva; *purāṇānām*—of Purāṇas; *idam*—this; *tathā*—similarly.

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.

Thus ends the 5th chapter – Nityānanda, Advaita, Gadādhara, and Śiva tattvas



Chapter 6 – Kṛṣṇa tattva

śyāmasundara śikhaṇḍa-śekhara

Svayaṁ Bhagavān is Vrajendra-nandana Śrī Kṛṣṇa

6.1

haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamitaḥ
yad evedaṁ brahma prakṛti-rahitaṁ tat tv anumahaḥ
parātmā tasyāṁśo jagad-aṇu-gato viśva-janakah
sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ

Daśa-mūla-tattva, 2/JD Ch. 13

hariḥ—Lord Hari; *tu*—and; *ekaṁ*—only; *tattvaṁ*—truth; *vidhi*—by Lord Brahmā; *śiva*—by Lord Śiva; *sura-īśa*—by Lord Indra, the king of the demigods; *praṇamitaḥ*—offered obeisances; *yat*—who; *eva*—certainly; *idam*—this; *brahma*—supreme brahman; *prakṛti*—of material nature; *rahitaṁ*—devoid; *tat*—that; *tv*—but; *anumahaḥ*—the splendor; *para-ātmā*—the supersoul; *tasya*—of Him; *aṁśaḥ*—a part; *jagat*—to the universe; *aṇugataḥ*—gone; *viśva*—of the universe; *janakaḥ*—the father; *saḥ*—He; *vai*—certainly; *rādhā*—of Śrīmatī Rādhārāṇī; *kāntaḥ*—the lover; *nava*—fresh; *jalada*—of a raincloud; *kāntiḥ*—splendor; *cid-udayaḥ*—a spiritual manifestation.

“Indeed Śrī Hari, to whom Brahmā, Śiva, Indra and other demigods continuously offer praṇāma, is the only Supreme Absolute Truth. Nirviśeṣa-brahma that is devoid of śakti is Śrī Hari’s bodily effulgence. Mahā-Viṣṇu, who has created the universe and who has entered into it as the indwelling Supersoul of all, is simply His partial manifestation. It is that Śrī Hari alone, the very form of transcendental reality (cit-svarūpa), whose complexion is the colour of a freshly formed thunder cloud, who is Śrī Rādhā-vallabha, the beloved of Śrī Rādhā.”

Only Kṛṣṇa is Svayaṁ Bhagavān

6.2

ete cāmśa-kalāḥ puṁsaḥ / kṛṣṇas tu bhagavān svayam

SB 1.3.28/CC Ādi 2.67&5.79, Mad 9.143&20.156/JD Ch. 13/Biog p. 355

ete—all these; ca—and; aṁśa—plenary portions; kalāḥ—portions of the plenary portions; puṁsaḥ—of the Supreme; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Personality of Godhead; svayam—in person.

“All of the above-mentioned incarnations are either plenary portions or parts of the plenary portions of the Lord, but Śrī Kṛṣṇa is the original Personality of Godhead Himself.”

Kṛṣṇa is the origin of all and the primary cause of all causes

6.3

īśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

Śrī Brahmā-saṁhitā 5.1

īśvaraḥ—the controller; paramaḥ—supreme; kṛṣṇaḥ—Lord Kṛṣṇa; sat—(comprising) eternal existence; cit—absolute knowledge; ānanda—and absolute bliss; vigrahaḥ—whose form; anādir—without beginning; ādir—the origin; govindaḥ—Lord Govinda; sarva-kāraṇa-kāraṇam—the cause of all causes.

Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.

Kṛṣṇa the Absolute Truth is One yet He is realised in Three different ways

6.4

vadanti tat tattva-vidas

tattvaṁ yaj jñānam advayam

brahmeti paramātmēti

bhagavān iti śabdyate

SB 1.2.11/CC Ādi 2.11, 2.63/Biog. p. 348 etc./JD ch. 4

vadanti—they say; tat—that; tattva-vidaḥ—the learned souls; tattvaṁ—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma iti—known as Brahman; paramātmā iti—known as Paramātmā; bhagavān iti—known as Bhagavān; śabdyate—it is so declared.

Great seers of the truth, who understand the nature of the Absolute Truth, describe that non-dual truth in three ways as impersonal Brahman, localized Paramātmā and Bhagavān, the Personality of Godhead.

The one Absolute Truth is conceived of in three ways

6.5

advaya-jñāna tattva-vastu kṛṣṇera svarūpa

brahma, ātmā, bhagavān—tina tānra rūpa

CC Ādi 2.65

advaya-jñāna—knowledge without duality; tattva-vastu—the Absolute Truth; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own nature; brahma—Brahman; ātmā—Paramātmā; bhagavān—the Supreme Personality of Godhead; tina—three; tānra—of Him; rūpa—forms.

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

Kṛṣṇa is source of all Avatāras

6.6

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan

nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ puṁān yo

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

BS 5.39/CC Ādi 5.155/VG p. 58/KGH (P)

ahaṁ bhajāmi—I perform bhajana; tam—of that; ādi-puruṣaṁ govindam—original Supreme Person, Śrī Govinda; yaḥ—who; paramaḥ puṁān—is the Supreme Person; kalā-niyamena—through His forms of expanded plenary portions (svāmśa-kalā); akarot—He performed; nānā-avatāram—many variegated descents as avatāra; tiṣṭhan—remaining; bhuvaneṣu—within the many material universes; rāmādi-mūrtiṣu—in the forms of Śrī Rāmacandra etc; kintu—however; kṛṣṇaḥ—as Śrī Kṛṣṇa; svayam—He Himself personally; samabhavat—descended.

I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsimha, Vāmana, etc., as His subjective portions.

Kṛṣṇa is the Supreme master – all others are His servants

6.7

ekale īśvara kṛṣṇa, āra saba bhṛtya

yāre yaiche nācāya, se taiche kare nṛtya

CC Adi 5.142

ekale—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

6.8

keha māne, kehā nā māne, saba tañra dāsa

ye nā māne, tāra haya sei pāpe nāśa

CC Ādi 6.85

keha māne—someone accepts; *keha nā māne*—someone does not accept; *saba tañra dāsa*—all His servants; *ye nā māne*—one who does not accept; *tāra*—of him; *haya*—there is; *sei*—that; *pāpe*—in sinful activity; *nāśa*—annihilation.

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him will be ruined by his sinful activities.

Nothing is superior to Kṛṣṇa, everything and everybody is dependent on Him like pearls on a thread

6.9

mattaḥ parataram nānyat / kiñcid asti dhanañjaya

mayi sarvam idam protam / sūtre maṇi-gaṇā iva

BG 7.7/JD Ch.13

dhanañjaya—O winner of wealth, Arjuna; *na asti*—there does not exist; *kiñcit*—anything; *anyat*—else; *parataram*—greater; *mattaḥ*—than Me; *sarvam*—all; *idam*—this universe; *protam*— is dependent; *mayi*—on Me; *iva*—as; *maṇi-gaṇāḥ*—jewels; *sūtre*—(strung) on a thread.

O Dhanañjaya, there is no Truth superior to Me. Everything is dependent on Me, resting upon Me, as pearls are strung on a thread.

Kṛṣṇa is the supreme enjoyer, controller and well-wisher

6.10

bhoktāraṁ yajña-tapasām / sarva-loka-maheśvaram

suhṛdaṁ sarva-bhūtānām / jñātvā mām śāntim ṛcchati

BG 5.29

bhoktāram—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *su-hṛdam*—the benefactor; *sarva*—of all; *bhūtānām*—the living

entities; *jñātvā*—thus knowing; *mām*—Me ; *śāntim*—relief from material pangs; *ṛcchati*—one achieves.

A person in full consciousness of Me, knowing Me to be the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord and controller of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

6.11

aham hi sarva-yajñānām / bhoktā ca prabhur eva ca

na tu mām abhijānanti / tattvenāś cyavanti te

BG 9.24

aham—I; *hi*—surely; *sarva*—of all; *yajñānām*—sacrifices; *bhoktā*—the enjoyer; *ca*—and; *prabhuḥ*—the Lord; *eva*—also; *ca*—and; *na*—not; *tu*—but; *mām*—Me; *abhijānanti*—they know; *tattvena*—in reality; *ataḥ*—therefore; *cyavanti*—fall down; *te*—they.

I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

Kṛṣṇa is everyone's maintainer and provider

6.12

nityo nityānām cetanaś cetanānām

eko bahūnām yo vidadhāti kāmān

Kaṭha Upaniṣad 2.2.13/Biog p.406/JD Ch.1,12,18,

nityaḥ—the singular eternal; *nityānām*—of the plural eternal; *cetanaḥ*—the singular conscious being; *cetanānām*—of the plural conscious beings; *ekaḥ*—that one; *bahūnām*—of the many; *yaḥ*—He who; *vidadhāti*—supplies; *kāmān*—all desires or necessities of life.

He is the chief eternal Being among all eternal beings, and the supreme conscious Being among all conscious beings. That one Supreme fulfills the desires of all the many and provides them with everything they need.

The meaning of Nārāyaṇa

6.13

‘nāra’-śabde kahe sarva jīvera nicaya

‘ayana’-śabdete kahe tāhāra āśraya

CC Ādi 2.38

nāra-śabde—by the word *nāra*; *kahe*—one means; *sarva jīvera*—of all living entities; *nicaya*—the assemblage; *ayana-śabdete*—by the word *ayana*; *kahe*—one means; *tāhāra*—of them; *āśraya*—the refuge.

“The word ‘*nāra*’ refers to the aggregate of all the living beings and the word ‘*ayana*’ refers to the refuge of them all.” Thus the name ‘Nārāyaṇa’ means he who gives shelter to all *jīvas* in this shelter-less world.

The definition of Bhagavān

6.14

**aiśvaryasya samagrasya / vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva / śaṇṇām bhagam itīṅganā**

Viṣṇu Purana 6.5.47/JD Ch 13/Biog p. 409

aiśvaryasya—of opulence or wealth; *samagrasya*—in full; *vīryasya*—of strength, power; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *jñāna*—of knowledge; *vairāgyayoḥ*—and of renunciation; *ca*—and; *eva*—certainly; *śaṇṇam*—of the six; *bhaga*—opulence; *iti*—thus; *īṅgaṇa*—the division.

“Bhagavān is He who possesses all opulences in full: all beauty, all fame, all wealth, all strength, all knowledge, all renunciation – all these qualities are manifested in Bhagavān to the fullest extent.”

Kṛṣṇa is the source of all knowledge

6.15

**sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham**

BG 15.15/Biog p.356

sarvasya—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭaḥ*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the Vedas; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the Vedānta; *veda-vit*—the knower of the Vedas; *eva*—certainly; *ca*—and; *aham*—I.

I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.

Kṛṣṇa is the source of the impersonal Brahman

6.16

**brahmaṇo hi pratiṣṭhāham / amṛtasyāvyayasya ca
śāśvatasya ca dharmasya / sukhasyaikāntikasya ca**

BG 14.27/Biog. p.27

brahmaṇaḥ—of the impersonal brahmajyoti; *hi*—certainly; *pratiṣṭhā*—the basis; *aham*—I am; *amṛtasya*—of the immortal; *avyayasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

I alone am the basis of that *nirviśeṣa-brahma* and the sole refuge of everlasting immortality, eternal *dharma* and the transcendental bliss of *prema* arising from *aikāntika-bhakti*.

Kṛṣṇa’s effulgence is the source of Brahman

6.17

**yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

BS 40/Biog. p.27

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnaṁ*—becoming variegated; *tad*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtaṁ*—being complete; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

“I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe and appearing as the indivisible, infinite, limitless, truth.”

The sādḥaka considers Brahman realisation an obstacle to bhakti

6.18

**hiraṇmayena pātreṇa / satyasyāpihitam mukham
tat tvam pūṣann apāvṛṇu / satya-dharmāya dṛṣṭaye**

Śrī Īsopaniṣad 15

hiraṇmayena—by a golden effulgence; *pātreṇa*—by a dazzling covering; *satyasya*—of the Supreme Truth; *apihitam*—covered; *mukham*—the face; *tat*—that covering; *tvam*—Yourself; *pūṣan*—O sustainer; *apāvṛṇu*—kindly remove; *satya*—pure; *dharmāya*—unto the devotee; *dṛṣṭaye*—for exhibiting.

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

The Paramātmā feature

6.19

**kecit sva-dehāntar-hṛdayāvakāṣe prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-gadā-dharam dhāraṇayā smaranti**

SB 2.2.8

kecit—others; *sva-deha-antaḥ*—within the body; *hṛdaya-avakāṣe*—in the region of the heart; *prādeśa-mātram*—measuring only eight inches; *puruṣam*—the Personality of Godhead; *vasantam*—residing; *catur-bhujam*—with four hands; *kañja*—lotus; *ratha-aṅga*—wheel, Cakra; *śaṅkha*—conchshell; *gadā-dharam*—and with a club in the hand; *dhāraṇayā*—conceiving in that way; *smaranti*—do meditate upon Him.

“Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a Cakra, a conch-shell and a club respectively.”

6.20

**ananta sphaṭike yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāṣe**

CC Ādi 2.19

ananta—unlimited; *sphaṭike*—in crystals; *yaiche*—just as; *eka*—one; *sūrya*—sun; *bhāse*—appears; *taiche*—just so; *jīve*—in the living entity; *govindera*—of Govinda; *aṁśa*—portion; *prakāṣe*—manifests.

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramātmā] in the hearts of all living beings.

Brahman and Paramātmā are but partial aspects of Bhagavān Śrī Kṛṣṇa

6.21

**kṛṣṇāṁśaḥ paramātmā vai brahma taj-jyotir eva ca
paravyomādhīpas tasyaiśvarya-mūrtir na saṁśayaḥ**

Daśa-mūla tattva, Ch 3

Śrī Kṛṣṇa is the only Lord. Paramātmā is His part and Brahman His effulgence. Śrī Nārāyaṇa in Vaikuṇṭha is the majestic (*aiśvarya*) manifestation of Śrī Kṛṣṇa. The Veda and other scriptures clearly show this, clearing all doubt.

Kṛṣṇa's opulence

6.22

**raso 'ham apsu kaunteya / prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu / śabdaḥ khe pauruṣam nṛṣu**

BG 7.8

rasaḥ—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhā*—the light; *asmi*—I am; *śaśi-sūryayoḥ*—of the moon and the sun; *praṇavaḥ*—the three letters a-u-m; *sarva*—in all; *vedeṣu*—the Vedas; *śabdaḥ*—sound vibration; *khe*—in the ether; *pauruṣam*—ability; *nṛṣu*—in men.

O son of Kuntī, I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic mantras; I am the sound in ether and ability in man.

Kṛṣṇa inspires the jīvas with various conceptions of Himself

6.23

**tam imam aham ajam śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam ātma-kalpitanām
pratidṛśam iva naikadhārkam ekam
samadhi-gato 'smi vidhūta-bheda-mohaḥ**

tam—that Personality of Godhead; *imam*—now present before me; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned soul; *hṛdi hṛdi*—in the heart of hearts; *dhiṣṭhitam*—situated; *ātma*—the Supersoul; *kalpitanām*—of the speculators; *pratidṛśam*—in every direction; *iva*—like; *na ekadhā*—not one; *arkam*—the sun; *ekam*—one only; *samadhi-gataḥ asmi*—I have undergone trance in meditation; *vidhūta*—being freed from; *bheda-mohaḥ*—misconception of duality.

Now I am enetring into the stage of trance and in this satge my mind is being completely cleansed of all duality. Now I am realising that it is You, Kṛṣṇa, who is actually in the heart of every living being. You are insdie and outside of everything and everyone, and although You are One, it is You who inspires them with their various conceptions of You, just as the sun, although one, may be perceived differently by different people.

Kṛṣṇa does not manifest His personal form to all

6.24

**nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam**

BG 7.25

na—nor; *aham*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—by internal potency; *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayaṁ*—these; *na*—not; *abhijānāti*—can understand; *lokaḥ*—persons; *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

“Fools deride Me when I descend in the human form”

6.25

**avajānanti mām mūḍhā / mānuṣīm tanum āśritam
param bhāvam ajānanto / mama bhūta-maheśvaram**

BG 9.11

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

Kṛṣṇa’s body is not material

6.26

**ajo ‘pi sann avyayātmā
bhūtānām īśvaro ‘pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā**

SBG 4.6

ajaḥ—unborn; *api*—although; *san*—being; *avyaya-ātmā*—(and having) an imperishable body; *bhūtānām*—of (all) beings; *īśvaraḥ*—the Lord; *san*—being; *api*—although; *prakṛtiṁ*—nature; *svām*—My original; *adhiṣṭhāya*—situated; *sambhavāmi*—I fully manifest; *ātma-māyayā*—by My mystic potency.

“Although I am unborn, imperishable and the controller of all living entities, I appear by My Yogamāyā potency in My original *sac-cid-ānanda-svarūpa*.”

Kṛṣṇa’s birth and activities are transcendental

6.27

**janma karma ca me divyam / evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma / naiti mām eti so ’rjuna**

BG 4.9

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evaṁ*—like this; *yaḥ*—anyone who; *veti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *dehaṁ*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

All incarnations are included in Kṛṣṇa, the Avatārī (source of all incarnations)

6.28

**pūrṇa bhagavān avatare yei kālē
āra saba avatāra tānte āsi’ mile**

CC Ādi 4.10

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *avatare*—incarnates; *yei*—that; *kālē*—at the time; *āra*—other; *saba*—all; *avatāra*—incarnations; *tānte*—in Him; *āsi’*—coming; *mile*—meet.

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

Viṣṇu is an incarnation of Kṛṣṇa

6.29

**nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra
sabe āsi’ kṛṣṇa-aṅge haya avatīrṇa
aiche avatāre kṛṣṇa bhagavān pūrṇa**

CC Ādi 4.11-12

nārāyaṇa—Lord Nārāyaṇa; *catur-vyūha*—the four expansions; *matsya-ādi*—beginning with Matsya; *avatāra*—the incarnations; *yuga-manv-antara-avatāra*—the yuga and manv-antara incarnations; *yata*—as many as; *āche*—there are; *āra*—other; *sabe*—all; *āsi’*—coming; *kṛṣṇa-aṅge*—in the body of Lord Kṛṣṇa; *haya*—are; *avatīrṇa*—incarnated; *aiche*—in this way; *avatare*—incarnates; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *pūrṇa*—full.

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other *līlā* incarnations, the *yuga-avatāras*, the *manv-antara* incarnations and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

It is not Kṛṣṇa who kills the demons but His expansion Viṣṇu who is present within Him

6.30

**ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre**

CC Ādi 4.13

ataeva—therefore; *viṣṇu*—Lord Viṣṇu; *takhana*—at that time; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *viṣṇu-dvāre*—by Lord Viṣṇu; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *asura-saṁhāre*—killing the demons.

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

The Absolute Truth is Vrajendra-nandana Śrī Kṛṣṇa

6.31

kṛṣṇera svarūpa-vicāra śuna, sanātana

advaya-jñāna-tattva, vraje vrajendra-nandana

CC Mad 20.152/Biog. p.24

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

“O Sanātana, please hear about the eternal form of Śrī Kṛṣṇa. He is the Absolute Truth, devoid of duality, and He is present in Vṛndāvana as the son of Nanda Mahārāja.”

Svayaṁ bhagavān Śrī kṛṣṇa is the reservoir of all rasa

6.32

svayaṁ bhagavān kṛṣṇa—sarvāmśī, sarvāśraya

viśuddha-nirmala-prema, sarva-rasamaya

CC Mad 15.139

svayaṁ bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; *sarva-amśī*—the source of all others; *sarva-āśraya*—the reservoir of all energies; *viśuddha*—transcendental; *nirmala*—free from all material contamination; *prema*—ecstatic transcendental love; *sarva-rasa-maya*—the reservoir of all *rasa*.

“Kṛṣṇa the Supreme Personality of Godhead (*svayaṁ bhagavān*), is the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all *rasa*.”

Kṛṣṇa the Absolute Truth, the possessor of all potencies, is also an Ocean of Rasa

6.33

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābhidhīm

Daśa mūla, Invocation

āmnāyaḥ—the Vedas; *prāha*—proclaim; *tattvaṁ*—Absolute Truth; *harim*—Śrī Hari; *iha*—here; *paramaṁ*—the Supreme; *sarva-śaktiṁ*—the possessor of all potencies; *rasābhidhīm*—an ocean of *rasa*.

The Vedas proclaim that Śrī Hari (Kṛṣṇa) alone is the Supreme Absolute Truth. He is the possessor of all potencies and He is the ocean of nectarean *rasa* (the mellows of love).

Kṛṣṇa's madhurya form

6.34

sakala-sadguṇa-vṛnda-ratna-ratnākara

vidagdha, catura, dhīra, rasika-śekhara

CC Madhya 15.140

sakala—all; *sat-guṇa*—transcendental qualities; *vṛnda*—multitude; *ratna*—of gems; *ratna-ākara*—the mine; *vidagdha*—clever in amorous affairs; *catura*—expert; *dhīra*—sober; *rasika-śekhara*—supreme enjoyer of *rasa*.

Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at amorous affairs, very intelligent and sober, and He is the summit of all transcendental *rasa*.

6.35

madhura-caritra kṛṣṇera madhura-vilāsa

cāturya-vaidagdhya kare yāñra līlā-rasa

CC Madhya 15.141

madhura-caritra—pleasing character; *kṛṣṇera*—of Lord Kṛṣṇa; *madhura-vilāsa*—melodious pastimes; *cāturya*—expertise; *vaidagdhya*—expert in amorous love; *kare*—manifests; *yāñra*—whose; *līlā*—of pastimes; *rasa*—mellows.

His character is very sweet, and His pastimes are sweeter than sweet. He is expert in amorous affairs, and thus He enjoys all His *rasa*-filled pastimes.

Kṛṣṇa's madhurya form is the supreme transcendental form

6.36

kṛṣṇera yateka khelā, sarvottama nara-līlā,

nara-vapu tāhāra svarūpa

gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,

nara-līlāra haya anurūpa

CC Mad 21.101/ Biog. p.154

kṛṣṇera—of Lord Kṛṣṇa; *yateka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-līlā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *svarūpa*—the real form; *gopa-veśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kiśora*—newly youthful; *naṭa-vara*—an expert dancer; *nara-līlāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is ever-new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

Kṛṣṇa never leaves Vṛndāvana

6.37

vṛndāvanam parityajya

naiva gacchāmy aham kvacit

nivasāmy anayā sārddham

aham atraiva sarvadā

Śrī Sanat Kumāra saṁhita, Pañcarātra

vṛndāvanam—Vṛndāvana; *parityajya*—leaving; *na*—not; *eva*—indeed; *gacchāmi*—go; *aham*—I; *kvacit*—anyplace; *nivasāmi*—I stay; *anayā*—Her; *sārddham*—with; *aham*—I; *atra*—here; *eva*—indeed; *sarvadā*—always.

I never take even a single step out of Vṛndāvana. Accompanied by Śrī Rādhā, I stay here eternally.

6.38 – vṛndāvanam parityajya padam ekam na gacchati

Kṛṣṇa never takes a step out of Vṛndāvana.

6.39

kṛṣṇo 'nyo yadu-sambhūto

yaḥ pūrṇaḥ so 'sty ataḥ paraḥ (or:) yas tu gopendra-nandanah

vṛndāvanam parityajya

sa kvacin naiva gacchati

Laghu-bhāgavatāmṛta 1.5.461/ CC Antya 1.67/VG p. 57

kṛṣṇaḥ—Lord Kṛṣṇa; *anyaḥ*—another (Lord Vāsudeva); *yadu-sambhūtaḥ*—born in the Yadu dynasty; *yaḥ*—who; *pūrṇaḥ*—the full Supreme Personality of Godhead, Kṛṣṇa; *saḥ*—He; *asti*—is; *ataḥ*—than Him (Vāsudeva); *paraḥ*—different; *vṛndāvanam*—the place Vṛndāvana; *parityajya*—giving up; *saḥ*—He; *kvacit*—at any time; *na eva gacchati*—does not go.

The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.

6.40

śyāmāc chabalam prapadye śabalāc chyāmam prapadye

Chāndogya Up. 8.13.1/JD Ch.10 & 13

By rendering *sevā* to Śyāma, one attains His transcendental abode, which is full of spiritual bliss and astonishing, variegated *līlās*; and within that supreme spiritual abode, one attains His eternal shelter.

After the brahmā-vimohana-līlā, Brahmā offered this prayer to Kṛṣṇa:

6.41

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya

guñjāvataṁsa-paripiccha-lasan-mukhāya

vanya-sraje kavala-vetra-viṣāṇa-veṇu-

lakṣma-śriye mṛdu-pade paśupāṅgajāya

SB 10.14.1/CB Mad 2.271/BMP p. 324/VG 5 pt/GKH (P)

śrī-brahmā uvāca—Lord Brahmā said; *naumi*—I offer praise; *īḍya*—O most worshipable one, my Iṣṭadeva; *te*—unto You; *abhra*—like a dark cloud; *vapuṣe*—whose body; *taḍit*—like lightning; *ambarāya*—whose garment; *guñjā*—made of small berries [guñjā berries symbolize Rādhikā]; *avataṁsa*—with ornaments (for the ears); *paripiccha*—and peacock feathers; *lasat*—resplendent; *mukhāya*—whose face; *vanya-sraje*—wearing garlands of forest flowers; *kavala*—a morsel of food; *vetra*—a stick; *viṣāṇa*—a buffalo-horn bugle; *veṇu*—and a flute; *lakṣma*—characterized by; *śriye*—whose beauty; *mṛdu*—soft; *pade*—whose feet; *paśu-pa*—of the cowherd (Nanda Mahārāja or Vṛṣabhanu Mahārāja); *aṅga-jāya*—unto the son [or daughter].

“O Lord, You are fit to receive the worship of the entire universe. O son of the king of cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your *guñja* earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn, a flute, and a morsel of grain mixed with yogurt in Your hand, You are most attractive. Your lotus feet are very soft. I offer my prayers unto You.”

[Editorial note: According to Śrīla Jīva Gosvāmī the *naumīḍya te 'bhra-vapuṣe śloka* is a veiled praise of Śrīmatī Rādhikā. Since Brahmā knows that it is not within his power to directly please Kṛṣṇa, he is praising his *iṣṭadevata*, Śrīmatī Rādhikā. He knows that by pleasing Kṛṣṇa's devotee, especially Rādhikā, Kṛṣṇa will automatically be pleased.]

The Dvija-patnīs of Mathurā prayed as follows:

6.42

śyāmaṁ hiraṇya-paridhim vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāmse
vinyasta-hastam itareṇa dhunānam abjam
karṇotpalālaka-kapola-mukhābja-hāsam

SB 10.23.22/VG 5 pt/BMP p. 374/BR 6.15/GKH (P)

śyāmaṁ—dark blue in complexion; hiraṇya—golden; paridhim—whose garment; vana-mālya—with a forest garland; barha—peacock feather; dhātu—colored minerals; pravāla—and sprigs of buds; naṭa—like a dancer upon the stage; veṣam—dressed; anuvrata—of a friend; amse—upon the shoulder; vinyasta—placed; hastam—His hand; itareṇa—with the other; dhunānam—twirling; abjam—a lotus; karṇa—upon His ears; utpala—lilies; alaka-kapola—with hair extending over His cheeks; mukha-abja—upon His lotuslike face; hāsam—having a smile.

“He is dark-complexioned like a fresh raincloud, and His yellow cloth, which defeats the splendour of gold, shimmers against His body. His head is decorated with a peacock feather, and every part of His body is ornamented with designs that are drawn with various coloured minerals. Sprigs of new leaves adorn His body, and around His neck is an enchanting forest-flower garland of five colours. Dressed in this way, He appears as a fresh, youthful, expert dancer. He rests one hand upon His sakḥā’s shoulder and with the other He twirls a pastime lotus. His ears are decorated with earrings, curly locks of hair splash against His cheeks, and His lotus face blossoms with a gentle smile.

Seeing Kṛṣṇa through the eyes of bhāva, the gopīs described His beauty:

6.43

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālāṁ
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada ramaṇaṁ prāviśad gīta-kīrtiḥ

SB 10.21.5/Venu Gītā 5/ BR 6.16/GKH (P)

barha—a peacock feather; āpīḍaṁ—as the decoration of His head; naṭa-vara—of the best of dancers; vapuḥ—the transcendental body; karṇayoḥ—on the ears; karṇikāraṁ—a particular kind of yellow flower; bibhrat—wearing; vāsaḥ—garments; kanaka—like gold; kapiśaṁ—yellowish; vaijayantīm—named Vaijayantī; ca—and; mālāṁ—the garland; randhrān—the holes; veṇoḥ—of His flute; adhara—of His lips; sudhayā—with the nectar; āpūrayan—filling up; gopa-vṛndaiḥ—by the cowherd boys; vṛndā-araṇyam—the forest of Vṛndāvana; sva-pada—because of the marks of His lotus feet; ramaṇaṁ—enchanting; prāviśat—He entered; gīta—being sung; kīrtiḥ—His glories.

“Śyāmasundara is entering the forest of Vṛndāvana accompanied by His cowherd boyfriends. In His turban there is a peacock feather; over His ears, a karṇikāra flower; on His body, a pītāmbara glitters like gold; and around His neck, extending down to His knees, is a heart-stealing garland strung with five kinds of fragrant forest flowers. His beautiful dress is like that of an expert dancer on a stage, and the nectar of His lips flows through the holes of His flute. Singing His glories, the cowherd boys follow from behind. In this way, this Vṛndāvana-dhāma, which is more charming than Vaikuṇṭha, has become even more beautiful by the impressions of Śrī Kṛṣṇa’s lotus feet, which are marked with the conch, disc and other symbols.”

Śrīla Gurudeva’s commentary: “These are three extraordinary descriptions of Kṛṣṇa’s form and beauty, but if we compare them from a neutral point of view, it becomes evident that the sweetness of Kṛṣṇa’s beauty as manifested in the heart of the gopīs is the topmost. Brahmā’s prayer is at the bottom, the wives of the Brāhmaṇas (dvija-patnīs) is in the middle, and the topmost is the description of Kṛṣṇa by the gopīs. We are following the gopīs, not Brahmā or the dvija-patnīs.” (VG 5, pt).

Śrī Caitanya Mahāprabhu glorified Kṛṣṇa at the Ratha-Yātrā

6.44

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

Viṣṇu Purāṇa 1.19.65/CC Mad 13.77

namaḥ—all obeisances; brahmaṇya-devāya—to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa—for cows and brāhmaṇas; hitāya—beneficial; ca—also; jagat-dhitāya—to one who always is benefiting the whole world; kṛṣṇāya—unto Kṛṣṇa; govindāya—unto Govinda; namaḥ namaḥ—repeated obeisances.

“Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

6.45

yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ
yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇaṁ
lokasya sadyo vidhunoti kalmaṣaṁ
tasmai subhadra-śravase namo namaḥ

SB 2.4.15

yat—whose; *kīrtanam*—glorification; yat—whose; *smaraṇam*—remembrances; yat—whose; *ikṣaṇam*—audience; yat—whose; *vandanam*—prayers; yat—whose; *śravaṇam*—hearing about; yat—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effects of sins; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—one who is heard; *namaḥ*—my due obeisances; *namaḥ*—again and again.

“Let me offer my respectful obeisances unto the all-auspicious Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.”

Kṛṣṇa awards a divine destination even to His enemies

6.46

aho bakī yaṁ stana-kāla-kūṭam
jighāmsayāpāyayat apy asādhvī
lebhe gatiṁ dhātry-ucitām tato 'nyam
kaṁ vā dayālum śaraṇam vrajema

SB 3.2.23/CB Mad 7.76/ CC Mad 22.98

aho—how wonderful; bakī—Pūtānā, the sister of Bakāsura; yaṁ—whom; stana—on the two breasts; kāla-kūṭam—the deadly poison; jighāmsayā—with a desire to kill; apāyayat—forced to drink; api—although; asādhvī—dangerously inimical to Kṛṣṇa; lebhe—achieved; gatiṁ—the destination; dhātri—for a nurse; ucitām—suitable; tataḥ—than Him; anyam—other; kaṁ—to whom; vā—or; dayālum—the most merciful; śaraṇam—shelter; vrajema—shall take.

How astonishing! When Pūtana, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breast, He bestowed upon her the position of His nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?

[Editorial note: This śloka was recited by Mukunda Datta to Pundarika Vidyanidhi to show Gadadhāra that behind the viṣayī facade, Puṇḍarika was a great Vaiṣṇava (the father of Śrīmatī Rādhikā in Kṛṣṇa līlā). It was also used by Śrīla Vyāsadeva to capture Śrīla Śukadeva Gosvāmī.]

How fortunate are the Vrajavāsīs, the Absolute Truth has become their friend

6.47

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandam
pūrṇam brahma sanātanam

SB 10.14.32/CC Mad 6.149/Biog. p.123

aho—what great; bhāgyam—fortune; aho—what great; bhāgyam—fortune; nanda—of Mahārāja Nanda; gopa—of the other cowherd men; vraja-okasām—of the inhabitants of Vrajabhūmi; yat—of whom; mitraṁ—the friend; parama-ānandam—the supreme bliss; pūrṇam—complete; brahma—the Absolute Truth; sanātanam—eternal.

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

The fortune of Mother Yaśodā and Nanda Bābā

6.48

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ

SB 10.8.46/CC Mad 8.77

śrī-rājā uvāca—Mahārāja Parikṣit further inquired (from Śukadeva Gosvāmī); nandaḥ—Mahārāja Nanda; kim—what; akarot—performed; brahman—O learned brāhmaṇa; śreyaḥ—auspicious activities, like performing penances and austerities; evaṁ—as exhibited by him; mahā-udayam—from which they achieved the greatest perfection; yaśodā—mother Yaśodā; ca—also; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—the breast milk; hariḥ—the Supreme Personality of Godhead.

[Having heard of the great fortune of mother Yaśodā, Parikṣit Mahārāja inquired from Śukadeva Gosvāmī:] O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

Let me worship Nanda Bābā, in whose courtyard Parama Brahma is crawling

6.49

śrutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande
yasyālinde param brahma

CC Madhya 19.96/BMP p. 247

śrutim—Vedic literature; apare—someone; smṛtim—corollary to the Vedic literature; itare—others; bhāratam—the Mahābhārata; anye—still others; bhajantu—let them worship; bhava-bhītāḥ—those who are afraid of material

existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

[*Raghupati Upādhyāya recited*.] “Those who are afraid of material existence worship the Vedic literature. Some worship the *śrutis* and *smṛtis*, and others worship the Mahābhārata. Let them do so. As far as I am concerned, I will always worship Kṛṣṇa’s father, Nanda Bābā, in whose courtyard Parama Brahma, the Absolute Truth, is crawling here and there on His knees.”

Love for Kṛṣṇa in the mood of the Gopīs of Vraja is the supreme love

6.50

śyāmam eva param rūpam
purī madhu-purī varā
vayaḥ kaiśorakam dhyeyam
ādyā eva paro rasah

CC Mad 19.106/ Padyāvali 82

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpam*—form; *purī*—the place; *madhu-purī*—Mathurā, Vraja mandala; *varā*—best; *vayaḥ*—the age; *kaiśorakam*—fresh youth; *dhyeyam*—always to be meditated on; *ādyah*—the original transcendental mellow, or conjugal love; *eva*—certainly; *parah*—the supreme; *rasah*—mellow.

The form of Śyāmasundara is the supreme form, Vraja *maṇḍala* is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and love for Kṛṣṇa in the mood of the *gopīs* of Vraja is the supreme sentiment.

Vraja-vipina-candram smara: Remember Śrī Kṛṣṇa, the moon of the forest of Vraja

6.51

nava-jaladhara-varṇam campakodbhāsi karṇam
vikasita-nalinasyam visphuran-manda-hāsyam
kanaka ruci-dukūlam cāru-barhāva-cūlam
kamapi nikhila-sāram naumi gopi-kumāram

Mukunda-muktāvalī 1, Śrī Stava-mālā, Śrī Rūpa Gosvāmī/MS 9 pt

nava—new; *jaladhara*—cloud; *varṇam*—color; *campaka*—campaka flower; *udbhāsi*—shining; *karṇam*—ear; *vikasita*—blossoming; *nalina*—lotus; *asyam*—face; *visphuran*—manifesting; *manda*—gentle; *hāsyam*—smile; *kanaka*—gold; *ruci*—splendor; *dukūlam*—garments; *caru*—beautiful; *barha*—peacock feather; *avaculam*—crown; *kam api*—someone; *nikhila*—of all; *saram*—the best; *naumi*—I praise; *gopi*—of the *gopi*; *kumaram*—the son.

I worship a *gopī*’s darling son whose complexion is like that of a fresh raincloud, whose attractive ears are decorated with *campaka* flowers, upon whose charming face a mild smile blossoms like a blooming lotus flower, who wears a yellow garment which resembles the lustre of molten gold, whose head is adorned with a beautiful peacock feather, and who is the quintessence of the three worlds.

Who is an ocean of elegance suitable for the enactment of amorous pastimes

6.52

mukha-jita-śarad-induḥ keli-lāvaṇya-sindhuḥ
kara-vinihita-kandur ballavī-praṇabandhuḥ
vapu-rūpa-sṛta-reṇuḥ kakṣa-nikṣipta-veṇur
vacana-vaśaga-dhenuḥ pātu mām nanda-sūnuḥ

Mukunda-muktāvalī 2, Śrī Stava-mālā, Śrī Rūpa Gosvāmī/MS 9 pt

mukha—by the face; *jita*—defeated; *śarat*—autumn; *induḥ*—moon; *keli*—pastimes; *lāvaṇya*—handsomeness; *sindhuḥ*—ocean; *kara*—in His hand; *vinihita*—placed; *kandur*—a toy ball; *ballavī*—of the *gopīs*; *praṇa*—the life; *bandhuḥ*—friend; *vapuḥ*—body; *upāsṛta*—placed; *reṇuḥ*—dust; *kakṣa*—under His arms; *nikṣipta*—placed; *veṇuḥ*—flute; *vacana*—words; *vaśaga*—under the control; *dhenuḥ*—the cows; *patu*—may protect; *mām*—me; *nanda*—of Nanda; *sūnuḥ*—the son.

May I be protected by that Śrī Nanda-nandana whose face is far more attractive than the autumn moon, who is an ocean of elegance suitable for the enactment of amorous pastimes, whose hands are equipped with a ball for playing games, who is the dearest friend of the *vraja-ramaṇīs*, whose body is beautified by the dust raised from the hooves of the cows, whose flute is kept prominently on His left side, and who subdues the cows by His melodious voice.

Genuine self-dedication is deep attachment to one’s Master, considering reward and punishment equally

6.53

viracaya mayi daṇḍam dīna-bandho dayām vā
gatiḥ iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭīr nirbharam vā navāmbhas
tad api kila payodaḥ stūyate cātakena

Tri-bhaṅgī-pañcakam (supl. 1), Stava-mālā, Śrī Rūpa Gosvāmī/MS 9 pt/PJ 7.21

viracaya—please do; *mayi*—to me; *daṇḍam*—punishment; *dīna-bandho*—friend of the wretched and destitute; *dayām*—mercy; *vā*—or; *gatiḥ*—goal; *iha*—here; *na*—not; *bhavattaḥ*—than You; *kācid*—anything; *anyā*—else; *mama*—of me; *asti*—is; *nīpatatu*—may fall; *śata-koṭīḥ*—thunderbolt; *nirbharam*—intense; *vā*—or; *navāmbhaḥ*—fresh water; *tad api*—nevertheless; *kila*—indeed; *payodaḥ*—the cloud; *stūyate*—is prayed to; *cātakena*—by a *cataka* bird.

O Dīnabandho! Whether the clouds pour down a shower of water upon the thirsting *cātaka* birds or hurl lightning bolts at them, the *cātaka* birds never tire of propitiating the clouds, for they have no other recourse. Similarly, whether You are merciful to me or punish me, I have no support in this world other than You. You may do as You like.

Śrī Kṛṣṇa's waves of mercy give hope to this hopeless wretch

6.54

pracīnānām bhajanam atulaṁ duṣkaram śṛṇvato me
nairāśyena jvalati hṛdayaṁ bhakti-leśālasasya
viśva-drīcīm agha-hara tavākarṇya kārūṇya-vīcīm
āśā-bindūkṣitam idam upety antare hanta śāityam

Tri-bhaṅgī-pañcakam (supl. 2), Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt/PJ 5.18

pracīnānām— of the great devotees in ancient times; *bhajanam*— devotional service; *atulam*—incomparable; *duṣkaram*—difficult to perform; *śṛṇvataḥ*—hearing; *me*—of me; *nairāśyena*—with despair; *jvalati*—burns; *hṛdayam*—the heart; *bhakti*—of devotion; *leśa*—a small portion; *alasasya*—weak and indolent; *viśva-drīcīm*—from Brahma down to the most insignificant creature; *aghahara*—O killer of Aghasura; *tava*—of You; *akarṇya*—hearing; *karūṇya*—of mercy; *vīcīm*—waves; *āśā*—of hope; *bindu*—by a drop; *ukṣitam*—sprinkled; *idam*—this; *upeti*—attains; *antare*—within; *hanta*—indeed; *śāityam*—coolness.

O slayer of Aghāsura (or the destroyer of sins)! When I hear of the extremely rigorous *sādhana* and *bhajana* undertaken by great souls like Śrī Śuka and Mahārāja Ambarīṣa in former times, my heart which is devoid of any trace of *bhakti* becomes stricken with remorse and hopelessness because such difficult *sādhana* and *bhajana* will never be possible for me. Thus I feel that I will never be able to obtain Your lotus feet. But when I see the waves of mercy You have diffused everywhere from Brahmā down to the most heinous sinners, my heart becomes pacified again and instilled with a ray of hope.

Śrī Kṛṣṇa Dhyāna

6.55

barhāpīḍābhirāmam mṛgamada-tilakam kuṇḍalā-krānta-gaṇḍam
kañjākṣam kambu-kaṇṭham smita-subhaga-mukham svādhare nyasta-veṇum
śyāmam śāntam tri-bhaṅgam ravikara-vasanam bhūṣitam vaijayantyā
vande vṛndāvanastham yuvati-śata-vṛṭam brahma gopāla-veśam

SGG p. 9

I worship that Parabrahma – whose crown is decorated with a peacock feather, whose large forehead is marked with *tilaka* of musk and saffron *candana*, whose fish-shaped earrings cast a shadow upon His charming cheeks which themselves pulverize the pride of sapphire, whose eyes resemble fully-blossomed lotus flowers,

whose neck tapers like a conchshell, whose lotus face is graced with a gentle smile, who holds a flute to His *bimba* fruit-like lips, whose bodily complexion is like that of a fresh monsoon cloud, who is supremely peaceful, who stands in a delightful three-fold bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *vaijayanti* flower garland, who is surrounded on all sides by thousands of *gopīs*, and who resides in Śrī Dhāma-Vṛndāvana dressed as a cowherd boy.

He is surrounded by cowherd maidens

6.56

kasturī-tilakam lalāṭa-paṭale vakṣaḥ-sthale kaustubham
nāsāgre vara-mauktikamkaratale veṇuḥ kare kañkaṇam
sarvāṅge hari-candanam sulalitam kaṇṭhe ca muktāvalī
gopa-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ

Śrī Gopāla Sahasra nāma 28/SGG p. 9

His forehead is decorated with musk *tilaka*, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with *candana*, a necklace of pearls graces His very charming neck, and He is surrounded by cowherd maidens – all glories unto He who is the crest jewel of cowherd boys!

Tri-bhaṅga-lalitam

6.57

vaṁśīnyastāsyā-candraṁ smitayutam atulaṁ pīta-vastraṁ vareṇyam
kañjākṣam sarva-dakṣam nava-ghana-saḍṛśam barhacūḍam śaraṇyam
traī-bhaṅgair bhaṅgimāṅgam vraja-yuvati-yutam dhvasta-keśyādi-śūram
vande śrī-nanda-sūnum madhura-rasa-tanum dhurya-mādhurya-pūram

SGG p. 10

I worship Śrī Nanda-nandana, who holds a flute to His lips, whose gentle smile exudes an incomparable brilliance, who is attired in excellent yellow cloth, whose eyes are like lotuses, who is expert in all the arts, whose bodily complexion is like that of a fresh monsoon cloud, whose head is adorned with a peacock-feather crown, who is the shelter for those who are surrendered to Him, who stands in a delightful three-fold bending posture, who is surrounded by the youthful maidens of Vraja, who subdues demons such as Keśī, who is the crest-jewel of infinite sweetnesses, and is the very embodiment of *mādhurya-rasa*.

He whose handsome form the gopīs worship with sidelong glances

6.58

phullendīvara-kāntim indu-vadanam barhāvataṁsa-priyam
śrī-vatsāṅkam udāra-kaustubha-dharam pītāmbaram sundaram
gopīnām nayanotpalārcita-tanum go-gopa-saṅghāvṛtam
govindam kala-veṇu-vādana-param divyāṅga-bhūṣam bhaje

Padyāvalī 46 (Śrī Śāradākāra)/BMP p.289/SGG p. 10

phulla—blossoming; indivara—of a blue lotus flower; kāntim—the splendor; indu—moon; vadanam—whose face; barha—peacock feather; avataṁsa—crown; priyam—fond; śrīvatsa—of Śrīvatsa; aṅkam—with mark; udāra—large; kaustubha—Kaustubha gem; dharam—wearing; pīta—yellow; ambaram—with garments; sundaram—handsome; gopīnām—of the gopīs; nayana—of the eyes; utpala—with the lotus flowers; arcita—worshiped; tanum—whose transcendental form; go—of surabhi cows; gopa—and the cowherds; saṅgha—with the hosts; āvṛtam—accompanied; govindam—Kṛṣṇa; kala—sweet; veṇu—of the flute; vādana—of music; param—fond; divya—glittering; aṅga—of the body; bhūṣam—with ornaments; bhaje—I worship.

I worship Govinda, whose complexion is the colour of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form the gopīs worship with sidelong glances, whose companions are multitudes of cows and gopas, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.

Śrī Kṛṣṇa Praṇāma

6.59

namo nalina-netrāya veṇu-vādyā-vinodinī
rādhādhara-sudhā-pāna-śāline vana-māline

Padyāvalī 2/SGG p.10

namaḥ—obeisances; nalina—lotus flowers; netrāya—eyes; veṇu—flute; vādyā—music; vinodinī—pastimes; rādhā—of Śrīmatī Rādhārāṇī; adhara—of the lips; sudhā—nectar; pāna—drinking; śāline—expert; vana-māline—wearing a garland of forest flowers.

To Śrī Kṛṣṇa, whose eyes are beautiful as lotus flowers, who delights in playing the flute, who drinks the nectar of Śrī Rādhā's lips, and who is garlanded with forest flowers, I offer respectful obeisances.

6.60

kṛṣṇāya vāsudevāya / haraye paramātmāne
praṇata-kleśa-nāśāya / govindāya namo namaḥ

Śrīmad Bhāgavatam 10.73.16/SGG p.10

kṛṣṇāya—to Kṛṣṇa; vāsudevāya—the son of Vasudeva; haraye—the Supreme Lord, Hari; parama-ātmāne—the Supersoul; praṇata—of those who have surrendered; kleśa—of the distress; nāśāya—to the destroyer; govindāya—to Govinda; namaḥ—repeated obeisances.

Time and again I offer praṇāmas unto Śrī Kṛṣṇa who is the son of Vasudeva, the remover of His devotees' material attachments.

6.61

kṛṣṇāya vāsudevāya / devakī-nandanāya ca
nanda-gopa-kumārāya / govindāya namo namaḥ

SB 1.8.21/Garga Saṁhitā 6.1.1

kṛṣṇāya—the Supreme Lord; vāsudevāya—unto the son of Vasudeva; devakī-nandanāya—unto the son of Devakī; ca—and; nanda-gopa—Nanda and the cowherd men; kumārāya—unto their son; govindāya—unto Śrī Govinda, who enlivens the cows and the senses; namaḥ—obeisances; namaḥ—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

Śrī Kṛṣṇa Vandanā

6.62

rādhikā-vadana-candra-cakoraḥ / sarva-ballava-vadhū-dhṛti-cauraḥ
carcarī caturatāñcita-cārī / cāruto jayati kuñja-bihārī

Śrī Kuñja Bihārī aṣṭakam 2, Rūpa Gosvāmī

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He is the cakora bird that drinks the moonlight of Śrī Rādhā's face. He steals away the composure of all the gopīs. Skillfully clapping His hands in the carcarī rhythm, He dances gracefully.

Madhureṇa samāpayet

6.63

madhuraṁ madhuraṁ vapur asya vibhor
madhuraṁ madhuraṁ vadanam madhuraṁ
madhu-gandhi mṛdu-smitam etad aho
madhuraṁ madhuraṁ madhuraṁ madhuraṁ

Śrī Kṛṣṇa-karṇāmṛta 92

madhuram—sweet; *madhuram*—sweet; *vaṇuḥ*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweet; *madhu*—gandhi—the fragrance of honey; *mṛdu*—smitam—soft smiling; *etat*—this; *aho*—Oh!; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet.

The transcendental body of Kṛṣṇa is doubly sweet, and His face is three times sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is four times sweeter still.

Let my mind may become attracted unto You in the same spontaneous way

6.64

**yuvatīnām yathā yuni / yunām ca yuvatau yathā
mano 'bhiramate tadvan / mano me ramatām tvayi**

Padma Purāṇa/ BRS 1.2.153/HBV 8.437

yuvatīnām—of young girls; *yathā*—as; *yuni*—for a young boy; *yunām*—of young boys; *ca*—and; *yuvatau*—for a young girl; *yathā*—as; *manaḥ*—mind; *abhiramate*—takes pleasure; *tadvan*—so; *manaḥ*—mind; *me*—of me; *ramatām*—may take pleasure; *tvayi*—in You.

“O my Lord, I know that young girls have natural affection for young boys, and that young boys have natural affection for young girls. I am praying at Your lotus feet that my mind may become attracted unto You in the same spontaneous way.”

Śrīmatī Rādhikā says, You are My everything

6.65

**premadam ca me kāmadam ca me
vedanam ca me vaibhavam ca me
jīvanam ca me jīvitam ca me
daivatam ca me deva nā 'param**

Śrī Kṛṣṇa-karṇāmṛtam 104/Śrī Vilāpa-kusumāñjaliḥ Nectar, vol. 2.6

premadam—giver of His love; *ca*—and; *me*—for me; *kāmadam*—fulfiller of desire; *ca*—and; *me*—for me; *vedanam*—knowledge; *ca*—and; *me*—my; *vaibhavam*—power, wealth; *ca*—and; *me*—my; *jīvanam*—cause of life, vital energy; *ca*—and; *me*—my; *jīvitam*—very life; *ca*—and; *me*—my; *daivatam*—God; *ca*—and; *me*—for me; *deva*—Divine Lord; *nā*—none; *aparam*—other.

O Kṛṣṇa! You alone are the bestower of *prema* to Me, the fulfiller of My heart's desires, the giver of knowledge and My only treasure. You are My life, the giver of My life, and My worshipable Deity. Besides You there is nothing for Me.

Deva! Bhavantaṁ Vande, Śrīla Rūpa Gosvāmī (SGG p. 152)

6.66

(kṛṣṇa) deva! bhavantaṁ vande

man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande (1)

O Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please let the bee of my mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the *rasa* of those lotus feet so that it will then never be attracted to anything else!

yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim

idam icchāmi nīsamya tavācyuta! tad api kṛpādbhuta-vīcim (2)

Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still O Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

bhaktir udaṣcati yadyapi mādhaba! na tvayi mama tila-mātrī

parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātṛī (3)

O Mādhava! Although I don't possess even a sesame seed of *bhakti* for You. Still, by Your inconceivable power which makes the impossible possible, please fulfill the desires of my heart.

ayam avilolatayādyā sanātana! kalitādbhuta-rasa-bhāram

nivasatu nityam ihāmṛta-nindini-vindan madhurima-sāram (4)

O Sanātana! Because Your lotus feet are filled with such wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness – this is my only prayer.

Thus ends the 6th Chapter – Kṛṣṇa tattva

Chapter 7 – Śakti-tattva

Mahā-māyā is the external form of Yogamāyā

Daśa-mūla-tattva describes the potency of the lord

7.1

**parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyām svām acid-abhihitām tām tri-padikām
sva-tantrecchaḥ śaktim sakala-viṣaye preraṇa-paro
vikārādyaiḥ śūnyaḥ parama-puruṣo ‘yaṁ vijayate**

Daśa mūla tattva 3/JD Ch.14

api—although; *aprthag*— non-different; *parākhyāyāḥ*— from His transcendental potency; *tām svām*—His own; *tri-padikām*—three-fold; *śaktim*—potency; (the other two aspects being) *jīva-ākhyām*—that known as *jīva* (the multiple vibhinnāṁśa parts); *abhihitam acit*—and that known as inanimate; *saḥ*—that; *parama-puruṣaḥ*—supreme person; *sthitaḥ*—is situated; *sve*—in His; *mahimani*—glory; *svatantra-icchaḥ*—fully independent in His desires; *śūnyaḥ*—free; *vikāra-ādyaiḥ*—from all external transformations; *ayaṁ*—He (is); *preraṇa-paro*—the supreme instigator and ultimate source of inspiration; *sakala-viṣaye*—in all realms and dimensions of action; *asau-vijayate*—may He be especially glorious.

Although Śrī Bhagavān is non-different from His inconceivable transcendental potency (*parā-śakti*), He has His own independent nature and desires. His *para-śakti* consists of three aspects: *cit-śakti* (spiritual potency), *jīva-śakti* (marginal potency), and *māyā-śakti* (external potency) and He always inspires them to engage in their respective functions. That *parā-tattva* (Supreme Absolute Truth), even while performing all these activities, still remains immutable and is eternally situated in the fully transcendental *svarūpa* of His own glory.

Kṛṣṇa's parā-śakti is one but appears as three aspects

7.2

na tasya kāryam karaṇaṁ ca vidyāte

na tat samaś cābhyadhikaś ca dṛśyāte

parāśya śaktir vividhaiva śrūyate

svābhāvīkī jñāna-bala-kriyā ca

Śvetāśvatara Upaniṣad 6.8/Biog. p.28, 360-1, 406, 509/JD Ch.14&18

tasya—He has; *na*—no; *kāryam*—duty to perform; *karaṇam*—nor does He have material senses, nor does anyone or anything dictate His actions; *ca*—also; *dṛśyate*—it is seen; *na vidyāte*—there does not exist; *tat-samaś*—someone equal to Him; *ca*—or; *abhyadhikaś*—superior to Him; *ca*—also; *śrūyate*—it is heard in the Vedic literatures that; *asya*—His; *parā śaktiḥ*—supreme potency; *eva*—certainly; *vividhā*—expands in multifarious ways; *svābhāvīkī*—spontaneously providing Him; *jñāna*—knowledge; *bala*—strength; *ca*—also; *kriyā*—activities.

The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, His *parā-śakti* expands in multifarious ways by which everything is done naturally providing Him full knowledge, power and pastimes.

7.3

parāśya śaktir vividhaiva śrūyate

Bhagavān's divine *śakti* is full of variety; that *para-śakti* is perceivable in different forms.

Note: Kṛṣṇa's *parā-śakti* three primary aspects are: His internal potency (*cit* or *svarūpa* or *antaraṅga-śakti*), external potency (*māyā-śakti*) and marginal potency (*taṭastha* or *jīva-śakti*).

7.4

viṣṇu-śaktir parā proktā

kṣetrajñākhyā tathā parā

avidyā-karma-saṁjñānyā

tṛtīyā śaktir iṣyate

Viṣṇu Purāṇa 6.7.61/Biog. p.28,361/CC Ādi 7.119

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajñā-ākhyā*—the potency known as kṣetra-jñā; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

Viṣṇu-śakti is of three kinds, *parā* (transcendental), *kṣetrajñā* (the living entity), and *avidya* (ignorance). Viṣṇu's *parā śakti* is called *cit-śakti*, *kṣetrajñā* is called *jīva-śakti*, and *avidya* is *māyā-śakti*.

7.5

cic-chakti, svarūpa-śakti, antaraṅgā nāma

tāhāra vaibhava ananta vaikuṇṭhādi dhāma

CC Ādi 2.101

cit-śakti—spiritual energy; *svarūpa-śakti*—personal energy; *antaḥ-aṅgā*—internal; *nāma*—named; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *vaikuṇṭha-ādi*—Vaikuṇṭha, etc.; *dhāma*—abodes.

The *cit-śakti*, which is also called *svarūpa-śakti* or *antaraṅga-śakti*, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

7.6

māyā-śakti, bahiraṅgā, jagat-kāraṇa

tāhāra vaibhava ananta brahmāṇḍera gaṇa

CC Ādi 2.102

māyā-śakti—the illusory energy; *bahiḥ-aṅgā*—external; *jagat-kāraṇa*—the cause of the universe; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *brahma-aṇḍera*—of universes; *gaṇa*—multitudes.

The external energy, called *māyā-śakti*, is the cause of innumerable universes with varied material potencies.

7.7

jīva-śakti taṭasthākhyā, nāhi yāra anta

mukhya tina śakti, tāra vibheda ananta

CC Ādi 2.103

jīva-śakti—the energy of the living entity; *taṭa-stha-ākhyā*—known as marginal; *nāhi*—there is not; *yāra*—of which; *anta*—end; *mukhya*—principal; *tina*—three; *śakti*—energies; *tāra*—of them; *vibheda*—varieties; *ananta*—unlimited.

The marginal potency, which is between these two, consists of the numberless living beings (*jīvas*). These are the three principal energies, which have unlimited categories and subdivisions.

7.8

kṛṣṇera ananta-śakti, tāte tina—pradhāna

‘cic-chakti’, ‘māyā-śakti’, ‘jīva-śakti’-nāma

‘antaraṅgā’, ‘bahiraṅgā’, ‘taṭasthā’ kahi yāre

antaraṅgā ‘svarūpa-śakti’—sabāra upare

CC Mad 8.151-152

kṛṣṇera—of Lord Kṛṣṇa; *ananta-śakti*—unlimited potencies; *tāte*—in that; *tina*—three; *pradhāna*—chief; *cit-śakti*—spiritual potency; *māyā-śakti*—material potency; *jīva-śakti*—marginal potency, or living entities; *nāma*—named; *antaraṅgā*—internal; *bahiraṅgā*—external; *taṭa-ssthā*—marginal; *kahi*—we say; *yāre*—to whom; *antaraṅgā*—the internal potency; *svarūpa-śakti*—the personal energy; *sabāra upare*—above all.

Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities. In other words, these are all potencies of God—internal, external and marginal. *Antaraṅgā-śakti* which is also known as *svarūpa-śakti* is above all of them.

7.9

**sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa**

CC Mad 8.154

sat-cit-ānanda-maya—eternal bliss and knowledge; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real transcendental form; *ataeva*—therefore; *svarūpa-śakti*—His spiritual personal potency; *haya*—is; *tina rūpa*—three forms.

The original form of Lord Kṛṣṇa is *sac-cid-ānanda* [BS 5.1] – the transcendental form of eternity, bliss and knowledge; therefore His *svarūpa-śakti* or personal potency, the internal potency, has three different forms.

7.10

**ānandāmśe ‘hlādinī’, sad-amśe ‘sandhinī’
cid-amśe ‘samvit’, yāre jñāna kari’ māni**

CC Mad 6.159, Mad 8.155

ānanda-amśe—in the part of bliss; *hlādinī*—the pleasure potency; *sat-amśe*—in the part of eternity; *sandhinī*—the sandhinī potency; *cit-amśe*—in the part of knowledge; *samvit*—the samvit potency; *yāre*—which; *jñāna*—as knowledge; *kari māni*—we accept.

The three portions of the spiritual potency are called *hlādinī* [the bliss portion], *sandhinī* [the eternity portion] and *samvit* [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

Hlādinī sandhinī and samvit are three attributes of Kṛṣṇa’s internal potency

7.11

**hlādinī sandhinī samvit / tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā / tvayī no guṇa-varjite**

CC Ādi 4.63 / Mad 6.157, 8.156/ Viṣṇu Purāṇa 1.12.69

hlādinī—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayī*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things; *hlāda*—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayī*—in You; *na u*—not indeed; *guṇa-varjite*—who are free of influence of the three modes of material nature.

“O Lord, You are the support of everything. The three attributes, *hlādinī*, *sandhinī* and *samvit* exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities.”

Through His pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure
7.12

**kṛṣṇake āhlāde, tā’te nāma—hlādinī’
sei śakti-dvāre sukha āsvāde āpani**

CC Mad 8.157

kṛṣṇake—unto Kṛṣṇa; *āhlāde*—gives pleasure; *tā’te*—therefore; *nāma*—the name; *hlādinī*—pleasure-giving potency; *sei śakti*—that potency; *dvāre*—by means of; *sukha*—happiness; *āsvāde*—tastes; *āpani*—Lord Kṛṣṇa personally.

The potency called *hlādinī* gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

Rādhā and Kṛṣṇa are inherently non-different, yet They manifest in two forms just to taste the rasa of Their loving pastimes. They are one soul in two bodies

7.13

**rādhā pūrṇa-śakti, kṛṣṇa pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa
mṛgamada, tāra gandha—yaiche aviccheda
agni, jvālāte—yaiche kabhu nāhi bheda
rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa**

CC Ādi 4.96-98/Biog p. 358

rādhā—Śrīmatī Rādhārāṇī; *pūrṇa-śakti*—the complete energy; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa-śaktimān*—the complete possessor of energy; *dui*—two; *vastu*—things; *bheda*—difference; *nāi*—there is not; *śāstra-paramāṇa*—the evidence of revealed scripture; *mṛga-mada*—musk; *tāra*—of that; *gandha*—fragrance; *yaiche*—just as; *aviccheda*—inseparable; *agni*—the fire; *jvālāte*—temperature; *yaiche*—just as; *kabhu*—any; *nāhi*—there is not; *bheda*—difference; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *aiche*—in this way; *sadā*—always; *eka-i*—one; *svarūpa*—nature; *līlā-rasa*—the mellows of a pastime; *āsvādite*—to taste; *dhare*—manifest; *dui-rūpa*—two forms.

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

Yogamāyā – Paurṇamāsī-devī

7.14

**rādhēśa-keli-prabhutā-vinoda-
vinyāsa-vijñāṁ vraja-vanditāṅghrīm
kṛpālutādyākṣhila-viśva-vandyām
namāmi śīrasā śrī paurṇamāsīm**

SGG p. 13

Bowing my head I offer *praṇāma* unto Śrī Paurṇamāsī-devī, who is very expert in arranging the delighted variegated pleasure pastimes of the master of Śrīmatī Rādhikā. Her lotus feet are worshiped by all the Vrajavāsīs; and who, due to being endowed with all transcendental qualities, beginning with compassion, is worshipable for everyone in the entire universe.

The Gopīs worshipped Kātyāyanī Devī to get Kṛṣṇa as their husband

7.15

**kātyāyani mahā-māye / mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devi / (upa)patim me kuru te namaḥ
[iti mantram japantyas tāḥ / pūjām cakruḥ kumārikāḥ]**

SB 10.22.4/BMP p. 408/GKH (P)

kātyāyanī—O goddess Kātyāyanī; *mahā-māye*—O great potency; *mahā-yogini*—O possessor of great mystic power; *adhīśvari*—O mighty controller; *nanda-gopa-sutaṁ*—the son of Mahārāja Nanda; *devi*—O goddess; *patim*—the husband (or) *upapati*—lover; *me*—my; *kuru*—please make; *te*—unto you; *namaḥ*—my obeisances; *iti*—with these words; *mantram*—the hymn; *japantyaḥ*—chanting; *tāḥ*—they; *pūjām*—worship; *cakruḥ*—performed; *kumārikāḥ*—the unmarried girls.

[Each of the young unmarried girls performed her worship while chanting the following mantra:] “O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband (or lover). I offer my obeisances unto you.”

No one can understand how the spiritual energy acts

7.16

**ko vetti bhūman bhagavān parātman / yogēśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti / vistārayan krīḍasi yoga-māyām**

SB 10.14.21/KGH (P)

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supreme Soul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—the pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

Kṛṣṇa engaged His Yogamāyā potency to arrange the rāsa dance

7.17

**bhagavān api tā rātrīḥ
śāradotphulla-mallikāḥ
vikṣya rantum manaś cakre
yoga-māyām upāśritaḥ**

SB 10.29.1/GKH (P)

bhagavān—Kṛṣṇa, the Supreme Personality of Godhead; *api*—although; *tāḥ*—those; *rātrīḥ*—nights; *śārada*—of autumn: *utphulla*—blossoming; *mallikāḥ*—the jasmine flowers; *vikṣya*—seeing; *rantum*—to enjoy love; *manaḥ cakre*—He made up His mind; *yogamāyām*—His spiritual potency that makes the impossible possible; *upāśritaḥ*—resorting to.

Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency, Yogamāyā.

Lord Brahmā describes Kṛṣṇa’s Māyā śakti

7.18

**māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viśaya-veda-vitāyamānā
sattvāvalambi-para-sattva-viśuddha-sattvaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Brahma Saṁhitā 41

ahaṁ bhajāmi—I perform *bhajana*; *tam*—of that; *ādi-puruṣaṁ govindam*—original Supreme Person, Śrī Govinda; *viśuddha-sattvaṁ*—whose pure existence is free from any mixture of passion or ignorance; *para-sattva*—and upon whose supreme

existence; *sattva-avalambī*—the material mode of goodness, which is mixed with passion and ignorance, is dependent; *hi*—indeed (it is He); *yasya*—whose; *māyā*—illusory potency; *sūte*—gives birth; *śatāni*—to hundreds; *jagad-aṇḍa*—of egg-like universes; *veda-vitāyamānā*—and who expands throughout the Vedas; *tad-viśaya*—topics related to Govinda; *traiguṇya*—in terms of the three material binding qualities: goodness, passion and ignorance.

Māyā consists of the three material qualities of goodness, passion and ignorance, and is Bhagavān’s inferior energy. She propagates the Vedic knowledge that pertains to the material universe. I worship the original Personality Śrī Govinda, who is the shelter of that *māyā*, though His own existence is the embodiment of pure goodness untinted by passion and ignorance.

7.19

**bhūmir āpo ’nalo vāyuḥ / kham mano buddhir eva ca
ahaṅkāra itīyaṁ me / bhinnā prakṛtir aṣṭadhā**

BG 7.4/JD Ch 9&15

bhūmiḥ—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energies; *aṣṭadhā*—eightfold

Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight elements constitute My separated material energies.

Surrender to Śrī Kṛṣṇa is the only way to overcome māyā

7.20

**daivī hy eṣā guṇa-mayī / mama māyā duratyayā
mām eva ye prapadyante / māyām etām taranti te**

BG 7.14/JD Ch.7

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

This divine energy of Mine, consisting of the three modes of material nature, is practically insurmountable. Only those who surrender unto Me can overcome it.

7.21

**mayādhyaṅkṣeṇa prakṛtiḥ / sūyate sa-carācaram
hetunānena kaunteya / jagat viparivartate**

BG 9.10/Biog p.406/JD Ch.13

mayā—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

Śrī Kṛṣṇa says, “My *prakṛti* (*māyā śakti*) is the creator of this world of moving and non-moving entities. Under its rule this manifestation is created and annihilated again and again.”

Durgā is but the shadow of Govinda’s svarūpa-śakti

7.22

**sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam ahaṁ bhajāmi**

Brahma Saṁhitā 44

aham bhajāmi—I render service; *tam*—to that; *govindam ādi-puruṣam*—Śrī Govinda, the primeval Personality of Godhead; *yasya*—whose; *śaktiḥ*—potency; *durgā*—Durgā devī; *iva chāyā*—who is like a shadow (of His *cit-śakti*); *bibharti*—nurtures; *bhuvanāni*—all the planetary systems; *ca*—and; *api ceṣṭate*—she also acts (thus); *yasya icchā-anurūpam*—in accordance with His will; *ekā*—she alone; *sādhana*—executes; *sṛṣṭi-sthiti-pralaya*—the duties of creation, sustenance and dissolution.

The shadow of the *svarūpa-śakti* or *cit-śakti* is that *mahā-śakti* who creates, maintains and annihilates the material universe. She is worshiped throughout the world as Durgā. I render service to the *ādi-puruṣa*, Śrī Govinda, in accordance with whose desire Durgā conducts her every endeavor.

Śrī Durgā Devī is but an expansion of Kṛṣṇa’s potency, Śrīmatī Rādhārāṇī

7.23

**yan-nāmnā nāmni durgāham
guṇair guṇavatī hy aham
yad-vaibhavan mahā-lakṣmī
rādhā nityā parā dvayā**

Sammohana-tantra/BS p. 48

The name Durgā, by which I am known, is Her name. The qualities for which I am famous are Her qualities. The majesty with which I am resplendent is Her majesty. That Mahā-Lakṣmī, Śrī Rādhā, is non-different from Śrī Kṛṣṇa. She is His dearest sweetheart and the crest-jewel of His beloveds.

7.24

tava vakṣasi rādhāham rāse vṛndāvana-vane*Nārada-ṣaṅkarātrika/JD ch 9*

In the forest known as Vṛndāvana, I (Durgā) am Your internal śakti, Śrī Rādhikā, who adorns Your chest in the rāsa dance.

Mahā-māyā is the external form of Yogamāyā

7.25

*Āmāra Samāna Hīna, Śrīla Bhaktivinoda Ṭhākura (Kalyana kalpa-taru/KSH A22)***āmāra samāna hīna nāhi e saṁsāre****asthira ha'yechi poḍi' bhava pārābāre (1)**

The likes of such a lowly soul as me is not to be found anywhere in this world. Thus I have become most agitated due to falling into this vast ocean of material existence.

kuladevī yogamāyā more kṛpā kori'**āvaraṇa sambaribe kabe viśwodarī(2)**

Oh Yogamāyā! When will you show mercy to me by lifting up the curtain of illusion with which you shroud the universe in your external form of Mahā-māyā? You are known as Kula-devī, the traditional worshipable Goddess of all the Vaiṣṇava dynasties.

śunechi āgame-vede mhimā tomāra**śrī-kṛṣṇa-vimukhe bāndhi' karāo saṁsāra (3)**

I have heard of your glories and activities from the Vedic literature. You take all those souls who are averse to Kṛṣṇa and bind them within the material world.

śrī-kṛṣṇa-sānmukhya jā'ra bhāgya-krame hoyā**tā're mukti diyā koro aśoka abhaya (4)**

To that person whose good fortune gradually dawns, allowing him to again become favourably disposed to Kṛṣṇa, you award liberation and make him free from all grief and fear.

e dāse janani! kori' akatava doyā**vṛndāvane deha sthāna tumi yogamāyā (5)**

Oh my dear Mother! Showing your causeless mercy to this servant, give me a place in Vṛndāvana, for you are Yogamāyā Herself (the internal energy of yoga, or union).

tomāke laṅghiyā kothā jīve kṛṣṇa pāya**kṛṣṇa rāsa prakāṣilo tomāra kṛpāya (6)**

Without complying with you, no soul at any time can get Kṛṣṇa, for the manifestation of Kṛṣṇa's pastimes is all enacted by your mercy.

tumi kṛṣṇa-sahacarī jagata-janani**tumi dekhāile more kṛṣṇa-cintāmaṇi (7)**

You are the devoted follower of Lord Kṛṣṇa, and you are the Mother of the universe. You have shown me the transcendental touchstone of Kṛṣṇa consciousness.

niṣkaṇṭha ho'ye mātā cāo mora pāne**vaiṣṇave viśvāsa vṛddhi ha'ka prati-kṣaṇe (8)**

My dear Mother, I sincerely wish that you will let my faith in the Vaiṣṇavas increase at every moment.

vaiṣṇava-caraṇa vinā bhava-parābāra**bhaktivinoda nāre hoibāre pāra (9)**

Without the lotus feet of the devotees of the Lord, Bhaktivinoda is not able to cross to the other side of this ocean of material existence.

Thus ends the 7th chapter – Śakti tattva

Chapter 8 – Jīva-tattva

jīvera ‘*svarūpa*’ *haya*—*kṛṣṇera* ‘*nitya-dāsa*’

INTRODUCTION – In the first paragraph of Bhakti-Sandarbha, Śrīla Jīva Gosvāmī conclusively establishes on the basis of philosophical principles that the conditioned *jīva* is “*prag abhava*”: he was never Kṛṣṇa conscious before, but once he becomes Kṛṣṇa conscious he never loses it nor falls down from the spiritual realm. In the first *śloka* of Paramātmā Sandarbha, he states that the *jīva* is ‘Paramātmā *vaibhava*’ – a manifestation of Mahā Viṣṇu. This means that the *jīva* manifests from the *taṭastha* region, not from Vaikuṇṭha. Nonetheless, the *jīva* has an eternal *svarūpa*, as the following key *śloka* states:

8.1

***jīvera* ‘*svarūpa*’ *haya*—*kṛṣṇera* ‘*nitya-dāsa*’
kṛṣṇera ‘*taṭasthā śakti*’ ‘*bhedābheda-prakāśa*’**

CC Mad 20.108/Biog. pp. 28, 289, 370-371/JD Intro & ch 1

jīvera—of the living entity; *svarūpa*—the constitutional position, eternal form; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation;

The *jīva*’s constitutional nature is to be an eternal servant of Śrī Kṛṣṇa. The *jīva* is the marginal potency of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.

Śrīla Gurudeva: “From this *śloka* it seems evident that the quality of being the servant of Kṛṣṇa is eternally latent in the very constitution of the *jīva*. Consequently, his service, his name, his form and so on must be present in some form or other in his constitutional nature, which is now covered by *māyā*.” (BPKG Biog. p. 289)

[Editoial note: Dharma is defined as that which sustains, the essence of something. Dharma is the eternal essence of one's spiritual nature and function. The *dharma* of the *jīva* (Jaiva Dharma) is the pure spiritual love that the infinitesimal being (*jīva*) has for the infinite Supreme Being (Kṛṣṇa). In other words, the *jīva's dharma* is *bhakti*, loving devotional service. (JD p. 75)]

The jīvas are simultaneously different and non-different from Kṛṣṇa

8.2

sphuliṅgāḥ ṛddhāgner iva cid-aṇavo jīva-nicayāḥ
hareḥ sūryasyaivāpṛthag api tu tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto 'pi prakṛti-vaśa-yogyaḥ sva-guṇataḥ

Daśa-mūla-tattva, 5/JD Ch. 15

iva—just like; *sphuliṅgāḥ*—sparks; *ṛddha-agneḥ*—of a blazing fire; *jīva-nicayāḥ*—multitudes of living entities; *iva*—(are) just like; *cit-aṇavaḥ*—spiritual atoms; *sūryasya*—of the spirit sun; *hareḥ*—of Lord Hari; *api*—although; *apṛthag*—not different (from Him in quality); *tad-bheda-viśayāḥ*—(they are) different from Him (in quantity); *eva*—certainly; *iha*—here; *saḥ*—he; *īśvaraḥ*—the Supreme Lord; *prakṛti-patīḥ*—(is)the master of His energies; *yasya*—has; *māyā*—illusory potency; *vaśe*—(is) within His control; *api*—even; *muktaḥ*—liberated; *jīvaḥ*—the living entity; *yogyaḥ*—amenable; *vaśa*—under the control; *prakṛti*—of material nature; *sva*—own; *guṇataḥ*—because of his (constititional) nature.

Just as many tiny sparks burst out from a blazing fire, so the innumerable *jīvas* are like atomic, spiritual particles in the rays of the spiritual sun, Śrī Hari. Though these *jīvas* are non-different from Śrī Hari, they are also eternally different from Him. The eternal difference between the *jīva* and *īśvara* is that *īśvara* is the Lord and master of *māyā-śakti*, whereas the *jīva* can fall under the control of *māyā*, due to his constitutional nature.

By their original nature the jīvas are eternal servants of Kṛṣṇa but being averse to Him, they get covered by māyā and are thrown into material bondage

8.3

svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-daṇḍyān guṇa-nigaḍa-jālaiḥ kalayati
tathā sthūlair liṅgair dvividha-varaṇaiḥ kleśa-nikaraiḥ
mahā-karmālānair nayati patitān svarga-nirayau

Daśa mūla tattva, 6/JD Ch. 16

sva-rūpa—of spiritual identity; *arthaiḥ*—of those things beneficial; *hīnān*—devoid; *nija*—of their own selves according to material mis-identification; *siha*—happiness; *parān*—taking as all-important; *kṛṣṇa*—to Kṛṣṇa; *vimukhān*—averse; *hareḥ*—of Lord Hari; *māyā*—the illusory energy; *daṇḍyān*—punishing; *guṇa*—of the three

modes of material nature; *nigaḍa*—of shakles; *jālaiḥ*—with networks; *kalayati*—holds; *tathā*—in the same way; *sthūlaiḥ*—with gross elements; *liṅgaiḥ*—with subtle elements; *dvi-vidha*—two kinds; *varaṇaiḥ*—of coverings; *kleśa*—of distress; *nikaraiḥ*—with multitudes; *mahā*—great; *karma*—of fruitive activities; *ālānaiḥ*—with chains; *nayati*—leads; *patitān*—fallen conditioned souls; *svarga*—to the heavenly planets; *nirayau*—and the hellish planets.

By his original nature the *jīva* is an eternal servant of Kṛṣṇa. His *svarūpa-dharma* is service to Śrī Kṛṣṇa. Bhagavān's bewildering energy (*māyā*) punishes those *jīvas* who are bereft of that *svarūpa-dharma*. These *jīvas* are averse to Kṛṣṇa and are concerned with their own happiness. She binds them with the ropes of the three modes of material nature – *sattva*, *rajaḥ* and *tamaḥ*, covers their *svarūpa* (spiritual body) with gross and subtle bodies, and throws them into the miserable bondage of *karma*, thus repeatedly causing them to experience happiness and distress in heaven and hell.

All jīvas are eternally My parts and parcels

8.4

mamaivāṁśo jīva-loke / jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi / prakṛti-sthāni karṣati

BG 15.7/Biog. p.123

mama—My; *eva*—certainly; *aṁśaḥ*—fragmental particle; *jīva-loke*—in the world of conditional life; *jīva-bhūtaḥ*—the conditioned living entity; *sanātanaḥ*—eternal; *manaḥ*—with the mind; *śaṣṭhāni*—the six; *indriyāṇi*—senses; *prakṛti*—in material nature; *sthāni*—situated; *karṣati*—is struggling hard.

O Arjuna! I am *sarveśvara* (the Lord of all). All *jīvas* are My parts and they are all eternal. Due to being conditioned and opposed to Me, they are struggling intensely with the mind and the senses in this material world.

The forgetful jīva is being kicked by māyā

8.5

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

CC Mad 20.117/ JD Ch. 1

kṛṣṇa bhuli'—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahir-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

The *jīva* who has forgotten Kṛṣṇa has been preoccupied with the external potency since time without beginning. Consequently, Kṛṣṇa's illusory potency (*māyā*) gives him misery in the form of material existence.

When the *jīva* misuses his independence, he becomes averse to Kṛṣṇa

8.6

‘nitya-baddha’—kṛṣṇa haite nitya-bahirmukha

‘nitya-saṁsāra’, bhuñje narakādi duḥkha

CC Mad 22.12

nitya-baddha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahir-mukha*—averse; *nitya-saṁsāra*—perpetually conditioned in the material world; *bhuñje*—experience; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life;

When the *jīva* misuses his independence because of his marginal nature, he becomes averse or indifferent to Kṛṣṇa. He then tastes happiness and distress from heaven to hell in this material existence.

Becoming averse to Kṛṣṇa, the *jīva* is victimized by the material energy

8.7

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare

nikāṭa-stha māyā tāre jāpaṭiyā dhare

Prema-vivarta 6.2/JD ch. 7

kṛṣṇa-bahirmukha—turning away from Kṛṣṇa; *hañā*—becoming; *bhoga*—sense gratification; *vāñchā kare*—desiring ; *nikāṭa-stha*—standing nearby; *māyā*—the illusory energy of the Lord; *tāre*—him; *jāpaṭiyā dhare*—slaps.

When a living entity wants to enjoy material pleasure, becoming averse to Kṛṣṇa, he is immediately victimized by the material energy (*māyā*) who is nearby

[Editorial note: “A living entity is not forced to come into the material world. He makes his own choice.” (BVSP, SB 4.25.25 purport)]

8.8

sei doṣe māyā-piśācī daṇḍa kare tāre

ādhyātmikādi tāpa-traya tāre jāri’ māre

CC Mad 22.13

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *daṇḍa kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri’*—burning; *māre*—gives pain;

Because of the *jīva*’s fault of being averse to Kṛṣṇa, the witch *māyā* binds him with the coverings of the gross and subtle bodies and inflicting punishment by burning him with threefold *kleśa* (misery) of *ādhyātmika*, *ādhyatmika* and *ādhibhautika*.

The *jīva* becomes free from *māyā* only when he takes shelter of a *sādhū*

8.9

kāma-krodhera dāsa hañā tāra lāthi khāya

bhramite bhramite yadi sādhu-vaidyā pāya

tānra upadeśa-mantre piśācī palāya

kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikāṭa yāya

CC Mad 22.14-15/Biog p. 375/GKH (P)

kāma—of lusty desires; *krodhera*—and of anger; *dāsa*—the servant; *hañā*—becoming; *tāra*—by them; *lāthi khāya*—is kicked; *bhramite bhramite*—wandering and wandering; *yadi*—if; *sādhū*—a devotee; *vaidyā*—physician; *pāya*—he gets; *tānra*—his; *upadeśa-mantre*—by instruction and hymns; *piśācī*—the witch (the external energy); *palāya*—flees; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *pāya*—obtains; *tabe*—in this way; *kṛṣṇa-nikāṭa yāya*—he goes to Kṛṣṇa.

Controlled by the six enemies of lust, anger and so on, the *jīva* is continually beaten by the witch *māyā*; this is the *jīva*’s disease. As he goes on wandering high and low in material existence, he may by good fortune find a doctor in the form of a *sādhū*. Then, by the influence of the *sādhū*’s guidance and instructions, *Māyādevi* abandons the *jīva* and runs away. This is just like a witch giving up her influence over a man, and fleeing from the *mantras* of an exorcist. Only a *jīva* who is free from *māyā* attains *Kṛṣṇa-bhakti* and is qualified to approach Kṛṣṇa.”

8.10

kabhu sarge uṭhāya, kabhu narake ḍubāya

daṇḍya-jane rājā yena nadīte cubāya

CC Mad 20.118

kabhu—sometimes; *sarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *naḍīte*—in the river; *cubāya*—dunks.

In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

8.11

yat taṭastham tu cid-rūpaṁ / saṁvedāt tu vinirgatam

rañjitaṁ guṇa-rāgeṇa / sa jīva iti kathyate

Śrī Nārada Pañcarātra/BS p.129

yat—what; *taṭa-stham*—marginal; *tu*—indeed; *cid-rūpaṁ*—spiritual in nature; *saṁvedyāt*—from self-awareness; *vinirgatam*—gone away; *rañjitaṁ*—becoming

affected; *guṇa*—by the influence of the modes; *rāgeṇa*—by desire; *sa*—he; *jīva*—the individual spirit soul; *iti*—thus; *kathyate*—is said; *iti*—thus; *ādau*—beginning.

That entity who is constituted of the marginal potency, who is spiritual by nature, who departs from the self-cognizant *saṁvit* energy, and thus becomes affected by the influence of *māyā*'s three modes of material nature, is called the living entity (*jīva*).

The jīva is a superior potency to māyā

8.12

apareyam itas tv anyām / prakṛtiṁ viddhi me parām

jīva-bhūtām mahā-bāho / yayedam dhāryate jagat

BG 7.5/CC Ādi 7.118/JD Ch 9&15/Biog p. 361/GKH (P)

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtiṁ*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat-universe*.

O Mahā-bāho, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the *jīva-svarūpa*, which is superior and which accepts this material world for the purpose of enjoying the fruits of *karma*.

The jīva is a particle of a ray of Paramātmā

8.13

yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evam evāsmād ātmānaḥ

sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti

Bṛhad-āraṇyaka Upaniṣad 2.1.20/Biog p.370/JD ch. 15

yathā—as; *kṣudra*—tiny; *visphuliṅga*—sparks; *vyuccaranti*—are manifested; *agneḥ*—from fire; *evam*—similarly; *sarve prāṇāḥ*—all living beings; *sarve lokāḥ*—all planets; *sarve devāḥ*—all the demigods; *sarvāṇi bhūtāni*—all the elements of the cosmos; *eva vyuccaranti*—are certainly manifested; *asmād ātmānaḥ*—from that Soul.

As innumerable sparks emanate from a fire, similarly all the *jīvas* with their individual characteristics are manifested from the Paramātmā, along with the demigods, planets, animate and inanimate beings

8.14

sūryāmśa-kiraṇa, yaiche agni-jvālā-caya

svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

CC Mad 20.109

sūrya-amśa—part and parcel of the sun; *kiraṇa*—a ray of sunshine; *yaiche*—as; *agni-jvālā-caya*—molecular particle of fire; *svābhāvika*—naturally; *kṛṣṇera*—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are.

Kṛṣṇa is compared to the sun and the *jīva* is like an *amśa*, an atomic particle in His rays. Kṛṣṇa has three kinds of energies.

The jīva and Paramātmā are not identical; they reside like two birds in the heart

8.15

dvā suparṇā sayujā sakhāyāḥ / samānam vṛkṣaṁ pariśasvajāte

tayor anyañ pippalaṁ svādv atty / anaśnann anyo 'bhicākaśīti

Śvetāsvatara Upaniṣad 4.6/Muṇḍaka Upaniṣad 3.1.1/Biog p. 406/JD Ch.16

dvā—two; *suparṇā*—birds; *sayujā*—together; *sakhāyāḥ*—friends; *sa-mānam*—along with love; *vṛkṣam*—tree; *pariśasvajāte*—sitting; *tayor*—both; *anyañ*—one; *pippalam*—enjoying the fruits; *svādu*—tasting; *atti*—eats; *anaśnann*—while eating; *anyañ*—another; *abhicākaśīti*—looking at.

Paramātmā and the *jīvātma* reside like two birds on the branch of a *pīpala* tree, which represents the gross and subtle bodies. The *jīva* is tasting the fruits of the tree according to his fruitive activities whereas Paramātmā does not taste the fruits but is situated as the witness.

Two kinds of jīvas: conditioned and liberated

8.16

sei vibhinnāmśa jīva-dui ta' prakāra

eka-'nitya-mukta', eka-'nitya-saṁsāra'

CC Mad 22.10/GKH (P)

sei vibhinna-amśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

The living entities [*jīvas*] are divided into two categories. Most are eternally liberated, and some are eternally conditioned.

8.17

'nitya-mukta'—nitya kṛṣṇa-caraṇe unmukha

'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha

CC Mad 22.11/GKH (P)

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhuñje*—enjoy; *sevā-sukha*—the happiness of service.

Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

The jīva is a spiritual substance (aprākṛta vastu)

8.18

**bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānanyāya kalpate**

Śvetāśvatara Up. 5.9/Biog p. 372

bāla-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *saḥ*—that; *ca*—and; *ananyāya*—unlimited; *kalpate*—considered.

If one divides the tip of a hair into one hundred parts and again divides into one hundred parts, then the *jīva* is even more subtle than that. Although he is so subtle, the *jīva* is a spiritual substance (*aprākṛta vastu*) and he is suitable for *ānanta dharma* (*ant* means ‘to be free from death’, and *ānanta* means *mokṣa*, liberation).

The jīva can never fall from the spiritual world

8.19

**yad gatvā na nivartante
tad dhāma paramaṁ mama**

BG 15.6

yat—where; *gatvā*—going; *na*—never; *nivartante*—they come back; *tad dhāma*—that abode; *paramaṁ*—supreme; *mama*—My.

Those who reach My supreme abode never return to this material world.

8.20

**mām upetya punar janma / duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ / saṁsiddhiṁ paramāṁ gatāḥ**

BG 8.15

mām—Me; *upetya*—achieving; *punaḥ*—again; *janma*—birth; *duḥkha-ālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahā-ātmānaḥ*—the great souls; *saṁsiddhiṁ*—perfection; *paramāṁ*—ultimate; *gatāḥ*—having achieved.

This temporary world is full of miseries but after attaining Me, those great souls who are *yogīs* in devotion, never return to it, because they have attained the highest perfection.

The material world, from top to bottom, is a place of misery. However, one who attains My abode, never takes birth again

8.21

**ā-brahma-bhuvanāl lokāḥ / punar āvartino ’rjuna
mām upetya tu kaunteya / punar janma na vidyate**

BG 8.16

ā-brahma-bhuvanāt—up to the Brahmaloṇa planet; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

[Editorial note: Not less than five *śloka*s of the Bhagavad Gīta state that the *jīva* who attains spiritual perfection never returns to this material world: 4.9 – “One who knows me in truth, never takes birth again”. 15.6 – “Those who reach My abode never return to this material world”. 8.15 – “After attaining Me, the great souls never return to this temporary world”. 8.16 – “But one who attains My abode never takes birth again”. 8.21 – “That place from which, having attained it, one never returns – that is My supreme abode”.]

Śrīla Bhaktivedānta Swāmī Prabhuṇāda: “As it is stated in the Bhagavad Gīta, a person going to that spiritual sky never returns to this material world of death and suffering.” (*Kṛṣṇa Book*, Ch. 28) and “The conclusion is that no one falls from the spiritual world, or Vaikuṇṭha planet, for it is the eternal abode.” (SB 3.16.26 *purport*)

You are not this body

8.22

**dehino ’smin yathā dehe / kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir / dhīras tatra na muhyati**

BG 2.13

dehinaḥ—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāraṁ*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *dehāntara*—transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—deluded.

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

The jīva is different from his material body

8.23

yathānalo dāruṣu bhinna īyate
yathānilo deha-gataḥ pṛthak sthitaḥ
yathā nabhaḥ sarva-gataṁ na sajjate
tathā pumān sarva-guṇāśrayaḥ paraḥ

SB 7.2.43

yathā—just as; *analaḥ*—the fire; *dāruṣu*—in wood; *bhinnaḥ*—separate; *īyate*—is perceived; yathā—just as; *anilaḥ*—the air; *deha-gataḥ*—within the body; *pṛthak*—separate; *sthitaḥ*—situated; yathā—just as; *nabhaḥ*—the sky; *sarva-gataṁ*—all-pervading; *na*—not; *sajjate*—mix; *tathā*—similarly; *pumān*—the living entity; *sarva-guṇa-āśrayaḥ*—although now the shelter of the modes of material nature; *paraḥ*—transcendental to material contamination.

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now encaged within the material body, of which it is the source, is separate from it.

There is no birth nor death for the spirit soul

8.24

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

BG 2.20

na—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācin*—at any time (past, present or future); *na*—never; *ayaṁ*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayaṁ*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

The jīvātma is changeless and immortal

8.25

acchedyo 'yam adāhyo 'yam / akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur / acalo 'yaṁ sanātanaḥ

BG 2.24/Biog. p. 124

acchedyaḥ—unbreakable; *ayaṁ*—this soul; *adāhyaḥ*—unable to be burned; *ayaṁ*—this soul; *akledyaḥ*—insoluble; *aśoṣyaḥ*—not able to be dried; *eva*—certainly; *ca*—and; *nityaḥ*—everlasting; *sarva-gataḥ*—all-pervading; *sthāṇur*—unchangeable; *acalaḥ*—immovable; *ayaṁ*—this soul; *sanātanaḥ*—eternally the same.

The *jīvātma* is changeless and immortal. It cannot be cut by any weapon, burnt by fire, moistened by water or dried by air. He is *nitya* (eternal), all-pervasive, unchanging, steadfast and *sanātana* (ever-existing).

Further śloka added by Śrīla Gurudeva to the GVP Hindi edition of Śrī Gauḍīya-Kaṇṭhahāra

8.26

sthūlāni sūkṣmāṇi bahūni caiva
rūpāṇi dehī sva-guṇair vṛṇoti
kriyā-guṇair ātma-guṇaiś ca teṣāṁ
saṁyoga-hetur aparo 'pi dṛṣṭaḥ

Śvetāśvatara Upaniṣad 5.22/GKH (P)

sthūlāni—large; *sūkṣmāṇi*—and small; *bahūni*—many; *ca*—also; *eva*—certainly; *rūpāṇi*—forms; *dehī*—the embodied spirit soul; *sva-guṇaiḥ*—by his qualities; *vṛṇoti*—accepts; *kriyā-guṇaiḥ*—by the results of his actions; *ātma-guṇaiḥ*—by his thoughts and conceptions of life; *ca*—also; *teṣāṁ*—of them; *saṁyoga-hetuḥ*—the reasons; *aparaḥ*—not the Supreme; *api*—even; *dṛṣṭaḥ*—is observed.

According to his own merit the conditioned soul accepts many different bodies, both large and small. According to his deeds and character he is linked to different bodies. Thus it is seen that he is different from the Supreme Personality of Godhead.

8.27

pareśa-vaimukhyāt teṣāṁ avidyābhīniveśaḥ

Śrī Amnaya Sutra 35/GKH (P)

pareśa—to the Supreme Personality of Godhead; *vaimukhyāt*—because of aversion or indifference; *teṣāṁ*—of them; *avidyā*—ignorance; *abhīniveśaḥ*—absorption.

Because of indifference to the Supreme Lord the *baddha-jīva* becomes covered by *avidyā* in the form of the conception that he is also *īśvara*.

• **sva-svarūpa-bhramaḥ**

Śrī Amnaya Sutra 36/GKH (P)

sva—own; *svarūpa*—identity; *bhramaḥ*—mistake.

The *baddha-jīva* is bewildered about his own identity.

● **viṣama-kāma-karma-bandhaḥ**

Śrī Amṇaya Sūtra 37/GKH (P)

viṣama—turbulent; kāma—of material desires; karma—actions; bandhaḥ—bondage.

Because of *svarūpa-bhrama*, the *baddha-jīva*, being controlled by lust, suffers in bondage created by the turbulent nature of fruitive activities.

● **sthūla-liṅgābhimāna-janita-saṁsāra-kleśāś ca**

Śrī Amṇaya Sūtra 38/GKH (P)

sthūla—the gross material body; liṅga—the subtle material body; abhimāna—identification; janita—created; saṁsāra—in the world of birth and death; kleśāḥ—troubles; ca—also.

Because he takes the gross and subtle material bodies to be himself, the soul suffers miseries within the world of birth and death.

8.28

māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

tasyāvayava-bhūtais tu vyāptam sarvam idaṁ jagat

Śvet.Upanisad 4.9-10/JD Ch. 15/GKH (P)

That into which the captive *jīva* enters is known as *prakṛti*, or *māyā*. The supreme Lord, controller of *māyā* pervades the entire creation in His universal form.

Jīva Gosvāmī defines further

8.29

**tad evam anantā eva jīvākhyās taṭasthāḥ śaktayaḥ tatra tāsām varga-
dvayam eko vargo' nādita eva bhagavad-unmukhaḥ anyas tv anādita
eva bhagavat-parāṇmukhaḥ svabhāvatas tadīya-jñāna-bhāvāt tadīya-
jñānābhāvāt ca**

Paramātmā Sandarbha 47/GKH (P)

The number of *jīvas* is unlimited. They are divided into two classes. One class is favorable to the Lord from a time without beginning. The other class is averse to the Lord from a time without beginning. The first class is favorable to the Lord because of knowledge of relationship with the Lord. The second class is averse to the Lord because of lack of that knowledge.

8.30

**tatra prathamo 'ntaraṅgā-śakti vilāsānugṛhīto nitya-bhagavat-parikara-
rūpo garuḍādikah**

Paramātmā Sandarbha 47/GKH (P)

The favorable *jīvas* are all recipients of the mercy of the pastimes of the Lord's internal energy. They are the eternal associates of the Lord, such as Garuḍā.

8.31

**aparas tu tat parāṇmukhatva-doṣeṇa labdha-chidrayā māyayā
paribhūtaḥ saṁsārī**

Paramātmā Sandarbha 47/GKH (P)

The second class of *jīvas* is devoid of the help of the internal energy because they are averse to the Lord. Because of this lack, they are overwhelmed by *māyā* and take repeated birth in the material world.

The qualities of the soul have been described in the Upaniṣads

8.32

eṣa ātmāpahata-pāpmā vijaro vimṛtyur viśoko

vijighatso 'pipāsaḥ satya-kāmaḥ satya-saṅkalpaḥ

Chāndogya Up 8.7.1/Navadvīpa-dhāma Mahātmaya 1.5/GG 1.18 pt

eṣaḥ—this; ātmā—soul; apahata-pāpma—free of sin; vijaraḥ—free from old age; vimṛtyuḥ—free from death; viśokaḥ—free from lamentation; vijighatsaḥ—free from hunger; apipāsaḥ—free from thirst; satyakāmaḥ—with—spiritual desires; satya-saṅkalpaḥ—spiritual thoughts;

By nature the soul is free from the bondage of actions; free from old age, death, lamentation, bewilderment, hunger and thirst. He has no sensual desires and all his spiritual desires become realized.

Śrīla Gurudeva's Commentary: These qualities are concealed as long as one is fallen in material existence, yet they manifest when Bhagavān bestows his mercy. Therefore Bhagavān Śrī Kṛṣṇa has been addressed as *bhava-khaṇḍana* – “He who demolishes one's entanglement in material existence.”

INTRODUCTION – Some uninformed persons who have accepted the position of ‘Guru’ say that the *jīva* fell from Vaikuṇṭha. The *sahajiyās*, on the other hand, say the *jīva* has always been in the material world and has no *svārūpa* (and therefore the Guru has to bestow one’s *svārūpa*). Both views are refuted by the key *śloka*, *jīvera ‘svārūpa’ haya – kṛṣṇera ‘nitya-dāsa’* (8.1). The following *śloka*s also refute such *āpasiddhāntic* concoctions.

8.33

**bhakta-deha pāile haya guṇera smaraṇa
guṇākṛṣṭa hañā kare nirmala bhajana**

CC Mad 24.111

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *guṇera smaraṇa*—remembrance of the transcendental qualities; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure devotional service.

Only when one gets a devotee’s spiritual body (*siddha-deha*), can he do pure *bhajana* and remember the transcendental qualities and pastimes of Kṛṣṇa. Being attracted by Kṛṣṇa’s qualities and pastimes, one becomes a pure devotee engaged in His eternal service in the *nitya-līlā*.

Śrīla Gurudeva: We should note that the descriptions of *siddha-deha* that *śāstra* and the *mahājanas* have given are for *sādhakas* on a particular level (those who have reached the stage of *ruci*). Wherever *siddha-deha* has been mentioned, it has been in the context of *rāgānuga-bhakti*. Specifically, such instructions are intended for those very fortunate *sādhakas* in whose hearts *lobha* (divine greed), a genuine eagerness to attain *rāgātmikā-bhakti*, has arisen due to *saṁskāras* (spiritual impressions) from this life and previous lives. It is one thing to understand the excellence of a particular *rasa* by the discrimination given in *śāstra*. It is another matter altogether to have *lobha* for that *rasa*. When someone has *lobha* in a particular *rasa*, then the symptoms of *lobha* will also be evident in that *sādhaka*. When *lobha* arises, *rāgānuga-bhakti* *sādhana* begins from the stage of *ruci*. (PP p. 88)

8.34

**adhikāra nā labhiyā siddha-deha bhāve
viparyaya buddhi janme śaktira abhāve**

Bhajana-rahasya 1.10, Bengali

adhikāra nā—without proper qualification; *labhiyā*—attaining; *siddha-deha*—spiritual body; *bhāve*—while meditating; *viparyaya*—perverted, reversed; *buddhi*—intelligence; *janme*—born; *śaktira abhāve*—having insufficient power.

The intelligence of those who try to contemplate their *siddha-deha* prematurely, without sufficient qualification, becomes bewildered due to their lack of spiritual strength (*bhoga-vṛtti* will come and their entire *bhajana* will be ruined).

Śrīla Bhakti Promode Purī Mahārāja: What we must try to understand here is the following: If one thinks on that basis (CC Ādi 3.15, see 11.44) that the various regulative principles of the *vidhi-mārga* can be dispensed with before acquiring a readiness for the manifestation of *rāgānuga-bhakti*, such a person will become a religious hypocrite, a pretender and a *prākṛta-sahajiyā*. As the undesirable elements of one’s character (*anarthas*) are destroyed, spontaneous affection automatically awakens. On the other hand, if one does not rid himself of these undesirable elements, the discussion of subjects for which he is not qualified will in all likelihood have disastrous consequences. (*Art of Sādhana ch. 1*)

8.35

**vidhi-mārga-rata-jane svādhīnatā ratna-dāne
rāga-mārge karān praveśa
rāga-vaśavartī haiyā pāraṁkiya bhāvāśraye
labhe jīva kṛṣṇa-premāveśa**

kṛṣṇa-nāma dhare kata bala, BVT/PP p. 84

To the person fixed in the regulative principles (*niṣṭhā*), the Holy Name gives the jewel of independence, placing him on the path of spontaneous devotion (*rāgānuga-bhakti*). That person, overcome by spontaneous attachment to the Lord, takes shelter of the *paraṁkiyā* mood and goes on to become absorbed in love for Kṛṣṇa.

[Editorial note: The *svārūpa* or *siddha-deha* can manifest only in the heart purified of *anarthas* (impediments in the form of material desires as well as misconceptions such as *dehātma-buddhi*). If the *svārūpa* is revealed artificially before that stage (*ruci*), the disciple’s intelligence will become bewildered (he will not be able to reconcile his *puruṣa abhimāna* with meditation on a female form), and he will inevitably fall down. One cannot enter fire (the brightly effulgent spiritual reality) without being fire-proof. In our line, *siddha-praṇālī* (the identity of one’s eternal *svārūpa* and relationship with Kṛṣṇa) is given in seed form within the *dikṣā* and *sannyāsa* mantras. It is only after *niṣṭhā* (at *ruci*) that one’s *svārūpa* will begin to manifest naturally and gradually under the guidance of a *svārūpa-siddha*, a spiritually perfected *sad-guru*.]

8.36 – sampadyāvīrbhāvaḥ svena-śabdāt

Vedānta Sūtra 4.4.1

sampadya—of he who has attained perfection; *āvīrbhāvaḥ*—manifestation; *śabdāt-svena*—by the word “own”.

‘In the stage of perfection, the form which manifests is his own’ (This is a Vedānta Sūtra commentary on a Chāndogya Upaniṣad *śloka* which states that every *jīva* has

his own (*svena*) innate *svarūpa*). [‘Just so this blessed soul, rising up from the [material] body and approaching the supreme light with his own form achieves (the Absolute).’ (Chāndogya Upaniṣad 8.12.2)]

8.37

**aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nīrantara**

CC Mad 9.194

aprākṛta—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the Vedas and the Purāṇas; *ei*—this; *kahe*—say; *nīrantara*—always.

The Vedas and Purāṇas always assert that spiritual substance can never be comprehended by the mundane senses.

A thunderbolt on the heads of the sahajiyās

8.38

**ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ**

Padma Purāṇa/ BRS 1.2.234/CC Mad 17.136/BR 2.32/BPKG Biog. p. 242, 330

ataḥ—therefore; *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *sevā-unmukhe*—to one engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—become manifest; *adaḥ*—those (Kṛṣṇa’s name, form, qualities and so on).

The *nāma-rūpa-guṇ-līlā* of Śrī Kṛṣṇa can never be perceived by the conditioned soul. Only for one whose mind and senses have been purified by chanting and serving under the guidance of *sad-guru* will Kṛṣṇa’s name, form, qualities and pastimes become manifest. *Śrī harināma* will manifest on the tongue of such a *sevon-mukha sādḥaka* naturally by itself.

Śrīla Gurudeva: “This *śloka* is like a thunderbolt on the heads of the *sahajiyās*.” This was one of Śrīla Trivikrama Gosvāmī Mahārāja’s favourite *ślokas* and it is said that he could give it 64 different explanations.

8.39

**kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana-nirjana sambhava**

Mahājana-racita Gīta, Duṣṭa Mana! – Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

kīrtana-prabhāve—by the power of the chanting; *smaraṇa*—remembering the Lord’s pastimes; *haibe*—will be; *se kāle*—at that time; *bhajana-nirjana*—solitary *bhajana*; *sambhava*—possible.

The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine pastimes in relation to one’s own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships (*aṣṭa-kālīya-līlā-smaraṇa*).

Śrīla Gaurakiśora Dāsa Bābājī Mahārāja: “Sit near me and chant the names of Śrī Hari in a loud voice. By artificially engaging in the remembrance of pastimes (*aṣṭa-kālīya-līlā-smaraṇa*), the ghost of *anarthas* and the evil spirit of *māyā* shall seize your neck with great force.” (*Gauḍīya*, Vol. 14, p. 218)

Śrīla Jagannātha Dāsa Bābājī Mahārāja: “Artificial remembrance is not the way of *rūpānugas*, the followers of Śrīla Rūpa Gosvāmī. Spontaneous remembrance by means of *śrī-nāma-kīrtana* is the only aim of the Gauḍīya Vaiṣṇavas.” (*Gauḍīya*, Year 17, p. 505)

[Editorial note: Other relevant *ślokas* are, *ādaḥ śraddhā tataḥ sādhu-saṅga* (12.C.3), *kona bhāgye kona jīvera* (22.20), *kṛti-sādhya bhavet sādhyā-bhāva....nitya-siddhasya bhāvasya* (12.C.1), *raghunāthera pada-padme* (CC Ādi 4.40), *ceto-darpaṇa-mārjanam* (13.17) and *yathottaram asau svāda* (12.E.9). References: BPKG’s Biography, p. 469-480; Prabandha Pañcakam (Five Essential Essays), chapter 4, ‘Bābājī Veśā & Siddha-praṇālī’ (for Śrīla Gurudeva’s exquisitely eye-opening exposition of the *jīva-svarūpa* issue); BVT’s commentary on *ceto-darpaṇa-mārjanam* in Śrī Śikṣāṣṭaka 1 p. 11; The ‘Guru Tattva’ paper “Śrī Gurudeva and the Svarūpa of the Jīva”.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: “Our (Śrī Gauḍīyā Matha) *siddha-praṇālī* is ‘*tṛṇād api sunīcena*’” (meaning that one must have attained humility and *guru-niṣṭhā* before contemplating the higher confidential realms of *bhajana*)

8.40

Āra Kena Māyā-Jāle, Śrīla Bhaktivinoda Ṭhākura (SGG p. 82)

**āra kena māyā-jāle paḍitecha, jīva-mīna
nāhi jāna baddha ha’ye ra’be tumi cira-dina (1)**

○ fish-like *jīva*, why are you again falling into the nets of *māyā*? You do not know that being bound up by those nets, you will have to remain in this world for a long, long time.

ati tuccha bhoga-āśe, bandī ha'ye māyā-pāśe
rahile vikṛta-bhāve daṇḍya yathā parādhīna (2)

Due to your desires for insignificant enjoyment, you will become a captive in māyā's snare and will remain in a spiritually diseased condition, punishable as a dependent servant.

ekhana bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīdā kari' anāyāse thāka tumi kṛṣṇādhīna (3)

Now, on the strength of pure devotion, play freely in the ocean of kṛṣṇa-prema and always remain subservient to and dependent on Śrī Kṛṣṇa.



Thus ends the 8th chapter – Jīva tattva

Chapter 9 – Acintya-bhedābheda-tattva

We are inconceivably one with and different from Kṛṣṇa

Śrī-Daśa-Mūla-Tattva States:

9.1

hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatiḥ
vivartaṁ no satyaṁ śrutim iti viruddhaṁ kali-malam
harer bhedābheda-śruti-vihita-tattvaṁ suvimalaṁ
tataḥ premnaḥ siddhir bhavati nitarāṁ nitya-viśaye

Śrī-Daśa-Mūla-Tattva, 8/JD Chapter 18

sarvaṁ—everything; cit-acit—spiritual and material; syāt—should be understood to be; pariṇatiḥ—the transformation; śakteḥ—of the energy; hareḥ—of Lord Hari; vivartaṁ—the impersonalist philosophy of illusion; na—not; tu—indeed; satyaṁ—true; kali—of the age of Kali; malam—contamination; viruddhaṁ—contradicting; śrutim—by the Vedas; suvimalaṁ—very pure; tattvaṁ—truth; vihita—established; śruti—in the Vedas; iti—that; akhilaṁ—everything; abhedau—simultaneously one; bheda—and different; hareḥ—from Lord Hari; tataḥ—therefore; siddhiḥ—the perfection; premnaḥ—of spiritual love; bhavati—may be; nitarāṁ—eternally; nitya-viśaye—when one accepts this eternal and all-encompassing principle.

The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's śakti. The impersonal philosophy of illusion (vivarta-vāda) is not true. It is an impurity produced by Kali-yuga, and is contrary to the teachings of the Vedas. The Vedas support acintya-bhedābheda-tattva (inconceivable oneness and difference) as the pure absolute doctrine, and one can attain perfect love for Kṛṣṇa when he accepts this principle.

The Supreme Absolute Truth is One – ‘ekam eva paramam tattvam’

9.2

**ekam eva paramam tattvam svabhāvika-acintya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa
caturddhāvatiṣṭhate, sūryāntara-maṇḍalasthita-teja īva
maṇḍala-tad-bahirgata-tad-raśmi-tat-praticchavi-rūpeṇa**

Bhāgavat-sandarbha, Anu. 16.16/Biog. p. 366/JD ch. 18

The Absolute Truth is one. His unique characteristic is that He is endowed with inconceivable potency through which He is always manifested in four ways: 1) *svarūpa* (His original form), 2) *tad-rūpa-vaibhava* (His personal splendor, including His eternal abode and eternal associates, expansions and *avatāras*), 3) *jīvas* (the individual souls), and 4) *pradhāna* (the material energy). These four features are likened to the interior of the sun planet, the surface of the sun, the sun-rays emanating from this surface, and a remotely situated reflection, respectively.

9.3

● **advaya-jñāna-para-tattva** – The Absolute Truth is undivided knowledge.

Bhag. Sand. 16.16/JD Ch.18

● **ekam eva paramam tattvam** – The Absolute Truth is one.

Bhag. Sand. 16.16/JD Ch.18

● **ekam evādvitīyam** – The absolute truth is one without a second.

Chāndogya Upaniṣad 6.2.1/JD Ch.18

● **neha nānāsti kiñcana**

Bṛhad-āraṇyaka Upaniṣad 4.4.19

Other than the one non-dual absolute truth, *advaya-brahma*, there is no existence of any separate forms.

● **sarvam khalv idam brahma** – This entire creation is the form of the Absolute.

Chāndogya Upaniṣad 3.14.1/JD Ch. 18

[Editorial note: Therefore the absolute truth is simultaneously *saviśeṣa* (full of qualities) and *nirviśeṣa* (devoid of qualities). However, the *saviśeṣa* feature is superior. (Śrī-śikṣāṣṭaka 1.5)]

There is no svagata-bheda in the Absolute Truth

9.4

**aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣam tam aham bhajāmi**

Śrī Brahma-samhitā 5.32

aham bhajāmi—I engage in the *bhajana*; *tam govindam*—of Him Govinda; *ādi-puruṣam*—the original person; *vigrahasya*—whose form (is) cinmaya—embued with spirit; *ānanda*—bliss; *sat*—substantiality; *ujjala*—full of dazzling splendor; *yasya*—whose; *aṅgāni*—limbs; *vṛttimanti*—possess the functions; *sakala-indriya*—of all His organs; *yasya*—whose; *aṅgāni*—plenary portions *paśyanti*—behold; *pānti*—maintain; *kalayanti*—manifest; *ciraṁ*—eternally; *jaganti*—the universes.

“I engage in the *bhajana* of Śrī Govinda, the primeval Lord. His transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.”

There is no svajātīya-bheda in the Absolute Truth

9.5

dīpārcir eva hi daśāntaram abhyupetya

dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti

govindam ādi-puruṣam tam aham bhajāmi

BS 5.46

aham bhajāmi—I engage in the devotion service of; *ādi-puruṣam*—the original person; *tam govindam*—Him, the charmer of cow and milkmaids; *eva hi*—certainly; (*just like*) *dīpa-arcir*—the flame of a lamp; *abhyupetya*—expands; *dīpāyate*—lighting; *daśa-antaram*—ten other lamps; *samāna-dharmā*—equally powerful; *vivṛta-hetu*—as their expanded cause; *ca*—also; *eva hi*—in exactly; *yaḥ*—who; *tādṛk*—same way; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—He illuminates;

When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Lord, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.

There is no vijātīya-bheda in the Absolute Truth

9.6

śakti-śaktimator abhedah

Vedānta sūtra/Biog. p. 28/JD Ch.9&14

There is no difference between the energetic and energy, the potent and the potency.

9.7

iśāvāsyam idam sarvaṁ / yat kiñca jagatyām jagat*Īśopaniṣad 1/JD Ch. 6**iśa*—by the Lord; *āvāsyam*—controlled; *idam*—this; *sarvam*—all; *yat kiñca*—whatever; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord.

Kṛṣṇa is equipped with His inconceivable potency

9.8

aghaṭana ghaṭana patiyasī śakti*BR 1.1 pt*

The potency that makes the inconceivable conceivable and the impossible possible.

Śrīla Gurudeva (Italy 2004): “I have come to make the impossible possible.”

9.9

kartum akartum anyathā kartum*Paramātma Sandarbha An. 93**kartum*—to do; *akartum*—not to do; *anyathā*—otherwise; *kartum*—to do.

He has the power to do anything, to undo anything, or to change anything into anything else. Although He is the doer, He is nonetheless the non-doer

Kṛṣṇa is everyone's maintainer

9.10

yato vā imāni bhūtāni / jāyante yena jātāni jīvanti**yat prayanty abhisamviśanti / tad vijijñāśasva tad brahma***Taittirīya Up. 3.1.1/Paramātma Sand. 55/JD Ch.15&18/Biog. p.282/KGH (P)*

yataḥ—from whom; *vai*—indeed; *imāni*—these; *bhūtāni*—beings; *jāyante*—are born; *yena*—by whom; *jātāni*—born; *jīvanti*—live; *yat*—what; *prayanti*—go; *abhisamviśanti*—enter; *tat*—that; *vijijñāśasva*—you should try to know; *tat*—that; *brahma*—the Supreme.

One should enquire about that Brahman from whom all living entities are born, by whom their existence is maintained and into whom they all ultimately enter. (see 6.12 *nityo nityānām*)

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja explains in his Śrī Rādhā Vinoda-Bihārī Tattvāṣṭakam:

9.11

*SGG p. 172***rādhā-cintā-niveśena yasya kāntir vilopitā****śrī-kṛṣṇa-caraṇaṁ vande rādhālingita-vigrahaṁ (1)**

I worship the lotus feet of that form of Śrī Kṛṣṇa when, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying *māna*, Her mood of jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī Rādhikā (after Her *māna* has broken).

sevyā-sevaka-sambhoge dvayor bhedaḥ kuto bhavet**vipralambhe tu sarvasya bhedaḥ sadā vivarddhate (2)**

When Śrī Kṛṣṇa (*sevyā* – who always takes service from *sevaka*) and Śrīmatī Rādhikā (*sevaka* – who is always doing *sevā* to *sevyā*) meet together and enjoy each other, how can there be any distinction between Them? But in *vipralambha* Their feelings of separateness perpetually intensify. [*Sevyā* is *bhoktā* Bhagavān – who is always enjoying. *Sevaka* is *bhogya* – who is enjoyed. At time of meeting there is no *bheda*, difference, between Them – They are *abheda*, non-different. In separation, the *bheda* mood especially increases.]

cil-līlā-mithunaṁ tattvaṁ bhedābhedaṁ acintyakam**śakti-śaktimātor aikyaṁ yugapad varttate sadā (3)**

By the influence of *acintya-śakti*, the Divine Couple, *śakti* (potency) and *śaktimān* (the possessor of potency) who perform unlimited transcendental pastimes, are forever simultaneously different and non-different. [*Para-tattva* is never without *śakti*. When *śakti-śaktimān* are one *svarūpa*, in one body, then Gaura-tattva is manifest, and when they are separate in two bodies, Kṛṣṇa as *līlā-puruṣottama*, enjoys *līlās* with Śrīmatī Rādhikā.]

All the universes are situated within Bhagavān and Bhagavān is also fully present in every atom of all the universes by the influence of His acintya-śakti

9.12

eko 'py asau racayitum jagad-aṇḍa-koṭim**yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ****aṇḍāntara-stha-paramāṇu-cayāntara-stham-****govindam ādi-puruṣaṁ tam ahaṁ bhajāmi***Brahma Samhita 35*

aham bhajāmi—I render service; *tam*—to that; *ādi-puruṣam govindam*—primeval Person, Śrī Govinda; *api*—although; *asau asti*—He is exists; *ekaḥ*—in a single tattva; *yat-śaktiḥ*—by His self-sufficient potency; *racayitum*—in creating; *koṭim*—the tens of millions; *jagad-aṇḍa*—of universes; *yad-antaḥ*—through His entrance; *cayā*—within the host; *jagad-aṇḍa*—of universes; *antara-stha*—He becomes situated; *aṇḍa*—(simultaneously) in each universe; *antara-stham*—and within; *cayā*—each of the host; *paramāṇu*—of *parama-aṇus* (atoms).

Śakti (potency) and śaktimān (potent) are one undifferentiated principle. The śakti by which billions of universes are created is situated inseparably within Bhagavān. All the universes are situated within Bhagavān and Bhagavān is also fully present in every atom of all the universes by the influence of His acintya-śakti. I render service to that ādi-puruṣa, Śrī Govinda. (see 3.33 – *yathā mahānti bhūtāni*)

9.13 – eko bahu syām

Chāndogya Upaniṣad 6.2.3

eka—one; *bahu*—many; *syām*—I will be;

Śrī Bhagavān thought: Although I am one, I shall become many. (Kṛṣṇa is One and becomes many. Yet becoming many, He still remains One). [BS 35 pt]

9.14

**om̐ pūrṇam adaḥ pūrṇam idam̐ / pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya / pūrṇam evāvaśiṣyate**

Śrī Iṣopaniṣad, invocation

om̐—the Complete Whole; *pūrṇam*—perfectly complete; *adaḥ*—that; *pūrṇam*—perfectly complete; *idam̐*—this phenomenal world; *pūrṇāt*—from the all-perfect; *pūrṇam*—complete unit; *udacyate*—is produced; *pūrṇasya*—of the Complete Whole; *pūrṇam*—completely, all; *ādāya*—having been taken away; *pūrṇam*—the complete balance; *eva*—even; *avaśiṣyate*—is remaining.

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains perfectly complete.

9.15

**mayā tatam idam̐ sarvaṁ / jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni / na cāhaṁ teṣv avasthitaḥ**

BG 9.4

mayā—by Me; *tatam*—pervaded; *idam̐*—this; *sarvaṁ*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—by the unmanifested form; *mat-sthāni*—in Me;

sarva-bhūtāni—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated.

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

9.16

**na ca mat-sthāni bhūtāni / paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho / mamātmā bhūta-bhāvanaḥ**

BG 9.5

na—never; *ca*—also; *mat-sthāni*—situated in Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power; *bhūta-bhṛt*—the maintainer of all living entities; *na*—never; *ca*—also; *bhūta-sthaḥ*—in the cosmic manifestation; *mama*—My; *ātmā*—Self; *bhūta-bhāvanaḥ*—the source of all manifestations.

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

9.17

**janma karma ca viśvātmann / ajasyākartur ātmanaḥ
tiryak̐-nṛṣiṣu yādaḥsu / tad atyanta-viḍambanam**

SB 1.8.30

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tiryak̐*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the water; *tad*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

[Queen Kuntī said:] “Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.”

9.18

**gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti**

SB 1.8.31

gopī—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on Your; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *aśru-kalila*—overflowed with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *niniya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhiḥ api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

[Queen Kuntī said:] “My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.”

Thus ends the 9th chapter – Acintya Bhedābheda-tattva



Chapter 10 – Varṇāśrama-dharma-tattva

Kṛṣṇa is the origin of the four varṇas and four āśramas

Even the most fallen and sinful can be purified by sādhu-saṅga

10.1

**kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ**

SB 2.4.18

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yad*—whose; *apāśraya-āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I offer my respectful obeisances unto Him.

10.2

**kulācāra-vihīno'pi dṛḍha-bhaktir jitendriyaḥ
praśastaṁ sarva-lokānām na tv aṣṭādaśa-vidyakaḥ
bhakti-hīno dvijaḥ śāntaḥ saj-jāti-dharmikas tathā**

Skanda Purāṇa/Bhakti Sandarbha, Aannucheda 100

A person who, although not born in an aristocratic family and unaware of the niceties of refined conduct, controls his senses and engages in unwavering devotional service to the Supreme Lord, is famous and glorious among men. However, a peaceful, nobly born *brāhmaṇa*, religious and learned in the eighteen sciences, but who does not serve the Lord, is not glorious at all.

10.3

**brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro yad ivetaraḥ
viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ**

Bhakti Sandarbha, Aannucheda 100

In the Kāśī-khaṇḍa it is said: “Either a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, or whatever, a person is most exalted if he engages in devotional service to Lord Viṣṇu.”

10.4

**viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ
caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ**

Bṛhan-nāradya [Nārada Pañcaratra 1.37.12/Bhakti San. A 100

ye—those; *viṣṇu-bhakti-vihīnāḥ*—bereft of devotion to Śrī Viṣṇu; *caṇḍālāḥ*—dogeaters; *parikīrtitāḥ*—are said to be; *api*—however; *caṇḍālā*—dogeaters; *vai*—certainly; *śreṣṭhāḥ*—most exalted; *hari-bhakti-parāyaṇāḥ*—who are dedicated to hari-bhakti.

“O King, a dog-eater that is a devotee of Lord Viṣṇu is greater than a *brāhmaṇa*. A *brāhmaṇa* that has no devotion for Lord Viṣṇu is lower than a dog-eater.”

10.5

**caṇḍālo 'pi dvija-śreṣṭha (or:) muneḥ śreṣṭho
hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca
dvijo 'pi śvapacādhamaḥ**

Caitanya Maṅgala Ādi 31.52/Saṁskāra Dīpikā 14

caṇḍāla—one born as a dog-eater; *api*—although; *dvija-śreṣṭha*—the best of the twice-born; *hari-bhakti-parāyaṇaḥ*—absorbed in devotion to Śrī Hari; *hari-bhakti-vihīnaḥ*—one devoid of devotional service to Hari; *ca*—and; *dvijaḥ*—twice-born; *api*—although; *śvapaca-adhamaḥ*—lower than a dogeater;

Even if one is born in the family of a *caṇḍāla*, if he engages in the devotional service of the Lord, he is be considered the best of *brāhmaṇas*. But one born a *brāhmaṇa* if devoid of devotional service is lower than a dog-eater.

Śrīla BV Swāmī Prabhupāda: “Whoever understands Brahman is called a *brāhmaṇa*, and when a *brāhmaṇa* engages in devotional service, he is called a Vaiṣṇava. By accepting *dikṣā* from a bone fide Guru, one automatically becomes a *Brāhmaṇa*.”

• kalau-śūdrā-sambhavāḥ

Skanda Purāṇa

In Kali-yuga (the present age) there are no *brāhmaṇas* by birth — everyone is more or less a *śūdrā* (unqualified) by birth.

10.6

**janmanā jāyate śūdraḥ / saṁskarād bhaved dvijaḥ
veda-pāṭhād bhaved vipro / brahma jñātīti brāhmaṇaḥ**

Smṛti Vākya

janmanā—by birth; *jāyate*—one is born; *śūdraḥ*—a śūdra; *saṁskarāt*—by the process of reformatory ceremonies such as initiation by a spiritual master; *bhaved*—one may become; *dvijaḥ*—twice-born; *veda-pāṭhāt*—study of the Vedas; *bhaved*—one can become; *vipraḥ*—inspired within; *brahma*—the Supreme Spirit; *jñātīti*—knows; *iti*—thus; *brāhmaṇaḥ*—a brāhmaṇa.

By birth everyone is a *śūdra*; by undergoing the purificatory ceremonies under the direction of a bona fide spiritual master, one becomes *dvija*, twice-born. One who through study of the Vedas is inspired within his heart becomes a *vipra* and when one actually realizes Brahman, the Supreme Spirit, he becomes a *brāhmaṇa*.

10.7

**yaśaḥ śrīyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu
avismṛtiḥ śrīdhara-pāda-padmayor
guṇānuvāda-śravaṇadarādibhiḥ**

SB 12.12.54

yaśaḥ—in fame; *śrīyām*—and opulence; *eva*—only; *pariśramaḥ*—the labor; *paraḥ*—great; *varṇa-āśrama-ācāra*—by one’s execution of duties in the varṇāśrama system; *tapaḥ*—austerities; *śruta*—hearing of sacred scripture; *ādiṣu*—and so on; *avismṛtiḥ*—without forgetting; *śrīdhara*—of the maintainer of the goddess of fortune; *pāda-padmayor*—of the lotus feet; *guṇa-anuvāda*—of the chanting of the qualities; *śravaṇa*—by hearing; *ādara*—respecting; *ādibhiḥ*—and so on.

The great endeavor one undergoes in executing the ordinary social and religious duties of the *varṇāśrama* system, in performing austerities, and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of

the Supreme Lord, the husband of the goddess of fortune, one can unfailingly remember His lotus feet.

10.8

**yadi mām prāptum icchanti prāpnuvanty eva nānyathā
kalau kaluṣa-cittānām vṛthāyuh-prabhṛtīni ca
bhavanti varṇāśramaṇām na tu mac-charaṇārthinām**

Bhakti Sandarbha 99

In Brahman-vaivarta Purāṇa Lord Viṣṇu tells Lord Śiva: “If the living entities desire to attain Me they should take shelter of Me. Their hearts polluted by Kali-yuga, the followers of *varṇāśrama* waste their lives and everything they possess. This is not true for they who take shelter of Me. They do not waste their lives.”

The sannyāsa mantra (of the avadhuta-brāhmaṇa)

10.9

**etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-niṣevayaiva**

SB 11.23.57/ CC Mad 3.6

etām—this; *sa āsthāya*—becoming completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsītām*—worshiped; *pūrvatamair*—by previous; *maharṣibhiḥ*—great sages; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-āṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by worship; *eva*—certainly.

[An expanded translation by Śrīla B.R. Śrīdhara Mahārāja:] The previous great sages have accepted and shown the path of *sannyāsa*. I have now accepted that very form of life. Now, leaving everything aside, I shall run toward Vṛndāvana. There, taking the name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience. Crossing this *māyā*, I shall reach Vraja and fully enter the service of Śrī Kṛṣṇa (Golden Volcano).

10.10

**varṇāśramācāravatā / puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā / nānyat tat-toṣa-kāraṇam**

Viṣṇu Purāṇa 3.8.9/CC Mad 8.58/JD Ch. 7

varṇa-āśrama-ācāravatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the

supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*.

10.11

**ataḥ pumbhir dvija-śreṣṭhā / varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya / samsiddhir hari-toṣaṇam**

SB 1.2.13

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—O best among the twiceborn; *varṇa-āśrama*—the institution of four castes and four orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya*—of one’s own prescribed duties; *dharmasya*—occupational; *samsiddhiḥ*—the highest perfection; *hari*—the Personality of Godhead; *toṣaṇam*—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

Vaiṣṇava versus smarta conceptions

10.12

cātur-varṇyaṁ mayā sṛṣṭam / guṇa-karma vibhāgaśaḥ

BG 4.13/Biog p. 323

cātuḥ-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division;

“The four divisions of human society were created by Me, in terms of their respective qualities and characteristic work [not in terms of birth.]”

10.13

**yasya yal lakṣaṇam proktam
pumso varṇabhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet**

SB 7.11.35/Biog. p. 323

yasya—of whom; *yat*—which; *lakṣaṇam*—symptom; *proktam*—described (above); *pumso*—of a person; *varṇa-abhivyañjakam*—indicating the classification of *varṇas*: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, etc.); *yad*—if; *anyatra*—elsewhere; *api*—also;

dṛśyeta—is seen; *tat*—that; *tena*—by that symptom; *eva*—certainly; *vinirdiśet*—one should designate.

If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification. In other words, if a person is born in a *śūdra* family but has all the qualities of a Guru, he should be accepted not only as a *brāhmaṇa* but as a bona fide Guru as well.

Thus ends the 10th chapter – Varṇāśrama dharma tattva

2nd Division: Abhideya

The process of attaining the supreme goal

Abhideya – comes from the verbal root *abhidhā*, which means “to set forth or explain,” and the word *abhidheya* literally means “that which is worthy of explanation.” The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth (*tattva*) that is most worthy of explanation. The process by which the ultimate goal is achieved, is the practice of *sādhana-bhakti*. Śrīla Gurudeva explains that while the mercy of Guru and Kṛṣṇa is essential, it is also essential for one to practice *sādhana-bhakti*. One may get *sambandha* and *prayojana* by mercy, but without *ceṣṭa* (one’s own endeavour), one will not qualify to receive the mercy. By trying one’s best to serve Śrī Guru and Vaiṣṇavas, their hearts will melt and they will bestow their mercy. Therefore *abhidheya*, practice, is the link between *sambandha* and *prayojana*.

Furthermore, one must follow the proper process under proper guidance. Śrīla Gurudeva, “One must follow a clearly defined sequence (*krama*). It is quite impossible for those who transgress this sequence to enter the realm of *bhakti*.” And, “The *jīva*’s only goal is to worship Śrī Gaurasundara, who is resplendent with the lustre and sentiment of Śrī Rādhā. The worship and service of Śrī Gaurasundara are performed only through *nāma-saṅkīrtana*. By this process, which is the most powerful of the nine kinds of *bhakti*, all the limbs of *bhakti* are practiced.” (BR 1.1, pt)

Chapter 11 – Abhidheya-tattva

Vaiṣṇava sevā and nāma-saṅkīrtana will bestow Śrī Kṛṣṇa caraṇa

11.0

sā vidyā tan-matir yayā

SB 4.29.49/BR 1.21

sā—that; *vidyā*—education; *tat*—unto the Lord; *matih*—consciousness; *yayā*—by which.

Real knowledge is that which helps one to become absorbed in Kṛṣṇa, or by which one’s attention is concentrated on Bhagavān.

11.1

rāja-vidyā rāja-guhyam

pavitram idam uttamam

pratyakṣāvagamam dharmyam

su-sukham kartum avyayam

BG 9.2

rāja-vidyā—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—directly experienced; *avagamam*—understood; *dharmyam*—the principle of *dharma*; *susukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of *dharma*. It is everlasting, and it is joyfully performed. (see 3.29 – *jñānam parama-guhyam me*)

Mahāprabhu asked Rāya Rāmānanda, “What is the ultimate knowledge?”

11.2

prabhu kahe – “kaun vidyā vidyā madhye sāra?”

rāya kahe – “kṛṣṇa bhakti vinā vidyā nāhi āra”

CC Mad 8.245

prabhu kahe—the Lord inquired; *kon*—what; *vidyā*—knowledge; *vidyā-madhye*—in the midst of knowledge; *sāra*—the essence; *rāya kahe*—Rāmānanda Rāya answered; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinā*—except; *vidyā*—education; *nāhi*—there is not; *āra*—any other.

“Which is the most important of all fields of knowledge?” Rāya Rāmānanda replied, “Except for *kṛṣṇa-bhakti*, no other knowledge is important.”

The scriptures condemn the path of speculative knowledge (jñāna). Therefore, one must abandon the desire for knowledge and replace it with bhakti

11.3

jñāne prayāsam udapāsyā namanta eva

jīvanti san-mukharitām bhavadīya-vārtām

sthāne sthitāḥ śruti-gatām tanu-vān-manobhir

ye prāyaśo ’jita jito ’py asi tais tri-lokyām

SB 10.14.3/CC Mad 8.67/VG p.83

jñāne—for knowledge; *prayāsam*—the endeavor; *udapāsyā*—giving up, discarding resolutely; *namantaḥ*—offering obeisances; *eva*—simply; *jīvanti*—live; *sat-mukharitām*—chanted by the pure devotees; *bhavadīya-vārtām*—topics related to You; *sthāne*—in their material position; *sthitāḥ*—remaining; *śruti-gatām*—received by hearing; *tanu*—with their body; *vāk*—words; *manobhiḥ*—and mind; *ye*—who; *prāyaśaḥ*—for the most part; *ajita*—O unconquerable one; *jitaḥ*—conquered; *api*—nevertheless; *asi*—You become; *taiḥ*—by them; *tri-lokyām*—within the three worlds.

[*Brahma prayed:*] “Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.” (BVPSP)

(An alternative translation by SSM:) “Hatefully giving up all intellectual attempts to understand the Supreme Truth, those who want to realize You should completely surrender unto You. They should hear from self-realized devotees about Your holy name and transcendental pastimes. Whatever situation they may find themselves in, they should progress by fully dedicating their mind, body, and words to You. In this way the infinite, who is never conquered by anyone, becomes conquered through love.”

[Editorial note: The above *śloka* condemns impersonal *jñāna* and *māyāvāda* philosophy, and urges the *sādhaka* to follow *jñāna-śūnyā-bhakti*, devotional service devoid of speculative, empirical knowledge. Two other kinds of knowledge have to be given up for those aspiring to enter *Vraja-bhāva*. (1) *tat-padartha-jñāna* – knowledge of Kṛṣṇa’s opulence (*aiśvarya-jñāna*), and (2) *tam-padartha-jñāna* – knowledge of one’s insignificant position as a *jīvātma*, which is also *aiśvarya-jñāna* and creates a wall of awe and reverence between the devotee and Kṛṣṇa. As long as one maintains this *aiśvarya* mood, one cannot enter *rāgānugā-bhakti* or *vraja-bhakti*, because *aiśvarya* and *madhurya* never go together. Please refer to Śrīla Gurudeva’s commentary on this *śloka* in *Veṇu-gīta* 1.12 pt]

Bhakti free from Jñāna and Vairāgya

11.4

tasmān mad-bhakti-yuktasya

yogino vai mad-ātmanah

na jñānam na ca vairāgyam

prāyaḥ śreyo bhaved iha

SB 11.20.31

tasmāt—therefore; *mat-bhakti-yuktasya*—of one who is engaged in My loving service; *yoginaḥ*—of a devotee; *vai*—certainly; *mat-ātmanah*—whose mind is fixed in Me; *na*—not; *jñānam*—the cultivation of knowledge; *na*—nor; *ca*—also; *vairāgyam*—the cultivation of renunciation; *prāyaḥ*—generally; *śreyah*—the means of achieving perfection; *bhaved*—may be; *iha*—in this world.

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.

Material knowledge is born from māyā (illusion) and is therefore useless

11.5

jaḍavidyā jata māyāra vaibhava tomāra bhajane bādḥā

moha janamiyā anitya saṁsāre jīvake karaye gādhā

BVT, cited in BPKG Biog. p. 341

The knowledge of this material world is knowledge born of Your illusory energy (*māyā*). It creates obstacles in devotional service and makes an ass of the eternal *jīva* by increasing his infatuation with this temporary world.

Śrīmad-Bhāgavatam condemns the path of speculative knowledge (*jñāna*)

11.6

śreyah-sṛtiṁ bhaktim udasya te vibho / kliśyanti ye kevala-bodha-labdhave

teṣām asau kleśala eva śiṣyate / nānyad yathā sthūla-tuṣāvaghātīnām

SB 10.14.4/BR 1.15

śreyaḥ—of supreme benefit; *śṛtim*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

O Lord, devotional service unto You is the main source of all kinds of auspiciousness. Those who give up this path only to cultivate *jñāna* [speculative knowledge] will simply undergo hard work, suffer pain and achieve difficulty, just as the only gain of a person who beats empty husks is hard work, not rice.

In Śrīmad-Bhāgavatam jñāna and karma are both condemned

11.7

**naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam**

SB 1.5.12/BR 1.14

naiṣkarmyam—self-realisation, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alam*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īśvare*—unto the Lord; *na*—not; *ca*—and; *arpitam*—offered; *karma*—fruitive work; *yad api*—what is; *akāraṇam*—not fruitive.

Even pure knowledge (*jñā*), which is the direct *sādhana* to obtain liberation, has no beauty if it is devoid of *bhakti* to Bhagavān. How then can selfless action (*niṣkāma-karma*), which is not offered to Bhagavān, and fruitive action (*kāmya-karma*), which is always inauspicious in both its practice stage and at perfection, be beautiful or beneficial?

Bhāgavatam Derides Jñāna and Karma

11.8

**dharmāḥ svanuṣṭhitaḥ pumsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam**

SB 1.2.8

dharmāḥ—occupation; *svanuṣṭhitaḥ*—executed in terms of one's own position; *pumsām*—of humankind; *viṣvaksena*—the Personality of Godhead (plenary portion); *kathāsu*—in the message of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramaḥ*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

Any spiritual practices and occupational duties that do not inspire attraction for Hari-kathā, the narrations of Śrī Kṛṣṇa, are only a waste of time.

Taste is the key for understanding bhakti, not logic or dry reasoning

11.9

**svalpāpi rūcir eva syād bhakti-tattvābodbhikā
yuktis tu kevalā naiva yad asyā apratiṣṭhatā**

BRS 1.1.45

eva—certainly; *api*—even; *sv-alpā*—a very slight; *rūciḥ*—taste; *syāt*—can be; *avabodhikā*—an awakener; *bhakti-tattva*—for the science of devotion; *tu*—however; *kevalā*—only; *yuktiḥ*—logic; (is) *eva*—certainly; *na*—not; *apratīṣṭhatā*—a sound foundation; *yad*—which; *asyāḥ*—for the realization of bhakti.

If a person has even a little taste for understanding devotional service, the revealed scriptures will bring him nearer to the truth of bhakti. But for one who is only interested in speculating and book knowledge and who does not engage in practical service, understanding will never be conclusive.

Jñāna and Vairāgya are not essential for devotional service

11.10

**jñāna-vairāgyādi—bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga**

CC Mad 22.145

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhu*—at any time; *nahe*—not; *aṅga*—a part; *ahiṁsā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in the association of a devotee of Lord Kṛṣṇa.

The path of speculative knowledge (*jñāna*) and renunciation (*vairāgya*) is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.

Bhukti and Mukti are just like clouds which temporarily cover the sky of Bhakti
11.11

bhukti mukti, je-gati, tāhe nā koriho rati
meghera chāyāya, juḍāna jemana, kaha nā se kaun gati

E Mana! 'Harinām' Koro Sāra 3/KSH A23

[Oh mind] Do not develop attachment for a life aimed at sense gratification or impersonal liberation. You should realise both are just like clouds which are temporarily covering the sky of *bhakti*. Being insubstantial like a shadow, you should realise they are not our desired objective.

Progress is difficult for those attached to the impersonal feature
11.12

kleśo 'dhikataras teṣām / avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham / dehavadbhir avāpyate

BG 12.5

kleśaḥ—trouble; *adhikataras*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *dehavadbhiḥ*—by the embodied; *avāpyate*—is achieved.

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

Those whose goal is impersonal Brahman liberation are bound to fall down because of neglecting Kṛṣṇa
11.13

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patantya adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

SB 10.2.32/JD Ch. 7,15,17

aravinda-akṣa—O lotus-eyed one; *ye anye*—those others; *asta-bhāvāt*—on account of their mood being displaced; *tvayi*—towards You; *vimukta-māninaḥ*—falsely considering themselves liberated from material bondage; *aviśuddha-buddhayaḥ*—their intelligence being impure; *āruhya*—even though achieving; *kṛcchreṇa*—by undergoing severe austerities; *param padam*—the highest position (according to their imagination and speculation); *patanti*—they fall; *adhaḥ*—down into material existence; *tataḥ*—from that position; *anāḍṛta*—because of neglecting devotion to; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but have accepted a different process for attaining salvation. What happens to them? In answer to this question, Lord Brahmā says:] 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. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.

Kṛṣṇa cannot be known by mental speculation
11.14

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvaṁ

SB 10.14.29/JD Ch. 14

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of Śrī Rādhā-Kṛṣṇa; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciraṁ*—for a long period; *vicinvaṁ*—speculating.

[Lord Brahmā said:] My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate are unable to know you, even though they study the Vedas for many years.

[Editorial note: Śrī Kṛṣṇa is not subject to the logic and theories of any mental speculators, scientists or indeed any conditioned souls]

Only bhakti can award true peacefulness
11.15

kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī sakali 'aśānta'

CC Mad 19.149

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Karmīs (Fruitive workers) desire *bhukti* (material enjoyment), *jñānīs* desire *mukti* (liberation), and *yogīs* desire mystic perfections; therefore they are all lusty and cannot be peaceful.

Even the Ātmārāmas (self-satisfied liberated souls) are attracted by pure bhakti
11.16

ātmārāmāś ca munayo / nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim / ittham-bhūta-guṇo hariḥ

SB 1.7.10/CC Mad 6.186, 17.140, 24.5, 25.159

sūtaḥ uvāca—Sūta Gosvāmī said; ātmārāmāḥ—those who take pleasure in ātmā (spirit soul); ca—also; munayaḥ—sages; nirgranthāḥ—freed from all bondage; api—in spite of; urukrame—unto the great adventurer; kurvanti—do; ahaitukīm—unalloyed; bhaktim—devotional service; ittham-bhūta—such wonderful; guṇaḥ—qualities; hariḥ—of the Lord.

Even the liberated souls who are fully satisfied in the self are irresistibly attracted by the superexcellent qualities of Kṛṣṇa and surrender to Him with unalloyed devotion.

Prema-bhakti forcefully attracts even great liberated souls like Śukadeva Gosvāmī
11.17

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnaṁ vyāsa-sūnum nato 'smi

SB 12.12.69

sva-sukha—in the happiness of the self; nibhṛta—solitary; cetāḥ—whose consciousness; tat—because of that; vyudasta—given up; anya-bhāvaḥ—any other type of consciousness; api—although; ajita—of Śrī Kṛṣṇa, the unconquerable Lord; rucira—pleasing; līlā—by the pastimes; ākṛṣṭa—attracted; sāraḥ—whose heart; tadīyam—consisting of the activities of the Lord; vyatanuta—spread, manifested; kṛpayā—mercifully; yaḥ—who; tattva-dīpaṁ—the bright light of the Absolute Truth; purāṇam—the Purāṇa (Śrīmad-Bhāgavatam); tam—unto Him; akhila-vṛjina-ghnam—defeating everything inauspicious; vyāsa-sūnum—son of Vyāsadeva; nataḥ asmi—I offer my obeisances.

Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

[Editorial note: The two mantras by which Śrīla Vyāsadeva attracted and captured Śukadeva are *barhāpiḍaṁ naṭa vara vapuḥ* (SB 10.21.5 – see 6.43) and *aho bakī yaṁ stana-kāla-kūṭam* (SB 3.2.23 – see 6.46)]

One should always remember Kṛṣṇa and never forget Him
11.18

smartavyaḥ satataṁ viṣṇur / vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur / etayor eva kiṅkarāḥ

Padma Purāṇa/BRS 1.2.8/CC Mad 22.113/JJD Ch. 19/BR 2.26

smartavyaḥ—to be remembered; satataṁ—always; viṣṇuḥ—Lord Viṣṇu; vismartavyaḥ—to be forgotten; na—not; jātucit—at any time; sarve—all; vidhi-niṣedhāḥ—rules and prohibitions; syuḥ—should be; etayoḥ—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva—certainly; kiṅkarāḥ—the servants.

One should always remember Kṛṣṇa and never forget Him. All the rules and prohibitions are subservient to these two principles.

This rare human body, although temporary, affords the opportunity for spiritual perfection
11.19

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

SB 11.9.29

labdhvā—having obtained; su-durlabham—that which is very difficult to obtain; idaṁ—this; bahu—many; sambhava—births; ante—after; mānuṣyam—human form of life; artha-dam—which awards great value; anityam—not eternal; apī—although; iha—in this material world; dhīraḥ—one who has sober intelligence; tūrṇam—immediately; yateta—should endeavor; na—not; pated—has fallen; anu-mṛtyu—always subject to death; yāvat—as long as; niḥśreyasāya—for ultimate perfection; viṣayaḥ—sense gratification; khalu—always; sarvataḥ—in all conditions; syāt—is possible.

This human birth is very rare, because it is only attained after many lifetimes. Even though it is temporary, it can give the highest truth. We cannot obtain the highest truth without *sādhū-saṅga*, which is difficult to obtain in any species other than the human form. An intelligent person should therefore endeavour to achieve the ultimate good fortune before death, without delaying for even a moment. And what is the ultimate good fortune? Cultivation of *kṛṣṇa-bhakti*.

This human birth is very rare, therefore take the association of sādhus and cross over this ocean of birth and death.

11.20

**bhajahū re māna, śrī nanda-nandana, abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge, taraha e bhāva-sindhu re**

Bhajahū Re Māna 1, Śrīla Govinda dāsa Kavirāja/SGG p. 87

O mind, serve the lotus feet of Śrī Nanda-nandana, which bring fearlessness. This human birth is very rare. Take the association of sādhus and cross over this ocean of birth and death.

The human body is very rare, therefore one should practice bhakti from an early age

11.21

**kaumāra ācāret prājño / dharmān bhāgavatān iha
durlabham mānuṣaṁ janma / tad apy adhruvam arthadam**

SB 76.1

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *kaumāraḥ*—in the tender age of childhood; *ācāret*—one should practice; *prājñaḥ*—one who is intelligent; *dharmān*—occupational duties; *bhāgavatān*—which are devotional service to the Supreme Personality of Godhead; *iha*—in this life; *durlabham*—very rarely obtained; *mānuṣam*—human; *janma*—birth; *tad*—that; *api*—even; *adhruvam*—impermanent, temporary; *artha-dam*—full of meaning.

Śrī Prahāda said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

Human life without Dharma is no better than animal life

11.22

**āhāra-nidrā-bhaya-maithunam ca
sāmānyam etat paśubhir narāṇām
dharmo hi teṣām adhiko viśeṣo
dharmeṇa hīnāḥ paśubhiḥ samānāḥ**

Hitopadeśa 25/JD Intro

āhāra—eating; *nidrā*—sleeping; *bhaya*—fearing; *maithunam ca*—and sex life; *sāmānyam*—in common; *etat*—this group of activities; *paśubhiḥ*—with the animals;

narāṇām—of the men; *dharmāḥ*—the essence of one’s spiritual nature and function; *hi*—indeed; *teṣām*—of them; *adhikaḥ*—the better thing; *viśeṣaḥ*—the special property; *dharmeṇa*—spiritual life; *hīnāḥ*—without; *paśubhiḥ*—with the animals; *samānāḥ*—on the same platform.

Animals are equal to human beings in the matters of eating, sleeping, mating and defending. Yet the ability to practice spiritual life is unique to human beings, and without *dharma*, they are nothing but animals.

The learned see with equal vision

11.23

**vidyā-vinaya-sampanne / brāhmaṇe gavi hastini
śuni caiva śvapāke ca / paṇḍitāḥ sama-darśinaḥ**

BG 5.18

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the brāhmaṇa; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

The humble sages, by virtue of true knowledge, see with equal vision a learned brāhmaṇa, a cow, an elephant, a dog and a dog-eater.

When one becomes truly enlightened he does not make distinctions between enemies, friends and himself

11.24

**sa yadānuvrataḥ puṁsām
paśu-buddhir vibhidyate
anya eṣa tathānyo ’ham
iti bheda-gatāsati**

SB 75.12

yadā—when; *asati*—the impure; *paśu-buddhiḥ*—animalistic conception of life; *bheda-gatā*—having; —separatistic concept; *eṣaḥ*—this (person); *anyaḥ*—(is) different; *tathā*—and; *aham*—I; *anyaḥ*—different; *iti*—thus; *puṁsām*—of the conditioned souls; *vibhidyate*—is destroyed; *saḥ*—he; *anuvrataḥ*—(becomes) a devotee.

When Śrī Kṛṣṇa is pleased with the living entity because of his devotional service, one becomes truly enlightened and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, “Every one of us is an eternal servant of God, and therefore we are not different from one another.” (Therefore one should treat others with nothing less than love and affection)

Anyone who takes to devotional service is exalted

11.25

yei bhaje sei baḍa, abhakta—hīna chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

CC Antya 4.67

yei bhaje—anyone who takes to devotional service; sei—he; baḍa—exalted; abhakta—nondevotee; hīna chāra—most condemned and abominable; kṛṣṇa-bhajane—in discharging devotional service; nāhi—there is not; jāti—caste; kula—family; ādi—and so on; vicāra—consideration of.

Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. In the discharge of devotional service to the Lord, there is no consideration of the status of one's family or cultural background.

[Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda quoted the first line of this śloka in his last conversation with Śrīla Gurudeva just before he entered nitya-līlā]

Bhajana means sevā

11.26

bhaj ity eṣa vai dhātuḥ sevāyām parikīrtitaḥ
tasmāt sevā budhaiḥ proktā bhakti-sādhana-bhūyasī

Garudā Purāṇa (Pūrva khaṇḍa 231.3)/JD Glossary/BTV p.6

vai—indeed eṣaḥ—this; dhātuḥ bhaj—the verbal root bhaj, meaning to devote oneself; parikīrtitaḥ—is declared; iti—thus; sevāyām—in the sense of service; tasmāt—therefore; sevā—service; proktā—is taught; budhaiḥ—by the wise; bhūyasī—for the expansion; bhakti-sādhana—of one's practice of devotional service.

The verbal root bhaj is used specifically in the sense of sevā, or service. Therefore, when sādhana is performed with the consciousness or mood of being a servant, it is called bhakti. For this reason the wise declare that sevā promotes the execution of bhakti.

I was looking for a piece of broken glass but found a most valuable jewel

11.27

sthānābhilāṣī tapasi sthito 'ham
tvām prāptavān deva-munīndra-guhyam
kācam vicinvaṇ api divya-ratnam
svāmin kṛtārtho 'smi varam na yāce

Hari-bhakti-sudhodaya 7.28/CC Mad 22.42

sthāna-abhilāṣī—desiring a very high position in the material world; tapasi—in severe austerities and penances; sthitaḥ—situated; aham—I; tvām—You; prāptavān—have obtained; deva-muni-indra-guhyam—difficult to achieve even for great demigods,

saintly persons and kings; kācam—a piece of glass; vicinvaṇ—searching for; api—although; divya-ratnam—a transcendental gem; svāmin—O my Lord; kṛta-arthaḥ asmi—I am fully satisfied; varam—any benediction; na yāce—I do not ask.

[Dhruva Mahārāja said:] “O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now that I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain, I am regretting that I was searching after a piece of broken glass; however, instead I have found a most valuable transcendental gem. Therefore I am completely satisfied and I do not wish to ask any benediction from You.”

[Editorial note: Because he was performing bhajana with material desires, Dhruva had to accept the rulership of the Earth for 36 thousand years before he could attain Bhagavān's personal association. Śrīla Gurudeva warns us, “Therefore, beware! Don't harbour any material desires. They will leave an impression upon your mind. Then Bhagavān will fulfill that desire first, and how much of your time will be lost is not certain.” (Śrī Hari-kathāmṛtam 1)]

Of all yogis, the bhakta is the best

11.28

yoginām api sarveṣām / mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām / sa me yuktatamo mataḥ

BG 6.47/ JD Ch. 6&12

yoginām—of yogīs; api—also; sarveṣām—all types of; mat-gatena—abiding in Me, always thinking of Me; antaḥ-ātmanā—within himself; śraddhāvān—in full faith; bhajate—renders transcendental loving service; yaḥ—one who; mām—to Me; saḥ—he; me—by Me; yuktatamaḥ—the greatest yogī; mataḥ—is considered.

Of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Without Worshiping Viṣṇu, Worship of the Demigods is Improper

11.29

ye 'py anya-devatā-bhaktā / yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya / yajanty avidhi-pūrvakam

BG 9.23

ye—those who; api—also; anya—of other; devatā—gods; bhaktāḥ—devotees; yajante—worship; śraddhayā anvitāḥ—with faith; te—they; api—also; mām—Me; eva—only; kaunteya—O son of Kuntī; yajanti—they worship; avidhi-pūrvakam—against śāstric injunction.

Those who faithfully dedicate themselves to the worship of demigods worship Me indirectly, but their worship is done without the sanction of śāstra.

Only those who worship Me will come to Me

11.30

yānti deva-vratā devān / pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā / yānti mad-yājino 'pi mām

BG 9.25/Arcana-dīpikā p. 117

yānti—go; deva-vratāḥ—worshippers of demigods; devān—to the demigods; pitṛn—to the ancestors; yānti—go; pitṛ-vratāḥ—worshippers of ancestors; bhūtāni—to the ghosts and spirits; yānti—go; bhūta-ijyāḥ—worshippers of ghosts and spirits; yānti—go; mat—My; yājinaḥ—devotees; api—but; mām—unto Me.

Those who worship the demigods go to the planets of the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits take birth among such beings. Only those who worship Me will live with Me.

Bhakti yoga is the supreme dharma

11.31

etāvān eva loke 'smin
puṁsām dharmāḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

SB 6.3.22/BR 1.37/GKH (P)

etāvān—this much; eva—indeed; loke asmin—in this material world; puṁsām—of human beings; dharmāḥ—the essence of one's spiritual nature and function; paraḥ—transcendental; smṛtaḥ—recognized; bhakti-yogaḥ—bhakti-yoga, or devotional service; bhagavati—to Śrī Kṛṣṇa; tat—His; nāma—of the holy name; grahaṇa-ādibhiḥ—beginning with chanting.

Only loving devotional service to Bhagavān Śrī Kṛṣṇa, performed through nāma-saṅkīrtana, is called bhakti-yoga. This alone is the supreme dharma for all human beings [In other words, the ultimate purpose of existence is to love Kṛṣṇa].

One should seek association with those who are endowed with a similar type of mood (sajātīyāśaya) and who are affectionate toward oneself (snigdha)

11.33

śrīmad-bhāgavatārthānām / āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe / sādhou saṅgaḥ svato vare

CC Mad 22.13/Secret Truths of the Bhāgavatam, Preface/GKH (P)

śrīmad-bhāgavata—of the Śrīmad-Bhāgavatam; arthānām—of the meanings; āsvādaḥ—relishing; rasikaiḥ saha—with the rasika devotees; sa-jātīya-āśaye—endowed with a similar aspiration or mood; snigdhe—affectionate; saṅgaḥ—in association; sādhou—with a devotee; vare—more advanced; svataḥ—than one's self.

One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees. One should associate with rasika devotees who are more advanced than oneself, who are endowed with a similar type of mood for which one aspires (sajātīya-āśaye) and who are affectionate (snigdhe) toward oneself.

The essence of all instructions – tad-anurāgi janānugāmī — following the anurāgi Vaiṣṇavas

11.32

tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālam nayed akhilam ity upadeśa-sāram

Śrī Upadeśāmṛta 8/Biog. p. 477/BR 8.6/GKH (P)

tiṣṭhan vraje—living in Vraja; anugāmī—as a follower; anurāgi-jana—of the eternal residents of Vraja who possess rāgātmika, inherent spontaneous love (especially Śrī Rūpa-Raghunātha); tad—for Śrī Rādhā-Kṛṣṇa; kālam nayed—one should utilise all his time; niyojya—by engaging; rasanā—the tongue; manasā—and the mind; krameṇa—sequentially; sukīrtana-anu-smṛtyoḥ—in meticulous chanting and remembrance; nāma-rūpa-carita ādi—of the names, form, qualities and pastimes; tad—of Śrī Rādhā-Kṛṣṇa (Vṛṣabhānu-nandini Rādikā and Vrajendra-nandana Kṛṣṇa); iti—this only; sāram—is the essence; akhilam—of all; upadeśa—instruction.

While living in Vraja as a follower of the eternal residents of Vraja (Śrī Guru and the six Gosvāmīs) who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilize all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities and pastimes. This is the essence of all instruction.

~ Different types of bhakti ~

Āropa, saṅga, and svarūpa-siddha bhakti

11.34

sā bhaktis trividhā | āropa-siddhā, saṅga-siddhā, svarūpa-siddhā ca | tatrāropa-siddhā svato bhaktitvābhāve'pi bhagavad-arpaṇādinā bhaktitvaṁ prāptā karmādi-rūpā | saṅga-siddhā svato bhaktitvābhāve'pi tat-parikaratayā saṁsthāpanena (SB 11.3.22) tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ (SB 11.3.24) ity ādi-prakaraṇeṣu sarvato manaso'saṅgam ity ādinā labdha-tad-antaḥ-pātā jñāna-karma-tad-aṅga-rūpā | svarūpa-siddhā cājñānādināpi tat-prādurbhāve bhakti tvāvya bhicāriṇī śakṣāt tad-anugatyātmā tadya-śravaṇa-kīrtanādi-rūpā (SB 7.5.23) | śravaṇaṁ kīrtanaṁ viṣṇoḥ ity ādau viṣṇoḥ śravaṇaṁ viṣṇoḥ kīrtanaṁ iti viśiṣṭasyaiva vivakṣitatvat teṣāṁ api

nāropa-siddhatvaṁ pratyuta mūḍha-pronmmattādiṣu tad-anukartṛṣv api kathañcit sambandhena phala-prāpakatvāt svarūpa-siddhatvaṁ, yathā śrī-prahlādasya pūrva-janmani śrī-nṛsimha-caturdaśy-upavāsaḥ | yathā kukkura-mukha-gatasya śyenasya bhagavan-mandira-parikramah | evam anya-dṛṣṭyādinā mūḍhādibhiḥ kṛtasya vandanasyāpi jñeyam |

Bhakti-sandarbha, Anuccheda 217

Devotional service is of three kinds: 1) *āropa-siddhā*; 2) *saṅga-siddhā*; and 3) *sva-rūpa-siddhā*. Amongst these three, those who, by their nature are not attracted to the practice of *śravaṇam kīrtanam*; who do not have a favorable inclination to perform *kṛṣṇānuśīlanam*, but somehow, in order to fulfill some material objective, make an offering of their work to Bhagavān, that activity becomes attributed with bhakti and is thus named *āropa-siddhā bhakti*, or *karma* that is attributed with devotion.

Saṅga-siddhā: Although by it's intrinsic nature it is also not imbued with the quality of bhakti, it is *siddhā* (established) as such because it involves cultivating qualities which are known as *saṅgī* – associates or assistants of *bhakti*. These qualities (such as peacefulness, kindness, cleanliness, etc.) are naturally seen in the personality of a devotee but are not intrinsically *bhakti* in themselves. This is described in the following words:

11.35

**tatra bhāgavatān dharmān / śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yais / tuṣyed ātmātma-do hariḥ**

SB 11.3.22/GKH (P)

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the science of devotional service; *śikṣet*—should learn; *guru-ātma-daivataḥ*—he for whom the spiritual master is his very life and worshipable deity; *amāyayā*—without deceit; *anuvṛtṭyā*—by faithful service; *yaiḥ*—by which (devotional science); *tuṣyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daḥ*—who bestows His own self; *hariḥ*—Lord Hari.

“Accepting the bona fide spiritual master as one’s life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Śrī Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.”

Saṅga-siddha devotional service is also described in the following words:

11.36

**arvato manaso 'saṅgam / ādau saṅgam ca sādhuṣu
dayām maitrīm praśrayam ca / bhūteṣv addhā yathocitam**

SB 11.3.23/GKH (P)

sarvataḥ—everywhere; *manasaḥ*—of the mind; *asaṅgam*—detachment; *ādau*—in the beginning; *saṅgam*—association; *ca*—and; *sādhuṣu*—with saintly persons; *dayām*—mercy; *maitrīm*—friendship; *praśrayam*—reverence; *ca*—and; *bhūteṣu*—for all living beings; *addhā*—thus; *yathā ucitam*—as is suitable.

“A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.”

(translation of 11.34 cont'd:) In this way one attains devotional service, which is sometimes attained by the help of *jñana* and *karma*. *Svarūpa-siddhā* devotional service is manifested when devotional service is no longer mixed with *jñana* or *karma*, when the Lord directly appears before the devotee, and when the devotee has pure and unwavering devotion for the Lord. This kind of devotional service is characterised by the various devotional activities that begin with hearing and chanting the glories of the Lord. These activities are described in the following words (SB 7.5.23): *śravaṇam kīrtanam viṣṇoḥ* (see 12.C.5). This means hearing about Lord Viṣṇu and chanting the glories of Lord Viṣṇu. These activities are different from the activities of *āropa-siddhā* devotional service. Even if one is bewildered, foolish or has a host of shortcomings, and even if one merely imitates the activities of devotional service, by performing these activities he comes into contact with *sva-rūpa-siddhā* devotional service and he attains the result of that service. Examples of this are Sri Prahlada, whom in his previous birth fasting on Sri Nṛsimha-caturdasi, the hawk that circumambulated the temple of the Lord following a dog, and many fools who even though they cannot see the truth, still may sometimes bow down before the Supreme Lord. (For further elucidation of *sva-rūpa-siddhā-bhakti* refer to the śloka ‘anyābhilaṣita śuṇyam’ 1.0)

Karma-miśra-bhakti

11.37

**yat karoṣi yad aśnāsi / yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya / tat kuruṣva mad-arpaṇam**

BG 9.27

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—do; *mat*—unto Me; *arpaṇam*—as an offering.

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.”

Jñāna-miśra-bhakti

11.38

brahma-bhūtaḥ prasannātmā / na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu / mad-bhaktim labhate parām

SBG 18.54

brahma-bhūtaḥ—one who is spiritually realised; (is) *prasanna-ātmā*—a fully joyful soul; *na śocati*—he never laments; *na*—nor; *kāṅkṣati*—hankers; *samaḥ*—he is equal; *sarveṣu*—to all; *bhūteṣu*—beings; *labhate*—he attains; *mad-bhaktim*—My *bhakti*; *parām*—which is blessed with the symptoms of *prema*.

One who is situated in the transcendental position beyond the contamination of the three modes of nature (*brahma-bhūta*), who is fully joyful and satisfied in the self, who neither laments nor hankers for anything, and who is equally disposed toward all living beings, attains *pāra-bhakti* unto Me.

Different paths for different *adhikāras*

11.39

nirviṇṇānām jñāna-yogo / nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām / karma-yogas tu kāmīnām

SB 11.20.7

nirviṇṇānām—for those who are disgusted; *jñāna-yogaḥ*—the path of philosophical speculation; *nyāsinām*—for those who are renounced; *iha*—among these three paths; *karmasu*—in ordinary material activities; *teṣu*—in those activities; *anirviṇṇa*—not disgusted; *cittānām*—for those who have consciousness; *karma-yogaḥ*—the path of karma-yoga; *tu*—indeed; *kāmīnām*—for those who still desire material happiness.

Among the three paths, *jñāna-yoga*, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of *karma-yoga*.



~ Vaidhī Bhakti ~

11.40

yatra rāgānavāptatvāt / pravṛttir upajāyate
śāsanenaiva śāstrasya / sā vaidhā bhaktir ucyate

BRS-1.2.6 / BRSB-p.118 / MS-p.42 / Rāga-vartma-candrikā

yatra—when; *anavāptatvāt*—on account of not having attained; *rāga*—intense attachment (for *śravaṇam*, *kīrtanam* etc.); *pravṛttiḥ*—the strong tendency (for devotional practice); *eva*—certainly; *upajāyate*—becomes manifest; *śāsanena*—on account of the injunction; *śāstrasya*—of the *śāstra*; *sā bhakti*—that *bhakti*; *ucyate*—is called; *vaidhā*—regulated.

When there is no attachment or spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the Guru or in pursuance of the scriptures, such obligatory service is called *vaidhī bhakti*.

[Editorial note: *Mukhya-lakṣaṇā* – absence of spontaneous attraction; *gauna-lakṣaṇā* – motivated by *śāstra*]

Rules and regulations for those not in the spontaneous stage

11.41

tāvat karmāṇi kurvīta / na nirvidyeta yāvatā
mat-kathā-śravaṇāḍau vā / śraddhā yāvan na jāyate

SB 11.20.9/JD Ch. 10

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-āḍau*—in the matter of *śravaṇam*, *kīrtanam* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇam kīrtanam viṣṇoḥ*, one must act according to the regulative principles of the Vedic injunctions.

11.42

śāstroktayā prabalayā / tat-tan-maryādāyānvitā
vaidhī bhaktir iyaṁ kaiścin / maryādā-mārga ucyate

BRS 1.2.269

Devotional service governed by the rules and regulations of the scriptures is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence (*aiśvarya*), by different scholars [such as Vallabhācārya].

11.43

**vaidha-bhakty-adhikārī tu / bhāvāvirbhāvanāvadhi
atra śāstram tathā tarkam / anukūlam apekṣate**

BRS 1.2.293

tu—however; *adhikārī*—one who has eligibility; *vaidha*—for the practice of devotion under regulations; *apekṣate*—depends; *anukūlam*—on favorable; *śāstram*—scripture; *tathā*—and; *tarkam*—logic; *atra avadhi*—until when (there is); *avirbhāvana*—the appearance; *bhāva*—of spiritual ecstasy.

Those who are eligible only for *vaidhi-bhakti* should remain dependent on scriptural injunctions and favorable reasoning until *bhagavat-rati* (*bhāva*) manifests in their hearts. [Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination (past *anartha-nivṛtti*) can one actually follow in the footsteps of the Vrajavāsīs.]

Aiśvarya and vaidhī will not attain Vrajendra-nandana Kṛṣṇa

11.44

**sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti**

CC Ādi 3.15

sakala—all; *jagate*—in the universe; *more*—to Me; *kare*—they do; *vidhi-bhakti*—regulative devotional service; *vidhi-bhaktye*—by regulative devotional service; *vraja-bhāva*—the feelings of those in Vraja; *pāite*—to obtain; *nāhi*—not; *śakti*—the power.

“Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles (*vaidhī bhakti*) one cannot attain the loving sentiments of the devotees in Vraja.”

One cannot obtain Kṛṣṇacandra in Vraja merely by following vaidhī-bhakti

11.45

**‘aṅghri-padma-sudhā ’ya kahe ‘kṛṣṇa-saṅgānanda’
vidhi-mārge nā pāiye vraje kṛṣṇa-candra**

CC Mad 8.226

ya-who; *aṅghri-padma-sudhā*—by the nectar derived from the lotus feet of Kṛṣṇa; *kahe*—it says; *kṛṣṇa-saṅga-ānanda*—transcendental bliss by the association of Kṛṣṇa; *vidhi-mārge*—on the path of regulative principles; *nā pāiye*—one does not get; *vraje*—in Goloka Vṛndāvana; *kṛṣṇa-candra*—Lord Kṛṣṇa.

The word ‘*aṅghri-padma-sudhā*’ means ‘associating intimately with Kṛṣṇa.’ One can attain such perfection only by spontaneous love of God (*rāgānugā*). One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by following the path of *vaidhī-bhakti*, serving the Lord according to regulative principles.

11.46

**nānopacāra-kṛta-pūjanam ārta-bandhoḥ
premaiva bhakta-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jaraṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye**

CC Mad 8.69

nānā-upacāra—by varieties of offerings; *kṛta*—performed; *pūjanam*—worshiping; *ārta-bandhoḥ*—of the Supreme Personality of Godhead, who is the friend of all distressed persons; *prema*—by ecstatic love; *eva*—indeed; *bhakta-hṛdayam*—the heart of a devotee; *sukha-vidrutam*—melted in transcendental bliss; *syāt*—becomes; *yāvat*—as long as; *kṣud*—appetite; *asti*—there is; *jaṭhare*—in the stomach; *jaraṭhā*—strong; *pipāsā*—thirst; *tāvat*—so long; *sukhāya*—for happiness; *bhavataḥ*—are; *nanu*—indeed; *bhakṣya*—eatables; *peye*—and drinkables.

Rāmānanda Rāya continued, “As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.”

~ *Rāgānugā bhakti* ~

Lobha (Divine Greed) is the only price to attain kṛṣṇa-bhakti-rasa

11.47

**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto ’pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtair na labhyate**

Padyavali 14/CC Mad 8.70/ /MS 4, p.55/Veṇu-gīta, intro

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

“O men of virtue! If intelligence (*mati*) which is infused with *Kṛṣṇa-bhakti-rasa* is available anywhere, then buy it at once, without delay. The only price to get it is an intense desire (*lobha*) to obtain *vraja-rasa*. Without this divine greed, it cannot be obtained even by accumulating pious activities (i.e. following *vaidhī bhakti*) for millions of births.”

The definition śloka of rāgānugā-bhakti (1)

11.48

virājantīm abhivyaṅtām / vraja-vāsi-janādiṣu
rāgātmikām anusṛtā / yā sa rāgānugocyate

BRS 1.2.270 / CC Mad 22.154 / MS p.43

sā—that (devotion); yā—which; anusṛtā—follows; virājantīm—the brilliant (loving relationships and pastimes); abhivyaṅtām—fully expressed; vraja-vāsi-jana-ādiṣu—among the eternal inhabitants of Vṛndāvana; rāga-ātmikām—(and) whose intrinsic nature is profound and spontaneous love; ucyate—is said; rāga-anugā—(to be) devotional service following in the wake of spontaneous love (rāgātmikā-bhakti).

Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional mood is called rāgānugā-bhakti, or devotional service following in the wake of spontaneous loving service (rāgātmikā-bhakti).

The definition śloka of rāgānugā-bhakti (2)

11.49

rāgātmikā-bhakti—‘mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ‘rāgānugā’-nāme

CC Mad 22.149/Upad 8, pt

rāgātmikā-bhakti—spontaneous devotional service; mukhyā—preeminent; vraja-vāsi-jane—in the inhabitants of Vraja, or Vṛndāvana; tāra—that; anugata—following; bhaktira—of devotional service; rāgānugā-nāme—named rāgānugā or following after spontaneous devotional service.

That devotion whose very essence is constituted of eternal spontaneous attachment (rāga) is known as rāgātmika-bhakti. That devotion is pre-eminent amongst all forms of bhakti and is principally manifest in the residents of Vraja. Devotion which follows in the wake of this rāgātmika-bhakti is known as rāgānuga-bhakti.

11.50

lobhe vraja-vāsira bhāve kare anugati
śāstra-yukti nāhi mane—rāgānugāra prakṛti

CC Mad 22.153/Upad 8, p.82

lobhe—in such covetousness; vraja-vāsira bhāve—in the moods of the inhabitants of Vraja; kare anugati—follows; śāstra-yukti—injunctions or reasonings of the śāstras; nāhi māne—does not abide by; rāgānugāra—of spontaneous love; prakṛti—the nature.

When one follows in the footsteps of the residents of Vraja (Vrajavāsīs) by cultivating their devotional moods with intense hankering, he does not care for the injunctions of the scriptures or for logical arguments. This is the nature of spontaneous devotion.

The Eligibility for Rāgānugā-bhakti

11.51

rāgātmikaika-niṣṭhā ye / vrajavāsi-janādayaḥ
teṣāṁ bhāvāptaye lubdho / bhaved atrādhikāravān

BRS 1.2.291/ MS p.44

ye—those (persons); rāgātmika-eka-niṣṭhā—who have exclusive attachment for the rāgātmika persons such as Nanda, Subala etc.; vrajavāsi-jana—are residing in Vraja; ādayaḥ—performing navavidh-bhakti in sādhu-saṅga; atra—at that time; teṣāṁ—their; lubdhaḥ—greed; bhāva-āptaye—to attain the rāgātmika-jana’s mood; bhaved—can award; adhikāravān—the eligibility to be a rāgānuga-bhakta.

Those who have intense greed to obtain that bhāva which is exactly in accordance with the mood and sentiments of the residents of Vraja who are exclusively established in rāgātmikā-bhakti are alone eligible for the path of rāgānugā-bhakti.

The Symptoms of Greed Awakening

11.52

tat-tad-bhāvādi-mādhurye / śrute dhīr yad apekṣate
nātra śāstraṁ na yuktiṁ ca / tal lobhotpatti-lakṣaṇam

BRS 1.2.292/ CC Madhya 22.155

tat-tat—respective; bhāva-ādi-mādhurye—the sweetness of the loving moods (namely śānta-rasa, dāsyā-rasa, sakhyā-rasa, vātsalya-rasa and mādhurya-rasa) of the inhabitants of Vṛndāvana; śrute—when heard; dhīḥ—the intelligence; yat—which; apekṣate—depends on; na—not; atra—here; śāstraṁ—revealed scriptures; na—not; yuktiṁ—logic and argument; ca—also; tat—that; lobha—divine greed, intense desire to follow in the footsteps; utpatti-lakṣaṇam—the symptom of awakening.

When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhyā, vātsalya and mādhurya—he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such intense greed is awakened, one’s intelligence no longer depends on the instructions of śāstra [revealed scripture] or on logic and argument.

The definition śloka of rāgānugā-bhakti (1)

11.53

kṛṣṇaṁ smaran janaṣ cāsyā / preṣṭhaṁ nija-samīhitam
tat-tat-kathā rataś cāsau / kuryād vāsaṁ vraje sadā

BRS-1.2.294 / BRSB p.121/CC Mad 22.160/JD Ch. 40/MS p.45/Upad 8 pt./
BPKG Biog p. 393/PP p. 86/GKH (P)

kṛṣṇam—Lord Kṛṣṇa; *smaran*—remembering, thinking of; *janaṣ*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samihitam*—chosen by oneself; *tat-tat-kathā*—of those respective topics; *rataḥ*—attached; *ca*—and; *asau*—that; *kuryād*—should do; *vāsam*—residing; *vraje*—in Vraja; *sadā*—always.

One should constantly remember one’s dearest *nava-kiśora* Śrī Nanda-nandana and the beloved associates of Kṛṣṇa who are possessed of *sajātīya-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānugā-bhakti-sādhana*.

The definition śloka of rāgānugā-bhakti (2)

11.54

sevā sādḥaka-rūpeṇa

siddha-rūpeṇa cātra hi

tad bhāva lipsunā kāryā

vraja-lokānusārataḥ

BRS 1.2.295 / BRSB p.121 / MS p.45/ CC Mad 22.158/JD Ch. 40/BR 6.7/Upad. 8, pt/ BPKG Biog. p. 392/PP p. 86/KGH (P)

sevā—service; *sādḥaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a perfected spiritual body suitable for nitya sevā; *ca*—also; *atra*—in this connection; *hi*—certainly; *tat*—of that; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of a particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

A *sādḥaka* who has *lobha* for *rāgānugā-bhakti* should serve Śrī Kṛṣṇa both in the *sādḥaka-rūpa* and the *siddha-rūpa* in accordance with the *bhāva* of the Vrajavāsī who possess the same mood for which he aspires.

The external and internal processes of Rāgānugā-bhakti

11.55

bāhya, antara—ihāra dui ta’ sādḥana

‘bāhye’ sādḥaka-dehe kare śravaṇa-kīrtana

‘mane’ nija-siddha-deha kariyā bhāvana

rātri-dine kare vraje kṛṣṇera sevana

CC Mad 22.156-157/BRSB p.128/Upad 8, pt/PP p. 86

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta’*—indeed; *sādḥana*—such processes of execution; *bāhye*—externally; *sādḥaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal body or

self-realised position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

There are two processes by which one may execute this *rāgānugā bhakti*—external and internal. When self-realised, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But Within the mind, in his *svarūpa* (internally conceived, perfected spiritual body), he serves Kṛṣṇa in Vṛndāvana in his particular *sevā*, day and night, twenty-four hours.

Serving in the Sādḥaka-rūpa and the Siddha-rūpa

11.56

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta’ lāgiyā

nirantara sevā kare antarmanā hañā

CC Mad 22.159/BRSB p. 128

nija-abhīṣṭa—one’s own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta’ lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

“The eternal residents of Vraja are known as Kṛṣṇa-preṣṭha, very dear to Śrī Kṛṣṇa. Among Kṛṣṇa’s various devotees, those who possess the mood of service towards Him for which one intensely hankers are known as *nijābhīṣṭa kṛṣṇa-preṣṭha*. Following in the footsteps of those beloved devotees of Kṛṣṇa for whose mood of service one hankers, one should constantly serve Kṛṣṇa within the mind through one’s internally conceived spiritual form.”

Aṅgas of Vaidhī are necessary in Rāgānugā bhakti

11.57

śravaṇot-kīrtanādīni vaidha-bhakti uditāni tu

yāny aṅgāni ca tany atra vijñeyāni manīṣibhiḥ

BRS 1.2.296/JD Ch. 40/PP p. 86/GKH (P)

The *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, *śrī guru-padāśraya*, and others, which have already been described in regard to *vaidhī-bhakti*, are also useful and necessary in *rāgānugā-bhakti*.

11.58

dāsa-sakhā-pitrādi-preyasīra gaṇa

rāga-mārge nija-nija-bhāvera gaṇana

CC Mad 22.161/Upad 8, p.84/BRSB p. 128

dāsa—servants; *sakhā*—friends; *pitṛ-ādi*—parents; *preyasīra gaṇa*—conjugal lovers; *rāga-mārge*—on the path of spontaneous loving service; *nija-nija*—of one’s own choice; *bhāvera*—of the ecstasy; *gaṇana*—counting.

There are four moods of service which are included in the path of spontaneous devotion: those of the servants, friends, parents and conjugal lovers.

~ Rāgātmika-Bhakti ~

11.60

iṣṭe svā-rasikī rāgaḥ / paramāviṣṭatā bhavet

tan-mayī yā bhaved bhaktiḥ / sātra rāgātmikoditā

BRS 1.2.272 / CC Madhya 22.150 / JD Ch. 21/ MS p. 43/UP 8, pt

bhavet—if there is; *rāgaḥ*—deep attachment; *parama-āviṣṭatā*—which is characterized by intense absorption; *svā-rasikī*—appropriate for one's own original aptitude of love; *iṣṭe*—unto one's worshipable deity; *bhavet*—is; *sā*—that; *bhaktiḥ*—devotional service; *yā*—which; *tanmayī*—(is) absorbed in identical mood with one's *iṣṭa-deva*; *atra*—(is) here; *rāgātmikā-uditā*—called *rāgātmikā*, or spontaneous devotional service.

Śrī Rūpa Gosvāmī has defined *rāga* as spontaneous and profound attraction for one's *iṣṭa-deva* (worshipable Deity) while being completely absorbed in thoughts of Him, with an intense desire of love. Devotional service executed with such feelings of spontaneous love is called *rāgātmikā-bhakti*.

11.61

sā kāma rūpā sambandha-rūpā ceti bhaved dvidhā

BRS 1.2.273/MS p.43

Devotional service under the heading of *rāgātmikā-bhakti* can be further divided into two categories: one is called sensual attraction, *kāma-rūpa* or *kāmānuga* (of the *gopīs*), and the other is called relationship, *sambandha-rūpa* (of those Vrajavāsīs in *vatsālya* and *sakhya rasa*).

Kāmānuga bhakti has two forms, 'sambhoga-icchāmayī' (desiring to enjoy directly with Kṛṣṇa) and:

11.62

tat-tad-bhāva-icchāmayī

Ujjvala-nīlamanī / JD ch. 21

The desire (of the *mañjarī gopīs*) is to unmotivatedly render service to Śrīmatī Rādhikā in Her dalliances with Śrī Kṛṣṇa, and in the same way that the leaves and flowers of a creeper experience the happiness and distress of the creeper, they naturally taste *tat-tad-bhāva* (each and everyone of Her sweet *bhāvas*). They do not desire direct union with Kṛṣṇa even in their dreams. [This is the essence of Rādhā-dāsyam]

11.63

**rāgamayī-bhaktira haya 'rāgātmikā' nāma
tāhā śuni' lubdha haya kona bhāgyavān**

CC Mad 22.152

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni'*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

Bhakti which consists of *rāga* [deep attachment and love] is called *rāgātmikā-bhakti* [spontaneous loving service]. If, upon hearing of this, a devotee becomes intensely anxious to obtain such devotion, he is considered to be most fortunate.

Śrī Manaḥ-śikṣā – Preaching to the mind

11.64

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe

sva-mantre śrī—nāmnī vraja-nava-yuva-dvandva-śaraṇe

sadā dambhaṁ hitvā kuru ratim apūrvām atitarāṁ

aye svāntar bhrātaś caṭubhir abhiyāce dhr̥ta-padaḥ

Śrī Manaḥ-śikṣā 1, Raghunātha dāsa Gosvāmī

gurau—in Śrī Gurudeva; *goṣṭhe*—in Vraja-dhāma; *goṣṭhālayiṣu*—in the Vrajavāsīs; *sujane*—in the Vaiṣṇavas; *bhūsuragaṇe*—in the brāhmanas; *sva-mantre*—in one's own dikṣa mantras; *śrī*—nāmnī—in Śrī Harināma; *vraja*—of Vraja; *nava*—ever-new; *yuva*—youthful; *dvandva*—couple; *śaraṇe*—in the shelter; *sadā*—always; *dambhaṁ*—pride; *hitvā*—giving up; *kuru*—adopt; *ratim*—attachment; *apūrvām*—unprecedented; *atitarāṁ*—exceedingly; *aye*—O; *svāntar*—mind; *bhrātaś*—brother; *caṭubhiḥ*—with sweet words; *abhiyāce*—I am praying; *dhr̥ta-padaḥ*—holding tightly to your feet.

“O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and quickly develop sublime and incessant rati for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the brāhmanas, your dikṣa-mantras, the holy names of the Supreme Lord, and the shelter of Kiśora-Kiśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja.”

11.65

mad-īśā-nāthatve vraja-vipina-candraṁ vraja-vane-

śvarīm tan-nāthatve tad-atula-sakhīve tu lalitām

viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-

girindrau tat-prekṣā-lalita-rati-datve smara manaḥ

Manaḥ Śikṣā 9/GKH (P)

manaḥ—O mind; *tu*—indeed; *smara*—remember; *vipina-candram*—the moon of the forests of Vraja; *mad-iṣā-nāthatve*—as the Lord of my Svāminī Rādhikā; *vraja-vana-iṣvarim*—the queen of the forests of Vraja; *tan-nāthatve*—Śrī Rādhā as His mistress; *lalitām*—Lalitā; *tad-atula-sakhitve*—as Her peerless friend; *viśākhām*—Viśākhā gopī; *gurutve*—as a Guru; *vitaraṇa*—imparting; *śikṣā*—instruction in the 64 arts; *ālī*—to the gopīs favorable to Śrī Rādhā; *priya-saraḥ*—the beloved pond Śrī Rādhā-kuṇḍa; *girindrau*—and the best of mountains, Śrī Govardhana; *datve*—in bestowing; *tat-prekṣā*—darśana of Śrī Rādhā-Kṛṣṇa; *lalita-rati*—sublime bhāva (for Them).

(What should be the mutual relationship between *rāgānuga-bhajana* and *mādhurya-rasa*?) O mind! Always remember Vṛndāvanacandra Śrī Kṛṣṇa as the *prāṇanātha* of my Svāminī Śrī Rādhikā, Vṛndāvanācandra Śrīmatī Rādhikā as my Svāminī, Śrī Lalitā as the peerless friend of my Svāminī, Śrī Viśākhā as the *śikṣā-guru* in the arrangements of Śrī Yugala *sevā*, and Rādhā-kuṇḍa and Girirāja Govardhana as those who grant *darśana* of Śrī Rādhā-Kṛṣṇa and bestow sublime *rati* for Their lotus feet.

~ Rūpānuga-Bhakti ~

11.66

śrī-rūpa-mañjari-karārcita-pāda-padma-
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanaka-gauri-padāravinda-
samvāhanāni śanakais tava kim kariṣye

Vilāpa-Kusumāñjali 72

śrī-rūpa-mañjari—of Śrī Rūpa-mañjarī; *kara*—by the hand; *arcita*—worshiped; *pāda*—feet; *padma*—lotus; *goṣṭhendra*—of the king of Vraja; *nandana*—of the son; *bhujā*—arm; *arpita*—placed; *mastakāyāḥ*—on the head; *hā*—O!; *modataḥ*—out of joy; *kanaka*—gold; *gauri*—fair; *padāravinda*—lotus feet; *samvāhanāni*—massage; *śanakaiḥ*—gently; *tava*—of You; *kim*—whether?; *kariṣye*—I will perform.

“O Devī as fair as gold, Your lotus feet are worshiped by Śrī Rūpa-mañjarī’s hands as You rest Your head against Kṛṣṇa’s arm. When will I receive the remnants of Rūpa-mañjarī’s service and happily and gently massage Your lotus feet?”

Śrī Rūpānugatya-Māhātmya, The Glories of Following Śrīla Rūpa Gosvāmī
11.67

Śrīla Narottama dāsa Ṭhākura (SGG p. 33)

śuniyāchi sādhu-mukhe bole sarva-jana
śrī-rūpa-kṛpāya mile yugala-caraṇa (1)

From the *sādhus*’ lips I have heard it told to everyone – by Śrī Rūpa’s mercy one can attain Śrī Yugala’s lotus feet.

hā! hā! prabhu sanātana gaura-parivāra
sabe mili’ vāñchā-pūrṇa karaha āmāra (2)

Alas, Sanātana Prabhu! O eternal associates of Gaurāṅga! When you give your mercy, Śrī Rūpa will give his mercy, and only then will all my heart’s desires be fulfilled.

śrī-rūpera kṛpā jena āmā prati haya
se pada āśraya jā’ra, sei mahāśaya (3)

Śrī Rūpa Gosvāmī, I want only your mercy. He who takes your lotus feet as his shelter is *mahāśaya*, a great personality.

prabhu lokanātha kabe saṅge laiṇā jābe
śrī rūpera pāda-padme more samarpibe (4)

When will my holy master Lokanātha Svāmī take me with him and offer me at the lotus feet of Śrī Rūpa Mañjarī?

hena ki haibe mora—narma-sakhī-gaṇe
anugata narottame karibe śāsane (5)

When will that day come, when Rādhā’s dearmost *narma sakhīs* will give direct instructions to Narottama, accepting him as their intimate follower (*ānugata*)?

My only aspiration is to attain the footdust of Śrī Rūpa-Raghunātha
11.68

Gaurāṅga Balite Ha’be, Lālasāmayi Prārthanā, Śrīla Narottam dāsa Ṭhākura (SGG p. 40)

‘gaurāṅga’ bolite ha’be pulaka-śārira
‘hari hari’ bolite nayane ba’ be nīra (1)

When will that time come that my hairs will stand on end upon singing the name “Gaurāṅga?” When will my eyes overflow with tears as I chant the holy names “Hari Hari?”

āra kabe nitāi-cānder koruṇā hoibe
saṁsāra-bāsanā mora kabe tuccha ha’be (2)

When will the moon of Nityānanda Prabhu bestow His mercy on me? When will my material desires become small and insignificant?

viṣaya chāriyā kabe śuddha ha ’be mana
kabe hāma herabo śrī-bṛndābana (3)

When will I renounce material enjoyment and my mind become purified? When will I see the cinmaya svarūpa of Śrī Vṛndāvana?

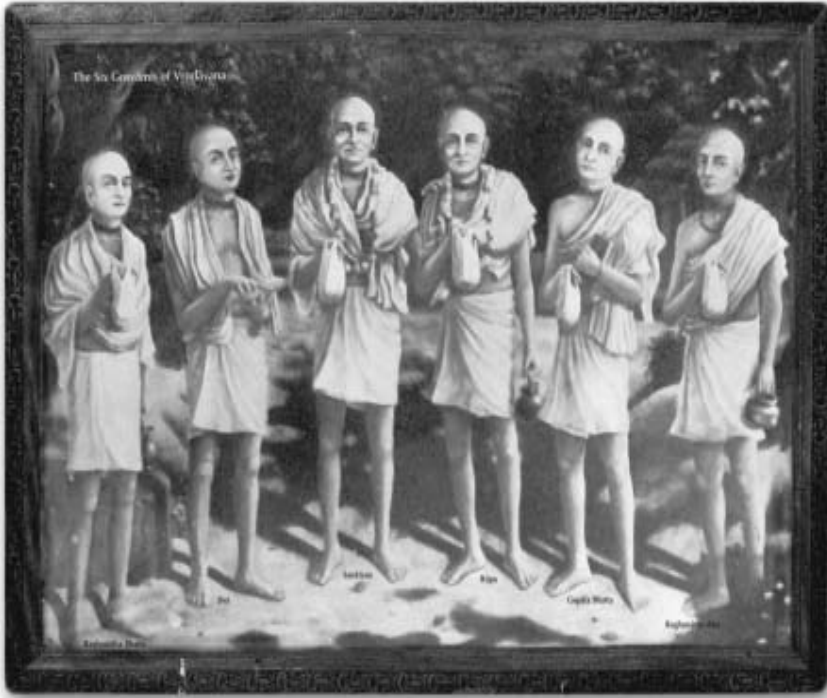
**rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti (4)**

When will I eagerly follow the path of Śrī Rūpa Gosvāmī and Śrī Raghunātha Dāsa Gosvāmī? By following their instructions I will be able to understand the divine love of Śrī Rādhā and Kṛṣṇa.

**rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottama-dāsa (5)**

My only aspiration is to attain the footdust of Śrī Rūpa-Raghunātha. This is Narottama dāsa's constant prayer.

Thus ends the 11th chapter – Abhidheya tattva



Chapter 12 – Sādhana-bhakti-tattva

Engaging oneself in the process to awaken love for Śrī Kṛṣṇa

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12.A – Śraddhā, Śaranāgati, Humility

~ Śraddhā – The eligibility for bhakti ~

12.A.1

‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya

kṛṣṇe bhakti kaile sarva-karma kṛta haya

CC Mad 22.62/BRSB p.33

śraddhā-śabde—by the word *śraddhā*; *viśvāsa*—confidence; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional service; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

Śraddhā is confidence that through performing *sevā* to Śrī Kṛṣṇa all other activities are automatically performed and all necessities attained.

In the Gauḍīya sampradāya the meaning of śraddhā is given as follows:

12.A.2

śraddhā tv anyopāya-varjam

bhakti-unmukhī citta-vṛtti-viśeṣaḥ

Āmnāya-sūtra 57/BRSB p. 33/JD Ch. 6

śraddhā—faith; tu—indeed; viśeṣaḥ—(is) the specific; citta-vṛtti—propensity of the heart; bhakti-unmukhī—favorable to bhakti; anya-upāya-varjam—free from dependence on any other means.

Śraddhā is the special propensity of the heart that strives toward bhakti alone, which is totally devoid of karma and jñāna, and which desires nothing other than the exclusive pleasure of Kṛṣṇa.

12.A.3

sā ca śaraṇāpatti-lakṣaṇa

Āmnāya-sūtra 58/JD Ch.6

sā—that; ca—and; śaraṇāpatti—attainment of Śaraṇāgati; lakṣaṇa—characteristic.

Śraddhā is characterized by its external symptom known as śaraṇāgati, surrender to Śrī Hari.

Śrīla Gurudeva: “Śraddhā is the absence of doubt; it is an atomic particle of prema”. “The secret of the qualification to enter bhajana is hidden in the first yāma of Śrī Bhajana-rahasya, niśānta-bhajana. This secret is śraddhā – faith” (BR 1.6, pt).

BR Śrīdhara Mahārāja: “Śraddhā is the halo of Śrīmatī Rādhikā.”

Pāramārthika (transcendental) Śraddhā is of two kinds: (1) śāstrārtha avadhāraṇamayī śraddhā—faith which brings about engagement in the path of bhakti inspired by the governing principles of scripture (vaidhī), (2) bhagaval-līlā-mādhurya-loḥamayī śraddhā – faith which brings about engagement in bhakti due to intense greed (rāgānugā), arisen out of extreme good fortune by hearing the līlā-mādhurya of Bhagavān from a pure devotee. (Śikṣāṣṭakam 1, pt)

The systematic development of bhakti that arises from Śraddhā

12.A.4

jāta-śraddho mat-kathāsu / nirviṇṇaḥ sarva-karmasu

veda duḥkhātmakān kāmān / parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ / śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān / duḥkhodarkāṁś ca garhayan

SB 11.20.27-28/BR 2.34/ JD Ch. 6

jāta—one who has awakened; śraddhaḥ—faith; mat-kathāsu—in the descriptions of My glories; nirviṇṇaḥ—disgusted; sarva—with all; karmasu—activities; veda—he knows; duḥkha—misery; ātmakān—constituted of; kāmān—all types of sense gratification; parityāge—in the process of renouncing; api—although; anīśvaraḥ—unable; tataḥ—due to such faith; bhajeta—he should worship; mām—Me; prītaḥ—remaining happy; śraddhālur—being faithful; dṛḍha-niścayaḥ—resolute conviction; juṣamāṇaḥ—engaging in; ca—also; tān—that; kāmān—sense gratification; duḥkha—misery; udarkān—leading to; ca—also; garhayan—repenting of.

If a person whose faith in hearing narrations of Me has been awakened, is unable to give up sense enjoyment and the desire for it, even though he knows it gives misery, he should, with a sincere heart, condemn his inability to give it up; all the while, he should continue worshipping Me [doing bhajana] with firm faith, conviction and love.

12.A.5

proktena bhakti-yogena / bhajato māsakṛṇ muneḥ

kāmā hṛdayyā naśyanti / sarve mayi hṛdi sthite

bhidyate hṛdaya-granthiś / chidyante sarva-saṁśayāḥ

kṣīyante cāśya karmāṇi / dṛṣṭa evātmanīśvare

SB 11.20.29-30/ JD Ch. 6

proktena—which has been described; bhakti-yogena—by devotional service; bhajataḥ—who is worshiping; mā—Me; asakṛt—constantly; muneḥ—of the sage; kāmāḥ—material desires; hṛdayyāḥ—in the heart; naśyanti—are destroyed; sarve—all of them; mayi—in Me; hṛdi—when the heart; sthite—is firmly situated. bhidyate—pierced; hṛdaya—heart; granthiḥ—knots; chidyante—cut to pieces; sarva—all; saṁśayāḥ—misgivings; kṣīyante—terminated; ca—and; aśya—his; karmāṇi—chain of fruitive actions; dṛṣṭe—having seen; eva—certainly; ātmani—unto the self; īśvare—dominating.

When the sādḥaka constantly worships me by the method of bhakti yoga that I have described, I come and sit in his heart. As soon as I am established there, all material desires and saṁskāras (impressions), on which the material desires are based, are destroyed. When the sādḥaka directly sees Me as Paramātmā situated in the heart of all living entities, the knot of the false ego in his heart is pierced, all his doubts are cut to pieces, and his desires for fruitive activities are completely eradicated.

The results of any process are automatically attained by bhakti

12.A.6

yat karmabhir yat tapasā / jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa / śreyobhir itarair api

sarvaṁ mad-bhakti-yogena / mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma / kathañcid yadi vāñchati

SB 11.20.32-33/ JD Ch. 6

yat—that which is obtained; *karmabhiḥ*—by fruitive activities; yat—that which; *tapasā*—by penance; *jñāna*—by cultivation of knowledge; *vairāgyataḥ*—by detachment; *ca*—also; yat—that which is achieved; *yogena*—by the mystic yoga system; *dāna*—by charity; *dharmeṇa*—by religious duties; *śreyobhiḥ*—by processes for making life auspicious; *itaraiḥ*—by others; *api*—indeed; *sarvam*—all; *mat-bhakti-yogena*—by loving service unto Me; *mat-bhaktaḥ*—My devotee; *labhate*—achieves; *añjasā*—easily; *svarga*—promotion to heaven; *apavargam*—liberation from all misery; *mat-dhāma*—residence in My abode; *kathañcit*—somehow or other; *yadi*—if; *vañchati*—he desires.

Whatever results are obtained with great difficulty through fruitive activities, austerity, knowledge, renunciation, practice of yoga, charity, religious observances, and all other types of *sādhana* are easily obtained by My devotees through the power of *bhakti-yoga*. Although My *bhaktas* are free from all ambition, they could easily obtain promotion to the celestial planets, or attain liberation, or residence in *Vaikuṇṭha*, if they at all desired such things.

~ Śaraṇāgati – The gateway for pure bhakti ~

The definition of Śaraṇāgati

12.A.7

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam

rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā

ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ

HBV 11.676/CC Mad 22.100/JD ch.6/Bhakti-sandarbha A 236 / Upad. 9 pt/ BRSB p.92/BR 3.2

ānukūlyasya—of the favorable; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of the unfavourable; *varjanam*—devoid of; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—conviction; *goptṛtve*—in being the guardian; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—and humility; *ṣaḍ-vidhā*—sixfold; *śaraṇa-āgatiḥ*—process of surrender.

There are six symptoms of self-surrender (*śaraṇāgati*). The first two are *ānukūlyasya saṅkalpa* and *prātikūlyasya varjanam*: “I will only do that which is favorable for unalloyed *bhakti*, and I will reject all that is unfavourable.” This is called *saṅkalpa* or *pratijñā*, a solemn vow. The third symptom is *rakṣiṣyatīti viśvāso*, faith in Bhagavān as one’s protector: “Bhagavān is my only protector. I can derive absolutely no benefit from *jñāna*, *yoga*, and other such practices.” This is an expression of trust (*viśvāsa*). The fourth symptom is *goptṛtve varaṇam*, deliberate acceptance of Bhagavān as one’s maintainer: “I cannot obtain anything, or even maintain myself, by my own endeavour. I will serve Bhagavān as far as I am able, and He will take care of me.” This is what is meant by dependence (*nirabharatā*). The fifth symptom is *ātma-nikṣepa*, absence of independent mood. “Who am I? I am His.

My duty is to fulfill His desire.” This is submission of the self (*ātma-nivedana*). The sixth symptom is *kārpaṇye*, meekness: “I am wretched, insignificant, and spiritually destitute.” This is what is meant by humility (*kārpaṇya* or *dainya*).

The only way to gain relief from all adversities, the only way to find the hidden treasure, is to abandon all considerations of religiosity or irreligiosity and surrender unto the lotus feet of the Absolute, Reality the Beautiful Śrī Kṛṣṇacandra, the divine son of King Nanda:

12.A.8

sarva-dharmān parityajya

mām ekaṁ śaraṇam vraja

aham tvām sarva-pāpebhyo

mokṣayiṣyāmi mā śucaḥ

BG 18.66/JD Ch. 6&17

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekaṁ*—only; *śaraṇam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyah*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

Abandon all varieties of religion or spiritual paths and just surrender unto Me. I shall deliver you from all sinful reactions. Do not worry or lament.

[An expanded translation:] “To impart knowledge of My all-comprehensive aspect, Brahman, as well as knowledge of My all-pervading aspect, Paramātmā, whatever teachings I have given, based in general on the duties of *varṇāśrama* (the socio-religious ranks of life), the duty of the mendicant, selflessness, internal and external sense control, meditation, subservience to the dominion of the Almighty – now I ask you to summarily dismiss every one of those paths and surrender unto Me, the Personality of Godhead, Bhagavān. Then I shall deliver you from all the sins (karmic reactions) of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life’s mission is unfulfilled.” (Śrīla B.R. Śrīdhara Gosvāmī Mahārāja, PJ)

Embracing the Lord as on’s maintainer and gaurdian

12.A.9

ananyāś cintayanto mām

ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānām

yoga-kṣemaṁ vahāmy aham

BG 9.22/Biog. p. 87

ananyāḥ—having no other object; *cintayantaḥ*—concentrating; *mām*—on Me; *ye*—those who; *janāḥ*—persons; *paryupāsate*—properly worship; *teṣām*—of them; *nitya*—always; *abhiyuktānām*—fixed in devotion; *yoga*—requirements; *kṣemam*—protection; *vahāmi*—carry; *aham*—I.

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

The holy feet of Kṛṣṇa are the only shelter for persons tormented by the miseries of material existence

12.A.10

bhava-jaladhi-gatānām dvandva-vātāhatānām

suta-duhitṛ-kalatra-trāṇa-bhārārditānām

viṣama-viṣaya-toye majjatām aplavānām

bhavati śaraṇam eko viṣṇu-poto narāṇām

Mukunda-mālā-stotra 11, Śrī Kulaśekhara Alvara/PJ 5.6

bhava—of material existence; *jaladhi*—in the ocean; *gatānām*—who are present; *dvandva*—of material dualities; *vāta*—by the wind; *āhatānām*—struck; *suta*—sons; *duhitṛ*—daughters; *kalatra*—and wives; *trāṇa*—of protecting; *bhāra*—by the burden; *arditānām*—distressed; *viṣama*—perilous; *viṣaya*—of sense gratification; *toye*—in the water; *majjatām*—drowning; *aplavānām*—having no vessel to carry them away; *bhavati*—is; *śaraṇam*—the shelter; *ekaḥ*—only; *viṣṇu-potaḥ*—the boat that is Lord Viṣṇu; *narāṇām*—for people in general.

For those persons who, bereft of a vessel, have fallen into the ocean of mundane existence; who are being lashed by the hurricane of duality based on mundane attraction and aversion; who are crushed by the burden of protecting wife, family and so on; who are drowning in the ghastly whirlpool of sensual pleasures—the only shelter is the lifeboat of the holy lotus feet of the Supreme Lord.

The unprecedented fruit of surrender

12.A.12

vināśya sarva-duḥkhāni, nija-mādhurya-varṣaṇām

karoti bhagavān bhakte, śaraṇāgata-pālakaḥ

Śrī Prapaṇna-Jīvanāmṛtaṁ 1.47, Śrīla B.R. Śrīdhara Gosvāmī Mahārāja

Being most affectionate toward His surrendered souls, Śrī Kṛṣṇa totally dispels their unhappiness, graciously filling their hearts with His sweet absolute presence.

[Editorial note: Please refer to Śrīla B.R. Śrīdhara Mahārāja's 'Prapaṇna-Jīvanāmṛtaṁ' for an extensive, exquisitely poetic and deeply thought-provoking compilation of ślokaḥ regarding the subject of Śaraṇāgati and Humility.]

12.A.13

ṣaḍ-aṅga śaraṇāgati haibe jāhāra

tāhāra prārthanā śune śrī-nanda-kumāra

Ṣaḍ-Aṅga-Śaraṇāgati 5, BVT/SGG p.81

The prayers of one who submits unconditionally to the sixfold surrender are heard by Śrī Nanda-kumāra.

~ Humility – The foundation of bhakti and the key to Prema ~

The formula for perfection

12.A.14

tṛṇād api sunīcena

taror api sahiṣṇunā

amāninā māna-dena

kīrtanīyaḥ sadā hariḥ

Śikṣāṣṭaka 3/CC Ādi 17.31/JD Ch. 3,8,25/BR 3.1

hariḥ—Śrī Hari's names; *kīrtanīyaḥ*—should be chanted; *sadā*—always; *api*—even; *sunīcena*—by being humbler; *tṛṇāt*—than the grass; *api*—even; *sahiṣṇunā*—by being more tolerant; *taror*—than a tree; *amāninā*—by being being prideless; *mānadena*—by giving respect (to others in accordance with their respective positions).

Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: “Śrī Gaurasundara explained that to genuinely call out for Bhagavān, one has to become more humble than a blade of grass. We cannot cry out for Kṛṣṇa until we have accepted our own insignificance in relation to Him. We beg for help only when we are forced to acknowledge our helplessness.” (lec. 28.1.1931, Harmonist 15)

The premī-bhakta is naturally endowed with deep humility

12.A.15

premera svabhāva—yāhān premera sambandha

sei māne,—‘kṛṣṇe mora nāhi prema-gandha’

CC Antya 20.28

premera svabhāva—the nature of love of Godhead; *yāhān*—where; *premera*

sambandha—a relationship of love of Godhead; *sei māne*—he recognizes; *kṛṣṇe*—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of Godhead.

“Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa” (This is Śrī Caitanya Mahāprabhu’s comment on the ‘*ṭṛṇād api*’ śloka).

Caitanyadeva Himself has manifested unprecedented humility

12.A.16

na prema-gandho ’sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā

CC Mad 2.45

na—never; *prema-gandhaḥ*—a scent of love of Godhead; *asti*—there is; *darā api*—even in a slight proportion; *me*—My; *harau*—in the Supreme Personality of Godhead; *krandāmi*—I cry; *saubhāgya-bharam*—the volume of My fortune; *prakāśitum*—to exhibit; *vaṁśī-vilāsi*—of the great flute-player; *ānana*—at the face; *lokanam*—looking; *vinā*—without; *bibharmi*—I carry; *yat*—because; *prāṇa-pataṅgakān*—My insectlike life; *vṛthā*—with no purpose.

Śrī Caitanya Mahāprabhu continued, ‘My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.’

Śrīla Gurudeva: Humility is the foundation of *bhakti*, and it is by humility that *bhakti* increases. Śrīla Sanātana Gosvāmī defines humility as follows: “When a person has all good qualities but feelings arise in his heart of being unqualified, wretched and inferior, this is called humility. In other words, humility is the utmost anxiety to attain Bhagavān. A person with humility is without false ego even though he possesses all good qualities.” Only humility can attract Kṛṣṇa’s mercy, and genuine humility only appears when *prema* is fully ripe. (BR 8.4 pt)

Śrīla Kṛṣṇadāsa Kavirāja’s humility

12.A.17

jagāi mādhai haite muṇi se pāpiṣṭha
purīṣera kīta haite muṇi se laghiṣṭha
emana nirghṛṇā more kebā kṛpā kare
eka nityānanda vinā jagata bhitare

CC Ādi 5.205-206/BR 3.9 p.

jagāi mādhai—the two brothers Jagāi and Mādhai; *haite*—than; *muṇi*—I; *se*—that; *pāpiṣṭha*—more sinful; *purīṣera*—in stool; *kīta*—the worms; *haite*—than; *muṇi*—I am; *se*—that; *laghiṣṭha*—lower.; *emana*—such; *nirghṛṇa*—abominable; *more*—unto me; *kebā*—who; *kṛpā*—mercy; *kare*—shows; *eka*—one; *nityānanda*—Lord Nityānanda; *vinu*—but; *jagat*—world; *bhitare*—within.

I am more sinful than Jagāi and Mādhai and even lower than a worm in stool. Who in this world but Nityānanda could show His mercy to such an abominable person as me?

12.A.18

bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari’

CC Ādi 5.207

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari’*—taking as ornaments;

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments.

Sanātana Gosvāmī expresses his humility

12.A.19

nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi’ goṇāinu janama!

CC Mad 20.99

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi’*—having fallen down; *goṇāinu*—I have passed; *janama*—my life.

Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.”

Offering obeisances (namaḥ) counteracts the false ego

12.A.20

ahaṅkṛtir ma-kāraḥ syān / na-kāras tan niṣedhakaḥ
tasmāt tu namasā kṣetri- / svātantryaṁ pratiṣidhyate
bhagavat-paratantro ‘sau / tad āyattātma-jīvanaḥ
tasmāt sva-sāmarthya-vidhiṁ / tyajet sarvam aśeṣataḥ

Padma Purāṇa / Prapanna Jīvanāmṛtaṁ 2.3

The syllable *ma* means ‘self-asserting ego’ (the misconception of considering oneself to be the doer); the syllable *na* indicates its negation. Thus the act of offering obeisances (*namaḥ*) nullifies the offerer’s independence and counteracts the false ego. The soul is naturally subordinate to Bhagavān, his intrinsic nature and innate function is to render loving devotional service to the Supreme Lord. Therefore, all actions performed thinking, ‘I am the doer’, should be utterly abandoned.

Srila Bhakti Promode Puri Goswami: “O master, destroy all vestige of material ego that pollutes me, and give me a place at your lotus feet, making me the servant of your servants”; this is the meaning of the word ‘*namaḥ*’.

Only those bewildered by the false ego think they are the doers

12.A.21

**prakṛteḥ kriyamāṇāni / guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā / kartāham iti manyate**

BG 3.27

prakṛteḥ—of material nature; *kriyamāṇāni*—being done; *guṇaiḥ*—by the modes; *karmāṇi*—activities; *sarvaśaḥ*—all kinds of; *ahaṅkāra-vimūḍha*—bewildered by false ego; *ātmā*—the spirit soul; *kartā*—doer; *aham*—I; *iti*—thus; *manyate*—he thinks.

The *jīva* bewildered by the influence of false ego thinks himself to be the doer of activities that are in actuality carried out by the three modes of material nature.

12.A.22 – dṛṣṭa nahe dṛśya, haiya sevākara kārya

From the teachings of Śrila Bhakti Prajñāna Keśava Gosvāmī

dṛṣṭa—seeing; *nahe*—not; *dṛśya*—to be seen; *haiya*—is; *sevākara*—of the servant; *kārya*—attitude.

The attitude of a servant: being the seen, not the observer [The devotee does not endeavour to see the Lord but strives to serve in such a way that Kṛṣṇa will be attracted to him and award him His *darśana*.]

Humility is described in the Mukunda-mālā stotram

12.A.23

**kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇam kutas te**

Mukunda-mālā 33/BR 3.7

kṛṣṇa—O Lord Kṛṣṇa; *eva*—certainly; *adya*—today; *rāja*—the royal; *haṁsa*—swan; *me*—of my; *mānasa*—mind; *viśatu*—should enter; *pañjara*—the network; *paṅkaja*—

lotus flower; *antam*—of the tips; *tvadīya*—of Your; *pada*—feet; *samaye*—at the time; *prāṇa-prayāṇa*—of death; *kaṇṭha-avarodhana-vidhau*—when the throat is choked; *kapha-vāta-pittaiḥ*—by mucus, air and bile; *kutaḥ*—how?; *te*—Your; *smaraṇam*—remembrance (be possible?).

O Kṛṣṇa, my request is that the swan of my mind be caught in the network of Your lotus feet and dwell there in the ocean of *rasa*. At the time of death the throat will be choked up with mucus, air and bile. Under such conditions, how will it be possible to remember Your name?

Without humility, one cannot cross over this material existence

12.A.24

**amaryādaḥ kṣudraś cala-matir asūyā-prasava-bhūḥ
kṛta-ghno durmānī smara-para-vaśo rakṣaṇa-parah
nṛśaṁsaḥ pāpiṣṭhaḥ katham aham ito duḥkha-jaladher
apārād uttīrṇas tava paricareyaṁ caraṇayoḥ**

Śrī Yamunacarya/BR 3.14/ Prapanna Jīvanāmṛtaṁ 8.13

I am disrespectful, vile, fickle-minded, full of envy, ungrateful, dependent on others, cruel and most sinful. In this condition, how can I cross this impassable ocean of material existence and attain the service of Your lotus feet?

Yamunācārya’s own humility is shown

12.A.25

**aparādha-sahasra-bhājanam / patitam bhīma-bhavārṇavodare
agatim śaraṇāgataṁ hare / kṛpayā kevalam ātmasāt-kuru**

Yāmuna-stotra/BR 3.12

hare—O Śrī Hari; *kṛpayā*—being merciful; *kuru*—make; *ātmasāt*—your own; *agatim*—(me) who have no goal of life; *śaraṇa-āgatam*—who have come to take shelter; *kevalam*—exclusively; *bhājanam*—(who am) the abode; *aparādha-sahasra*—of thousands of offenses; *patitam*—fallen; *udare*—in the belly; *bhīma*—of the terrible; *aṇava*—ocean; *bhava*—of repeated birth and death.

O Hari, I am an offender, guilty of thousands of offences and therefore punishable. I am drowning in this fearsome ocean of material existence. Lost, I take shelter of Your lotus feet; please make me Your own. (You have promised that You will definitely deliver anyone who has taken shelter of You. Please therefore deliver me also).

If I take birth again, let it be in the home of a devotee

12.A.26

tava dāśya-sukhaika-saṅginām / bhavaneṣv astv api kīṭa-janma me
itarāvasatheṣu mā sma bhūd / api janma catur-mukhātmanā

Yāmuna-stotra/BR 3.15

O Bhagavān, if I take birth again due to my past activities, or by Your desire, please let it be in the home of a devotee, even if that birth is in the body of an insect. I have no desire to take birth in a household devoid of devotion to You, even if it has the opulence of Brahmā. O Puruṣottama, this is my earnest prayer unto You.

When shall I feel joyfull to have such a fitting master as You?

12.A.27

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam

Stotra-ratna 43, Yāmunācārya

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

Sincere humility is shown in Kṛṣṇa-karṇāmṛta

12.A.28

nibaddha-mūrdhāñjalir eṣa yāce
nīrandhra-dainyonnnati-mukta-kaṇṭham
dayā-nidhe deva bhavat-kaṭākṣa-
dākṣiṇya-leśena sakṛn niṣiñca

Kṛṣṇa-karṇāmṛta 30/BR 3.17

nibaddha—fixed; *mūrdha*—on the head; *añjaliḥ*—folded palms; *eṣa*—this one; *yāce*—I prays; *nīrandhra*—gapless (constant); *dainya*—pitiable misery (i.e., pain of separation from Kṛṣṇa); *unnati*—increasing; *mukta*—opened; *kaṇṭhaḥ*—throat; *dayā*—of mercy; *nidhe*—Ocean; *deva*—O Lord; *bhavad*—Your; *kaṭākṣa*—sidelong glance; *dākṣiṇya*—kindness; *leśena-a drop*; *sakṛt*—once; *niṣiñca*—anoint.

O Deva! O Ocean of Mercy! With folded hands raised to my head, with open throat I humbly offer this incessant prayer to You: please, just once, shower me with Your merciful sidelong glance.

The opposite side of humility is pride

12.A.29

īśvaro ’ham aham bhogī
siddho ’ham balavān sukhī

BG 16.14

īśvaraḥ—the lord and controller ; *aham*—I am; *aham*—I am; *bhogī*—the enjoyer; *siddhaḥ*—perfect; *aham*—I am; *balavān*—powerful; *sukhī*—happy

“I am the controller and the lord of everything I survey. I am the enjoyer. I am perfect, powerful and happy. “

[Editorial note: Pride, or *pratiṣṭha-āśa* (the desire for prestige), is the root cause of all *anarthas*. If I think I am better than someone else (“I am a better devotee”), humility gives way to pride and envy, and Bhakti Devi flees far away from my heart. We should dig deeply into our hearts and if we find any trace of pride, or desire for respect, we should uproot it completely and throw it far, far away.]

Thus ends section 12.A – Śraddhā, Śaranāgati, Humility

12.B Sādhya-saṅga – The birth-place of bhakti

Who is a sādhya (a saintly devotee)?

12.B.1

sādhanoti sādhayati ca kṛṣṇa-prema iti sādhu

Sādhanoti—one who performs *sādhana-bhajana*; *sādhayati*—who inspires others to practice; *ca*—and; *kṛṣṇa-prema*—(attain) *kṛṣṇa-prema*; *iti*—he is; *sādhya*—*sādhya*.

One who knows *sādhya* (the goal) and *sādhana* (the process) and therefore can guide others in performing *sādhana* to attain the *sādhya* of *kṛṣṇa-prema*, is a *sādhya*.

What is Saṅga?

12.B.2

samyak rūpeṇa anugamanam

sam—*samyak-rūpeṇa*, completely, i.e. with *sambandha* and surrender; *anugamanam*— following strictly in the footsteps.

To follow the *sādhya* completely, externally and internally, by activities and by mood.

Even a moment's association with a sādhu may award all perfection

12.B.3

‘sādhu-saṅga’, ‘sādhu-saṅga’—sarva-śāstre kaya

lava-mātra sādhu-saṅge sarva-siddhi haya

CC Mad 22.54

sādhu-saṅga sādhu-saṅga—repeated association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhu-saṅge*—by association with a pure devotee; *sarva-siddhi*—complete spiritual perfection; *haya*—there is.

“The verdict of all revealed scriptures is that by even a moment's association with a *sādhu*, a pure devotee, one can attain complete spiritual perfection.”

Sādhu saṅga is the birth-place of bhakti

12.B.4

kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’

kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

CC Mad 22.83/BRSB p. 34

kṛṣṇa-bhakti—of devotional service; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—ecstatic transcendental love of Kṛṣṇa; *janme*—awakens; *teṅho*—that same association with devotees; *punaḥ*—again; *mukhya aṅga*—the chief principle.

The root cause of *kṛṣṇa-bhakti* is *sādhu-saṅga*. Even when one's dormant *kṛṣṇa-prema* awakens, *sādhu-saṅga* is still the most important principle for one's spiritual life.

Even a moment's association with a pure devotee is incomparable

12.B.5

tulayāma lavenāpi

na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya

martyānām kim utāśiṣaḥ

SB 1.18.13/4.30.34/CC Mad 22.55

tulayāma—to be balanced with; *lavena*—by a moment; *api*—even; *na*—never; *svargaṁ*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—benediction.

Even a moment's association with a pure devotee cannot be compared to being transferred to the heavenly planets or even merging into the Brahman effulgence in

complete liberation, what to speak of material benedictions. For living entities who are destined to give up the body and die, what greater benediction can there be than association with pure devotees.

Sādhu sangha is the most valuable treasure for any jīva

12.B.6

ata ātyantikam kṣemaṁ / prcchāmo bhavato 'naghāḥ

saṁsāre 'smin kṣaṇārdho 'pi / sat-saṅgaḥ śevadhir nṛṇām

SB 11.2.30

ataḥ—therefore; *ātyantikam*—supreme; *kṣemaṁ*—good; *prcchāmaḥ*—I am asking; *bhavataḥ*—from you; *anaghāḥ*—O sinless ones; *saṁsāre*—in the cycle of birth and death; *asmin*—this; *kṣaṇa-ardhaḥ*—lasting only half of one moment; *api*—even; *sat-saṅgaḥ*—the association of devotees of the Lord; *śevadhiḥ*—a great treasure; *nṛṇām*—for human beings.

Therefore, O completely sinless ones, I ask you to kindly tell me what is the supreme good and the ultimate benefit, for even half a moment's association with pure devotees in this world of birth and death, is the most valuable treasure for any human being.

Mahat saṅga is extremely miraculous and beyond logic

12.B.7

mahat-saṅgama-māhātmyam / evaitat paramādbhutam

kṛtārtho yena vipro 'sau / 'sadyo 'bhūt tat-svarūpavat

Bṛhad Bhagavatāmṛta 2.7.14/Venu Gīta 17, purport

mahat—of the great souls; *saṅgama*—of the association; *māhātmyam*—the glory; *eva*—indeed; *etat*—this; *paramādbhutam*—very wonderful; *kṛtārthaḥ*—successful; *yena*—by which; *vipraḥ*—brāhmaṇa; *asau*—the; *sadyaḥ*—at once; *abhūt*—became; *tat-svarūpavat*—in his original form.

The glory of *mahat-saṅga*, the association of a *mahā-bhāgavata*, is extremely miraculous. By the effect of such *saṅga*, the *brāhmaṇa* Janaśarma immediately became perfect like his *gurudeva* Śrī Svarūpa (Gopa Kumāra).

The Jīva's release from māyā

12.B.8

yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ

kadācit sampaśyan tad-anugamane syād ruci-yutaḥ

tadā kṛṣṇāvṛtṭyā tyajati śanakair māyika-daśām

svarūpaṁ bibhrāṇo vimala-rasa-bhogaṁ sa kurute

Daśa-mūla tattva 7/Gītāvalī 8.82/JD Ch. 23 /

yadā—when; *bhrāmam*—wandering; *bhrāmam*—and wandering; *kadācit*—sometime; *samṣāyan*—seeing; *vaiṣṇava-janam*—a pure devotee of the Lord; *galat*—whose heart is melting; *hari-rasa*—by tasting the mellows of Śrī Hari; *tat-anugamane*—while following him; *syāt*—it may be; *ruci-yutaḥ*—one is develops attraction to Śrī Kṛṣṇa; *tadā*—then; *kṛṣṇa-āvr̥tya*—by taking shelter of Kṛṣṇa; *tyajati*—he abandons; *śanakaiḥ*—gradually; *māyika-daśām*—the state which dominated by illusion; *saḥ*—he; *bibhrāṇaḥ*—takes up; *svarūpam*—his original spiritual form; *kurute*—he experiences; *vimala*—pure; *rasa*—mellows of devotional service; *bhogam*—enjoyment.

When, in the course of wandering amongst the higher and lower species in the material world, a *jīva* is able to behold a Vaiṣṇava absorbed in the flowing *rasa* of *śrī-hari-bhakti*, taste arises in his heart for following the Vaiṣṇava way of life. By chanting *śrī-kṛṣṇa-nāma*, he gradually becomes free from his conditioning. Gradually he then gains his intrinsic, *cinmaya-svarūpa* (transcendental form), and becomes qualified to taste the pure and spiritual *rasa* of direct service to Śrī Kṛṣṇa.

There is a sign that a person, by good fortune (sukṛti), will soon be released from material existence. This is that he keeps the company of sādhus, and as a result awakens his loving attachment to the lotus feet of Śrī Kṛṣṇa. That is why the descriptions of the glories of sādhu-saṅga abound in the śāstras. The śāstras state that it is not at all easy to obtain a moment's association with a sādhu:

12.B.9

**saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre
kona bhāgye karo saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya.**

CC Mad 22.43-4

saṁsāra bhramite—wandering throughout saṁsāra; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank; *kona bhāgye*—by fortune; *karo*—of someone; *saṁsāra*—conditioned life; *kṣaya-unmukha*—on the point of destruction; *haya*—is; *sādhu-saṅge*—by association with devotees; *tabe*—then; *kṛṣṇe*—to Lord Kṛṣṇa; *rati*—attraction; *upajaya*—awakens.

When the *jīva* becomes averse to Kṛṣṇa, he is swept away in the current of birth and death in material existence. He wanders aimlessly throughout the 8,400,000 species of life, being burnt by the threefold miseries. It is extremely difficult to attain deliverance from this current of *saṁsāra*. However, just as a piece of wood flowing in the forceful current of a river may by good fortune be washed up on the bank, similarly, a *jīva* may by extremely good fortune attain the shelter of *sādhu-saṅga*, gain release from the current of material existence, and again become established in his own constitutional position as the servant of Kṛṣṇa.

12.B.10

**‘kṛṣṇa, tomāra haṇa’ yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra**

CC Mad 22. 33/Biog p. 378

kṛṣṇa—O my Lord Kṛṣṇa; *tomāra haṇa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditioned life; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

If any *jīva*, feeling extreme anguish, prays to Kṛṣṇa from the core of his heart and even calls out, ‘O Kṛṣṇa! I am Yours’ – then Kṛṣṇa gives him *sādhu-saṅga* and makes him cross beyond the bondage of *māyā*.

12.B.11

**bhavāpavargo bhramato yadā bhavaj
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratiḥ**

SB 10.51.53/Biog p.38/ JD Ch. 6&8 /

bhava—material existence; *apavargaḥ*—cessation of, liberation from; *bhramataḥ*—who has been wandering; *yadā*—when; *bhavet*—occurs; *janasya*—for a person; *acyuta*—O infallible Lord; *tarhi*—at that time; *sat*—of saintly devotees; *samāgamaḥ*—the association; *sat-saṅgamaḥ*—saintly association; *yarhi*—when; *tadā*—then; *eva*—only; *sat*—of the saintly; *gatau*—who is the goal; *para*—of superior (the causes of material creation); *avara*—and inferior (their products); *iṣe*—for the Supreme Lord; *tvayi*—Yourself; *jāyate*—is born; *ratiḥ*—devotion.

“He Acyuta! O Infallible one! The *jīva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this *saṁsāra* cycle approaches, he attains *sat-saṅga*, the association of a sādhu. From that moment he becomes firmly attached to You, who are the controller of both spirit and matter and the supreme objective for the *sādhus*.”

Sādhu-saṅga is attained by ones spiritual merit (sukṛti)

12.B.12

**bhaktis tu bhagavad-bhakta-saṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-saṅcitaiḥ**

Bṛhan-Nāradya-Purāṇa 4.33/HBV 10.279/JD Ch. 3&6/ Biog. p. 379/BRSB p. 32

bhakti—Bhakti; *tu*—indeed; *bhagavat-bhaktas*—devotees of Bhagavan; *saṅgena*—by association; *parijāyate*—awakened; *sat-saṅgaḥ*—sādhu-saṅga; *prāpyate*—

attained; *pumbhiḥ*—by accumulation of; *sukṛtaiḥ*—transcendental pious activities; *pūrva-saṅcitaiḥ*—of many lifetimes.

Bhakti is awakened when one associates with *bhaktas* of Śrī Bhagavān. Association with *śuddha-bhaktas* is attained only by the accumulation of transcendental pious activities (*sukṛti*) performed over many lifetimes.

By *sukṛti* one attains *śraddhā*

12.B.13

yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ

SB 11.20.8

yadṛcchayā—somehow or other by good fortune; *mat-kathā-ādau*—in the narrations, songs, philosophy, dramatical performances, etc., that describe My glories; *jāta*—awakened; *śraddhaḥ*—faith; *tu*—indeed; *yaḥ*—one who; *pumān*—a person; *na*—not; *nirviṇṇaḥ*—disgusted; *na*—not; *ati-saktaḥ*—very attached; *bhakti-yogaḥ*—the path of loving devotion; *asya*—his; *siddhi-daḥ*—will award perfection.

“By virtue of the good fortune of their previous births, those in whom *śraddhā* is awakened towards My *līlā-kathā* are eligible to take up *bhakti*. Being neither disgusted nor overly attached, *bhakti-devi* then confers perfection upon them.”

Śrīla Jīva Gosvāmī, in defining the word *yadṛcchayā* (voluntarily, spontaneously, or by their own will) used in the above śloka, has said:

12.B.13

kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kṛpājāta-parama-
maṅgalodayena

By the association of the Lord's supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune (*saubhāgya*). That *saubhāgya* itself becomes the eligibility for *bhakti*.

By *sukṛti* the *jīva* obtains the mercy of Kṛṣṇa or His pure devotee

12.B.14

samāne vṛkṣe puruṣo nimagno
'nīśāya śocati muhyamānaḥ
juṣṭam yadā paśyati anyam īśam
asya mahimānam iti vīta-śokaḥ

Muṇḍaka (3.1.2) & Śvetāśvatara (4.7) Upaniṣads/ JD ch.6&17

puruṣaḥ—the conditioned living entity; *nimagnaḥ*—drowned; *muhyamānaḥ*—bewildered; *anīśayā*—by the illusory potency; *śocati*—laments; *yadā*—when; *paśyati*—sees; *anyam*—the other; *īśam*—the Supreme Lord; *mahimānam*—the glories; *asya*—of Him; *samāne*—on the same; *vṛkṣe*—tree; *eti*—thus; *vīta-śokaḥ*—free from lamentation; *juṣṭam*—blissful.

The *jīva* and the indwelling Paramātmā both reside in the same tree, namely the material body. The *jīva* is attached to material sense enjoyment and is therefore sunk in the bodily conception of life. Bewildered by *māyā*, he cannot find any means of deliverance, and thus he laments. However, by the influence of *sukṛti* acquired over many lifetimes, he can obtain the mercy of Īśvara (the Lord) or His pure devotees. At that time, he will see in his heart that there is a second individual within the tree of his body. This is Īśvara, who is served eternally by His unalloyed *bhaktas*. When the *jīva* witnesses the uncommon glories of Śrī Kṛṣṇa, he becomes free from all lamentation.

12.B.15

mahā-prasāde govinde / nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan / viśvāso naiva jayate

Skanda Purāṇa/JD Ch. 6/CC Antya 16.96 pt

Those who do not possess sufficient pious credit (*sukṛti*) will not have faith in *mahā-prasādam*, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas.

By associating with *sādhus*, one's love for Śrī Kṛṣṇa is awakened

12.B.16

sādhū-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya

CC Mad 22.49/BRSB p.35

sādhū-saṅge—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—ecstatic transcendental love of God; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

When a *sādhaka-bhakta* obtains faith in the association of *rasika* Vaiṣṇavas who are more advanced than himself, he very quickly obtains *prema-bhakti* and his material entanglement is easily dissipated.

One's heart is like a crystal and takes on the qualities of those he associates with

12.B.17

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kula-rddhyai tato dhīmān sva-yūthān eva saṁśrayet

Hari-bhakti-sudhodaya 8.51/ BRS 1.2.229/BRBS p.98/MS 5 pt/BR 2.41

maṇivat—as a jewel; *yat-saṅgatiḥ*—on account of whatever association; *yasya*—whose; *pūṁsaḥ*—of a person; *saḥ*—a person; *syāt*—may; *tad-guṇaḥ*—its qualities; *sva-kula-ṛddhyai*—for the wellbeing of one's family; *tataḥ*—then; *dhīmān*—a thoughtful person; *sva-yūthān*—own family lineage; *eva*—certainly; *saṁśrayet*—should take shelter.

As the qualities of a nearby object are reflected in a crystal, one similarly takes on the qualities of a person with whom he associates. Therefore, a wise person should take shelter of those *sādhus* who are more advanced, affectionate, and have the same mood for which one aspires.

Śrīla Gurudeva: The purport of this verse is that the contamination of the heart cannot be eradicated by *jñāna*, *vairāgya*, *yoga* or *tapasyā*. It is only by the influence of association with Vaiṣṇavas who are free from all pride and upon receiving their mercy that the heart very easily becomes cleansed of all misgivings (*anarthas*).

Bhakti is obtained only by the mercy of the mahat

12.B.18

mahat-kṛpā vinā kona karme 'bhakti' naya

kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

CC Mad 22.51/BRBS p.35

mahat-kṛpā—the mercy of great (pure) devotees; *vinā*—without; *kona karme*—by some other activity; *bhakti naya*—there is no bhakti; *kṛṣṇa-bhakti*—loving devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—material bondage or the endless cycle of birth and death; *nahe*—there is not; *kṣaya*—destruction.

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from material attachment and repeated birth and death.

One should relish Bhāgavatam with rasika Vaiṣṇavas

12.B.19

śrīmad-bhāgavatārthānām / āsvādo rasikaiḥ saha

sajātīyāśaye snigdhe / sādhanau saṅgaḥ svato vare

CC Mad 22.131/Secret Truths of the Bhagavatam, Preface/GKH (P)

śrīmad-bhāgavata—of the Śrīmad-Bhāgavatam; *arthānām*—of the meanings; *āsvādaḥ*—relishing; *rasikaiḥ saha*—with the rasika devotees; *sa-jātīya*—similar; *āśaye*—endowed with a desire or mood; *snigdhe*—advanced in devotional affection; *sādhau*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one's self; *vare*—better.

One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees. One should associate with *rasika* devotees who are more advanced than oneself, who are endowed with a similar type of mood (*sajātīya āśaye*) and who are affectionate toward oneself (*snigdha*).

How to associate with pure devotees

12.B.20

dadāti pratigrṇāti / guhyam ākhyāti prcchati

bhunkte bhojayate caiva / ṣaḍ-vidham prīti-lakṣaṇam

Śrī Upadeśamṛta 4

dadāti—offering pure devotees objects in accordance with their requirements; *pratigrṇāti*—accepting remnant items given by pure devotees; *guhyam ākhyāti*—revealing to devotees one's confidential realisations concerning *bhajana*; *prcchati*—inquiring from devotees about their confidential realisations; *bhunkte*—eating with great love the prasāda remnants given by devotees; *ca*—and; *bhojayate*—lovingly serving prasāda to devotees; *ca*—and; *ṣaḍ-vidham eva*—are specifically of these six kinds; *prīti-lakṣaṇam*—the symptoms of loving association with pure devotees

Offering pure devotees items in accordance with their requirements, accepting remnant items given by pure devotees, revealing to pure devotees one's confidential realisations concerning *bhajana*, inquiring from more advanced devotees about their confidential realisations, eating with great love the *prasāda* remnants tasted by *śuddha-bhaktas* and lovingly feeding them *prasādam* – these are the six symptoms of loving association with pure devotees.

The Śrutis identify the worship of the pure devotee as the only means

12.B.21

tasmād ātma-jñān hy arcayed bhūti-kāmaḥ

Muṇḍaka Upaniṣad 3.1.10

A person wishing to attain divine opulence should worship one who is *ātma-jñā*, self-realised. That is, he should worship a devotee of Śrī Hari.

To get pure bhakti one must smear himself with the footdust of the pure devotee

12.B.22

naiṣān matis tāvad urukramāṅghrim

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasān pāda-rajo-'bhiṣekaṁ

niṣkiñcanānām na vṛṇīta yāvat

SB 7.5.32/CC Mad 22.53/JJD Ch.17

eṣām—for such (materialists); *tāvat*—until; *na*—(there is) not; *arthaḥ*—the motivation; *yat*—by which; *apagamaḥ*—(there may be) the disappearance; *anartha*—of unwanted material qualities; *na vṛṇīta*—(and) not accept; *abhiṣekam*—a holy bath; *pāda-rajah*—in the dust of the feet; *mahīyasām*—of great souls; *niṣkiñcanānām*—unattached to this material world; *yāvat*—for that long; *matih*—(their) consciousness; *spṛṣati*—can not touch; *urukrama-aṅghrim*—the lotus feet of the Personality of Godhead, who is famous for performing uncommon activities.

Persons who are absorbed in bodily identification, who fail to understand the necessity to free themselves from materialistic habits, and who do not smear themselves with the holy footdust of great devotees who are fully detached from mundane sense objects, for such persons there is no possibility that their consciousness can touch the glories of the Śrī Urukrama-deva's lotus feet.

Bhagavān can be attained only through taking the footdust of a pure devotee

12.B.23

**rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād grhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam**

SB 5.12.12/CC Mad 22.52

rahūgaṇa—O King Rahūgaṇa; *etat*—this (knowledge); *na yāti*—does not become revealed; *tapasā*—by severe austerities; *na*—nor by; *ca*—also; *ijyayā*—by a great arrangement for worshiping the Deity; *na*—nor; *nirvapaṇāt*—by finishing all material duties and accepting sannyāsa; *vā*—or; *grhāt*—by ideal householder life; *na eva*—nor indeed; *chandasā*—by observing celibacy or studying Vedic literature; *jala-agni-sūryaiḥ*—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; *vinā*—without; *abhiṣekam*—smearing all over the body; *pāda-rajah*—the dust of the lotus feet; *mahat*—of the great devotees.

O Rahūgaṇa, Bhagavān cannot be known by austerities, or by worship, or by giving up one's home, nor indeed by living in one's home. He cannot be known by reciting the Vedas nor by worshiping the demigods. As long as one does not smear oneself with the footdust of the *mahat*, great saintly devotees, one cannot achieve any result from all these other activities.

12.B.24

**śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla
bhakata-sevā, parama-siddhi, prema-latikāra mūla**

BVT, Śaranāgati/SGG p. 100

reṇu—the dust; *caraṇa*—of the feet; *śuddha-bhakata*—of pure devotees; *anukūla*—[is] favourable; *bhajana*—[for] spiritual practice; *bhakata-sevā*—serving the devotees;

parama-siddhi—[is] the highest perfection; *mūla*—[and] the root; *laṭikāra*—[of] the creeper; *prema*—[of] divine love.

The dust of the pure devotee's lotus feet has the most positive effect on one's devotion for the Lord. Service to the pure devotee is the highest perfection and the root of the creeper of *prema* – divine love.

Kṛṣṇa says, "Worshiping My devotees is superior to worshiping Me directly"

12.B.25

mad-bhakta-pūjābhyadhikā mayi sañjāyate bhaktiḥ

SB 11.19.21

mat—My; *bhakta*—of the devotees; *pūjā*—worship; *abhyadhikā*—better; *mayi*—to Me; *sañjāyate*—arises; *bhaktiḥ*—loving devotion;

"[O sinless Uddhava,] Worshipping my devotees is better than worshipping Me. For by this devotion to Me naturally arises."

Śrīla Vṛndāvana dāsa Ṭhākura rephrased the above line as follows:

12.B.26

mad-bhakta-pūjābhyadhikā sarva-bhuteṣu man-matiḥ

CB Ādi 1.9

"The worship of My devotees is better than direct worship of Me. One should also remember that I am present within the hearts of all living beings"

Above the worship of Kṛṣṇa is service to His devotees

12.B.27

**ārāadhanānām sarveṣām / viṣṇor ārāadhanam param
tasmāt parataram devi / tadīyānām samarcanam**

Padma Puraṇa/CC Mad 11.31/GKH (P)

ārāadhanānām—of varieties of worship; *sarveṣām*—all; *viṣṇor*—of Lord Viṣṇu; *ārāadhanam*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—of persons who are dear to Lord Viṣṇu; *samarcanam*—rigid and firm worship.

[Lord Śiva told Pārvatī:] "My dear Devī, although the Vedas recommend worship of demigods, among all forms of worship the worship of Lord Viṣṇu is topmost. Still more exalted than the worship of Śrī Viṣṇu is the rendering of service to *tadīya* (those persons and articles who have a relation with *tat* – Śrī Viṣṇu) such as Śrī Vaiṣṇavas, Śrī Govardhana, Śrī Tulasī, Śrī-bhāgavata (*śāstra*), Śrī-dhāma, Śrī-viṣṇu-mandira (temple) and all that is dear to Him."

One should desire only two things: *sādhū-saṅga* and *kṛṣṇa-nāma*

12.B.28

sādhū-saṅge kṛṣṇa-nāma ei mātṛa cāi

saṁsāra jinite āra kauna vastu nāi

Prema-vivarta/JD Ch.7

Besides *sādhū-saṅga* and *kṛṣṇa-nāma* – nothing is essential in this world; chanting the divine names of Śrī Kṛṣṇa in the association of *sādhū*s is the only infallible method to cross over the otherwise insurmountable ocean of *saṁsāra*.

Association is the cause of both bondage and liberation

12.B.29

saṅgo yaḥ saṁsṛter hetur

asatsu vihito ’dhiyā

sa eva sādhuṣu kṛto

niḥsaṅgatvāya kalpate

SB 3.25.55/Upad 2, pt/JD Ch. 17

saṅgaḥ—association; *yaḥ*—which; *vihitaḥ*—done; *adhiyā*—through ignorance; *asatsu*—amongst those engaged in sense gratification; *hetuḥ*—(is) the cause; *saṁsṛteḥ*—of the cycle of birth and death; *eva*—certainly; *saḥ*—the same thing; *kṛtaḥ*—performed; *sādhuṣu*—amongst saintly persons; *kalpate*—leads *niḥsaṅgatvāya*—to liberation.

“O *deva*! Association is the cause of both material bondage and liberation from material existence. When due to ignorance one keeps company with worldly-minded persons who are averted to the path of *bhakti*, that association brings about one’s material entanglement. When, however, one keeps company with pure devotees of the Lord, that association liberates one from material existence and causes one to obtain the lotus feet of the Lord.”

Giving up bad association is an essential aspect Vaiṣṇava conduct

12.B.30

asat-saṅga-tyāga,—ei vaiṣṇava-ācāra

‘strī-saṅgī’—eka asādhū, ‘kṛṣṇābhakta’ āra

CC Mad 22.87/Biog p. 264

asat-saṅga-tyāga—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *strī-saṅgī*—who associates with women for sense gratification; *eka*—one; *asādhū*—unsaintly person; *kṛṣṇa-abhakta*—who is not a devotee of Kṛṣṇa; *āra*—another.

(Śrī Caitanya Mahāprabhu said:) “Giving up bad association is a primary aspect of Vaiṣṇava conduct. Bad association is of two types; a) people who have illicit association with women or persons who associate with such people and have attachment in worldly matters, or b) association of non-devotees who are intent on *nirviśeṣa-jñāna* [impersonalists]. *Sādhakas* who desire to attain *bhakti* should carefully reject these two types of bad association.”

Better to embrace a snake or a tiger than associate with materialists

12.B.31

ālīṅganam varam manye / vyāla-vyāghra-jalaukasām

na saṅgaḥ śalya-yuktānām / nānā-devaikasevinām

BRS 1.2.112/Viṣṇu-rahasya/BR 1.9

manye—I consider; *varam*—excellent; *ālīṅganam*—the embracing; *vyāla-vyāghra-jalaukasām*—of snakes, tigers or crocodiles; *na saṅgaḥ*—I do not (desire) association; *śalya-yuktānām*—those whose hearts are pierced with the arrows of lusty desires; *sevinām*—and those who serve; *nānā-devaika*—the many demigods.

It is better to live with or embrace a snake, a tiger or an alligator than to associate with those whose hearts are filled with varieties of material desires and who worship various demigods.

12.B.32

varam huta-vaha-jvālā / pañjarāntar-vyavasthitiḥ

na śauri-cintā-vimukhajana-/saṁvāsa-vaiśasam

Kātyāyana-saṁhitā/BRS 1.2.51

varam—better; *vyavasthitiḥ*—situation; *pañjara-antar*—within a cage; *huta-vaha-jvālā*—of burning fire; *na*—rather than; *vaiśasam*—the calamity; *saṁvāsa*—of association; *vimukha-jana*—with persons inimical; *śauri-cintā*—to meditating on Śrī Kṛṣṇa.

It is better to reside in a cage of burning fire than experience the calamity of association with persons averse to Kṛṣṇa.

The rope of sādhu saṅga is the cause of universal protection and is expert at delivering the fallen souls

12.B.33

manasija-phaṇi-juṣṭe labdha-pāto ’smi duṣṭe

timira-gahana-rūpe hanta saṁsāra-kūpe

ajita nikhila-rakṣā-hetum uddhāra-dakṣām

upanaya mama haste bhakti-rajjuṁ namas te

Stava-mālā, Śrīla Rūpa Gosvāmī

hanta—alas!; *asmi*—I am; *labdha-pātaḥ*—fallen; *saṁsāra-kūpe*—in the well of material existence; *duṣṭe*—evil; *timira-gahana-rūpe*—deep dark; *manasiya-phaṇi-juṣṭe*—equipped with the snakes of lust; *ajita*—O infallible one; *upanaya*—bring; *bhakti-rajjum*—the rope of devotion; *haste*—in my hand; *nikhila-rakṣā-hetum*—for the purpose of protecting all; *uddhāra-dakṣam*—it is very expert at deliverance; *mama*—my ; *namaḥ*—obeisances; *te*—unto You.

Alas, I have fallen into the deep, dark, filthy well of *saṁsāra*, in which the viper of sex desire dwells. O invincible Lord, the rope of *sādhya-saṅga* is the cause of universal protection and is expert at delivering the fallen souls. Please place that rope in my hand. I offer my respectful obeisances unto You.

Sādhya saṅga is the best activity for the jīva

12.B.34

‘śreyo-madhye kona śreyah jīvera haya sāra?’

‘kṛṣṇa-bhakta-saṅga vinā śreyah nāhi āra’

CC Mad 8.251

śreyah-madhye—among beneficial activities; *kona*—which; *śreyah*—beneficial function; *jīvera*—of the jīva; *haya*—is; *sāra*—the essence; *kṛṣṇa-bhakta-saṅga*—for associating with the devotees of Lord Kṛṣṇa; *vinā*—except; *śreyah*—beneficial activity; *nāhi*—there is not; *āra*—another.

Then Śrī Caitanya Mahāprabhu asked, “Out of all auspicious and beneficial activities, which is best for the living entity?” Śrī Rāmānanda Rāya replied, “The only auspicious activity is association with the pure devotees of Kṛṣṇa.”

Śrīla Gurudeva: “If you think Kṛṣṇa is *mahat-saṅga*, exalted association, then Śrīmatī Rādhikā is *mahīyasī-saṅga*, the most exalted association. Her association is even more elevated and desirable than Śrī Kṛṣṇa’s” (Harmonist 14)

Oh Vaiṣṇava Ṭhākura, giving me the shade of your feet, kindly purify me

12.B.35

Ohe! Vaiṣṇava Ṭhākura, Śrīla Bhaktivinoda Ṭhākura (SGG p. 25)

ohe! vaiṣṇava ṭhākura, dayāra sāgara,

e dāse karuṇā kari’

diyā pada-chāyā, śodha he āmāre,

tomāra caraṇa dhari (1)

O worshipable Vaiṣṇava Ṭhākura! Ocean of mercy! Be merciful upon this servant and, giving me the shade of your feet, purify me. I am taking hold of your lotus feet!

chaya vega dami’, chaya doṣa śodhi’,

chaya guṇa deha’ dāse

chaya sat-saṅga, deha’ he āmāre,

bosechi saṅgera āśe (2)

Help me subdue the six urges ⁽¹⁾ and purify my six faults ⁽²⁾. Bestow upon me the six qualities of a devotee ⁽³⁾, and offer me the six kinds of devotional association⁽⁴⁾. I am sitting in your association, hoping to receive this.

ekākī āmā ra, nāhi pāya bala,

harināma-saṅkīrtane

tumi kṛpā kari’, śraddhā-bindu diyā,

deha’ kṛṣṇa-nāma-dhane (3)

Alone, I do not have the strength to perform my *harināma-saṅkīrtana*. Please be kind and give me one drop of faith. Please bestow upon me the priceless treasure of *kṛṣṇa-nāma*!

kṛṣṇa se tomāra, kṛṣṇa dite pāra,

tomāra śakati āche

āmi ta’ kāṅgāla, ‘kṛṣṇa kṛṣṇa’ balī’,

dhāi tava pāche pāche (4)

Kṛṣṇa is yours! You have the power to give Kṛṣṇa! I am nothing more than a beggar running behind you, calling out “Kṛṣṇa! Kṛṣṇa!”

1) *chaya vega*, the six urges: *vācaḥ* – speech; *manasaḥ* – mind; *krodha* – anger; *jihvā* – tongue; *udara* – stomach; and *upastha* – genitals;

2) *chaya doṣa*, six faults that spoil one’s *bhajana*: *atyāhāra* – over-eating or over-collecting; *prayāsaḥ* – over-endeavor; *prajalpa* – idle gossip; *niyama-āgraha* – following rules and regulations mechanically with too much attachment; *niyama-āgraha* – overly neglecting rules and regulations; *asat-jana-saṅga* – associating with worldly-minded persons; *laukya* – ardent mundane greed.

3) *chaya guṇa*—six qualities that enhance one’s *bhajana*: *utsāha* – enthusiasm; *niścaya* – firm faith; *dhairya* – patience to achieve *prema*; *bhakti-anukūla-pravṛtti* – accepting activities favorable for *bhajana*; *asat-saṅga-tyāga* – giving up mundane association; *bhakti-sadācāra* – good behavior for devotion.

4) *chaya sat-saṅga*—six true ways of association with devotees: *dāna* – giving charity to devotees; *pratrigrāha* – accepting gifts in return; *bhajana-kathā-śravaṇa-ālāpa* – hearing and discussing topics on *bhajana*; *mahāprasāda-bhakṣaṇa* – honoring *mahāprasāda*; *bhajana-dāna* – giving *prasāda*.

Thus ends section 12.B – Sādhya Saṅga

12.C Sādhana-bhakti

The Definition of Sādhana-bhakti

12.C.1

**kṛti-sādhya bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākṛtyaṁ hṛdi sādhyatā**

BRS 1.2.2/CC Mad 22.105/BRSB p.23/JD Ch. 19/Biog p. 391/GKH (P)

sā—that (practice); *sādhana-abhidhā*—called *sādhana-bhakti*, or devotional service in practice; *kṛti-sādhya*—which is to be executed by the senses; *bhavet*—should be (understood as); *sādhyā-bhāvā*—by which *bhāva-bhakti* is acquired; *sādhyatā*—(its) potentiality; *prākṛtyaṁ*—(is) the awakening; *hṛdi*—in the heart; *bhāvasya*—of the *sthāyi-bhāva* (one of the primary *rasas* - *sānta*, *dāsyā*, *sakhyā*, *vātsalyā*, *mādhuryā*); *nitya-siddhasya*—which is eternally present.

Sādhana-bhakti is the engagement of the mind and senses in the *aṅgas* of *bhakti* for the purpose of attaining *bhāva-bhakti*. This *bhāva* is a potentiality which eternally exists in the heart of the *jīva* and is manifested in the heart purified by *sādhana* (by the mercy of a *nitya-siddha*, a living *sad-guru*).

[Editorial note: Unless one aspires for the *bhāva* of the Vrajavāsīs, his practice does not constitute *sādhana* in the strict sense of our Rūpānuga line]

Bhāva is an eternally accomplished phenomenon (*nitya-siddha*) which always exists in the eternal associates of Bhagavān. This *nitya-siddha-bhāva* manifests itself by the mercy of the Lord's eternal associates in the heart of the purified *jīva*. The *jīva* has the 'seed-adaptability' (inherent potential) to receive it, just as a female parrot has the 'seed-adaptability' to learn to speak. This is verified in Śrī Caitanya-caritāmṛta:

12.C.2

**nitya-siddha kṛṣṇa-prema 'sādhyā' kabhu naya
śravaṇādi-śuddha-citte karaye udaya**

CC Mad 22.107/BRSB p.27

kṛṣṇa-prema—ecstatic transcendental love of Kṛṣṇa; *nitya-siddha*—(is) eternally established; *naya*—not; *sādhyā*—attained; *kabhu*—at any time; *citte*—in the heart; *śuddha*—purified *śravaṇa-ādi*—by hearing, etc.; *karaye udaya*—it is aroused.

Kṛṣṇa-prema is an eternally established reality; it is not brought about by *sādhana*. It manifests itself – by the mercy of *sad-guru* – in the heart purified by the performance of the various limbs of *bhakti* such as *śravaṇa* and *kīrtana*.

The stages or gradual development of bhakti

12.C.3

**ādaḥ śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ**

BRS 1.4.15–16/CC Mad 23.14–15/BRSB p. 29/BR 1.7 p.22/Biog p. 394

ādaḥ—in the beginning; *śraddhā*—firm faith or disinterest in material affairs and interest in spiritual advancement; *tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of the activities of devotion (the ninefold *bhakti* beginning with *śravaṇa*, *kīrtana* etc., so that initiation takes place); *tataḥ*—thereafter; *anārtha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—thereafter; *niṣṭhā*—firm faith; *ruṇiḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—deep attachment; *tataḥ*—then; *bhāvaḥ*—the stage of *bhāva*; *tataḥ*—thereafter; *prema*—ecstatic transcendental love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayaṁ*—this; *premṇaḥ*—of love of Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—in that sequence.

[Initially, there is contact with devotion which leads to *sukṛti*. *Sukṛti* that gives rise to *bhakti*, generates transcendental faith (*paramārthika-śraddhā*)]. In the beginning there is *śraddhā* (born from past association with devotees) in the form of faith in the words of *bhakti-śāstra*. Upon its appearance, one again acquires opportunity for *sādhu-saṅga*, and then *bhajana-kriyā* (activities of devotion) begin (taking shelter of Guru, receiving initiation from him, etc.). *Anārtha-nivṛtti* (eradication of contamination in the form of unwanted desires in the heart) also begins at this time, and thereafter *niṣṭhā* (steadiness) arises in *bhajana*. This is followed by *ruṇi* (taste for Rādhā-Kṛṣṇa *nāma*, *guṇa*, *rūpa*, *līlā*), and then *āsakti* (deep attachment) arises for both *bhajana* and the object of *bhajana*, Śrī Kṛṣṇa. When this stage ripens it is transformed into the state of *bhāva*, and thereafter *prema* arises. This is how *prema* gradually manifests in the heart of the *sādhaka*.

One who, with faith, practices devotion certainly achieves pure bhakti

12.C.4

**śrutiḥ kṛṣṇābhyaṇām smaraṇa-nati-pūjā-vidhi-gaṇāḥ
tathā dāsyāṁ sakhyāṁ paricaraṇam apy ātma-dadanam
navāṅgāny etāniha vidha-gata-bhakter anudinam
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate**

Daśa-mūla-tattva 9/JD Ch. 19

iha—in this world; *bhajan*—worshipping; *śraddhā-yuktaḥ*—with-faith; *anudinam*—daily; *etāni*—these; *nava-aṅgāni*—nine limbs; *vidhi-gata-bhakteḥ*—of devotion under

regulation; *vai*—certainly; *saḥ*—he; *labhate*—obtains; *suvimala*—very pure; *ratim*—love of God; *śrutiḥ*—hearing of the spiritual name, form, attributes and pastimes; *ākhyānam*—describing and singing the glories; *kṛṣṇa*—of Śrī Kṛṣṇa; *smaraṇa*—remembrance; *nati*—bowing down; *pūjā-vidhi*—offering worship; *gaṇaḥ*—multitudes; *tathā*—also; *dāsyam*—service; *sākhyam*—becoming a friend; *paricaraṇam*—personal service; *api*—and; *ātma-dadanam*—offering one's very self.

One should perform *bhajana* in the form of the nine limbs of *vaidhī-bhakti*, namely, *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam* (remembering), *vandanam* (offering prayers), *arcanam* (worshipping), *pāda-sevanam* (serving Kṛṣṇa's lotus feet), *dāsyam* (acting as Kṛṣṇa's servant), *sākhyam* (becoming Kṛṣṇa's friend), and *ātma-nivedanam* (surrendering oneself fully to Śrī Kṛṣṇa). One who with faith daily practices *bhajana* in this way certainly achieves pure *kṛṣṇa-rati*.

Navadhā bhakti – The nine limbs of *bhakti*

12.C.5

**śravaṇam kīrtanam viṣṇoḥ / smaraṇam pāda-sevanam
arcanam vandanam dāsyam / sākhyam ātma-nivedanam
iti pumsārpitā viṣṇau / bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā / tan manye 'dhītam uttamam**

SB 7.5.23-24/Biog p. 392/ JD Ch. 4&19

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—of Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanam*—offering worship; *vandanam*—offering prayers; *dāsyam*—becoming the servant; *sākhyam*—becoming the best friend; *ātma-nivedanam*—surrendering one's life and soul; *iti*—thus; *pumsā arpitā*—offered by the devotee; *viṣṇau*—unto Lord Viṣṇu (not to anyone else); *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different processes; *kriyeta*—one should perform; *bhagavati*—unto Bhagavān; *addhā*—directly or completely; *tat*—that; *manye*—I consider; *adhītam*—learning; *uttamam*—topmost.

Prahāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words). One who has dedicated his life and soul to the service of Kṛṣṇa through these nine limbs of *bhakti* should be understood to be the topmost devotee and the most learned, for he has acquired perfect knowledge.

Śrīla Gurudeva: (a) *śravaṇam kīrtanam viṣṇoḥ* – “Those who tell us only the general meaning of this *śloka* should go to the Rāmānuja or Madhvācārya *sampradāya*, for they only know general principles. We should add the mood of Śrī Caitanya Mahāprabhu to these principles. For example, in the first line of this *śloka*, “Viṣṇu” means Kṛṣṇa with Rādhikā and the *gopīs*. This is the line of Śrīla Rūpa

Gosvāmī. Try to understand this. If you never remember, realise, and explain this to those who are qualified, you are derailed from our Guru Paramparā. You must come in the proper line”. (*The Origin of Ratha-Yātrā*, p. 231)

(b) *iti pumsārpitā viṣṇau* – Viṣṇu here refers to both *viṣaya* and *āśraya-bhagavān*, Kṛṣṇa and Guru. Śrīla Gurudeva: “The nine limbs of *bhakti* are not *bhakti* if they are not offered first to a bona fide Guru. Kṛṣṇa will not accept it unless one first takes shelter of *sad-guru* (*guru-padāśraya*)”. (*Murwillambha* 7.2.04)

Of all spiritual practices, the nine limbs of bhakti are the best

12.C.6

**bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti**

CC Antya 4.70/BRSB p. 81/JD chap. 2

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic transcendental love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

Among the ways of executing devotional service, these nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and *kṛṣṇa-prema*.

Of the nine processes of devotional service, 'nāma-saṅkīrtana' is the best

12.C.7

**tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana**

CC Antya 4.71/JD Ch. 2

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable treasure of *prema*.

The five essential limbs of bhakti

12.C.8

**sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa,
mathurā-vāsa, śrī-mūrtira śraddhāya sevana**

CC Mad 22.128

sādhū-saṅga—association with pure devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing Śrīmad-Bhāgavatam; *mathurā-vāsa*—living in Mathurā-maṇḍala (Vraja); *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith.

[Mahāprabhu said:] “Sādhū-saṅga, chanting the holy name, hearing Śrīmad-Bhāgavatam, residing in Vraja maṇḍala and worshiping the Deity with faith.”

Even a slight performance of these five awakens love for Kṛṣṇa

12.C.9

sakala-sādhana-śreṣṭha ei pañca aṅga

kṛṣṇa-prema janmāya ei pāncera alpa-saṅga

CC Mad 22.129

sakala-sādhana—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāncera*—of the five; *alpa-saṅga*—slight association with or performance.

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”

12.C.10

guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-śikṣaṇam

viśrambheṇa guroḥ sevā sādhu-vartmānu-vartanam

BRS 1.2.74

guru-pāda-āśrayaḥ—taking shelter of Śrī Guru; *tasmāt*—after that; *kṛṣṇa-dīkṣā-ādi*—initiation into *nāma*, *mantra* etc.; *śikṣaṇam*—accepting instruction; *sevā*—service; *guroḥ*—of Śrī Guru; *viśrambheṇa*—with intimacy; *anu-vartanam*—following; *vartma*—the path; *sādhu*—of the saintly devotees.

[The first and foremost limbs of *sādhana-bhakti* are:] Accepting the shelter of a bona fide Guru, taking *dīkṣā* from him and receiving instructions on service to Kṛṣṇa, serving him with intimacy and affection, and following the path of the previous *ācāryas* under his guidance.

Six vows favorable for the performance of bhakti

12.C.11

utsāhān niścayād dhairyāt

tat-tat-karma-pravartanāt

saṅga-tyāgāt sato vṛttech

ṣaḍbhir bhaktiḥ prasidhyati

Śrī Upadeśāmṛta 3

utsāhāt—enthusiasm; *niścayāt*—confidence or firm faith in the statements of the *śāstra* and the Guru; *dhairyāt*—patience or fortitude in the practice of *bhakti*; *tat-tat-karma-pravartanāt*—following the limbs of *bhakti* such as hearing and chanting, and giving up one’s material sense enjoyment for the pleasure of Kṛṣṇa; *saṅga-tyāgāt*—giving up bad association; *sataḥ-vṛttech*—adopting the good behaviour and character of pure devotees; *ṣaḍbhiḥ*—by these six types of practice; *bhaktiḥ*—pure devotion; *prasidhyati*—advances or becomes perfect.

Progress in *bhakti* may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance *bhakti*, (2) firm faith in the statements of the *śāstra* and the Guru whose words are fully in line with the *śāstra*, (3) fortitude in the practice of *bhakti*, even in the midst of obstacles, or patience during the practice stage of *bhakti*, even when there is delay in attaining one’s desired goal, (4) following the limbs of *bhakti* such as hearing (*śravaṇa*) and chanting (*kīrtana*) and giving up one’s material sense enjoyment for the pleasure of Śrī Kṛṣṇa, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of *māyāvādīs*, atheists and pseudo-religionists, and (6) adopting the good behavior and character of pure devotees.

The process for the ajāta-rati sādhakas

12.C.12

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-

pittopatapta-rasanasya na rocikā nu

kintv ādarād anudinaṁ khalu saiva juṣṭā

svādvī kramād bhavati tad-gada-mūla-hantrī

Śrī Upadeśāmṛta 7

syāt—is; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the holy name; *carita-ādi*—character, pastimes and so forth; *sitā*—sugar candy; *api*—although; *avidyā*—of ignorance; *pitta*—by the bile; *upatapta*—afflicted; *rasanasya*—of the tongue; *na*—not; *rocikā*—palatable; *nu*—oh, how wonderful it is; *kintu*—but; *ādarāt*—carefully; *anudinam*—every day, or twenty-four hours daily; *khalu*—naturally; *sā*—that (sugar candy of the holy name); *eva*—certainly; *juṣṭā*—taken or chanted; *svādvī*—relishable; *kramāt*—gradually; *bhavati*—becomes; *tad-gada*—of that disease; *mūla*—of the root; *hantrī*—the destroyer.

Aho! Those whose tongues are afflicted by the jaundice of *avidyā*, ignorance (born of being indifferent to Śrī Kṛṣṇa from a time without beginning) cannot relish the nectarean names, form, qualities and pastimes of Śrī Kṛṣṇa, which are compared to the sweetest sugar candy. Instead, these attributes taste bitter to them. But if with great faith one regularly takes this sugar candy of chanting and hearing the transcendental names, form, qualities and pastimes of Śrī Kṛṣṇa, it gradually becomes relishable to him and destroys at the root his disease, the jaundice of *avidyā* or indifference to Śrī Kṛṣṇa. In other words, he becomes spontaneously attached to Śrī Kṛṣṇa.

To concentrate the mind, one must observe a life of celibacy

12.C.13

**tapasā brahmacaryeṇa / śamena ca damena ca
tyāgena satya-śaucābhyām / yamena niyamena vā**

SB 6.1.13

tapasā—by austerity or voluntary rejection of material enjoyment; *brahmacaryeṇa*—by celibacy (the first austerity); *śamena*—by controlling the mind; *ca*—and; *damena*—by fully controlling the senses; *ca*—also; *tyāgena*—by voluntarily giving charity to good causes; *satya*—by truthfulness; *śaucābhyām*—and by following regulative principles to keep oneself internally and externally clean; *yamena*—by avoiding cursing and violence; *niyamena*—by regularly chanting the holy name of the Lord; *vā*—and;

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord.

One should not be lazy when it comes to siddhānta

12.C.14

**siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa**

CC Ādi 2.117

siddhānta—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *haite*—from; *kṛṣṇe*—in Lord Kṛṣṇa; *lāge*—becomes fixed; *su-dṛḍha*—very firm; *mānasa*—the mind.

A sincere student should not neglect the discussion of philosophical conclusions [*siddhānta*], considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

Disregarding scriptural injunctions is condemned

12.C.15

**yaḥ śāstra-vidhim utsṛjya / vartate kāma-kārataḥ
na sa siddhim avāpnoti / na sukhaṁ na parām gatim**

BG 16.23

yaḥ—anyone who; *śāstra-vidhim*—the regulations of the scriptures; *utsṛjya*—giving up; *vartate*—remains; *kāma-kārataḥ*—acting whimsically in lust; *na*—never; *saḥ*—he; *siddhim*—perfection; *avāpnoti*—achieves; *na*—never; *sukhaṁ*—happiness; *na*—never; *parām*—the supreme; *gatim*—perfectional stage.

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Bhakti must be performed according to the injunctions of śāstra

12.C.16

**śruti-smṛti-purāṇādi-pañcarātra-vidhim vinā
aikāntikī harer bhaktir utpātāyaiva kalpate**

*Nārada-pañca./HBV/BR 1.2.101/BR SB p. 55/Upad 2 pt/JD Ch 20/
BR 2.43, 6.7 pt/GKH (P)*

śruti—the original Vedic literatures; *smṛti*—literatures in pursuance to the original Vedic knowledge; *purāṇa-ādi*—the Purāṇas, etc.; *pañcarātra*—the Nārada Pañcarātra; *vidhim*—the regulative principles; *vinā*—without; *aikāntikī*—undiverted; *hareḥ*—of Śrī Hari; *bhakti*—devotional service; *utpātāya*—an unnecessary disturbance; *iva*—indeed; *kalpate*—becomes.

Although engaged in single-minded devotion to Śrī Hari, if one transgresses the regulations mentioned in the *śruti*, *smṛti*, Purāṇas and the Nārada-pañcarātra, great misgivings (*anarthas*) are produced. [or] Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, and the Nārada-pañcarātra is simply an unnecessary disturbance in society.

Śuddha Bhakti

12.C.17

sādhanaṁ śuddha-bhaktiṁ sādhyam tat-prītim

Daśa Mūla tattva, Invocation

Pure devotional service (*Sādhana*) is the only means of attaining the ultimate spiritual perfection (*Sādhya*) - *kṛṣṇa-prema*.

12.C.18

sā parānuraktir īśvare

Śāṇḍilya-bhakti-sūtra 1.2/Biog. p.388

Transcendental attachment to Īśvara, the Supreme Lord, is called *bhakti*; [or] pure Devotional service means intense love for Śrī Kṛṣṇa.

One can achieve real happiness only if one is able to please Kṛṣṇa

12.C.19

**sa vai puṁsām paro dharmo / yato bhaktir adhokṣaje
ahaituky apratihata / yayātmā suprasīdati**

SB 1.2.6/Biog. p.198

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmah*—the essence of one’s spiritual nature and function; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihatā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

The topmost *dharma* of human life is *kṛṣṇa-bhakti*. And this *bhakti* should also be without any kind of selfish desires, regular and uninterrupted. By performing *bhakti* in this manner, the heart feels contented, perceiving the blissful form of Kṛṣṇa.

Bhakti purifies the senses and mind, and frees one from all designations

12.C.20

sarvopādhi-vinirmuktaṁ

tat-paratvena nirmalam

hṛṣīkeṇa hṛṣīkeśa

sevanam bhaktir ucyate

BRS 1.1.12/Nārada Pañcarātra/CC Mad 19.170/Biog p. 388

sarva-upādhi-vinirmuktaṁ—free from all kinds of material designations, or free from all desires except the desire to render service to Śrī Rādhā-Kṛṣṇa; *tat-paratvena*—by the sole purpose of serving the Divine Couple; *nirmalam*—uncontaminated by the effects of speculative knowledge or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīka-īśa*—of the master of the senses; *sevanam*—the service to satisfy Them; *bhaktiḥ*—devotional service; *ucyate*—is called.

Bhakti, or devotional service, means engaging all of one’s senses in the service of the Śrī Kṛṣṇa, the master of the senses. When the spirit soul [jīva] renders service unto the Supreme, there are two side effects: one is freed from all material designations, and one’s senses become purified and spiritualized.

Unmotivated and unimpeded natural affection for Kṛṣṇa

12.C.21

mad-guṇa-śruti-mātreṇa / mayi sarva-guhāśaye

mano-gatir avicchinnā / yathā gaṅgāmbhaso ’mbudhau

lakṣaṇam bhakti-yogasya / nirguṇasya hy udāhṛtam

ahaituky avyavahitā / yā bhaktiḥ puruṣottame

SB 3.29.11-12/CC Ādi 4.205-206/Biog p. 388

mat—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-āśaye*—residing in everyone’s heart; *manaḥ-gatiḥ*—the heart’s course; *avicchinnā*—continuous; *yathā*—as; *gaṅgā*—of the Ganges; *ambhasaḥ*—waters; *ambudhau*—towards the ocean; *lakṣaṇam*—the manifestation; *bhakti-yogasya*—of devotional service; *nirguṇasya*—unadulterated; *hi*—indeed; *udāhṛtam*—exhibited; *ahaitukī*—causeless; *avyavahitā*—not separated; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—towards the Supreme Enjoyer.

“I am the Supreme Enjoyer, the Lord who dwells within the hearts of all. When there is unmotivated and unimpeded natural affection for Me, and when simply on hearing My qualities the mind automatically flows towards Me, like an unbroken stream of honey, just as the Ganges forever flows without interruption towards the ocean, that is called *nirguṇa bhakti-yoga*, transcendental devotional service.

The Symptoms of Bhakti in Śrīmad-Bhagavātam

12.C.22

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālah

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo ’nu-ghāsam

SB 11.2.42

bhaktiḥ—devotion; *para-īśa*—of the Supreme Personality of Godhead; *anubhavaḥ*—direct perception; *viraktiḥ*—detachment; *anyatra*—from everything else; *ca*—and; *eṣaḥ*—this; *trikaḥ*—group of three; *eka-kālah*—simultaneously; *prapadyamānasya*—for one in the process of taking shelter of the Supreme Lord; *yathā*—in the same way as; *āśnataḥ*—for one engaged in eating; *syuḥ*—they occur; *tuṣṭiḥ*—satisfaction; *puṣṭiḥ*—nourishment; *kṣud-apāyaḥ*—eradication of hunger; *anu-ghāsam*—increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

Śrīla Gurudeva: “Although many definitions of *bhakti* have been given in *śāstra*, Svayam Bhagavān Śrī Caitanya Mahāprabhu’s dear associate Śrīla Rūpa Gosvāmī has combined all previous definitions of *bhakti*, and has given in his *Bhakti-rasāmṛta-sindhu* a beautiful, new definition which is the life and treasured aspiration of the Gauḍīya Vaiṣṇavas.” (Śrīla Bhakti Prajñāna Keśava Gosvāmī’s *Biography* p. 389):

Pure bhakti perfectly defined by Śrīla Rūpa Gosvāmī

12.C.23

anyābhlāṣitā-sūnyam

jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-

śīlanam bhaktir uttamā

BRS 1.1.11/CC Madhya 19.167/MS p.32 /JD p.184/BRSB p.3/Biog. p.364

anya-abhlāṣitā-sūnyam—without desires other than those for the service of Lord Kṛṣṇa [or without material desires (especially meat-eating, illicit sex, gambling and addiction to intoxicants)]; *jñāna*—speculative knowledge aimed at impersonal

liberation; *karma*—fruitive activities; *ādi*—artificial renunciation, *yoga* aimed at attaining mystic powers, and so on; *anāvṛtam*—not covered by; *ānukūlyena*—favourable; *kṛṣṇa-anuśīlanam*—cultivation of service to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service (The prefix *ānu* indicates *ānugatya* – ‘following, being under guidance’. *Anu* also indicates ‘continuous, uninterrupted’)..

Uttama-bhakti, pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa. In other words, it is the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, well as through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (speculative knowledge aimed at impersonal liberation), *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Whether free from desires or full of desires, one should worship Kṛṣṇa

12.C.24

**akāmaḥ sarva-kāmo vā / mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena / yajeta puruṣam param**

SB 2.3.10

akāmaḥ—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service to the Lord; *yajeta*—should worship; *puruṣam*—Person, enjoyer; *param*—the Supreme.

Whether one is desireless, or is full of desires for sense enjoyment or for liberation, if he is intelligent he should worship the Supreme Person through intense and unalloyed cultivation of *bhakti-yoga*.

The three results of worshipping Kṛṣṇa’s lotus feet

12.C.25

**ity acyutāṅghrim bhajato ’nuvṛtṭyā
bhaktir viraktir bhagavat-prabodhaḥ
bhavanti vai bhāgavatasya rājan
tataḥ parām śāntim upaiti sākṣāt**

SB 11.2.43

iti—thus; *acyuta*—of the infallible Supreme Lord; *aṅghrim*—the feet; *bhajataḥ*—for one who is worshipping; *anuvṛtṭyā*—by constant practice; *bhaktiḥ*—devotion; *viraktiḥ*—detachment; *bhagavat-prabodhaḥ*—knowledge of Bhagavān; *bhavanti*—they manifest; *vai*—indeed; *bhāgavatasya*—for the devotee; *rājan*—O King Nimi; *tataḥ*—then; *parām śāntim*—supreme peace; *upaiti*—he attains; *sākṣāt*—directly.

My dear King, the devotee who worships the lotus feet of the infallible Supreme

Lord with constant endeavor thus achieves unflinching devotion, detachment and realised knowledge of Śrī Kṛṣṇa. Thereafter the successful devotee of the Lord achieves supreme spiritual peace.

[Editorial note: When *bhakti* manifests in the heart, it is characterised by three symptoms: *Jñāna* (all *tattva-siddhānta*), *vairāgya* (detachment from any worldly desires) and *vijñāna* (realised knowledge – all of Śrī Kṛṣṇa’s pastimes will manifest in one’s heart).]

The six Symptoms of Bhakti

12.C.26

**kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā
sāndrānanda-viśeṣātmā śrī-kṛṣṇākārṣiṇī ca sā**

BRS 1.1.17/JD Ch. 19/GKH (P)

1. *kleśa-ghnī* – She destroys all kinds of distress.
2. *śubhadā* – She awards all kinds of good fortune.
3. *mokṣa-laghutā-kṛt* – She makes the pleasure of impersonal liberation appear *laghutā* – insignificant.
4. *sudurlabhā* – She is rarely achieved.
5. *sāndrānanda-viśeṣātmā* – Her nature is imbued with the most intense and superlative bliss.
6. *śrī-kṛṣṇa-ākārṣiṇī* – She is the sole means to attract Śrī Kṛṣṇa.

By the power of bhakti Vyāsadeva saw Kṛṣṇa in His most complete aspect

12.C.27

**bhakti-yogena manasi
samyak praṇihite ’male
apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayam**

SB 1.7.4

bhakti—devotional service; *yogena*—by the process of linking up; *manasi*—upon the mind; *samyak*—perfectly; *praṇihite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣam*—the Personality of Godhead; *pūrṇam*—complete; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

“By the power of *bhakti-yoga*, Śrīla Vyāsadeva, being firmly concentrated in meditation with a purified mind, saw Śrī Kṛṣṇa fully endowed with spiritual effulgence, with His plenary portions, and with His internal potency of *svarūpa-śakti* (Śrīmatī Rādhīā). His external potency *māyā*, being of an inferior nature, was seen in the background under His full control.”

Śrīla Gurudeva's commentary: In this *śloka* the words 'apaśyat puruṣaṁ pūrṇam' refer to Kṛṣṇa in His fullest aspect, which can only mean that He is accompanied by Śrīmatī Rādhikā. This is the inner meaning. How did Vyāsa see this? By the practice of *bhakti-yoga*. What kind of *bhakti-yoga*? Was it by *Vaidhī bhakti-yoga*? No. By *bhakti-yoga* which is full of the mood of Vraja. Will one be able to see Kṛṣṇa as 'apaśyat puruṣaṁ pūrṇam', in His complete form, by *vātsalya-bhāva*? No. Kṛṣṇa is only complete when He is with Śrīmatī Rādhikā. Vyāsa is none other than Bhagavān Himself, so certainly he was able to see this. (Śrī Hari-kathāmṛta vol 1)

Only that which is offered with love and devotion can attract and control Kṛṣṇa
12.C.28

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanah

BG 9.26/VG p.60

patraṁ—a (Tulasī) leaf; puṣpaṁ—a flower; phalaṁ—a fruit; toyam—water; yaḥ—whoever; me—unto Me; bhaktyā—with devotion; prayacchati—offers; tat—that; ahaṁ—I; bhakti-upahṛtam—offered in devotion; aśnāmi—accept; prayata-ātmanah—from one in pure consciousness.

Whatever the devotee lovingly offers Me, such as Tulasī leaf, flower, fruit, and water, I accept with heartfelt affection.

"I can only be attained through exclusive bhakti"

12.C.29

bhaktyāham ekayā grāhyaḥ / śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā / śva-pākān api sambhavāt

SB 11.14.21/Biog. p. 85, 450/Brahma Samhita 33, pt

bhaktyā—by devotional service; ahaṁ—I; ekayā—unalloyed; grāhyaḥ—am to be obtained; śraddhayā—by faith; ātmā—the Supreme Personality of Godhead; priyaḥ—the object of love; satām—of the devotees; bhaktiḥ—pure devotional service; punāti—purifies; mat-niṣṭhā—fixing Me as the only goal; śva-pākān—dog-eaters; api—even; sambhavāt—from the contamination of low birth.

"O Uddhava, bhakti is the powerful method of attaining me. I am completely controlled by that devotion, but I am never controlled by yoga, philosophical deliberation, adherence to religious principles, meticulous study of the Vedas, austerities, giving in charity, or by any other method. I am the Supersoul in everyone's heart, and I am easily attained by the *sādhus* alone, not by anyone else. This is because they have unadulterated and undivided devotion, which is born of their unflinching faith in Me. This type of exclusive devotion has the power to purify

even a member of the cast of dog-eaters. However, all qualities such as truthfulness, mercy, observing silence, following scriptural injunctions, austerities and the cultivation of knowledge definitely cannot purify the heart of a human being who is devoid of *bhakti* unto me".

Devotion is the only process by which Kṛṣṇa can be controlled

12.C.30

bhaktir evainam nayati bhaktir evainam darśayati
bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī

Māthara śruti /Biog p. 381

bhaktiḥ—devotional service; eva—certainly; enam—Him; nayati—leads to; bhaktiḥ—devotional service; eva—certainly; enam—Him; darśayati—reveals; bhakti-vaśaḥ—controlled by bhakti; puruṣaḥ—the Lord; bhaktiḥ—devotion; eva—indeed; bhūyasī—most powerfull.

It is only unalloyed *bhagavad-bhakti* that carries the *jīvas* close to Bhagavān, brings about an audience with Him, and eternal engagement in His *sevā*. Bhagavān is only controlled by *bhakti*. Certainly *bhakti* is most powerful.

I am controlled only by the bhakti of My pure devotees

12.C.31

na sādhayati mām yogo / na sāṅkhyāṁ dharma uddhava
na svādhyāyas tapas tyāgo / yathā bhaktir mamorjitā

SB 11.14.20

na—not; sādhayati—brings under control; mām—Me; yogaḥ—the yoga system; na—not; sāṅkhyāṁ—the system of Sāṅkhya philosophy; dharmāḥ—pious activities within the varṇāśrama system; uddhava—My dear Uddhava; na—not; svādhyāyaḥ—Vedic study; tapaḥ—austerity; tyāgaḥ—renunciation; yathā—as; bhaktiḥ—devotional service; mama—unto Me; ūrjitā—strongly developed.

"My dear Uddhava, I cannot be controlled by those who study Sankhya philosophy or *śāstra*, or who perform mystic yoga, pious acts, austerity or renunciation. I am controlled only by the *bhakti* rendered to Me by My pure-hearted devotees."

It is the beautiful and exalted nature of bhakti that the infinite Lord becomes submissive to the infinitesimal living entity because of it

12.C.32

premā haite kṛṣṇa haya nija bhakta-vaśa
premā haite pāya kṛṣṇera sevā-sukha-rasa

CC Ādi 7.145

premā—love of Kṛṣṇa; *haite*—from; *kṛṣṇa*—the Supreme Personality of Godhead; *haya*—becomes; *nija*—His own; *bhakta-vaśa*—submissive to devotees; *premā*—love of God; *haite*—from; *pāya*—he gets; *kṛṣṇera*—of Lord Kṛṣṇa’s; *sevā-sukha-rasa*—the mellow of service.

“The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellows of His service.”

Kṛṣṇa is equally disposed towards all, but is bound by the love of His devotees

12.C.33

samo ’haṁ sarva-bhūteṣu
na me dveṣyo ’sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

SBG 9.26/JD Ch.3

samaḥ—equally disposed; *aham*—I; *sarva-bhūteṣu*—to all living entities; *na*—no one; *me*—to Me; *dveṣyaḥ*—hated; *na asti*—there is no-one; *priyaḥ*—or dear; *ye*—who; *bhajanti*—render transcendental service; *tu*—however; *mām*—unto Me; *bhaktyā*—with devotion; *mayi*—in Me; *te*—they; *teṣu*—in them; *ca*—also; *api*—certainly; *aham*—I.

I am equal to all living beings and am neither inimical nor partial to anyone. However those who serve Me with love and devotion are in My heart and I am in their hearts.

When Kṛṣṇa especially favours someone He takes everything material away

12.C.34

yasyāham anugṛhṇāmi / hariṣye tad-dhanam śanaiḥ
tato ’dhanam tyajanty asya / svajanā duḥkha-duḥkhitam

SB 10.88.8

śrī-bhagavān uvāca—Śrī Bhagavān said; *yasya*—whom; *aham*—I; *anugṛhṇāmi*—favor; *hariṣye*—I will take away; *tat*—his; *dhanam*—wealth; *śanaiḥ*—gradually; *tataḥ*—then; *adhanam*—poor; *tyajanti*—abandon; *asya*—his; *sva-janāḥ*—relatives and friends; *duḥkha-duḥkhitam*—who suffers one distress after another.

Śrī Bhagavān said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken devotee abandon him. In this way he suffers one distress after another.

Queen Kuntī devī prays for this special mercy

12.C.35

vipadaḥ santu tāḥ śaśvat / tatra tatra jagad-guro
bhavato darśanam yat syād / apunar bhava-darśanam

SB 1.8.25

vipadaḥ—calamities; *santu*—let there be; *tāḥ*—all; *śaśvat*—forever; *tatra*—there; *tatra*—and there; *jagad-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

[Queen Kuntī prayed to Kṛṣṇa:] “I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

Give up lamentation if you desire Kṛṣṇa to manifest in your heart (in other words, don’t complain)

12.C.36

śokāmarṣādibhir-bhāvair / ākrāntam yasya mānasam
katham tatra mukundasya / sphūrṭi-sambhāvanā bhavet

BRS 1.2.115/BR 4.8 /Upad 1, pt

śoka—lamentation; *amarṣa*—indignation, anger; *ādibhiḥ*—(and) other; *bhāvaiḥ*—(such negative) emotions; *ākrāntam*—filled or overcome with; *yasya*—one whose; *mānasam*—mind or heart; *katham*—how (can); *tatra*—there; *mukundasya*—of Lord Mukunda; *sphūrṭi*—vision, revelation; *sambhāvanā*—possibility; *bhavet*—be.

“How can Mukunda manifest in the heart of a person who is filled with anger, lamentation and similar inauspicious emotions?”

One who endures all difficulties while continuing to unflinchingly engage in the service of Kṛṣṇa’s lotus feet becomes eligible to attain Him

12.C.37

tat te ’nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

SB 10.14.8/CC Mad 6.261, Antya 9.77/BR SB p.87/BR 5.3

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—earnestly seeking or hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—the fruitive results; *hṛt*—with his heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live;

yaḥ—anyone who; *mukti-pade*—at whose lotus feet liberation takes shelter; saḥ—he; *dāya-bhāk*—deserves to inherit or become eligible candidate.

One who accepts as Your mercy the results of his own *karma*, be they happiness or distress, who endures them with an undisturbed mind, and who maintains his life by offering himself unto You by body, mind and words, is eligible to attain Your lotus feet, which are the shelter of liberation.

Śrīla Gurudeva: “This *śloka* should be engraved upon your heart in gold” and “If you understand this *śloka*, you will never get angry.”

Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja: “The environment is always friendly.” (meaning that when problems come, one cannot blame one’s circumstances, other people or God for what is due entirely to one’s past actions; therefore, one should embrace any problems as purification and a chance to let go of one’s false ego). Śrīla Śrīdhara Mahārāja captured the gist of this *śloka* humourously when he adapted an old saying, “A good workman doesn’t quarrel with his *stools*.”

Remaining undisturbed in either happiness or distress

12.C.38

**duḥkheṣv anudvigna-manāḥ / sukheṣu vigata-spr̥haḥ
vīta-rāga-bhaya-krodhaḥ / sthita-dhīr munir ucyate**

SBG 2.56

anudvigna-manāḥ—one whose mind is not agitated; *duḥkheṣu*—in the presence of the threefold miseries; *vigata-spr̥haḥ*—and remains free from hankering; *sukheṣu*—in the presence of sense-pleasures; *vīta*—(one who is) free from; *rāga*—attachment; *bhaya*—fear; *krodhaḥ*—and anger; *ucyate*—is called; *munir*—a sage; *sthita-dhīr*—of fixed intelligence.

One whose mind is not disturbed by the three types of miseries (*ādhyātmika*, *ādhibhautika* and *ādhidaivika*), who remains free from desires in the presence of happiness, and who is free from attachment, fear and anger, is called a steady-minded sage. (In other words, “If one’s mind is not disturbed by any problems whatsoever, if one’s heart is not agitated in the presence of material pleasure, and if one remains free from attachment, fear and anger – only then can one have a steady mind and perform *bhajana*.”)

Embrace problems as benedictions

12.C.39

**tomāra sevāya, duḥkha hoyā jato, seo to’ parama sukha
sevā-sukha-duḥkha, parama sampada, nāśaye avidyā-duḥkha**

Ātma-Nivedana 4, BVT/SGG p. 83

Whatever problems come to me in the course of rendering service to You I shall accept as the highest pleasure, for in the course of Your service happiness and distress are equally great riches. Both destroy the misery of ignorance.

Do not criticize or praise the nature and activities of conditioned souls

12.C.40

**para-svabhāva-karmāṇi / na praśamsen na garhayet
viśvam ekāmakam paśyan / prakṛtyā puruṣeṇa ca**

SB 11.28.1/CC Antya 8.78

śrī-bhagavān uvāca—Śrī Bhagavān said; *para*—anyone else’s; *svabhāva*—nature; *karmāṇi*—and activities; *na praśamset*—one should not praise; *na garhayet*—one should not criticize; *viśvam*—the world; *eka-ātmakam*—based on one reality; *paśyan*—seeing; *prakṛtyā*—along with nature; *puruṣeṇa*—with the enjoying soul; *ca*—also.

Śrī Bhagavān said: Do not criticize or praise the conditioned nature and activities of others. Rather, view this world as simply the combination of material nature and the souls who have an enjoying propensity, all based on the one Ultimate Reality.

Those who criticize will soon fall down and destroy themselves

12.C.41

**para-svabhāva-karmāṇi / yaḥ praśamsati nindati
sa āśu bhraśyate svārthād / asaty abhiniveśataḥ**

SB 11.28.2

para—another’s; *svabhāva*—personality; *karmāṇi*—and work; *yaḥ*—who; *praśamsati*—praises; *nindati*—criticizes; *saḥ*—he; *āśu*—quickly; *bhraśyate*—falls down; *sva-arthāt*—from his own interest; *asati*—in unreality; *abhiniveśataḥ*—because of becoming entangled.

Whoever indulges in praising or criticizing the qualities and behavior of others will quickly fall down and deviate from his own best interest by his entanglement in illusory dualities.

Why have you allowed the caṇḍāla of fault-finding to contaminate your heart?

12.C.42

**sahaje nirmala ei ‘brāhmaṇa’-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya
‘mātsarya’-caṇḍāla kene ihān vasāile
parama pavitra sthāna apavitra kaile**

CC Mad 15.274-5

sahaje—by nature; *nirmala*—without contamination; *ei*—this; *brāhmaṇa-hṛdaya*—heart of a *brāhmaṇa*; *kṛṣṇera*—of Lord Kṛṣṇa; *vasite*—to sit down; *ei*—this; *yogya-sthāna*—proper place; *haya*—is; *mātsarya*—jealousy; *caṇḍāla*—dog-eating, degraded outcaste; *kene*—why; *ihān*—here; *vasāile*—you allowed to sit; *parama pavitra*—most purified; *sthāna*—place; *apavitra*—impure; *kaile*—you have made.

(Śrī Caitanya Mahāprabhu said:) “The heart of a *brāhmaṇa* is by nature pure and soft; therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed the *caṇḍāla* of jealousy to sit there also? In this way you have contaminated a most purified place, your heart.”

Only pure bhakti completely uproots the weeds of sinful desires

12.C.42

**kecit kevalayā bhaktyā / vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena / nīhāram iva bhāskarahaḥ**

SB 6.1.15/ CC Mad 22.31

kecit—some people; *kevalayā bhaktyā*—by executing unalloyed devotional service; *vāsudeva*—to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead; *parāyaṇāḥ*—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); *aghaṁ*—all kinds of sinful reactions; *dhunvanti*—destroy; *kārtsnyena*—completely (with no possibility that sinful desires will revive); *nīhāram*—fog; *iva*—like; *bhāskarahaḥ*—the sun.

Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

Lord Brahmā concluded that rati for Śrī Kṛṣṇa is the highest perfection

12.C.43

**bhagavān brahma kārtsnyena / trir anvīkṣya manīṣayā
tad adhyavasyat kūṭa-stho / ratir ātmany ato bhavet**

SB 2.2.34

bhagavān—the great personality Brahmā; *brahma*—the Vedas; *kārtsnyena*—by summarization; *triḥ*—three times; *anvīkṣya*—scrutinizingly examined; *manīṣayā*—with scholarly attention; *tat*—that; *adhyavasyat*—ascertained it; *kūṭa-sthaḥ*—with concentration of the mind; *ratih*—attraction; *ātmani*—unto the Śrī Kṛṣṇa; *ataḥ*—then; *bhavet*—it so happens.

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for Śrī Kṛṣṇa is the highest spiritual perfection.

Without bhakti one cannot see Me

12.C.44

**nāhaṁ vedair na tapasā / na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ / dṛṣṭavān asi yan mama**

BG 11.53

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aham—I; *na śakyaḥ*—can not; *draṣṭuṁ*—be seen; *evaṁ-vidhaḥ*—in this way; *yathā*—as; *dṛṣṭavān asi*—you have seen; *mām*—Me; *vedaiḥ*—by study of the Vedas; *na*—nor; *tapasā*—by austerities; *na*—not; *dānena*—by charitable acts; *ca*—and; *na*—nor; *ījyayā*—by sacrifice.

It is not possible to see Me in this form as you see Me now merely by studying The Vedas, practicing austerities, giving in charity or performing sacrifices.

Only by exclusive bhakti can one know Me and see My eternal svarūpa

12.C.45

**bhaktyā tv ananyayā śakya / aham evaṁ-vidho ‘rjuna
jñātuṁ draṣṭuṁ ca tattvena / praveṣṭuṁ ca parantapa**

SBG 11.54

parantapa—O chastiser of the foe; *arjuna*—Arjuna; *tu*—however; *ananyayā*—by exclusive; *bhaktyā*—devotional service; *aham*—I; *śakyaḥ*—can; *jñātuṁ*—be known; *ca*—and; *draṣṭuṁ*—seen; *evaṁ-vidhaḥ*—in this way (in this human-like form); *ca*—and; *tattvena*—truly; *praveṣṭuṁ*—enter (into association with Me.)

O Parantapa, Arjuna! Only by *ananya-bhakti* can one actually know and see My eternal, beautiful human form and truly enter into association with Me in My abode.

Only by bhakti can one actually know Me and enter into My pastimes

12.C.46

**bhaktyā mām abhijānāti / yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā / viśate tad-anantaram**

SBG 18.55

bhaktyā—through *bhakti*; *abhijānāti*—one can fully know; *mām*—Me; *tattvataḥ*—in truth; *yāvān*—how great My opulence is; *ca yaḥ asmi*—and what My *svārūpa* (original form) is; *tataḥ*—then; *jñātvā*—having understood; *tattvataḥ*—in truth; *tat-anantaram*—after that; *viśate*—one can enter; *mām*—Me (My *nitya-līlā*).

It is by *bhakti* only that one can know the *tattva* of My glories and *svārūpa*. One then enters My eternal pastimes through that *tattva* on the strength of *prema-bhakti*.

Those who always hear, chant and remember You, will see Your lotus feet

12.C.47

**śṛṇvanti gāyanti gṛṇanty abhīkṣaṣaḥ
smaranti nandanti tavehitam janāḥ
ta eva paśyanty acireṇa tāvakam
bhava-pravāhoparamam padāmbujam**

SB 1.8.36

śṛṇvanti—hear; *gāyanti*—chant; *grṇanti*—take; *abhikṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *ihitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

Kṛṣṇa's ultimate instruction in the Bhagavad-Gītā

12.C.48

man-manā bhava mad-bhakto

mad-yājī mām namaskuru

mām evaiṣyasi satyam te

pratijāne priyo 'si me

BG 18.65/The Essence of Bhagavad-Gītā

mat-manāḥ—thinking of Me; *bhava*—just become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer your obeisances; *mām*—unto Me; *eva*—certainly; *eṣyasi*—you will come; *satyam*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ*—dear; *asi*—you are; *me*—to Me.

“Absorb your mind and heart in Me, become My devotee, worship Me, offer your obeisances to Me, and certainly you will come to Me. I make this promise to you because you are very dear to Me.”

[Editorial note: See The Essence of Bhagavad Gītā” for a discussion of this *śloka*]

Suta Gosvāmī answers the sages' questions

12.C.49

munayaḥ sādhu prṣṭo 'haṁ / bhavadbhir loka-maṅgalam

yat kṛtaḥ kṛṣṇa-sampraśno / yenātmā suprasīdati

SB 1.2.5

munayaḥ—O sages; *sādhu*—this is relevant; *prṣṭaḥ*—questioned; *ahaṁ*—myself; *bhavadbhiḥ*—by all of you; *loka*—the world; *maṅgalam*—welfare; *yat*—because; *kṛtaḥ*—made; *kṛṣṇa*—the Personality of Godhead; *sampraśnaḥ*—relevant question; *yena*—by which; *ātmā*—self; *suprasīdati*—completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's ultimate welfare. Only questions of this sort are capable of completely satisfying the self.

• **sa vai puṁsām paro dharmo** – SB 1.2.6 (see 12.C.19)

12.C.50

vāsudeve bhagavati / bhakti-yogaḥ prayojitaḥ

janayaty āśu vairagyaṁ / jñānaṁ ca yad ahaitukam

SB 1.2.7

vāsudeve—unto Kṛṣṇa; *bhagavati*—unto the Personality of Godhead; *bhakti-yogaḥ*—contact of devotional service; *prayojitaḥ*—being applied; *janayati*—does produce; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *ca*—and; *yat*—that which; *ahaitukam*—causeless.

By rendering devotional service unto Bhagavān Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

• **vadanti tat tattva-vidas** – SB 1.2.11 (see 6.4)

12.C.51

tac chraddadhānā munayo / jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānam / bhaktyā śruta-grhītayā

SB 1.2.12

tat—that; *śraddadhānāḥ*—seriously inquisitive; *munayaḥ*—sages; *jñāna*—knowledge; *vairāgya*—detachment; *yuktayā*—well equipped with; *paśyanti*—see; *ātmani*—within himself; *ca*—and; *ātmānam*—the Paramātmā; *bhaktyā*—in devotional service; *śruta*—the Vedas; *grhītayā*—well received.

The self-realised sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedas.

• **ataḥ pumbhir dvija-śreṣṭhā** – SB 1.2.13 (see 10.11)

12.C.52

śuśrūṣoḥ śraddadhānasya / vāsudeva-kathā-ruciḥ

syān mahat-sevayā viprāḥ / puṇya-tīrtha-niṣevanāt

SB 1.2.16

śuśrūṣoḥ—one who is engaged in hearing; *śraddadhānasya*—with full faith and attention; *vāsudeva*—in respect to Vāsudeva, Kṛṣṇa; *kathā*—narrations; *ruciḥ*—taste, greed; *syāt*—is made possible; *mahat-sevayā*—by service rendered to pure devotees; *viprāḥ*—O twice-born; *puṇya-tīrtha*—those who are completely pure; *niṣevanāt*—by service.

O twice-born sages, by serving those devotees who are completely pure at heart, one develops the greed for hearing *hari-kathā*, narrations of Kṛṣṇa.

12.C.53

śṛṇvatām sva-kathāḥ kṛṣṇaḥ / puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi / vidhunoti suhṛt satām

SB 1.2.17/HBV/CB 2.1.239/BRSB p.86/BR 5.2/GKH 13.24

śṛṇvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hṛdi antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—desire to enjoy matter; *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the truthful.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

12.C.54

tadā rajas-tamo-bhāvāḥ / kāma-lobhādayaś ca ye
ceta etair anāviddham / sthitam sattve prasīdati

SB 1.2.19/BR 5.2

tadā—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāviddham*—without being affected; *sthitam*—being fixed; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. [Note: *prasīdati* means that the devotee at this stage becomes completely happy, therefore his mind does not run after sense objects].

Devotion saturated with love

12.C.55

evam dharmair manuṣyāṇām / uddhavātma-nivedinām
mayi sañjāyate bhaktiḥ / ko 'nyo 'rtho 'syāvaśiṣyate

SB 11.19.24/Upad 3, pt

evam—thus; *dharmaiḥ*—by such dharmik principles; *manuṣyāṇām*—of human beings; *uddhava*—My dear Uddhava; *ātma-nivedinām*—who are surrendered souls; *mayi*—to Me; *sañjāyate*—arises; *bhaktiḥ*—loving devotion; *kaḥ*—what; *anyaḥ*—other; *arthaḥ*—purpose; *asya*—of My devotee; *avaśiṣyate*—remains.

Devotion which is saturated with love for Me arises in the hearts of those who offer their very souls unto Me and who follow dharmik principles which are favourable for *bhakti*. What other object remains to be obtained for those who have attained My *bhakti*?

For those who have accepted the boat of the lotus feet of the Lord, the ocean of the material world is like the water contained in a calf's hoof-print

12.C.56

samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām

SB 10.14.58

samāśritāḥ—having taken shelter; *ye*—those who; *pada*—of the feet; *pallava*—like flower buds; *plavam*—which are a boat; *mahat*—of the total material creation, or of the great souls; *padam*—the shelter; *puṇya*—supremely pious; *yaśaḥ*—whose fame; *mura-areḥ*—of the enemy of the demon Mura; *bhava*—of the material existence; *ambudhiḥ*—the ocean; *vatsa-padam*—the hoof-print of a calf; *param padam*—the supreme abode;; *padam padam*—at every step; *yad*—where; *vipadām*—of material miseries; *na*—none; *teṣām*—for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is *param padam*, Goloka Vṛndāvana, the place where there are no material miseries, not the place where there is danger at every step.

One who has taken full shelter of Mukunda is not indebted to anyone

12.C.57

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

SB 11.5.41/BR 2.25/JD Ch. 10&19

deva—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṛṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *āyam*—this one; *ṛṇī*—debtor; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundaṁ*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

One who has taken complete shelter of Bhagavān Mukunda, who is affectionate towards the surrendered, is not indebted to the demigods, to his forefathers, to ordinary living entities, or to relatives and guests. He is not subordinate to anyone other than Mukunda, nor is he their servant.

Six Impediments to Bhakti

12.C.58

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣaḍbhir bhaktir vinaśyati

Śrī Upadeśāmṛta 2

atyāhāraḥ—overeating or accumulating more than necessary; prayāsaḥ—endeavours opposed to bhakti; ca—and; prajalpaḥ—idle talk; niyamāgrahaḥ—improper compliance with the rules and regulations; jana-saṅgaḥ—bad association; ca—and; laulyam—greed, ardent longing, or the restlessness of the mind to adopt worthless opinions; ca—and; ṣaḍbhiḥ—by these six; bhaktiḥ—devotional service; vinaśyati—is destroyed.

Bhakti is destroyed by the following six kinds of faults: (1) eating too much or collecting more than necessary, (2) endeavours which are opposed to bhakti, (3) useless mundane talks, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) association with persons who are opposed to bhakti, and (6) greed or the restlessness of the mind to adopt worthless opinions.

It is impossible for those intoxicated with opulence and beauty to approach You

12.C.59

janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram

SB 1.8.26

janma—birth; aiśvarya—opulence; śruta—education; śrībhiḥ—by the possession of beauty; edhamāna—progressively increasing; madaḥ—intoxication; pumān—the human being; na—never; eva—ever; arhati—deserves; abhidhātum—to address in feeling; vai—certainly; tvām—You; akiñcana-gocaram—one who is approached easily by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

12.C.60

ajāmile nistārilā ye-kṛṣṇera nāme
dhana-kula-vidyā-made tāhā nāhi jāne

CB Mad 1.164

The holy names of Kṛṣṇa delivered Ajāmila, yet those who are intoxicated by wealth, good birth, and education do not know Him.

Ornaments on a dead body

12.C.61

bhagavad-bhakti-hīnasya / jātīḥ śāstram japas tapaḥ
aprāṇasyeva dehasya / maṇḍanam loka-rañjanam

Hari-bhakti-sudhodaya 3.12/CC Mad 19.75

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to the Supreme Personality of Godhead; jātīḥ—birth in a high caste; śāstram—knowledge in the revealed scriptures; japaḥ—pronunciation of mantras; tapaḥ—austerities and penances; aprāṇasya—which is dead; iva—like; dehasya—of a body; maṇḍanam—decoration; loka—to the whims of people in general; rañjanam—simply pleasing.

For a person devoid of devotional service, birth in a great family or nation, knowledge of the revealed scriptures, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.

The two witches of the desire for material enjoyment and liberation

12.C.62

bhukti-mukti-sprhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet

BRS 1.2.22 /CC Mad 19.176/MS 4.2

bhukti—material enjoyment; mukti—liberation from material existence; sprhā—desires for; yāvat—as long as; piśācī—the witches; hṛdi—within the heart; vartate—remain; tāvad—that long; bhakti—of devotional service; sukhasya—of the happiness; atra—here; katham—how; abhyudayaḥ—awakening; bhavet—can there be.

As long as the two witches of desire for material enjoyment and liberation remain within the heart of the sādha, how can the happiness of viśuddha-bhakti be awakened there?

12.C.63

**śrī kṛṣṇa-caraṇāmbhoja sevā nirvṛta cetasām
eṣām mokṣāya bhaktānām na kadācit spṛhā bhavet**

BRS 1.2.25/MS 4.2

In other words, *śuddha-bhakti* can never arise in an impure heart (contaminated with *bhukti* and *mukti*). Devotees whose minds are immersed in the happiness of service to the lotus feet of Vrajendra-nandana Śrī Kṛṣṇa do not have even a scent of desire for *bhukti* or *mukti*.

Karma and Jñāna are like two pots of poison

12.C.64

karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa

Śrī Prema-bhakti-candrika (8.8)

Both *karma-khaṇḍa* (fruitive activities) and *jñāna-khaṇḍa* (mental speculation, speculative knowledge) are like pots of poison. (Knowing these two to be opposed to *bhakti*, sincere devotees of Bhagavān abandon them like poison).

Non-devotion is condemned

12.C.65

neha yat karma-dharmāya

na virāgāya kalpate

na tīrtha-pada-sevāyai

jīvaṇṇ api mṛto hi saḥ

SB 3.23.56

na—not; *iha*—here; *yat*—which; *karma*—work; *dharmāya*—for perfection of religious life; *na*—not; *virāgāya*—for detachment; *kalpate*—leads; *na*—not; *tīrtha-pada*—of the Lord’s lotus feet; *sevāyai*—to devotional service; *jīvaṇṇ*—living; *api*—although; *mṛtaḥ*—dead; *hi*—indeed; *saḥ*—he.

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Lord, must be considered dead, although he is breathing.

Bharata Mahārāja renounced everything promptly

12.C.66

yo dustyajān dāra-sutān / suhṛd rājyaṁ hṛdi-sprśaḥ

jahau yuvaiva malavad / uttamaśloka-lālasaḥ

SB 5.14.43/Biog. p.264

yaḥ—the same Jaḍa Bharata (who was formerly Mahārāja Bharata, the son of Mahārāja Rṣabhadeva); *dustyajān*—very difficult to give up; *dāra-sutān*—the wife and children or the most opulent family life; *suhṛt*—friends and well-wishers; *rājyam*—a kingdom that extended all over the world; *hṛdi-sprśaḥ*—that which is situated within the core of one’s heart; *jahau*—he gave up; *yuvā eva*—even as a young man; *mala-vat*—like stool; *uttama-śloka-lālasaḥ*—who was so fond of serving Bhagavān, known as Uttamaśloka.

“Mahārāja Bharata gave up at still an early age what is most difficult to give up, his wife, sons, relatives, friends and kingdom, as one gives up stool after evacuating, to enter the forest to perform *bhajana*.”

Conceptions of “good” and “bad” are all unfavourable for bhakti

12.C.67

‘dvaite’ bhadṛābhadra-jñāna, saba—‘manodharma’

‘ei bhāla, ei manda’,—ei saba ‘bhrama’

CC Antya 4.176

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

[Mahāprabhu to Sanātana Gosvāmī]: “In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ or ‘This is bad’ is all a mistake.”

Chewing the chewed, materialistic persons cannot come to You

12.C.68

matir na kṛṣṇe parataḥ svato vā

mitho ’bhipadyeta gṛha-vratānām

adānta-gobhir viśatām tamisraṁ

punaḥ punaś carvita-carvaṇānām

SB 7.5.30/Uṇa 1, pt

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *matih*—inclination; *na*—never; *kṛṣṇe*—unto Lord Kṛṣṇa; *parataḥ*—from the instructions of others; *svataḥ*—from their own understanding; *vā*—either; *mithaḥ*—from combined effort; *abhipadyeta*—is developed; *gṛha-vratānām*—of persons too addicted to the materialistic, bodily conception of life; *adānta*—uncontrolled; *gobhiḥ*—by the senses; *viśatām*—entering; *tamisraṁ*—hellish life; *punaḥ*—again; *punaḥ*—again; *carvita*—things already chewed; *carvaṇānām*—who are chewing.

“Materialistic persons are simply mulling over that which has already been mulled and chewing that which has already been chewed. Because their senses are not controlled they are proceeding towards the dreadful hell of this material existence,

repeatedly trying to enjoy that which has already been consumed. The intelligence of such materially attached persons cannot be turned towards Bhagavān Śrī Kṛṣṇa either by their own endeavour, by the instruction of others or by the association of similar materialistic persons.”

They don't know that the ultimate goal is Viṣṇu

12.C.69

**na te viduḥ svārtha-gatim hi viṣṇum
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ**

SB 7.5.31

na—not; *te*—they; *viduḥ*—know; *sva-artha-gatim*—the ultimate goal of life, or their own real interest; *hi*—indeed; *viṣṇum*—Lord Viṣṇu and His abode; *durāśayāḥ*—being ambitious to enjoy this material world; *ye*—who; *bahir*—external sense objects; *artha-māninaḥ*—considering as valuable; *andhāḥ*—persons who are blind; *yathā*—just as; *andhair*—by other blind men; *upanīyamānāḥ*—being led; *te*—they; *api*—although; *īśa-tantryām*—to the ropes (laws) of material nature; *uru*—having very strong; *dāmnī*—cords; *baddhāḥ*—bound.

“Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to give up this material life and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”

What is real liberation?

12.C.70

muktir hitvānyathā rūpam sva-rūpeṇa vyavasthitiḥ

SB 2.10.6/JD Ch.17

muktiḥ—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpam*—form; *sva-rūpeṇa*—in one's spiritual, constitutional form; *vyavasthitiḥ*—permanent situation, eternal position.

Real liberation means realizing one's *svarūpa* and one's *nitya-sevā* [In other words, one is not liberated upon leaving this body if he takes another body, nor if he simply doesn't take another form. Real liberation is when one enters into the spiritual world by transcendental loving devotional service.]

Your devotees who are bound to You by a tie of intimate affection, never fall from the path of bhakti

12.C.71

**tathā na te mādharma tāvakāḥ kvacit
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho**

SB 10.2.33/JD Ch. 17

tathā—like them (the nondevotees); *na*—not; *te*—they (the devotees); *mādhava*—O Lord, husband of the goddess of fortune; *tāvakāḥ*—Your devotees; *kvacit*—in any circumstances; *bhraśyanti*—fall down; *mārgāt*—from the path of devotional service; *tvayi*—unto You; *baddha-sauhṛdāḥ*—because of being fully attached to Your lotus feet; *tvayā*—by You; *abhiguptāḥ*—always protected from all dangers; *vicaranti*—they move; *nirbhayāḥ*—without fear; *vināyaka-anīkapa*—the enemies who maintain paraphernalia to oppose the bhakti cult; *mūrdhasu*—on their heads; *prabho*—O Lord.

“O Mādhava, the *jñānis* who imagine themselves to be liberated may fall from their so-called position of liberation, but Your devotees who are bound to You by a tie of intimate affection, never fall from the path of *bhakti*. Because such devotees are fully protected by You, they fearlessly cross over all obstacles by placing their feet upon the heads of the predominating deities who are empowered to instigate the most severe types of obstacles.”

•In this connection, see *ye 'nye 'ravindākṣa vimukta māninas* (11.13)

Your name, form and attributes can be ascertained only through bhakti

12.C.72

**na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sāksīṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi**

SB 10.2.36

na—not; *nāma-rūpe*—the name and form; *guṇa*—with attributes; *janma*—appearance; *karmabhiḥ*—activities or pastimes; *nirūpitavye*—are not able to be ascertained; *tava*—Your; *tasya*—of Him; *sāksīṇaḥ*—who is the direct observer; *manaḥ*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanaḥ*—the path; *deva*—O Lord; *kriyāyām*—in devotional activities; *pratiyanti*—they realise; *atha api*—still; *hi*—indeed (You can be realised by the devotees).

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of hypothesis. Your name, form and attributes can be ascertained only through devotional service.

Kṛṣṇa is not accessible to mental speculators or yogis

12.C.73

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha

SB 10.9.21

na—not; *ayam*—this; *sukha-āpaḥ*—very easily obtainable, or an object of happiness; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—of persons in the bodily concept of life, especially the karmīs; *gopikā-sutaḥ*—Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs*, who try to be free from material contamination; *ātma-bhūtānām*—of self-sufficient yogīs; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realisation by severe austerities and penances, or to those who consider the body the same as the self.

Brahmā is praying to attain pure, Vraja bhakti

12.C.74

tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam

SB 10.14.30/BR 4.13/JD Intro

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master; *saḥ*—that; *bhūri-bhāgaḥ*—greatest good fortune; *bhava*—in the birth; *atra*—this; *vā*—or; *anyatra*—in some other birth; *tu*—indeed; *vā*—or; *tiraścām*—among the animals; *yena*—by which; *aham*—I; *ekaḥ*—one; *api*—even; *bhavat*—or Your; *janānām*—devotees; *bhūtvā*—becoming; *niṣeve*—I may fully engage in serving; *tava*—Your; *pāda-pallavam*—lotus feet.

O Bhagavān, may I be so fortunate as to attain the association of Your devotees and, under their guidance, obtain service to Your lotus feet; be it in this life as Brahmā or any other human birth, or even in a birth among the animal species.

Śrī Govinda is attained by spontaneous devotion of the soul

12.C.75

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi

Brahma Samhitā, 33

aham bhajāmi—I render service; *tam ādi-puruṣam govindam*—to that primeval Person, Śrī Govinda; *advaitam*—who has no second; *acyutam*—who is infallible; *anādim*—beginningless; *ananta-rūpam*—who possesses limitless forms; *ādyam*—who is the origin; *purāṇa-puruṣam*—who is the primeval person; *nava-yauvanam ca*—yet is ever-youthful; *vedeṣu durlabham*—whose tattva is difficult to determine through a study of the Vedas; *adurlabham*—but is understood without difficulty; *ātma-bhaktau*—by His own devotee.

Although He is non-dual, infallible, beginningless, possessed of unlimited forms and the oldest of all, nevertheless, He is a beautiful person with everlasting, fresh youthfulness. Although He is incomprehensible to the Vedas, He is easily attained by *śuddha-prema*, spontaneous devotion of the soul. I render service to that *ādi-puruṣa*, Śrī Govinda.

Only the eyes of devotion smeared with love can see Śyāmasundara

12.C.76

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpam
govindam ādi-puruṣam tam aham bhajāmi

Brahma Samhita 38/JD Ch. 40

aham bhajāmi—I render service; *tam*—to that; *ādi-puruṣam govindam*—primeval Supreme Person, Śrī Govinda; *yam*—whose; *sva-rūpam*—original form; *acintya-guṇa*—which is possessed of inconceivable transcendental qualities; *santaḥ*—exclusively devoted saints; *bhakti-vilocanena*—with eyes of devotion; *churita*—tinged; *prema-añjana*—with the salve of love; *eva vilokayanti*—certainly behold; *sadā*—at all times; *hṛdayeṣu*—within their purified hearts; *śyāmasundaram*—as beautiful Śyāma.

The saintly personalities, whose eyes of *bhakti* are smeared with the *kājala* of *prema*, always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embodiment of inconceivable qualities. I render service to that *ādi-puruṣa*, Govinda.

Devotion to Kṛṣṇa is likened to watering the root of a tree— it satisfies everyone

12.C.77

yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā

SB 4.31.14/BR 4.3

yathā—as; taror—of a tree; mūla—the root; niṣecanena—by watering; trpyanti—are satisfied; tat—its; skandha—trunk; bhujā—branches; upasākhāḥ—and twigs; prāṇa—the life air; upahārāt—by feeding; ca—and; yathā—as; indriyāṇām—of the senses; tathā eva—similarly; sarva—of all demigods; arhaṇam—worship; acyuta—of the Supreme Personality of Godhead; iṣyā—worship.

By watering the root of a tree, all its parts, such as the trunk, branches, leaves and flowers are nourished, and by satisfying the life-air through eating, all of the senses are nourished. Similarly, only by worshipping Śrī Kṛṣṇa are the demigods, forefathers and everyone else is satisfied.

~Yukta-vairāgya – The science of renunciation~

Dovetailing all favourable things in devotional service; not being attached to anything but at the same time accepting everything for the service of Kṛṣṇa

12.C.78

anāsaktasya viṣayān/yathārham upayūñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe/yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā/hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo/vairāgyam phalgu kathyate

BRS 1.2.255-6/BR p.116

anāsaktasya—of one who is without attachment; viṣayān—to material sense objects; yathā-arham—according to suitability; upayūñjataḥ—engaging; nirbandhaḥ—without bondage; kṛṣṇa-sambandhe—in relationship with Kṛṣṇa; yuktaṁ—connected; vairāgyam—renunciation; ucyate—is called; prāpañcikatayā—as material; buddhyā—with the understanding; hari-sambandhi-vastunaḥ—of things which are related to Śrī Hari; mumukṣubhiḥ—by those who desire liberation; parityāgaḥ—the renunciation; vairāgyam phalgu—inferior renunciation; kathyate—is termed.

When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.

[Editorial note: The devotee is neither a *bhogī* (enjoyer) nor a *tyagī* (renouncer), nor a *yogī* (desiring mystic perfections) but a *sevāka* (servant) or a *dāsī* (maidservant).]

Real detachment is in the heart, not in externally renouncing one's duty

12.C.79

anāśritaḥ karma-phalaṁ / kāryam karma karoti yaḥ
sa sannyāsī ca yogī ca / na niragnir na cākriyaḥ

BG 6.1

śrī-bhagavān uvāca—the Lord said; anāśritaḥ—without taking shelter; karma-phalam—of the result of work; kāryam—obligatory; karma—work; karoti—performs; yaḥ—one who; saḥ—he; sannyāsī—in the renounced order; ca—also; yogī—mystic; ca—also; na—not; niḥ—without; agniḥ—fire; na—nor; ca—also; akriyaḥ—without duty.

One who is unattached to the fruits of his actions yet does his duty is a true sannyāsī and a yogī, not he who lights no fire or performs no service.

Dovetailing one's daily activities in the service of Guru and Kṛṣṇa

12.C.80

yuktāhāra-vihārasya / yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya / yogo bhavati duḥkha-hā

BG 6.17

yukta—regulated; āhāra—eating; vihārasya—recreation; yukta—regulated; ceṣṭasya—of one who works for maintenance; karmasu—in discharging duties; yukta—regulated; svapna-avabodhasya—sleep and wakefulness; yogaḥ—practice of yoga; bhavati—becomes; duḥkha-hā—diminishing pains.

For one who is moderate in eating and recreation, balanced in work and regulated in sleeping and waking, his practice of yoga destroys all material miseries.

One should therefore accept only those things necessary for himself

12.C.81

īśāvāsyam idam sarvaṁ / yat kiñca jagatyām jagat
tena tyaktena bhuñjithā / mā gṛdhaḥ kasya svid dhanam

Śrī Īsopaniṣad I/JD Ch. 6

īśa—by the Lord; āvāsyam—controlled; idam—this; sarvaṁ—all; yat kiñca—whatever; jagatyām—within the universe; jagat—all that is animate or inanimate; tena—by Him; tyaktena—set-apart quota; bhuñjithā—you should accept; mā—do not; gṛdhaḥ—endeavor to gain; kasya svid—of anyone else; dhanam—the wealth.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not try to take the property of another.

Reject false renunciation and hide your internal mood

12.C.82

markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogya viṣaya bhuñja' anāsakta hañā
antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra

CC Mad 16.238-239/ JD Ch. 2

markaṭa-vairāgya—monkey renunciation; nā kara—do not do; loka—to the people; dekhāñā—showing off; yathā-yogya—as it is befitting; viṣaya—material things; bhuñja'—enjoy; anāsakta—without attachment; hañā—being; antare—within the heart; niṣṭhā kara—keep strong faith; bāhye—externally; loka-vyavahāra—behavior like ordinary men; acirāt—very soon; kṛṣṇa—Lord Kṛṣṇa; tomāya—unto you; karibe—will do; uddhāra—liberation.

[Śrī Caitanya Mahāprabhu instructed Raghunātha Dāsa:] Do not adopt markaṭa-vairāgya (external, false renunciation) simply to impress the general populace. You should accept without attachment whatever sense objects are appropriate for maintaining your devotional practices and give up all material desires within your heart. Internally develop staunch faith in Śrī Kṛṣṇa and externally carry out your worldly responsibilities in such a way that no one can detect your inner mood. If you act like this, Śrī Kṛṣṇa will very quickly deliver you from material existence.

~Thus ends the section Yukta-vairāgya~

~ Remembering Kṛṣṇa at death ~

The perfection of life is to remember Kṛṣṇa at the time of death

12.C.83

etāvān sāṅkhyā-yogābhyām / sva-dharma-pariniṣṭhaya
janma-lābhaḥ paraḥ puṁsām / ante nārāyaṇa-smṛtiḥ

SB 2.1.6

etāvān—all these; sāṅkhyā—complete knowledge of matter and spirit; yogābhyām—knowledge of mystic power; sva-dharma—particular occupational duty; pariniṣṭhaya—by full perception; janma—birth; lābhaḥ—gain; paraḥ—the supreme; puṁsām—of a person; ante—at the end; nārāyaṇa—the Personality of Godhead; smṛtiḥ—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Supreme Person, Nārāyaṇa at the end of life.

12.C.84

anta-kāle ca mām eva / smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ / yāti nāsty atra saṁśayaḥ

BG 8.5

anta-kāle—at the end of life; ca—also; mām—Me; eva—certainly; smaran—remembering; muktvā—quitting; kalevaram—the body; yaḥ—he who; prayāti—goes; saḥ—he; mat-bhāvaṁ—My nature; yāti—achieves; na—not; asti—there is; atra—here; saṁśayaḥ—doubt.

Whoever, at the time of death, leaves his body while remembering Me alone, surely attains to My transcendental nature. Of this there is no doubt.

12.C.85

bhajan kara sādhana kara murte jānle hoy

Bengali poetry/Śrīla Prabhupāda Śloka

bhajan—worship; kara—perform; sādhana—regulative devotional activities; kara—perform; murte—at the time of death; jānle—to know; hoy—is.

Whatever bhajana and sādhana one has performed throughout life will be tested at the time of death.

12.C.86

sādhana bhāvibe jāha siddha-dehe pābe tāhā rāga-pathera ei se upāya

Śrī Prema Bhakti-candrika 5.8, BVT/PP p. 87

Whatever subject is constantly meditated upon at the time of performing sādhana (the contemplation of ekādaśa-bhāva), engrosses the citta (heart or consciousness) and that same subject will be the prominent meditation at the time of death.

~ Thus ends the section Remembering Kṛṣṇa at death ~

The pure devotee's mercy is even more powerful than Kṛṣṇa's

12.C.87

aho ananta-dāsānām
mahattvaṁ dṛṣṭam adya me
kṛtāgaso 'pi yad rājan
maṅgalāni samīhase

SB 9.4.68

[*durvāsāḥ uvāca*—Durvāsā Muni said;] aho—alas; *ananta-dāsānām*—of the servants of the Supreme Personality of Godhead; *mahattvam*—greatness; *dṛṣṭam*—seen; *adya*—today; *me*—by me; *kṛta-āgasah api*—although I was an offender; *yat*—still; *rājan*—O King; *maṅgalāni*—good fortune; *samīhase*—you are praying for.

Durvāsā Muni said, “My dear king, today I have experienced the greatness of a Vaiṣṇava, for although I have committed a grievous offence by trying to kill you, you have prayed for my protection and well being” [“You cheated me, pretending to be an ordinary man. But now I realise that the mercy of a pure devotee is more powerful than even Kṛṣṇa Himself”].

Kṛṣṇa protects the surrendered from accidental fall-downs

12.C.88

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

SB 11.5.42/GKH (P)

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshipping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-iśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yat*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvaṁ*—all; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Lord, who is seated within everyone’s heart, immediately takes away the reaction to such sin. (see *api cet su-durācāro 2.27*)

The higher taste

12.C.89

**viṣayā vinivartante / nirāhārasya dehinaḥ
rasa-varjaṁ raso ’py asya / paraṁ dṛṣṭvā nivartate**

BG 2.59

viṣayāḥ—objects for sense enjoyment; *vinivartante*—are practiced to be refrained from; *nirāhārasya*—by negative restrictions; *dehinaḥ*—for the embodied; *rasa-varjaṁ*—giving up the taste; *rasaḥ*—sense of enjoyment; *api*—although there is; *asya*—his; *paraṁ*—far superior things; *dṛṣṭvā*—by experiencing; *nivartate*—he ceases from.

One may refrain from sense enjoyment, but the taste for it remains. Only by experiencing the higher taste of *bhakti-rasa* can one become fixed in higher consciousness.

12.C.90

**urarṣe vihitā śāstre harim uddiśya yā kriyā
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet**

Bhakti-rasāmṛta-sindhu 1.2.13/GKH (P)

O sage amongst the demigods, Nārada, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by practicing which one may attain the highest *bhakti* (*prema*).

The benefit of Kārtika in Vraja

12.C.91

**bhuktim muktim harir dadyād / arcito ’nyatra-sevinām
bhaktim ca na dadāty eṣa / yato vaśya-karī hariḥ
sa tv añjasā harer bhaktir / labhyate kṛttike naraiḥ
mathurāyām sakṛd api / śrī-dāmodara-pūjanāt**

BRS 1.2.222/HBV 16.157-8/BRSB p. 96

bhuktim—happiness; *muktim*—liberation; *hariḥ*—Lord Kṛṣṇa; *dadyāt*—gives; *arcitaḥ*—worshiped; *anyatra*—another place; *sevinām*—of the servants; *bhaktim*—devotional service; *ca*—and; *na*—not; *dadāti*—gives; *eṣa*—He; *yataḥ*—because; *vaśya-karī*—brought under control; *hariḥ*—Lord Kṛṣṇa. *saḥ*—He; *tv*—indeed; *añjasā*—easily; *hareḥ*—of Lord Kṛṣṇa; *bhaktiḥ*—devotional service; *labhyate*—is obtained; *kṛttike*—in Kārtika; *naraiḥ*—by people; *mathurāyām*—in Mathurā; *sakṛt*—once; *api*—even; *śrī-dāmodara-pūjanāt*—by worshiping Lord Dāmodara.

To persons who perform *bhajana* and *sādhana*, without strong attachment to Kṛṣṇa, in places outside of Vraja-maṇḍala, Śrī Bhagavān certainly awards *bhukti* and *mukti*, but He does not award *bhakti*, for by *bhakti* the Lord becomes bound to His devotees. But if a person who is otherwise devoid of *sādhana* worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārtika, he very easily obtains the most rare *hari-bhakti*.

Jāta (in stage of *bhāva*) and *ajāta-rati-sādhaka* (prior to *bhāva*) – different meditations for different *adhikāras*

12.C.92

**cañcala-jīvana-srota pravāhiyā, kālera sāgare dhāya
gela je divasa, nā āsibe āra, ebe kṛṣṇa ki upāya**

Śrī Rādhā-Kṛṣṇa Vijñapti 6, BVT/SGG p.68

(The *sādhaka* is praying:) This flickering life is rushing towards the ocean of death and can end in any moment. The days that have passed without performing bhajana can never be reclaimed. Alas, Kṛṣṇa, now what am I to do? (for the *ajāta-rati-sādhakas*)

(The *gopīs* in separation from Kṛṣṇa:) The beauty and youth of our lives are rushing towards the ocean of Your love. They will only last for a few days and will end soon. Alas, a day that has passed without Your association can never be reclaimed. O Kṛṣṇa, what are we to do now? (for the *jāta-rati-sādhaka*)

Kṛṣṇa never forsakes one who takes shelter of the Vaiṣṇavas

12.C.93

āśraya laiyā bhaje, tare kṛṣṇa nāhi tyaje, āra saba mare akāraṇa

Ṭhākura Vaiṣṇava-Pada, BVT/SGG p. 30

One who performs *bhajana* under the shelter of saintly devotees who are the abode of love for Śrī Kṛṣṇa, is never neglected by Kṛṣṇa; everyone else lives in vain.

12.C.94

īhā yasya harer dāsyē

karmaṇā manasā girā

nikhilāsv apy avasthāsu

jīvan-muktaḥ sa ucyate

Nāradya Purāṇa/Bhakti-rasāmṛta-sindhu 1.2.187/ CC Mad 19.135 pt

Saḥ—he; *yasya*—whose; *īhā*—endeavours; *karmaṇā*—through the activities of his body; *manasā*—his mind; *girā*—his words; *api*—although; *nikhilāsu*—in all; *avasthāsu*—situations; *dāsyē*—(are done) for the service; *hareḥ*—of Śrī Hari; *ucyate*—is said; *jīvan-muktaḥ*—(to be) a person liberated even while living.

“A person acting for the service of Śrī Hari with his body, mind, and words is a liberated person even while living within the material body and being engaged in all kinds of so-called material activities.”

Nāradya Purāṇa: “One who engages his or her actions, thoughts, and words in Hari’s service, though situated in this world, is a liberated soul.”

~Thus ends section 12.C – Sādhana-bhakti~

12.D – Śravaṇam

12.D.1

śabda-brahma param brahma

mamobhe śāśvatī tanū

SB 6.16.51

śabda-brahma—the transcendental sound vibration (the Hare Kṛṣṇa mantra); *param brahma*—the Supreme Absolute Truth; *mama*—My; *ubhe*—both (namely, the form of sound and the form of spiritual identity); *śāśvatī*—eternal; *tanū*—two bodies.

“The Supreme sound vibration and the Supreme Being are one and the same.”

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are suffering in separation

12.D.2

tava kathāmṛtaṁ tapta-jīvanam / kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalam śrīmad ātatam / bhuvi gṛṇanti ye bhūri-dā janāḥ

SB 10.31.9/CC Mad 14.13/ORV p. 78, 82/BR 8.13

tava—Your; *kathā-mṛtaṁ*—the nectar of words; *tapta-jīvanam*—(is) life for those aggrieved; *kavibhiḥ*—by great thinkers; *īḍitaṁ*—described; *kalmaṣa-apaham*—removing sinful reactions; *śravaṇa-maṅgalam*—auspicious to hear, giving spiritual benefit; *śrīmat*—filled with spiritual opulence; *ātatam*—spreading; *bhuvi*—within the world; *gṛṇanti*—chant, glorify, propagate; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

“O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in this material world. These narrations, coming from the lips of Your pure devotees, eradicate one’s sinful reactions and bestow the ultimate benediction of Kṛṣṇa *prema* upon whoever hears them with faith. These narrations are broadcast all over the world and are filled with spiritual beauty and power. Certainly those who distribute this nectar are the most munificent, most compassionate souls.”

Śrīla Viśvanātha Cakravartī Ṭhākura: (The *gopīs* say:) “Who can describe the sweetness of the words emanating from Your mouth? It is indescribable. Even words glorifying Your name and form coming from the mouths of other people are more relishable than celestial nectar (*svarga-amṛta*) or liberation (*mokṣa*).” Another meaning of this *śloka*: “Songs about Your name, form and pastimes are sweet only if they are accompanied by Your *darśana*. Otherwise they create very undesirable consequences and become the cause of death (*kathā mṛtam*).” (*Sārārtha Darśinī*)

The Glories of Hearing Hari-kathā From a Pure Devotee

12.D.3

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SB 3.25.25/CC Ādi 1.60/BRSB p.36/JDch.6,8&17/Biog p. 380

satām—of pure devotees; prasaṅgāt—through the association; mama—My; vīrya—wonderful activities; saṁvidah—by discussion of; bhavanti—become; hṛt—to the heart; karṇa—to the ear; rasa-ayanāḥ—pleasing; kathāḥ—the stories; tat—of that; joṣaṇāt—by cultivation; āśu—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—firm faith; ratiḥ—attraction; bhaktiḥ—devotion; anukramiṣyati—will follow in order.

In the association of pure devotees, the recitation and discussions of My glorious activities and pastimes are pleasing to both the heart and the ears. By regular hearing and contemplation of such topics one quickly becomes liberated and free from ignorance. He then progressively attains śraddhā (sādhana-bhakti), rati (bhāva bhakti) and prema-bhakti unto Me.

Kṛṣṇa's līlā-kathā is the remedy to conquer the disease of the heart

12.D.4

vikriḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Śrīmad-Bhāgavatam 10.33.39/CC Antya 5.48/PP p. 100

vikriḍitam—the activity of the rāsa dance; vraja-vadhūbhiḥ—the damsels of Vraja, the gopīs; idam—this; ca—and; viṣṇoḥ—of Lord Kṛṣṇa; śraddhā-anvitaḥ—with transcendental faith; anuśṛṇuyāt—continually hears in the paramparā system; atha—also; varṇayet—describes; yaḥ—one who; bhaktim—devotional service; parām—transcendental; bhagavati—unto the Supreme Personality of Godhead; pratilabhya—attaining; kāmam—lusty material desires; hṛt-rogam—the disease of the heart; āśu—very soon; apahinoti—gives up; acireṇa—without delay; dhīraḥ—one who is sober because of advanced devotional service.

A sober person who in the beginning faithfully and continuously hears from his Guru the narrations of Lord Kṛṣṇa's unprecedented rāsa dance with the young gopīs of Vraja, and later describes those pastimes, very soon attains parā-bhakti or prema-bhakti for the Supreme Lord, and thus becomes competent to quickly dispel the heart disease of lust.

[Editorial note: In the Gīta śloka brahma-bhūtaḥ prasannātmā it is said that one attains pāra-bhakti only after the disappearance of anarthas (diseases of the heart such as lust, anger and so on). However, in this śloka it is stated that one attains pāra-bhakti even before the disappearance of anarthas by hearing and describing rasa-līlā kathā. Therefore hearing such rasika kathā is one of the most powerful forms of sādhana and it quickly dispels the heart disease of lust.]

12.D.5

tāra bhakta-saṅge sadā, rāsa-līlā prema kathā, je kore se pāya ghanaśyāma
ihāte bimukha jei, tāra kabhu siddhi nāi, nāhi jena śuni tāra nāma

Śrī-Rādhā-Niṣṭha 3, Śrīla Narottama dāsa Ṭhākura

“A person who stays in the company of the devotees who are always discussing the sweet, nectarean pastimes of the rāsa dance (rāsa-līlā prema-kathā) is sure to attain Ghanaśyāma, who is dark like a monsoon raincloud. A person averse to hearing these līlās will never attain perfection. I refuse to hear his name.”

What is the best topic to listen to?

12.D.6

‘śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?’
‘rādhā-kṛṣṇa-prema-keli karṇa-rasāyana’

CC Mad 8.255

śravaṇa-madhye—out of all topics for hearing; jīvera—of the living entity; kon—what; śreṣṭha—most important; śravaṇa—topic of hearing; rādhā-kṛṣṇa-prema-keli—the loving affairs between Rādhā and Kṛṣṇa; karṇa-rasa-ayana—most pleasing to the ear.

Śrī Caitanya Mahāprabhu asked, “Out of all topics people listen to, which is best for all living entities?”

Rāmānanda Rāya replied, “Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear.”

One Gets a Higher Taste by Hearing Hari-kathā from a Rasika-Vaiṣṇava

12.D.7

anugrahāya bhaktānām / mānuṣam deham āsthitaḥ
bhajate tādṛśiḥ kṛiḍa / yāḥ śrutvā tat paro bhavet

SB 10.33.36/CC Ādi 4.34/ Veṇu-Gīta intro/PP p. 95/ORV p.232/GG Intro/GKH (P)

anugrahāya—to show mercy; bhaktānām—to His devotees; mānuṣam—humanlike; deham—a body; āsthitaḥ—assuming; bhajate—He accepts; tādṛśiḥ—such; kṛiḍāḥ—pastimes; yāḥ—about which; śrutvā—hearing; tat-paraḥ—dedicated to Him; bhavet—one becomes.

“In order to bestow mercy upon the devotees as well as the conditioned souls, Bhagavān Śrī Kṛṣṇa manifests His humanlike form and performs such extraordinary pastimes (*rāsa-līlā*) that anyone who hears about them becomes exclusively devoted to Him.”

Śrīla Gurudeva’s commentary: “*Mānuṣaṁ deham āsthitaḥ* means either that Kṛṣṇa accepts a human-like form, or that anyone who takes a human birth should hear Kṛṣṇa *līlā-kathā*. *Tat-paro bhavet* means, you must do this; otherwise you are derailed. You should not do *anukaraṇa* (imitation); you should not imitate Kṛṣṇa’s pastimes. However, those of you who are coming gradually to the stage of *madhyama-adhikāra* must try to hear these pastimes; otherwise you are derailed [i.e. not be in line]. For this reason, the opinion that Bhakti-devī enters the heart only after all *anarthas*, *aparādhas*, lust and anger and other diseases of the heart have been eradicated, is not appropriate. On the contrary, by the mercy of the Supreme Lord or the pure devotee, and by faithfully executing *sādhana* and *bhajana*, this rare *bhakti* enters the heart first and then all *anarthas* are automatically dissipated – this conclusion is thoroughly agreeable.” (The Origin of Ratha Yātrā pp. 232, 310; see also BPKG Biography and Prabandha Pañcakam, chapter 5, ‘The Eligibility to Hear Rāsa-līlā Kathā’)

Simply by hearing about Śrī Kṛṣṇa, bhakti manifests in the heart and dispels grief, illusion and fear

12.D.8

**yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā**

SB 1.1.7

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto Śrī Kṛṣṇa; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Śrī Kṛṣṇa, the Supreme Enjoyer, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. [lamenting about the past, being illusioned about the present, and fearing the future].

One can see Kṛṣṇa through the ears by hearing from a pure devotee

12.D.9

**tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya**

SB 3.9.11

tvam—unto You; *bhakti-yoga*—in devotional service; *paribhāvita*—being one hundred percent engaged; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—You reside; *śruta-ikṣita*—seen through the ear; *pathaḥ*—the path; *nanu*—now; *nātha*—O my Lord; *puṁsām*—of the devotees; *yat-yat*—whichever; *dhiyā*—by meditating; *te*—Your; *urugāya*—O multiglorious; *vibhāvayanti*—they specifically think of; *tat-tat*—the very same; *vapuḥ*—transcendental form; *praṇayase*—do You manifest; *sat-anugrahāya*—to show Your causeless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

Unflinching faith, even in the face of impending doom, that narrations of Lord Kṛṣṇa (Śrī Hari-kathā) is the one and only protection

12.D.10

**taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īse
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ**

SB 1.19.15/BRS 1.3.28/CC Mad 23.21/PJ 5.4

tam—for that reason; *mā*—me; *upayātam*—taken shelter of; *pratiyantu*—just accept me; *viprāḥ*—O brāhmaṇas; *gaṅgā*—mother Ganges; *ca*—also; *devī*—direct representative of the Lord; *dhṛta*—taken into; *cittam*—heart; *īse*—unto the Lord; *dvija-upasṛṣṭaḥ*—created by the brāhmaṇa; *kuhakaḥ*—something magical; *takṣakaḥ*—the snakebird; *vā*—either; *daśatu*—let it bite; *alam*—without further delay; *gāyata*—please go on singing; *viṣṇu-gāthāḥ*—narration of Kṛṣṇa’s pastimes.

[Parikṣit Mahārāja said:] “O pure brahmanas, may you kindly know me as a surrendered soul, and let Mother Gaṅga, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the winged serpent Takṣaka, or whatever magical creation has been incited by the son of the *brahmana*, bite me immediately if it so desires; may you all simply go on singing and reciting the glories of the Lord.”

One who doesn't hear hari-kathā is a killer of his own soul

12.D.11

**nivṛtta-tarṣair upagīyamānād / bhavauṣadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt / pumān virajyeta vinā paśughnāt**

SB 10.1.4

nivṛtta—released from; *tarṣaiḥ*—lust or material activities; *upagīyamānāt*—which is described or sung; *bhava-uṣadhāt*—which is the right medicine for the material disease; *śrotra*—the process of aural reception; *manaḥ*—the subject matter of thought for the mind; *abhirāmāt*—from the pleasing vibrations from such glorification; *kaḥ*—who; *uttamaśloka*—of Uttamaśloka Śrī Kṛṣṇa; *guṇa-anuvādāt*—from describing such activities; *pumān*—a person; *virajyeta*—can keep himself aloof; *vinā*—except; *paśughnāt*—either a butcher or one who is killing his own personal existence.

Glorification of Uttamaśloka Śrī Kṛṣṇa is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

Without hari-kathā the ears are snake-holes and the tongue is like a frog's

12.D.12

**bile batorukrama-vikramān ye / na śṛṇvataḥ karṇa-puṭe narasya
jihvāsati dārdurikeva sūta / na copagāyaty urugāya-gāthāḥ**

SB 2.3.20

bile—snake holes; *bata*—like; *urukrama*—the Lord, who acts marvelously; *vikramān*—prowess; *ye*—all these; *na*—never; *śṛṇvataḥ*—heard; *karṇa-puṭe*—the earholes; *narasya*—of the man; *jihvā*—tongue; *asati*—useless; *dārdurikā*—of the frogs; *iva*—exactly like that; *sūta*—O Sūta Gosvāmī; *na*—never; *ca*—also; *upagāyati*—chants loudly; *urugāya*—worth singing; *gāthāḥ*—songs.

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess ear-holes like the holes of snakes and a tongue like the tongue of a frog.

Reading too many scriptures or hearing from many men only produces doubt

12.D.13

**bahu-śāstre bahu-vākye citte bhrama haya
sādhya-sādhana śreṣṭha nā haya niścaya**

CC Ādi 16.11

bahu-śāstre—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

Avoid prajalpa, do not eat palatable foodstuffs and do not dress nicely

12.D.14

**grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe**

CC Antya 6.236

grāmya-kathā—ordinary talks of common men; *nā śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress; *amānī*—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

[Śrī Caitanya Mahāprabhu to Śrī Raghunātha Dāsa Gosvāmī:] Do not listen to the mundane talk of common men or engage in discussions about mundane topics. Do not eat palatable foodstuffs or dress yourself nicely. Expect no honour from others and give honour to all. In this manner, always chant Kṛṣṇa's holy name and within your mind perform *sevā* to Śrī Śrī Rādhā-Kṛṣṇa in Vraja.

Abandon prajalpa, give up mukti, even give up the desire for Vaikuṇṭha; exclusively worship Śrī Rādhā-Kṛṣṇa in Vraja instead

12.D.16

**asad-vārtā-veṣyā viṣṛja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manaḥ**

Manah-śikṣā 4

asad-vārtā-veṣyā—the prostitute of contemptible mundane talk; *viṣṛja*—abandon; *mati*—of pure intelligence; *sarvasva*—the treasure; *haraṇiḥ*—plundering; *kathā*—talk; *mukti*—of impersonal liberation; *vyāghryā*—the tigress; *na*—don't; *śṛṇu*—

hear; *kila*—unequivocally ; *sarva-ātma-gilaṇiḥ*—devouring your very soul; *api*—also; *tyaktvā*—reject; *lakṣmī-pati*—Lord Nārāyaṇa, the husband of Lakṣmī; *rati*—attachment; *itaḥ*—leading to; *vyoma-nayanīm*—Vaikuṇṭha; *vraje*—in Vraja; *rādhā-kṛṣṇau*—Śrī Rādhā-Kṛṣṇa; *sva-rati*—love for Them; *maṇi*—the jewel; *dau*—bestowing; *tvam*—you; *bhaja*—worship; *manaḥ*—O mind.

O my dear brother mind! Please abandon altogether the prostitute of contemptible mundane talk, which plunders the entire treasure of pure wisdom. You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṇṭha. You should only live in Vraja and worship Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their *rati*.

Drinking the nectar through the ears will purify and take one to the lotus feet of Śrī Rādhā-Kṛṣṇa

12.D.17

**pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam**

SB 2.2.37/GKH (P)

pibanti—who drink; *ye*—those; *bhagavataḥ*—of Rādhā-Kṛṣṇa; *ātmanaḥ*—of the most dear; *satām*—of devotees; *kathā-amṛtam*—the nectar of Hari-kathā; *śravaṇa-puṭeṣu*—through the earholes; *sambhṛtam*—fully filled; *punanti*—purify; *te*—their; *viṣaya*—material enjoyment; *vidūṣita-āśayam*—polluted aim of life; *vrajanti*—go; *tat*—Rādhā-Kṛṣṇa; *caraṇa*—feet; *saroruha-antikam*—near the lotus.

Those who drink through their ears Hari-kathā which is filled with the ambrosial pastimes of Śrī Rādhā-Kṛṣṇa, who are the life and soul of the devotees, purify the polluted aim of life known as material enjoyment and thus attain the lotus feet of the Divine Couple.

When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You

12.D.18

**sa uttamaśloka mahan-mukha-cyutaḥ
bhavat-padāmbhoja-sudhā-kaṇānilaḥ
smṛtīm punar vismṛta-tattva-vartmanām
kuyoginām no vitaraty alam varaiḥ**

SB 4.20.25

saḥ—that; *uttama-śloka*—O Lord, who is praised by beautiful ślokas; *mahat*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇa*—particles; *anilaḥ*—soothing breeze; *smṛtīm*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vyatarati*—restores; *alam*—unnecessary; *varaiḥ*—other benedictions.

[Pṛthu Mahārāja prayed:] My dear Lord, You are glorified by beautiful ślokas uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the lotus lips of Your pure devotee.

Unlimited rivers of pure nectar

12.D.19

**tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitrṣo nṛpa gāḍha-karṇais
tān na sprśanty aśana-tṛḍ-bhaya-śoka-mohāḥ**

SB 4.29.40/ JD Ch 40

tasmin—there; *mahat*—of great saintly persons; *mukharitāḥ*—emanating from the mouths; *madhu-bhit*—of the killer of the Madhu demon; *caritra*—the activities or the character; *pīyūṣa*—of nectar; *śeṣa*—surplus; *saritaḥ*—rivers; *paritaḥ*—all around; *sravanti*—flow; *tāḥ*—all of them; *ye*—they who; *pibanti*—drink; *avitrṣaḥ*—without being satisfied; *nṛpa*—O King; *gāḍha*—attentive; *karṇaiḥ*—with their ears; *tān*—them; *na*—never; *sprśanti*—touch; *aśana*—hunger; *tṛḍ*—thirst; *bhaya*—fear; *śoka*—lamentation; *mohāḥ*—illusion.

In assemblies of saintly people, unlimited rivers of pure nectar emanate from the mouths of great souls in the form of descriptions of the transcendental character, pastimes and qualities of Śrī Kṛṣṇa. Those who are never satiated when they drink these nectarean glories through their ears with rapt attention, can never be subjected to hunger and thirst and they become free from lamentation, illusion and fear.

~Thus ends section 12.D – Śravaṇam~

12.E – Gradations of Bhakti

[*Sa-kāma bhaktas* like Dhruva Mahārāja and Kardama Muni do not come under the definition of pure *bhakti* because their *bhakti* is mixed with material desires or desires for self-gain. Their *Iṣṭadeva* is Nārāyaṇa]

Jñāni-(or *śānta*)-*bhakta*

Prahlāda Mahārāja, Bhīṣmadeva, (ātmārāmatā) Śukadeva Gosvāmī
[Aiśvarya-jñāna, Kṛṣṇa is perfect – no need to serve Him.]

Śuddha-bhakta

Ambarīṣa Mahārāja

[Serving by all nine limbs of *bhakti*.]

Premī-bhakta

Hanumān

[He serves Lord Rāma in Dāsyā-rasa.]

Prema-para-bhakta

The Pāṇḍavas

[Intimate friends and relatives of Kṛṣṇa.]

Premātura-bhakta

Uddhava

[He directly lives with Kṛṣṇa, being his cousin and serving Him as friend, advisor, and messenger to the *gopīs*.]

Prahlāda Mahārāja is the best of the devotees

12.E.1

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin

jātaḥ suretara-kule kva tavānukampā

na brahmaṇo na tu bhavasya na vai ramāyā

yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

SB 7.9.26

kva—where; *aham*—I (am); *rajaḥ-prabhavaḥ*—being born in a body full of passion; *īśa*—O my Lord; *tamaḥ*—the mode of ignorance; *adhike*—surpassing in; *asmin*—in this; *jātaḥ*—born; *sura-itara-kule*—in a family of atheists or demons (who are subordinate to the devotees); *kva*—where; *tava*—Your; *anukampā*—causeless mercy; *na*—not; *brahmaṇaḥ*—of Lord Brahmā; *na*—not; *tu*—but; *bhavasya*—of Lord Śiva; *na*—nor; *vai*—even; *ramāyāḥ*—of the goddess of fortune; *yat*—which; *me*—of me; *arpitaḥ*—offered; *śirasi*—on the head; *padma-karaḥ*—lotus hand; *prasādaḥ*—the symbol of mercy.

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

12.E.2

bhavanti puruṣā loke

mad-bhaktās tvām anuvratāḥ

bhavān me khalu bhaktānām

sarveṣāṁ pratirūpa-dhṛk

SB 7.10.21

bhavanti—become; *puruṣāḥ*—persons; *loke*—in this world; *mat-bhaktāḥ*—My pure devotees; *tvām*—you; *anuvratāḥ*—following in your footsteps; *bhavān*—you; *me*—My; *khalu*—indeed; *bhaktānām*—of all devotees; *sarveṣāṁ*—in different mellows; *pratirūpa-dhṛk*—tangible example.

“Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.”

Ambarīṣa Mahārāja is serving Kṛṣṇa with all bodily limbs

12.E.3

sa vai manaḥ kṛṣṇa-padāravindayor

vacāṁsi vaikuṇṭha-guṇānuvarṇane

karau harer mandira-mārjanādiṣu

śrutim cakārācyuta-sat-kathodaye (18)

mukunda-liṅgālaya-darśane dṛṣau

tad-bhṛtya-gātra-sparśe 'nga-saṅgamam

ghrāṇaṁ ca tat-pāda-saroja-saurabhe

śrīmat-tulasyā rasanām tad-arpite (19)

pādaḥ hareḥ kṣetra-padānusarpaṇe

śīro hṛṣīkeśa-padābhivandane

kāmaṁ ca dāsyē na tu kāma-kāmyayā

yathottamaśloka-janāśrayā ratih (20)

SB 9.4.18-20

sah—he (Mahārāja Ambarīṣa); *vai*—indeed; *manaḥ*—his mind; *kṛṣṇa-pada-aravindayoḥ*—(fixed) upon the two lotus feet of Lord Kṛṣṇa; *vacāmsi*—his words; *vaikuṇṭha-guṇa-anuvarṇane*—describing the glories of Kṛṣṇa; *karau*—his two hands; *hareḥ mandira-mārjana-ādiṣu*—in activities like cleansing the temple of Hari, Supreme Lord; *śrutim*—his ear; *cakāra*—engaged; *acyuta*—of Kṛṣṇa, who is infallible; *sat-kathā-udaye*—in hearing the transcendental narrations;

mukunda-līṅga-ālaya-darśane—in seeing the Deity, temples and holy *dhāmas* of Mukunda; *dṛṣau*—his two eyes; *tat-bhṛtya*—of the servants of Kṛṣṇa; *gātra-sparśe*—in touching the bodies; *aṅga-saṅgamam*—contact of his body; *ghrāṇam ca*—and his sense of smell; *tat-pāda*—of His lotus feet; *saroja*—of the lotus flower; *saurabhe*—in (smelling) the fragrance; *śrīmat-tulasyāḥ*—of the tulasī leaves; *rasanām*—his tongue; *tat-arpite*—in the prasāda offered to the Lord;

pādau—his two legs; *hareḥ*—of Śrī Kṛṣṇa; *kṣetra*—holy places; *pada-anusarpaṇe*—walking to those places; *śiraḥ*—the head; *hṛṣīkeśa*—of Kṛṣṇa, the master of the senses; *pada-abhivandane*—in offering obeisances to the lotus feet; *kāmam ca*—and his desires; *dāsyē*—in being engaged as a servant; *na*—not; *tu*—indeed; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as; *uttamaśloka-jana-āśrayā*—taking shelter of a pure devotee; *ratiḥ*—attachment.

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the pure devotee of the Lord and be completely free from all material desires.

The Pāṇḍavas

12.E.4

Kṛṣṇa did not personally stay in Prahlaḍa Mahārāja's home (although He stayed in the Pāṇḍavas' home). The great sages did not travel to Prahlaḍa's home in order to see the Supreme Lord (although they did visit the Pāṇḍavas' home for this purpose). Kṛṣṇa did not become the intimate relative of Prahlaḍa Mahārāja (as He became the maternal cousin of the Pāṇḍavas). Kṛṣṇa also did not personally express great pleasure in the daily activities of Prahlaḍa Mahārāja (as He did with the Pāṇḍavas). For all these reasons Nārada said that the Pāṇḍavas were more fortunate than either himself (Nārada) or Prahlaḍa. (*Laghu-Bhāgavatāmṛta* 5.16, Rūpa Gosvāmī)

Some of the Yādavas are superior to the Pāṇḍavas

12.E.5

**sadāti-sannikṛṣṭatvān mamatādhikyato hareḥ
pāṇḍavebhyo 'pi yādavāḥ kecit śreṣṭhatamā matāḥ**

Laghu-Bhāgavatāmṛta 5.18, Rūpa Gosvāmī

sadā—constant; *ati-sannikṛṣṭavān*—closeness; *mamatā-adhikyataḥ*—because of intimate family relationship; *hareḥ*—of Lord Hari; *pāṇḍavebhyah*—than the Pāṇḍavas; *api*—even; *yādavah*—members of the Yadu dynasty; *kecit*—some; *śreṣṭhatamaḥ*—more exalted; *matāḥ*—are considered.

Because of their constant intimate association with Kṛṣṇa and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas.

Uddhava is superior to the Yadus

12.E.6

**na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān**

SB 11.14.15/VG p.140

na—not; *tathā*—in the same way; *me*—to Me; *priya-tamaḥ*—most dear; *ātma-yoniḥ*—Lord Brahmā, who is born from My body; *na*—nor; *saṅkaraḥ*—Lord Śiva; *na*—nor; *ca*—also; *saṅkarṣaṇaḥ*—My direct expansion Lord Saṅkarṣaṇa; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *eva*—certainly; *ātmā*—My own self as the Deity; *ca*—also; *yathā*—as much as; *bhavān*—you.

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self are as dear to Me as you are.

The gopīs are superior to Uddhava

12.E.7

**āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padaṁ śrūtibhir vimṛgyām**

SB 10.47.31/VG p. 82/ORV p. 113,217/BR 6.24

āsām—of the gopīs; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *ahaṁ syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—any one; *gulma-latā-śadhīnām*—among bushes, creepers and herbs; *yā*—they who; *dustyajam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuh*—worshiped; *mukunda-padaṁ*—the lotus feet of Mukunda, Kṛṣṇa; *śrūtibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

[Uddhavajī is praying:] “O when will that day be mine, when I can take the dust of the lotus feet of those great souls known as the *gopīs* on my head? When will the day come when I shall take birth as a creeper or a shrub in Vṛndāvana, so that I can take the dust of the lotus feet of the *gopīs* on my head? Those great souls gave up society, friendship, love, their very relatives and even the Vedic principles, to surrender to Kṛṣṇa, who is known as Mukunda. Such devotion as exhibited by these exalted residents of Vṛndāvana is only hinted at in the Vedas.”

The gopīs are superior to the Lakṣmīs in Vaikuṇṭha

12.E.8

**na tathā me priyatamo brahmā rudraś ca pāṛthiva
na ca lakṣmir na cātmā ca yathā gopījano mama**

Ādi-Purāṇa/Laghu Bhag. 2.35/KGH 3.70

na—not; *tathā*—in that way; *me*—to Me; *priyatamaḥ*—most dear; *brahmā*—Brahmā; *rudraḥ*—Śiva; *ca*—and; *pāṛthiva*—O king; *na*—not; *ca*—and; *lakṣmiḥ*—Lakṣmi; *na*—nor; *ca*—and; *ātmā*—My own self; *ca*—and; *yathā*—as; *gopījanaḥ*—the *gopīs*; *mama*—are to Me.

[Kṛṣṇa says:] Not even Brahmā, Śiva, Lakṣmīdevī, or even My own self is dear to Me as are the *gopīs* of Vṛndāvana.

Of all the gopīs, Śrīmatī Rādhārāṇī is the best

• **yathā rādhā priyā viṣṇos** – (see 19.2)

The five rasas are graded and the highest is madhurya

12.E.9

**yathottaram asau svāda-viśeṣollāsamayy api
ratir vāsanayā svādvī bhāṣate kāpi kasyacit**

BRS 2.5.38/ CC Ādi 4.45 & Mad 8.84

yathā-uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa-mayī*—consisting of the increase; *api*—although; *ratiḥ*—love; *vāsanayā*—by the different desire; *svādvī*—sweet; *bhāṣate*—exists; *kā api*—any; *kasyacit*—of someone (the devotee).

Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love (Even though *rati* always consists of the bliss of a particular *rasa*, it is differentiated in a hierarchical manner as the five *rasas*. The particular form that *rati* takes for a given person is determined by inherent spiritual desires (*gāḍha-saṁskāras*).

Thus ends section 12.E – Gradations of Bhakti

12.F – Overcoming lust and other impediments

Give up your material desires and aspire for unalloyed devotion

12.F.1

na dhanam na janam na sundarīm

kavitām vā jagad-īśa kāmāye

mama janmani janmaniśvare

bhavatād bhaktir ahaitukī tvayi

Śikṣāṣṭaka 4/CC Antya 20.29

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities or liberation described in flowery language; *vā*—or; *jagad-īśa*—O Lord of the universe; *kāmāye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Lord; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

O Jagadīśa, I do not desire wealth, followers, beautiful women or liberation as described in flowery poetry. O Praneśvara, my only desire is to have unalloyed devotion unto Your lotus feet birth after birth.

One should cry for help when attacked by lust anger and greed

12.F.2

asāc-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha

prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ

gale baddhvā hanye ‘ham iti bakabhid vartmapa-gaṇe

kuru tvam phutkārān avati sa yathā tvam mana itaḥ

Śrī Manaḥ-śikṣā 5

asat—wicked; *ceṣṭā*—deeds; *kaṣṭa-prada*—tormenting; *vikaṭa-pāśālibhiḥ*—with the dreadful ropes; *iha*—in this material existence; *prakāmaṁ*—licentious; *kāmādi*—of lust, anger and so on; *prakaṭa-pathapāti-vyatikaraiḥ*—by the assembled aggressors on the open road; *gale*—the neck; *baddhvā*—binding; *hanye*—are killing; *aham*—me; *iti*—[speaking] thus; *bakabhid*—the killer of Baka; *vartmapa-gaṇe*—to the Vaiṣṇavas, to our Guru varga; *kuru*—loudly; *tvam*—you; *phutkārān*—call out; *avati*—[will] protect; *saḥ*—those devotees; *yathā*—as a result; *tvam*—you; *manaḥ*—O mind; *itaḥ*—from their hands.

“Lust, anger and so on are a band of dacoits who assail one suddenly on the open road of material life. They have bound my neck licentiously with the dreadful ropes of wicked deeds and are thus killing me.” O mind, speaking in this way, you must grievously cry out to the powerful and merciful devotees [*guru-varga*] who are the

protectors of the path of *bhakti* leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such aggressors.

The process of falling down

12.F.3

**dhyāyato viṣayān puṁsaḥ / saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ / kāmāt krodho 'bhijāyate**

BG 2.62

dhyāyataḥ—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmaḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

12.F.4

**krodhād bhavati sammohaḥ / sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo / buddhi-nāśāt praṇaśyati**

BG 2.63

krodhāt—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhraṁśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇaśyati*—one falls down.

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the stool-ditch of sense gratification.

Lust is the real enemy of the conditioned souls

12.F.5

**kāma eṣa krodha eṣa / rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā / viddhy enam iha vairiṇam**

BG 3.37

śrī-bhagavān uvāca—the Personality of Godhead said; *kāmaḥ*—lust; *eṣaḥ*—this; *krodhaḥ*—anger; *eṣaḥ*—this; *rajaḥ-guṇa*—the mode of passion; *samudbhavaḥ*—born of; *mahā-aśanaḥ*—all-devouring; *mahā-pāpmā*—greatly sinful; *viddhi*—know; *enam*—this; *iha*—in the material world; *vairiṇam*—greatest enemy.

Śrī Bhagavān said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into anger, and which is the all-devouring sinful enemy of this world.

Kāma (lust) is the root cause of suffering, and burns like fire

12.F.6

**āvṛtaṁ jñānam etena / jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya / duṣpūreṇānalena ca**

BG 3.39

āvṛtam—covered; *jñānam*—pure consciousness; *etena*—by this; *jñāninaḥ*—of the knower; *nitya-vairiṇā*—by the eternal enemy; *kāma-rūpeṇa*—in the form of lust; *kaunteya*—O son of Kuntī; *duṣpūreṇa*—never to be satisfied; *analena*—by the fire; *ca*—also.

Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

12.F.7

**na jātu kāmaḥ kāmānām / upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva / bhūya evābhivardhate**

SB 9.19.14/SBG 3.37 pt

na—not; *jātu*—at any time; *kāmaḥ*—lusty desires; *kāmānām*—of persons who are very lusty; *upabhogena*—by enjoyment of lusty desires; *śāmyati*—can be pacified; *haviṣā*—by supplying ghee; *kṛṣṇa-vartmā*—fire; *iva*—like; *bhūyaḥ*—again and again; *eva*—indeed; *abhivardhate*—increases more and more.

Fire is not satiated by ghee, rather it increases. Similarly by enjoying sense objects, the thirst for sense enjoyment increases more and more. It does not become pacified.

12.F.8

**yat pṛthivyām vṛhi-yavana / hiraṇyam paśavaḥ striyaḥ
na duhyanti manaḥ-prītim / puṁsaḥ kāma-hatasya te**

SB 9.19.13/ SBG 3.37pt

yat—what; *pṛthivyām*—within this world; *vṛhi*—food grains, rice; *yavam*—barley; *hiraṇyam*—gold; *paśavaḥ*—animals; *striyaḥ*—wives or other women; *na duhyanti*—do not give; *manaḥ-prītim*—satisfaction of the mind; *puṁsaḥ*—to a person; *kāma-hatasya*—because of being victimized by lusty desires; *te*—they.

All the grains, gold, animals, and women on earth cannot satisfy the *kāma* of a lusty man.

Kāma is like a fire which can never be satisfied

12.F.9 – kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

SB 7.9.25/BG 3.39pt

kāma-analam—the blazing fire of lusty desires; *madhu-lavaiḥ*—with drops of honey (happiness); *śamayan*—controlling; *durāpaiḥ*—very difficult to obtain.

Kāma can never be satisfied by enjoying the sense objects. It is like a fire which cannot be extinguished by drops of honey in the form of momentary satisfaction.

The example of Saubhari Muni

12.F.10

**evam gr̥heṣv abhirato / viṣayān vividhaiḥ sukhaiḥ
sevamāno na cātuṣyad / ājya-stokair ivānalaḥ**

SB 9.6.48/SBG 3.39pt

evam—in this way; *gr̥heṣu*—in household affairs; *abhirataḥ*—being always engaged; *viṣayān*—material paraphernalia; *vividhaiḥ*—with varieties of; *sukhaiḥ*—happiness; *sevamānaḥ*—enjoying; *na*—not; *ca*—also; *atuṣyat*—satisfied him; *ājya-stokaiḥ*—by drops of fat; *iva*—like; *analaḥ*—a fire.

“The sage Saubhari Muni was not able to attain peace by profusely enjoying sense objects, just as fire is not pacified when drops of ghee are poured into it.”

The example of king Yayāti

12.F.11 – na tṛpyaty ātma-bhūḥ kāmo vahnir āhutibhir yathā

SB 11.26.14

na tṛpyati—never became satisfied; *ātma-bhūḥ*—born from the mind; *kāmaḥ*—the lust; *vahniḥ*—fire; *āhutibhiḥ*—by oblations; *yathā*—just as.

“My lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.”

Those who are too attached to sense enjoyment cannot take up bhakti

12.F.12

**bhogaśīvarya-prasaktānām / tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ / samādhau na vidhīyate**

BG 2.44

bhoga—material enjoyment; *aiśvarya*—opulence; *prasaktānām*—those who are so attached; *tayā*—by such things; *apahṛta-cetasām*—bewildered in mind; *vyavasāyātmikā*—fixed determination; *buddhiḥ*—devotional service of the Lord; *samādhau*—in the controlled mind; *na*—never; *vidhīyate*—does take place.

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

Persons prone to carnal pleasure and overeating can never attain bhakti

12.F.13

**jihvāra lālase yei iti-uti dhāya
śīśnodara-parāyaṇa kṛṣṇa nāhi pāya**

CC Antya 6.227

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śīśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

“Persons who are prone to carnal pleasure and eating too much, and who run here and there to satisfy the greed of the tongue, never obtain *kṛṣṇa-bhakti*.

One should be detached from the internal wives

12.F.14

**jihvaikato ’mum apakarṣati karhi tarṣā
śīśno ’nyatas tvag udaram śravaṇam kutaścīt
ghrāṇo ’nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geḥa-patim lunanti**

SB 11.9.27

jihvā—the tongue; *ekataḥ*—on one side; *amum*—the body or the conditioned soul who identifies with the body; *apakarṣati*—drags away; *karhi*—sometimes; *tarṣā*—thirst; *śīśnaḥ*—the genitals; *anyataḥ*—on another side; *tvak*—the sense of touch; *udaram*—the belly; *śravaṇam*—the ears; *kutaścīt*—from somewhere else; *ghrāṇaḥ*—the sense of smell; *anyataḥ*—from another side; *capala-dṛk*—the fickle eyes; *kva ca*—somewhere else; *karma-śaktiḥ*—the other active organs and limbs of the body; *bahvyaḥ*—many; *sa-patnyaḥ*—co-wives; *iva*—like; *geḥa-patim*—the head of the household; *lunanti*—pull in many directions.

A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

One should not work hard simply for sense gratification

12.F.15

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyam tv anantam

SB 5.5.1

ṛṣabhaḥ uvāca—Lord Ṛṣabhadeva said; na—not; ayam—this; dehaḥ—body; deha-bhājāṁ—of all living entities who have accepted material bodies; nṛ-loke—in this world; kaṣṭhān—troublesome; kāmān—sense gratification; arhate—deserves; viḍ-bhujāṁ—of stool-eaters; ye—which; tapaḥ—austerities and penances; divyam—divine; putrakāḥ—My dear sons; yena—by which; sattvam—the heart; śuddhyet—becomes purified; yasmāt—from which; brahma-saukhyam—spiritual happiness; tu—certainly; anantam—unending.

Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

The endeavor for sense gratification is a useless waste of time

12.F.16

yadā na paśyaty ayathā guṇehāṁ
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādyā maithunyam agāram ajñāḥ

SB 5.5.7

yadā—when; na—not; paśyati—sees; ayathā—unnecessary; guṇa-īhām—endeavor to satisfy the senses; sva-arthe—in self-interest; pramattaḥ—mad; sahasā—very soon; vipaścit—even one advanced in knowledge; gata-smṛtiḥ—being forgetful; vindati—gets; tatra—there; tāpān—material miseries; āsādyā—getting; maithunyam—based on sexual intercourse; agāram—a home; ajñāḥ—being foolish.

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests on his homelife, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

One who does not hear from sādhus is no better than an ass

12.F.17

yasyātmā-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ

SB 10.84.13/JD Ch.8&11

yasya—whose; ātma—as his self; buddhiḥ—idea; kuṇape—in a baglike body; tri-dhātuke—made of three basic elements; sva—as his own; dhīḥ—idea; kalatra-ādiṣu—in wife and so on; bhaume—in earth; iḥya—as worshipable; dhīḥ—idea; yat—whose; tīrtha—as a place of pilgrimage; buddhiḥ—idea; salile—in water; na karhicit—never; janeṣu—in men; abhijñeṣu—wise; saḥ—he; eva—indeed; gaḥ—an animal; kharaḥ—or an ass [which is a symbol of ignorance and stupidity].

One who considers this corpse-like body, comprised of the three elements *vata*, *pitta*, and *kapha*, to be his real self; who regards his wife, children, and others as his very own; who considers mundane forms made of earth, stone, or wood to be worshipable; and who regards mere water to be a place of pilgrimage – but who does not consider the *bhagavad-bhaktas* to be more dear than his very self, to be his very own, to be worshipable, and to be places of pilgrimage; such a person, though human, is no better than an ass among animals.

The attraction between male and female is the basic principle of material existence, and this misconception shackles the jīva to material illusions

12.F.18

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

SB 5.5.8

puṁsaḥ—of a male; striyāḥ—of a female; mithunī-bhāvam—attraction for sexual life; etaṁ—this; tayoḥ—of both of them; mithaḥ—between one another; hṛdaya-granthim—the knot of the hearts; āhuḥ—they call; ataḥ—thereafter; gṛha—by home; kṣetra—field; suta—children; āpta—relatives; vittaiḥ—and by wealth; janasya—of the living being; mohaḥ—illusion; ayam—this; ahaṁ—I; mama—mine; iti—thus.

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

Sex life is compared to the scratching of an itch

12.F.19

yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājah
kaṇḍūivan manasijaṁ viṣaheta dhīraḥ

SB 7.9.45

yat—that which (is meant for material sense gratification); *maithuna-ādi*—represented by talking of sex, reading sexual literature or enjoying sex life); *grhamedhi-sukham*—all types of material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tucchaṁ*—insignificant; *kaṇḍūyanena*—with the itching; *karayor*—of the two hands (to relieve the itching); *iva*—like; *duḥkha-duḥkham*—different types of unhappiness (into which one is put after such itching sense gratification); *tṛpyanti*—become satisfied; *na*—never; *iha*—in material sense gratification; *kṛpaṇāḥ*—the foolish persons; *bahu-duḥkha-bhājah*—subjected to various types of material unhappiness; *kaṇḍūti-vat*—if one can learn from such itching; *manasi-jam*—which is simply a mental concoction (actually there is no happiness); *viṣaheta*—and tolerates (such itching); *dhīraḥ*—(he can become) a most perfect, sober person.

Sex life is compared to the rubbing of two hands to relieve an itch. *Grhamedhī*, so-called *grhasthas* (householders) who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensual enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools.

Seeing those engaged in sense-gratification is like drinking poison

12.F.20

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhū

Śrī Caitanya-candrodaya-nāṭaka 8.23/CC Mad 11.8

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāraṁ*—to the other side; *paraṁ*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanaṁ*—the seeing (for some material purpose); *viṣayiṇām*—of persons engaged in material activities; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhū*—more abominable.

“Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.”

Woman is compared to fire, and man is compared to a butter pot

12.F.21

nanv agniḥ pramadā nāma / ghṛta-kumbha-samaḥ pumān
sutām api raho jahyād / anyadā yāvad-artha-kṛt

SB 7.12.9

nanu—certainly; *agniḥ*—the fire; *pramadā*—the woman (one who bewilders the mind of man); *nāma*—the very name; *ghṛta-kumbha*—a pot of butter; *samaḥ*—like; *pumān*—a man; *sutām api*—even one's daughter; *rahaḥ*—in a secluded place; *jahyāt*—one must not associate with; *anyadā*—with other women also; *yāvat*—as much as; *artha-kṛt*—required.

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

The Woman is the representation of māyā

12.F.22

yopayāti śanaīr māyā / yoṣid deva-vinirmītā
tām ikṣetātmano mṛtyum / tṛṇaiḥ kūpaṁ ivāvṛtam

SB 3.31.40

yā—she who; *upayāti*—approaches; *śanaīḥ*—slowly; *māyā*—representation of *māyā*; *yoṣit*—woman; *deva*—by the Lord; *vinirmītā*—created; *tām*—her; *ikṣeta*—one must regard; *ātmanaḥ*—of the soul; *mṛtyum*—death; *tṛṇaiḥ*—with grass; *kūpaṁ*—a well; *iva*—like; *āvṛtam*—covered.

The woman, created by the Lord, is the representation of *māyā*, and one who associates with her by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

By associating with a woman one falls into the dark well of material life

12.F.23(a)

drṣṭvā striyaṁ deva-māyāṁ / tad-bhāvair ajitendriyaḥ
pralobhitaḥ pataty andhe / tamasy agnau pataṅga-vat

SB 11.8.7

dṛṣṭvā—seeing; *striyam*—a woman; *deva-māyām*—whose form is created by the illusory energy of the Lord; *tat-bhāvaiḥ*—by the alluring seductive activities of the woman; *ajita*—one who has not controlled; *indriyaḥ*—his senses; *pralobhitaḥ*—enticed; *patati*—falls down; *andhe*—into the blindness of ignorance; *tamasi*—into the darkness of hell; *agnau*—in the fire; *pataṅga-vat*—just like the moth.

One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth attracted by the bright fire rushes blindly into its flames.

Fools rush in

12.F.23(b)

**yoṣid-dhiraṇyābharaṇāmbārādi-
dravyeṣu māyā-raciteṣu mūḍhaḥ
pralobhitātmā hy upabhoga-buddhyā
pataṅga-van naśyati naṣṭa-dṛṣṭiḥ**

SB 11.8.8

yoṣit—of women; *hiraṇya*—golden; *ābharaṇa*—ornaments; *ambara*—clothing; *ādi*—and so on; *dravyeṣu*—upon seeing such things; *māyā*—by the illusory energy of the Lord; *raciteṣu*—manufactured; *mūḍhaḥ*—a fool with no discrimination; *pralobhita*—aroused by lusty desires; *ātmā*—such a person; *hi*—certainly; *upabhoga*—for sense gratification; *buddhyā*—with the desire; *pataṅga-vat*—like the moth; *naśyati*—is destroyed; *naṣṭa*—is ruined; *dṛṣṭiḥ*—whose intelligence.

A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.

Knowledge will not protect one from unwanted association with the opposite sex

12.F.24

**stambhayann ātmanātmānam / yāvat sattvaṁ yathā-śrutam
na śaśāka samādhātum / mano madana-vepitam**

SB 6.1.62/SBG 3.33 pt

stambhayan—trying to control; *ātmanā*—by the intelligence; *ātmānam*—the mind; *yāvat sattvaṁ*—as far as possible for him; *yathā-śrutam*—by remembering the instruction (of celibacy, brahmacharya, not even to see a woman); *na*—not; *śaśāka*—was able; *samādhātum*—to restrain; *manaḥ*—the mind; *madana-vepitam*—agitated by Cupid or lusty desire.

After seeing the prostitute, the mind of Ajāmila became agitated. He tried hard to control his mind by fortitude and śāstric knowledge but, being agitated by Cupid, he was unable to do so.

One should not sit on the same seat with a woman

12.F.25

**mātrā svasrā duhitrā vā / nāviviktāsano bhavet
balavān indriya-grāmo / vidvāmsam api karṣati**

SB 9.19.17

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's own daughter; *vā*—either; *na*—not; *avivikta-āsanaḥ*—seated alone; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāmsam*—the very learned and advanced person; *api*—even; *karṣati*—agitates.

One should not allow oneself to sit alone even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

Association with women is forbidden for those in the renounced order

12.F.26

**strīṇām nirīkṣaṇa-sparśa- / saṁlāpa-kṣvelanādikam
prāṇino mīthunī-bhūtān / agrhasṭho 'gratas tyajet**

SB 11.17.33

strīṇām—in relation to women; *nirīkṣaṇa*—glancing; *sparśa*—touching; *saṁlāpa*—conversing; *kṣvelana*—joking or sporting; *ādikam*—and so on; *prāṇinaḥ*—living entities; *mīthunī-bhūtān*—engaged in sex; *agrha-sṭhaḥ*—a sannyāsī, vānaprastha or brahmachārī; *agrataḥ*—first of all; *tyajet*—should give up.

Those who are not married—*sannyāsīs*, *vānaprasthas* and *brahmachārīs*—should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with men who engage in sexual activities.

Materialistic men are mere dancing dogs in the hands of women

12.F.27

**teṣv aśānteṣu mūḍheṣu / khaṇḍitātmāsav aśādhuṣu
saṅgam na kuryāc chocyeṣu / yoṣit-kṛīḍā-mṛgeṣu ca**

SB 3.31.34/JD Ch. 9

teṣu—with those; *aśānteṣu*—agitated; *mūḍheṣu*—fools; *khaṇḍita-ātmāsu*—bereft of self-realisation; *aśādhuṣu*—wicked; *saṅgam*—association; *na*—not; *kuryāt*—one should make; *śocyeṣu*—pitiable; *yoṣit*—of women; *kṛīḍā-mṛgeṣu*—dancing dogs; *ca*—and.

One should never associate with foolish, agitated, materialistic men who are bereft of self-realisation and are like dancing dogs in the hands of women.

Illicit association with women opens wide the door to hell

12.F.28

**saṅgam na kuryāt pramadāsu jātu
yogasya pāram param ārurukṣuḥ
mat-sevayā pratilabdhaṭma-lābho
vadanti yā niraya-dvāram asya**

SB 3.31.39/Upad 2, pt

saṅgam—association; *na*—not; *kuryāt*—one should make; *pramadāsu*—with women; *jātu*—ever; *yogasya*—of yoga; *pāram*—culmination; *param*—topmost; *ārurukṣuḥ*—one who aspires to reach; *mat-sevayā*—by rendering service unto Me; *pratilabdha*—obtained; *ātma-lābhaḥ*—self-realisation; *vadanti*—they say; *yāḥ*—which women; *niraya*—to hell; *dvāram*—the gateway; *asya*—of the advancing devotee.

Those who desire to obtain *kṛṣṇa-prema*, which is the ultimate fruit of *bhakti-yoga*, should never indulge in illicit association with women. Learned sages who know the Absolute Truth say that for those who desire liberation from material existence and attainment of the lotus feet of the Lord, illicit connection with women opens wide the door to hell.

No greater suffering and bondage than that arising from attachment to women

12.F.29

**na tathāsyā bhavet kleśo / bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso / yathā tat-saṅgi-saṅgataḥ**

SB 11.14.30

na—not; *tathā*—like that; *asya*—of him; *bhavet*—could be; *kleśaḥ*—suffering; *bandhaḥ*—bondage; *ca*—and; *anya-prasaṅgataḥ*—from any other attachment; *yoṣit*—of women; *saṅgāt*—from attachment; *yathā*—just as; *puṁsaḥ*—of a man; *yathā*—similarly; *tat*—to women; *saṅgi*—of those attached; *saṅgataḥ*—from the association.

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

•For an almost identical *śloka*: *na tathāsyā bhaven moho*, see SB 3.31.35.

A woman who fails to relish Your lotus feet accepts instead a living corpse

12.F.30

**tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī**

SB 10.60.45

tvak—with skin; *śmaśru*—whiskers; *roma*—bodily hair; *nakha*—nails; *keśa*—and hair on the head; *pinaddham*—covered; *antaḥ*—inside; *māmsa*—flesh; *asthi*—bones; *rakta*—blood; *kṛmi*—worms; *viṭ*—stool; *kapha*—mucus; *pitta*—bile; *vātam*—and air; *jīvat*—living; *śavam*—a corpse; *bhajati*—worships; *kānta*—as husband or lover; *matir*—whose idea; *vimūḍhā*—totally bewildered; *yā*—who; *te*—Your; *pada-abja*—of the lotus feet; *makarandam*—the honey; *ajighratī*—not smelling; *strī*—woman.

[*Rukmiṇī Devī* said:] “A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, stool, mucus, bile and air.”

Strī – one who expands the field of material activities.

Yoṣit – one whose very presence evokes the desire for sense gratification.

Pramadā – one who bewilders the mind of man; inattentiveness personified.

Therefore one should kick out bad company and take up saintly association

12.F.31

**tato duḥsaṅgam utsrjya
satsu sajjeta buddhimān
santa evāsyā chindanti
mano-vyāsaṅgam uktibhiḥ**

SB 11.26.26/CC Ādi 1.59

tataḥ—therefore; *duḥsaṅgam*—bad association; *utsrjya*—throwing away; *satsu*—to saintly devotees; *sajjeta*—he should become attached; *buddhimān*—one who is intelligent; *santaḥ*—saintly persons; *eva*—only; *asya*—his; *chindanti*—cut off; *manaḥ*—of the mind; *vyāsaṅgam*—excessive attachment; *uktibhiḥ*—by their words.

An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive material attachments of one’s mind.

“Give up the blind well of family life and accept *sādhū-saṅga*”

12.F.31

**tat sādhu manye ’sura-varya dehinām
sadā samudvigna-dhiyām asat-grahāt
hitvātma-pātaṁ gr̥ham andha-kūpaṁ
vanam gato yad dharim āśrayeta**

SB 75.5

śrī-prahlādaḥ uvāca—Prahāda Mahārāja replied; *tat*—that; *sādhu*—very good, or the best part of life; *manye*—I think; *asura-varya*—O King of the asuras; *dehinām*—of persons who have accepted the material body; *sadā*—always; *samudvigna*—full of anxieties; *dhiyām*—whose intelligence; *asat-grahāt*—because of accepting the temporary body or bodily relations as real; *hitvā*—giving up; *ātma-pātaṁ*—the place where spiritual culture or self-realisation is stopped; *gr̥ham*—the bodily concept of life, or household life; *andha-kūpaṁ*—which is nothing but a blind well (where there is no water but one nonetheless searches for water); *vanam*—to the forest; *gataḥ*—going; *yat*—which; *harim*—Śrī Hari; *āśrayeta*—may take shelter of.

Prahāda Mahārāja replied: O best of the *asuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body is certainly embarrassed by anxiety because of having fallen in the dark well of family life (or the bodily concept of life) where there is no water [*rasa*] but only suffering. One should give up this position and go to the forest [i.e. accept *sādhū-saṅga*]. More specifically, one should go to Vṛndāvana, where only pure, spontaneous *bhakti* prevails, and thus take shelter of Rādhā and Kṛṣṇa.

A renunciant should not associate with a woman even in dreams

12.F.32

**vairāgī, bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe jabe milibe āne
svapne o nā kara bhāi strī-sambhāṣaṇa
gr̥he strī chāḍiyā bhāi āsiyācha vana
yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke jena mane
bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe**

Prema-vivarta 7.3.1-4/Upad 1, pt/JD Ch.25

“O Vaiṣṇava mendicant, O brother, whomever you should meet, do not hear from him nor speak with him about mundane subjects. Do not speak intimately with a woman even in your dreams. O brother! You should give up your wife and household and retire to the forest. If you wish to develop love for the lotus feet of Śrī

Śacīnandana Gaurahari, then you should always remember the example of Choṭa Haridāsa. If you desire *bhagavat-bhakti*, then you should not eat delicious food nor dress yourself very luxuriously. In this way you should always serve Śrī Rādhā-Kṛṣṇa within your heart.”

Food cooked by nondevotees is to be strictly avoided

12.F.33

**viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa**

CC Antya 6.278/Upa 4, pt/Biog. p. 288, 340/BR p. 89

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

“When one eats food offered by sensuous or worldly people, one’s mind becomes contaminated, and in that state one is unable to remember Kṛṣṇa.”

12.F.34 – kanaka kāmīni pratiṣṭha – bhagini

BSSP, *Duṣṭa-mana*

Gold (or money), association with women, and prestige – are like a female tigers [and will devour your soul].

The conditioned soul is always inclined to sex

12.F.35

**loke vyavāyāmiṣa-madya-sevā / nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña / surā-grahair āsu nivṛttiḥ iṣṭā**

SB 11.5.11

loke—in the material world; *vyavāya*—sex indulgence; *āmiṣa*—of meat; *madya*—of liquor; *sevā*—the taking; *nityā*—always found; *hi*—indeed; *jantor*—in the conditioned living being; *na*—not; *hi*—indeed; *tatra*—in regard to them; *codanā*—any command of scripture; *vyavasthitiḥ*—the prescribed arrangement; *teṣu*—in these; *vivāha*—by sacred marriage; *yajña*—the offering of sacrifice; *surā-grahaiḥ*—and the acceptance of ritual cups of wine; *āsu*—of these; *nivṛttiḥ*—cessation; *iṣṭā*—is the desired end.

In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

Praying to be protected from lusty desires

12.F.36

sanat-kumāro 'vatu kāmādevād

SB 6.8.17

sanat-kumāraḥ—the great brahmacārī named Sanat-kumāra; avatu—may he protect; kāmā-devāt—from the hands of Cupid or lusty desire.

May Sanat-Kumāra protect me from lusty desires and save me from the strong urge of sex. (As I begin some auspicious activity, O Sanat-Kumāra, topmost brahmacārī, please protect me from these lusty desires. You have conquered lust, therefore please shower your mercy and blessings upon me, then I will be able to conquer this most formidable enemy in the form of lust and remain brahmacārī). (expanded translation by Śrī Gaura Govinda Mahārāja)

O my Lord, there is no limit to the unwanted orders of my lusty desires

12.F.37

kāmādinām kati na katidhā pālītā durnideśās

teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ

utsrjyātān atha yadu-pate sāmpratam labdha-buddhis

tvām āyātaḥ śaraṇam abhayam mām niyukṣvātma-dāsyē

CC Mad 22.16/BRS 3.2.35

kāmā-ādīnām—of my masters such as lust, anger, greed, illusion and envy; kati—how many; na—not; katidhā—in how many ways; pālītāḥ—obeyed; duḥ-nideśāḥ—undesirable orders; teṣām—of them; jātā—generated; mayi—unto me; na—not; karuṇā—mercy; na—not; trapā—shame; na—not; upaśāntiḥ—desire to cease; utsrjya—giving up; etān—all these; atha—herewith; yadu-pate—O best of the Yadu dynasty; sāmpratam—now; labdha-buddhiḥ—having awakened intelligence; tvām—You; āyātaḥ—approached; śaraṇam—who are the shelter; abhayam—fearless; mām—me; niyukṣva—please engage; ātma-dāsyē—in Your personal service.

“O my Lord, there is no limit to the unwanted orders of my lusty desires. Although I have rendered these desires so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.”

The thought of sex causes Yāmunācārya to spit in disgust

12.F.38

yadāvadhi mama cetaḥ kṛṣṇa-padāravinde

nava-nava-rasa-dhāmany udyataṁ rantum āsīt

tadāvadhi bata nārī-saṅgame smaryamāne

bhavati mukha-vikāraḥ suṣṭu niṣṭhivanam ca

Yamunā-stotram

yadā-avadhi—ever since; mama—my; cetaḥ—mind; kṛṣṇa-pada-āravinde—at the lotus feet of Kṛṣṇa; nava-nava—newer and newer; rasa-dhāmani—the glories of transcendental taste; udyata—has arisen; rantum—to enjoy; āsīt—was; tadā-avadhi—since then; bata—ah!; nārī-saṅgame—the association of women for sense gratification; smaryamāne—being remembered; bhavati—it becomes; mukha-vikāraḥ—lips or face contorted in disgust; suṣṭu—exceedingly; niṣṭhivanam—in the act of spitting; ca—and.

Since my mind have become attracted by the transcendental loving service and beauty of Rādhā and Kṛṣṇa, relishing ever new pleasure in Their rasa, whenever there is attraction for a woman or a memory of sex-life, I at once spit at the thought and my lips curl in disgust.

Remaining undisturbed by the incessant flow of desires, one can attain peace

12.F.39

āpūryamāṇam acala-pratiṣṭham / samudram āpaḥ praviśanti yadvat

tadvat kāmā yaṁ praviśanti sarve / sa śāntim āpnoti na kāmā-kāmī

BG 2.70

āpūryamāṇam—always being filled; acala-pratiṣṭham—steadily situated; samudram—the ocean; āpaḥ—waters; praviśanti—enter; yadvat—as; tadvat—so; kāmāḥ—desires; yaṁ—unto whom; praviśanti—enter; sarve—all; saḥ—that person; śāntim—peace; āpnoti—achieves; na—not; kāmā-kāmī—one who desires to fulfill desires.

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

Steady the mind by bhakti and thus conquer the insatiable enemy of lust

12.F.40

vihāya kāmān yaḥ sarvān / pumāś carati niḥspṛhaḥ

nirmamo nirahaṅkāraḥ / sa śāntim adhigacchati

BG 2.71

vihāya—giving up; *kāmān*—material desires for sense gratification; *yaḥ*—who; *sarvān*—all; *pumān*—a person; *carati*—lives; *niḥspṛhaḥ*—desireless; *nirmamaḥ*—without a sense of proprietorship; *nirahankāraḥ*—without false ego; *saḥ*—he; *śāntim*—perfect peace; *adhigacchati*—attains.

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

A Confession to Gopīnātha

12.F.41

gopīnātha, āmi to' kāmera dāsa

viṣaya-vāsanā, jāgiche hṛdaye, phādiche karama phāse (2)

gopīnātha, kabe vā jāgiba āmi

kāma-rūpa ari, dūre teyāgibo, hṛdaye sphuribe tumi (3)

Gopīnātha, song 2, Kalyana-kalpataru/ SGG p. 89

gopīnātha—O Gopīnātha; *āmi*—I; *to'*—indeed; *kāmera*—of lust; *dāsa*—the servant; *biṣaya*—material; *bāsanā*—desires; *jāgiche*—awaken; *hṛdoye*—in the heart; *phādiche*—caught; *karama*—of karma; *phānse*—in the noose; *gopīnātha*—O Gopīnātha; *kabe*—when?; *bā*—or; *jāgibaḥ*—will awaken; *āmi*—I; *kāma-rūpa*—in the form of lust; *ari*—the enemy; *dūre*—far away; *teyāgibaḥ*—I will abandon; *hṛdoye*—in the heart; *sphuribe*—manifest; *tumi*—You.

O Gopīnātha, I am the faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, anam being choked by the noose of fruitive actions and reactions. O Gopīnātha, when will I wake up and cast far away my enemy in the form of lust? I will only be able to do so if You will kindly manifest Yourself in my heart.

How can Kāmadeva be stopped?

12.F.42

kāśāyan na ca bhojanādi-niyamān no vā vane vāsato

vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate

kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikṛīdato

govindasya padāravinda-bhajanārambhasya leśād api

Padyāvalī 11 – author unknown

kāśāyāt—from the saffron color; *na*—not; *ca*—and; *bhojana*—of eating; *ādi*—etc.; *niyamāt*—from restraint; *na*—not; *vā*—or; *vane*—in the forest; *vāsataḥ*—from the residence; *vyākhyānāt*—from explanation of the scriptures; *athavā*—or; *muni-vrata*—from the vow of silence; *bharāt*—great; *citta-udbhavaḥ*—cupid; *kṣīyate*—becomes weakened; *kintu*—but; *sphīta*—broad; *kalinda*—of Mount Kalinda; *śaila*—

mountain; *tanayā*—of the daughter (the Yamunā River); *tīreṣu*—on the banks; *vikṛīdataḥ*—playing; *govindasya*—of Lord Govinda; *pada*—feet; *aravinda*—lotus flowers; *bhajana*—of the devotional service; *ārambhasya*—of the beginning; *leśāt*—from a little particle; *api*—even.

Not by wearing saffron cloth, not by restricting food and other sense-activities, not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by the slightest commencement of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamunā's wide banks, is the influence Kāmadeva checked.

A devotee is not defeated by sense gratification

12.F.43

bādhyamāno 'pi mad-bhaktō

viṣayair ajitendriyaḥ

prāyaḥ pragalbhayā bhaktyā

viṣayair nābhibhūyate

SB 11.14.18

bādhyamānaḥ—being harassed; *api*—even though; *mat-bhaktaḥ*—My devotee; *viṣayaiḥ*—by the sense objects; *ajita*—without having conquered; *indriyaḥ*—the senses; *prāyaḥ*—generally; *pragalbhayā*—effective and strong; *bhaktyā*—by devotion; *viṣayaiḥ*—by sense gratification; *na*—not; *abhibhūyate*—is defeated.

My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

Bhakti burns sins to ashes

12.F.44

yathāgniḥ su-samṛddhārciḥ

karoty edhāmsi bhasmasāt

tathā mad-viṣayā bhaktir

uddhavaināmsi kṛtsnaśaḥ

SB 11.14.19

yathā—just as; *agniḥ*—fire; *su-samṛddha*—blazing; *arciḥ*—whose flames; *karoti*—turns; *edhāmsi*—firewood; *bhasma-sāt*—into ashes; *tathā*—similarly; *mat-viṣayā*—with Me as the object; *bhaktiḥ*—devotion; *uddhava*—O Uddhava; *enāmsi*—sins; *kṛtsnaśaḥ*—completely.

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

One should give up deceit and hypocrisy

12.F.45

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya (6)

Śrī Manaḥ-śikṣā 6/BR 2.22

are—Oh; cetaḥ—mind; prodyat—of fully developed; kapaṭa—deceit; kuṭi-nāṭi—and hypocrisy; bhara—great; khara—donkey; kṣarat—trickling; mūtre—urine; snātvā—bathing; dahasi—you burn; katham—why?; ātmānam—yourself; api—also; mām—me; sadā—always; tvaṁ—you; gāndharvā-giridhara—of Śrī Rādhā-Giridhara; pada—of the feet; prema—ecstatic transcendental love; vilasat—arising; sudhā-ambhodhau—in the ocean of nectar; snātvā—bathing; svam—yourself; api—also; nitarām—thoroughly; mām—me; ca—and; sukhaya—delighting.

(In spite of having subdued the enemies of lust and anger, one may not have conquered the great enemy of deceit. This śloka instructs us how to gain victory over this powerful enemy:) “O wicked mind! Although you adopt the path of sādhana, you imagine yourself purified by bathing in the trickling urine of the great donkey of full blown deceit and hypocrisy. By doing so, you are burning yourself and scorching me, a tiny jīva, simultaneously. Stop this! Delight yourself and me by eternally bathing in the nectarine ocean of pure love for the lotus feet of Śrī Rādhā-Kṛṣṇa-Yugala.”

One should give up the desire for prestige, the root of all anarthas

12.F.46

pratiṣṭhāśa dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
katham sādhuḥ-premā sprṣati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāśya tvaritam iha tam veśayati saḥ (7)

Śrī Manaḥ-śikṣā 7/BR 2.21

pratiṣṭhā—for prestige; aśa—the desire; dhṛṣṭā—an audacious; śvapaca-ramaṇī—outcaste or dog-eating woman; me—in my; hṛdi—heart; naṭet—if she dances; katham—(then) how; sādhuḥ-premā—pure love; sprṣati—can touch; śuciḥ—pure; etat—that heart; nanu—indeed; manaḥ—O mind; sadā—always; tvaṁ—you; sevasva—should serve; prabhu—of Prabhu Śrī Kṛṣṇa; dayita—beloved; sāmantam—commanders (of the army); atulam—peerless; yathā—so that; tām—that (dog-eater); niṣkāśya—expelling; tvaritam—quickly; iha—in this heart; tam—that (divine love); veśayati—cause to enter; saḥ—they.

(Why is it that deceit still lingers in the heart in spite of one’s having given up all material sense-enjoyment? This śloka has been composed in order to answer this question) O mind! How can pure divine love appear in my heart as long as the

shameless dog-eating outcaste woman of the desire for prestige is audaciously dancing there? Therefore, always remember and serve the incomparably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate vraja-prema in your heart.

Praying to the Six Gosvāmīs

12.F.47

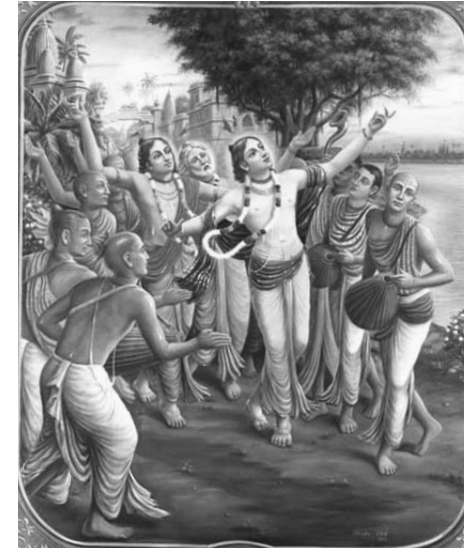
ei chaya gosāira kari caraṇa vandana
jāhā haite vighna-nāṣa abhīṣṭa-pūraṇa

Nāma-Saṅkīrtana 5, Śrīla Narottama dāsa Ṭhākura/SGG p. 101

By the causeless mercy of the Six Gosvāmīs, the obstacles to devotion can be removed and my desired Śrī Yugala service can be attained. Thus all my innermost heart-desires will be fulfilled.

Thus ends section 12.F – Overcoming lust and other impediments

Thus ends the 12th chapter – Sādhana-bhakti-tattva



Chapter 13 – Nāma-tattva

*The holy name is a transcendental wish-fulfilling gem
(cintāmaṇi) and it bestows all auspiciousness upon the jīvas*

○ Bhagavān, Your names bestow all auspiciousness upon the jīvas

13.1

**nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ**

Śikṣāṣṭaka 2/ CC Antya 20.16/BR 2.1/JD Ch.24

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

○ Bhagavān, Your names bestow all auspiciousness upon the jīvas. Therefore, for their benefit, You are eternally manifest as Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda and Dāmodara. You have invested those names with all the potencies of Their respective forms. Out of Your causeless mercy, You have not even imposed any restrictions on the remembrance of these names, as is the case with certain prayers and *mantras* that must be chanted at specific times (*sandhyā-vandana*). In other words, the holy name of Bhagavān can be chanted and remembered at any time of the day or night. This is the arrangement You have made. ○ Prabhu, You have such causeless mercy upon the jīvas; nevertheless, due to my *nāma-aparādha*, I am so unfortunate that no attachment for Your holy name, which is so easily accessible and which bestows all good fortune, has awakened within me.

Who is eligible to drink the pure nectar of the holy name

13.2

prabhuḥ kaḥ ko jīvaḥ kathaṁ idam acid-viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc chāstra-caturaḥ
abhedāśāṁ dharmān sakalam aparādhāṁ pariharan
harer nāmānandaṁ pibati hari-dāso hari-janaiḥ

Daśa-mūla-tattva, 10b/JD Ch. 22

prabhuḥ—the Supreme Lord; kaḥ—Who?; kaḥ—who?; jīvaḥ—the living entity; kathaṁ—what?; idam—this; acit—inanimate; viśvam—material universe; iti—thus; vā—and; vicārya—reflecting; etān—on these; arthān—points; hari—of Lord Hari; bhajana-kṛt—describing the devotional service; śāstra—in the scriptures; caturaḥ—expert; abheda—of liberation; āśāṁ—the hope; dharmān—material pious duties; sakalam—completely; aparādhāṁ—offenses; pariharan—abandoning; hareḥ—of Lord Hari; nāma—of the Holy Names; ānandaṁ—the transcendental bliss; pibati—drinks; hari—of Lord Hari; dāsaḥ—the servant; harijanaiḥ—with the devotees.

Who is Kṛṣṇa? Who am I, the jīva? What is this temporary material (acit) world, and the eternal spiritual (cit) world? He who is exclusively devoted to the bhajana of Śrī Hari and has made an intelligent analysis of the Vaiṣṇava-śāstras under the guidance of śuddha-bhaktas, who has abandoned all offences and attachment to dharma and adharma, and who can consider and dispose of all questions – that servant of Śrī Hari drinks the sublime nectar of śrī-hari-nāma in the company of other hari-janas (devotees).

Kṛṣṇa (nāmī) is non-different from His name (nāma)

13.3

nāma cintā-maṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ

Padma Purāṇa/ CC Mad 17.133/BRSB p.102/JD Ch.23/BR 2.31/Biog. p.242

nāmaḥ—the holy name; cintā-maṇiḥ—wish-fulfilling gem; kṛṣṇaḥ—Śrī Kṛṣṇa (Himself); caitanya-rasa-vigrahaḥ—the form of all transcendental mellows; pūrṇaḥ—complete; śuddhaḥ—pure, without material contamination; nitya—eternally; muktaḥ—liberated; abhinna-tvāt—due to nondifference; nāma—of the holy name; nāminoḥ—and of the person who has the name.

“The holy name is a transcendental wish-fulfilling gem (cintāmaṇi), for there is no difference between Kṛṣṇa’s name (nāma) and Kṛṣṇa Himself (nāmī). In other words the holy name is the bestower of the supreme goal (parama-puruṣārtha). This name is the very form of transcendental mellows (caitanya-rasa-svarūpa). It is completely pure; that is, it is unlimited and eternally liberated, devoid of any connection with māyā.”

The holy name is the only way for the deliverance of souls in the age of Kali

13.4

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Bṛhan-Nāradya Purāṇa 38.126/CC Ādi 17.21/JD Ch. 23/BRSB p. 106

hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; hareḥ nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in the Age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—destination; anyathā—otherwise.

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

13.5

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

CC Ādi 17.22

kali-kāle—in this Age of Kali; nāma-rūpe—in the form of the holy name; kṛṣṇa—Lord Kṛṣṇa’s; avatāra—incarnation; nāma—holy name; haite—from; haya—becomes; sarva—all; jagat—of the world; nistāra—deliverance.

In this Age of Kali, Lord Kṛṣṇa has descended as the incarnation of His holy names. Through Śrī Nāma the entire world can be delivered from material bondage.

The human material senses cannot perceive śrī harināma because it is transcendental

13.6

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

Padma Purāṇa/ BRS 1.2.234/CC Mad 17.136/BR 2.32/Biog. p. 242, 330

ataḥ—therefore; śrī-kṛṣṇa-nāma-ādi—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; na—not; bhavet—can be; grāhyam—perceived; indriyaiḥ—by the blunt material senses; sevā-unmukhe—to one engaged in His service; hi—certainly; jihvā-ādau—beginning with the tongue; svayam—personally; eva—certainly; sphurati—become manifest; adaḥ—those (Kṛṣṇa’s name, form, qualities and so on).

“The human material senses cannot perceive śrī harināma because it is a transcendental sound, but it will appear by itself on the purified senses of the sevonmukha sādḥaka, in whose heart the desire to serve Kṛṣṇa has arisen.”

13.7

**kṛte yad dhyāyato viṣṇum / tretāyām yajato makhaiḥ
dvāpare paricaryāyām / kalau tad dhari-kīrtanāt**

SB 12.3.52/BRSB p.104/JD ch. 23

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

13.8

**yad abhyarcya hariṁ bhaktyā
kṛte kratu-śatair api
phalaṁ prāpnoty avikalaṁ
kalau govinda-kīrtanāt**

BR 1.3/Viṣṇu-rahasya

Whatever fruit can be obtained in Satya-yuga by devoutly performing austerities and so on for hundreds of years, can be obtained in the age of Kali simply by chanting the names of Śrī Govinda.

13.9

**kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa**

CC Ādi 7.73

Kṛṣṇa-mantra—the chanting of the Hare Kṛṣṇa mahā-mantra; *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—deliverance; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet.

Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

13.10

**nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma**

CC Ādi 7.74

nāma—the holy name; *vinu*—without; *kali-kāle*—in this Age of Kali; *nāhi*—there is none; *āra*—or any alternative; *dharma*—the eternal essence of one's spiritual nature and function; *sarva*—all; *mantra*—hymns; *sāra*—essence; *nāma*—the holy name; *ei*—this is; *śāstra*—revealed scriptures; *marma*—purport.

In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.

Even a dim reflection of hari-nāma (nāmābhāsa) gives unlimitedly more results than all kinds of sat-karma (pious fruitive activities)

13.11

**go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāmśaiḥ**

JD Ch. 23/CC Ādi 3.79 pt

One may give cows in charity on the day of a solar eclipse; one may reside in Prayāga on the banks of the Gaṅgā for a *kalpa*; or one may perform thousands of *yajñas*, and give in charity a mountain of gold as high as Mount Sumeru. Still, all these cannot even be compared with a one-hundredth particle of Śrī-Govinda-kīrtana.

13.12

**viṣṇor ekaikaṁ nāmāpi sarva-vedādhikaṁ matam
tādṛk-nāma sahasreṇa rāma-nāma-samaṁ smṛtam**

Śata-nāma-stotra/JD Ch. 23

Chanting one name of Viṣṇu gives more benefit than studying all the Vedas, and one name of Rāma is equal to a thousand names (*sahasra-nāma*) of Viṣṇu.

13.13

**sahasra-nāmnām puṇyānām / trir āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya / nāmaikaṁ tat prayacchati**

Brahmāṇḍa Purāṇa/JD Ch. 23/BRSB p. 101

sahasra-nāmnām—of one thousand names; *puṇyānām*—holy; *triḥ-āvṛtṭyā*—by thrice chanting; *tu*—but; *yat*—which; *phalam*—result; *eka-āvṛtṭyā*—by one repetition; *tu*—but; *kṛṣṇasya*—of Lord Kṛṣṇa; *nāma*—holy name; *ekam*—only one; *tat*—that result; *prayacchati*—gives.

The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only once uttering the holy name of Kṛṣṇa.

[The purport is that a thousand names of Viṣṇu equals one name of Rāma, and three thousand names of Viṣṇu – that is to say, three names of Rāma – equals one name of Kṛṣṇa. Chanting Kṛṣṇa’s name once gives the same result as chanting Rāma’s name three times].

Other kinds of atonement (prāyaścitta) are not necessary for one who chants the holy name

13.14

**nāmno 'sya yāvatī śaktiḥ / pāpa-nirharaṇe hareḥ
tāvat kartum na śaknoti / pātakam pātakī janah**

Bṛhad-viṣṇu Purāṇa/ BR 1.4

Śrī Hari’s name possesses such potency to destroy sins that it can counteract more sins than even the most sinful person is able to commit.

13.15

**yena janma-śataiḥ pūrvam / vāsudevaḥ samarcitah
tan-mukhe hari-nāmāni / sadā tiṣṭhanti bhārataḥ**

HBV 11.237/BR 1.6

O best of the dynasty of Bharata, the holy name of Śrī Hari is eternally present only in the mouth of one who has perfectly worshipped Vāsudeva for hundreds of births.

Bhakti-rasāmṛta-sindhu states that even nāma-ābhāsa destroys all sins and liberates one from material existence

13.16

**taṁ nirvyājam bhaja guṇa-nidhiṁ pāvanam pāvanānām
śraddhā rajyan matir atitarām uttama-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim**

BRS 2.1.103/BR 1.10

taṁ—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhe*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyan*—being enlivened; *matiḥ*—mind; *atitarām*—exceedingly; *uttamaḥ-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; *prodyan*—manifesting; *antaḥ-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yat-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—

even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāśim*—the mass.

O reservoir of good qualities, just faithfully perform *bhajana* of Śrī Kṛṣṇa without duplicity. He is the supreme savior among all saviors, and the most exalted of those worshipped with poetic hymns. When even a slight appearance of His name, which is like the sun, arises in one’s cave-like heart, it destroys the darkness of great sins that are present there.

~Śrī Śikṣāṣṭaka - The seven excellent results of Śrī Kṛṣṇa saṅkīrtana~

The seven excellent results of Śrī Kṛṣṇa saṅkīrtana are described in Śrī Śikṣāṣṭaka. The first verse describes the sequence of bhajana:

13.17

**ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇamṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam**

Śrī Śikṣāṣṭaka 1/BR 1.11

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā-vadhū*—of Divya-Sarasvatī who awards divine knowledge; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *varḍhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. Śrī-kṛṣṇa-saṅkīrtana diffuses the moon rays of bhāva, which cause the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of Divya Sarasvatī who bestows divine knowledge in the devotees’ hearts. It continuously expands the ocean of transcendental bliss, enabling one to taste complete nectar at every step, and thoroughly cleanses and cools everything, both internally and externally, including one’s body, heart, self (*ātmā*) and nature.

[Editorial note: By performing *hari-kīrtana* (chanting the holy name of Śrī Kṛṣṇa), one obtains seven kinds of transcendental perfections. These seven excellent results are explained in Śrī Śikṣāṣṭaka by Śrīla Bhaktivinoda Ṭhākura.]

1. *ceto-darpaṇa-mārjanam* – The holy name cleanses the mirror of the heart (*anartha-nivṛtti*):

13.18

**sūditāśrita-janārti-rāśaye ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te kṛṣṇa pūrṇa-vapuṣe namo namaḥ**

Nāmāṣṭaka 7/BR 1.12/Śrī Śikṣāṣṭaka p. 23

sūdita—destroyed; *āśrita*—sheltered; *jana*—of the people; *ārti*—sufferings; *rāśaye*—abundance; *ramya*—charming; *cid*—spirit; *ghana*—intense; *sukha*—happiness; *svarūpiṇe*—own form; *nāma*—name; *gokula*—in Gokula; *mahotsavāya*—for a great festival; *te*—of You; *kṛṣṇa*—of Lord Kṛṣṇa; *pūrṇa*—the perfect and full; *vapuṣe*—transcendental form; *na-maḥ na-maḥ*—not I, not I!

O destroyer of the numerous sufferings of those who have taken shelter of You! O embodiment of delightful transcendental bliss! O great festival for the residents of Gokula (the *gopīs*, *gopas*, cows, calves and all other life forms of Vraja)! O all-pervading one! O Kṛṣṇa-nāma, time and again I offer respects to You, who are replete with these qualities. [This seventh verse of Śrī Rūpa Gosvāmī's Nāmāṣṭaka describes the holy name as the embodiment of concentrated transcendental bliss and knowledge].

2. *bhava-mahā-dāvāgni-nirvāpaṇam* – Nāma-saṅkīrtana extinguishes the blazing forest fire of material existence (*niṣṭhā*):

13.19

**nātaḥ param karma-nibandha-kṛntanam
mumukṣatām tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilam tato 'nyathā**

SB 6.2.46/BR 1.16/JD Ch.6/Śrī Śikṣāṣṭaka p. 24

na—not; *ataḥ*—therefore; *param*—better means; *karma-nibandha*—the obligation to suffer or undergo tribulations as a result of fruitive activities; *kṛntanam*—that which can completely cut off; *mumukṣatām*—of persons desiring to get out of the clutches of material bondage; *tīrtha-pada*—about the Lord at whose feet create all the holy places; *anukīrtanāt*—than constantly chanting under the direction of the bona fide spiritual master; *na*—not; *yat*—because; *punaḥ*—again; *karmasu*—in fruitive activities; *sajjate*—becomes attached; *manaḥ*—the mind; *rajaḥ-tamobhyām*—by the modes of passion and ignorance; *kalilam*—contaminated; *tataḥ*—thereafter; *anyathā*—by any other means.

For those who desire liberation from the bondage of this material existence, there is no other means than chanting the name of Bhagavān, who sanctifies even the holy places by the touch of His lotus feet. This *nāma-saṅkīrtana* is able to destroy the root cause of all sinful activities, because when the mind has taken shelter of Bhagavān

it will never again be caught by fruitive activities. By taking shelter of any atonement other than the name of Bhagavān, the heart will remain affected by the modes of passion and ignorance, and sins will not be destroyed at the root.

3. *śreyah-kairava-candrikā-vitarāṇam* – Harināma diffuses the moonrays of *bhāva-bhakti* for the supreme benefit of all living beings (*ruci*):

13.20

**madhura-madharam etan maṅgalām maṅgalānām
sakala-nigama-vallī sat-phalam cit-svarūpam
sakṛd api parigītam śraddhayā helayā vā
bhṛgu-vara! nara-mātram tārayet kṛṣṇanāma**

Skanda Purāṇa/HBV 11.234/ Śrī Śikṣāṣṭaka p. 24/ JD Ch. 25/BR 1.18

madhura—of all sweet things; *madhuram*—the most sweet; *etat*—this; *mangalam*—the most auspicious; *mangalānām*—of all auspicious things; *sakala*—all; *nigama*—of the Vedas; *vallī*—the creepers; *sat*—the transcendental; *phalam*—fruit; *cit*—with a spiritual; *svarūpam*—form; *sakṛt*—once; *api*—even; *parigītam*—spoken; *śraddhayā*—with faith; *helayā*—with mockery; *vā*—or; *bhṛgu*—of the Bhṛgu dynasty; *vara*—O most exalted descendent; *nara*—a human being; *mātram*—even; *tarayet*—delivers; *kṛṣṇa*—of Śrī Kṛṣṇa; *nāma*—the name.

Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the flourishing creeper and eternal, fully-ripened fruit of the all the Vedas, and the embodiment of knowledge, *cit-śakti*. O best of the Bhṛgu dynasty! If someone chants the holy name only once without offence, be it with faith or indifference (*helā*), he is immediately delivered from this ocean of birth and death!

13.21

**sakṛd uccāritam yena harir ity akṣara-dvayam
baddhaḥ parikaras tena mokṣāya gamanam prati**

Padma Purāṇa/BR 1.17 pt

A person who even once chants the two syllables *ha* and *ri* easily attains liberation.

4. *vidyā-vadhū-jīvanam* – It is the life of all transcendental knowledge (*āsakti*):

13.22

**yad icchasi param jñānam / jñānād yat paramam padam
tad ādareṇa rājendra / kuru govinda-kīrtanam**

Gāruḍa Purāṇa/BR 1.19/Śrī Śikṣāṣṭaka p. 25

O best of kings, if you desire to obtain the topmost knowledge and the supreme goal of that knowledge, *prema-bhakti*, then chant the holy name of Śrī Govinda with great respect and devotion.

It is further stated in the Śrīmad-Bhāgavatam:

13.23

dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhīhatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyām sa-vidyām ata āśrayema

SB 3.5.40/Śrī Śikṣāṣṭaka p. 25

dhātaḥ—O father; yat—because; asmin—in this; bhava—material world; īśa—O Lord; jīvāḥ—the living entities; tāpa—miseries; trayeṇa—by the three; abhīhatāḥ—always embarrassed; na—never; śarma—in happiness; ātman—self; labhante—do gain; bhagavan—O Personality of Godhead; tava—Your; āṅghri-chāyām—shade of Your feet; sa-vidyām—full of knowledge; ataḥ—obtain; āśrayema—shelter.

“O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are always overwhelmed by the three-fold miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.”

5. ānandāmbudhi-varḍhanam – The chanting of the holy name expands the ocean of transcendental bliss (*bhāva* – external symptoms):

13.24

ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumaṅgalam
gāyanta ānanda-samudra-magnāḥ

SB 8.3.20/BR 1.22/Śrī Śikṣāṣṭaka p.26

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); yasya—the Lord, of whom; na—not; kañcana—some; artham—benediction; vāñchanti—desire; ye—those devotees who; vai—indeed; bhagavat-prapannāḥ—fully surrendered unto the lotus feet of the Lord; ati-adbhutam—which are wonderful; tat-caritam—the activities of the Lord; su-maṅgalam—and very auspicious (to hear); gāyantaḥ—by chanting and hearing; ānanda—of transcendental bliss; samudra—in the ocean; magnāḥ—who are immersed

The devotees who are exclusively surrendered unto Bhagavān, and who have no other desire than to attain Him, become immersed in an ocean of bliss by performing saṅkīrtana of His wonderful and supremely auspicious pastimes.

6. prati-padam pūrṇāmṛtāsvādanam – It enables one to taste complete nectar at every step (*bhāva* – internal symptoms of perfection – *Vipralambha*):

13.25

tebhyo namo 'stu bhava-vāridhi-jirṇa-paṅka-
sammagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣāṁ
ānandathur bhavati nartita-roma-vṛndaḥ

Padma Purāṇa/Padyāvali 54/BR 1.23

tebhyaḥ—to them; namaḥ—obeisances; astu—let there be; bhava—of repeated birth and death; vāridhi—of the ocean; jirṇa—in the festering; paṅka—mud; sammagna—stuck; mokṣaṇa—releasing; vicakṣaṇa—expert; pādukebhyaḥ—with their sandals; kṛṣṇa—Kṛṣṇa; iti—thus; varṇa—of syllables; yugala—the pair; śravaṇena—by hearing; yeṣāṁ—of whom; ānandathuḥ—in bliss; bhavati—become; nartita—dancing; roma-vṛndaḥ—hairs standing up.

The devotees whose bodily hairs stand on end and whose hearts tremble with bliss upon hearing the two syllables *kṛṣ* and *ṇa*, deliver the living entities sunk in the mud of material existence. Clear-sighted, intelligent persons who desire eternal auspiciousness surrender to the lotus feet of these *rasika-bhaktas*.

7. sarvātma-saṅgamaṁ – Premānanda is completely pure; it thoroughly cleanses and cools the entire self (*prema*):

13.26

saṅkīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyasanam hi puṁsām
praviśya cittam vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātaḥ

SB 12.12.48/BR 1.24/Śrī Śikṣāṣṭaka p. 27

saṅkīrtyamānaḥ—being properly chanted about; bhagavān—the Supreme Personality of Godhead; anantaḥ—the unlimited; śruta—being heard about; anubhāvaḥ—His potency; vyasanam—the misery; hi—indeed; puṁsām—of persons; praviśya—enter; cittam—the heart; vidhunoty—cleans away; aśeṣam—entirely; yathā—just as; tamaḥ—darkness; arkaḥ—the sun; abhram—clouds; iva—as; ati-vātaḥ—a strong wind.

Bhagavān Śrī Hari Himself enters the heart of a devotee who describes His name, form, qualities, pastimes and so on, or hears His glories; and He destroys all the darkness of the sins present there. Upon entering the heart of the jīva, Bhagavān destroys his offences, impediments, duplicity and material desires, just as the sun drives away darkness or a powerful wind scatters the clouds. This cleanses the mirror-like hearts of those who take shelter of Kṛṣṇa's name, and very quickly they attain their pure transcendental forms.

The holy name is Kṛṣṇa Himself and the sweet embodiment of transcendental mellows (caitanya-rasa-vigraha). Śrī Nāmāṣṭaka states:

13.27

nārada-vīṇojjīvana!
sudhormi-niryāsa-mādhurī-pūra!
tvam kṛṣṇa-nāma! kāmam
sphura me rasane rasena sadā

Stava-mālā 21.8 (Nāmāṣṭaka 8)/SS p. 28/BR 1.25

nārada—of Nārada; *vīṇā*—of the lute; *ujjīvana*—the vibrant life; *sudhā*—of nectar; *ūrmī*—waves; *niryāsa*—essence; *mādhurī*—sweetness; *pūra*—flood; *tvam*—You; *kṛṣṇa*—of Kṛṣṇa; *nāma*—O nāme; *kāmam*—if You wish; *sphura*—please appear; *me*—of me; *rasane*—of the tongue; *rasena*—with nectar; *sadā*—always.

O life of Nārada's *vīṇā*! O crest of the waves upon the transcendental ocean of nectar! O condensed form of all sweetness! O Kṛṣṇa-nāma! By Your own sweet will, may You always appear on my tongue along with all transcendental *rasa*.

The second verse of Nāmāṣṭaka states:

13.28

jaya nāmadheya! muni-vṛnda-geya!
jana-rañjanāya paramākṣarākṛte!
tvam anādarād api manāg udīritam
nikhilogra-tāpa-ṭaḥalīm vilumpasi

Stavamala 21.2/SS p. 28/BR 1.26

jaya—all glories; *nāmadheya*—O holy name; *muni*—of sages; *vṛnda*—by the multitudes; *geya*—chanted; *jana*—of the people; *rañjanāya*—for the happiness; *param*—supreme; *akṣara*—of syllables; *ākṛte*—the form; *tvam*—You; *anādarād*—without respect; *api*—even; *manāg*—once; *udīritam*—spoken; *nikhila*—all; *ugra*—terrible; *tāpa*—sufferings; *ṭaḥalīm*—abundance; *vilumpasi*—you take away.

O Harināma, the great sages constantly chant Your glories. To delight the devotees You have appeared in the form of transcendental syllables. All victory unto You! May Your excellence forever be splendidly manifest, and may You display it to all. Prabhu, Your excellence is such that even if Your name is chanted only once and without respect – that is, to indicate something else, jokingly and so forth – it completely destroys the most fearsome of sins, and even sinful thoughts. Thus, make me surrender to You without fail, and by my remembrance of Your power, purify me because I proclaim Your glories.

~Thus ends the section Śrī Śikṣāṣṭaka~

The Vedas describe the truth of the holy name (nāma-tattva)

13.29

om ity etad brahmaṇo nediṣṭam
nāma yasmād uccāryamāna
eva saṁsāra-bhayāt tārayati
tasmād ucyate tāra iti

Ṛg Veda 1.156.3/BR 1.27

I meditate on Om the name of Param Brahma Bhagavān who is very close to all *jīvas*, dwelling within their heart of hearts. One who utters that name is liberated from the fear of the material world. Therefore Om is famous by the name *tāraka-brahma* (that which bestows liberation, whereas the Hare Kṛṣṇa *mahā-mantra* is called *pāraka* – the giver of *prema*).

Śrī Caitanya-bhāgavata states:

13.30

hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare
prabhu kahe kahlīma ei mahā-mantra
ihā japa giyā sabe kariyā nirbandha
ihā haite sarva-siddhi haibe sabāra
sarva-kṣaṇa bala ithe vidhi nāhi āra

CB Madhya-khaṇḍa 23.76–78/BR 1.30/SS p. 29

Śrī Caitanya Mahāprabhu said, “I have spoken this *mahā-mantra*, now all of you return home and perform *japa* and *kirtana* of the holy name with great love and faith, keeping track of the number of rounds you chant. By this practice, all types of perfection will arise. Always chant the holy name, for there are no rules and regulations regarding its performance. At every moment, utter this *mahā-mantra*.”

Lord Brahmā instructed Nārada Muni

13.31

hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa nāśanam
nātaḥ parataropayaḥ sarva-vedeṣu dṛśyate

Kali-Santaraṇa Upaniṣad 5.6

iti—this; *ṣoḍaśakam*—sixteen; *nāmnām*—of the holy names; *kali*—age of Kali; *kalmaṣa*—sins (dirt); *nāśanam*—destroying (counteracting); *na*—not; *ataḥ*—then;

paratara—better; *upayaḥ*—method; *sarva*—all; *vedeṣu*—in the Vedas; *dṛśyate*—it is found.

The sixteen words of the Hare Kṛṣṇa *mantra* are especially meant for counteracting the sins of the age of Kali. To save oneself from the contamination of this age there is no alternative but to chant the Hare Kṛṣṇa *mantra*. After searching through the entire Vedic literatures one cannot find a *sādhana* for this age as sublime as the chanting of Hare Kṛṣṇa.

13.32

**hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
ei śloka nāma bali’ laya mahā-mantra
śola-nāma batrīśa-akṣara ei tantra**

CB Ādi 14.145-6/GKH (P)

This verse is called the *mahā-mantra*. It contains sixteen holy names of the Lord composed of thirty-two syllables.

13.33

**sādhite sādHITE yabe premāṅkura habe
sādhya-sādhana-tattva jānibā se tabe**

CB Ādi 24.147/KGH (P)

“If you continually chant this *mahā-mantra*, the seed of love of God will sprout in your heart. Then you will understand the goal of life and the process for achieving it.”

The method of perfecting the chanting of Śrī Nāma

13.34

**manaḥ saṁharaṇaṁ śaucaṁ / maunaṁ mantrārtha-cintanam
avyagrataṁ anirvedo / japa-sampatti-hetavaḥ**

HBV/BR 1.33

While chanting, one should be one-pointed and give up talking about mundane topics. With a pure heart, one should think about the meaning of the holy name, and be steadfast and patient in his chanting and remembrance of the holy name.

Śrīla Gurudeva’s *Bhajana-rahasya-vṛtti*: The method for one to perfect the chanting of his mantras, both *harināma* and *gāyatrī*, is described in this text. [See Śrīla Gurudeva’s commentary, Śrī Bhajana-rahasya 1.33 for an explanation of *nāmārtha-cintana*].

Śrī Gopāla-Guru explains the meaning of the holy name as follows:

13.35

**vijñāpya bhagavat-tattvaṁ / cid-ghanānanda-vigrahaṁ
haraty avidyāṁ tat kāryam / ato harir iti smṛtaḥ**

BR 1.34

The Supreme Person Śrī Bhagavān has descended in the form of the holy name, which is the embodiment of condensed knowledge and bliss. While remembering the name of Bhagavān, one should remember that *nāma* and *nāmī* are non-different. In the first stage of a *sādhaka*’s progress, the holy name removes ignorance. Therefore He is Hari, “He who removes”. The *rasika-ācāryas*, however, taste *harināma* by thinking that, in the *kuñjas* Vṛṣabhānu-nandinī Śrī Rādhā is stealing away the mind of Śrī Hari by Her service. He who chants Hare Kṛṣṇa with this meditation attains *prema-bhakti*.

[Editorial note: Please refer to Bhajana-rahasya 1.34 for the full *śloka* and Śrīla Gurudeva’s commentary, for a *rasika* explanation of the Hare Kṛṣṇa *mahā mantra*]

The Bhāgavata-nāma-kaumudī states:

13.36

**naktaṁ divā ca gatabhir jita-nidra eko
nirviṇṇa ikṣita-patho mita-bhuk praśāntaḥ
yady acyute bhagavati sva-mano na sajjen
nāmāni tad-rati-karāṇi paṭhed vilajjaḥ**

BR 1.36

If your mind is not absorbed in the name of Śrī Bhagavān Acyuta, then day and night without shyness chant those principal names that are endowed with *rati* (such as Rādhā-ramaṇa, Vraja-vallabha and Gopījana-vallabha). Minimize sleep, eat moderately, and proceed on the path of spiritual truth with a peaceful mind and a disregard for worldly things.

A prayer for attaining attachment to the holy name

13.37

**agha-damana-yaśodā-nandanau nanda-sūno
kamala-nayana-gopī-candra-vṛndāvanendrāḥ
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya**

Nāmāṣṭaka 5/BR 2.2

agha-damana—crusher of Agha; *yaśodānandanau*—son of Yaśodā; *nandasūno*—son of Nanda Mahārāja; *kamala-nayana*—lotus-eyed; *gopīcandra*—moon of the gopīs;

vṛndāvanendrāḥ—moon of Vṛndāvana; *praṇata-karuṇa*—merciful to the worshipper; *kṛṣṇāt*—Kṛṣṇa; *iti*—thus; *aneka*—many; *svarūpe*—forms; *tvayi*—in You; *mama*—of me; *ratih*—love; *uccaiḥ*—greatly; *vardhatām*—may increase; *nāmadheya*—the holy names.

“O Nāma Bhagavān, possessor of inconceivable glories, may my affection for You continue to increase, day and night. O Aghadamana! O Yaśodā-nandana! O Nanda-sūnu! O Kamala-nayana! O Gopīcandra! O Vṛndāvanendra! O Praṇata-karuṇa! O Kṛṣṇa! You have innumerable forms; may my attachment to them always increase.”

Determination to continue chanting in the face of all obstacles

13.38

**khaṇḍa-khaṇḍa hai deha jāya yadi prāṇa
tabu āmi vadane nā chāḍi harināma**

CB Ādi 16.94/Upa 3, pt

“Regardless if my body is cut to pieces and the life-air exits my body, I will never abandon the chanting of *harināma*.” (Śrīla Haridāsa Ṭhākura)

Kṛṣṇa has invested all potencies in His name

13.39

**dāna-vrata-tapas-tīrtha-yātrādīnaś ca yāḥ sthitāḥ
śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ
rājasūyāśvamedhānām jñānasyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu**

Skanda Purāṇa/BR 2.3

“Whatever potency to nullify sins or bestow auspiciousness found in charity, vows, austerities, pilgrimage, the *rājasūya* and *āśvamedha yajñas*, knowledge of transcendental objects, and so forth, has been invested by Śrī Kṛṣṇa in His holy names (that is, the primary names).”

In the performance of nāma-bhajana, there is no consideration of cleanliness or uncleanness, nor of proper or improper time

13.40

**na deśa-kāla-niyamo / na śaucāśauca-nirṇayaḥ
paraṁ saṅkīrtanād eva / rāma rāmeti mucyate**

Vaiśvānara-saṁhitā/BR 2.4

In chanting the holy name, there is no rule concerning place and time, nor is there one regarding cleanliness or uncleanness. By repeating the name “Rāma”, or in other words by performing *saṅkīrtana* of the *mahā-mantra*, the topmost liberation – namely *prema-bhakti* – is obtained.

A pure devotee aspires for millions of tongues and ears

13.41

**tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvali-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī**

Vidagdha-mādhava 1.15/CC Antya 1.99

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitante*—expands; *tuṇḍa-āvali-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *na u*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

[Śrīla Rūpa Gosvāmī prays:] “I do not know how much nectar the two syllables ‘Kṛṣ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”

The prema flower of śrī-nāma

13.42

**pūrṇa-vikaśita hañā, braje more jāya lañā
dekhāya more svarūpa-vilāsa
more siddha-deha diyā, kṛṣṇa-pāse rākhe giyā
e dehera kare sarba-nāśa**

Prema-vivarta ch. 7/JD ch. 25

Now blossoming fully, the *prema* flower of *śrī-nāma* takes me to Vraja, and reveals to me the pastimes of His own love dalliance. Nāma gives me my own *siddha-deha*, keeps me by the side of Kṛṣṇa, and then He completely destroys everything related to this mortal frame of mine.

The mahā mantra is the medicine to destroy the disease of māyā

13.43

**enechi auśadhi māyā nāśibāra lāgi’
harināma-mahā-mantra lao tumi māgi’**

Jīva Jāgo 4, Śrīla Bhaktivinoda Ṭhākura [Śrī Gauḍīya Gīti-guccha (2003 ed.) p. 105]

Śrī Gauracandra is calling, “I have brought you the hari-nāma mahā-mantra – the medicine to destroy the disease of māyā. Take these holy names, I beg of you!”

This supremely attractive mantra draws Śrī Kṛṣṇa towards the sādḥaka

13.44

**nāma-saṅkīrtanam proktaṁ / kṛṣṇasya prema-sampadi
baliṣṭhaṁ sādhanam śreṣṭhaṁ / paramākarṣa-mantravat
tad eva manyate bhakteḥ / phalam tad-rasikair janaiḥ
bhagavat-prema-sampattau / sadaivāvyabhicārataḥ**

Bṛhad-bhāgavatāmṛtam 2.3.164–5/BR 1.16

“It is said that to obtain the wealth of *prema* for Śrī Kṛṣṇa, *nāma-saṅkīrtana* is the best and most powerful *sādhana*. This supremely attractive mantra draws Śrī Kṛṣṇa towards the *sādḥaka*. Therefore *rasika* devotees of Bhagavān conclude that *saṅkīrtana* is the result of *bhakti*. It is unfailing in bestowing the wealth of *bhāgavat-prema*.”

O mind! with pure devotion perform the kīrtana of the holy name

13.45

**param śrīmat-padambhojaṁ sadā sangaty-apekṣaya
nāma-saṅkīrtana-prayaṁ viruddhā bhaktim ācāra**

Bṛhad-Bhagavatāmṛta 2.3.144

O mind! If you would take the example of a bee and take shelter in the lotus of the Lord’s lotus feet, then with pure devotion you should perform the *kīrtana* of the holy name of the Lord.

Everything, (sādhya and sādḥana) is included in hari-nāma-saṅkīrtana

13.46

**sādhya-sādhana-tattva ye kichu sakala
hari-nāma-saṅkīrtane milibe sakala**

CB Ādi 14.143

“By congregationally chanting the holy names you achieve everything, including the goal of life and the process for attaining it.”

BSSP: Love of Kṛṣṇa is the *sādhya*, and congregational chanting the names of Kṛṣṇa is the *sādhana*. Any questions that may arise in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realised by persons who are under the shelter of the holy names through the process of *saṅkīrtana*.

nāma-gāne-sadā ruci

13.47

To constantly chant the name of Hari with the faith that *śrī-nāma-bhajana* is the topmost form of *bhajana*, is called *nāma-gāne sadā ruciḥ*, taste in chanting the holy name.

Śrīla Gurudeva’s commentary: To have a taste for the holy name is the key to obtaining the ultimate auspiciousness. Kṛṣṇa-nāma is both the practice and the goal. The topmost name, as taught by Śrī Gaurasundara, is the Hare Kṛṣṇa mahā-mantra. Nowadays, non-devotees write lyrics that are imaginary and full of *rasa-ābhāsa*, overlapping of transcendental mellows. Many people understand these lyrics to be *nāma-mantras*, but such *mantras* [i.e. Nitai-Gaura Rādhe-Śyām; Rādhe Rādhe Śyām milade, etc.] are not mentioned in the scriptures and it is improper to chant them. Śrīman Mahāprabhu [Śrī Caitanya-bhāgavata, Madhya-khaṇḍa 13.10] has given the order: “*iḥā vai āra nā bolibā bolāibā* – ask them to chant only Hare Kṛṣṇa, nothing else.”

What is the topmost worshipable object?

13.48

‘upāsyera madhye kon upāsyā pradhāna?’

‘śreṣṭha upāsyā—yugala ‘rādhā-kṛṣṇa’ nāma’

CC Mad 8.256

upāsyera—objects of worship; *madhye*—among; *kon*—which; *upāsyā*—worshipable object; *pradhāna*—the chief; *śreṣṭha*—the chief; *upāsyā*—worshipable object; *yugala*—the couple; *rādhā-kṛṣṇa nāma*—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

Śrī Caitanya Mahāprabhu asked, “Among all worshipable objects, which is the chief?” Rāmānanda Rāya replied, “The highest worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa *mantra*.”

Śrī Kṛṣṇa tells the Moon-god

13.49

mama nāma-śatenaiva / rādhā-nāma sad-uttamam

yaḥ smaret tu sadā rādhām / na jāne tasya kiṁ phalam

Krama-dīpikā

“The name of Śrī Rādhā is superior to hundreds of My names. Even I cannot calculate the result achieved by constantly remembering Her name.”

Śrīla Gurudeva’s commentary: “Relish of the very *rasa* of Bhagavān, who is Himself an embodiment of concentrated *rasa*, is definitely contained within His name. Although there is such taste in His name, that same *nāmī*, Śrī Śyāmasundara, becomes overwhelmed when He tastes the name of Śrī Rādhā. It is the nature of *prema* that the lover will have affection for the name of the beloved” (BR p. 218)

The holy name given to Goṇa Kumāra by Jayanta

13.50

śrī-kṛṣṇa gopāla hare mukunda

govinda he nanda-kīśora kṛṣṇa

hā śrī-yaśodā-tanaya prasīda

śrī-ballavī-jīvana rādhikeśa

Śrī Bṛhad-bhāgavatāmṛtam 2. 4.7/SGG p. 197

śrī-kṛṣṇa—Śrī Kṛṣṇa; gopāla—Gopāla; hare—Hari; mukunda—Mukunda; govinda—Govinda; he—O!; nanda—of Nanda; kīśora—son; kṛṣṇa—Kṛṣṇa; hā—O!; śrī-yaśodā—of Yaśodā; tanaya—son; prasīda—be kind; śrī-ballavī—of the gopīs; jīvana—life; rādhikā—of Rādhikā; īśa—Lord [or rādhikeśa—He who is controlled by Śrīmatī Rādhikā].

“O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O son of Nanda! Kṛṣṇa! O son of Yaśodā! Life of the gopīs! Lord of Rādhikā! May you be pleased with me!”

The method of performing nāma-sādhana is to chant the holy name while feeling more humble than a blade of grass

13.51

tṛṇād api sunīcena

taror api sahiṣṇunā

amāninā mānadena

kīrtanīyaḥ sadā hariḥ

ūrdhva-bāhu kari’ kahoṇ, śuna sarva-loka

nāma-sūtre gāṇthi’ para kaṇṭhe ei śloka

prabhu-ājñāya kara ei śloka ācaraṇa

avaśya pāibe tabe śrī-kṛṣṇa-caraṇa

CC Ādi 17.31-3/BR 8.4 pt

tṛṇāt api—than downtrodden grass; su-nīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; māna-dena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

ūrdhva-bāhu—raising my hands; kari’—doing so; kahoṇ—I declare; śuna—please hear; sarva-loka—all persons; nāma—of the holy name; sūtre—on the thread; gāṇthi—stringing; para—get it; kaṇṭhe—on the neck; ei—this; śloka—verse. prabhu—of the Lord; ājñāya—on the order; kara—do; ei śloka—of this verse; ācaraṇa—practice; avaśya—certainly; pāibe—he will get; tabe—afterwards; śrī-kṛṣṇa-caraṇa—the lotus feet of Lord Kṛṣṇa.

Considering oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone’s feet, being more tolerant than a tree, being pride-less and offering respect to everyone according to their respective positions, one should continually chant the holy name of Śrī Hari.

Raising My hands, I declare, “Everyone please hear Me! For continuous remembrance, string this *śloka* on the thread of the holy name and wear it around your neck.” One must strictly follow the principles given by Śrī Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Śrīman Mahāprabhu and the Gosvāmīs, he will certainly achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

Those who don’t engage in hearing and chanting are the most unfortunate:

13.52

daivena te hata-dhiyo bhavataḥ prasaṅgāt

sarvāśubhopaśamanād vimukhendriyā ye

kurvanti kāma-sukha-leśa-lavāya dīnā

lobhābhibhūta-manaso ’kuśalāni śaśvat

SB 3.9.7/BR 2.5

daivena—by fate of misfortune; te—they; hata-dhiyaḥ—bereft of memory; bhavataḥ—of You; prasaṅgāt—from the topics; sarva—all; aśubha—inauspiciousness; upaśamanāt—curbing down; vimukha—turned against; indriyāḥ—senses; ye—those; kurvanti—act; kāma—sense gratification; sukha—happiness; leśa—brief; lavāya—for a moment only; dīnāḥ—poor fellows; lobha-abhibhūta—overwhelmed by greed; manasaḥ—of one whose mind; akuśalāni—inauspicious activities; śaśvat—always.

Those persons who refrain from the hearing and chanting of Your glories, which destroys all misfortune, and instead always engage in inauspicious activities, being obsessed with a desire for a particle of material sense enjoyment, are certainly wretched, for fate has stolen away their intelligence.

Those who are materially engrossed cannot appreciate the holy name

13.53

tac ca deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye

nikṣiptaṁ syān na phala-janakam śighram evātra vipra

Padma Purāṇa (Svarga-khaṇḍa 48.56)

“O brāhmaṇa, if the Lord’s holy name is cast among the atheists who are lustful towards the body, material possessions and family members, it will not quickly produce the fruit of love for Him.”

One must first give up the false identification with this material body

13.54

idaṁ śarīraṁ pariṇāma-peśalam

pataty avaśyaṁ śata-sandhi-jarjaram

kim auśadhaṁ prcchasi mūḍha durmate

nirāmayam kṛṣṇa-rasāyanam piba

Mukunda-mālā 37/BR 3.3

idaṁ—this; śarīram—body; pariṇāma—as subject to transformation; peśalam—attractive; patati—falls down; avaśyam—inevitably; śata—hundreds; sandhi—joints; jarjaram—having become decrepit; kim—why; auśadham—for medication; prcchasi—you are asking; mūḍha—deluded; durmate—O fool; nirāmayam—prophylactic; kṛṣṇa—of Kṛṣṇa; rasa-ayanam—the elixir; piba—just drink.

This frail body, which is made of five elements and connected by hundreds of joints, is certain to decline and succumb to death. Consequently, the body will be burnt to ashes or will become food for worms and transformed into excrement. O foolish and wicked mind, you have decorated such a disgusting body with a senseless attachment. The elixir of śrī-kṛṣṇa-nāma is the only powerful medicine to cure this disease of material existence. You should constantly drink it by incessantly chanting Kṛṣṇa's holy name.

~Offences to Śrī Nāma~

13.55

śrutvāpi nāma-māhātmye / yaḥ prīti-rahito naraḥ

ahaṁ-mamādi-paramo / nāmni so 'py aparādha-kṛt

Padma Purāṇa/Upadeśāmṛta 1, pt

śrute—who have heard; api—even; nāma—the holy name; māhātmye—the glories; yaḥ—are; prīti—love; rahitaḥ—devoid; naraḥ—a person; ahaṁ—false ego; mamādi—mine etc; paramaḥ—supreme; nāmni—the holy name of the Lord; saḥ—he; api—even; aparādha—offense; kṛt—doing.

Those who, in spite of hearing the astonishing glories of the holy name, maintain the conception that 'I am this material body' (*dehātma-buddhi*) and that worldly objects are 'mine' [*ahaṁ mameti*] and who display no persistence in or love for the utterance of the holy name – the Hare Kṛṣṇa *mahā-mantra* – are also offenders to the holy name.

13.56

bahu janma kare yadi śravaṇa, kīrtana

tabu ta' nā pāya kṛṣṇa-pade prema-dhana

CC 8.24.16/Biog. p. 20

bahu—many; janma—births; kare—does; yadi—if; śravaṇa—hearing; kīrtana—chanting; tabu—still; ta'—in spite of; nā—does not; pāya—get; kṛṣṇa-pade—unto the lotus feet of Kṛṣṇa; prema-dhana—love of Godhead.

“If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.”

The ten offenses to the Holy Name

Padma Purāṇa, Brahma Khaṇḍa 25.15–18

13.57

1. satām nindā nāmnaḥ paramam aparādhaṁ vitanute

yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām

satām—devotees of the Lord; nindā—blaspheme; nāmnaḥ—the holy name; paramam—the greatest; aparādham—offense; vitanute—is; yataḥ khyātiṁ yātam—who are engaged in preaching the glories of the Lord; katham u sahate—will never tolerate; tad-vigarhām—such blasphemous activities.

To blaspheme devotees who have dedicated their lives to chanting the holy name of the Lord. The holy name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

2. śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam

dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

śivasya—the name of Lord Śiva; śrī-viṣṇoḥ—Lord Viṣṇu; yaḥ—who; iha—in this material world; guṇa—qualities; nāma—name; ādi-sakalam—everything; dhiyā—with the conception; bhinnam—difference; paśyet—may see; saḥ—he; khalu—indeed; hari-nāmā—the holy name of the Lord; ahita-karaḥ—offender.

To consider the names of Lord Śiva or Lord Brahmā to be on an equal level with the holy name of Lord Viṣṇu.

3. guror avajñā - guroḥ—the spiritual master; avajñā—a material conception of;

To disobey the orders of the spiritual master or to consider him an ordinary person.

4. śruti-śāstra-nindanam - śruti-śāstra-nindanam—to blaspheme Vedic literature.

To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

5. artha-vādaḥ - artha-vādaḥ—to give some interpretation

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

6. hari-nāmni kalpanam - hari-nāmni—the holy name; kalpanam—imaginary.

To consider the glories of the holy name of the Lord as imagination.

7. nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ

nāmnaḥ—the holy name; *balād*—on the strength; *yasya*—of who; *hi*—indeed; *pāpa*—sin; *buddhiḥ*—conception; *na*—not; *vidyate*—is; *tasya*—of him; *yamair*—by austerities; *hi*—indeed; *śuddhiḥ*—purification.

To think that the Hare Kṛṣṇa *mantra* can counteract all sinful reactions and one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of Hari-nāma.

8. dharma-vrata-tyāga-hutādi-sarva- śubha-kriyā-sāmyam api pramādaḥ

dharma—religious performances or pious deeds; *vrata*—vows of penance and austerity; *tyāga*—renunciation; *huta*—agnihotra yajñas or sacrificial offerings; *ādi*—etc.; *sarva*—all; *śubha*—auspicious; *kriyā*—activities; *sāmyam*—equality; *api*—also; *pramādaḥ*—inattentive.

To consider the chanting of the Hare Kṛṣṇa *mahā-mantra* to be one of the auspicious ritualistic *mantras* mentioned in the Vedas as fruitive activity.

9. āsraddadhāne vimukhe 'py aśṛṇvati yaś copadeśaḥ śiva-nāmāparādhaḥ

āsraddadhāne—faithless; *vimukhe*—reluctant; *api*—even; *aśṛṇvati*—does not want to hear; *yaḥ*—one who; *ca*—and; *upadeśaḥ*—instruction; *śiva*—auspicious; *nāmāparādhaḥ*—offense to the holy name.

It is an offense to preach the glories of the holy name of the Lord to the faithless.

10. śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt

śrute—who have heard; *api*—even; *nāma*—the holy name; *māhātmye*—the glories; *yaḥ*—are; *prīti*—love; *rahitaḥ*—devoid; *naraḥ*—a person; *ahaṁ*—false ego; *mamādi*—false possessions; *paramaḥ*—supreme; *nāmni*—the holy name of the Lord; *saḥ*—he; *api*—even; *aparādha*—offense; *kṛt*—doing.

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking “I am this body and everything belonging to this body is mine [*ahaṁ mameti*],” and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra*, that is an offense.

10b api pramādaḥ

api—also; *pramādaḥ*—inattentive.

It is also an offense to be inattentive while chanting. Inattentive chanting [without absorption] is the root cause of all offences.

There is no consideration of offence in chanting the names of Gaura-nitai
13.58

caitanya-nityānande nāhi esaba vicāra nāma laite prema dena, vahe aśrudhāra

CC Ādi 8.31

caitanya-nityānande—when chanting the holy names of Lord Caitanya and Nityānanda; *nāhi*—there are not; *esaba*—all these; *vicāra*—considerations; *nāma*—the holy name; *laite*—simply by chanting; *prema*—ecstatic love of God; *dena*—they give; *vahe*—there is a flow; *aśru-dhāra*—tears in the eyes.

If one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa *mahā-mantra*, he feels the ecstasy of love for God and tears flow from his eyes.

13.59

gaura-nāma na laiyā, jei kṛṣṇa bhaje giyā, / sei kṛṣṇa bahu kālē pāya gaura-nāma laya jei, sadya kṛṣṇa pāya sei, / aparādha nāhi rahe tāya

Śrī Navadvīpa Dhāma Mahātmya

na laiyā—without uttering; *gaura-nāma*—Śrī Gaura's names; *jei*—who; *kṛṣṇa*—Kṛṣṇa's names; *bhaje*—adores; *giyā*—singing; *sei*—he; *kṛṣṇa-kṛṣṇa*; *bahu kale*—after a long time; *pāya*—attains; *gaura-nāma*—Gaura's names; *laya*—utters; *jei*—he; *sadya*—at once; *kṛṣṇa*—Śrī Kṛṣṇa; *pāya*—attains; *sei*—he; *aparādha*—offense; *nāhi*—not; *rahe*—remain; *tāya*—in him.

One who does not utter the names of Gaura yet worship Śrī Kṛṣṇa and sings His names attains His shelter only after a long time. However one who utters Gaura's names at once attains Śrī Kṛṣṇa. Offense does not remain in His heart.

~Thus ends the section Offences to Śrī Nāma~

~Saṅkīrtana~

Definition of Saṅkīrtana

13.60

sarvato bhāvena kīrtana—saṅkīrtana

Anuvṛtti commentary on Śrī Śikṣāṣṭaka, 1

sarvataḥ—in every way, completely; *bhāvena*—moods; *kīrtana*—chanting, glorifying; *saṁ*—sambandha [knowledge of one's relationship with Kṛṣṇa]; *kīrtana*—audible chanting and glorifying of Kṛṣṇa's names, form, qualities and pastimes.

Saṅkīrtana means complete *kīrtana*, or in other words, *kīrtana* that is performed in full knowledge of *sambandha-jñāna* and free from all *anarthas* and *aparādhas*.

13.61

bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānaṁ

Krama San./BRSB p. 108

When many people blissfully chant the name of the Lord in a loud voice with faith, for the pleasure of Śrī Kṛṣṇa, it is called *saṅkīrtana*.

Definition of Kīrtana

13.62

nāma-līlā-guṇādīnām uccair bhāṣā tu kīrtana

BRS 1.2.145

Kīrtana is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Kṛṣṇa.

The symptom of Japa

13.63

mano madhye sthito mantrō

mantrō madhye sthito manah

mano mantram sama-yuktaṁ

eta dhi japa-lakṣaṇam

source unknown

When the *mantra* is situated in the mind and the mind is situated in the *mantra*, then the mind and the *mantra* become one. This is the symptom of *japa*.

[Editorial note: One should invoke Śrīla Gurudeva by thinking, “He is sitting opposite me, looking into my eyes, and I am chanting along with him. The *japa-mālā* is the umbilical cord through which he nourishes my *bhakti* and removes my *anarthas*.”]

Loud kīrtana is a hundred times better than silent japa

13.64

japato hari-nāmāni / sthāne śata-guṇādhika

ātmānam ca punāty uccair / japau śrotṛn punāti ca

Nāradya Purāṇa/CB 1.16.283/BRSB p. 108

Someone who chants the Holy Names aloud is a hundred times better than one who performs silent japa in a solitary place, because he who chants japa silently simply benefits himself, while the person who chants japa aloud benefits all those who hear him as well.

[Editorial note: Spoken by Prahlāda Mahārāja and cited by Hāridāsa Ṭhākura in his encounter with the offensive *brāhmaṇa*. See CB 1.16.267-297 for a garland of *ślokas* in glorification of the holy name.]

Nāma saṅkīrtana is the best means for success, whether one is a karmī, jñāni, yogī or bhakta

13.65

etan nirvidyamānānām

icchatām akuto-bhayam

yoginām nṛpa nirṇītaṁ

harer nāmānukīrtanam

SB 2.1.11/BRSB p.103/KGH (P)

etat—it is; *nirvidyamānānām*—of those who are completely free from all material desires; *icchatām*—of those who are desirous of all sorts of material enjoyment; *akutaḥ-bhayam*—free from all doubts and fear; *yoginām*—of all who are self-satisfied; *nṛpa*—O King; *nirṇītaṁ*—decided truth; *hareḥ*—of the Lord, Śrī Kṛṣṇa; *nāma*—holy name; *anu*—in ānugatya (following after the guidance of Guru and sādhu); *always*; *kīrtanam*—chanting.

“O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.”

Chanting the holy name without offences easily bestows Kṛṣṇa-prema

13.66

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana

niraparādhe nāma laile pāya prema-dhana

CC Antya 4.71

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the

most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

Of all the different types of spiritual practices, the nine forms of *bhakti* (*śravaṇam*, *kīrtanam*, etc.) are the best because they have tremendous power to deliver Kṛṣṇa and *kṛṣṇa-prema*. Of these nine practices, *nāma-saṅkīrtana* is the best. By chanting *śrī-kṛṣṇa-nāma* without offences, one obtains the priceless treasure of *prema*.

The superiority of kīrtana over smaraṇa is described in Vaiṣṇava-cintāmaṇi
13.67

agha-cchit-smaraṇam viṣṇor

bahv-āyāsena sādhyate

oṣṭha-spandana-mātreṇa

kīrtanam tu tato varam

Hari-bhakti-vilāsa 11.236/ BR 1.5

Through performing *smaraṇa* (contemplation) of Viṣṇu sins are destroyed only after great endeavor. However simply by vibrating His names upon one's lips the same result is achieved. *Kīrtana* is thus superior.

Smaraṇa must be performed in conjunction with saṅkīrtana
13.68

ataeva yady apy anyā bhaktiḥ kalau kartavyā

tadā kīrtanākhyā bhakti-saṁyogenaiva

Bhakti San. 273/*Krama San.*/SS p.23

This means that although in Kali yuga it is necessary to perform the other eight limbs of devotional service, they must be performed in conjunction with the chanting of the holy name (*kīrtana*). By this method, *bhakti* is fully accomplished.

Kīrtana is superior to smaraṇa
13.69

manyāmahe kīrtanam eva sattamam

lolātmakaika-sva-hṛdi smarāt smṛteḥ

vāci sva-yukte manasi śrutau tathā

divyāt parān apy apakurvad ātmya-vat

Bṛhad Bhāgavatāmṛtam. 2.3.148/GKH (P)

manyāmahe—we think; *kīrtanam*—glorification; *eva*—indeed; *sattamam*—the best; *lola-ātmaka*—fickle; *eka-sva-hṛdi*—in the heart; *smarat*—remembering; *smṛteḥ*—from the memory; *vaci*—in the voice; *sva-yukte*—engaged; *manasi*—in the mind; *śrutau*—remembered; *tathā*—so; *divyāt*—shining; *parān*—others; *api*—also; *apakurvad*—drags; *ātmya*—the self; *vat*—like.

We think that because it engages the voice, ears, and mind, and because it attracts others as it does oneself, glorifying the Lord is better than remembering the Lord with the fickle mind.

Smaraṇa will come gradually as a result of performing kīrtana
13.70

kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana-nirjana sambhava.

Mahājana-racita-gīta, (duṣṭa mana!), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

kīrtana-prabhāve—by the power of the chanting; *smaraṇa*—remembering the Lord's pastimes; *smaraṇa*—remembrance; *haibe*—will be possible; *se kāle*—at that time; *bhajana-nirjana*—worship in solitude; *sambhava*—possible.

By the influence of *kīrtana*, one may gradually come to the exalted stage of *smaraṇam*, wherein one constantly remembers the pastimes of Kṛṣṇa within one's mind. *Nirjana-bhajana* is conceivable only after attaining this advanced level of *Kṛṣṇa-bhakti*.

Saṅkīrtana is the best way to glorify Kṛṣṇa
13.71

kṛṣṇasya nānā-vidha-kīrtaneṣu

tan-nāma-saṅkīrtanam eva mukhyam

tat-prema-sampaj-janane svayaṁ drāk

śaktam tataḥ śreṣṭhatamam matam tat

Bṛhad Bhag. 2.3.158/BR SB p.107/GKH (P)

kṛṣṇasya—of Lord Kṛṣṇa; *nānā*—many; *vidha*—kinds; *kīrtaneṣu*—in glorification; *tan-nāma-saṅkīrtanam*—glorifying His holy name; *eva*—certainly; *mukhyam*—first; *tat-prema-sampaj-janane*—creating the opulence of love; *svayaṁ*—personally; *drāk*—speedily; *śaktam*—able; *tataḥ*—then; *śreṣṭhatamam*—best; *matam*—considered; *tat*—that.

Of the many ways to glorify Lord Kṛṣṇa, chanting His holy name is the first. Because it has the power to give the great wealth of pure love for Him, it is considered the best.

13.72

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gr̥ṇanti ye te

SB 3.33.7/CC Mad 11.192, 19.72, Antya 16.27/JD ch.6/Biog. p.327,437/GKH (P)

aho bata—oh, how glorious; śva-pacaḥ—a dog-eater; ataḥ—hence; garīyān—worshipable; yat—of whom; jihvā-agre—on the tip of the tongue; vartate—is; nāma—the holy name; tubhyam—unto You; tepuḥ tapaḥ—practiced austerities; te—they; juhuvuḥ—executed fire sacrifices; sasnur—took bath in the sacred rivers; āryāḥ—Āryans; brahma anūcuḥ—studied the Vedas; nāma—the holy name; gr̥ṇanti—accept; ye—they who; te—Your.

“My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated *brāhmaṇa*. Although he may be born in a family of dog-eaters and therefore, by material calculations, is the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, and he has already taken his bath in all the holy places of pilgrimage. It is he who is factually the Āryan.”

13.73

tasmāt saṅkīrtanam viṣṇor / jagan-maṅgalam aṁhasām
mahatām api kauravya / viddhy aikāntika-niṣkṛtam

SB 6.3.31

tasmāt—therefore; saṅkīrtanam—the congregational chanting of the holy name; viṣṇoḥ—of Lord Viṣṇu; jagat-maṅgalam—the most auspicious performance within this material world; aṁhasām—for sinful activities; mahatām api—even though very great; kauravya—O descendant of the Kuru family; viddhi—understand; aikāntika—the ultimate; niṣkṛtam—atonement.

Śukadeva Gosvāmī continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the *saṅkīrtana* movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

13.74

kalim sabhājayanty āryā / guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva / sarva-svārtho 'bhilabhyate

SB 11.5.36

kalim—the age of Kali; sabhājayanti—they praise; āryāḥ—progressive souls; guṇa-jñāḥ—who know the true value (of the age); sāra-bhāginah—who are able to pick out the essence; yatra—in which; saṅkīrtanena—by the congregational chanting of the holy names of the Supreme Lord; eva—merely; sarva—all; sva-arthaḥ—desired goals; abhilabhyate—are attained.

Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can be easily achieved by the performance of *saṅkīrtana*.

13.75

nāma-saṅkīrtanam yasya / sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas / tam namāmi hariṁ param

SB 12.13.23

nāma-saṅkīrtanam—the congregational chanting of the holy name; yasya—of whom; sarva-pāpa—all sins; praṇāśanam—which destroys; praṇāmaḥ—the bowing down; duḥkha—misery; śamanaḥ—which subdues; tam—to Him; namāmi—I offer my obeisances; hariṁ—to Lord Hari; param—the Supreme.

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

~ Thus ends the section Saṅkīrtana ~

~ Preaching ~

Those who Have Taken Birth in the Land of India Should Preach

13.76

bhārata-bhūmite haila manuṣya janma yāra
janma sārthaka kari' kara para-upakāra

CC Ādi 9.41/Biog. p.16

bhārata—of India; bhūmite—in the land; haila—has become; manuṣya—human being; janma—birth; yāra—anyone; janma—such a birth; sārthaka—fulfillment; kari'—doing so; kara—do; para—others; upakāra—benefit.

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people by preaching *nāma-saṅkīrtana*, the chanting of the holy name of Kṛṣṇa.

Gaurasundara's Followers Preach the Holy Name to whoever the meet

13.77

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

CC Mad 7.128

yāre—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instruction of the Bhagavad-gītā as it is spoken by the Lord or of Śrīmad-Bhāgavatam, which advises one to worship Śrī Kṛṣṇa; *āmāra ājñāya*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on my order, become a Guru and liberate everyone in the land.

In every town and village, the chanting of My name will be heard

13.78

pṛthivīte āche yata nagarādi grāma

sarvatra pracāra haibe mora nāma

CB Antya 4.126

pṛthivīte—on the face of the earth; *āche*—are; *yata*—as many; *nagara-ādi grāma*—cities and villages; *sarvatra*—everywhere; *pracāra haibe*—will be preached; *mora nāma*—My holy name.

In every town and village, the chanting of My name will be heard. In as many towns and villages as there are on the surface of the earth, My Holy Name will be chanted.

He who has life can preach

13.79 – prāṇa āche yā'ra, se hetu pracāra

Duṣṭa mana! Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

He who has life can preach. Those who have spiritual vitality can preach and instill spiritual life in their audience [preaching is the symptom of spiritual vitality].

~ Thus ends the section Preaching ~

~ Other ślokas related to Nāma-tattva ~

Kali-yuga is an ocean of faults but simply by chanting the holy name one can counteract all faults and attain perfection

13.80

kaler doṣa-nidhe rājann

asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya

mukta-saṅgaḥ param vrajet

SB 12.3.51/CC Mad 20.344

kaleḥ—of the age of Kali; *doṣa-nidheḥ*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-saṅgaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and go to the transcendental abode.

In Kali-yuga everyone is unfortunate and always disturbed

13.81

prāyeṇālpāyusaḥ sabhya / kalāv asmin yuge janāḥ

mandāḥ sumanda-matayo / manda-bhāgyā hy upadrutāḥ

SB 1.1.10

prāyeṇa—almost always; *alpa*—meager; *āyusaḥ*—duration of life; *sabhya*—member of a learned society; *kalau*—in this age of Kali (quarrel); *asmin*—herein; *yuge*—age; *janāḥ*—the public; *mandāḥ*—lazy; *sumanda-matayaḥ*—misguided; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

However, everyone can be freed by simply chanting the holy name

13.82

āpannaḥ saṁsṛtiṁ ghorām / yan-nāma vivaśo gṛṇan

tataḥ sadyo vimucyeta / yad bibheti svayaṁ bhayaṁ

SB 1.1.14

āpannaḥ—being entangled; *saṁsṛtiṁ*—in the hurdle of birth and death; *ghorām*—too complicated; *yad*—what; *nāma*—the absolute name; *vivaśaḥ*—unconsciously;

gṛnan—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yat*—that which; *bibheti*—fears; *svayam*—personally; *bhayam*—fear itself.

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

Kṛṣṇa became Nāma-rūpa and Gaurāṅga

13.83

baddha-jīve kṛpā kari kṛṣṇa haila nāma

kali-jīve dayā kari kṛṣṇa haila gauradhāma

Śrī Caitanya Mahāprabhu's Bhagavāṭa Pramāṇa (Hindi)

Being merciful on the *jīvas* who are bound within this age of quarrel, Śrī Kṛṣṇa has become *nāma-rūpa*; then feeling still more compassion, He also became Gaura and Śrī Gauradhāma (Navadvīpa).

I do not dwell in Vaikuṇṭha nor in the hearts of the yogīs. I reside only in the heart of My devotees who glorify Me

13.84

**nāhaṁ tiṣṭhāmi vaikuṇṭhe / yoginām hṛdayeṣu vā
yatra gāyanti mad-bhaktāḥ / tatra tiṣṭhāmi nārada**

(or, another version:)

**nāhaṁ vasāmi vaikuṇṭhe / yoginām hṛdayena ca
mad-bhaktā yatra gāyanti / tatra tiṣṭhāmi nārada**

Padma Purāṇa/Nārada-bhakti-sūtra 3.37/Bhakti Sandarbha 269/GKH (P)

na—not; *aham*—I; *tiṣṭhāmi* [*vasāmi*]—reside; *vaikuṇṭhe*—in Vaikuṇṭha; *yoginām*—of the yogīs; *hṛdayeṣu*—in the hearts; *vā*—either; [*ca*—and;] *yatra*—where; *gāyanti*—they sing about Me; *mat-bhaktāḥ*—My devotees; *tatra*—at the respective places; *tiṣṭhāmi*—I remain; *nārada*—O Nārada.

O Nārada, I do not dwell in Vaikuṇṭha nor am I in the hearts of the yogīs. I reside where My devotees glorify My name, form, qualities and transcendental pastimes.

The experience of one's internal spiritual form (svarūpa) required for the culture of rāgānuga-bhakti proper is revealed by the grace of Kṛṣṇa-nāma

13.85

**īsāt vikaśi punaḥ dekhāya nija-rūpa-guṇa / citta hari laya kṛṣṇa pāśa
pūrṇa-vikaśita haṇa vraje more jāya lañā / dekhāya nija-svarūpa-vilāsa**

Kṛṣṇa-nāma dhare kata bala, Śrīla Bhaktivinoda Ṭhākura

“When the name is even slightly revealed, it shows me my own spiritual form and characteristics. It steals my mind and takes it to Kṛṣṇa's side. When the name is fully revealed, it takes me directly to Vraja, where it shows me my personal role in the eternal pastimes.”

The Gāyatrī mantras are essential to help purify one's chanting of Harināma
13.86

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,

sārdha-cabbiśa akṣara tāra haya

se akṣara 'candra' haya, kṛṣṇe kari' udaya,

tri-jagat kailā kāmamaya

CC Mad 21.125/BRSB Introduction

kāma-gāyatrī-mantra-rūpa—the hymn known as Kāma-gāyatrī; *haya*—is; *kṛṣṇera svarūpa*—identical with Kṛṣṇa; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like the moon; *kṛṣṇe*—Lord Kṛṣṇa; *kari' udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the *Kāma-gāyatrī*, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

13.87

vṛndāvane 'aprākṛta navīna madana'

kāma-gāyatrī kāma-bīje yāñra upāsana

CC Mad 8.138

vṛndāvane—in Vṛndāvana; *aprākṛta*—spiritual; *navīna*—new; *madana*—Cupid; *kāma-gāyatrī*—hymns of desire; *kāma-bīje*—by the spiritual seed of desire called *klīm*; *yāñra*—of whom; *upāsana*—the worship.

In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī-mantra, with the spiritual seed *klīm*.

The Śrutis state that Om and Klīm are synonymous, therefore kāma-bija indicates Rādhā-Kṛṣṇa tattva

13.88

tasmād omkāra-sambhūto

gopālo viśva-sambhavaḥ

klīm omkārasya caikatvaṁ

paṭhyate brahma-vādibhiḥ

Om̐kāra, the sacred syllable om̐, is the perfect and complete truth, the combination of potency and the possessor of potency. It is non-different from Gopāla, from whom the entire universe has arisen. Those who know the Absolute Truth, Brahman, regard om̐kāra and klīm̐ as synonyms. Consequently, om̐kāra is Gopāla and klīm̐ is also om̐kāra. Therefore kāmā-bija indicates Rādhā-Kṛṣṇa-tattva. (klīm̐ is the kāmātmaka svarūpa of om̐)

~ Śrīla Gurudeva's additional ślokas in the GVP
Hindi Gauḍīya-Kaṇṭhahāra, Nāma-tattva section ~

13.89

**kṛṣṇa-nāmera phala—‘premā’, sarva-śāstre kaya
bhāgye sei premā tomāya karila udaya**

CC Ādi 7.86/GKH (P)

kṛṣṇa-nāmera—of the holy name of the Lord; phala—result; premā—love of Godhead; sarva—in all; śāstre—revealed scriptures; kaya—describe; bhāgye—fortunately; sei—that; premā—love of Godhead; tomāya—Your; karila—has done; udaya—arisen.

The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead by chanting the holy name. You are greatly fortunate to have already done so.

The history of Ajāmila

13.90

**mriyamāṇo harer nāma / gṛṇan putropacāritam
ajāmilo ’py agād dhāma / kim uta śraddhayā gṛṇan**

SB 6.2.19/GKH (P)

mriyamāṇaḥ—at the time of death; hareḥ nāma—the holy name of Hari; gṛṇan—chanting; putra-upacāritam—indicating his son; ajāmilaḥ—Ajāmila; api—even; agāt—went; dhāma—to the spiritual world; kim uta—what to speak of; śraddhayā—with faith and love; gṛṇan—chanting.

While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

Yamarāja takes only those who fail to chant the holy name

13.91

**jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato ’kṛta-viṣṇu-kṛtyān**

SB 6.3.29/GKH (P)

jihvā—the tongue; na—not; vakti—chants; bhagavat—of the Supreme Personality of Godhead; guṇa—transcendental qualities; nāmadheyam—and the nomenclature; cetaś—the heart; ca—also; na—not; smarati—remembers; tat—His; caraṇa-aravindam—lotus feet; kṛṣṇāya—unto Lord Kṛṣṇa through His Deity in the temple; no—not; namati—bows; yat—whose; śiraḥ—head; ekadā api—even once; tān—them; ānayadhvam—bring before me; asataḥ—the nondevotees; akṛta—not performing; viṣṇu-kṛtyān—duties toward Lord Viṣṇu.

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.

Hearing the holy name only once frees one from material contamination

13.92

**na hi bhagavann aghaṭitam idam
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo ’pi vimucyate saṁsāra**

SB 6.16.44/GKH (P)

na—not; hi—indeed; bhagavan—O my Lord; aghaṭitam—not occurred; idam—this; tvat—of You; darśanāt—by seeing; nṛṇām—of all human beings; akhila—all; pāpa—of sins; kṣayaḥ—annihilation; yat-nāma—whose name; sakṛt—only once; śravaṇāt—by hearing; pukkaśaḥ—the lowest class, the caṇḍāla; api—also; vimucyate—is delivered; saṁsārāt—from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

13.93

mat-kathā-vācakaṁ nityaṁ mat-kathā-śravaṇe ratam
mat-kathā-prīti-manasaṁ nāhaṁ tyakṣyāmi taṁ naram

Bhakti Sandarbha 269/GKH (P)

In the Viṣṇu-dharma Purāṇa and Skanda Purāṇa the Supreme Lord declares: “I will never leave any person who always recounts My glories, or delights in hearing My glories, or whose heart enjoys descriptions of My glories.”

13.94

tāra-kāḥ jāyate muktiḥ samādhiketi bhavaḥ

Śrī Kṛṣṇa Sandarbha 256/GKH (P)

tāra-kāḥ—from the liberator; *jāyate*—is generated; *muktiḥ*—liberation; *samādhikā*—greater; *iti*—thus; *bhavaḥ*—the meaning.

From chanting the holy name of Lord Kṛṣṇa, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

13.95

nāmnāṁ mukhyatamaṁ nāma
kṛṣṇākhyam me parantapeti

Sri Kṛṣṇa Sandarbha 257/GKH (P)

nāmnāṁ—of names; *mukhyatamaṁ*—most important; *nāma*—name; *kṛṣṇa-ākhyam*—the name Kṛṣṇa; *me*—My; *parantapa*—O subduer of the enemies (Arjuna); *iti*—thus.

O Arjuna, of all My holy names, the name Kṛṣṇa is the most important.

~Thus ends the section Gauḍīya Kaṇṭhahāra Pariśiṣṭa~

~ Glorification of Śrī Nāma ~

Śrī Nāma Vandanā

13.96

jayati jayati nāmānanda-rūpaṁ murārera
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam mukti-dam prāṇinām yat
paramamṛtam ekaṁ jīvanam bhūṣaṇam me

Śrī Bṛhad-Bhāgavatāmṛta 1.9, Śrīla Sanātana Gosvāmī

jayati jayati—all glories, all glories; *nāma-ānanda*—as the all-ecstatic name; *rūpaṁ*—to the form; *murārera*—of Lord Murāri (Kṛṣṇa); *viramita*—giving up; *nija*—of one’s own; *dharma*—social duties; *dhyāna*—meditation; *pūjā-ādi*—ritual worship and so on; *yatnam*—the endeavors; *katham api*—somehow or other; *sakṛt*—just once; *āttam*—taken; *mukti-dam*—giving liberation; *prāṇinām*—to living entities; *yat*—which; *paramam*—the greatest; *amṛtam*—eternal nectar; *ekaṁ*—the only; *jīvanam*—means of livelihood; *bhūṣaṇam*—ornament; *me*—my.

All glories, all glories to Kṛṣṇa-Murāri’s name, the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful endeavors in practicing religion, meditation, charity, deity worship, and austerity. It awards liberation to one who utters it even once. *Kṛṣṇa-nāma* stands alone as the supreme nectar and sole treasure of my life.

13.98

rādheta nāma nava-sundara-sīdhu mugdham
kṛṣṇeti nāma maḍhurādbhuta-gāḍha-dugdham
sarva-kṣaṇam surabhi-rāga-himena ramyam
kṛtvā tadaiva piba me rasane kṣud-ārte

Śrī Stavāvalī, Abhiṣṭa-sūcanam 10, Śrīla Raghunātha Dāsa Gosvāmī

rādhā—Rādhā; *iti*—thus; *nāma*—name; *nava*—fresh; *sundara*—delicious; *sīdhu*—nectar; *mugdham*—charming; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *nāma*—name; *maḍhura*—sweet; *adbhuta*—wonderful; *gāḍha*—thick; *dugdham*—milk; *sarva*—at every; *kṣaṇam*—moment; *surabhi*—fragrant; *rāga*—of love; *himena*—with the ice; *ramyam*—pleasing; *kṛtvā*—doing; *tadā*—then; *eva*—certainly; *piba*—please drink; *me*—of me; *rasane*—O tongue; *kṣud-ārte*—tortured by thirst.

“O tongue tortured by thirst, please mix the delicious nectar of the name Rādhā with the wonderfully sweet condensed milk of the name Kṛṣṇa, add the fragrant ice of pure love and drink this charming drink at every moment!”

Thus ends the 13th chapter – Nāma-tattva

3rd Division: Prayojana

The ultimate objective – Love of God (Kṛṣṇa-prema)

Divine Love for the Supreme Lord (*prema*) is a broad term. For some, it means to attain the Lord of Vaikuṇṭha, Śrī Nārāyaṇa. For others, it means Lord Rāmacandra in Ayodhyā. In our Rūpānugā line we do not aspire for the above, nor do we aspire for the service of Dvārakādhīśa Kṛṣṇa, nor for that of Mathureśa Kṛṣṇa. Our sole object is loving devotional service unto Vrajendra-nandana Śrī Kṛṣṇa, *vraja-prema*. There are various types of *rasas* (mellows of love) in Vraja: *sakhya*, *vātsalya* and *mādhurya*. Our goal is *mādhurya-mayī bhakti*, the love of the *gopīs* for Śrī Kṛṣṇa (*gopī-bhāva*). We follow in the footsteps of our *rasācārya* Śrīla Rūpa Gosvāmī, who came to establish the mission and innermost heart's desires of Śrī Caitanya Mahāprabhu (in the Brahma-Mādhva Gauḍīya *sampradāya*). Being in the *ānugatya* of Śrīla Rūpa Gosvāmī, we do not aspire for direct union of love with Śrī Kṛṣṇa (*sambhoga-icchāmayī*), in competition with Śrīmatī Rādhikā. Rather, our aspiration is to follow in the footsteps of the *gopī* maidservants of Śrīmatī Rādhikā and serve Her in *mañjarī-bhāva* (*tat-tad-bhāva-icchāmayī*). We aspire to serve Vṛndāvana-candra Śrī Kṛṣṇa only as the *prāṇanātha* (life and soul) of our *svāminī* Śrīmatī Rādhikā. She is our *iṣṭadeva*, our worshipable object of loving service, our all-in-all. Therefore, our exclusive goal is Rādhā-dāsyam. This is the speciality and glory of our Rūpānugā line.

Chapter 14 – Bhāva bhakti

*Oh Prabhu! When will tears flow from my eyes like torrents
of rain as I chant Your holy names*

Definition of Bhāva

14.1

**śuddha-sattva-viśeṣātmā / prema-sūryāṁśu-sāmya-bhāk
rucibhiś citta-masṛṇya- / kṛd asau bhāva ucyate**

BRS 1.3.1/BRSB p.136/CC Mad 23.5 /Biog p.397/BR 6.2 pt

śuddha-sattva—pure goodness; *viśeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *amśu*—a ray; *sāmya-bhāk*—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *masṛṇya*—softness; *kṛt*—which causes; *asau*—that softness; *bhāvaḥ*—emotion; *ucyate*—is called.

Bhāva-bhakti is (1) constituted entirely of *viśuddha-sattva*. (2) It is like a ray of the sun of *prema*, and (3) it softens the heart by various tastes (*abhilāṣa*).

Bhāva – (1) spiritual emotions, love or sentiments; (2) the initial stage of perfection in devotion (*bhāva-bhakti*). A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of one of the Lord's eternal associates and softens the heart by different kinds of taste. It is the sprout of *prema*, and it is also known as *rati*. This is the seventh stage of the creeper of devotion.

Daśa-Mūla on Bhāva

14.2

**svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hr̥di vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākhye tattve parama-paricaryām sa labhate**

Daśa-mūla tattva, 10a/JD Ch. 22

sva-rūpa—original spiritual form; *avasthāne*—in the state; *madhura-rasa*—of *madhura rasa*; *bhāva*—of the love; *udayaḥ*—the arising; *iha*—here; *vraje*—in Vrajabhūmi; *rādhā*—of Śrīmatī Rādhārāṇī; *kṛṣṇa*—and Lord Kṛṣṇa; *svajana-jana*—of the associates; *bhāvam*—the pure love; *hṛdi*—in the heart; *vahan*—carrying; *para*—supreme; *ānande*—in bliss; *prītim*—pure love; *jagat*—of the universe; *atula*—not comparable; *sampat*—opulence; *sukham*—happiness; *atho*—then; *vilāsa*—as spiritual pastimes; *ākhye*—known; *tattve*—in the truth; *parama*—supreme; *paricaryām*—devotional service; *saḥ*—he; *labhate*—attains.

In the mature stage of *sādhana-bhakti*, when the *jīva* becomes situated in his *svarūpa*, then by the influence of the *hlādinī* potency, the state of *bhāva* in *madhura-rasa* arises within him. In other words, the mood to follow in the footsteps of the dearest associates of Śrī Śrī Rādhā-Kṛṣṇa in Vraja arises in his heart. Gradually he obtains happiness and prosperity that is unsurpassed in this world, in the form of the supreme service of *paramānanda-tattva*, which is known as *vilāsa*. There is no greater gain than this for the *jīva*.

The sixth verse of Śikṣāṣṭaka describes the external manifestations of perfection
14.3

**nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-graḥaṇe bhaviṣyati**

Śikṣāṣṭaka 6/CC Antya 20.36/ BR 6.1

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulkair*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-graḥaṇe*—in chanting the name; *bhaviṣyati*—will be.

“Oh Prabhu! When will tears flow from my eyes like torrents of rain, my voice falter and the hairs on my body stand erect as I chant Your holy names?”

Devotion on the platform of pure goodness (śuddha-sattva)
14.4

**sattvaṁ viśuddhaṁ vasudeva-śabditam
yad iyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namaśa vidhīyate**

SB 4.3.23

sattvaṁ viśuddham—pure consciousness (the stage of *bhāva*); *vasudeva*—Vasudeva; *śabditam*—known as; *yat*—because; *iyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in pure goodness; *ca*—and; *tasmin*—in that; *bhagavān*—Śrī Rādhā-Kṛṣṇa; *vāsudevaḥ*—Vāsudeva; *hi*—because; *adhokṣajaḥ*—transcendental; *me*—by me; *namaśa*—with obeisances; *vidhīyate*—worshiped.

Let me be engaged in serving Vasudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which *adhokṣajaḥ* Kṛṣṇa, known as Vāsudeva, is revealed without any covering. Just as Vasudeva gave birth to Vāsudeva Kṛṣṇa, practicing in pure goodness (*śuddha-sattva* - pure consciousness, the stage of *bhāva*), will reveal the transcendental *svarūpa* of Śrī Rādhā-Kṛṣṇa.

14.5

**prema dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhāma**

BR 6.1, BVT (Bengali)

“Without the wealth of *prema*, my wretched life is useless. O Lord, please accept me as Your paid servant and grant me the wealth of *prema* as wages.”

On the appearance of bhāva-bhakti the following nine symptoms are observed:
14.6

**kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane**

BRS-1.3.25-26 / CC Mad 23.18-19/BRSB-p.139/BR 6.3

kṣāntiḥ—forgiveness; *avyārtha-kālatvaṁ*—being free from wasting time; *viraktiḥ*—detachment; *māna-śūnyatā*—absence of false prestige; *āśā-bandhaḥ*—hope; *samutkaṇṭhā*—eagerness; *nāma-gāne*—in chanting the holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tat*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities; *prītiḥ*—affection; *tat*—His; *vasati-sthale*—for places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-āṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

(1) *kṣānti* (forbearance or tolerance), (2) *avyārtha-kālatva* (not wasting time), (3) *virakti* (detachment from worldly enjoyment), (4) *māna-śūnyatā* (absence of pride), (5) *āśā-bandha* (steadfast hope that Kṛṣṇa will bestow His mercy), (6) *samutkaṇṭhā* (intense longing to obtain one's goal), (7) *nāma-gāne sadā ruciḥ* (spontaneous attraction for chanting the holy name), (8) *tad-guṇākhyāne āsakti* (attachment to Hari-kathā) and (9) *tad-vasati-sthale prītiḥ* (affection for the transcendental pastime places of the Lord) – these are the nine sprouts of love of God (*prītiḥ*), or in other words, the symptoms of the appearance of *bhāva*.

Śrīla Raghunātha dāsa Gosvāmī has expressed his āśā-bandha thus:

14.7

āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmpratam hi
tvaṁ cet kṛpām mayi vidhāsyasi naiva kim me
prāñair vrajena ca varoru bakāriṇāpi

VK 102/BR 6.3 pt/JD Ch 39/MS 10 pt

āśā-bharaiḥ—with many hopes; amṛta—of nectar; sindhu—ocean; mayaiḥ—consisting; kathañcit—somehow; kālaḥ—the time; mayā—by me; atigamitaḥ—is passed; kila—indeed; sāmpratam—now; hi—indeed; tvam—You; cet—if; kṛpām—mercy; mayi—to me; vidhāsyasi—will give; na—not; eva—certainly; kim—what is the use?; me—to me; prāñaiḥ—of my life; vrajena—of Vraja; ca—and; vara—beautiful; uru—thighs; bakāriṇāpi—of Lord Kṛṣṇa, the enemy of Baka.

“O Varoru Rādhā, I am passing my time with the sole hope of being able to serve You. If You withhold Your mercy, what value to me is this life, the land of Vraja, and Śrī Kṛṣṇa, the enemy of Baka?”

• In this context please refer to the śloka ‘hā nātha gokula-sudhā-kara’ (VK 103, cited in JD Ch 39)

Vṛtrāsura has expressed his samutkañṭhā thus:

14.8

ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudhārtāḥ
priyam priyeva vyūṣitam viṣaṇṇā
mano ’ravindākṣa didṛkṣate tvām

SB 6.11.26/BR 6.3 pt/GKH (P)

ajāta-pakṣāḥ—who have not yet grown wings; iva—like; mātaram—the mother; khagāḥ—small birds; stanyam—the milk from the udder; yathā—just as; vatsatarāḥ—the young calves; kṣudha-ārtāḥ—distressed by hunger; priyam—the beloved or husband; priyā—the wife or lover; iva—like; vyūṣitam—who is away from home; viṣaṇṇā—morose; manaḥ—my mind; aravinda-akṣa—O lotus-eyed one; didṛkṣate—wants to see; tvām—You.

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

Devotion in dāsyā-rati is evident in Vṛtrāsura’s prayer

14.9

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
grṇīta vāk karma karotu kāyaḥ

SB 6.11.24/BR 5.6/GKH (P)

aham—I; hare—O my Lord; tava—of Your Lordship; pāda-eka-mūla—whose only shelter is the lotus feet; dāsa-anudāsaḥ—the servant of Your servant; bhavitāsmi—shall I become; bhūyaḥ—again; manaḥ—my mind; smareta—may remember; asu-pateḥ—of the Lord of my life; guṇān—the attributes; te—of Your Lordship; grṇīta—may chant; vāk—my words; karma—activities of service to You; karotu—may perform; kāyaḥ—my body.

O Lord, please bestow such mercy upon me, that in my next birth I may obtain the opportunity to exclusively serve the servants who have taken shelter of Your lotus feet. May my mind always remember Your all-auspicious qualities, my speech always chant the glories of these qualities, and my body always remain engaged in Your service.

One has to give up one’s dehātma-buddhi (thinking “I am this material body”) and remember one’s eternal svarūpa

14.10

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

Padyāvali 74/BR 6.6

na—not; aham—I; viprah—a brāhmaṇa; na—not; ca—also; nara-patiḥ—a king or kṣatriya; na—not; api—also; vaiśyaḥ—belonging to the merchantile class; na—not; śūdraḥ—belonging to the worker class; na—not; aham—I; varṇī—belonging to any caste, or brahmacārī; na—not; ca—also; gr̥ha-patiḥ—householder; no—not; vana-sthaḥ—vānaprastha; yatīḥ—mendicant or renunciant; vā—either; kintu—but; prodyan—brilliant; nikhila—universal; parama-ānanda—with transcendental bliss; pūrṇa—complete; amṛta-abdheḥ—who is the ocean of nectar; gopī-bhartuḥ—of the Supreme Person, who is the maintainer of the gopīs; pada-kamalayor—of the two lotus feet; dāsa—of the servant; dāsa-anudāsaḥ—the servant of the servant.

I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra, nor am I a brahmacārī, gr̥hastha, vānaprastha or sannyaśī. My sole nature is that of a servant of the servants of the Vaiṣṇavas who are the servants of the lotus feet of Śrī Rādhā-vallabha, the maintainer of the gopīs. He is naturally effulgent and the complete ocean of bliss.

[Editorial note: “I am not young or old, male or female, black or white, rich or poor, father or child, husband or wife, Jewish or Christian, Muslim or Hindu - I am only the insignificant servant of my Gurudeva here, and a *mañjarī* (maidservant) of Śrīmatī Rādhikā under his (her) guidance in Goloka Vṛndāvana.”]

Śrīman Mahāprabhu has described the external behaviour of *rāga-mārga bhaktas* with the following words:

14.11

**para-vyasaninī nārī / vyagrāpi gr̥ha-karmasu
tad evāsvādayaty antar / nava-saṅga-rasāyana**

CC Mad 1.211/BR 6.8

para-vyasaninī—attached to another man; *nārī*—a woman; *vyagrā api*—although zealous; *gr̥ha-karmasu*—in household affairs; *tad eva*—that only; *āsvādayati*—tastes; *antaḥ*—within herself; *nava-saṅga*—of new association; *rasa-ayanam*—mellow.

When a woman is attached to a man other than her husband, she continues to carry out her many household duties, but within her heart she relishes the new pleasure of her meeting with her paramour. [Similarly, a devotee may be engaged in activities within this world, but he always relishes the *rasa* of Kṛṣṇa that he has tasted in the association of devotees.]

14.12

**pañcama puruṣārtha—premānandāmṛta-sindhu
mokṣādi ānanda yāra nahe eka bindu**

CC. Ādi 7.85/GKH (P)

pañcama—fifth; *puruṣa-artha*—goal of life; *prema-ānanda*—the spiritual bliss of love of Godhead; *amṛta*—eternal; *sindhu*—ocean; *mokṣa-ādi*—liberation and other principles of religiosity; *ānanda*—pleasures derived from them; *yāra*—whose; *nahe*—never comparable; *eka*—one; *bindu*—drop.

For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop of water in the presence of the sea.

In this state of rāga-mārga-bhajana, the devotee has affection for places that are dear to Kṛṣṇa, and he longs to stay in such places

14.13

**kadāhaṁ yamunā-tīre / nāmāni tava kīrtayan
udvāṣpaḥ puṇḍarīkākṣa! / racayīṣyāmi taṇḍavam**

BRS 1.2.156/BR SB p. 84/BR 6.9

O lotus-eyed Kṛṣṇa, when, upon the banks of the Yamunā, will I chant Your holy names and dance like a madman, my eyes brimming with tears of love?

If one doesn't experience ecstasy while chanting, this is due to offences

14.14

**tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gr̥hyamānair hari-nāma-dheyaiḥ
na vikriyētātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ**

SB 2.3.24/BR 6.10

tad—that; *aśma-sāraṁ*—is steel-framed; *hṛdayaṁ*—heart; *bata idam*—certainly that; *yat*—which; *gr̥hyamānaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalaṁ*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

When a *sādhaka* performs *harināma-saṅkīrtana*, the hairs of his body stand on end and tears of joy begin to flow from his eyes. But the heart of one in whom such *sāttvika-bhāva* transformations do not arise, is not actually a heart, but a hard thunderbolt.

When attachment (rati) for the holy name arises, the youthful form of Kṛṣṇa naturally and easily manifests

14.15

**bhaktis tvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kīśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ**

Kṛṣṇa-karṇāmṛta 107/BR 6.11

bhaktiḥ—devotional service; *tvayi*—unto You; *sthīratarā*—very steady; *bhagavan*—O Lord; *yadi*—if; *syāt*—it may be; *daivena*—as destiny; *naḥ*—unto us; *phalati*—bears the fruit; *divya*—transcendental; *kīśora*—mūrtiḥ—the youthful form of Kṛṣṇa; *muktiḥ*—liberation; *svayaṁ*—personally; *mukulita-añjaliḥ*—standing with folded hands; *sevate*—renders service; *asman*—unto us; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *gatayaḥ*—the final goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

O Bhagavān, if someone has steady devotion unto Your lotus feet, he easily perceives Your most charming divine youthful form. Thereafter, liberation stands before him with folded hands, and *dharma*, *artha* and *kāma* also wait for an opportunity to serve him.

Śrīmad-Bhāgavatam describes the practice of chanting the holy name at the stage of *rati* in the association of pure devotees:

14.16

parasparānukathanam
pāvanam bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah

14.17

smarantaḥ smārayantaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum

SB 11.3.30-31/BR 6.12

paraspara—mutual; *anukathanam*—discussion; *pāvanam*—purifying; *bhagavat*—of the Supreme Lord; *yaśaḥ*—glories; *mithaḥ*—mutual; *ratih*—loving attraction; *mithaḥ*—mutual; *tuṣṭih*—satisfaction; *nivṛttih*—cessation of material miseries; *mithaḥ*—mutual; *ātmanah*—of the soul; *smarantaḥ*—remembering; *smārayantaḥ* *ca*—and reminding; *mithaḥ*—one another; *agha-ogha-haram*—the killer of Aghasura or He who takes away everything inauspicious from the devotee; *harim*—Śrī Hari; *bhaktyā*—devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulkām*—agitated by ecstasy; *tanum*—body.

The devotees of the Lord constantly discuss the glories of Śrī Kṛṣṇa among themselves. They remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of God, which can only be obtained from those who have it, for *bhakti* comes from *bhakti*. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

14.18

bhaktyā sañjātayā bhaktyā

Bhakti arises from *bhakti* (not from any other cause). From the heart of a perfected soul it is inspired into the heart of a *sādhaka*. The fruit of *sādhana-bhakti* is *prema-bhakti*.

Sometimes the prideless pure devotee preaches *nāma-prema* throughout the world by the medium of *kīrtana*

14.20

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gām paryaṭams tuṣṭa-manā gata-sprhaḥ
kālam pratikṣan vimado vimatsaraḥ

SB 1.6.26/BR 6.13

nāmāni—the holy name, fame, etc.; *anantasya*—of the unlimited; *hata-trapaḥ*—being freed from all formalities of the material world; *paṭhan*—by recitation, repeated reading, etc.; *guhyāni*—mysterious; *bhadrāṇi*—all benedictory; *kṛtāni*—activities; *ca*—and; *smaran*—constantly remembering; *gām*—on the earth; *paryaṭan*—traveling all through; *tuṣṭa-manāḥ*—fully satisfied; *gata-sprhaḥ*—completely freed from all material desires; *kālam*—time; *pratikṣan*—awaiting; *vimadaḥ*—without being proud; *vimatsaraḥ*—without being envious.

[While telling his life story, Śrī Nārada said:] Not feeling shy or embarrassed, I began to chant and remember the mysterious and auspicious sweet names and pastimes of Bhagavān. My heart was already free from longing, pride and envy. Now I roamed the Earth joyfully, waiting for the right time.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his mind, in his original, pure, self-realised spiritual body (*nija-siddha-deha*)

14.21

'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā
nirantara sevā kare antarmanā hañā

CC Mad 22.157,159/BR 6.13 pt

mane—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *nija-abhīṣṭa*—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his mind, in his original, pure, self-realised position (*nija-siddha-deha*). Actually, the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If a person wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

The The transcendental bhāvas of the mahā-bhāgavata

14.22

**kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ**

SB 11.3.32/BR 6.14

kvacit—sometimes; *rudanti*—they cry; *acyuta*—of the infallible Supreme Lord; *cintayā*—by the thought; *kvacit*—sometimes; *hasanti*—they laugh; *nandanti*—take great pleasure; *vadanti*—speak; *alaukikāḥ*—acting amazingly; *nṛtyanti*—they dance; *gāyanti*—sing; *anuśīlayanti*—and imitate; *ajam*—the unborn; *bhavanti*—they become; *tūṣṇīm*—silent; *param*—the Supreme; *etya*—obtaining; *nirvṛtāḥ*—freed from distress.

The transcendental *mahā-bhāgavata*’s condition is astonishing. Sometimes he starts to worry, thinking, “So far I have not had direct audience of Bhagavān. What shall I do? Where shall I go? Whom shall I ask? Who will be able to find Him for me?” Thinking like this he begins to weep. Sometimes he receives an internal revelation (*sphūrti*) of Bhagavān’s sweet pastimes, and he laughs loudly as he beholds Bhagavān, who is endowed with all opulences, hiding in fear of the *gopīs*. Sometimes he is submerged in bliss upon receiving Bhagavān’s *darśana* and directly experiencing His prema. Sometimes, when situated in his *siddha-deha*, he speaks with Bhagavān, saying, “O Prabhu, after so long, I have attained You,” and he proceeds to sing the glories of his Lord. Sometimes, when he receives Bhagavān’s affection, he starts to dance, and sometimes he experiences great peace and remains silent.

Kṛṣṇa’s beauty attracts the hearts of all

14.23

**yasyānanam makara-kunḍala-cāru-karṇa-
bhrājat-kapola-subhagam-savilāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca**

SB 9.24.65/BR 6.18

yasya—whose; *ānanam*—face; *makara-kunḍala-cāru-karṇa*—decorated by earrings resembling sharks and by beautiful ears; *bhrājat*—brilliantly decorated; *kapola*—forehead; *subhagam*—declaring all opulences; *sa-vilāsa-hāsam*—with smiles of enjoyment; *nitya-utsavam*—whenever one sees Him, one feels festive; *na tatṛpuḥ*—they could not be satisfied; *dṛśibhiḥ*—by seeing the form of the Lord; *pibantyaḥ*—as if drinking through the eyes; *nāryaḥ*—all the women of Vṛndāvana; *narāḥ*—all the male devotees; *ca*—also; *muditāḥ*—fully satisfied; *kupitāḥ*—angry; *nimeś*—the moment they are disturbed by the blinking of the eyes; *ca*—also.

The makara-shaped earrings that swing on Śrī Kṛṣṇa’s ears play in the lake of His cheeks, and this splendour increases even further the beauty of His cheeks. When He smiles with enjoyment, the bliss that is always present on His face is augmented. With the cups of their eyes, all men and women drink the nectarean beauty of His lotus face. They are never satisfied, however, so they become angry with Brahmā for creating eyes that blink and thus obstruct their relish of this sweetness.

The result of having darśana of the deity with deep, loving attachment (anurāga)

14.24

**yasyānurāga-pluta-hāsa-rāsa
lilāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta
dhiyo ’vatasthuh kila kṛtya-śeṣāḥ**

SB 3.2.14/BR 6.20

yasya—whose; *anurāga*—attachment; *pluta*—enhanced by; *hāsa*—laughter; *rāsa*—humors; *lilā*—pastimes; *avaloka*—glancing; *pratilabdha*—obtained thereof; *mānāḥ*—anguished; *vraja-striyaḥ*—damsels of Vraja; *dṛgbhiḥ*—with the eyes; *anupravṛtta*—following; *dhiyaḥ*—by intelligence; *avatasthuh*—sat silently; *kila*—indeed; *kṛtya-śeṣāḥ*—without finishing household duties.

When the young women of Vraja were honoured by Kṛṣṇa’s affectionate laughter, joking words and playful glances, their eyes would become fixed on Him. Their minds would become so absorbed in Him that they would become unaware of their bodies and homes, and they would remain standing as if lifeless dolls.

The mood of absolute opulence assuming the form of sweetness (mādhurya)

14.25

**svayam tv asāmyātiśayaś tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ**

SB 3.2.21/BR 6.21

svayam—Himself; *tu*—but; *asāmya*—unique; *atiśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samasta-kāmaḥ*—all desires; *balim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the eternal maintainers of the order of creation; *kirīṭa-koṭi*—millions of helmets; *ḍita-pāda-pīṭhaḥ*—feet honored by prayers.

Śrī Kṛṣṇa is Himself the Supreme Lord of the three potencies (*sandhinī*, *saṁvit* and *hlādinī*). No one is equal to Him, so who can be greater than Him? All of His desires are fulfilled by His own transcendental goddess of fortune (Śrīmatī Rādhikā).

Indra and innumerable other *loka-pālas*, deities presiding over different regions of the universe, bring Him varieties of offerings and pay their obeisances, touching the tops of their crowns to His lotus feet.

It is stated in Śrīmad-Bhāgavatam that Śrī Kṛṣṇa's mercy is inconceivable (acintya) and causeless (ahaitukī)

14.26

**kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā**

SB 10.16.36/CC Mad 9.114/BMP p.391/BR 6.22

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava*—Your; *aṅghri*—of the lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yad*—for which; *vāñchayā*—with the desire; *śrīḥ*—the goddess of fortune; *lalanā*—(the topmost) woman; *ācarat*—performed; *tapo*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciraṁ*—for a long time; *dhṛta*—upheld; *vratā*—her vow.

[*The Nāgaṇṇatnīs prayed to Śrī Kṛṣṇa:*] “Oh Deva! Śrī Lakṣmī-devī gave up all her desires, took a *vratā* and performed austerities for a long, long time just to attain the dust of Your lotus feet. However, she nonetheless failed to achieve her heart's desire. Who knows what pious deed Kāliya Nāga performed to become qualified to receive that same rare footdust.”

Śrīmad-Bhāgavatam states that the vraja-gopīs' devotion is topmost

14.27

**nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundarīnām**

SB 10.47.60/CC Mad 8.80, 8.232, 9.120, Antya 7.29/BR 6.23

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rasa-utsave*—in the festival of the rāsa dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *grhīta*—embraced; *kaṇṭha*—their necks; *labdhā-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīnām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmī.

In the *rāsa* festival, Śrī Kṛṣṇa embraced the *vraja-sundarīs* around their necks with His vine-like arms, thus fulfilling their hearts' desires. Even Lakṣmī, who eternally resides on His chest, does not attain this mercy. It is also not attained by the most beautiful girls of the heavenly planets, whose bodily lustre and fragrance resemble the lotus flower, what to speak of other beautiful women.

The superiority of paramour love

14.28

**yat tv ahaṁ bhavatīnām vai / dūre varte priyo dṛśām
manasaḥ sannikarṣārthaḥ / mad-anudhyāna-kāmyayā
yathā dūra-care preṣṭhe / mana āviśya vartate
strīṇām ca na tathā cetaḥ / sannikṛṣṭe 'kṣi-gocaraḥ**

SB 10.47.34-35/BR 6.23 pt

yat—the fact that; *tu*—however; *aham*—I; *bhavatīnām*—from your; *vai*—indeed; *dūre*—far away; *varte*—am situated; *priyaḥ*—who am dear; *dṛśām*—to the eyes; *manasaḥ*—of the mind; *sannikarṣa*—of the attraction; *artham*—for the sake; *mat*—upon Me; *anudhyāna*—for your meditation; *kāmyayā*—out of My desire; *yathā*—as; *dūra-care*—being situated far away; *preṣṭhe*—a lover; *manaḥ*—the minds; *āviśya*—becoming absorbed; *vartate*—remain; *strīṇām*—of women; *ca*—and; *na*—not; *tathā*—so; *cetaḥ*—their minds; *sannikṛṣṭe*—when he is near; *akṣi-gocare*—present before their eyes.

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me. When her lover is far away, a woman thinks of him more than when he is present before her.

Śrīla Viśvanātha Cakravartī Ṭhākura: “The lover's heart is more attracted to the beloved when she is far from him than when she is living near him. Due to this, although Lakṣmī perpetually sports upon Nārāyaṇa's chest, the glories of her good fortune are less than those of the *gopīs*’.”

All types of devotees long for gopī-bhāva

14.29

**āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām**

SB 10.47.61/CC Antya 7.47/VG p.82/BMP p.275/ORV p. 113/BR 6.24

āsām—of the *gopīs*; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—any one; *gulma-latā-ṣadhīnām*—among bushes, creepers and herbs; *yā*—they who;

dustyajam—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padavīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

[Śrī Uddhavajī prayed:] Aho! The *vraja-devīs* have given up everything that is difficult to renounce, such as children, family and the path of chastity, and they have taken shelter of the path of *prema-bhakti* to Śrī Kṛṣṇa that is searched for but rarely attained by the Śrutis. My prayer is that in a future birth I may appear as a bush, a creeper or a herb in Śrī Vṛndāvana and thus receive the footdust of these *gopīs*' lotus feet.

Brahma is praying for the dust of the Vrajavāsīs

14.30

**tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva**

SB 10.14.34/BMP p. 379

tat—that; *bhūri-bhāgyam*—the greatest good fortune; *iha*—here; *janma*—the birth; *kim api*—any whatsoever; *aṭavyām*—in the forest (of Vṛndāvana); *yat*—which; *gokule*—in Gokula; *api*—even; *katama*—of any (of the devotees); *aṅghri*—of the feet; *rajah*—by the dust; *abhiṣekam*—bathing; *yat*—whose; *jīvitam*—life; *tu*—indeed; *nikhilam*—whole; *bhagavān*—the Supreme Personality of Godhead; *mukundaḥ*—Lord Mukunda; *tu*—but; *adya api*—even until now; *yat*—whose; *pāda-rajah*—dust of the feet; *śruti*—by the Vedas; *mṛgyam*—sought after; *eva*—certainly.

Aho! It would be my great fortune to take birth as a blade of grass, a shrub or any other species which may be anointed with the dust falling from the lotus feet of any of the Brajabāsīs of Vṛndāvana. Even the *śrutis*, who have been searching for so long, have not yet received the dust of the lotus feet of Bhagavān Mukunda, who is the life and soul of these Brajabāsīs. If it is impossible for me to take birth in any species in Vṛndāvana, then let me take birth even as a rock on the border of Nanda-Gokula. The ladies who sweep the streets will then rub their feet on this rock to clean them, and by this I will receive the good fortune of touching the dust of their feet.

The grass, bushes, insects, and other creatures in Vraja all assist Kṛṣṇa in His pastimes

14.31

**yat kiñcit tṛṇa-gulma-kikaṭamukham goṣṭhe samastam hi tat
sarvānandamayam mukunda-dayitam līlānukūlam param**

Vraja-vilāsa-stava 102/VG p. 91/BMP p. 211

The grass, bushes, insects, and other creatures in Vraja are all very dear to Lord Kṛṣṇa. They assist the Lord in His pastimes. They are full of transcendental bliss.

Again and again the scriptures recount the earnest request of Brahmā and others to reside in Vraja. For these reasons I vow to offer my respects to all the creatures who reside in Vraja.

Queen Kuntī devī expresses her rati for Kṛṣṇa

14.33

**tvayi me 'nanya-viṣayā / matir madhu-pate 'sakṛt
ratim udvahaṭād addhā / gaṅgevaugham udanvati**

SB 1.8.42

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matih*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahaṭāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

“O Lord of Madhu! As the Gaṅgā forever flows to the sea without hindrance, let my attraction be constantly drawn unto you without being diverted to anyone else.”

Uddhava tells that even Brahmā is distracted upon seeing the mood of the gopīs

14.35

**etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayam ca
kim brahma-janmabhir ananta-kathā-rahasya**

SB 10.47.58/BR 6.25

etāḥ—these women; *param*—alone; *tanu*—their bodies; *bhṛtaḥ*—maintain successfully; *bhuvi*—on the earth; *gopa-vadhvaḥ*—the young cowherd women; *govinde*—for Lord Kṛṣṇa; *eva*—exclusively; *nikhila*—of all; *ātmani*—the Soul; *rūḍha*—perfected; *bhāvāḥ*—ecstatic loving attraction; *vāñchanti*—they desire; *yat*—which; *bhava*—material existence; *bhiyaḥ*—those who are afraid of; *munayaḥ*—sages; *vayam*—we; *ca*—also; *kim*—what use; *brahma*—as a *brāhmaṇa* or as Lord Brahmā; *janmabhiḥ*—with births; *ananta*—of the unlimited Lord; *kathā*—for the topics; *rasasya*—for one who has a taste.

The *gopīs* have one-pointed *rūḍha-bhāva* towards Śrī Kṛṣṇa, who is the soul of all living entities. This is the topmost level of *kṛṣṇa-prema*, and by this, their lives are successful. This *bhāva* is hankered for, not only by fearful persons desiring liberation from this material existence, but also by great *mahāpuruṣas*, as well as devotees like ourselves; but none of us are able to attain it. For one whose mind is attached to *kṛṣṇa-kathā*, the three kinds of birth – seminal, brahminical and sacrificial – are not necessary; but for one who has no taste for hearing *kṛṣṇa-kathā*, what is the benefit of taking birth, even as Brahmā, again and again for many *mahā-kalpas*?

Even devotees inclined to aiśvarya, Bhagavān's opulence, long for gopī-bhāva

14.36

**gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvaṁ ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya**

SB 10.44.14/CC Ādi 4.156, Mad 21.112/BS 33 pt/BR 6.26

gopyaḥ—the *gopīs*; *tapaḥ*—austerities; *kim*—what; *acarān*—performed; *yad*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpaṁ*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvaṁ*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

[The Mathurā *ramaṇīs* prayed:] “Aho! What kind of austerities did the *gopīs* perform to be able to constantly drink the unequaled and unsurpassed sweetness of His bodily beauty, which is newer and newer at every moment? The *gopīs* directly see with their own eyes the very rare and ever-fresh loveliness of Śrī Kṛṣṇa's form, which is the essence of all lustre, and is the unrivaled, exclusive reservoir of independently perfect fame, beauty and opulence.”

The desire to serve Śrī Kṛṣṇa becomes the obsession of the devotee's heart on the stage of bhāva

14.37

**ānamrām asita-bhruvor upacitām akṣiṇa pakṣmāṅkure-ṣv
ālōlām anurāgiṇor nayanayor ārdrām mṛdau jalpīte
ātāmram adharāmṛte mada-kalām amlāna vaṁśī-svaneṣu
āśāste mama locanam vraja-śiṣor-mūrtim jagan mohinīm**

Kṛṣṇa-karṇāmṛta 54/BRS 1.3.36/BRSB p. 140

ānamrām—curved; *asita*—dark; *bhruvoḥ*—eyebrows; *upacitām*—furnished abundantly with; *akṣiṇa*—thick; *pakṣmā*—eyelashes; *aṅkureṣu*—like sprouts; *ālōlām*—rolling; *anurāgiṇoḥ*—passionate; *nayanayoḥ*—eyes; *ārdram*—full of feeling; *mṛdau*—gentle; *jalpīte*—speech; *ātāmram*—very red; *adhara*—of the lips; *amṛte*—nectar; *madakalām*—soft, slurred; *amlāna*—clear; *vaṁśī*—of the flute; *svaneṣu*—deep notes; *āśāste*—desires; *mama*—my; *locanam*—eye; *vraja-śiṣoḥ*—of Vraja's child (Kṛṣṇa); *mūrtim*—the form; *jagat*—the universe; *mohinīm*—enchanter.

My eyes are ever restless to see that *vraja-kiśora* who enchants the entire world, whose eyebrows are dark and slightly curved, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of *anurāga* (or whose

eyes always display *anurāga*), whose mild speech is exceedingly soft and filled with *rasa*, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones madden all (and incite the *gopīs'* *kāma*).

The śruti-phāla of Daśa-mūla (i.e. bhāva) is attained through sādhu sanga

14.38

**saṁsevya daśa-mūlaṁ vai hitvā 'vidyām ayaṁ janaḥ
bhāva-puṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ**

Daśa mūla tattva, Śruti-phala

saṁsevya—accepting; *daśa*—ten; *mūlaṁ*—axioms; *vai*—certainly; *hitvā*—abandoning; *avidyām*—ignorance; *ayaṁ*—this; *janaḥ*—person; *bhāva*—of pure love of God; *puṣṭim*—nourishment; *tathā*—in the same way; *tuṣṭim*—satisfaction; *labhate*—attains; *sādhu*—of the saintly devotees; *saṅgataḥ*—because of the association.

When the jiva studies and carefully follows this Daśa mūla, he throws far away material disease in the form of ignorance. Thereafter, through the association of sādhus, he obtains the nourishment of bhāva, and becomes fully satisfied.

Bhāva bhakti arises by association with a pure devotee

14.39

**dṛg-amobhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atipṛthurṁ vepathum api
dṛśoḥ kakṣaṁ yāvan mama sa puruṣaḥ ko 'py upayayau
na jāte kim tāvan matir iha gṛhe nābhiramate**

BRS 1.2.241/MS 7 pt

“I don't know why my mind no longer remains attached to household affairs since the time when that extraordinary person appeared on the pathway of my eyes. His body was drenched in showers of tears, his bodily hairs stood on end in ecstasy, he faltered at every step and was submerged in transcendental bliss within his heart. He trembled feverishly, being overcome by spiritual emotion.”

Thus ends the 14th chapter – Bhāva bhakti

Chapter 15 – Prayojana-tattva – Prema

*Desiring to gratify one's own senses is kāma (lust),
but the desire to please Rādhā-Kṛṣṇa is prema*

Definition of Prema

15.1

samyañ-masṛṇita-svānto

mamatvātiśayāṅkitaḥ

bhāvaḥ sa eva sāndrātmā

budhaiḥ premā nigadyate

BRS–1.4.1 / CC-Madhya–23.7 / BRSB–p.145 / MS–p.83/Biog p. 397/GKH (P)

samyak—completely; *masṛṇita-sva-antaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership; *atiśaya-aṅkitaḥ*—marked with an abundance; *bhāvaḥ*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—love of Godhead; *nigadyate*—is described.

“When *bhāva-bhakti* or *rati* deepens and matures, the *sādhaka*’s heart becomes completely soft and melted. At that time the devotee experiences the supreme exultation of transcendental bliss and awakens an overwhelming sense of *mamatā* or possessiveness toward Śrī Kṛṣṇa. Learned authorities describe this condition as *prema*.”

What is love?

15.2

sarvathā dhvaṁsa-rahitaṁ

yadyapi dhvaṁsa-kāraṇe

yad bhāva-bandhanaṁ yūnoḥ

sa premā parikīrtitaḥ

CC Adi 4.165 pt/SB 10.60.51 pt

saḥ—that; *bhāva-bandhanam*—bondage of ecstatic love; *yūnoḥ*—between a youthful couple; *yad*—which; *yady api*—although; *dhvaṁsa-kāraṇe*—there is cause for dissolution; *sarvathā*—(is) in everyway; *dhvaṁsa-rahitam*—free from dissolution; *parikīrtitaḥ*—declared; *premā*—to be love.

“When the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for the destruction of that relationship, the attachment between them is said to be pure love.”

The difference between lust and love

15.3

**ātmendriya-prīti-vāñchā—tāre bali ‘kāma’
kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma**

CC Adi 4.165/BR 8.9 pt

ātma-indriya-prīti—for the pleasure of one’s own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa’s senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

The desire to gratify one’s own senses is *kāma* (lust), but the desire to please Lord Kṛṣṇa is *prema* (pure love of God). [Briefly – lust is “for me”, love is “for Śrī Kṛṣṇa”].

Śrīla Bhaktivinoda Ṭhākura’s commentary [Kṛṣṇa is saying:] “Those *jīvas* who do not serve Me by correctly using their free will, have to accept *kāma*, an enjoying mood, which is the perverted form of the *jīvas*’ pure state, *prema*.”

The love between Kṛṣṇa and the gopīs is pure prema, not lust

15.4

gviśuddha nirmala prema, kabhu nahe kāma

CC Ādi 4.162

gopī-gaṇera—of the *gopīs*; *premera*—of the love; *rūḍha-bhāva*—the ecstatic mood of having ascended or being fully blown; *nāma*—named; *viśuddha*—pure; *nirmala*—spotless; *prema*—love; *kabhu*—at anytime; *nahe*—is not; *kāma*—lust.

The love of the *gopīs* is called *rūḍha-bhāva*. It is pure and spotless. It is not at any time lust.

Lust and love are as different as iron and gold

15.5

**kāma, prema,—donhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilaksana**

CC Ādi 4.164

kāma—lust; *prema*—love; *donhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svarūpe*—in nature; *vilakṣaṇa*—different.

Lust and love are completely different, just as iron and gold have different natures.

Lust is like dense darkness, but love is like the bright sun

15.6

ataeva kāma-preme bahuta antara

kāma—andha-tamaḥ, prema—nirmala bhāskara

CC Ādi 4.171/PS 58 pt

ataeva—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—space between; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun.

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

15.7

premaiva gopa-rāmānām / kāma ity agamat prathām

ity uddhavādayo ’py etam / vāñchanti bhagavat-priyāḥ

CC Ādi 4.163/BRS 1.2.285/PS 58 pt

prema—love; *eva*—only; *gopa-rāmānām*—of the women of Vraja; *kāmaḥ*—lust; *iti*—as; *agamat*—went to; *prathām*—fame; *iti*—thus; *uddhava-ādayaḥ*—headed by Śrī Uddhava; *api*—even; *etam*—this; *vāñchanti*—desire; *bhagavat-priyāḥ*—dear devotees of the Supreme Personality of Godhead.

The pure love of the *gopīs* has become celebrated by the name ‘lust.’ The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love. (Although the *gopīs*’ *prema* is sometimes referred to as *kāma*, it is completely devoid of lust, or mundane *kāma*).

15.8

ataeva gopī-gaṇera nāhi kāma-gandha

kṛṣṇa-sukha lāgi mātṛa, kṛṣṇa se sambandha

CC Ādi 4.172/ PS 8 pt

ataeva—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātṛa*—only; *kṛṣṇa*—Lord Kṛṣṇa; *se*—that; *sambandha*—the relationship.

Thus there is not the slightest taint of lust in the *gopīs*’ love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

15.9

**āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha**

CC Ādi 4.191/PS 58 pt

āmāra darśane—in seeing me; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—obtained; *eta*—so much; *sukha*—happiness; *ei*—this; *sukhe*—in happiness; *gopīra*—of the *gopīs*; *praphulla*—full-blown; *aṅga-mukha*—bodies and faces.

[The *gopīs* think:] “Kṛṣṇa has obtained so much pleasure by seeing me.” That thought increases the fullness and beauty of their faces and bodies.

15.10

**gopī-śobhā dekhi’ kṛṣṇera śobhā bāḍhe yata
kṛṣṇa-śobhā dekhi’ gopīra śobhā bāḍhe tata**

Ādi 4.192/PS 58 pt

gopī-śobhā—the beauty of the *gopīs*; *dekhi’*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *śobhā*—the beauty; *bāḍhe*—increases; *yata*—as much as; *kṛṣṇa-śobhā*—the beauty of Lord Kṛṣṇa; *dekhi’*—seeing; *gopīra*—of the *gopīs*; *śobhā*—the beauty; *bāḍhe*—increases; *tata*—that much.

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the *gopīs*. And the more the *gopīs* see Lord Kṛṣṇa’s beauty, the more their beauty increases.

15.11

**ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe**

CC Ādi 4.195/PS 58 pt

ataeva—therefore; *sei*—that; *sukha*—happiness; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *poṣe*—nourishes; *ei*—this; *hetu*—reason; *gopī-preme*—in the love of the *gopīs*; *nāhi*—there is not; *kāma-doṣe*—the fault of lust.

Therefore we find that the joy of the *gopīs* nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

15.12

**smāyāvaloka-lava-darśita-bhāva-hāri
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathitum karaṇair na śekuḥ**

SB 10.61.5/PS 58 pt

smāya—with concealed laughter; *avaloka*—of glances; *lava*—by the traces; *darśita*—displayed; *bhāva*—by the intentions; *hāri*—enchanting; *bhrū*—of the eyebrows; *maṇḍala*—by the arch; *prahita*—sent forth; *saurata*—romantic; *mantra*—of messages; *śauṇḍaiḥ*—with the manifestations of boldness; *patnyaiḥ*—wives; *tu*—but; *śoḍaśa*—sixteen; *sahasram*—thousand; *anaṅga*—of Cupid; *bāṇaiḥ*—with the arrows; *yasya*—whose; *indriyam*—senses; *vimathitum*—to agitate; *karaṇaiḥ*—and by (other) means; *na śekuḥ*—were unable.

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies’ secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa’s senses.

Śrīla Gurudeva’s commentary: The Queens of Dvārakā have *kāma* (the desire to satisfy their own senses) and therefore their love is not capable of controlling Kṛṣṇa (*samañjasa-rati*). By contrast, the *gopīs’ prema* is completely pure and devoid of *kāma*. Their only desire is to please Kṛṣṇa and therefore they control Kṛṣṇa by their *prema* (*samartha-rati*).

15.13

**sādhāraṇī dhūmayitā samañjasā sadā dīpta
rūḍhe tathoddīpta samarthāya
śuddīpta śrī-rādhā-prema jena ujjvalita hema
modanādi bhābe sadā tāya**

Gīta mālā, song 24, text 1

sādhāraṇī—*sādhāraṇī*; *dhūmayitā*—smokey; *samañjasā*—*samanjasa*; *sadā*—always; *dīpta*—blazing; *rūḍhe*—in *rudha*; *tathā*—so; *uddīpta*—shining; *samarthāya*—of the *samartha*; *śuddīpta*—brilliantly shining; *śrī-rādhā*—Rādhā; *prema*—love; *jena*—like; *ujjvalita*—shining; *hema*—gold; *modanādi*—beginning with *modana*; *bhābe*—*bhāva*; *sadā*—always; *tāya*—of Her.

The *sādhāraṇī* lovers (like Kujā) manifest ecstatic love that is *dhūmayita* (smokey). The *samañjasa* lovers (like the Dvārakā queens) manifest ecstatic love that is *dīpta* (shining). The *samartha* lovers (the *gopīs*) in *rūḍha-mahā-bhāva* manifest ecstatic love that is *uddīpta* (brilliantly shining). Śrī Rādhā manifests ecstatic love that is *śuddīpta* (very brilliantly shining), love that glistens like gold. In that love *modana* and the other *bhāvas* are always manifest. (*samartha* means competent, capable, highly expert (at controlling Kṛṣṇa).

Jaiva Dharma on this topic: There are three kinds of *rati*: 1. *sādhāraṇī*—general, 2. *samañjasā*—proper (having a sense of social propriety) and 3. *samarthā*—perfect (capable of controlling Kṛṣṇa). *Sādhāraṇī* love is like a *maṇi* (jewel), *samañjasā* love is like *Cintāmaṇi*, and *samarthā* love, which has no equal, is like a *Kaustubha-maṇi*. In *sādhāraṇī* and *samañjasā rati*, the desire for *sambhoga* is for one’s own personal satisfaction. *Samarthā* is the special *bhāva* that is completely selfless and free from self-interest. (JD ch 36)

The devotees keep Me bound in their hearts with the ropes of *prema*

15.14

bhakta āmā preme bāndhiyāche hṛdaya-bhitare

yāhān netra paḍe tāhān dekhaye āmāre

CC Mad 25.127/BR 2.30 pt

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndhiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhān*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhān*—there; *dekhaye*—he sees; *āmāre*—Me.

“The devotees keep Me bound in their hearts with the ropes of *prema*. And outside their hearts, they see only Me wherever they look.”

15.15

nitya-siddha kṛṣṇa-prema ‘sādhya’ kabhu naya

śravaṇādi-śuddha-citte karaye udaya

CC Mad 22.107/BRSB p.27

nitya-siddha—eternally established; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhya*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

“*Kṛṣṇa-prema* is a potentiality which eternally exists in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting (under the guidance of *sad-guru*) this love naturally awakens.”

Prema-bhakti is the aim and object of life

15.16

yasyāḥ śreyas-karam nāsti

yayā nirvṛtim āpnuyāt

yā sādhayati mām eva

bhaktim tām eva sādhayet

BS 60

na asti—there is nothing else; *śreyas-karam*—which is more potent in promoting auspiciousness; *yasyāḥ*—than that (*śuddha-bhakti*); *yayā*—by that; *āpnuyāt*—one can attain; *nirvṛtim*—supreme bliss; *eva*—certainly; *yā sādhayati*—it captivates; *mām*—Me; *eva*—indeed; *sādhayet*—one should practice *sādhana*; *tām bhaktim*—for that *śuddha-bhakti*.

Prema-bhakti is the aim and object of life, and there is nothing more auspicious than this. The platform of supreme bliss is attained only through *prema-bhakti*. This *prema-bhakti*, which leads to Me, is only achieved through *sādhana-bhakti*.

15.17

sādhana-bhakti haite haya ‘rati’ra udaya

rati gāḍha haile tāra ‘prema’ nāma kaya

CC Mad 19.177

sādhana-bhakti—the process of engaging the mind and senses in rendering devotional service with the aim of attaining *bhāva-bhakti*; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the awakening; *rati*—such attachment; *gāḍha haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said.

By regularly rendering devotional service, one gradually becomes attached to Śrī Kṛṣṇa. When that attachment is intensified, it becomes *prema-bhakti*.

laukika-sad-bandhuvāt

15.18

tat tu laukika-sad-bandhu- / buddhyā prema bhayādi-jam

vighnam nirasya tad gopa- / gopī-dāsyepsayārjayet

Śrī Bṛhad-Bhāgatāmṛtam 2.5.217

tat—that; *tu*—indeed; *laukika*—in this world; *sad-bandhu*—friend; *buddhyā*—with the idea; *prema*—love; *bhaya*—fear; *ādi*—beginning; *jam*—born; *vighnam*—impediment; *nirasya*—rejecting; *tat*—that; *gopa*—of the *gopas*; *gopī*—of the *gopis*; *dāsyā*—service; *ipsayā*—with the desire; *arjayet*—is.

Thinking of the Lord as one’s own friend or relative (just as one has a natural, spontaneous affection for a friend or a relative in this material world), and yearning to serve the *gopas* and *gopīs*, one should reject awe and reverence (*aiśvarya* mood) as well as all other impediments and strive to attain that pure love.

Śrīla Gurudeva: Śrīla Sanātana Gosvāmī explains that the mood of *laukika-sad-bandhuvāt*, which is characterized by intense possessiveness (*mamatā*) in relation to Kṛṣṇa, is indeed the symptom of deep *prema* for Him. (BR 1.2 pt)

Definition of Bhakti endowed with mamatā (i.e. prema)

15.19

ananya-mamatā viṣṇau mamatā prema-saṅgatā

bhaktir ity ucyate bhīṣma- prahlādoddhava-nāradaih

Śrī Bhakti-Rasāmṛta-Sindhu 1.4.2/GKH (P)

“When one develops an unflinching sense of ownership or possessiveness (*mamātā*) in relation to Śrī Kṛṣṇa, or in other words, when one thinks Kṛṣṇa and no one else to be the only object of love, such an awakening is called *prema-bhakti* by exalted persons like Bhīṣma, Prahlāda, Uddhava, and Nārada.”

Love for Śrī Kṛṣṇa is the ultimate aim and objective of the jīva
15.20

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
mālī hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana
'prema-phala' pāki' paḍe, mālī āsvādaya
latā avalambī' mālī 'kalpa-vṛkṣa' pāya
tāhān sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana
ei ta parama-phala 'parama-puruṣārtha'
yāñra āge ṭṭṇa-tulya cāri puruṣārtha

CC Mad 19. 151-152,162-164/Biog p. 396

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *Guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed; *mālī hañā*—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling; *prema-phala*—the fruit of love of God; *pāki*—becoming mature; *paḍe*—falls down; *mālī*—the gardener; *āsvādaya*—tastes; *latā avalambī*—taking advantage of the growing bhakti-latā; *mālī*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana; *tāhān*—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting; *eita*—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāñra āge*—in the presence of which; *ṭṭṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the different types of human interests.

“While wandering on and on in this material existence, some fortunate jīva, by the mercy of Guru and Kṛṣṇa, attains the *bhakti-latā-bīja*, the seed of the creeper of devotion, in the form of Kṛṣṇa *sevā-vāsanā* (the desire to serve Kṛṣṇa). He becomes a gardener and waters that seed with the water of *śravaṇa* and *kīrtana*. At first it begins to sprout, and then it becomes a creeper. It pierces the coverings of the universe, and one after another traverses the Virajā, Brahmaloka and the Paravyoma. Finally, it climbs up to the desire-tree of Vrajendra-nandana Śrī Kṛṣṇa’s lotus feet in Goloka Vṛndāvana. There it bears fruits in the form of *prema*. When the fruit of *prema* becomes ripe, it falls here in this world, and the gardener tastes it. Taking support from that *bhakti-latā* he takes shelter of the desire tree of Śrī Kṛṣṇa’s lotus feet and always tastes the *rasa* of the *prema* fruit. This very *prema* is the crest jewel of all achievements for the jīva.”

Love for Krishna is the supreme goal of human life, parama-puruṣārtha
15.21

kṛṣṇa-viṣayaka premā—parama puruṣārtha
yāra āge ṭṭṇa-tulya cāri puruṣārtha

CC Ādi 7.84/KGH (P)

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; *premā*—love; *parama*—the highest; *puruṣa-artha*—achievement of the goal of life; *yāra*—whose; *āge*—before; *ṭṭṇa-tulya*—like the grass in the street; *cāri*—four; *puruṣa-artha*—achievements.

Love for Krishna is the supreme goal of human life, or *parama-puruṣārtha*. The other four goals of life are insignificant in comparison to it. This fifth goal of life, *prema*, is like an ocean of ecstatic nectar. In comparison, the joys derived from *dharma*, *artha*, *kāma*, and *mokṣa* are nothing more than a drop of water.

Prema bhakti is extremely rare – who could desire anything else?

15.22

taṁ durārādhyam ārādhyo / satām api durāpayā
ekānta-bhaktyā ko vāñchet / pāda-mūlaṁ vinā bahiḥ

SB 4.25.55/BS 60 pt

tam—unto You; *durārādhyam*—very difficult to worship; *ārādhyo*—having worshiped; *satām api*—even for the most exalted persons; *durāpayā*—very difficult to attain; *ekānta*—pure; *bhaktyā*—by devotional service; *kaḥ*—who is that man; *vāñchet*—should desire; *pāda-mūlam*—lotus feet; *vinā*—without; *bahiḥ*—outsiders.

O Bhagavān, Your unalloyed devotional service is extremely difficult to attain, even for *sādhus*. After worshiping Your lotus feet, which are rarely attained, what kind of unfortunate person in this world could give up loving service to them and desire anything else born of ignorance, such as the happiness derived from the gross physical body, from elevation to heaven, or from liberation?

All glories, all glories to Śrī Kṛṣṇa-prema-bhakti!

15.23

jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghrim
nikhila-nigama-tattvaṁ gūḍham ājñāya muktīḥ
bhajati śaraṇa-kāmā vaiṣṇavais tyajyamānā
japa-yajana-tapasyā-nyāsa-niṣṭhām vihāya

Śrī Bṛhad-Bhāgavatāmṛta 1.1.8

jayati jayati—all glories; *kṛṣṇa*—to Kṛṣṇa; *prema-bhaktiḥ*—to pure devotional service in mature love; *yat*—whose; *aṅghrim*—feet; *nikhila*—all; *nigama*—of the Vedas; *tattvam*—the truth; *gūḍham*—confidential; *ājñāya*—knowing which;

muktiḥ—liberation personified; *bhajati*—worships her; *śaraṇa*—shelter; *kāmā*—being eager to have; *vaiṣṇavaiḥ*—by the devotees of the Lord; *tyajyamānā*—having been abandoned; *japa*—on mantra chanting; *yajana*—Vedic sacrifices; *tapasyā*—penances; *nyāsa*—and renunciation; *niṣṭhām*—her dependence; *vihāya*—giving up.

All glories, all glories to Śrī Kṛṣṇa-*prema-bhakti*! Knowing that the feet of *prema-bhakti* secretly comprise all the truths of the Vedas, Liberation herself has come to worship her. Indeed, Liberation, abandoned by the Vaiṣṇavas, has now given up her dependence on mantras, penance, sacrifice, and renunciation and is eager to have the shelter of *Prema-bhakti*.

May my heart be captivated only by that cluster of bluish brilliance whose colour resembles a young tamāla tree and who graces the kuñjas on the banks of the Yamunā

15.24

**alam tri-diva-vārtayā kim iti sārva-bhauma-śrīyā
vidūratara-vārtinī bhavatu mokṣa-lakṣmīr api
kalinda-giri-nandinī-taṭa-nikuñja-puñjodare
mano harati kevalam nava-tamāla-nīlam mahāḥ**

Padyāvalī 102 (Śrī Haridās)/MS 4 pt

alam—enough!; *tri-diva*—of the heavenly planets; *vārtayā*—with talk; *kim*—what is the use?; *iti*—thus; *sārva-bhauma*—of emperorship; *śrīyā*—with the opulence; *vidūratara*—far away; *vārtinī*—being; *bhavatu*—may become; *mokṣa*—of liberation; *lakṣmīḥ*—the opulence; *api*—also; *kalinda-giri-nandinī*—of the Yamunā River, the daughter of Mount Kalinda; *taṭa*—on the shore; *nikuñja*—the groves; *puñja*—of the multitude; *udare*—within; *manaḥ*—my heart; *harati*—steals; *kevalam*—exclusively; *nava*—a new; *tamāla*—tamāla tree; *nīlam*—blue; *mahāḥ*—splendor.

Enough with this talk of celestial planets! And what is the use of becoming emperor of the earth? Still further, may any thought of the opulence of liberation go far away from me for none of these afford me any pleasure. My heart is captivated only by that cluster of bluish brilliance whose colour resembles a young *tamāla* tree and who graces the *kuñjas* on the banks of the Yamunā.

May that cowherd boy who is a festival of ecstatic bliss eternally enjoy transcendental pastimes in our hearts

15.25

**dhanyānām hṛdi bhāsatām girivara-pratyagra-kuñjaukasām
satyānanda-rasam vikāra-vibhava-vyāvṛttam antar-mahāḥ
asmākam kila ballavī-rati-raso vṛndāṭavī-lālaso
gopaḥ ko ‘pi mahendrānīla-ruciraś citte muhuḥ kṛḍatu**

Padyāvalī 75 (Śrī Śvara Purī)/MS 4 pt

dhanyānām—of those who are fortunate; *hṛdi*—in the heart; *bhāsatām*—manifest; *girivara*—of Govardhana Hill; *prati*—in each; *agra-kuñja*—grove; *aukasām*—residing; *satya*—transcendental; *ānanda*—of bliss; *rasam*—nectar; *vikāra-vibhava-vyāvṛttam*—transcendental ecstasy; *antaḥ*—in the heart; *mahāḥ*—festival; *asmākam*—of us; *kila*—indeed; *ballavī*—with the *gopīs*; *rati-rasaḥ*—with the nectar of love; *vṛndā-āṭavi*—in Vṛndāvana forest; *lālasaḥ*—eagerly enjoying pastimes; *gopaḥ*—cowherd boy; *kaḥ api*—a certain; *mahā*—great; *indranīla*—of a sapphire; *ruciraḥ*—with the splendor; *citte*—in the heart; *muhuḥ*—repeatedly; *kṛḍatu*—may enjoy pastimes.

May that cowherd boy who is a festival of ecstatic bliss for the hearts of the fortunate creatures residing in the groves of Govardhana Hill, who is the lover of the *gopīs*, who eagerly enjoy pastimes in Vṛndāvana forest, and whose complexion is as splendid as a great sapphire, eternally enjoy transcendental pastimes in our hearts.

We will simply take shelter of a flutist who wears a guñjā-necklace

15.26

**rasam praśamsantu kavitva-niṣṭhā
brahmāmṛtaṁ veda-śīro-niviṣṭāḥ
vayam tu guñjā-kalitāvataṁsam
gṛhīta-varṁsam kam api śrayāmaḥ**

Padyāvalī 76 (Śrī Mādhavendra Purī)/MS 4 pt

rasam—the mellows of poetry; *praśamsantu*—may glorify; *kavitva*—to poetry; *niṣṭhāḥ*—those devoted; *brahma*—of Brahman; *amṛtam*—the nectar; *veda-śīraḥ-niviṣṭāḥ*—those devoted to studying the Vedas; *vayam*—we; *tu*—but; *guñja*—of small red, white and black berries worn by Kṛṣṇa and said to be a form of Śrī Rādhā kalita—fashioned; *avataṁsam-with a garland*; *gṛhīta*—taken; *varṁsam*—a flute; *kam api*—of a certain person; *śrayāmaḥ*—we have taken shelter.

Those devoted to poetry may praise the nectar of poetry and those devoted to Vedic study may praise the nectar of impersonal Brahman. We will praise neither. We will simply take shelter of that flutist who wears a *guñjā* necklace

My mind runs only after that blue boy in Vraja on the banks of the Yamunā

15.27

**jātu prārthayate na pārthiva-padam naindre pade modate
sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣam ca nākāṅkṣate
kālindī-vana-sīmāni sthira-taḍin-megha-dyutau kevalam
śuddhe brahmaṇi ballavī-bhuja-latā-baddhe mano dhāvati**

Padyāvalī 78 (Śrī Kaviratna)/MS 4 pt

jātu—ever; *prārthayate*—prays; *na*—not; *pārthiva*—of an earthly king; *padam*—the post; *na*—not; *aindre*—of Indra, the king of Svargaloka; *pade*—the post; *modate*—pleases; *sandhatte*—fixes; *na*—not; *ca*—and; *yoga*—of the yoga system; *siddhiṣu*—on

the mystic perfections; *dhiyam*—the mind; *mokṣam*—liberation; *ca*—also; *na*—not; *ākāṅkṣate*—desires; *kālindī*—of the Yamunā River; *vana*—in the forest; *sīmāni*—on the shore; *sthira*—stationary; *taḍit*—lightning flash; *megha*—a cloud; *dyutau*—the splendor; *kevalam*—only; *śuddhe*—pure; *brahmaṇi*—the Brahman; *ballavī*—of a gopi; *bhuja*—of the arm; *latā*—by the vine; *baddhe*—bound; *manaḥ*—the mind; *dhāvati*—runs.

My mind never prays for the post of an earthly king. The post of King Indra does not appeal to it. It does not like the yogic perfections. It does not yearn after liberation. It only runs after the pure supreme Brahman, who, being embraced by the creeper-like arms of the *gopīs*, appears like a lustrous fresh raincloud interlaced with steady streaks of lightning in the Vṛndāvana forest on the banks of the Yamunā.

I pray that the cowherd boy who expertly casts amorous glances may at once appear within the temple of my heart

15.28

anaṅga-rasa-cāturī-capala-cāru-netrāñcalaś
calan-makara-kunḍala-sphurita-kānti-gaṇḍa-sthalaḥ
vrajollasita-nāgarī-nikara-rāsa-lāsyotsukaḥ
sa me sapadi mānase sphuratu ko ‘pi gopālakaḥ

Padyāvalī 97 (Śrī Mādhavendra Purī)/MS 4 pt

anaṅga—of amorous love; *rasa*—in the mellows; *cāturī*—expertness; *capala*—restless; *cāru*—beautiful; *netra*—of the eyes; *añcalaḥ*—the corners; *calat*—moving; *makara*—shark; *kunḍala*—earrings; *sphurita*—glistening; *kānti*—splendor; *gaṇḍa-sthalaḥ*—on the cheeks; *vraja*—of Vraja; *ullasita*—splendid; *nāgarī*—of girls; *nikara*—with a multitude; *lāsyā*—dance; *rāsa*—inspiring the essence of all *rasa*; *lāsyā*—dance; *utsukaḥ*—eager; *saḥ*—He; *me*—of me; *sapadi*—at once; *mānase*—in the heart; *sphuratu*—may appear; *kaḥ api*—a certain; *gopālakaḥ*—cowherd boy.

I pray that the cowherd boy who expertly casts amorous glances from the corners of His restless eyes, whose cheeks are decorated with glistening, beautiful, swinging shark-shaped earrings, and who is very eager to enjoy the *rāsa* dance with the blissful *gopīs* of Vraja, may at once appear within the temple of my heart.

Śrīla Gurudeva’s commentary: Only by the worship of Śrī Rādhā-Kṛṣṇa Yugala in Vraja is this jewel of *rati* (*bhāva*) awakened within one’s heart.

15.29

puṇyā bata vraja-bhuvo yad ayam nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ
vikṛidayāñcati giritra-ramārcitāṅghriḥ

SB 10.44.13/BMP p.380

420

puṇyāḥ—pious; *bata*—indeed; *vraja-bhuvaḥ*—the various regions of the land of Vraja; *yat*—in which; *ayam*—this; *nṛ*—human; *liṅga*—by characteristics; *gūḍhaḥ*—disguised; *purāṇa-puruṣaḥ*—the primeval Personality of Godhead; *vana*—composed of flowers and other items of the forest; *citra*—of wonderful variety; *mālyaḥ*—whose garlands; *gāḥ*—the cows; *pālayan*—herding; *saha*—together with; *balaḥ*—Lord Balarāma; *kvaṇayan*—vibrating; *ca*—and; *veṇuṁ*—His flute; *vikṛidayā*—with various pastimes; *añcati*—He moves about; *giritra*—by Lord Śiva; *ramā*—and the goddess of fortune; *arcita*—worshipped; *aṅghriḥ*—His feet.

“Aho! how pious are the tracts of land in Vraja for there the *parama-purāṇa-puruṣa* Śrī Kṛṣṇa, who is worshipped by Śiva and Lakṣmī, wanders disguised as a human being, Adorned with an astonishing multi-colored garland of flowers, He tends the cows accompanied by Baladeva and His *sakhās*, vibrating His sweet flute and absorbed in various kinds of *kṛḍā-vilāsa*.”

Govinda Dāmodara Mādhaveti

15.30

yā dohane ’vahanane mathanopalepa
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanāda
gāyanti cainam anurakta-dhiyo ’śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ

SB 10.44.15

yaḥ—who (the *gopīs*); *dohane*—while milking; *avahanane*—threshing; *mathana*—churning; *upalepa*—smearing; *preṅkha*—on swings; *inḥana*—swinging; *arbha-rudita*—(taking care of) crying babies; *ukṣaṇa*—sprinkling; *mārjana*—cleaning; *ādau*—and so on; *gāyanti*—they sing; *ca*—and; *enam*—about Him; *anurakta*—very much attached; *dhiyaḥ*—whose minds; *aśru*—with tears; *kaṇṭhyaḥ*—whose throats; *dhanyāḥ*—fortunate; *vraja-striyaḥ*—the ladies of Vraja; *urukrama*—of Lord Kṛṣṇa; *citta-yānāḥ*—in the chariots of their hearts.

[The Mathurā-ramaṇīs said:] The *gopīs* of Vraja are the most fortunate of women because, their minds are fully attached to Kṛṣṇa. They keep Him always travelling on the chariots of their hearts and with their throats choked up by tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of crying babies, sprinkling the ground with water, cleaning their houses, and so forth.

The gopīs see Him as He walks down the road, His smiling face mercifully glancing upon them

15.31

**prātar vrajād vrajata āviśataś ca sāyam
gobhiḥ samam kvaṇayato 'sya niśamya veṇum
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukham sa-dayāvalokam**

SB 10.44.16

prātaḥ—in the early morning; *vrajāt*—from Vraja; *vrajataḥ*—of Him who is going; *āviśataḥ*—entering; *ca*—and; *sāyam*—in the evening; *gobhiḥ samam*—together with the cows; *kvaṇayataḥ*—who is playing; *asya*—His; *niśamya*—hearing; *veṇum*—the flute; *nirgamya*—coming out; *tūrṇam*—quickly; *abalāḥ*—the women; *pathi*—on the road; *bhūri*—extremely; *puṇyāḥ*—pious; *paśyanti*—they see; *sa*—with; *smita*—smiling; *mukham*—face; *sa-daya*—merciful; *avalokam*—with glances.

When the *gopīs* hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

Oh sakhi, this Vṛndāvana is spreading the fame of the Earth

15.32

**vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam**

SB 10.21.10/BMP p. 380

vṛndāvanam—Vṛndāvana; *sakhi*—O friend; *bhuvaḥ*—of the earth; *vitanti*—spreads; *kīrtim*—the glories; *yad*—because; *devakī-suta*—of the son of Devakī; *pada-ambuja*—from the lotus feet; *labdha*—received; *lakṣmi*—the treasure; *govinda-veṇum*—the flute of Govinda; *anu*—upon hearing; *matta*—maddened; *mayūra*—of the peacocks; *nṛtyam*—in which there is the dancing; *prekṣya*—seeing; *adri-sānu*—upon the peaks of the hills; *avarata*—stunned; *anya*—other; *samasta*—all; *sattvam*—creatures.

“O *sakhi*, this Vṛndāvana is spreading the fame of the Earth planet even above that of *Vaikuṇṭha* because it is splendidly decorated by the marks of the lotus feet of Yaśodānandana Śrī Kṛṣṇa. *Sakhi*, when *rasikendra* Śrī Kṛṣṇa plays on His *muralī*, which enchants the whole world, the peacocks become intoxicated and, thinking the sound of the flute to be the roaring thunder of the clouds, spread their tail feathers and begin to dance. Seeing this, the birds and animals roaming on the mountain summits become completely stunned and relish the sound of the flute with their ears and the dance of the peacocks with their eyes.”

The gopīs attribute their own confidential, inner moods to the rivers

15.33

**nadyas tadā tad upadhārya mukunda-gītam
āvarta-lakṣita-manobhava-bhagna-vegāḥ
āliṅgana-sthagitam ūrmi-bhujair murārer
grhṇanti pāda-yugalam kamalopahārāḥ**

SB 10.21.15/VG 15/GKH (P)

nadyaḥ—the rivers; *tadā*—then; *tat*—that; *upadhārya*—perceiving; *mukunda*—of Lord Kṛṣṇa; *gītam*—the song of His flute; *āvarta*—by their whirlpools; *lakṣita*—manifest; *manah-bhava*—by their conjugal desire; *bhagna*—broken; *vegāḥ*—their currents; *āliṅgana*—by their embrace; *sthagitam*—held stationary; *ūrmi-bhujaiḥ*—by the arms of their waves; *murāreḥ*—of Lord Murāri; *grhṇanti*—they seize; *pāda-yugalam*—the two lotus feet; *kamala-upahārāḥ*—carrying offerings of lotus flowers.

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

Śrīmatī Rādhikā attributes Prema to the aborigine girls (Pulindis)

15.34

**pūrṇāḥ pulindya urugāya-padābja-rāga
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-adhim**

SB 10.21.17/GKH (P)

pūrṇāḥ—fully satisfied; *pulindyaḥ*—the wives of the Śabara tribe; *urugāya*—of Lord Kṛṣṇa; *pada-abja*—from the lotus feet; *rāga*—of reddish color; *śrī-kuṅkumena*—by the transcendental kuṅkuma powder; *dayitā*—of His girlfriends; *stana*—the breasts; *maṇḍitena*—which had decorated; *tad*—of that; *darśana*—by the sight; *smara*—of Cupid; *rujaḥ*—feeling the torment; *tṛṇa*—upon the blades of grass; *rūṣitena*—attached; *limpantyaḥ*—smearing; *ānana*—upon their faces; *kuceṣu*—and breasts; *jahuḥ*—they gave up; *tat*—that; *ādhim*—mental pain.

[Śrīmatī Rādhikā said:] “O *sakhi*! These Pulindis, the young women who live in the forest, are fully satisfied because they possess *anurāga*, extraordinary attachment for Śrī Śyāmasundara within their hearts. When they see our dearest beloved Śrī Kṛṣṇa, the anguish of divine lust arises within them, and their hearts are struck with the disease of love. One of His beloveds had adorned her breast with reddish *kuṅkuma* which came off on Kṛṣṇa's lotus feet. When Śyāma roams through Vṛndāvana, the grass gets covered with this *kuṅkuma*. The supremely fortunate Pulindi girls see it and are immediately overwhelmed by the burning torment of

smara (Cupid). They take this *kuṅkuma* and smear it on their faces and breasts. In this way they alleviate the anguish of their *kāma*.

O sakhīs, this mountain, Govardhana, is the crown jewel of Hari's servants

15.35

**hantāyam adrīḥ abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayoḥ tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ**

SB 10.21.18/CC Mad 18.34, Antya 14.86/BMP p.125/GKH (P)

hanta—oh; *ayam*—this; *adrīḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—joyful; *mānaṁ*—respect; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—the cows, calves and cowherd boys; *tayor*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—with drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and edible roots.

O *sakhīs*, this mountain, Govardhana, is the crown jewel of Hari's servants. Blessed is his fortune! By the touch of the lotus feet of our *prāṇa-vallabha* Śrī Kṛṣṇa and Baladeva Prabhu, who is most pleasing to the eyes, Govardhana is blossoming with delight and supplying crystal-clear water, soft grass, wonderful caves and varieties of roots. By thus serving Śrī Kṛṣṇa and Balarāma, who are surrounded by the cowherd boys and cows, he highly honours them.

This hill is Haridāsa-varya

15.36

**giri-nṛpa! haridāsa-śreṇī-varyeti-nāmā
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klṛpta! vedaiḥ sphuṭam me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam**

Śrī Govardhana-vāsa-prārthanā 8, RDG/VG 18 pt

giri—of hills; *nṛpa*—the king; *hari*—of Lord Kṛṣṇa; *dāsa*—of servants; *śreṇī*—of the multitudes; *varya*—the best; *iti*—thus; *nāma*—name; *amṛtam*—nectar; *idam*—this; *uditam*—spoken; *śrī-rādhikā*—of Śrī Rādhā; *vaktra*—of the mouth; *candrāt*—from the moon; *vraja*—of Vraja; *nava*—new; *tilakatve*—as the tilaka marking; *klṛpta*—conceived; *vedaiḥ*—by the Vedas; *sphuṭam*—manifested; *me*—of me.

O Girirāja Mahārāja, from the moon-like face of Śrīmatī Rādhikā the following words have issued: “This hill is the best of those who are known as *haridāsa*.” These words from the Śrīmad-Bhāgavatam (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh *tilaka* of Vraja-maṇḍala. You are such

a high-class devotee, so if I stay with you, I will certainly get high-class *bhakti*. Therefore the most desirable place to reside is near your side; please grant me a dwelling there.

15.37

**manasaḥ prakṛte jāto giri govardhana mahān
divyaṁ vṛndāvanaṁ dṛṣtvā paramānanda māpa saḥ**

Bhaviṣya-Purāṇa/Veṇu-Gīta 18, p 142

The topmost *rasika* Girirāja Govardhana manifested directly from the heart of Śrīmatī Rādhikā, Śrī Kṛṣṇa's *svarūpa-śakti*. He achieved the topmost transcendental bliss upon seeing Vṛndāvana.

The pure devotees bring Kṛṣṇa under their control

15.38

**mayi nirbaddha-hṛdayāḥ / sādhaṇaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā / sat-striyaḥ sat-patim yathā**

SB 9.4.66/GKH (P)

mayi—unto Me; *nirbaddha-hṛdayāḥ*—firmly attached in the core of the heart; *sādhaṇaḥ*—the pure devotees; *sama-darśanāḥ*—who are equal to everyone; *vaśe*—under control; *kurvanti*—they make; *mām*—unto Me; *bhaktyā*—by devotional service; *sat-striyaḥ*—chaste women; *sat-patim*—unto the gentle husband; *yathā*—as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

Internal symptoms of Prema

15.39

**tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdha-vat tāḥ punar aṅga tāsām
hīnā mayā kalpa-samā babhūvuḥ**

SB 11.12.11/GKH (P)

tās tāḥ—all those; *kṣapāḥ*—nights; *preṣṭha-tamena*—with the most dearly beloved; *nītāḥ*—spent; *mayā*—with Me; *eva*—indeed; *vṛndāvana*—in Vṛndāvana; *go-careṇa*—who can be known; *kṣaṇa*—a moment; *ardha-vat*—like half; *tāḥ*—those very nights; *punaḥ*—again; *aṅga*—dear Uddhava; *tāsām*—for the *gopīs*; *hīnāḥ*—bereft; *mayā*—of Me; *kalpa*—a day of Brahmā (432 billion years); *samāḥ*—equal to; *babhūvuḥ*—became.

Dear Uddhava, all of those nights that the *gopīs* spent with Me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the *gopīs* felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

The Gopīs run towards Kṛṣṇa upon hearing his flute song

15.40

**niśamya gītām tad-anaṅga-vardhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kunḍalāḥ**

SB 10.29.4/BMP p. 4.17/GKH (P)

niśamya—hearing; *gītām*—the music; *tad*—that; *anaṅga*—Cupid; *vardhanam*—which fortifies; *vraja-striyaḥ*—the young women of Vraja; *kṛṣṇa*—by Kṛṣṇa; *grhīta*—seized; *mānasāḥ*—whose minds; *ājagmuḥ*—they went; *anyonyam*—to one another; *alakṣita*—unnoticed; *udyamāḥ*—their going forward; *saḥ*—He; *yatra*—where; *kāntaḥ*—their boyfriend; *java*—because of their haste; *lola*—swinging; *kunḍalāḥ*—whose earrings.

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses Cupid within the heart, their minds were absorbed in thoughts of the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

Kṛṣṇa's form bewilders the whole world

15.41

**kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokyā-saubhagam idam ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran**

SB 10.29.40/GKH (P)

kā—which; *strī*—woman; *aṅga*—dear Kṛṣṇa; *te*—Your; *kala*—sweet-sounding; *pada*—having stanzas; *āyata*—drawn-out; *veṇu*—of Your flute; *gīta*—by the song; *sammohitā*—completely bewildered; *ārya*—of civilized people; *caritāt*—from the proper behavior; *na calet*—does not deviate; *tri-lokyām*—within the three worlds; *traī-lokyā*—of all the three worlds; *saubhagam*—the cause of auspiciousness; *idam*—this; *ca*—and; *nirīkṣya*—seeing; *rūpaṁ*—the personal beauty; *yad*—because of which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—and deer; *pulakāni*—bodily hair standing on end; *abibhran*—they bore.

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when enchanted by the melodious, drawn-out melody of Your flute? Your

beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

Prema kathā of the Gopīs

15.42

**mṛgayur iva kapīndram vivyadhe lubdha-dharmā
striyam akṛta-virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣavad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ**

SB 10.47.17/GKH (P)

mṛgayuḥ—a hunter; *iva*—like; *kapī*—of the monkeys; *indram*—the king; *vivyadhe*—shot; *lubdha-dharmā*—behaving like a cruel hunter; *striyam*—a woman (namely, Śūrpaṇakhā); *akṛta*—made; *virūpām*—disfigured; *strī*—by a woman (Sītā-devī); *jitaḥ*—conquered; *kāma-yānām*—who was impelled by lusty desire; *balim*—King Bali; *api*—also; *balim*—his tribute; *attvā*—consuming; *aveṣṭayat*—bound up; *dhvāṅkṣavat*—just like a crow; *yaḥ*—who; *tat*—therefore; *alam*—enough; *asita*—with black Kṛṣṇa; *sakhyaiḥ*—of all kinds of friendship; *dustyajaḥ*—impossible to give up; *tat*—about Him; *kathā*—of the topics; *arthāḥ*—the elaboration.

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered for a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

Benefits of hearing such prema-filled kathā

15.43

**yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi grha-kuṭumbaṁ dīnam utsrjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti**

SB 10.47.18/GKH (P)

yad—whose; *anucarita*—constantly performed activities; *līlā*—of such pastimes; *karṇa*—for the ears; *pīyūṣa*—of the nectar; *vipruṭ*—of a drop; *sakṛt*—just once; *adana*—by the partaking; *vidhūta*—removed entirely; *dvandva*—of duality; *dharmāḥ*—their propensities; *vinaṣṭāḥ*—ruined; *sapadi*—immediately; *grha*—their homes; *kuṭumbam*—and families; *dīnam*—wretched; *utsrjya*—rejecting; *dīnāḥ*—becoming themselves wretched; *bahavaḥ*—many persons; *iha*—here (in Vṛndāvana); *vihaṅgāḥ*—(like) birds; *bhikṣu*—of begging; *caryām*—the livelihood; *caranti*—they pursue.

For those who relish just a single drop of the nectar of the pastimes that Kṛṣṇa regularly performs, their dedication to material life and their conception of duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

The method to attain residence in Vraja on the platform of Rāgātmikā bhakti

15.44

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manah

MS 3/JD Ch. 40

yadī—if; iccheḥ—[you] desire; āvāsam—residence; vraja-bhuvi—in Vraja; sa-rāgam—with rāgātmikā-bhakti; prati-januḥ—in every birth; yuva-dvandvam—the youthful divine couple; tat—that; cet—[and] if; paricaritum—to serve; ārāt—directly; abhilaṣeḥ—desire; svarūpam—to Svarupa Damodara; śrī-rūpam—Śrī Rūpa Gosvāmī; sa-gaṇam—with their associates; iha—here; tasya—of him; agrajam—to his elder brother; api—also; sphuṭam—distinctly; premṇā—with love; nityam—always; smara—remember; nama—bow down; tadā—then; tvam—you; śṛṇu—listen; manah—O mind.

“My dear mind! Please hear me. If you are eager to gain residence in Vraja on the platform of rāgātmikā-bhakti, and if you desire to obtain the direct service of nava-yugala-kiśora, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are recipients of His mercy.”

Thus ends the 15th chapter – Prayojana-tattva – Prema

Chapter 16 – Bhagavat-rasa-tattva

raso vai saḥ - Kṛṣṇa is an ocean of rasa

Śrī Kṛṣṇa is the reservoir of pleasure for devotees in all transcendental mellows

16.1

akhila-rasāmṛta-mūrṭiḥ

prasṛmara-ruci-ruddha-tārakā-pāliḥ

kalita-śyāmā-lalito

rādhā-preyān vidhur jayati

BRS 1.1.1/BRSB p. 2/CC Mad 8.142

akhila-rasa-amṛta-mūrṭiḥ—the reservoir of all pleasure, in which exist all the mellows of devotional service, namely śānta, dāsyā, sakhyā, vātsalya and mādhyūya; prasṛmara—spreading forth; ruci—by His bodily luster; ruddha—who has subjugated; tārakā—the gopī named Tārakā; pāliḥ—the gopī named Pālī; kalita—who has absorbed the minds of; śyāmā—the gopī named Śyāmā; lalitaḥ—and the gopī named Lalitā; rādhā-preyān—dearliest to Śrīmatī Rādhārāṇī; vidhuḥ—Kṛṣṇa, the Supreme Personality of Godhead; jayati—all glories to.

“Let Śrī Kṛṣṇa, be glorified! By virtue of His expanding attractive features, He subjugated the gopīs named Tārakā and Pālī and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.”

Daśa-Mūla on Rasa-tattva

16.2

sa vai hlāḍinyāś ca praṇaya-vikṛter hlāḍana-ratas

tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ

tathā śrī-sāndhinyā kṛta-viśada-tad-dhāma-nicaye

rasāmbhodhau magno vraja-rasa-vilāsī vijayate

Daśa-mūla-tattva 4/JD Ch. 14

sah vai—that same Śrī Hari; *hlāḍinyāḥ*—for His hlāḍinī potency, Śrī Rādhā; *ca*—and; *praṇaya-vikṛteḥ*—on account of a transformation caused by love; *hlāḍana-rataḥ*—is attached to the activities of pleasure; *tathā*—in the same way; *saṁvit-śakti*—of the *saṁvit*, cognitive potency; *prakāṭita*—is manifested; *rahaḥ*—confidential; *bhāva*—transcendental love; *rasitaḥ*—tasted; *tathā*—and; *śrī-sandhinyāḥ*—through His existence-sustaining potency; *kṛta*—created; *viśada-tat-dhāma*—of His splendid abodes; *nicaya*—multitude; *rasāmbhodhau*—in an ocean of *rasa* (transcendental mellows); *magnaḥ*—is immersed; *vraja*—in Vraja; *rasa-vilāsi*—that enjoyer of pleasure pastimes; *vijayate*—may He be gloriously victorious.

There are three functions of *svarūpa-śakti*: *hlāḍinī*, *sandhinī* and *saṁvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya-vikāra* of the *hlāḍinī-śakti*. Because of the confidential *bhāvas* evoked by *saṁvit-śakti*, He is ever-situated as *rasika-śekhara* in relishing newer and newer *rasa*. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned within the ocean of *vraja-rasa* in His transcendental bliss-filled abodes, headed by Vṛndāvana, which are manifest through *sandhinī-śakti*. All glories to Him!

16.3

raso vai saḥ

Chāndogya-Upaniṣad 8.13.1/JD Ch. 10&31

Rasika-śekhara Śrī Nanda-nandana Kṛṣṇa is the embodiment of *rasa*; That Supreme Absolute Truth is the personification of all *rasa*; Kṛṣṇa is an ocean of *rasa*.

• raso vai saḥ / rasaṁ hy evāyaṁ labdhvānandī bhavati

Only when one achieves Kṛṣṇa, the reservoir of pleasure and the ocean of *rasa* (the flowing mellows of love), does he actually become transcendently blissful.

• raso vai saḥ/ rasaṁ hy evāyaṁ labdhvānandī bhavati / ko hy evānyat kaḥ prāṇyāt / yad eṣa ākāśa ānando na syāt / eṣa hy evānandayati

Taittirīya-Upaniṣad 27.1/Biog p.362/JD Ch.18

Lord Kṛṣṇa is the embodiment of all-ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breathe, who could be alive if this blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.

Kṛṣṇa is perfect

16.4

**aṣṭādaśa-mahādoṣaiḥ / rahitā bhagavat-tanuḥ
sarvaiśvāryamayī satya- / vijñānānanda-rūpiṇī**

Vaiṣṇava-tantra/JD chap. 26

Bhagavān is endowed with all kinds of superhuman powers, perfect knowledge and joy, and His body is free from the eighteen types of general faults.

These eighteen general faults

16.5

**mohas tandrā bhramo rukṣa-rasatā kāma ulbaṇaḥ
lolatā mada-mātsaryau himsā kheda-pariśramau
asatyaṁ krodha ākāṅkṣā āśaṅkā viśva-vibhramaḥ
viṣamatva parāpekṣā doṣā aṣṭādaśoditā**

Viṣṇu-Yāmala/JD chap. 26

1) illusion, 2) lethargy, 3) bewilderment, 4) dullness, 5) intense lust, 6) fickleness, 7) pride, 8) envy, 9) violence, 10) remorse, 11) desire for excessive peace and comfort, 12) untruthfulness, 13) anger, 14) hankering, 15) fear, 16) hallucination, 17) contradiction, and 18) the tendency to depend on others.

16.6

**puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākaraṣaka, sākṣāt manmatha-madana**

CC Mad 8.139

puruṣa—a male; *yoṣit*—a female; *kibā*—all; *sthāvara-jaṅgama*—immobile and mobile living entities; *sarva*—of everyone; *citta-ākaraṣaka*—the attractor of the minds; *sākṣāt*—directly; *manmatha-madana*—the Cupid of Cupid himself.

The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

16.7

**kāmād dveṣād bhayāt snehāt / yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā / bahavas tad-gatiṁ gatāḥ**

SB 7.1.30/JD Ch. 21

kāmāt—from lust; *dveṣāt*—from hatred; *bhayāt*—from fear; *snehāt*—from affection; *yathā*—as well as; *bhaktiā*—by devotion; *īśvare*—in the Supreme; *manaḥ*—the mind; *āveśya*—absorbing; *tat*—of that; *aghaṁ*—sin; *hitvā*—giving up; *bahavaḥ*—many; *tat*—of that; *gatiṁ*—path of liberation; *gatāḥ*—attained.

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great absorption and giving up sinful activities. This great absorption may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him.

16.8

**gopyaḥ kāmād bhayāt kaṁso / dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehāt / yūyaṁ bhaktyā vayaṁ vibho**

SB 71.31

gopyaḥ—the *gopīs*; *kāmāt*—out of lusty desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kaṁsa; *dveṣāt*—out of envy; *caidyā-dayaḥ*—Śiṣupāla and others; *nṛpāḥ*—kings; *sambandhāt*—out of kinship; *vṛṣṇayaḥ*—the Vṛṣṇis or the Yādavas; *snehāt*—out of affection; *yūyaṁ*—you (the Pāṇḍavas); *bhaktyā*—by devotional service; *vayaṁ*—we; *vibho*—O great King.

My dear King Yudhiṣṭhira, the *gopīs* by their amorous desires, Kaṁsa by fear, Śiṣupāla and other kings by envy, the Yādus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

16.9

**kāmam krodham bhayaṁ sneham / aikyaṁ sauhṛdam eva ca
nityam harau vidadhato / yānti tan-mayatām hi te**

SB 10.29.15

kāmam—lust; *krodham*—anger; *bhayaṁ*—fear; *sneham*—loving affection; *aikyaṁ*—unity; *sauhṛdam*—friendship; *eva ca*—also; *nityam*—always; *harau*—for Lord Hari; *vidadhataḥ*—exhibiting; *yānti*—they achieve; *tat-mayatām*—absorption in Him; *hi*—indeed; *te*—such persons.

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.

16.10

**śānta, dāsyā, sakhya, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhya e pañca pradhāna**

CC Mad 19.185

śānta—neutrality; *dāsyā*—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *madhura-rasa*—conjugal love; *nāma*—different names; *kṛṣṇa-bhakti*—of devotional service to the Supreme Personality of Godhead; *rasa*—the mellows; *madhya*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*.

16.11

**hāsyā, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya**

CC Mad 19.187

hāsyā—laughter; *adbhuta*—wonder; *vīra*—chivalry; *karuṇa*—pathetic feeling; *raudra*—anger; *bībhatsa*—disaster; *bhaya*—fearfulness; *pañca-vidha-bhakte*—in five kinds of devotees; *gauṇa*—indirect; *sapta-rasa*—seven kinds of mellows; *haya*—there are.

In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disgust and fear.

16.12

**dvi-vidha ‘vibhāva’—ālabhana, uddīpana
vaṁśī-svarādi—‘uddīpana’, kṛṣṇādi—‘ālabhana’**

CC Mad 23.50

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālabhana*—the support; *uddīpana*—awakening; *vaṁśī-svara-ādi*—such as the vibration of the flute; *uddīpana*—exciting; *kṛṣṇa-ādi*—Kṛṣṇa and others; *ālabhana*—the support.

There are two kinds of *vibhāva*, causes for tasting *bhakti-rasa*. One is called *ālabhana*—the support for *bhakti-rasa*, and the other is called *uddīpana*—the stimuli for *bhakti-rasa*. The vibration of Kṛṣṇa’s flute is an example of *uddīpana*, and Śrī Kṛṣṇa Himself is an example of *ālabhana*.

Sthāyī-bhāva

16.13

**ei pañca sthāyī bhāva haya pañca ‘rasa’
ye-rase bhakta ‘sukhī’, kṛṣṇa haya ‘vaśa’**

CC Mad 23.46

ei pañca—these five kinds of transcendental mellows; *sthāyī bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellows; *ye-rase*—in these mellows; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

These five transcendental mellows *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

Sthāyī bhāva, permanent ecstasy

16.14

aviruddhān viruddhāś ca / bhāvān yo vaśatām nayan

su-rājeva virājeta sa / sthāyī bhāva ucyate

sthāyī bhāvo 'tra sa proktaḥ / śrī-kṛṣṇa-viṣayā ratih

BRS 2.5.1/BRSB p. 189

Sthāyī bhāva is the predominant emotion within the *bhakta's* heart, which is so strong that it controls and rules over all other emotions, both favorable (i.e. laughter) and unfavourable (i.e. anger) just as a king rules over his citizens. This *sthāyī bhāva* is *kṛṣṇa-rati*, attachment for Śrī Kṛṣṇa; the devotee's permanent relationship with Śrī Kṛṣṇa.

Kṛṣṇa is not satisfied with prema enfeebled by awe and reverence

16.15

aiśvarya-jñānete saba jagat miśrita

aiśvarya-śīthila-preme nāhi mora prīta

CC Ādi 3.16, 4.17

aiśvarya-jñānete—with knowledge of the opulences; *saba*—all; *jagat*—the world; *miśrita*—mixed; *aiśvarya-śīthila-preme*—to love enfeebled by opulence; *nāhi*—there is not; *mora*—My; *prīta*—attraction.

“Knowing My opulences, the whole world looks upon Me with awe and reverence. But devotion made feeble by such *aiśvarya* does not attract Me.”

16.16

āmāre īśvara māne, āpanāke hīna

tāra preme vaśa āmi nā ha-i adhīna

CC Ādi 4.18

āmāre—Me; *īśvara*—the Lord; *māne*—regards; *āpanāke*—himself; *hīna*—low; *tāra*—of him; *preme*—by the love; *vaśa*—controlled; *āmi*—I; *nā ha-i*—am not; *adhīna*—subservient.

“If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.”

16.17

āmāke ta' ye ye bhakta bhaje yei bhāve

tāre se se bhāve bhaji—e mora svabhāve

CC Ādi 4.19

āmāke—Me; *ta'*—certainly; *ye ye*—whatever; *bhakta*—devotee; *bhaje*—worships; *yei*—which; *bhāve*—in the mood; *tāre*—him; *se se*—that; *bhāve*—in the mood; *bhaji*—I reciprocate; *e*—this; *mora*—My; *svabhāve*—in the nature.

“In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My nature.”

Kṛṣṇa reciprocates with everyone according to their mood

16.18

ye yathā mām prapadyante / tāms tathaiva bhajāmy aham

mama vartmānuvartante / manuṣyāḥ pārtha sarvaśaḥ

BG 4.11/CC Mad 4.20

ye—all who; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

“In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

However, the prema of the gopīs is so exalted that Kṛṣṇa is unable to keep His promise

16.19

na pāraye 'haṁ niravadya-saṁyujām

sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ

yā mābhajan durjaya-geha-śṛṅkhalāḥ

saṁvṛścyā tad vaḥ pratiyātu sādhunā

Śrīmad-Bhāgavatam 10.32.22/CC Ādi 4.180/BMP p.418/BR 7.23 pt/ORV p. 199

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhū-kṛtyam*—proper compensation; *vibudha-āyusā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yā*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya*—difficult to overcome; *geha-śṛṅkhalāḥ*—the chains of household life; *saṁvṛścyā*—cutting; *tad*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

[When the *gopīs* were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the *rāsa-līlā*, Kṛṣṇa returned to them and told them:] My dear *gopīs*, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life which is so difficult to overcome just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.

16.20

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti
āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

CC Ādi 4.21-22

mora—my; putra—son; mora—my; sakhā—friend; mora—my; prāṇa-pati—lord of life; ei bhāve—in this way; yei—those who; more—unto Me; kare—do; śuddha-bhakti—pure devotion; āpanāke—himself; baḍa—great; māne—he regards; āmāre—Me; sama—equal; hīna—or lower; sei bhāve—in that way; ha-i—am; āmi—I; tāhāra—to him; adhīna—subordinate.

“If one performs pure loving devotion to Me, considering Me his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.”

parakīyā-bhāva increases the rasa and is found exclusively in Vraja

16.21

parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa

CC Ādi 4.47

parakīyā-bhāve—in the mood of parakīyā, or conjugal relations outside of marriage; ati—very great; rasera—of mellow; ullāsa—increase; vraja vinā—except for Vraja; ihāra—of this; anyatra—anywhere else; nāhi—there is not; vāsa—residence.

There is a great increase of rasa (mellows of love) in the unwedded paramour mood. Such love is found only in Vraja.

16.22

vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi

CC Ādi 4.48

vraja-vadhū-gaṇera—of the young wives of Vraja, the Gopīs; ei—this; bhāva—mood; niravadhi—unbounded; tāra madhye—among them; śrī-rādhāya—in Śrīmatī Rādhārāṇī; bhāvera—of the mood; avadhi—the highest limit.

This mood is unbounded in the damsels of Vraja (gopīs), but among them it finds its perfection in Śrī Rādhā.

~ Ingredients of the five rasas ~

- Śānta – *kṛṣṇa-niṣṭhā*, *trṣṇa-tyāga* – mind is fixed on Kṛṣṇa, no thirst for anything material.
- Dāsyā – *mamatā* – possessiveness and a desire to serve is added
- Sakhya – *viśrambha* – intimacy based on feelings of equality is added. *Viśrambha* is defined as being devoid of a respectful attitude; mood of intimacy.
- Vātsalya – *pālana poṣaṇa* (nourishing), “I am Kṛṣṇa’s maintainer, I have to nourish Him”, and *taḍana-bhartsana* (chastising) – “I am His protector, I have to discipline Him for His own welfare”, are added.
- Mādhurya – *nija-aṅga diya* – offering one’s whole body, serving Kṛṣṇa with all bodily limbs, is added.

Śānta-rasa

16.23

tvam pratyag-ātmani tadā bhagavatya ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktim vidhāya paramām śanakair avidyā-
granthim vibhetsyasi mamāham iti prarūḍham

SB 4.11.30/GKH (P)

tvam—you; pratyag-ātmani—unto the Supersoul; tadā—at that time; bhagavati—unto the Supreme Personality of Godhead; anante—who is unlimited; ānanda-mātre—the reservoir of all pleasure; upapanna—possessed of; samasta—all; śaktau—potencies; bhaktim—devotional service; vidhāya—by rendering; paramām—supreme; śanakair—very soon; avidyā—of illusion; granthim—the knot; vibhetsyasi—you will undo; mama—my; aham—I; iti—thus; prarūḍham—firmly fixed.

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of “I” and “my.”

Dāsyā-rasa

16.24

itthaṁ satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākāṁ vijahruḥ kṛta-puṇya-puñjāḥ

SB 10.12.11/CC Mad 8.75, Antya 7.32/GKH (P)

itham—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of the happiness of brahma; *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daivatena*—with the Supreme Lord; *māyā-āśritānām*—for those in the clutches of material energy; *nara-dārakeṇa*—with Him who is like an ordinary child; *sākam*—along with; *vijahruḥ*—enjoyed; *kṛta-puṇya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for *jñānīs* desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead.

Sakhya-rasa

16.25

sakhā śuddha-sakhye kare, skandhe ārohaṇa

tumi kon baḍa loka,—tumi āmi sama

CC Ādi 4.25

sakhā—the friend; *śuddha-sakhye*—in pure friendship; *kare*—does; *skandhe*—on the shoulders; *ārohaṇa*—mounting; *tumi*—You; *kon*—what; *baḍa*—big; *loka*—person; *tumi*—You; *āmi*—I; *sama*—the same.

“My friends climb on My shoulders in pure friendship, saying, ‘What kind of big man are You? You and I are equal.’”

Vātsalya rasa

16.26

aho ’ti-dhanyā vraja-go-ramaṇyaḥ

stanyāmṛtaṁ pītam atīva te mudā

yāsām vibho vatsatarātmajātmanā

yat-tr̥ptaye ’dyāpi na cālam adhvarāḥ

SB 10.14.31/GKH (P)

aho—oh; *ati-dhanyāḥ*—most fortunate; *vraja*—of Vṛndāvana; *go*—the cows; *ramaṇyaḥ*—and the *gopīs*; *stanya*—the breast-milk; *amṛtam*—which is like nectar; *pītam*—has been drunk; *atīva*—fully; *te*—by You; *mudā*—with satisfaction; *yāsām*—of whom; *vibho*—O almighty Lord; *vatsatara-ātmaja-ātmanā*—in the form of the calves and the sons of the cowherd women; *yat*—whose; *tr̥ptaye*—for the satisfaction; *adya api*—even until now; *na*—not; *ca*—and; *alam*—sufficient; *adhvarāḥ*—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

16.27

mātā more putra-bhāve kareṇa bandhana

atihīna-jñāne kare lālana pālana

CC Ādi 4.24

mātā—mother; *more*—Me; *putra-bhāve*—in the position of a son; *kareṇa*—does; *bandhana*—binding; *ati-hīna-jñāne*—in thinking very helpless; *kare*—does; *lālana*—nourishing; *pālana*—protecting.

“Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.”

16.28

trayyā copaniṣadbhiś ca / sāṅkhya-yogaiś ca sātvataiḥ

upagīyamāna-māhātmyam / hariṁ sāmānyatātmajam

SB 10.8.45

trayyā—by studying the three Vedas (Sāma, Yajur and Atharva); *ca*—also; *upaniṣadbhiḥ ca*—and by studying the Vedic knowledge of the Upaniṣads; *sāṅkhya-yogaiḥ*—by reading the literature of *sāṅkhya-yoga*; *ca*—and; *sātvataiḥ*—by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pañcarātras; *upagīyamāna-māhātmyam*—whose glories are worshiped (by all these Vedic literatures); *hariṁ*—unto the Supreme Personality of Godhead; *sā*—she; *amānyata*—considered (ordinary); *ātmajam*—as her own son.

The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child. (Śrīla Viśvanātha Cakravartī says this *śloka* is the *sutra* of *vatsalya līlā*)

Mādhurya rasa

16.29

kānta-bhāve nijāṅga diyā kareṇa sevana

ataeva madhura-rasera haya ‘pañca’ guṇa

CC Mad 19.232

kānta-bhāve—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *kareṇa*—executes; *sevana*—service; *ataeva*—therefore; *madhura-rasera*—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities.

On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform the transcendental qualities of all five *rasas* are present.

To see You is the perfection of the eyes

16.30

**akṣaṇvatām phalam idam na param vidāmaḥ
sakhyaḥ paśūn anaviveśayator vayasaiḥ
vaktram vrajeśa-sutayor anuveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam**

SB 10.21.7 (Venu Gīta 7)/CC Ādi 4.155/GKH (P)

śrī-gopyaḥ ūcuḥ—the *gopīs* said; *akṣaṇvatām*—of those who have eyes; *phalam*—the success; *idam*—this sight; *na*—not; *param*—other (success of the eyes); *vidāmaḥ*—we know; *sakhyaḥ*—O friends; *paśūn*—the cows; *anuviveśayatoḥ*—entering one forest after another; *vayasaiḥ*—with Their friends of the same age; *vaktram*—the sweetness of Their faces; *vraja-īśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons Kṛṣṇa and Balarāma [or Kṛṣṇa the son of Nanda and Rādhikā the daughter of King Vṛṣabhānu]; *anu-veṇu-juṣṭam*—following behind and touching the flute to His lips; *yaiḥ*—by which; *vā*—and; *nipītam*—drinking (the nectar of Kṛṣṇa’s sidelong glances; *anurakta*—filled with love; *kaṭa-akṣa*—sidelong glances; *mokṣam*—pouring on (smiles, laughter and sidelong glances).

The *gopīs* began to speak among themselves: “O *sakhīs*! We think that for those who have eyes, there is no greater object of vision. Success of the eyes lies in beholding this object alone; we know of no other. It is the vision of the two sons of Mahārāja Nanda, Śrī Kṛṣṇa and Baladeva, accompanied by the *gopas*, as They enter the forest taking the cows, or as They bring them back to Vṛndāvana. They hold Their flutes to Their lips and look upon us with mild smiles and amorous sidelong glances filled with love. At that time, we drink the sweetness of Their faces.”

16.31

**kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvaḥ
nanv īśvaro ’nubhajato ’viduṣo ’pi sāksāc
chreyas tanoty agada-rāja ivopayuktaḥ**

SB 10.47.59/GKH (P)

kva—where, in comparison; *imāḥ*—these; *striyaḥ*—women; *vana*—in the forests; *carīḥ*—who wander; *vyabhicāra*—by improper behavior; *duṣṭāḥ*—contaminated; *kṛṣṇe*—for Kṛṣṇa; *kva ca*—and where; *eṣaḥ*—this; *parama-ātmāni*—for the Supreme Soul; *rūḍha-bhāvaḥ*—stage of perfect love (known technically as *mahā-bhāva*); *nanu*—certainly; *īśvaraḥ*—the Personality of Godhead; *anubhajataḥ*—to one who constantly worships Him; *aviduṣaḥ*—not learned; *api*—even though; *sāksāt*—directly; *śreyaḥ*—the highest good; *tanoti*—bestows; *agada-rājaḥ*—the king of

medicines (namely, the nectar which the demigods drink for long life); *iva*—as if; *upayuktaḥ*—taken.

How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

Kṛṣṇa as the viśaya (object) of all twelve rasas at the same time

16.32

**[tataś ca tathā-vidha-veśo daśa-vidhair eṣa daśadhānvabhāvi. tathā hi]*
daityācāryās tadāsyē vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyam khaleśāḥ pralayam ṛṣi-gaṇā dhyanam uṣṇāśrum ambā
romaṇcam sāmyugīnāḥ kam api nava-camatkāram antaḥ surendrā
lāsyam dāsāḥ kaṭākṣam yayur asita-dṛśaḥ prekṣya raṅge mukundam**

BRS 4.8.84/BRSB p. 263

*[*tataḥ*—then; *ca*—also; *tathā*—in that; *vidha*—way; *veśaḥ*—appearances; *daśa*—ten; *vidhaiḥ*—with kinds; *eṣaḥ*—He; *daśadhā*—in ten ways; *ānvabhāvi*—one after another; *tathā hi*—furthermore.]

daitya—of the demons; *ācāryāḥ*—the teachers; *tadā*—then on the face; *vikṛtim*—transformation; *aruṇatām*—redness; *malla*—of wrestlers; *varyāḥ*—the best; *sakhāyaḥ*—the friends; *ganda*—unnatyam—smiling; *khala*—of the demon; *īśāḥ*—the kings; *pralayam*—devastation; *ṛṣi*—of sages; *gaṇaḥ*—the multitude; *dhyanam*—meditation; *uṣṇa*—warm; *āśrum*—tears; *ambā*—mother; *roma-aṇcam*—hairs standing up; *sāmyugīnaḥ*—the chivalrous fighters; *kam api*—something; *nava*—new; *camatkāram*—wonder; *antaḥ*—within; *sura*—of demigods; *indrah*—the leaders; *lāsyam*—dancing; *dāsāḥ*—the menial servants; *kaṭa-akṣam*—amorous sidelong glances; *yayuh*—attained; *asita*—black; *dṛśaḥ*—whose eyes; *prekṣya*—seeing; *raṅge*—in the arena; *mukundam*—Kṛṣṇa.

*[In this *śloka* the ten *rasas*: 1. *bibhatsa* (loathing), 2. *raudra* (anger), 3. *hāsyā* (comedy), 4. *bhayānaka* (terror); 5. *sānta* (peaceful meditation), 6. *karuṇa* (compassion), 7. *vīra* (chivalry), 8. *adbhuta* (wonder), 9. *dāsyā* (servitude), and 10. *śṛṅgāra* (conjugal love), are manifested one after another.]

When the priests of Kāṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted with disgust (*bibhatsa*). The faces of the wrestlers turned red with anger (*rudra*). The cheeks of Kṛṣṇa’s friends blossomed with joy (*hāsyā* and *sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka*—fear). The sages became absorbed in deep meditation (*sānta*). Devakī and the other mothers began to cry warm tears in parental compassion (*vātsalya* and *karuṇa*). The bodily hairs of the of the warriors stood on end in chivalry (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsyā-bhaktas* danced (*dāsyā*), and the young girls cast sidelong amorous glances (*mādhurya*).

Śrī Kṛṣṇa as the āśraya of all twelve rasas at the same time

16.33

svasmin dhurye ‘py amānī śīśuṣu giridhṛtāv udyateṣu smitāsyas
thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre ‘ruṇākṣaḥ
goṣṭhe sāsṛur vidūne guruṣu harimakhaṁ prāsyā kampaḥ sa pāyād
āsāre sphāra-dṛṣṭir yuvatiṣu pulakī bibhrad adriṁ vibhur vaḥ

BRS 4.8.85/BRSB p.271

“Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*śānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāsyā* and *vātsalya*). He spat at the smell of musty yogurt (*bibhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhya* and *vīra*). He looked at Indra with eyes red with anger (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra *yajña* (*dāsyā* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young *gopīs* (*mādhurya*). May that Lord Giridhārī protect you.”

The Lords pastimes are wonderful and rasika for everyone

16.34

yan martya-līlupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhitaṁ
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

SB 3.2.12/CC Mad 21.100/BR 6.17/GKH (P)

yat—His eternal form which; *martya*—mortal world; *līlā-upayikaṁ*—just suitable for the pastimes; *sva-yoga-māyā-balaṁ*—potency of the internal energy; *darśayatā*—for manifestation; *gṛhitaṁ*—discovered; *vismāpanaṁ*—wonderful; *svasya*—of His own; *ca*—and; *saubhaga-ṛddheḥ*—of the opulent; *paraṁ*—supreme; *padaṁ*—ultimate stand; *bhūṣaṇa*—ornament; *bhūṣaṇa-aṅgam*—of the ornaments.

The Lord appeared in the mortal world by His internal potency, Yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes are wonderful and full of *rasa* for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His [Śrī Kṛṣṇa’s] transcendental body is the ornament of all ornaments.

Thus ends the 16th chapter – Bhagavat-rasa-tattva

Chapter 17 – Vipralambha-rasa

In separation from You, even a moment seems like a millennium

The internal symptom of devotion at the stage of perfection (*sādhya-bhakti*) is worship of Śrī Kṛṣṇa in a mood of separation

17.1

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ
govinda-virahaṇa me

Śrī Śikṣāṣṭaka 7/BR 7.1

govinda-virahaṇa—in separation from Vrajendra-nandana Śrī Kṛṣṇa; *nimeṣeṇa*—even a moment; *yugāyitaṁ*—seems like a millenium; *cakṣuṣā*—from my eyes; *prāvṛṣāyitaṁ*—tears flow like rain from the monsoon clouds; *sarvaṁ jagat*—this entire world; *śūnyāyitaṁ*—seems void; *me*—to me.

“O *sakhī*! In separation from Govinda, even a moment seems like a millennium to me. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void to me.”

The *gopīs* describe the good fortune of the female deer and their husbands when they hear the sound of the flute

17.2

dhanyāḥ sma mūḍha-gatayo ‘pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākaraṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ

SB 10.21.11/Venu Gīta 11/BR 7.3

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-gatayaḥ*—having taken birth in an ignorant animal species; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed very attractively; *ākarṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

O *sakhī*, when Nanda-nandana Śyāmasundara, wearing beautiful, multi-coloured attire, vibrates a sweet melody on His flute, even the does, who are foolish due to having taken birth from the wombs of ignorant animals, run towards Him along with their husbands and gaze upon Him with love-laden eyes. They are not merely gazing, *sakhī*, but they are worshipping Him with crooked sidelong glances from their large lotus-like eyes, and He is accepting their worship with His own loving sidelong glance. The lives of these deer are truly blessed. *Sakhī*, although we are *gopīs* of Vṛndāvana, we are unable to offer ourselves like this because our family members harass us. How ironic!

Whatever mood and relationship an uttama-adhikārī devotee has with his worshipful deity Śrī Kṛṣṇa, is seen by him to exist in all living entities

17.3

mahā-bhāgavata dekhe sthāvara-jaṅgama

tāhān tāhān haya tānra śrī-kṛṣṇa-sphuraṇa

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti

sarvatra haya nija iṣṭa-deva-sphūrṭi

CC Mad 8.273-4/BR 7.4 pt

mahā-bhāgavata—a first-class advanced devotee; *dekhe*—sees; *sthāvara-jaṅgama*—the movable and inert; *tāhān tāhān*—here and there; *haya*—is; *tānra*—his; *śrī-kṛṣṇa-sphuraṇa*—manifestation of Lord Kṛṣṇa; *sthāvara-jaṅgama*—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrṭi*—manifestation.

A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. He doesn't really see their form. For him, everything he sees here and there is but a manifestation of Lord Kṛṣṇa.

Gopī Gīta – song of separation

17.4

jayati te 'dhikam janmanā vrajaḥ

śrayata indirā śaśvad atra hi

dayita dṛśyatām dikṣu tāvakās

tvayi dhṛtāsavas tvām vicinvate

SB 10.31.1

gopyaḥ ūcuḥ—the *gopīs* said; *jayati*—is glorious; *te*—Your; *adhikam*—exceedingly; *janmanā*—by the birth; *vrajaḥ*—the land of Vraja; *śrayate*—is residing; *indirā*—Lakṣmī, the goddess of fortune; *śaśvat*—perpetually; *atra*—here; *hi*—indeed; *dayita*—O beloved; *dṛśyatām*—may (You) be seen; *dikṣu*—in all directions; *tāvakāḥ*—Your (devotees); *tvayi*—for Your sake; *dhṛta*—sustained; *asavaḥ*—their life airs; *tvām*—for You; *vicinvate*—they are searching.

The *gopīs* said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

For the Gopīs, a moment of separation seems like a millennium

17.5

aṭati yad bhavān ahni kānanam

truṭi-yugāyate tvām apaśyatām

kuṭila-kuntalam śrī-mukham ca te

jaḍa udikṣatām pakṣma-kṛd dṛśām

SB 10.31.15/GKH (P)

aṭati—travel; *yat*—when; *bhavān*—You; *ahni*—during the daytime; *kānanam*—to the forest; *truṭi*—a fraction of a second; *yugāyate*—becomes like an entire millennium; *tvām*—You; *apaśyatām*—for those who do not see; *kuṭila*—curling; *kuntalam*—with locks of hair; *śrī*—beautiful; *mukham*—face; *ca*—and; *te*—Your; *jaḍaḥ*—foolish; *udikṣatām*—for those who are eagerly looking; *pakṣma*—of lids; *kṛt*—the creator; *dṛśām*—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

Everything changes its nature upon hearing Kṛṣṇa's flute

17.6

gā gopakair anu-vanam nayator udāra-veṇu-

svanaiḥ kala-padaḥ tanu-bhṛtsu sakhyaḥ

aspadanam gati-matām pulakas tarūṇām

niryoga-pāśa-kṛta-lakṣaṇayor vicitram

SB 10.21.19 (Veṇu Gīta 19)/BR 7.6

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anu-vanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the Lord's flute; *kala-padaḥ*—having sweet tones; *tanubhṛtsu*—among the living

entities; *sakhyah*—O friends; *aspandanam*—the lack of movement; *gati-matām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *taruṇam*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitrām*—wonderful.

O *sakhīs*, the elegance and charm of the two brothers, our Śyāmasundara and Gaurasundara Balarāma, are quite unique and wonderful. When Śyāmasundara, together with His cowherd friends, leads the cows from one forest to another by sweetly playing a melody on His *veṇu*, He binds the top of His turban with the *niryoga* rope, which is used for binding the legs of calves, and from His shoulders (like His *pītāmbara*) hangs a rope known as *pāśa*. Upon seeing that sweet, unparalleled beauty and hearing the sound of the *veṇu*, moving living entities, such as animals and birds, as well as rivers – and what to speak of human beings – become inert like stone. And ecstatic symptoms like horripilation are displayed in non-moving entities, such as trees. *Sakhī*, how can I describe the magical sound of that flute?

The sentiments of Śrī Rādhā in ‘pravāsa’ (separation by being out of sight)
17.7

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham

Padyāvalī 334, Śrī Mādhavendra Purī/CC Mad 4.197/BR 7.7

ayi—O My Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

“O You whose heart is most merciful to the wretched! O Master! O Lord of Mathurā! When will I have Your *darśana*? O Lord of My life, because I cannot see You, My heart has become agitated. What shall I do now?”

Agitated by separation from Śrī Kṛṣṇa, the gopīs blame Providence
17.8

aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāmś cākṛtārthān viyunaṅkṣy apārthakam
vikriḍitam te ’rbhaka-ceṣṭitam yathā

SB 10.39.19/CC Antya 19.45/BR 7.8

aho—alas; *vidhātaḥ*—O Providence; *tava*—your; *na*—not; *kvacit*—at any time; *dayā*—mercy; *saṁyojya*—bringing together ; *maitryā*—by friendship; *praṇayena*—and by affection; *dehinaḥ*—of the embodied souls; *tān*—them; *ca*—and; *akṛta-unfulfilled*; *arthān*—their desires; *viyunaṅkṣi*—you cause to separate; *apārthakam*—uselessly; *vikriḍitam*—playful; *te*—your; *arbhaka*—of a child; *ceṣṭitam*—activities; *yathā*—like.

O *Vidhātā*, you are the arranger of everything, but there is not even a trace of mercy in your heart. First you unite living entities in this world in friendship and love, but before they can fulfill their desires and hopes, you pointlessly separate them while they are still unsatisfied. The truth is that, like the play of a child, this whimsical behaviour of yours is useless

For the gopīs, even a moment of separation from Kṛṣṇa is intolerable
17.9

yasyānurāga-lalita-smita-valgu-mantra-
līlāvaloka-parirambhaṇa-rāsa-goṣṭhyām
nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā tam
gopyaḥ katham nv atitarema tamo durantam

SB 10.39.29/BR 7.9

yasya—whose; *anurāga*—with loving affection; *lalita*—charming; *smita*—(where there were) smiles; *valgu*—attractive; *mantra*—intimate discussions; *līlā*—playful; *avaloka*—glances; *parirambhaṇa*—and embraces; *rāsa*—of the *rāsa* dance; *goṣṭhyām*—to the assembly; *nītāḥ sma*—who were brought; *naḥ*—for us; *kṣaṇam*—a moment; *iva*—like; *kṣaṇadāḥ*—the nights; *vinā*—without; *tam*—Him; *gopyaḥ*—O *gopīs*; *katham*—how; *nu*—indeed; *atitarema*—will we cross over; *tamaḥ*—the darkness; *durantam*—insurmountable.

Sakhīs, by His captivating, affectionate smile, sweet, intimate conversations, playful glances and loving embraces, the long, long nights of the *rāsa-līlā* passed in a moment. Indeed, how can we now overcome the boundless anguish of separation from Him?

Śrī Rādhā’s strong expressions of separation from Śrī Kṛṣṇa
17.10

yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndhinyās tanayam anurundhan madhu-purīm
tadāmāṅkṣic cintā-sariti ghana-ghūrṇāparicayair
agādhāyām-bādhāmaya-payasi-rādhā-virahiṇī

Hamsadūta 2/BR 7.10

yadā—when; *yātaḥ*—went; *gopī*—of the *gopīs*; *hṛdaya*—in the heart; *madanah*—cupid; *nanda*—of Nanda Mahārāja; *sadanāt*—from the house; *mukundaḥ*—Lord Mukunda; *gāndhinyāḥ*—of Gāndinī-devī; *tanayam*—the son (*Akrūra*);

anuvindan—meeting; *madhu-purīm*—the city of Mathura; *tadā*—then; *amānṅṣīt*—longed; *cintā*—of anxiety; *sariti*—in the river; *ghana*—intense; *ghūrṇa*—movements; *paricayaīḥ*—with an abundance; *agādhāyām*—very deep; *bādhāmaya*—painful; *payasi*—in the water; *rādhā*—Śrīmatī Rādhārāṇī; *virahiṇī*—separated from Kṛṣṇa.

Upon the request of Akrūra, Śrī Kṛṣṇacandra, who gladdens the *gopīs*' hearts, departed from Nanda-bhavana for Mathurā. Now separated from Her lover, Śrī Rādhikā became greatly agitated and was completely submerged in a river of anxiety, which was full of deep whirlpools of unlimited suffering.

While Śrī Rādhā suffers from the scorching poison of viraha, She expresses Her transcendental emotions thus:

17.11

**prema-ccheda-rujo 'vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāsravam
dvi-trīṇy eva dināni yauvanam idam hā hā vidhe kā gatiḥ**

Jagannātha-vallabha-nāṭaka 3.9/BR 7.12

prema-cheda-rujaḥ—the sufferings of a broken loving relationship; *avagacchati*—knows; *hariḥ*—the Supreme Lord; *na*—not; *ayam*—this; *na ca*—nor; *prema*—love; *vā*—nor; *sthāna*—the proper place; *asthānam*—an unsuitable place; *avaiti*—knows; *na*—not; *api*—also; *madanah*—Cupid; *jānāti*—knows; *naḥ*—us; *durbalāḥ*—very weak; *anyah*—another; *veda*—knows; *na*—not; *ca*—also; *anya-duḥkham*—the difficulties of others; *akhilam*—all; *naḥ*—our; *jīvanam*—life; *vā*—or; *āsravam*—pain; *dvi*—two; *trīni*—three; *eva*—certainly; *dināni*—days; *yauvanam*—youth; *idam*—this; *hā-hā*—alas; *vidhe*—O creator; *kā*—what; *gatiḥ*—our destination.

Śrī Hari does not understand the pain of separation in *prema*. In fact, *prema* does not know anything about who is deserving of itself and who is not. Kāmadeva also torments us, knowing us to be weak. It is impossible for anyone to understand another's misery. Life is so fleeting – it has no certainty – and youth remains only two or three days. Alas! Alas! What kind of arrangement of Vidhātā (Providence) is this?

17.12

**sakhī he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuṁ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa**

CC Mad 2.20/BR 7.12 pt

sakhī he—(My dear) friend; *nā bujhiye*—I do not understand; *vidhira*—of the Creator; *vidhāna*—the regulation; *sukha lāgi'*—for happiness; *kailuṁ*—I did; *prīta*—

love; *haila*—it became; *duḥkha*—unhappiness; *viparīta*—the opposite; *ebe*—now; *yāya*—going; *nā*—does not; *rahe*—remain; *parāṇa*—life.

O *sakhī*, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that I am now going to die, for My vital force no longer remains. This is My state of mind.

Śrī Rādhā's condition of anxiety in separation from Śrī Kṛṣṇa

17.13

**kim iha kṛṇumah kasya brūmah kṛtam kṛtam āśayā
kathayata kathām anyām dhanyām aho hrdaye śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate**

Kṛṣṇa-karṇāmṛta 42/BR 7.13

kim—what; *iha*—here; *kṛṇumah*—shall I do; *kasya*—to whom; *brūmah*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āśayā*—in the hope; *kathayata*—please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hrdaye*—within My heart; *śayaḥ*—lying; *madhura-madhura*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manah-nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpaṇa-kṛpaṇā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciraṁ*—at every moment; *bata*—alas; *lambate*—is increasing.

What shall I do now? To whom shall I speak? What is the purpose of holding on to the futile hope of receiving His *darśana*? Please speak about something better. Aho! But how can I possibly stop talking about He who is contained within My heart? His gentle, sweet smile is a festival for the mind and eyes. My longing to see this form of Śrī Kṛṣṇa increases moment by moment.

The divyonmāda (transcendental madness) of Śrī Rādhā, who is restless in the intense fire of separation from Śrī Kṛṣṇa

17.14

**amūny adhanyāni dināntarāṇi
hare! tvad-ālokanam antareṇa
anātha-bandho! karuṇaika-sindho!
hā hanta! hā hanta! katham nayāmi**

Kṛṣṇa-karṇāmṛta 41/CC Mad 2.58/BR 7.14

amūni—all those; *adhanyāni*—inauspicious; *dina-antarāṇi*—other days; *hare*—O My Lord; *tvad*—of You; *ālokanam*—seeing; *antareṇa*—without; *anātha-bandho*—O friend of the helpless; *karuṇā-eka-sindho*—O only ocean of mercy; *hā hanta*—alas; *hā hanta*—alas; *katham*—how; *nayāmi*—shall I pass.

Alas! Alas! O Hari! O friend of the helpless! O You who are the only ocean of mercy! How can I pass these miserable days without Your *darśana*?

17.15

he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karuṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padam dṛṣor me

Kṛṣṇa Karnāmṛta 40/CC Mad 2.65/BR 7.15

he deva—O lord; he dayita—O most dear one; he bhuvana-eka-bandho—O only friend of the universe; he kṛṣṇa—O Lord Kṛṣṇa; he capala—O restless one; he karuṇa-eka-sindho—O only ocean of mercy; he nātha—O my Lord; he ramaṇa—O my enjoyer; he nayanā-abhirāma—O most beautiful to my eyes; hā hā—alas, alas; kadā—when; nu—certainly; bhavitāsi—will You be; padam—the dwelling place; dṛṣor me—of my vision.

O Lord! O dearest one! O only friend of the three worlds! O Kṛṣṇa! O restless one! O only ocean of compassion! O Deva! O lover (ramaṇa)! O You who delight the eyes! When will You again be visible to My eyes? When will I receive Your *darśana*?

Kṛṣṇa-karṇāmṛta describes an internal vision (sphūrti-darśana) of Kṛṣṇa

17.16

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya

Kṛṣṇa-karṇāmṛta 68/CC Mad 2.74/BR 7.16

māraḥ—Cupid; svayaṁ—personally; nu—whether?; madhura—sweet; dyuti—of effulgence; maṇḍalam—encirclement; nu—whether?; mādhuryam—sweetness; eva—even; nu—certainly; manāḥ-nayana-amṛtam—nectar for the mind and eyes; nu—whether?; veṇī-mṛjaḥ—loosening of the hair; nu—whether?; mama—My; jīvita-vallabhaḥ—the pleasure of the life and soul; nu—whether?; kṛṣṇaḥ—Lord Kṛṣṇa; ayam—this; abhyudayate—manifests; mama—My; locanāya—for the eyes.

Is this Cupid himself, or is it a halo of sweet effulgence? Is this the personification of sweetness, or the life-giving nectar of the mind and eyes? Is this the lover who loosens My braid, the beloved of My life, the youthful Kṛṣṇa, who has manifest before My eyes?

A description of the direct darśana of Śrī Kṛṣṇa, the Cupid of all Cupids
17.17

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SB 10.32.2/BR 7.17

tāsām—before them; āvirabhūt—He appeared; saurīḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha—His face; ambujaḥ—lotuslike; pīta—yellow; ambara—a garment; dharaḥ—wearing; srag-vī—wearing a flower garland; sākṣāt—directly; manmatha—of Cupid (who bewilders the mind); man—of the mind; mathaḥ—the bewilderer.

Just then, Śrī Kṛṣṇa appeared in the midst of the *gopīs*. His lotus face blossomed with a mild, gentle smile. Hanging from His neck was a garland of forest flowers, and He wore a golden-yellow garment (*pītāmbara*). What was the nature of His beauty? That beauty stirs the mind of Kāmadeva (Cupid), who himself stirs the minds of everyone.

Śrī Kṛṣṇa's form as 'sākṣāt-manmatha-manmatha' is only displayed in the Rāsa-maṇḍala

17.18

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt brajendra-kumāra
śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yānhāra prakāśa

CC Ādi 5.212-3/BR 7.17 pt

vṛndāvana-purandara—the chief Deity of Vṛndāvana; śrī-madana-gopāla—Lord Madana Gopāla; rāsa-vilāsī—the enjoyer of the rāsa dance; sākṣāt—directly; vrajendra-kumāra—the son of Nanda Mahārāja; śrī-rādhā—Śrīmatī Rādhārāṇī; lalitā—Her personal associate named Lalitā; saṅge—with; rāsa-vilāsa—enjoyment of the rāsa dance; manmatha—of Cupid; manmatha-rūpe—in the form of Cupid; yānhāra—of whom; prakāśa—manifestation.

Madana-gopāla, the Lord of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja. He enjoys the rāsa dance with Śrīmatī Rādhikā, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

Śrī Rādhā's meeting with Kṛṣṇa in Nava-Vṛndāvana, Dvārakā, and an expression of a desire for 'vraja-bhāva', is described in Lalita-mādhava

17.19

**cirād āśā-mātram tvayi viracayantaḥ sthira-dhiyo
vidadhyur ye vāsam madhura gabhīre madhu-pure
dadhānaḥ kaiśore vayasi sakhi tām gokula-pate
prapadyethās teṣām paricayam avaśyam nayanayoḥ**

Lalita-mādhava 10.260/BR 7.18

cirāt—after a long time; *sa-mātram*—yearning; *tvayi*—for You; *viracayantaḥ*—doing; *sthira*—steady; *dhiyaḥ*—with intelligence; *vidadhyuḥ*—do; *ye*—those who; *vāsam*—residence; *madhura*—with sweetness; *gabhīre*—deep; *madhupure*—in Vṛndāvana; *dadhānaḥ*—manifesting; *kaiśore*—in youth; *vayasi*—in the age; *sakhitam*—the position of being a friend; *gokula*—of Gokula; *pate*—O master; *prapadyethāḥ*—please attain; *teṣām*—of them; *paricayam*—association; *avaśyam*—certainly; *nayanayoḥ*—of the eyes.

[Śrī Rādhā said :] O Śrī Kṛṣṇa, for a long time, persons with fixed intelligence have sustained their lives with the hope that You will one day return. You reside in Madhupurī, which is filled with profound sweetness. O master of Gokula, the adolescent *sakhīs* are patiently gazing at Your return path. Therefore, You must give us Your *darśana* without fail.

Suffering pangs of separation from Śrī Kṛṣṇa, Rādhā desires to bring Kṛṣṇa back to Vṛndāvana, which is filled with sweet memories

17.20

**yā te līlā-rasa-parimalodgāri-vanyā-parītā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhubhīḥ
tatrāsmābhīś caṭula-paśupī-bhāva-mugdhāntarābhīḥ
saṁvītas taṁ kalaya vadanollāsi veṇur vihāram**

Lalita-mādhava 10.261/CC Mad 1.84/BR 7.19

yā—that; *te*—Your; *līlā-rasa*—of the mellows tasted in the pastimes; *parimala*—the fragrance; *udgāri*—spreading; *vanya-āparītā*—filled with forests; *dhanyā*—glorious; *kṣauṇī*—the land; *vilasati*—enjoys; *vṛtā*—surrounded; *māthurī*—the Mathurā district; *mādhubhīḥ*—by the beauties; *tatra*—there; *asmābhīḥ*—by us; *caṭula*—flickering; *paśupī-bhāva*—with ecstatic enjoyment as *gopīs*; *mugdha-antarābhīḥ*—by those whose hearts are enchanted; *saṁvītaḥ*—surrounded; *tvam*—You; *kalaya*—kindly perform; *vadana*—on the mouth; *ullāsi*—playing; *veṇuḥ*—with the flute; *vihāram*—playful pastimes.

Near the highly praised Mathurā is that land of Vṛndāvana, which is full of forests that emit the sublime fragrance of the mellows of Your pastimes (*līlā-rasa*), and

which is made splendid with sweetness and beauty. With a smiling face and playing the flute, please sport in that Vṛndāvana with those whose hearts are infatuated with capricious and unpredictable *gopī-bhāva*.

The gopīs display 'madanākya-mahābhāva' upon meeting Kṛṣṇa in Kurukṣetra after many years of separation

17.21

**gopyaś ca kṛṣṇam upalabhya cirād abhīṣtam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdi kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam**

SB 10.82.39/BR 7.20

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *gopyaḥ*—the young cowherd women; *ca*—and; *kṛṣṇam*—Kṛṣṇa; *upalabhya*—sighting; *cirāt*—after a long time; *abhīṣtam*—their object of desire; *yat*—whom; *prekṣaṇe*—while seeing; *dṛśiṣu*—on their eyes; *pakṣma*—of lids; *kṛtam*—the maker; *śapanti*—they would curse; *dṛgbhiḥ*—with their eyes; *hṛdi kṛtam*—taken into their hearts; *alaṁ*—to their satisfaction; *parirabhya*—embracing; *sarvāḥ*—all of them; *tat*—in Him; *bhāvam*—ecstatic absorption; *āpuḥ*—attained; *api*—even though; *nitya*—constantly; *yujām*—for those who engage in yogic discipline; *durāpam*—difficult to attain.

[Śrīla Śukadeva Gosvāmī, who was experiencing the mood of the *gopīs* when they saw Śrī Kṛṣṇa at Kurukṣetra, said:] The *vraja-sundarīs*, who cursed the Creator for making eyelids that obstructed their *darśana* of Śrī Kṛṣṇa, now saw Śrī Kṛṣṇa again after a very long time. They took Him from the path of their eyes into their hearts and tightly embraced Him there. They attained that rare absorption that cannot be attained either by *yogīs* or by Rukmiṇī and the other queens of Dvārakā, who are always with Him.

The gopīs' intense longing to receive Śrī Kṛṣṇa in their own home, Vṛndāvana

17.22

**āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ**

SB 10.82.48/CC Mad 13.136/ ORY pp. 133, 147/BR 7.21

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic *yogīs*; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only

shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—though; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

[At the meeting in Kurukṣetra, Śrī Rādhikā and the prominent gopīs said:] “O Kamala-nābha (You whose navel is like a lotus), great yogīs who possess profound intelligence meditate upon Your lotus feet in their hearts. Your lotus feet are the only means of escape for those who have fallen into the well of material existence. O Lord, please give us the benediction that, even when we perform household work, Your lotus feet shall always reside in our hearts and we shall never forget them, even for a moment.”

An alternative reading by Śrīla Viśvanātha Cakravartī Ṭhākura (Sārārtha-Darśinī):

“O sun who directly scorches the darkness of ignorance, we are scorched by the heat of this philosophical knowledge. We are *cakora* birds living only on the moonlight radiating from Your beautiful moonlike face. Therefore come back to Vṛndāna and bring us to life with Your pastimes such as *rāsa-līlā*. The masters of yoga meditate on Your lotus feet within Your hearts, but we hold them above our hearts on our breasts. Only by holding them are we able to maintain our lives and not otherwise. Those with deep intelligence, (*agādha-bodhaiḥ*; *gambhīra-buddhibhiḥ*) meditate on Your feet, but we have shallow intelligence. Therefore as soon as we start meditating on Your feet we drown in the ocean of swooning, so what is the question of meditating? Furthermore, mediation on the m is the means for upliftment from the well of material existence but such mediation cannot uplift us who have fallen into an ocean of separation from You. Certainly we *gopīs* have not fallen in the well of material life, having renounced the happiness of husband, home and children from an early age.” If Kṛṣṇa says, “come to Dvārakā and I will enjoy with you there”, the *gopīs* reply, “Śrī Vṛndāvana is our home, and we are too attached to it to take up residence anywhere else. It is there alone that You attract us by wearing peacock feathers in Your turban and playing enchanting music on Your flute. We can be saved only by seeing You in Vraja and not by any other kind of meditation or theoretical knowledge of the self (*ātma-jñāna*).”

Śrī Kṛṣṇa meets with the gopīs in a solitary place at Kurukṣetra

17.23

bhagavāms tās tathā-bhūtā / vivikta upasaṅgataḥ

āśliṣyānāmayaṁ prṣṭvā / prahasann idam abravīt

SB 10.82.40/BR 7.22

bhagavān—the Supreme Lord; *tāḥ*—them; *tathā-bhūtāḥ*—being in such a state; *vivikte*—in a secluded place; *upasaṅgataḥ*—going up to; *āśliṣya*—embracing; *anāmayaṁ*—health; *prṣṭvā*—asking about; *prahasann*—laughed; *idam*—this; *abravīt*—said.

When Śrī Kṛṣṇa saw that the *gopīs* had attained oneness (*tādātmya*) with Him, He went with them to a secluded place. After embracing them to His heart and inquiring about their well-being, He laughed and spoke as follows.

Kṛṣṇa spoke the following words to give the gopīs consolation

17.24

mayi bhaktir hi bhūtānām

amṛtatvāya kalpate

diṣṭyā yad āsīn mat-sneho

bhavatīnām mad-āpanaḥ

SB 10.82.44/CC Mad 13.160/ORV pp. 138, 183/BR 7.23

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—indeed; *bhūtānām*—for living beings; *amṛtatvāya*—to immortality; *kalpate*—leads; *diṣṭyā*—by good fortune; *yad*—which; *āsīt*—has developed; *mat*—for Me; *sneho*—the love; *bhavatīnām*—on the part of your good selves; *mat*—Me; *āpanaḥ*—which is the cause of obtaining.

“Sakhīs, it is greatly fortunate that you have developed *prema* for Me, by which one can attain Me. Loving devotional service unto Me qualifies living entities to attain My supremely blissful eternal abode.”

The gopīs express their supreme love for Kṛṣṇa

17.25

yat te sujāta-caraṇāmburuhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu

tenātavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

SB 10.31.19/BR 7.23 pt/JD ch 36

yat—which; *te*—Your; *su-jāta*—very fine; *caraṇa-ambu-ruhaṁ*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the forest; *aṭasi*—You roam; *tad*—they; *vyathate*—are distressed; *na*—not; *kiṁ svit*—we wonder; *kūrpa-ādibhiḥ*—by sharp stones; *bhramati*—flutters; *dhīḥ*—the mind; *bhavad-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

[The *gopīs* said:] A fear has arisen in our minds that Your very soft lotus feet may be pained by being placed on our hard breasts. Our minds are agitated by such thoughts, as if tormented by a stinging scorpion.

During the Ratha-yātrā, Śrī Caitanya Mahāprabhu, in the mood of Rādhikā, sang in separation :

17.26

prāṇa-nātha, śuna mora satya nivedana

vraja – āmāra sadana, tāhān tomāra saṅgama, nā pāile nā rahe jīvana

CC Mad 13.138/BR 7.23 pt

prāṇa-nātha—O My Lord, master of My life; *śuna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛndāvana; *āmāra*—My; *sadana*—place; *tāhān*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—does remain; *jīvana*—life.

Prāṇanātha, hear My true submission. My home is Vṛndāvana, and I wish to have Your association there. If not, it will be very difficult for Me to maintain My life.

As Mahāprabhu was ecstatically dancing, Śrī Svarūpa Dāmodara sang:

17.27

sei ta parāṇa-nātha pāinu, yāhā lāgi’ madana-dahane jhuri’ genu’

CC Mad 13.113/ORV 37, 104, 128-9/BR 1.2 pt

sei ta—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā lāgi’*—for whom; *madana-dahane*—being burned by Cupid; *jhuri’ genu*—I became dried up.

“Now I have gained the Lord of My life, in whose absence I was being burned by Cupid and was withering away.”

Will You please place Your lotus feet in Vṛndavana?

17.28

anyera hṛdaya—mana, mora mana—vṛndāvana,

‘mane’ ‘vane’ eka kari’ jāni

tāhān tomāra pada-dvaya, karāha yadi udaya,

tabe tomāra pūrṇa kṛpā māni

CC Mad 13.137

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari’*—as one and the same; *jāni*—I know; *tāhān*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

[*Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said:*] “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.”

In separation, one moment seems like ten million aeons

17.29

yarhy ambujākṣāpasasāra bho bhavān

kurūn madhūn vātha suhṛd-didṛkṣayā

tatrābda-koṭi-pratimaḥ kṣaṇo bhaved

raviṁ vinākṣnor iva nas tavācyuta

SB 1.11.9/GG 1.27

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*—Yourself; *kurūn*—the descendants of King Kuru; *madhūn*—the inhabitants of Mathurā (Vrajabhūmi); *vā*—either; *atha*—therefore; *suhṛt-didṛkṣayā*—for meeting them; *tatra*—at that time; *abda-koṭi*—millions of years; *pratimaḥ*—like; *kṣaṇaḥ*—moments; *bhavet*—becomes; *raviṁ*—the sun; *vinā*—without; *akṣṇoḥ*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

O Lotus-eyed one, when you go away to Kurukṣetra and Madhupurī (Mathurā), one moment seems like ten million aeons. As the eyes see only darkness in the absence of the sun, in your absence all four directions appear to be an empty, desolate void.

What is the most painful kind of distress?

17.30

‘duḥkha-madhye kona duḥkha haya gurutara?’

‘kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para’

CC Mad 8.149

duḥkha-madhye—among the miserable conditions of life; *kona*—what; *duḥkha*—misery; *haya*—is; *gurutara*—more painful; *kṛṣṇa-bhakta-viraha*—separation from the devotee of Lord Kṛṣṇa; *vinā*—besides; *duḥkha*—unhappiness; *nāhi*—there is not; *dekhi*—I see; *para*—other.

Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?” Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unhappiness.”

Raghunātha dāsa Gosvāmī in separation from Śrī Rūpa Gosvāmī

17.31

sūnyāyate mahā-goṣṭhaṁ / girindro ‘jagarāyate

vyāghra-tuṇḍāyate kuṇḍa / jīvātu-rahitasya me

Prārthanāśraya-caturdaśaka 11, Śrī Stavāvalī

śūnyāyate—becomes void; *mahā-goṣṭham*—the land of Vraja; *girīndrah*—the king of mountains; *ajagarāyate*—becomes like a python; *vyāghra*—of a tiger; *tuṇḍāyate*—becomes like the gaping mouth; *kuṇḍam*—Rādhā—kuṇḍa; *jīvātu*—the sustainer of life; *rahitasya*—without; *me*—of me.

Now that I no longer have the sustainer of my life [Śrīla Rūpa Gosvāmī], the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.

Narottama dāsa laments in separation from Śrī Rūpa Gosvāmī

17.32

**tuwā adarśana-ahi, garale jārāla dehī, cira-dina tāpita jīvana
hā hā prabhu! kara dayā, deha more pada-chāyā, narottama laila śaraṇa**

Śrī Rūpa-mañjarī-pada

tuwā—of you; *adarśana*—by not seeing; *ahi*—of the snake; *garale*—by the poison; *jārāla*—wasted; *dehī*—soul; *cira-dina*—for many days; *tāpita*—burning; *jīvana*—life; *hā*—O; *hā*—O; *prabhu*—Rūpa Gosvāmī; *kara*—please grant; *dayā*—mercy; *deha*—please give; *more*—to me; *pada*—of your lotus feet; *chāyā*—the shade; *narottama dāsa*—Narottama dāsa; *laila*—takes; *śaraṇa*—shelter.

Your absence from my vision is like snake poison spreading throughout my body, consuming all my strength. For the rest of my life my soul will be burning. Narottama dāsa laments, “Alas, Prabhu! O Rūpa Gosvāmī! Please give me the shade of your lotus feet. There I am taking shelter.”

In Your separation, all the Vrajavāsīs are weeping and are about to die

17.33

Tuhū Se Rohili Madhupura, Śrīla Govinda dāsa Kavirāja (SGG p. 80)

**tuhū se rohili madhupura
vrajakula ākula, dukūla kalarava, kānu kānu kori jhura (1)**

O Kṛṣṇa-candra, now You are staying very far away in Madhupurī, in Mathurā. But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress of separation, are calling, “Kānu, Kānu! Where are You?” Even the birds are calling. But there is no answer, only an echo. All are weeping and are about to die.

**yaśomatī-nanda, andha sama baiṭhai,
sāhase uṭhai nā pāra
sakhā-gaṇa dhenu, veṇurava nā śuniye,
vichurala nagara bājāra (2)**

Yaśodā-maiyā and Nanda Bābā are crying so much that it is as if they have become blind and cannot see any more. They are only sitting and crying. They have no

strength and are like skeletons, unable to even stand up. They are about to die because they are not cooking. For whom will they cook? And all the cows and Your friends – where are they? Because they cannot hear You calling them on Your flute, the marketplaces and the roads are all deserted – no one is there!

**kusuma tyajiyā ali, kṣititale luṭata,
taru-gaṇa malina samāna
mayurī nā nācata, kapotī nā bolata,
kokilā nā karatahi gāṇa (3)**

Even the bumblebees, which were so busy collecting honey, are now so upset they have left the flowers. They are crying and rolling on the ground in the pain of separation. All the trees look so drab and distressed. The peacocks are no longer dancing, the pigeons are no longer singing, and the cuckoos are silent – they are not calling, “Koo-hoo, koo-hoo,” any more. All are feeling so much pain of separation.

**virahiṇī rāi, virahajvare jara jara,
caudike viraha hutāśa
sahaje yamunā jala, āgi samāna bhela,
kahatahi govinda dāsa (4)**

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions, everyone is sinking in the ocean of separation from You. Even the Yamunā, whose waters are now made of the tears coming from the *gopīs*, does not flow anymore. This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.

Śrī-Bṛhad-Bhāgavatāmṛtam describes the condition of Vraja in separation

17.34

**kintv idānīm api bhavān / yadi tān nānukampate
yama eva tadā sarvān / vegenānugrahīṣyati**

BB 1.6.119

kintu—but; *idānīm*—now; *api*—indeed; *bhavān*—Your good self; *yadi*—if; *tān*—to them; *na anukampate*—does not show mercy; *yamaḥ*—Yamarāja; *eva*—indeed; *tadā*—then; *sarvān*—all; *vegena*—quickly; *anugrahīṣyati*—will treat kindly.

Oh Kṛṣṇa, if you still do not show mercy to the surviving Vrajavāsīs, then Yamarāja will quickly show them his mercy. It is only by the mercy of Yamarāja that the distress and grief of separation from beloved relatives becomes relieved.

17.35

**tatratya-yamunā svalpa- / jalā śuṣkeva sājani
govardhano 'bhūn nīco 'sau / svaḥ-prāpto yo dhṛtas tvayā**

BB 1.6.121

tatratya—present there; *yamunā*—the Yamunā; *su-alpa*—meager; *jalā*—whose water; *śuṣkā*—dried up; *iva*—as if; *sā*—she; *ajani*—has become; *govardhanaḥ*—Govardhana; *abhūt*—has become; *nīcaḥ*—short; *asau*—he; *svaḥ*—heaven; *prāptaḥ*—reaching; *yaḥ*—who; *dhṛtaḥ*—held; *tvayā*—by You.

There is now very little water left in the Yamunā, for she has almost dried up. Girirāja Govardhana which was carried by Your left hand and was thus reaching up to heaven, has now entered into the earth and is gradually disappearing.

17.36

na yānti anaśanāt prāṇās / tvan-nāmāmṛta-sevinām

param śuṣka-mahāraṇya- / dāvāgnir bhavitā gatiḥ

BB 1.6.122

na yānti—they do not leave; *anaśanāt*—because of fasting; *prāṇāḥ*—their life airs; *tvat*—Your; *nāma-amṛta*—the nectar of names; *sevinām*—of those who serve; *param*—rather; *śuṣka*—dry; *mahā*—great; *araṇya*—in a forest; *dāva-agniḥ*—a conflagration; *bhavitā*—will be; *gatiḥ*—their end.

What more can I say about the condition of Vraja. Those who are still alive, have abandoned bathing, eating and drinking. Their life-airs are not leaving their bodies only because they are tasting the nectar of Your holy name. Therefore, the blazing forest-fire of Mahāvana shall be their ultimate destination.

Śrī Rādhikā is lamenting in separation from Kṛṣṇa

17.37

hā nātha ramaṇa preṣṭha / kvāsi kvāsi mahā-bhuja

dāsyās te kṛpaṇyā me / sakhe darśaya sannidhim

SB 10.30.39/BMP p. 407

hā—O; *nātha*—master; *ramaṇa*—lover; *preṣṭha*—deardest; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed one; *dāsyāḥ*—to the maidservant; *te*—Your; *kṛpaṇyāḥ*—wretched; *me*—Me; *sakhe*—O friend; *darśaya*—please show; *sannidhim*—Your presence.

“O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your maidservant who is very much aggrieved by Your absence.”

I am unable to tolerate Rādhikā’s separation from Keṣṇa

17.38

Śrī Kṛṣṇa-Virahe, Śrīla Bhaktivinoda Ṭhākura (SGG p. 75)

śrī kṛṣṇa-virahe, rādhikāra daśā, āmi ta’ sahite nāri

yugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)

I am absolutely unable to tolerate Śrī Rādhikā’s pitiable condition when She is suffering in separation from Śrī Kṛṣṇa, but I am fully prepared to immediately give up my life for the sake of Their happy reunion.

rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya

rādhikāra tare, śata-bāra mari, se duḥkha āmāra saya (2)

If I were ever to renounce Rādhikā’s lotus feet for even an instant, I would be totally devastated. For Her sake I will gladly tolerate the pain and agony of death hundreds of times.

e hena rādhāra, caraṇa-yugale, paricaryā pā’ba kabe

hāhā vraja-jana, more dayā kari’, kabe vraja-vane labe (3)

When will I be able to serve Rādhikā’s two lotus feet? Alas, I beg you all, O residents of Vraja, please be merciful to me now. When will you take me into the forests of Vraja?

vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra

āmāke tuliyā, laha nija pade, deha more siddhi sāra (4)

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the ultimate perfection.

Finally, Kṛṣṇa meets with the gopīs and soothes their pain of separation

17.36

kṛṣṇo ’pi taṁ dantavakraṁ hatvā yamunām uttīrya nanda-vrajaṁ

gatvā sotkaṇṭhau pitarau abhivādyāśvāsya tābhyāṁ sāsru-kaṇṭham

ālīngitaḥ sakala gopa-vṛndān praṇamyāśvāsya sarvān santarpayām āsa

Padma Purāṇa/GG 1.27

After killing Dantavakra, Kṛṣṇa crossed the Yamunā and arrived in Vraja. There he offered obeisances to Nanda and Yaśodā and comforted them in various ways. They bathed Kṛṣṇa in their tears and pacified their long-lived anguish by embracing him to their hearts. Then he met with all the other cowherders and relieved their sorrows. Finally, he met with the *gopīs* and soothed their pain of separation.

Thus ends the 17th chapter – Vipralambha rasa

Chapter 18 – Sambhoga-rasa

mat-prāṇa-nāthas tu sa eva nāparaḥ

Steadiness in perfection is described in the last verse of Śikṣāṣṭaka

18.1

**āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ**

Śikṣāṣṭaka 8/CC Antya 20.47/BR 8.1

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who have fallen at the lotus feet; *pinaṣtu*—let Him trample; *mām*—Me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparāḥ*—not anyone else.

Let that debauchee (Kṛṣṇa) tightly embrace this maidservant, who is devoted to serving Him, and thus delight Me. Or, let Him trample Me under His feet, or break My heart by not giving Me His *darśana*. He may do whatever He desires. Even if He sports with His other beloveds directly in front of Me, He is still My *prāṇanātha*, My life and soul. In My heart, there is none other than Him.

Out of intense love the devotee overlooks all impediments and only want to to render loving service

18.2

**pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādīra nā kare vicara**

CC Mad 4.186

pragāḍha—intense; *premera*—of love of Godhead; *ei*—this; *svabhāva*—natural; *ācāra*—behavior; *nija*—personal; *duḥkha*—inconvenience; *vighna*—impediments; *ādira*—and so on; *nā*—not; *kare*—does; *vicāra*—consideration.

“This is the natural result of intense *kṛṣṇa-prema*: The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve Kṛṣṇa.”

I do not mind My personal distress; I only wish for the happiness of Kṛṣṇa
18.3

nā gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,
tāñra sukha—āmāra tātṭhā
more yadi diyā duḥkha, tāñra haila mahā-sukha,
sei duḥkha—mora sukha-varya

CC Antya 20.52

nā—not; *gaṇi*—I count; *āpana-duḥkha*—own personal misery; *sabe*—only; *vāñchi*—I desire; *tāñra sukha*—His happiness; *tāñra sukha*—His happiness; *āmāra tātṭhā*—the aim and object of My life; *more*—unto Me; *yadi*—if; *diyā duḥkha*—giving distress; *tāñra*—His; *haila*—there was; *mahā-sukha*—great happiness; *sei duḥkha*—that unhappiness; *mora sukha-varya*—the best of My happiness.

[Śrīmatī Rādhikā says:] “I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the aim and object of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.”

A devotee who remembers the eternal pastimes is transcendental, being filled with sac-cid-ānanda (eternality, knowledge and bliss). A Vaiṣṇava’s body is therefore non-different from Śrī Kṛṣṇa’s body

18.4

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

SB 11.29.34/BR 8.2/GKH (P)

martyaḥ—a mortal; *yadā*—when; *tyakta*—having given up; *samasta*—all; *karmā*—his fruitive activities; *nivedita-ātmā*—having offered his very self; *vicikīṣitaḥ*—desirous of doing something special; *me*—for Me; *tadā*—at that time; *amṛtatvaṁ*—immortality; *pratipadyamānaḥ*—in the process of attaining; *mayā*—with Me; *ātmā-bhūyāya*—for equal opulence; *ca*—also; *kalpate*—he becomes qualified; *vai*—indeed.

[Śrī Kṛṣṇa says to Uddhava:] When a person abandons all fruitive activities and fully surrenders himself to Me, he becomes a recipient of special *prema*. This is a result of My special mercy on him. I release him from old age and grant him entrance into My eternal pastimes, where he serves Me eternally.

Steadiness in bhajana is described by Śrīla Raghunātha dāsa Gosvāmī
18.5

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacī-sūnum nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara param ajasram nanu manaḥ

Manaḥ-śikṣā 2/BR 8.3/JD Ch.39

na—not; *dharmam*—piety; *na*—not; *adharma*—impiety; *śruti-gaṇa*—in the Vedas; *niruktaṁ*—described; *kila*—indeed; *kuru*—do; *vraje*—in Vraja; *rādhā-kṛṣṇa*—for Rādhā-Kṛṣṇa; *pracura*—great; *paricaryām*—service; *iha*—here; *tanuḥ*—body; *śacī-sūnum*—the son of Śacī; *nandīśvara-pati-sutatve*—as the son of King Nanda; *guru-varaṁ*—the best Guru (refers to both Śrī Guru and Śrī Caitanya Mahāprabhu); *mukunda-preṣṭhatve*—most dear to Lord Mukunda; *smara*—meditate; *param ajasram*—always, incessantly; *nanu*—indeed; *manaḥ*—mind.

O my dear mind, please do not perform either the *dharma*, which produces piety, or *adharma*, which gives rise to sin, that are mentioned in the *Śrutis*. Rather, render profuse loving service to Śrī Rādhā-Kṛṣṇa Yuga, who the *Śrutis* have ascertained to be the supreme object of worship and the topmost Truth. Always remember Śacīnandana Śrī Caitanya Mahāprabhu, who is endowed with the sentiments and bodily lustre of Śrī Rādhā, knowing Him to be non-different from Śrī Nanda-nandana; and always remember Śrīla Gurudeva (who is the representative of Śrīmatī Rādhikā) as most dear to Śrī Mukunda.

Humility and prema go side by side

18.6

na premā śravaṇādi-bhaktir api vā yogo ’tha vā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

BRS 1.3.35/CC Mad 23.29/BR 8.4

na—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic yoga; *atha vā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-ārtha-*

adhika-sādhake—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathā api*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the gopīs; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. Overall, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

The premī bhakta's behaviour, characteristics and activities

18.9

**evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
asaty atho roditi rauti gāyati
unmāda-van nṛtyati loka-bāhyaḥ**

SB 11.2.40/BR 8.8

evam-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtya*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—with a melted heart; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dancing; *loka-bāhyaḥ*—without caring for outsiders.

In the heart of one who adopts such a transcendental vow, attachment for chanting the name of his most dear *iṣṭadeva* arises and melts his heart. Now he rises above the condition of the general mass of people, and he is beyond caring for their opinions and views. In a natural way – not out of pretence – he acts as if mad. Sometimes he bursts out laughing and sometimes he sheds floods of tears. Sometimes, in a loud voice, he calls out to Bhagavān and sometimes, with a sweet voice, he sings Rādhā-Kṛṣṇa's glories. At other times, when he perceives his beloved standing before his eyes, he even starts dancing in order to please Him.

As Mahāprabhu dances at the Ratha-yātrā Festival, He raises His arms and repeatedly recites one poem in a loud voice:

18.10

**yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmilita-mālātī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasi-taru-tale cetaḥ samutkañṭhate**

Padyāvali 386 CC Mad 13.121, Antya 1.78/ORY p. 123, 227/BR 8.9

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmilita*—fructified; *mālātī*—of mālātī flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the kadamba flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathā api*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkañṭhate*—is very eager to go.

O My friend, that beautiful one who stole my heart in my youth is now here. These are also the same pleasant nights of the month of Caitra, with the same fragrance of blossoming *mālātī* flowers and the same cool, gentle, fragrant breeze from the *kadamba* trees. I am also the same; my beloved, too. Nonetheless, my mind is eager for amorous play at the foot of the *vetasī* tree on the bank of the river Revā.

Only Svarūpa (Dāmodara) and Rūpa (Gosvāmī) could understand the essence of the mood in which Mahāprabhu chanted the previous śloka. Śrīla Rūpa Gosvāmī has explained that śloka by composing the following text:

18.11

**priyaḥ so 'yaṁ kṛṣṇaḥ saha-carī kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayaḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati**

Padyāvali 387/CC Mad 1.76/ORY p. 228, 286/BR 8.10

priyaḥ—very dear; *saḥ*—He; *ayaṁ*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-carī*—O My dear companion; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayaḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathā api*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the river Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

[After meeting Śrī Kṛṣṇa at Kurukṣetra, Śrī Rādhā said:] O sakhi, today at Kurukṣetra, I met My same *prāṇa-priya*, Kṛṣṇa. I am that same Rādhā and there is also happiness in Our meeting. But nonetheless, I deeply yearn for Vṛndāvana, for the *kuñja* on the bank of the Kālindī that is inundated by bliss as a result of Kṛṣṇa vibrating the fifth note on His playful *muralī*.

18.12

**nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyām
kamala-vipina-vīthī-garva-sarvāṅkaṣābhyām
praṇamad-abhaya-dāna-prauḍhi-gāḍhādṛtābhyām
kim api vahatu cetaḥ kṛṣṇa-pādāmbujābhyām**

Kṛṣṇa-karṇāmṛta 12/BR 8.17

nikhila—all; *bhuvana*—the worlds; *lakṣmī*—beauties (i.e., the milkmaids); *nitya*—eternal; *līlā*—pastimes; *padābhyām*—home; *kamala*—lotus; *vipina*—vīthī—thickets or clusters; *garva*—pride; *sarvam*—all; *kaṣābhyām*—break down; *praṇamad*—those who bow down (i.e., His devotees); *abhaya*—fearlessness; *dāna*—giving; *prauḍhi*—assurance; *gāḍha*—excessively; *adṛtābhyām*—worshiped; *kim api*—something in expressible, inexpressible bliss; *vahatu*—attain; *cetaḥ*—my mind; *kṛṣṇa*—of Kṛṣṇa; *pāda*—the feet; *ambujābhyām*—lotus.

May my heart attain indescribable bliss at Śrī Kṛṣṇa's lotus feet, which are the eternal abode of pastimes for the original goddess of fortune, which thwart heaps of lotus flowers' pride in their beauty, and which are deeply respected everywhere for their great power in giving shelter to the surrendered souls.

May the sweet nectar of His lips sport in my heart

18.13

**taruṇāruṇa-karuṇāmaya-vipulāyata-nayanam
kamalākuca-kalaśībhara-vipulī-kṛta-pulakam
muralī-rava-taralī-kṛta-muni-mānasa-nalinam
mama khelatu mada-cetasi madhurādharā amṛtam**

Kṛṣṇa-karṇāmṛta 18/BR 8.18

taruṇa—like the sun; *aruṇa*—red; *karuṇāmaya*—full of compassion; *vipulāyata*—broad, wide open; *nayanam*—eyes; *kamalā*—Rādhā; *kuca*—breasts; *kalaśī*—pitcherlike; *bhara*—heavy; *vipulī*—pressing; *kṛta*—caused; *pulakam*—standing of the hairs on end; *muralī*—flute; *rava*—sound; *taralī*—loose, liquified; *kṛta*—made; *muni*—of the sages; *mānasa*—the minds; *nalina*—lotuses; *mama*—my; *khelatu*—play; *mada*—intoxicated with glee; *cetasi*—mind; *madhura*—sweet; *adhara*—lips; *amṛtam*—(filled with) nectar.

His eyes are fresh and reddish like the early dawn, full of compassion and very long and wide; His bodily hair stands on end by the touch of Śrī Rādhā's breast; and the sound of His flute makes the lotus-like minds of the *munis* restless like the *gopīs*. May the sweet nectar of His lips sport in my heart.

The superiority of paramour love (parakīya-bhāva)

18.14

**kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyāḥ
āśām dhṛtām tvayi cirād aravinda-netra**

SB 10.29.33/BR 5.9

kurvanti—they show; *hi*—indeed; *tvayi*—for You; *ratim*—attraction; *kuśalāḥ*—expert persons; *sve*—for their own; *ātman*—Self; *nitya*—eternally; *priye*—who is dear; *pati*—with our husbands; *suta*—children; *ādibhiḥ*—and other relations; *ārti-daiḥ*—who only give trouble; *kim*—what; *tat*—therefore; *naḥ*—to us; *prasīda*—be merciful; *parama-īśvara*—O supreme controller; *mā sma chindyāḥ*—please do not cut down; *āśām*—our hopes; *dhṛtām*—sustained; *tvayi*—for You; *cirāt*—for a long time; *aravinda-netra*—O lotus-eyed one.

[The *gopīs* said:] “O Param-īśvara, the great personalities, who are the well-wishers of everyone's soul, direct their love to You because You are the soul of all souls. What is the use of loving or serving husbands, sons and so forth, who are temporary and sources of misery? Be pleased with us and give us Your mercy. O lotus-eyed one, please do not cut the flourishing creeper of our desire to serve You, which we have nourished for such a long time.”

Taking shelter of the perfect sentiments of the gopīs (siddha-gopī-bhāva)

18.15

**vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇam ca bhavāma dāsyāḥ**

SB 10.29.39/CC Mad 25.50, Antya 15.70/BR 5.8

vikṣya—seeing; *alaka*—by Your hair; *āvṛta*—covered; *mukham*—face: *tava*—Your; *kuṇḍala*—of Your earrings; *śrī*—with the beauty; *gaṇḍa-sthala*—having the cheeks; *adhara*—of Your lips; *sudham*—and the nectar; *hasita*—smiling; *avalokam*—with glances; *datta*—bestowing; *abhaya*—fearlessness; *ca*—and; *bhuja-daṇḍa*—of Your mighty arms; *yugaṁ*—the pair; *vilokya*—glancing upon; *vakṣaḥ*—Your chest; *śrī*—of the goddess of fortune; *eka*—the only; *ramaṇam*—source of pleasure; *ca*—and; *bhavāma*—we must become; *dāsyāḥ*—Your maidservants.

[The gopīs said:] “Priyatama, after seeing Your beautiful lotus face, decorated with glossy black curling tresses; Your beautiful cheeks, upon which enchanting earrings (*kuṇḍalas*) radiate Your boundless loveliness; Your sweet lips, whose nectar defeats all other nectar; Your charming glance, which is made radiant by Your slight smile; Your two arms, which liberally give the charity of fearlessness to surrendered souls; and Your chest, beautified by Lakṣmī who resides there as a golden line, we have all become Your maidservants.”

18.16

**viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandam vraja-sundarībhir abhitaḥ prati-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ kṛṇḍati**

Śrī Gita-govinda 1.12/CC Ādi 2.224/BR 8.23

viśveṣām—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-aṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *kṛṇḍati*—plays.

O *sakhi*, He who gives pleasure and bliss to all the *gopīs*; whose limbs are bluish-black, very soft and resemble blue lotuses; whose qualities awaken the festival of Kandarpa (Cupid) that lies dormant within the *gopīs*’ hearts; and whose each and every limb is embraced by the *gopīs* – that Kṛṣṇa is sporting like amorous love personified in the spring season.

If He will come within My vision again, I will decorate those moments with jewels

18.17

**yadā yāto daivān madhu-ripur asau locana-patham
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛṣor eti padavīm
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ**

Jagannātha-vallabha-nāṭaka 3.11/BR 8.24

yadā—when; *yātaḥ*—entered upon; *daivāt*—by chance; *madhu-ripur*—the enemy of the demon Madhu; *asau*—He; *locana-patham*—the path of the eyes; *tadā*—at that time; *asmākaṁ*—our; *cetaḥ*—consciousness; *madana-hatakena*—by wretched Cupid; *āhṛtam*—stolen; *abhūt*—has become; *punaḥ*—again; *yasmin*—when; *eṣaḥ*—Kṛṣṇa; *kṣaṇam api*—even for a moment; *dṛṣoḥ*—of the two eyes; *eti*—goes to;

padavim—the path; *vidhāsyāmaḥ*—we shall make; *tasmin*—at that time; *akhila*—all; *ghaṭikāḥ*—indications of time; *ratna-khacitāḥ*—bedecked with jewels;

[Śrī Rādhā said:] From the moment Śrī Kṛṣṇa, the enemy of the Madhu demon, unexpectedly came before My eyes, wicked Cupid stole My heart. Nonetheless, if He will come within My vision again, I will decorate those moments with jewels.

Thus ends the 18th chapter – Sambhoga-rasa



Chapter 19 – Rādhā-tattva

When will Śrī Rādhikā bathe me in Her service?

INTRODUCTION – Śrīmatī Rādhikā is our *iṣṭadevata*, our *svāminī*. We love Kṛṣṇa because He is the exclusive object of Rādhikā's love. Service to Her lotus feet is the exclusive goal, the ultimate spiritual perfection, and the cherished aspiration of any devotee in the line of Śrīla Rūpa Gosvāmī. This service, *Rādhā-dāsyam* in *mañjarī bhāva* (or *pālyā-dāsī bhāva*), is the speciality and glory of the Śrī Rūpānugā Gauḍīya Guru-varga. Service to Śrīmatī Rādhikā is our be-all and end-all.

19.1

**rādhā kṛṣṇa-praṇaya-vikṛtīr hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam**

Śrī-Caitanya-Caritāmṛta, Ādi-līla 1.5/JD Ch.14

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtīr*—the transformation; *hlādinī-śaktīr*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—these two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakāṣam*—manifest; *adhunā*—now; *tad-dvayam*—the two of Them; *ca*—and; *caikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

“Śrī Rādhā is a transcendental manifestation of Kṛṣṇa's *praṇaya* and His internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

Śrīmatī Rādhikā is the topmost beloved of Kṛṣṇa

19.2

yathā rādhā priyā viṣṇos

tasyāḥ kuṇḍam priyam tathā

sarva-gopīṣu saivaikā

viṣṇor atyanta-vallabhā

Padma Purāṇa/Laghu-bhāg. 2.1.45/CC Ādi 4.215, Mad 8.99, 18.8/Upad. 9 pt/BMP p.99

yathā—just as; rādhā—Śrīmatī Rādhārāṇī; priyā—very dear; viṣṇoḥ—to Lord Kṛṣṇa; tasyāḥ—Her; kuṇḍam—bathing place; priyam—very dear; tathā—so also; sarva-gopīṣu—among all the gopīs; sā—She; eva—certainly; ekā—alone; viṣṇoḥ—of Lord Kṛṣṇa; atyanta-vallabhā—most dear.

Just as Śrīmatī Rādhikā is most dear to Śrī Kṛṣṇa, Her pond, Śrī Rādhā-kuṇḍa, is equally dear to Him. Among all the beloved gopīs, none are as dear as Śrīmatī Rādhikā.

The essence of prema is mahābhāva

19.3

hlādinīra sāra ‘prema’, prema-sāra ‘bhāva’

bhāvera parama-kāṣṭhā, nāma—‘mahā-bhāva’

CC Ādi 4.68

hlādinīra—of the pleasure potency; sāra—the essence; prema—love for God; prema-sāra—the essence of such love; bhāva—emotion; bhāvera—of emotion; parama-kāṣṭhā—the highest limit; nāma—named; mahā-bhāva—mahābhāva.

The essence of the hlādinī potency is love of God, the essence of love of God is bhāva, and the ultimate development of bhāva is mahābhāva.

The meaning of mahābhāva

19.4

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād

yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam

citrāya svayam anvarañjayat iha brahmāṇḍa-harmyodare

bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛti

Ujjvala-nīlamanī, Sthāyibhāva prakaraṇa 155/CC Mad 8.195/Jaiva Dharma ch 36

rādhāyāḥ—of Śrīmatī Rādhārāṇī; bhavataḥ ca—and of You; citta-jatunī—the two minds like shellac; svedaiḥ—by perspiration; vilāpya—melting; kramāt—gradually; yuñjan—making; adri—of Govardhana Hill; nikuñja—in a solitary place for enjoyment; kuñjara-pate—O king of the elephants; nirdhūta—completely taken away; bheda-bhramam—the

misunderstanding of differentiation; citrāya—for increasing the wonder; svayam—personally; anvarañjayat—colored; iha—in this world; brahmāṇḍa—of the universe; harmya-udare—within the palace; bhūyobhiḥ—by varieties of means; nava-rāga—of new attraction; hiṅgula-bharaiḥ—by the vermilion; śṛṅgāra—of loving affairs; kāruḥ—the craftsman; kṛti—very expert.

Śrī Rādhā-Kṛṣṇa continuously enjoy Their loving play in the nikuñjas. Vṛṇḍā-devī, having realised the excellence of their anurāga, says to Kṛṣṇa, “O King of mad elephants, who sports in the groves on Govardhana Hill, there is an accomplished artist of the name Śṛṅgāra rasa (Kāmadeva) and upon the fire generated from the heat of Your two bhāvas, he has slowly melted Your shellac-like hearts and made them one. Then mixing that with profuse quantities of the kuṅkuma of Your everfresh rāga, he is painting an astonishing picture upon the inner walls of the grand temple of the universe.”

Śrīmatī Rādhikā is the embodiment of mahābhāva

19.5

mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī

sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

CC Ādi 4.69

mahā-bhāva—of mahābhāva; svarūpā—the form; śrī-rādhā-ṭhākuraṇī—Śrīmatī Rādhārāṇī; sarva-guṇa—of all good qualities; khani—mine; kṛṣṇa-kāntā—of the lovers of Lord Kṛṣṇa; śiromaṇi—crown jewel.

Śrī Rādhā Ṭhākuraṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

Rādhārāṇī’s love is superior to Candrāvalī’s

19.6

tayor apy ubhayor madhye

rādhikā sarvathādhikā

mahābhāva-svarūpeyam

guṇair ativarīyasī

CC Ādi 4.70/Mad 8.161/ Ujjvala-nīlamanī 4.3

tayoḥ—of them; api—even; ubhayoḥ—of both (Candrāvalī and Rādhārāṇī); madhye—in the middle; rādhikā—Śrīmatī Rādhārāṇī; sarvathā—in every way; adhikā—greater; mahā-bhāva-svarūpā—the form of mahābhāva; iyam—this one; guṇaiḥ—with good qualities; ativarīyasī—the best of all.

Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities.

Śrīmatī Rādhikā is the epitome of transcendental rasa

9.7

**ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi**

Brahma-saṁhitā 5.37/CC Adi 4.72/Mad 8.163/JD Ch 32

ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—at every second; bhāvitābhiḥ—who are engrossed with; tābhiḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him; ahaṁ—I; bhajāmi—worship.

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure potency and the counterpart of His own spiritual form. She is the epitome of transcendental rasa, and is expert in the sixty-four arts. They are also accompanied by the sakhīs, who are expansions of Śrī Rādhā's own transcendental body, and who are infused with blissful, spiritual rasa. I worship that original personality, Śrī Govinda.

She is the be-all and end-all of Govinda, and the crest jewel of all His consorts

19.8

**govindānandinī rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śīromaṇi**

CC Ādi 4.82

govinda-ānandinī—She who gives pleasure to Govinda; rādhā—Śrīmatī Rādhārāṇī; govinda-mohinī—She who mystifies Govinda; govinda-sarvasva—the be-all and end-all of Lord Govinda; sarva-kāntā—of all the Lord's lovers; śīromaṇi—the crown jewel.

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

Śrī Rādhikā is the enchantress of Śrī Kṛṣṇa's heart

19.9

**devī kṛṣṇa-mayī proktā / rādhikā para-devatā
sarva-lakṣmīmayī sarva- / kāntiḥ sammohinī parā**

Bṛhad-gautamīya-tantra/ Ādi 4.83/BS p. 49/

devī—who shines brilliantly, who is the abode of Kṛṣṇa's love; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa, always absorbed in Him; proktā—called; rādhikā—(rādh-to worship, adhika-topmost) the best worshipper; para-devatā—Supreme Goddess, most worshipable; sarva-lakṣmī-mayī—the shelter of all the goddesses of fortune; sarva-kāntiḥ—in whom all beauty and splendor exists; sammohinī—who completely bewilders Kṛṣṇa; parā—the superior energy.

Śrī Rādhikā is the Supreme Goddess (para-devatā), the exclusive abode of Kṛṣṇa's loving pastimes (devī), and the shelter of all goddesses of fortune (Mahā-Lakṣmīs). She is the most beautiful. Her inside and outside are nothing but Kṛṣṇa, and She is incessantly absorbed in Kṛṣṇa. She is the embodiment of all splendor, and is the enchantress of Śrī Kṛṣṇa's heart.

She is the Goddess of He who is the God of the entire creation

19.10

**jagat-mohana kṛṣṇa, tāñhāra mohinī
ataeva samastera parā ṭhākuraṇī**

CC Ādi 4.95/Venu Gīta 7, pt

jagat-mohana—enchanting the universe; kṛṣṇa—Lord Kṛṣṇa; tāñhāra—of Him; mohinī—the enchantress; ataeva—therefore; samastera—of all; parā—foremost; ṭhākuraṇī—goddess.

That very Śrī Kṛṣṇa, who attracts the entire universe with His beauty, qualities, pastimes, nature, opulence, sweetness, and other aspects, is Himself attracted and rendered helpless by the unparalleled and unsurpassed love of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, who is the most supremely accomplished of all in the art of love and affection, who is the embodiment of mahābhāva, and who is extremely dear to Śrī Kṛṣṇa. Indeed, She is the Goddess of He who is the God of the entire creation. Therefore She is all-in-all.

Govinda has left us in the rāsa-sthalī and went off with Her to a solitary place

19.11

**anayārādhito nūnam / bhagavān harir īśvaraḥ
yan no vihāya govindaḥ / prīto yām anayad rahaḥ**

Śrīmad-Bhāgavatam 10.30.28/CC Ādi 4.88/VG p. 128/BR 5.10 pt

anayā—by this one; ārādhitaḥ—worshiped; nūnam—certainly; bhagavān—the Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; īśvaraḥ—the Supreme Lord; yat—from which; naḥ—us; vihāya—leaving aside; govindaḥ—Govinda; prītaḥ—pleased; yām—whom; anayat—lead; rahaḥ—to a lonely place.

[The gopīs said:] “O sakhis! Śrī Rādhikā is much more fortunate than all of us! She has surely performed the highest ārādhana of Bhagavān Śrī Hari; thus She has received the name Rādhikā. That is why, being very much pleased with Her, Govinda has left us in the rāsa-sthalī and went off with Her to a solitary place.”

19.12

ratim gaurī-līle apī tapatī saundarya-kiraṇaiḥ
 śacī-lakṣmī-satyāḥ paribhavatī saubhāgya-valanaiḥ
 vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ
 kṣipaty ārād yā tam hari-dayita-rādhām bhaja manah

Śrī Manaḥ-śikṣa 10

ratim—Rati devī; gaurī—Gauri devī; līle—Lila devī; api—also; tapatī—inflames; saundarya—of beauty; kiraṇaiḥ—with the rays of Her splendor; śacī—Śacī devī; lakṣmī—Lakṣmi devī; satyāḥ—and Satyabhāmā; paribhavatī—defeats; saubhāgya—of Her good fortune; valanaiḥ—by the superabundance; vaśī-kāraiḥ—by Her ability to bring Kṛṣṇa under Her control; candrāvalī-mukha—headed by Candrāvalī; navīna-vraja-satīḥ—the chaste young girls of Vraja; kṣipati—tosses aside; ārāt—far away; yā—who; tam—that; hari-dayita-rādhām—Lord Hari's beloved, Śrīmatī Rādhikā; bhaja—worship; manah—O mind.

(Without taking shelter of the Lord's internal potency or svarūpa-śakti – Śrīmatī Rādhikā – one can never obtain the fullest aspect of the Absolute Truth, Śrī Kṛṣṇa, who is the possessor of that potency. Therefore, the following statement is expressed): “O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati, Gauri, and Lila by the effulgent rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who throws far away the pride of the chaste young girls of Vraja headed by Śrī Candrāvalī by Her ability to bring Śrī Kṛṣṇa under Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.”

19.13

rādhikāra prema—guru, āmi—śiṣya naṭa
 sadā āmā nānā nṛtye nācāya udbhaṭa

Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; prema—the love; Guru—teacher; āmi—I; śiṣya—disciple; naṭa—dancer; sadā—always; āmā—Me; nānā—various; nṛtye—in dances; nācāya—causes to dance; udbhaṭa—novel.

“The prema of Rādhikā is My Guru, and I am Her dancing pupil. Her prema makes Me dance various novel dances.”

Samyoginī, Viyoginī and Vṛṣabhānu-nandinī Rādhikā

19.14

śaktiḥ samyoginī kāmā vāmā śaktir viyoginī
 hlādinī kīrttidā putrī caivam rādhā-trayam vraje
 mama prāṇeśvaraḥ kṛṣṇas tyaktvā vṛndavanam kvacit
 adācin naiva yātīti jānīte kīrttidā sutā

Sanat-Kumāra-Saṁhitā 303-4

[Śrī-sadāśiva uvāca—Lord Sadāśiva said:] śaktiḥ samyoginī—the potency of meeting; kāmā—amorous pastimes; vama—contrariness; śaktir—potency; viyoginī—separation; hlādinī—pleasure; kīrtidā-putrī—the daughter of Kīrtidā; ca—also; evam—thus; rādhā—Śrī Rādhā; trayam—three; vraje—in Vraja; mama—of Me; prāṇeśvaraḥ—the Lord of life; kṛṣṇas—Śrī Kṛṣṇa; tyaktvā—leaving; vṛndavanam—Vṛndāvana; kvacit—somewhere; kadacin—sometimes; na—not; eva—indeed; yāti—goes; iti—thus; janīte—knows; kīrtidā-sutā—the daughter of Kīrtidā.

“Śrīmatī Rādhikā has three manifestations: (1) as samyoginī (endeavouring to meet with Kṛṣṇa) or kāmā (desirous of meeting with Kṛṣṇa); (2) as viyoginī (anguished due to separation from Kṛṣṇa) or vāmā (in māna, indignant due to Kṛṣṇa leaving Her for another gopī); and (3) as Vṛṣabhānu-nandinī, the daughter of Vṛṣabhānu and Kīrttidā in Vraja. Samyoginī and viyoginī are two different manifestations of the original Śrī Rādhā, the daughter of Vṛṣabhānu Mahārāja and Kīrttidā. Samyoginī refers to the feature of Śrīmatī Rādhikā when She goes to meet Kṛṣṇa in Kurukṣetra, and viyoginī refers to Her manifestation in Sūrya-loka and Nava-Vṛndāvana in Dvārakā. The daughter of Vṛṣabhānu and Kīrttidā thinks, “My prāṇeśvara Śrī Kṛṣṇa never leaves Vṛndāvana to go anywhere else.”

What is the topmost holy place?

19.15

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
 vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
 rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
 kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

Upadeśāmṛta 9

vaikuṇṭhāt—than Vaikuṇṭha, the spiritual world; janitaḥ—because of birth; varā—better; madhu-purī—the transcendental city known as Mathurā; tatra api—superior to that; rāsa-utsavāt—because of the performance of the rāsa-līlā; vṛndā-arāṇyam—the forest of Vṛndāvana; udāra-pāṇi—of Lord Kṛṣṇa; ramaṇāt—because of various kinds of loving pastimes; tatra api—superior to that; govardhanaḥ—Govardhana Hill; rādhā-kuṇḍam—a place called Rādhā-kuṇḍa; iha api—superior to this; gokula-pateḥ—of Kṛṣṇa, the master of Gokula; prema-amṛta—with the nectar of divine love; āplāvanāt—because of being overflowed; kuryāt—would do; asya—of this (Rādhā-kuṇḍa); virājataḥ—situated; giri-taṭe—at the foot of Govardhana Hill; sevām—service; vivekī—who is intelligent; na—not; kaḥ—who.

Due to Śrī Kṛṣṇa having taken birth there, the abode of Mathurā is superior even to Vaikuṇṭha, the realm of spiritual opulence. Superior to Mathurā is the forest of Vṛndāvana because there the festival of the rāsa dance took place. Superior to Vṛndāvana forest is Govardhana Hill because Śrī Kṛṣṇa raised it with His lotus hand and performed many pastimes there with His devotees. Yet superior even to Govardhana Hill is Śrī Rādhā-kuṇḍa because it immerses one in the nectar of Śrī

Kṛṣṇa's divine love. What intelligent person would not desire to render service to this magnificent pond, which is splendidly situated at the base of Govardhana Hill?

Who is Śrī Kṛṣṇa's dearest beloved?

19.16

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvat iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī

Upadeśāmṛta 10

karmibhyaḥ—than all fruitive workers; paritaḥ—in all respects; hareḥ—by the Supreme Lord; priyatayā—because of being favored; vyaktim yayuḥ—it is said in the śāstra; jñāninaḥ—those advanced in knowledge; tebhyaḥ—superior to them; jñāna-vimukta—liberated by knowledge; bhakti-paramāḥ—those engaged in devotional service; prema-eka-niṣṭhāḥ—those who have attained pure love of God; tataḥ—superior to them; tebhyas—better than them; tāḥ—they; paśu-pāla-pankaja-dṛśaḥ—the gopīs who are always dependent on Kṛṣṇa, the cowherd boy; tābhyas—above all of them; api—certainly; sā—She; rādhikā—Śrīmatī Rādhikā; preṣṭhā—very dear; tadvat—similarly; iyaṁ—this; tadīya-sarasī—Her lake, Śrī Rādhā-kunḍa; tām—Rādhā-kunḍa; na—not; āśrayet—would take shelter of; kaḥ—who; kṛtī—most fortunate.

One who selflessly performs virtuous acts in accordance with the path of karma-yoga is superior to those who engage in fruitive activities. The brahma-jñānīs, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the karma path who are forever occupied in performing virtuous deeds. More dear to Śrī Kṛṣṇa than the brahma-jñānīs are His devotees like Sanaka, who have abandoned the pursuit of knowledge and who consider bhakti alone to be the best path. In doing so, they have followed the statement in Śrīmad-Bhāgavatam (10.14.3): Jñāne prayāsam udapāsya – one should abandon the endeavour for knowledge. Pure devotees like Nārada, who are resolutely fixed in prema for Kṛṣṇa, are even more dear to Him than all such devotees. The vraja-gopīs, whose very lives belong solely to Kṛṣṇa, are even more beloved to Him than all such loving (premī) devotees. Amongst all those beloved gopīs, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life; in the same way, He dearly loves Her pond, Śrī Rādhā-kunḍa. Therefore, what highly fortunate, spiritually intelligent person would not reside on the banks of Śrī Rādhā-kunḍa in a state of transcendental consciousness, performing bhajana of Śrī Kṛṣṇa's eightfold daily pastimes?

The glories of Śrī Rādhā-kunḍa

19.17

kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kunḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
tat-premedam sakṛd api saraḥ snātur āviṣkaroti

Upadeśāmṛta 11

kṛṣṇasya—of Lord Śrī Kṛṣṇa; ucchaiḥ—very highly; praṇaya-vasatiḥ—object of love; preyasībhyas—out of the many lovable gopīs; api—certainly; rādhā—Śrīmatī Rādhārāṇī; kunḍam—lake; ca—also; asyāḥ—of Her; munibhiḥ—by great sages; abhitaḥ—in all respects; tādṛg eva—similarly; vyadhāyi—is described; yat—which; preṣṭhaiḥ—by the most advanced devotees; api—even; alam—enough; asulabham—difficult to obtain; kim—what; punaḥ—again; bhakti-bhājām—for persons engaged in devotional service; tat—that; prema—love of Godhead; idam—this; sakṛt—once; api—even; saraḥ—lake; snātuḥ—of the bather; āviṣkaroti—arouses.

The sages declare that as Śrīmatī Rādhikā is the foremost object of Śrī Kṛṣṇa's prema, Her pond of is similarly dear to Him. By taking aprākta-snāna even once within Her divine waters Śrī Rādhā-kunḍa bestows the rare treasure of gopī-prema for Yūgala-Kiśora which is so immensely difficult to attain even for such dear devotees of Bhagavān as Śrī Nārada – what to speak of ordinary sādhanas. (Padma-Purāṇa)

19.18

lalitādi sakhī krodha kahe bāra bāra
adhikārī rājya ke karaye adhikāra
aiche kata kahi lalitādi sakhigaṇa
adhikārī umrāo kailā ikṣaṇa

Bhakti-ratnākara/BMP p. 298

Lalitā became angry and said, “Who is that person who dares to claim authority over Rādhikā's kingdom? We will retaliate against Him.” So saying, she seated Śrīmatī Rādhikā upon a royal throne and declared Her to be the umrāo, or undisputed empress of Vraja.

“My life has now returned”

19.19

yasyāḥ kadāpī vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārtha-mānī
yogīndra-durgama-gatir madhusūdano 'pi
tasyā namo 'stu vṛṣabhānu-bhuvo diśe 'pi

Śrī Rādhā-rasa-sudhā-nidhi 2/BMP p.87

yasyāḥ—of whom; *kadāpi*—sometimes; *vasana*—of the garment; *āñcala*—the corner; *khelana*—playfully; *uttha*—lifted; *dhanyātī-dhanya*—very fortunate and glorious; *pavanena*—by the breeze; *kṛtārtha-mānī*—thinking successful; *yogīndra-durgama-gatiḥ*—the goal unattainable even by the kings of yogis; *madhusūdanaḥ*—Kṛṣṇa; *api*—also; *tasyāḥ*—of Her; *namaḥ*—obeisances; *astu*—may be; *vṛṣabhānu-bhuvaḥ*—of the land of King Vrsabhanu; *diśe*—to the direction; *api*—also.

Obeisances to the direction that faces Śrī Vṛṣabhānu’s daughter. Lord Madhusūdana is greatly blessed when touched by the slightest playful breeze that has touched the tip of Śrīmatī Rādhikā’s garment. He thinks, “Oh, My life has now returned.”

I meditate upon the footdust of Śrīmatī Rādhikā whose unlimited power instantly subdues Śrī Kṛṣṇa

19.20

yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair

ālakṣito na sahasā puruṣasya tasya

sadyo vaśī-karaṇa-cūrṇam ananta-śaktim

taṁ rādhikā-caraṇa-reṇum anusmarāmi

Śrī Rādhā-rasa-sudhā-nidhi 4/ORY p. 168

yaḥ—who; *brahma-rudra-śuka-nārada-bhīṣma-mukhyaiḥ*—headed by Brahmā, Śiva, Śuka, Nārada, and Bhīṣma; *ālakṣitaḥ*—seen; *na*—not; *sahasā*—easily; *puruṣasya*—of Śrī Kṛṣṇa; *tasya*—of Him; *sadyaḥ*—instantly; *vaśī-karaṇa*—bringing under control; *cūrṇam*—powder; *ananta-śaktim*—limitless power; *taṁ*—to that; *rādhikā-caraṇa-reṇum*—the dust of Śrī Rādhā’s feet; *anusmarāmi*—I meditate.

“I meditate after the ways of the previous *ācāryas* upon the footdust of Śrīmatī Rādhikā, whose unlimited power instantly subdues the Supreme Person Śrī Kṛṣṇa, who is not easily seen even by great souls like Brahmā, Śiva, Śukadeva, Nārada Muni and Bhīṣma.”

Praying for Śrīmatī Rādhikā’s mercy

19.21

lakṣmīr yad-aṅghrī-kamalasya nakhāñcalasya

saundarya-bindum apī nārhatī labdhum iśe

sā tvam vidhāsyasī na cen mama netra-dānam

kīm jīvitena mama duḥkha-davāgnidena

Vilāpa-kusumāñjaliḥ, 101/MS 10, pt

lakṣmīḥ—the goddess of fortune; *yad*—of whom; *aṅghrī*—of the feet; *kamalasya*—of the lotus flower; *nakha*—of the nails; *añcalasya*—of the edge; *saundarya*—of beauty; *bindum*—a drop; *apī*—even; *na*—not; *arhati*—is worthy; *labdhum*—to obtain; *iśe*—

O queen; *sā*—she; *tvam*—You; *vidhāsyasi*—will give; *na*—not; *cet*—if; *mama*—of me; *netra*—of the eyes; *dānam*—the gift; *kīm*—what is the use?; *jīvitena*—with the life; *mama*—of me; *duḥkha*—of sufferings; *davāgni-dena*—bringing a forest-fire.

“O Prāṇeśvari Śrī Rādhikā! Śrī Lakṣmīdevī is unable to obtain even a drop of the beauty which radiates from the tips of the toenails of Your lotus feet. If You do not grant me the eyes to behold Your splendorous form, qualities, and pastimes, then of what use to me is this miserable life which blazes in a raging conflagration of anguish?”

Kṛṣṇa says, go file your petition in Rādhikā’s department

19.22

govinda-vallabhe rādhe / prārthaye tvām ahaṁ sadā

tvadiyam iti jñātu / govindo mām tvayā saha

Arcana Paddhati (HBV)/BR sankṣepa, vijñāpti-pañcaka

O Śrīmatī Rādhikā, dearest of Lord Govinda, this is my perpetual entreaty to You, may You and Govinda consider me to be Yours.

Śrīla BR Śrīdhara Mahārāja: Kṛṣṇa says to his devotee, “Oh, do you want an intimate relationship with me? It is not to be found within my department. You will have to go to another department. Go then to the department of Radhika.” Then, at once, the devotee’s thought is transferred towards that side. All his energy is monopolized there. It is Her monopoly. “Your inner quest is not to be found within my department,” Kṛṣṇa says. “You’ll have to go elsewhere and file a petition there.” (Śrī Guru and his Grace)

Śrī Rādhā Praṇāma

19.22

mahā-bhāva-svarūpā tvam kṛṣṇa-priyā-varīyasī

prema-bhakti-prade devi rādhike tvām namāmy aham

Pañcarātra-Pradīpa, Rādhā-praṇāma

O Śrīmatī Rādhārāṇī, You are the exalted form of *mahābhāva*, therefore You are the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow *prema-bhakti*; therefore I offer my humble obeisances unto You.

Śrī Rādhā Vandanā

19.24

amala-kamala-kāntim nīla-vastrām sukeśīm

śaśadhara-sama-vaktrām khañjanākṣīm manojñām

stana-yuga-gata-muktā-dāma-dīptām kiśorīm

vraja-pati-suta-kāntām rādhikām aśraye ‘ham

Śrī Stava-mālā, Śrīla Rūpa Gosvāmī

amala—spotless; *kamala*—lotus; *kāntim*—lustre; *nīla*—blue; *vastrām*—cloths; *sukeśīm*—beautiful long hair; *śaśadhara*—moon; *sama*—like; *vaktrām*—lotus face; *khañjanākṣīm*—female wag-tail bird; *manoñām*—pleasing, charming, splendid; *stana*—breast; *yuga*—two; *gata*—resting; *muktā-dāma*—pearl necklace; *dīptām*—effulgent; *kīśorīm*—adolescent girl, young maiden; *vraja-pati-suta*—son of Nanda Mahārāja; *kāntām*—dear lover; *rādhikām*—of Rādhikā; *aśraye*—take shelter; *aham*—I

“I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless lotus, who is attired in blue cloth, whose hair is long and beautiful, whose face is like the full moon, whose charming, restless eyes are like *khañjana* birds, upon whose breasts rests a radiant pearl necklace, who is eternally youthful, and who is the dearest lover of the son of Nanda Mahārāja.”

When will Śrī Rādhikā bathe me in Her service?

19.25

**amala-kamala-rāji-sparśi-vāta-praśīte
nija-sarasi nidāghe sāyam ullāsinīyam
parijana-gaṇa-yuktā krīḍayantī bakārim
snapayati nija-dāsyē rādhikā mām kadā nu**

Śrī Rādhikāṣṭakam 8, Śrī Stavāvalī, Śrīla Raghunātha Dāsa Gosvāmī/SGG p. 160

amala—splendid; *kamala*—of lotuses; *rāji*—rows; *sparśi*—touching; *vāta*—breeze; *praśīte*—cool; *nija*—own; *sarasi*—at the lake; *nidāghe*—in the hot summer; *sāyam*—in the evening; *ullāsinī*—splendid and jubilant; *iyam*—She; *parijana*—of friends; *gaṇa*—with hosts; *yuktā*—accompanied; *krīḍayantī*—playing; *baka-arim*—with Lord Kṛṣṇa, the enemy of the Baka demon.

On summer nights in the waters of Her own *kuṇḍa*, cooled by the gentle breeze which caresses the many spotless lotuses there, Śrī Rādhikā very joyfully engages Śrī Kṛṣṇa (the enemy of Bakāsura) in water-sports in the company of Lalitā and Her other *sakhīs*. When will She bathe me in Her service?

Kṛṣṇa is begging the footdust of Śrīmatī Rādhikā – (Sevā-kuñja Deities at Śrī Rūpa-Sanātana Gauḍīya Māṭha)

19.26

**smara-garala-khaṇḍanam mama śirasi maṇḍanam
dehi pada-pallavam udāraṁ**

Śrī Gīta-Govinda 10.8

dehi—kindly bestow; *maṇḍanam*—the ornament; *pallavam*—(of your) blossom; *pada*—(soft) feet; *udāraṁ*—(which are imbued with) munificence; *mama śirasi*—upon my head; *khaṇḍanam*—(and thus) nullify; *garala*—the poison; *smara*—of Cupid’s (arrows).

“O Śrīmatī Rādhikā, I am burning in the fire of separation. Please be merciful to Me and decorate My head with the footdust of Your lotus feet to relieve Me from this burning poison of Cupid.”

Commentary by Śrīla Gurudeva: “Rādhā! My suffering will be vanquished only when you accept me. I am overwhelmed by a *sphūrti* of your all-conquering qualities, and I pray to you to kindly place the freshly sprouted buds of your feet upon my head. Your lotus feet are munificent. They fulfill the innermost cherished desires of those who pray to them. They are ornaments because they are red, soft and cool like new petals. If you were to place them upon my head, my head would be decorated and simultaneously the poisonous effect of *kāma* would be counteracted.”

Remembering You and praying for Your sevā miraculously removes all the miseries, sins, and offenses of the three spheres

19.27

**munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?**

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja 1/SGG p. 154

muni—of sages; *indra*—of kings; *vṛnda*—by the assembly; *vandite*—worshiped; *tri*—three; *loka*—of the worlds; *śoka*—the distress; *hāriṇī*—removing; *prasanna*—bright; *vaktra*—face; *paṅkaje*—lotus flower; *nikuñja-bhū*—in the groves of Vṛndāvana; *vilāsini*—performing pastimes; *vraja*—of Vraja; *indra*—of the king; *bhānu*—of Vṛṣabhānu; *nandini*—the daughter; *vraja*—of Vraja; *indra*—of the king; *sūnu*—of the Son (Kṛṣṇa); *saṅgate*—associated; *kadā*—when?; *kariṣyasi*—will You make; *iha*—here; *mām*—me; *kṛpā*—of mercy; *kaṭākṣa*—of the glance; *bhājanam*—the recipient.

O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava, and all the topmost *munis* are always offering *vandanā* (prayers) to Your lotus feet. Remembering You and praying for Your *sevā* miraculously removes all the miseries, sins, and offenses of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and are the dearly beloved of Brajendra-nandana, with whom You always play *vilāsa* – when, oh when will You bestow upon me Your merciful sidelong glance?

Thus ends the 19th chapter – Rādhā-tattva



Chapter 20 – Rādhā-dāsyam

Service to Śrīmatī Rādhikā is our be-all and end-all

20.1

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vicintaya

Śrī Śikṣāṣṭaka 5/CC Antya 20.32/BR 5.1

ayi—O My Lord; nanda-tanuja—the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram—the servant; patitam—fallen; mām—Me; viṣame—horrible; bhava-ambudhau—in the ocean of nescience; kṛpayā—by causeless mercy; tava—Your; pāda-paṅkaja—lotus feet; sthita—situated at; dhūli-sadṛśam—like a particle of dust; vicintaya—kindly consider.

O Nanda-nandana, as a result of my fruitive activities, I have fallen into this fearful ocean of material existence. Please bestow Your mercy upon this eternal servant of Yours. Consider me to be just like a speck of dust at Your lotus feet and always accept me as Your purchased servant.

Definition of Bhāvollāsa rati

20.2

sañcārī syāt samanā vā kṛṣṇa-ratyāḥ suhṛd-ratiḥ
adhika puṣayamānā ced bhāvollāsa itīryate

BRS 2.5.128/Venu-gīta, p. 39

cet—if; *suhṛd-ratiḥ*—the *bhāva* of being a well-wisher and intimate friend of Śrī Rādhā; (which is) *sañcārī*—an infused mood; *syāt*—may become; *samaṇā*—equal; *vā*—or; *adhika*—greater; *kṛṣṇa-ratyāḥ*—than the attachment to Śrī Kṛṣṇa; *puṣayamānā*—nourishes; *iryate*—it is said; *iti*—to be; *bhāva-ullāsaḥ*—shining forth due to innermost mood.

Bhāvollāsa-rati is the *sañcārī bhāva* of the *mañjarī-sakhīs*, whose *suhṛd-rati* (for Śrī Rādhā and everything connected with Her) abundantly exceeds their *kṛṣṇa-rati*, and constantly increases due to their full absorption in it. This is also their *sthāyī rati*, their permanent *rati*.

Śrīla Gurudeva's commentary: By nature the living entity is the object to be enjoyed (*bhogyā-vastu*) and Śrī Kṛṣṇa is the enjoyer (*bhoktā*). By performing *bhajana* in the association of *rasika-bhaktas*, the desire to serve Śrī Rādhā, who is permeated with transcendental bliss, becomes strong, and the loving sentiments of the *gopīs* (*gopī-bhāva*) awaken.

The mood of a sādha who has attained attachment for Rādhā-dāsyam

20.3

tvayopabhukta-srag-gandha / vāso-'lañkāra-carcitāḥ

ucchiṣṭa-bhojino dāsās / tava māyām jayema hi

SB 11.6.46/ BR 5.21/ BRSB p.76/JD Ch. 20

tvayā—by You; *upabhukta*—already enjoyed; *srag*—with the garlands; *gandha*—fragrances; *vāsaḥ*—garments; *alañkāra*—and ornaments; *carcitāḥ*—adorned; *ucchiṣṭa*—the remnants of Your food; *bhojinaḥ*—eating; *dāsāḥ*—Your servants; *tava*—Your; *māyām*—illusory energy; *jayema*—we will conquer; *hi*—indeed.

O Prabhu, we decorate ourselves with the garlands, sandalwood paste, cloth and ornaments worn by You. Since we are Your servants who eat Your remnants, we will certainly conquer Your illusory energy (*māyā*). [Therefore, Prabhu, we are not afraid of Your *māyā* – we are only afraid of being separated from You.]

Kṛṣṇa cannot be attained without Śrīmatī Rādhikā. The necessity of taking shelter of the lotus feet of Śrī Rādhā is expressed by Śrī Raghunātha Dāsa Gosvāmī:

20.4

anārādhya rādhā-padāmbhoja-reṇum

anāśritya vṛndāṭavīm tat-padāñkāma

asambhāṣya-tad-bhāva-gambhīra-cittān

kutaḥ śyāma-sindho rasasyāvagāhaḥ

Sva-saṅkalpa-prakāśa stotra 1/VG p. 135/BR 5.10

anārādhya—not worshiping; *rādhā-padāmbhoja*—Śrī Rādhā's lotus feet; *renum*—dust; *anāśritya*—not taking shelter; *vṛndāṭavīm*—of vṛndāvana; *tat-padāñkāma*—Her footprints; *asambhāṣya*—without conversing; *tad-bhāva*—for Her love; *gambhīra-*

cittān—deep hearts; *kutaḥ*—where; *śyāma-sindho*—the ocean of *śyāma-rasa*; *rasasyāvagāhaḥ*—plunging in the nectar of.

“How can a person become immersed in the ocean of *śyāma-rasa* (*śringar rasa*) if he has never worshipped the dust of Śrī Rādhā's lotus feet; if he has never taken shelter of Her pastime-place Śrī Vṛndāvana, which is marked with the impressions of Her lotus feet; and if he has never associated with and served the devotees whose hearts are submerged in Her profound sentiments? It will never be possible.”

Kṛṣṇa cannot be attained without Rādhā-dāsyam

20.5

rādhā-dāsyam apāsyā yaḥ prayatate govinda-saṅgāśayā

so 'yam pūrṇa-sudhā-ruceḥ paricayam rākām vinā kainite

Śrī Rādhā-rasa-sudhā-nidhi 80/BR 5.10 pt

rādhā—to Rādhā; *dāsyam*—service; *apāsyā*—renouncing; *yaḥ*—who; *prayatate*—endeavors; *govinda-saṅgāśayā*—with a hope to attain the association of Lord Kṛṣṇa; *so 'yam*—that person; *pūrṇa-sudhā-ruceḥ*—of the sweetest nectar; *paricayam*—knowledge; *rākām*—full moon; *vinā*—without; *kañṣati*—desires

Those who endeavor to attain the association of Śrī Kṛṣṇa but reject Rādhā-dāsyam are like people who endeavor to see the full moon when it is not a full moon night.

Raghunātha dāsa Gosvāmī's Rādhā niṣṭhā

20.6

ya ekaṁ govindam bhajati kapaṭi dāmbhikatayā

tad abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam

Stavāvali, Sva-niyama-daśakam 6/BR 5.10 pt

ya—who; *ekaṁ*—alone; *govindam*—Lord Kṛṣṇa; *bhajati*—worships; *kapaṭi*—cheater; *dāmbhikatayā*—with hypocrisy; *tad-abhyarṇe*—near Him; *śīrṇe*—at all; *kṣaṇam*—for a moment; *api*—even; *na*—not; *yāmi*—I shall go; *vratam*—vow; *idam*—this.

“I will never go near a hypocrite who worships Govinda alone [without Rādhā]. This is my vow.”

The conception of being a maidservant of Śrī Rādhā is described in the following words of the Gosvāmīs:

20.7

abhimānam parityajya prākṛta-vapur-ādiṣu

śrī-kṛṣṇa-kṛpayā gopī-dehe vraje vasāmy aham

rādhikānucarī bhūtvā pāraṁ-rase sadā

rādhā-kṛṣṇa-vilāseṣu paricaryām karomy aham

BR 5.11

“After giving up false identification with this material body, may I obtain the body of a *gopī* and reside in Vraja by the mercy of Śrī Kṛṣṇa. Becoming a maidservant of Śrī Rādhā, may I always serve and attend Rādhā and Kṛṣṇa, who enjoy pastimes of paramour love (*pāraṁyā-rasa*).”

Śrīla Gurudeva's commentary: *Pāraṁyā-rase sadā* – The scriptures establish the pre-eminence of the *pāraṁyā-rasa* of Vraja. By serving Śrī Rādhā-Kṛṣṇa in the mood of wedded love (*svakīya*), one will attain Goloka [the outer portion of Goloka Vṛndāvana], and by serving in paramour love, one will attain Vraja-Vṛndāvana, the absolute innermost chamber of Goloka-dhāma where Śrī Rādhā-Kṛṣṇa's *nikuñja-līlā*s take place. There, the *mañjarī-sakhīs*, being endowed with *ullāsa-rati* (much stronger affection for Rādhā than for Kṛṣṇa), are topmost. They render service to the *rasa-keli-līlā-vilāsa* in the secluded groves without any hesitation.

Śrīla Bhaktivinoda Ṭhākura glorifies the worship of Śrī Rādhā and Śrī Kṛṣṇa as inseparable

20.8

Śrī Rādhā-Bhajana Mahimā, Glorification of Worship to Śrī Rādhā (SGG p. 65)

rādhā-bhajane yadi mati nāhi bhelā

kṛṣṇa-bhajana taba akāraṇa gelā (1)

If the desire to serve Śrīmatī Rādhikā does not appear in my heart, my worship of Kṛṣṇa is simply useless.

ātapa-rohita sūraya nāhi jāni

rādhā-virahita mādharma nāhi māni (2)

Just as the sun cannot be perceived without sunlight, in the same way I do not recognize Mādhava without Rādhā.

kevala mādharma pūjaye, so ajñānī

rādhā-anādara koroī abhimāna (3)

Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī Rādhikā out of unmitigated pride.

rādhikā-dāsī jadi hoyā abhimāna

śīgrai milai taba Gokula-kāna (4)

If you develop pride in being Śrīmatī Rādhikā's exclusive maidservant, then very quickly you will meet Gokula Kāna (Kṛṣṇa).

brahmā, śiva, nārada, śruti, nārāyaṇī

rādhikā-pada-raja pūjaye māni (6)

Brahmā, Śiva, Nārada, the *Śruti-cari* ṛṣīs and Nārāyaṇī honor and worship the dust of Śrīmatī Rādhikā's lotus feet.

umā, ramā, satyā, śacī, candrā, rukmiṇī

rādhā avatāra sabe – āmnāya-vāṇī (7)

Our *āmnāya*, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā's expansions.

hena rādhā-paricaryā jākara dhana

bhaktivinoda tā'ra māgaye caraṇa (8)

Bhaktivinoda is begging at the lotus feet of those whose wealth is the service of Śrīmatī Rādhārāṇī.

Without taking shelter of the lotus feet of Śrī Rādhā, one can never meet Kṛṣṇa
20.9

rādhikā ujjala-rasera ācārya

rādhā-mādhava-śuddha-prema vicārya

ye dharila rādhā-pada parama-yatane

se pāila kṛṣṇa-pada amūlya ratane

rādhā-pada vinā kabhu kṛṣṇa nāhi mile

rādhikā dāsira kṛṣṇa sarva-vede bole

Rādhikā-caraṇa-padma, BVT/ BR 5.10 pt/SGG p. 67

Śrīmatī Rādhikā is the *ācārya* of the mellows of amorous love (*ujjala-rasa*). The pure love between Rādhā and Mādhava is meant to be discussed and contemplated. Those who place Śrīmatī Rādhikā's lotus feet in their hearts and worship them with great care obtain the priceless jewel of Kṛṣṇa's lotus feet. Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the *mañjarī* maidservants of Śrī Rādhā.

Śrīla Bhaktivinoda Ṭhākura expresses his internal mood in *Gītā-mālā*:

20.10

Dekhite Dekhite, (SGG p. 74)

dekhite dekhite, bhulibo vā kabe, nija-sthūla-paricaya

nayane heribo, vraja-pura-śobhā, nitya cid-ānanda-maya (1)

When I will forget my gross bodily identity, then I will behold the exquisite beauty of Vraja, full of eternal spiritual bliss and cognizance.

vṛṣabhānu-pure, janama laibo, yāvaṭe vivāha ha'be
vraja-gopī-bhāva, hoibe svabhāva, āna bhāva nā rohibe (2)

I shall take birth in Vṛṣabhānu Mahārāja's town and will marry in the nearby village of Yāvaṭ. My sole disposition and nature will be that of a cowherd maiden.

nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana
rādhā-kṛpā-bole, lobhibo vā kabe, kṛṣṇa-prema-prakaraṇa (3)

When will I obtain, by the power of Rādhā's mercy, my own eternal spiritual body, my own realised name and dress embellishing by form? When will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?

yāmuna-salila-āharaṇe giyā, bujhibo yugala-rasa
prema-mugdha ha'ye, pāgalinī-prāya, gāiba rādhāra yaśa (4)

As I go to draw water from the Yamunā, I will understand the confidential mellows of Yugala-Kiśora's loving affairs. Being captivated by *prema*, I will sing Śrī Rādhikā's glories just like a madwoman.

Taking shelter of the mañjarīs is described by Śrīla Raghunātha dāsa Gosvāmī:
20.11

tāmbūlarpaṇa-pāda-mardana-payodānābhisārādibhir
vṛndāraṇya-maheśvarīm priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ samśraye

Stavāvalī (Vraja-vilāsa-stava 38)/JD Ch. 39/BR 8.20

saṁśraye—I take shelter; *tāḥ priyāḥ dāsikāḥ*—of those dear servants; *rūpa-mañjarī-mukhāḥ*—headed by Śrī Rūpa Mañjarī; *yāḥ toṣayanti*—who give pleasure; *vṛndāraṇya-maheśvarīm*—to the queen of Vṛndāvana; *priyatayā*—by their endearing qualities; *abhisāra*—by taking her out to Her trysts with Śrī Kṛṣṇa; *payah-dāna*—offering (refreshing and fragrant) water; *tāmbūla-arpaṇa*—offering betel-nuts; *pāda-mardana*—massaging Her feet; *ādibhiḥ*—and so forth; *bhūmikāḥ*—they act as her chaperones; *kila*—indeed; *api*—unlike; *sakhī-kulāt*—the group of *sakhīs*; *prāṇa-preṣṭha*—headed by Lalitā and Viśākhā; *api asaṅkocitāḥ*—(they are) without hesitation; *kelī-bhūmiṣu*—within the pleasure groves.

"I take shelter of the maidservants of Śrīmatī Rādhikā headed by Rūpa Mañjarī. They act as Her chaperones and affectionately satisfy Śrīmatī Rādhikā by their various services, such as offering *tāmbūla*, massaging Her feet, bringing Her water and taking Her to Her rendezvous with Kṛṣṇa. Unlike the *prāṇa-preṣṭha-sakhīs*, they can without hesitation perform any service within the pleasure groves."

Pride in one's service is described in these words of Śrīla Raghunātha dāsa Gosvāmī:
20.12

navam divyam kāvyam sva-kṛtam atulam nāṭaka-kulam
prahelī-gūḍhārthāḥ sakhi-rucira-viṇā-dhvani-gatiḥ
kadā snehollāsair lalita-lalitā-preraṇa-balāt
sa-lajjam gāndharvā sa-rasam asakṛc chikṣayati mām

Sva-saṅkalpa-prakāśa-stotra 2/BR 8.21

navam—new; *divyam*—transcendental; *kāvyam*—poem; *sva-kṛtam*—written by you; *atulam*—peerless; *nāṭaka*—drama; *kulam*—plural; *prahelīḥ*—riddles and puns; *gūḍha*—hidden; *arthāḥ*—meanings; *sakhi*—O friend; *rucira*—beautiful; *viṇā*—of the *viṇā*; *dhvani*—the sound; *gatiḥ*—movement; *kadā*—when?; *sneha*—with love; *ullāsaḥ*—with splendid happiness; *lalita*—charming and playful; *lalitā*—Lalitā; *preraṇa*—of the direction; *balāt*—on the strength; *sa*—with; *lajjam*—shyness; *gāndharvā*—Śrī Rādhā; *sa*—with; *rasam*—sweetness; *asakṛc*—again and again; *chikṣayati*—will teach; *mām*—me.

Aho! When, in a secluded place, will I receive such fortune that Śrīmatī Rādhikā will, upon the request of Śrīmatī Lalitā-devī, affectionately and happily – yet shyly – teach me dramas composed by Herself, new poems, riddles with deep meanings, and melodies on the *viṇā*?

Rejecting all types of dharma, out of the desire to serve Śrī Rādhā's lotus feet is described by Prabodhānanda Sarasvatī

20.13

dūrād apāśya svajanān sukham artha-koṭim
sarveṣu sādhana-vareṣu ciraṁ nirāśaḥ
varṣantam eva saha-jādbhuta-saukhya-dhārām
śrī-rādhikā-caraṇa-reṇum ahaṁ smarāmi

Śrī Rādhā-rasa-sudhā-nidhiḥ 33/BR 5.12

The desire for the pleasure received from relationships with family and friends; for the four goals of life, namely *dharma*, *artha*, *kāma* and *mokṣa*; and for limitless wealth and so forth, are the causes of *anarthas*. Knowing this, I abandoned them all. I worship the foot-dust of Śrī Rādhā, which showers natural, wonderful happiness, and I always hold this foot-dust upon my head.

Śrīla Gurudeva's commentary: *Sādhakas* who possess exclusive faith in Śrī Rādhā (*rādhā-niṣṭhā*) are solely attached to the fragrance of Her lotus feet. Without Śrī Rādhā, they do not even have a taste for Śrī Kṛṣṇa. Material happiness seems insignificant to such *sādhakas*, who have firm attachment for Her lotus feet and who are not inclined towards any other spiritual goal (*sādhya*) or any other practice (*sādhana*) to attain it. Even other exalted *sādhanas* are obstacles on the path of *prema-bhakti*.

In this way, the sādḥaka worships the dust of Śrīmatī Rādhikā's lotus feet
20.14

āsāsyā dāsyam vṛṣabhānu-jāyās
 tīre samadhyāsyā ca bhānu-jāyāḥ
 kadā nu vṛndāvana-kuñja-vīthiṣv
 aham nu rādhe hy atithir bhaveyam

Śrī Rādhā-rasa-sudhā-nidhi 198/BR 5.13

āsā—hope; asya—of that; dāsyam—service; vṛṣabhānu-jāyāḥ—of Rādhā, Vṛṣabhānu's daughter; tīre—on the shore; samadhyā asya—arranging; ca—and; bhānujāyāḥ—of the Yamuna; kadā—when; nu—indeed; vṛndāvana-kuñja-vīthiṣv—on the pathways of Vṛndāvana forest; aham—I; nu—indeed; rādhe—O Rādhā; hi—indeed; athitiḥ—a guest; bhaveyam—may become.

“O Rādhā! O Vṛṣabhānu-nandinī! When will I, with the hope of becoming Your maidservant, reside on the bank of the Yamunā as a guest on the pathways of Vṛndāvana's kuñjas?”

Constantly seeking Kṛṣṇa through saṅkīrtana in the mood of śrī-rādhā-dāsyā:
20.15

dhyāyantaṁ śīkhi-piccha-maulim anīśam tan-nāma saṅkīrtayan
 nityam tac-caraṇāmbujam paricaran tan-mantra-varyam japan
 śrī-rādhā-pada-dāsyam eva paramābhīṣṭam hṛdā dhārayan
 karhi syām tad-anugraheṇa paramādbhutānurāgotsavaḥ

Śrī Rādhā-rasa-sudhā-nidhi 259/BR 5.14

dhyāyan—meditating; tam—on Him; śīkhi-piccha-maulim—peacock-feather crown; anīśam—day and night; tan-nāma—His name; saṅkīrtayan—chanting; nityam—always; tat-caraṇāmbhujam—His lotus feet; paricaran—serving; tan-mantra-varyam—His excellent mantra; japan—chanting; śrī-rādhā-pada-dāsyam—service to Śrī Rādhā's feet; eva—indeed; paramābhīṣṭam—greatest desire; hṛdā—with the heart; dhārayan—holding; karhi—when?; syām—I will be; tad-anugraheṇa—by His mercy; paramodbhuta-anurāgotsavaḥ—a most wonderful festival of love for Her.

“Keeping at my heart my highest aspiration of one day becoming a maidservant of Śrī Rādhā's lotus feet, I will constantly meditate on Śrī Kṛṣṇa, whose head is decorated with a peacock feather. I will constantly chant His name, eternally serve His lotus feet and always utter His most excellent mantras. May He bestow mercy upon me at any moment so I will attain anurāgotsava, the great festival of attachment to Śrī Rādhā.”

Praying to attain the service of Śrī Rādhā birth after birth
20.16

tasyā apāra-rasa-sāra-vilāsa-mūrter
 ānanda-kanda-paramādbhuta-saukhyā-lakṣmyāḥ
 brahmādi-durlabha-gater vṛṣabhānu-jāyāḥ
 kainkaryam eva mama janmani janmani syāt

Śrī Rādhā-rasa-sudhā-nidhi 40/BR 5.15

“Birth after birth, may I attain the position of being a maidservant of the daughter of King Vṛṣabhānu. She is the vilāsa-mūrti (personification of playful pastimes) of Śyāmasundara, who is Himself the essence of limitless rasa. She is Śrī Kṛṣṇa's supremely wonderful pleasure-Lakṣmī, and She is most difficult to attain even for Brahmā and other exalted personalities.”

20.17

mad-īśā-nāthatve vraja-vipina-candraṁ vraja-vaneśvarīm tām nāthatve

MS 9/BR p. 212 (please refer to 11.65 for the full śloka)

“Always remember Vṛndāvana-candra as the prāṇanātha of my Svāminī, Vṛndāvaneśvarī Śrī Rādhikā.”

Śrī Rādhā-Prārthanā

20.18

śyāmasundara śīkhaṇḍa-śekhara
 smerā-hāsa muralī-manohara
 rādhikā-rasika mām kṛpā-nidhe
 sva-priyā-caraṇa-kiṅkarīm kuru

Śrī Rādhā-Prārthanā 2/ SGG p. 167

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing rasa with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a kiṅkarī (maidservant) at the feet of Your beloved.

Śrīla Gurudeva: Śrī Kīṣorī's maidservants (kiṅkarīs) are always devoted to Her service. The word kainkarya expresses a mood of being ardent to serve and it means kim karomi, “What may I do? What service can I do?” – This mood is expressed in pure rādhā-dāsyā, or mañjarī-bhāva. May I attain this kainkarya of Śrī Vṛṣabhānu-nandinī birth after birth. To serve exclusively under the guidance of the vraja-devī is called ‘tat-tad-bhāva-icchāmayī kāmānuṅgā-bhakti’. This is the deep meaning of the above text.

Without being in the ānugatya of the gopīs one cannot enter the līlā

20.19

sakhī vinā ei līlāya anyera nāhi gati
sakhī-bhāve ye tāñre kare anugati
rādhā-kṛṣṇa-kuñja-sevā-sādhya sei pāya
sei sādhyā pāite āra nāhika upāya

CC Mad 8.204-5/BR 5.15 pt

sakhī vinā—without the gopīs; ei līlāya—in these pastimes; anyera—of others; nāhi—there is not; gati—entrance; sakhī-bhāve—in the mood of the gopīs; ye—anyone who; tāñre—Lord Kṛṣṇa; kare—does; anugati—following; rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; kuñja-sevā—of service in the kuñjas, or gardens, of Vṛndāvana; sādhyā—the goal; sei pāya—he gets; sei—that; sādhyā—achievement; pāite—to receive; āra—other; nāhika—there is not; upāya—means.

Without the guidance of the sakhīs, one cannot enter these pastimes. One who worships Kṛṣṇa in the mood of the sakhīs, following in their footsteps, can attain the service of Rādhā-Kṛṣṇa in the kuñjas of Vṛndāvana. There is no other means to achieve this goal.

Searching for Śrī Rādhānātha while engaged in the service of Śrī Rādhā **20.20**

rādhā-nāma-sudhā-rasam rasayitum jihvāstu me vihvalā
pādaṁ tat-padakāṅkitāsu caratām vṛndāṭavī-vīthisu
tat-karmaiva karaḥ karotu hṛdayam tasyāḥ pādām dhyāyatāt
tad-bhāvotsavataḥ param bhavatu me tat-prāṇa-nāthe ratiḥ

Śrī Rādhā-rasa-sudhā-nidhi 142/BR 5.16

rādhā-nāma-sudhā-rasam—the nectar of Rādhā's name; rasayitum—to taste; jihvā—tongue; asti—is; me—of me; vihvalā—agitated; pādaṁ—feet; tat-padakāṅkitāsu—marked with Her footprints; caratām—should walk; vṛndāṭavī-vīthisu—on the pathways in Vṛndāvana; tat-karma—Her work; eva—indeed; karaḥ—hand; karotu—should do; hṛdayam—heart; tasyāḥ—of Her; pādām—feet; dhyāyatāt—should meditate; tad-bhāvotsavataḥ—with a festival of love; param—great; bhavatu—may be; me—of me; tat-prāṇa-nāthe—to the Lord of Her life; ratiḥ—love.

“May my tongue become constantly overwhelmed by relishing the nectarean rasa of the name Rādhā, may my feet wander on the pathways of that Vṛndāvana where Vṛṣabhānu-nandinī walks, may both my hands be engaged in Svāminī's service, and may my heart contemplate Her lotus feet. By Śrīmatī's festival of ecstatic moods (bhāvotsava), may one-pointed attachment manifest within me for Her prāṇanātha, Śrī Śyāmasundara. This is my earnest prayer.”

Tām vraja-vane-īśvarīm nāthatve smara – Remember Śrīmatī Rādhikā as one's Svāminī. In his Vilāpa-kusumāñjaliḥ, Śrīla Raghunātha Dāsa Gosvāmī has acknowledged śrīmatī Rādhikā as his Svāminī. With great fervor and perturbation he prays in a mood of single-minded devotion in order to obtain Her service:

20.21

aty-utkaṭena nitarām virahānalena
dandahyamāna hṛdayā kila kāpi dāsī
hā svāmini kṣaṇam iha praṇayena gāḍham
ākrandanena vidhurā vilapāmi padyaiḥ

Śrī Vilāpa-kusumāñjaliḥ 7/MS 9.2

aty-utkatena—very great; nitarām—completely; viraha—of separation; analena—with the fire; dandahyamāna—always burning; hṛdayā—heart; kila—indeed; kāpi—a certain; dāsī—maidservant; hā—O; svāmini—mistress; kṣaṇam—for a moment; iha—here; praṇayena—with love; gāḍham—deeply; ākrandanena—with crying; vidhurā—agitated; vilapāmi—I lament; padyaiḥ—in poetic ślokas.

“O Svāminī Śrī Rādhikā! I am Your mañjarī maidservant. But my heart is burning due to the virulent fire of separation from You. I cry repeatedly and thus I have become thoroughly aggrieved. Seeing no other means of reprieve, I reside at Śrī Govardhana by the bank of Śrī Rādhā-kuṇḍa and lovingly supplicate Your lotus feet with these few ślokas of lamentation.”

A prayer to attain Śrī Rādhā's lotus feet, which are the only goal

20.22

devi duḥkha-kula-sāgarodare
dūyamānam ati-durgatam janam
tvam kṛpā-prabala-naukayādbhutam
prāpaya svapada-paṅkajālayam

Śrī Vilāpa-kusumāñjaliḥ 8/MS 9.2/BR 5.17

devi—O queen; duḥkha—of sufferings; kula—of multitudes; sāgara—an ocean; udare—in the belly; dūyamānam—suffering; ati-durgatam—very unfortunate; janam—person; tvam—You; kṛpā—of mercy; prabala—the strength; naukayā—with the boat; adbham—wonderful; prāpaya—please cause to attain; svapada-paṅkaja—of Your own lotus feet; alayam—the abode.

“May You be pleased, O Vraja-vilāsini, Śrī Rādhikā! Having fallen into the unfathomable ocean of intense grief, I am severely tormented and seized by calamity. O Parama-karuṇāmayi! Kindly place me upon the indestructible boat of Your mercy and grant me the direct service of Your lotus feet.”

The inclination to be solely attached to serving Śrī Rādhā

20.23

pādābjayos tava vinā vara-dāśyam eva
nānyat kadāpi samaye kila devi yāce
sakhyāya te mama namo 'stu namo 'stu nityam
dāśyāya te mama raso 'stu raso 'stu satyam

Śrī Vilāpa-kusumāñjaliḥ 16/VG p. 137/BR 5.18

pāda—feet; abjayoh—at the lotus flowers; tava—of You; vinā—without; vara—excellent; dāśyam—service; eva—certainly; na—not; anyat—anything else; kadāpi—ever; samaye—at the time; kila—certainly; devi—O queen; yāce—I beg; sakhīyāya—for friendship; te—of You; mama—of me; namaḥ—obeisances; astu—may be; namaḥ—obeisances; astu—may be; nityam—eternally; dāśyāya—for service; te—of You; mama—of me; rasaḥ—sweetness; astu—may be; rasaḥ—sweetness; astu—may be; satyam—in truth.

“O Devī Rādhikā! I am not praying for anything except that most exalted direct service to Your lotus feet. Time and again I offer *praṇama* from afar to Your *sakhī*va, a position as Your *sakhī*, but I vow that my unwavering devotion will always be only for Your *dāśitva*, a position as Your maidservant.” [Therefore, let me truly have eager spiritual thirst for Your service! And if I am not qualified for this, then at least make me attached to this aspiration, so that one day I may attain it.]

Śrīla Gurudeva: When he is praying for ‘*dāśitva*’, we should understand that this means a position as a ‘*pālya-dāśī*’ of Rādhikā. It is considered superior because from this position one can witness and serve Rādhā-Kṛṣṇa’s intimate pastimes, which even the *sakhīs* cannot. This *śloka* expresses the essence of Rādhā-dāśyam. (VK lecture 12.02.92)

One who wishes to enter the ocean of Rādhā-dāśyam will never desire enjoyment with Śrī Hari, even in dreams

20.24

ananya-śrī-rādhā-pada-kamala-dāśyaika-rasa-dhīr
hareḥ saṅge raṅga-svapana-samaye nāpi dadhatī

Śrī Vṛndāvana-mahimāmrta 16.94/BR 5.18 pt

ananya—without an other; śrī-rādhā—of Śrī Rādhā; pada-kamala—to the lotus feet; dāśya—of service; eka—sole; rasa—nectar; dhīr—thoughts; hareḥ—of Lord Hari; saṅge—in the association; raṅga—limbs; svapana—of sleeping; samayena—at the time; api—also; dadhatī—placing;

Single-pointed service to the lotus feet of Śrī Rādhā is an ocean of transcendental rasa. One who wishes to enter that ocean will never desire enjoyment with Śrī Hari, even in dreams.

A happiness millions of times greater

20.25

rādhāra svarūpa – kṛṣṇa-prema-kalpa-latā
sakhī-gaṇa haya tāra pallava-puṣpa pātā
kṛṣṇa-lilāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya

CC Mad 8.209–10/BR 5.18 pt

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; kṛṣṇa-prema—of love of Kṛṣṇa; kalpa-latā—a creeper; sakhī-gaṇa—the *gopīs*; haya—are; tāra—of that creeper; pallava—the twigs; puṣpa—flowers; pātā—and leaves. kṛṣṇa-lilāmṛta—the nectar of Kṛṣṇa’s pastimes; yadi—if; latāke—the creeper; siñcaya—sprinkles; nija-sukha haite—than personal happiness; pallava-ādyera—of the twigs, flowers and leaves; koṭi—ten million times; sukha—the happiness; haya—there is.

By nature Śrī Rādhā is like a creeper of *kṛṣṇa-prema* and the *sakhīs* are the leaves, flowers and twigs of that creeper. When the nectar of Kṛṣṇa’s pastimes is sprinkled on that creeper, the leaves, flowers and twigs experience a happiness millions of times greater than if they were to be directly sprinkled with this nectar.

Rādhā’s bhāva is reflected in the mañjarīs. This is described in the first verse of Śrī Vilāpa-kusumāñjaliḥ

20.26

tvam rūpa-mañjari sakhī! prathitā pure 'smin
puṁsaḥ parasya vadanam na hi paśyasi
bimbādhare kṣatam anāgata-bhartṛkāyā
yat te vyadhāyi kim u tac chuka-puṅgavena

Śrī Vilāpa-kusumāñjaliḥ 1/BR 5.18 pt

tvam—you; rūpa-mañjarī—O Rūpa mañjari; sakhī—O friend; prathitā—famous; pure—city; asmin—in this; puṁsaḥ—of the person; parasya—supreme; vadanam—the face; na—not; hi—indeed; paśyasi—you see; iti—thus; bimba—bimba fruit; adhare—lips; kṣatam—bite; anāgata—not arrived; bhartṛkāyā—whose husband; yat—which; te—of you; vyadhāyi—caused; kim—what?; u—indeed; tac—that; chuka—parrot; puṅgavena—great.

“My dear *sakhī* Rūpa Mañjari, you are well known in Vraja for not even looking at the face of any man other than your husband. Therefore it is surprising that your lips, red-like *bimba* fruits, have been bitten, even though your husband is not at home. Has this been done by the best of parrots?”

[Śrīla Gurudeva’s purport:] When Kṛṣṇa drinks the nectar of Rādhā’s lips, the resultant *bhāva* is also reflected in the *mañjarīs* who become as if intoxicated.

A sincere prayer for attaining śrī-rādhā-dāsyā

20.27

rādhe vṛndāvanādhīse karuṇāmṛta-vāhini
kṛpayā nija-pādābja-dāsyām mahyam pradiyatām

Arcana Paddhati (HBV)/BR sankṣepa, vijñāpti-pañcaka

O Śrīmatī Rādhikā, O queen of Vṛndāvana, You are a flowing river of incomparable compassion. Please bestow upon me the service of Your lotus feet.

The identity of a perfected soul (siddha-paricaya)

20.28

dukūlaṁ vibhṛāṇām atha kuca-taṭe kañcu-kapaṭam
prasādam svāminyāḥ svakara-tala-dattam praṇayataḥ
sthitām nityam pārsve vividha-paricaryaika-caturām
kiśorīm ātmānam caṭula-parakīyām nu kalaye

Śrī Rādhā-rasa-sudhā-nidhi 53/BR 8.5

When will I remain near Svāminī eternally, intent on serving Her in various ways? When, wearing Her silken cloth and bodice that She affectionately gave me with Her own hands, will I be able to count myself as a clever and very beautiful kiśorī?

The cherished desire of the Gauḍīya Vaiṣṇavas is to possess the self-identity (abhimāna) of being a maidservant of Śrī Rādhā. The appropriate sādhanā to attain one's 'svarūpa' and one's service to Śrī Rādhā is revealed by Śrī Guru:

20.29

ātmānam cintayet tatra / ātmānam vāsanā-mayīm
ājñā-sevā-parām tat tat / kṛpālānkāra-bhūṣitām

Sanat-kumāra-saṁhitā/JD Ch. 38/BR 8.5 pt

20.30

sakhīnām saṅginī-rūpām / tāsām madhye manoramam
rūpa-yauvana-sampannām / kiśorīm pramadākṛtim

Prema-bhakti-candrikā 5.11

A sādhanā of rāga-mārga should internally perceive himself to be one of the young, beautiful gopī beloveds of Śrī Kṛṣṇa. He should meditate on his desired svarūpa as a female companion of Śrī Rādhā's maidservants, such as Śrī Rūpa Mañjarī and Śrī Rati Mañjarī, and adorned in the ornaments mercifully given by them, he should completely absorb himself in service to Śrī Rādhā-Mādhava according to their instructions.

20.31

ātmānam cintayet tatra tāsām madhye manoramam
rūpaya-yauvana-sampannām kiśorīm premodākṛtim
rādhikānucarīm nityam tat-sevana-parāyaṇām
kṛṣṇād apy adhikam prema rādhikāyām prakurvātīm

Sanat-kumāra-saṁhitā/BPKG Biog/PP p. 88

Sadāśiva is giving instruction to Nāradaḥ on the subject of siddha-deha suitable for rendering service to the Divine Couple. “O Nārada! Meditate in this way upon your own svarūpa among Śrī Kṛṣṇa's beloved associates who take pride in being His paramours in the aprākṛta Vṛndāvana Dhāma. ‘I am an extremely lovely and supremely blissful kiśorī (adolescent girl), endowed with youthful beauty. I am an eternal maidservant of Śrīmatī Rādhikā. Having arranged for Śrī Kṛṣṇa's dearest mistress Śrīmatī Rādhikā to meet with Him. I will always make them both happy. Therefore, I am the maidservant of Rādhikā, the most beloved of Kṛṣṇa. Remaining always and forever engaged in the service of the Divine Couple, may I maintain more love for Śrīmatī than for Kṛṣṇa.

Śrīla Gurudeva: The word cintayet in the above verse from the Sanat-kumāra-saṁhitā means that the sādhanā should nourish the following firm conception: “I am a kiśorī with the same moods and qualities as the nitya-siddha-mañjarīs of Śrī Rādhā.” A Gauḍīya Vaiṣṇava sādhanā in deep meditation will maintain the conception that, “I am not this body, these senses and so forth; I am a maidservant of Śrī Rādhā and I am endowed with qualities such as the beauty and rasa of a gopa-kiśorī.” This deep meditation on the soul (ātma-cintana) will quickly result in his giving up identification with the material body, and he will attain svarūpa-siddhi. The main goal of the Gauḍīya Vaiṣṇavas is to become a rādhā-dāsī, a maidservant of Śrī Rādhā. The sādhanā remains ever fixed on this goal, just as the position of the pole star is fixed in the sky. By the mercy of Śrī Guru, the sādhanā is introduced to his eternal identity as a maidservant of Śrī Rādhā. Upon attaining that, he abandons his bodily identity as a servant of māyā, and he completely maintains the self-identity of being a rādhā-dāsī. (BR 8.5 pt, p. 371-2)

Śrīla Bhaktivinoda Ṭhākura has described his siddha-svarūpa as follows:

20.32

Varaṇe Taḍit (Siddhi-Lalasa), Gīta-mālā/BPKG Biog/PP p. 90/KSH A25

varaṇe taḍit-vāsa tārāvalī / kamala mañjarī nāma
sāḍe bāra varṣa vayasa satata / svānanda-sukhada dhāma

“My complexion is like a flash of lightning and my dress is bedecked with twinkling stars. My name is Kamalā Mañjarī and I am eternally twelve-and-a-half years old. My abode is Svānanda Sukhada Kuñja.”

karpūra-sevā lalitāra gaṇa / rādhā yūtheśvarī hana
mameśvarī-nātha śrī-nanda-nandana / āmāra parāṇa-dhana

“My service is to supply camphor to Śrī Yūgala. I serve in the *gaṇa* of Lalitā and Śrī Rādhā is my *yūtheśvarī*. The Beloved of my Svāminī, the son of Nanda Mahārāja, is the treasure of my life.”

**śrī-rūpa-mañjarī prabhṛtira sama / yugala sevāya āśa
avaśya se-rūpa sevā pāba āmi / parākāṣṭhā suviśvāsa**

“I aspire to serve Śrī Yūgala like Rūpa Mañjarī and others, and I am confident that I will surely attain this service. This is my highest aspiration.”

**kabe vā e dāsī saṁsiddhi labhibe / rādhā-kuṇḍe vāsa kari’
rādhā-kṛṣṇa sevā satata karibe / pūrva-smṛti parihari’**

“Oh, when will this maidservant attain complete perfection and, residing at Śrī Rādhā-kuṇḍa, serve Śrī Rādhā-Kṛṣṇa in complete forgetfulness of my past?”

A prayer to attain the position of a maidservant of Śrī Rādhā, who attracts the mind of Śrī Kṛṣṇa, is found in Śrī Rādhā-rasa-sudhā-nidhiḥ:

20.33

**veṇuṁ karān nipatitaṁ skhalitaṁ śikhaṇḍam
bhraṣṭam ca pīta-vasanaṁ vraja-rāja-sūnoḥ
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya
tām rādhikāṁ kadā paricarāmi rasena**

Śrī Rādhā-rasa-sudhā-nidhi 39/BR 5.20/BMP p.87/ORY p. 29

kadā—when; rasena—with rasa; paricarāmi—will I serve; tām—that; rādhikāṁ—of Śrīmatī Rādhikā; ghāta—by the striking; śara—of the arrows; yasyāḥ—of whose; kaṭa-akṣa—sidelong glances; vraja-rāja-sūnoḥ—the son of the King of Vraja; vimūrcchitasya—His; veṇuṁ—veṇu flute; nipatitaṁ—falling; karāt—from His hand; śikhaṇḍam—peacock-feather crown; skhalitaṁ—slipping; ca—and; pīta-vasanaṁ—yellow cloth; bhraṣṭam—slips off.

“When, with *rasa*, will I serve Śrī Rādhā, whose arrow-like sidelong glance causes Śrī Nanda-nandana to faint, the flute to fall from His hands, the peacock-feather crown to slip from His head, and His yellow cloth to fall from His body?”

Kṛṣṇa begs the mercy of the mañjarīs in order to meet with Śrīmatī Rādhikā
20.34

**yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī
nityaṁ parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-marjanī syām**

Śrī Rādhā-rasa-sudhā-nidhiḥ 8, Prabodhānanda Sarasvatī

yat-kiṅkarīṣu—among whose maidservants; bahuśaḥ—many; khalu—indeed; kāku-vāṇī—plaintive words; nityaṁ—always; parasya—of the supreme; puruṣasya—person; śikhaṇḍa-mauleḥ—who wears a peacock-feather crown; tasyāḥ—of Her; kadā—when?; rasa-nidheḥ—an ocean of nectar; vṛṣabhānu—of King Vrsabhanu; jāyāḥ—of the daughter; tat—keli—pastime; kuñja—groves; bhavana—abode; āṅgana—courtyard; marjanī—cleaning; syām—I will be.

“O daughter of Vṛṣabhānu Mahārāja, O ocean of *rasa*! The Supreme Bhagavān, the source of all *avatāras* who wears a peacock feather in His hair, falls at the feet of Your maidservants and propitiates them with many humble and grief-stricken words to be allowed entrance into Your *kuñja* where You engage in playful, amorous pastimes. If only I could become one stick in the broom used by Your *sakhīs* to clean Your delightful *kuñja*, I would consider my life a success.”

O Vṛṣabhānu-nandinī! please make me the perpetual object of Your merciful glance
20.35

**iṭimam adbhutaṁ-stavaṁ niśamya bhānu-nandinī
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva-saṅcita-tri-rūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam**

Śrī Rādhā-kṛpā-kaṭākṣa-stava-rājāḥ 13/SGG p.155

iṭi—this; mam—mine; adbhutaṁ—wonderful; stavaṁ—prayer; niśamya—hearing; bhānu—of Vṛṣabhānu; nandinī—daughter; karotu—make; santataṁ—always; janam—person; kṛpā—of Your merciful; kaṭākṣa—sidelong-glance; bhājanam—object of; bhavet—should; tadaiva—then certainly; saṅcita—accumulated; tri-rūpa—three types; karma—of karma; nāśanam—destroyed; bhavet—should; tadā—then; vrajendra—of the king of Vraja; sūnu—of the son; maṇḍala—circle; praveśanam—entrance to.

O Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, all the reactions to my *karma* will be destroyed and, realising my internal identity as a *mañjarī*, I will enter the circle of Śrīmatī Rādhikā’s *sakhīs* to participate in Śrī Vrajendra-sūnu’s eternal pastimes.

Mañjarī-bhāva

20.36

Pālya-Dāśī kari’, Śrīla Bhaktivinoda Ṭhākura (Gīta-māla, song 4)

**pālya-dāśī kari’, lalitā sundarī, āmāre loiyā kabe
śrī-rādhikā-pade, kale milāibe, ajña-sevā samarpibe**

When will beautiful Lalitā foster me as her own aspirant novice maidservant? Then later she will offer me up unto the lotus feet of Śrīmatī Rādhārāṇī, and will place me entirely at Her disposal for rendering various services according to Her own merciful orders.

śrī rūpa mañjarī, saṅge jābo kabe, rasa-sevā-śikṣā tare
tad-anugā ho'ye, rādhā-kunḍa-tate, rohibo harṣitāntare

When will Śrī Rūpa Mañjarī take me along with herself to the banks of Śrī Rādhā-kunḍa to give me lessons in the performance of services to the Divine Couple. She will take me there and make me practice by following her instructions and activities. Thus I will feel great delight in my heart.

śrī-viśākhā-pade, saṅgīta śikhibo, kṛṣṇa-līlā rasamoy
śrī-rati-mañjarī, śrī-rasa-mañjarī, hoibe sabe sadoy

At the lotus feet of Śrī Viśākhā I will learn music and songs which are all abounding in the transcendental mellows of Kṛṣṇa's pastimes. All the other *sakhīs* in our group, including Śrī Rati Mañjarī and Śrī Rasa Mañjarī will also share their most kind and affectionate dealings with me.

parama ānanda, sakale miliyā, rādhikā caraṇe rabo
ei parākāṣṭha, siddha kabe habe, pābo rādhā-padāsaba

All of us will meet together, feeling supreme bliss and remaining by the lotus feet of Śrī Rādhikā. When, O when will there be this highest excellence of the culmination of spiritual perfection, whereby I will receive the intoxicating honey flowing from the lotus feet of Śrī Rādhikā?

Thus ends the 20th chapter – Rādhā-dāsyam

Additional Chapters

Chapter 21 – Pramāṇa-tattva

The teachings of the Vedas received through Guru-paramparā

Tattva-siddhānta summarized in 10 ślokas

21.1

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābhidhiṁ
tad-bhinnāṁśāṁś ca jīvān prakṛti-kavalitān tad-vimuktāṁś ca bhāvād
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ
sādhyaṁ tat-prītim evety upadiśati janān gaura-candraḥ svayaṁ saḥ

Daśa-mūla-tattva, invocation/JD Ch 13/Biog p. 350

āmnāya—the Vedas; *prāha*—proclaim; *tattvaṁ*—Absolute Truth; *harim*—Śrī Hari; *iha*—here; *paramaṁ*—the supreme; *sarva-śaktiṁ*—the possessor of all potencies; *rasābhidhiṁ*—an ocean of rasa; *tad-bhinnāṁśān*—His separated parts; *ca*—and; *jīvān*—jivas; *prakṛti*—His illusory potency; *kavalitān*—swallowed up; *tad-vimuktān*—His separated parts; *ca*—and; *bhāvād*—by nature; *bheda-abheda*—one and different; *prakāśaṁ*—a manifestation; *sakalam*—everything; *api*—and; *hareḥ*—of Śrī Hari; *sādhanaṁ*—the means for attainment; *śuddha-bhaktiṁ*—is the pure bhakti; *sādhyaṁ*—the ultimate goal; *tat-prītim*—is love for Him; *eva iti*—certainly thus; *upadiśati*—instructs; *janān*—the people; *gaura-candraḥ*—the Golden Lord whose effulgence resembles a moon; *svayaṁ*—personally; *saḥ*—He.

1. **Pramāṇa:** The teachings of the Vedas received through Guru-paramparā are known as *āmnāya*. The infallible evidence of the Vedas, of the *smṛti-sāstras* headed by the Śrīmad Bhāgavatam, as well as evidence such as direct sense perception (*pradhāna*), that concur with the guidance of the Vedas, are all accepted as *pramāṇa* (evidence). This *pramāṇa* establishes the following *prameyas* (fundamental truths):

Sambandha:

2. *Parama-tattva* – Śrī Hari alone is the Supreme Absolute Truth.
3. *Sarva-śaktimān* – Śrī Kṛṣṇa is the possessor of all potencies.
4. *Akila-rasāmṛta-sindhu* – He is the ocean of nectarean mellows and divine sweetness.
5. *Vibhinnāmśa-tattva* – Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
6. *Baddha-jīvas* – Conditioned souls are subject to the control and covering of *māyā*.
7. *Mukta-jīvas* – Liberated souls are forever free from *māyā*.
8. *Acintya-Bhedābheda-tattva* – The entire universe, consisting of the conscious (*cit*) and unconscious (*acit*), is Śrī Hari's *acintya-bhedābheda-prakāśa*, that is to say, it is His manifestation which is inconceivably both different and non-different from Him.

Abhidheya:

9. *Śuddha-bhakti* – Pure devotional service is the only practice (*sādhana*) to attain spiritual perfection (*sādhya*).

Prayojana:

10. *Kṛṣṇa-prīti* – Transcendental love and affection for Śrī Kṛṣṇa is the one and only final object of attainment (*sādhya-vastu*).

21.2

svataḥ-siddho vedo hari-dayita-vedha-prabhṛtitaḥ

pramāṇam sat-prāptam pramiti-viśayān tām nava-vidhān

tathā pratyakṣādi-pramiti-sahitam sādhayati naḥ

na yuktis tarkākhyā praviśati tathā śakti-rahitā

Daśa-mūla 1/JD Ch. 13

svataḥ—independently; *siddhaḥ*—perfect; *vedaḥ*—the Vedas; *hari*—of Lord Hari; *dayita*—the object of mercy; *vedaḥ*—Lord Brahmā, the creator of the universe; *prabhṛtitaḥ*—beginning with; *pramāṇam*—evidence; *sat*—transcendental; *prāptam*—attained; *pramiti*—of knowledge; *viśayān*—the scope; *tat*—of that; *nava*—nine; *vidhān*—parts; *tathā*—in that way; *pratyakṣa*—present before the eyes; *ādi*—beginning with; *pramiti*—knowledge; *sahitam*—along with; *sādhayati*—stands as evidence; *naḥ*—for us; *na*—not; *yuktiḥ*—reason; *tarka*—as logic; *ākhyā*—names; *praviśati*—enters; *tathā*—in that realms; *śakti*—of power; *rahitā*—devoid.

The self-evident Vedas, which have been received in the *sampradāya* through the Guru-paramparā by recipients of Śrī Hari's mercy such as Brahmājī and others, are known as *āmnāya-vākya*. The nine *prameya-tattvas* are established by these *āmnāya-vākya*s with the help of other *pramāṇas* that follow the guidance of these *śāstras*, such as evidence obtained by direct sense perception (*pratyakṣa*). Reasoning that is only based on logic is always lame in the matter of evaluating inconceivable subject matters, since logic and argument have no access to the realm of the inconceivable.

The definition of āmnāya

21.3

**āmnāyah śrutayah sāksād / brahma-vidyeti viśrutah
guru-paramparā prāptah / viśva-kartuḥ hi brāhmaṇa**

Mahājana-kārikā/Daśa-mūla/GKH 1.62

Transcendental knowledge, which is received through the system of *paramparā*, beginning with Brahmā, the creator, and which is embodied in the Śruti is known as *āmnāya*, or the authorized sacred tradition.

Real dharma is enacted by Kṛṣṇa

21.4

dharmam tu sāksād bhagavat-praṇītam

SB 6.3.19

dharmam—real religious principles, or bona fide spiritual principles; *tu*—but; *sāksāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted.

Real religious principles are enacted by the Supreme Personality of Godhead.

Śrī Kṛṣṇa instructed Brahmā directly

21.5

yathā brahmaṇe bhagavān svayam upadiśyānubhāvitavān

CC Ādi 1.50

yathā—just as; *brahmaṇe*—unto Lord Brahmā; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upadiśya*—having instructed; *anubhāvitavān*—caused to perceive.

The Supreme Personality of Godhead taught Brahmā and made him self-realised.

Transcendental knowledge descends through the disciplic succession starting with Brahmā

21.6

**brahmā devānām prathamah sambabhūva / viśvasya kartā bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām / atharvāya jyeṣṭha-putrāya prāha**

Muṇḍaka Upaniṣad 1.1.1

om—Om; *brahmā*—Brahmā; *devānām*—of the demigods; *prathamam*—first; *sambabhūva*—born; *viśvasya*—of the universe; *kartā*—the creator; *bhuvanasya*—of the worlds; *goptā*—the protector; *sa*—he; *brahma-vidyām*—spiritual knowledge; *sarva-vidyā-pratiṣṭhām*—the basis of all knowledge; *atharvāya*—to Atharvā; *jyeṣṭha-putrāya*—his eldest son; *prāha*—spoke.

Lord Brahmā is the foremost of the demigods. He is the creator of the universe, and its guardian. He instructed his eldest son, Atharva in the science of transcendental knowledge (*brahma-vidyā*), and thus became the first teacher within the universe. All other knowledge is based on this knowledge.

What is brahma-vidyā?

21.7

yenākṣaram puruṣam veda satyam / provāca tām tattvato brahma-vidyām

Muṇḍaka Upaniṣad 1.2.13

Brahma-vidyā is knowledge that reveals the true *svarūpa* of *para-brahma*, the indestructible *Puruṣottama*.

Transcendental knowledge is received through the Paramparā

21.8

evam paramparā-prāptam / imam rājarṣayo viduḥ

sa kāleneha mahatā / yogo naṣṭaḥ parantapa

BG 4.2

evam—thus; *paramparā*—by disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one’s relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

The Paramparā is an eternal principle

21.9

kālena naṣṭā pralaye vāṇīyam veda-samjñitā

mayādaḥ brahmaṇe proktā dharmo yasyām mad-ātmakaḥ

tena proktā sva-putrāya manave pūrva-jāya sā

tato bhṛgv-ādayo ’grhṇan sapta brahma-maharṣayaḥ

SB 11.14.3-4/JD Ch. 6 & 13

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *kālena*—by the influence of time; *naṣṭā*—lost; *pralaye*—at the time of annihilation; *vāṇī*—message; *iyam*—this; *veda-samjñitā*—consisting of the Vedas; *mayā*—by Me; *ādaḥ*—at the time of creation; *brahmaṇe*—unto Lord Brahmā; *proktā*—spoken; *dharmāḥ*—religious principles; *yasyām*—in which; *mat-ātmakaḥ*—identical with Me; *tena*—by Brahmā; *proktā*—spoken; *sva-putrāya*—to his son; *manave*—to Manu; *pūrva-jāya*—the oldest; *sā*—that Vedic

knowledge; *tataḥ*—from Manu; *bhṛgu-ādayaḥ*—those headed by Bhṛgu Muni; *agrṇan*—accepted; *sapta*—seven; *brahma*—in Vedic literature; *mahā-ṛṣayaḥ*—most learned sages.

The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas. Lord Brahmā instructed his eldest son, Manu in the Vedic knowledge, and Manu in turn instructed the same science to the seven great sages headed by Bhṛgu Muni.

Mundane arguments cannot touch transcendental subject matters

21.10

acintyāḥ khalu ye bhāva / na tāms tarkeṇa yojayet

prakṛtibhyaḥ param yac ca / tad acintyasya lakṣaṇam

Mahābhārata (Bhīṣma-parva 5.22) / JD ch. 13

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

The Vedas are not to be interpreted

21.11

svataḥ-pramāṇa veda—pramāṇa-śiromaṇi

lakṣaṇā karile svataḥ-pramāṇatā-hāni

CC Ādi 7.132

svataḥ-pramāṇa—self-evident; *veda*—the Vedic literatures; *pramāṇa*—evidence; *śiromaṇi*—topmost; *lakṣaṇā*—interpretation; *karile*—doing; *svataḥ-pramāṇatā*—self-evidence; *hāni*—lost.

[Śrī Caitanya Mahāprabhu instructed Prakāśānanda Sarasvatī:] “The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.”

The Vedas are self-evident and the foremost evidence

21.12

pramāṇera madhye śruti-pramāṇa pradhāna

śruti ye mukhyārtha kahe, sei se pramāṇa

CC Mad 6.135

pramāṇera—of the evidences; *madhye*—in the midst; *śruti*—the Vedic version; *pramāṇa*—evidence; *pradhāna*—chief; *śruti*—the Vedic version; *ye*—whatever; *mukhya-artha*—chief meaning; *kahe*—says; *sei se*—that indeed; *pramāṇa*—evidence;

[Śrī Caitanya Mahāprabhu said:] Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence.

Śrīmad-Bhāgavatam Describes the Four Kinds of Evidence

21.13

śrutiḥ pratyakṣam aitihyam / anumānam catuṣṭayam

pramāṇeṣv anavasthānād / vikalpāt sa virajyate

SB 11.19.17

śrutiḥ—Vedic knowledge; *pratyakṣam*—direct experience; *aitihyam*—traditional wisdom; *anumānam*—logical induction; *catuṣṭayam*—fourfold; *pramāṇeṣu*—among all types of evidence; *anavasthānāt*—due to the flickering nature; *vikalpāt*—from material diversity; *saḥ*—a person; *virajyate*—becomes detached.

From the four types of evidence – Vedic knowledge, direct experience, traditional wisdom and logical induction – one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

Manu-saṁhitā describes Three Kinds of Evidence

21.14

pratyakṣaś cānumanañ ca śāstrañ ca vividhāgamam

trayaṁ suviditaṁ kāryaṁ dharma-śuddhim abhīpsatā

Manu 12.105

If one wants to understand what is reality, one must consider the three kinds of evidence: Vedic evidence, perception, and inference.

Of the three kinds of evidence, revealed scriptures (Vedic śāstra) is the best

21.15

pratyakṣe ‘ntarbhaved yasmād atithyaṁ tena deśikah

pramāṇaṁ trividhaṁ prākhyāt tatra mukhyā śrutir bhavet

Prameya-ratnāvali 9.2

Since hearsay is included in perception, Madhvācārya has said that the means of proper knowledge are three, among which *śruti*, or revelation scriptures, is the highest.

Thus ends the 21st Chapter – Pramāṇa-tattva

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~ A. Rūpa and Sanātana śikṣā ~

Rūpa and Sanātana are the recipients of Caitanya Mahāprabhu’s mercy

22.1

kālena vṛndāvana-keli-vārtā

lupteti tām khyāpayitum viśiṣya

kṛpāmṛtenābhiśiṣeca devas

tatraiva rūpaṁ ca sanātanaṁ ca

Caitanya-candrodaya-nāṭaka 9.38/CC Mad 19.119

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiśiṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there, in Vṛndāvana; *eva*—indeed; *rūpaṁ*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanaṁ*—Sanātana Gosvāmī; *ca*—as well as.

In the course of time, tidings of Kṛṣṇa’s divine pastimes in Vṛndāvana had been lost. To make them thoroughly known again, the Lord showered His mercy on Rūpa and Sanātana in the very land of Vṛndāvana.

Rūpa Gosvāmī is glorified

22.2

**priya-svarūpe dayita-svarūpe
prema-svarūpe saha-jābhirūpe
nija-anurūpe prabhur eka-rūpe
tatāna-rūpe sva-vilāsa-rūpe**

Caitanya-candrodaya-nāṭaka 9.39/CC Mad 19.121

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *saha-jābhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhur*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

“Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

22.3

**śrīmad-rūpa-padāmbhoja-
dhūli-mātraika-sevinā
kenacid grathitā padyair
mālāghreyā tad-āśrayaiḥ**

Śrī Viśākhānandābhida-stotra 134 (Stavāvalī), RDG

śrīmad-rūpa—of Śrīla Rūpa Gosvāmī; *padāmbhoja*—of the lotus feet; *dhūli*—the dust; *mātraika*—only; *sevinā*—by a servant; *kenacid*—by someone; *grathitā*—strung; *padyaiḥ*—with verses; *mālā*—a garland; *āghreyā*—to be smelled; *tad*—of Him; *āśrayaiḥ*—by they who have taken shelter.

A certain servant of the dust of Śrīla Rūpa Gosvāmī’s lotus feet has strung this garland of verses glorifying Śrī Rādhā’s lotus feet. They who have taken shelter of Śrīla Rūpa Gosvāmī will be able to appreciate the sweet fragrance of this garland of verses.

Śrīla Rūpa Gosvāmī Vijñapti

22.4

**ādadānas tṛṇam dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhūliḥ syām janma-janmani**

Śrī Dāna-Keli-Cintāmaṇiḥ 175, Raghunātha dāsa Gosvāmī

ādadānaḥ—taking; *tṛṇam*—a blade of grass; *dantaiḥ*—in my teeth; *idam*—this; *yāce*—I beg; *punaḥ punaḥ*—again and again; *śrīmat-rūpa*—of Śrīla Rūpa Gosvāmī; *pada-ambhoja*—of the lotus feet; *dhūliḥ*—dust; *syām*—may be; *janma-anmani*—birth after birth.

“Taking a straw between my teeth, crying and begging and falling on the ground again and again, I am praying that life after life, I only want to touch the footdust of Śrī Rūpa Mañjarī.”

22.5

**śrī-caitanya mano’bhīṣṭam sthāpitam yena bhūtale
svayaṁ rūpaḥ kadā mahyam dadāti sva-padāntikam**

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

śrī-caitanya-of Lord Caitanya; *mano-abhīṣṭam*—the innermost desire; *sthāpitam*—established; *yena*—by whom; *bhūtale*—in the material world; *svayaṁ*—personally; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when? *mahyam*—to me; *dadāti*—will give; *sva-pada-antikam*—shelter at the tips of his lotus feet.

When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.

22.6

**abhīra-pallī-pati-putra-kānyā-
dāsyābhilāṣāti-balāśva-vāra
śrī-rūpa-cintāmaṇi-sapti-saṁstho
mat-svānta-durdānta-hayecchur āstām**

Śrī Stavāvalī, Abhīṣṭa-sūcanam 1, Raghunātha dāsa Gosvāmī

abhīra—of the cowherds; *pallī*—of the village; *pati*—of the king; *putra*—the son; *kāntā*—the beloved; *dāsyā*—service; *abhilāṣa*—desire; *ati*—great; *bala*—strong; *aśva*—horse; *vāra*—riding; *śrī-rūpa*—Śrīla Rūpa Gosvāmī; *cintāmaṇi*—transcendental gems; *sapti*—seven; *saṁsthaḥ*—riding; *mat*—of me; *svānta*—the heart; *durdānta*—uncontrollable; *haya*—horse; *icchuh*—desiring; *āstām*—may be.

“I pray that the wild horse of my heart may become like the *cintāmaṇi*-jewel horse Śrīla Rūpa Gosvāmī, which carries as its rider the desire to serve the gopa-prince’s beloved (Śrīmatī Rādhikā).”

Without Rūpa Gosvāmī who could have opened the store house of vraja-prema
22.7

yañ kali rūpa śārīra nā dharata?

tañ vraja-prema-mahānidhi-kuṭharika, kaun kapāṭa ughādata (1)

Yan Kali Rūpa, Mādhava dāsa/SGG p. 32

If Śrīla Rūpa Gosvāmī would not have appeared in this age of Kali, then who could have opened the great store-house of *vraja-prema* that contained the topmost love of the *vraja-gopīs*? Who could have opened the door and distributed its contents freely?

Caitanya Mahāprabhu empowered Rūpa Gosvāmī

22.8

vṛndāvanīyām rasa-keli-vārtām

kālena luptām nija-śaktim utkaḥ

sañcārya rūpe vyatanot punaḥ sa

prabhur vidhau prāg iva loka-sṛṣṭim

CC Mad 19.1

vṛndāvanīyām—related to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālena*—with the course of time; *luptām*—lost; *nija-śaktim*—His personal potency; *utkaḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *saḥ*—He; —Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāg iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

~ Rūpa-śīkṣā ~

(Śrī Caitanya Caritāmṛta, Madhya līlā, Ch. 19)

22.9

mālī hañā kare sei bīja āropaṇa

śravaṇa-kīrtana-jale karaye secana

Mad 19.152

mālī hañā—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout.

22.10

upajiyā bāḍe latā ‘brahmāṇḍa’ bhedi’ yāya

‘virajā’, ‘brahma-loka’ bhedi’ ‘para-vyoma’ pāya

Mad 19.153

upajiyā—being cultivated; *bāḍe*—grows; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi’*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi’*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

As one waters the *bhakti-latā-bīja*, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains *brahma-loka*, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

22.11

tabe yāya tad-upari ‘goloka-vṛndāvana’

‘kṛṣṇa-caraṇa’-kalpa-vṛkṣe kare ārohaṇa

CC Mad 19.154

tabe—thereafter; *yāya*—goes; *tad-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

Being situated in one’s heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.

22.12

tāhān vistārīta hañā phale prema-phala

ihān mālī sece nitya śravaṇādi jala

Mad 19.155

tāhān—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihān*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of śravaṇa, kīrtana and so on.

The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

Vaiṣṇava-aparādha is the greatest obstacle to bhakti

22.13

**yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi’ yāya pātā**

Mad 19.156

yadi—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṇḍe*—breaks; *tāra*—of the creeper; *śukhi*—shriveling up; *yāya*—goes; *pātā*—the leaf.

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

~ *Sanātana-śikṣā* ~

(Śrī Caitanya-Caritāmṛta, Madhya-līlā, Ch. 20-23)

Śrīla Sanātana Gosvāmī Vandanā (Sambandha-jñāna ācārya)

22.14

**vairāgya-yug bhakti-rasam prayatnair
apāyayan mām anabhīpsam andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanaṁ tam prabhum āśrayāmi**

Śrī Vilāpa-kusumāñjaliḥ 6, Śrīla Raghunātha dāsa Gosvāmī

vairāgya—with renunciation; *yug*—endowed; *bhakti*—of devotional service; *rasam*—the nectar; *prayatnair*—with great effort; *apāyayan*—mad to drink; *mām*—me; *anabhīpsam*—unwilling; *andham*—blind; *kṛpā*—of mercy; *ambudhiḥ*—an ocean; *yaḥ*—who; *para*—of others; *duḥkha*—by the unhappiness; *duḥkhī*—unhappy; *sanātanaḥ*—Sanātana Gosvāmī; *tam*—of him; *prabhum*—the master; *āśrayāmi*—I take shelter.

I was unwilling to drink the nectar of *bhakti-rasa* laced with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī as my *śikṣa-guru*.

Sanātana Gosvāmī inquired from Mahāprabhu:

22.15

**‘ke āmi’, ‘kene āmāya jāre tāpa-traya’
ihā nāhi jāni—‘kemanē hita haya’**

Mad 20.102

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemanē*—how; *hita*—my welfare; *haya*—there is.

Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

Mahāprabhu replied to Sanātana Gosvāmī:

22.16

**jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’ ‘bhedābheda-prakāśa’
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya
kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti**

CC Mad 20.108-109, 111

jīvera—of the living entity; *svarūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation; *sūrya-amśa*—part and parcel of the sun; *kiraṇa*—a ray of sunshine; *yaiche*—as; *agni-jvālā-caya*—molecular particle of fire; *svābhāvika*—naturally; *kṛṣṇera*—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy. Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency (*cit-śakti*), the living entity potency (*jīva-śakti*) and the illusory potency (*māyā-śakti*).

Where there is light there is no darkness

22.17

kṛṣṇa—sūrya-sama; māyā haya andhakāra

yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra

CC Mad 22.31

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhān kṛṣṇa*—wherever there is Kṛṣṇa; *tāhān*—there; *nāhi*—not; *māyāra*—of māyā, or the darkness of illusion; *adhikāra*—the jurisdiction.

Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

However, the Jīva cannot revive his Kṛṣṇa consciousness by his own effort

22.18

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna

jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

Mad 20.122

māyā-mugdha—bewildered by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the Purāṇas.

The conditioned soul, bewildered by māyā, cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

22.19

‘śāstra-guru-ātma’- rūpe āpanāre jñāna

‘kṛṣṇa mora prabhu, trātā’—jīvera haya jñāna

CC Mad 20.123

śāstra-guru-ātma-rūpe—in the form of the Vedic literature, the spiritual master and the Supersoul; *āpanāre jñāna*—informs about Himself; *kṛṣṇa*—Lord Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliverer; *jīvera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand Śrī Kṛṣṇa as He is, and he can understand Him as his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

One must follow a clearly defined sequence (*krama*) in order to enter the realm of *bhakti*

22.20

kona bhāgye kona jīvera ‘śraddhā’ yadi haya

tabe sei jīva ‘sādhū-saṅga’ ye karaya

sādhū-saṅga haite haya ‘śravaṇa-kīrtana’

sādhana-bhaktie haya ‘sarvānārtha-nivartana’

anārtha-nivṛtti haile bhaktie ‘niṣṭhā’ haya

niṣṭhā haite śravaṇādye ‘ruci’ upajaya

ruci haite bhaktie haya ‘āsakti’ pracura

āsakti haite citte janme kṛṣṇe prīty-aṅkura

sei ‘bhāva’ gāḍha haile dhare ‘prema’-nāma

sei premā ‘prayojana’ sarvānanda-dhāma

CC Mad 23.9-13/PP p . 83

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhū-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes. *sādhū-saṅga haite*—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktie*—by devotional service; *haya*—there is; *sarva*—all; *anārtha-nivartana*—disappearance of unwanted things. *anārtha-nivṛtti*—disappearance of all unwanted contamination; *haile*—when there is; *bhaktie*—in devotional service; *niṣṭhā*—firm faith; *haya*—there is; *niṣṭhā haite*—from such firm faith; *śravaṇa-ādye*—in hearing, chanting and so on; *ruci*—taste; *upajaya*—awakens. *ruci haite*—from such a taste; *bhaktie*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within the heart; *janme*—appears; *kṛṣṇe*—for Kṛṣṇa; *prīti-aṅkura*—the seed of affection. *sei bhāva*—that emotional condition; *gāḍha haile*—when it becomes intensified; *dhare*—takes; *prema-nāma*—the name love of Godhead; *sei premā*—that love of Godhead; *prayojana*—the ultimate goal of life; *sarva-ānanda-dhāma*—the reservoir of all pleasure.

If, by good fortune, a *jīva* develops faith (*śraddhā*) in Kṛṣṇa, he begins to associate with pure devotees (*sādhū-saṅga*), and in that association he engages in hearing and chanting. By following *sādhana-bhakti* he becomes free from all *anarthas* (*anārtha-nivṛtti*) and advances to the stage of firm faith (*niṣṭhā*) whereby taste (*ruci*) awakens for *śravaṇa*, *kīrtana* and so on. After *ruci*, *āsakti* (deep attachment) arises and when *āsakti* thickens, the seed of *bhāva* (deep affection) is born in the heart. When *bhāva* is intensified, it becomes *prema* (love of God). This *prema* is the ultimate goal and the abode of all bliss.

Śrīla Gurudeva: It is quite impossible for one who transgress this sequence to enter the realm of *bhakti*. Thus, those who want to enter this realm while neglecting the

limbs of *vaidhī sādhanā-bhakti* are in all respects unrestrained and outside the conclusions of *śāstra*. They have no relation at all with *śuddha-bhakti*. (PP p. 84)

~ Thus ends section A. Rūpa- and Sanātana-śikṣā ~

~ B. Śrī Rāmānanda-saṁvāda ~

(The discussion between Mahāprabhu and Rāmānanda Rāya)

Śrīla Gurudeva: By considering the gradations of *sādhya-vastu* (ultimate objective) we find that the *prema* of Śrīmatī Rādhājī for Kṛṣṇa is the crest-jewel. Furthermore, Śrī Caitanya Mahāprabhu has explained that the *sādhya* for the living entities is Rādhā-dāsyam, service to Śrīmatī Rādhikā imbued with *pārakīya-bhāva*. In order to obtain this *sādhya-vastu*, proper *sādhana* is absolutely necessary.

Śrī Caitanya Mahāprabhu enquired from Śrīla Rāmānanda Rāya

22.21

‘sādhya-vastu’ ‘sādhana’ vinu keha nāhi pāya

kṛpā kari’ kaha, rāya, pābāra upāya

CC Mad 8.197/PP p. 84

sādhya-vastu—the goal of life; *sādhana vinu*—without practicing the process; *keha nāhi pāya*—no one achieves; *kṛpā kari’*—very mercifully; *kaha*—please explain; *rāya*—My dear Rāmānanda Rāya; *pābāra upāya*—the means of achieving.

The goal of life (*sādhya*) cannot be achieved unless one accepts the appropriate process (*sādhana*). Now, being merciful upon Me, please explain the means by which this goal can be attained.

Śrī Rāmānanda Rāya replied:

22.22

rādhā-kṛṣṇera līlā ei ati gūḍhatara

dāsyā-vātsalyādi-bhāve nā haya gocara

sabe eka sakhī-gaṇera ihān adhikāra

sakhī haite haya ei līlāra vistāra

sakhī vinā ei līlā puṣṭa nāhi haya

sakhī līlā vistāriyā, sakhī āsvādaya

sakhī vinā ei līlāya anyera nāhi gati

sakhī-bhāve ye tānre kare anugati

rādhā-kṛṣṇa-kuñja-sevā-sādhya sei pāya

sei sādhya pāite āra nāhika upāya

CC Mad 8. 202-205/PP p. 84

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; *ei*—this is; *ati*—very much; *gūḍhatara*—more confidential; *dāsyā*—of servitude; *vātsalya-ādi*—and of parental love, etc.; *bhāve*—in the moods; *nā haya*—is not; *gocara*—appreciated. *sabe*—only; *eka*—one; *sakhī-gaṇera*—of the *gopīs*; *ihān*—in this; *adhikāra*—qualification; *sakhī*—the *gopīs*; *haite*—from; *haya*—is; *ei līlāra*—of these pastimes; *vistāra*—the expansion. *sakhī vinā*—without the *gopīs*; *ei līlā*—these pastimes; *puṣṭa*—nourished; *nāhi haya*—are never; *sakhī*—the *gopīs*; *līlā*—the pastimes; *vistāriyā*—expanding; *sakhī*—the *gopīs*; *āsvādaya*—taste this mellow. *sakhī vinā*—without the *gopīs*; *ei līlāya*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tānre*—Lord Kṛṣṇa; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the kuñjas, or gardens, of Vṛndāvana; *sādhya*—the goal; *sei pāya*—he gets; *sei*—that; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

The pastimes of Rādhā and Kṛṣṇa are very confidential and cannot be understood through the mellows of servitude, fraternity or parental affection. In truth, only the *gopīs* have the right to appreciate these transcendental pastimes, and it is only by them that these pastimes can be expanded. Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste *rasa* (the mellows of love). One cannot enter into these pastimes without the help of the *gopīs*. Only one who does *bhajana* in the mood of the *gopīs*, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the leafy groves of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure.

22.23

ataeva gopī-bhāva kari aṅgikāra

rātri-dina cinte rādhā-kṛṣṇera vihāra

siddha-dehe cinti’ kare tāhān niṣevana

sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa

CC Mad 8.228-229/PP p. 85

ataeva—therefore; *gopī-bhāva*—the loving mood of the *gopīs*; *kari*—making; *aṅgikāra*—acceptance; *rātri-dina*—day and night; *cinte*—one meditates; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *vihāra*—the pastimes; *siddha-dehe*—in the perfected spiritual body; *cinti’*—by meditating; *kare*—does; *tāhān*—in the spiritual world; *niṣevana*—service; *sakhī-bhāve*—in mood of the *gopīs*; *pāya*—gets; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *caraṇa*—the lotus feet.

Therefore one should accept the mood of the *gopīs* in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa. After meditating on Rādhā and Kṛṣṇa and Their pastimes for a long time in the internally conceived spiritual body (*siddha-deha*), one attains the opportunity to serve the lotus feet of Rāhā-Kṛṣṇa as one of the *vraja-gopīs*.

Śrīla Gurudeva's commentary: Essentially, the gist of the matter is that the love-laden *līlā* of Rādhā-Kṛṣṇa is so confidential and so full of mysteries that it is imperceptible, even for those in the moods of *dāsyā* and *vātsalyā*. Only the *sakhīs* are eligible for this. Therefore, no one can attain the service of Śrīmatī Rādhikā or the *kuñja-sevā* of Śrī Rādhā-Kṛṣṇa Yugala by *sādhana* without accepting the *ānugatya* of the *sakhīs*, that is, without being under their guidance. Thus the only means of attaining this supreme *sādhya* is meditation on the *līlās* of Rādhā-Kṛṣṇa throughout the day and night by the internally conceived *siddha-deha* in the mood of the *sakhīs*. (PP p. 85)

~ Thus ends section B. Śrī Rāmānanda-saṁvāda ~

~ C. Ornamental ślokas by Śrīla Rūpa Gosvāmī ~
(From Śrī Stava-māla, Citra-kavīta)

22.24

rasāsāra-susārorur / asurāriḥ sasāra saḥ

saṁsārāsir asau rāse / suriraṁsuḥ sa-sārasaḥ

rasa—of nectar; *āsāra*—shower; *susāra*—broad; *uruḥ*—thighs; *asura*—of the demons; *ariḥ*—the enemy; *sasāra*—went; *saḥ*—He; *saṁsāra*—for the cycle of repeated birth and death; *asiḥ*—a sword; *asau*—He; *rāse*—in the *rāsa* dance; *suriraṁsuḥ*—filled with amorous desires; *sa*—with; *sārasaḥ*—a lotus.

The Lord, who is a shower of nectar, whose thighs are broad, who kills the demons, and who with a sword cuts the cycle of repeated birth and death, holding a lotus flower, and filled with transcendental amorous desire, entered the *rāsa* dance.

22.25

carcoru-rocir uccorā / ruciro 'raṁ carācare

caurācāro 'cirāc cīraṁ / rucā cārur acūcurat

carcā—with ointments; *uru*—very; *rociḥ*—splendid; *ucca*—a broad; *urā*—chest; *ruciraḥ*—handsome; *aram*—very; *cara-acare*—in the world of moving and non-moving beings; *caura*—of theft; *ācāraḥ*—activities; *acirāc*—quickly; *cīraṁ*—the garments; *rucā*—with splendor; *cārur*—handsome; *acūcurat*—stole.

The Lord, who is splendidly anointed with sandal paste, whose chest is broad, and who is the most handsome person in the world of moving and nonmoving creatures, became the thief that gracefully stole the *gopīs'* garments.

22.26

dhare dharādhara-dharam / dhārādhara-dhurā-rudham

dhīra-dhīr ārarādhādhi- / rodham rādhā dhurandharam

dhare—on the hill; *dharādhara*—of the hill; *dharam*—the holder; *dhārādhara*—of the rainclouds; *dhurā*—the burden; *rudham*—holding back; *dhīra*—steady; *dhīḥ*—at heart; *ārarādhā*—worshiped; *ādhi*—distress at heart; *rodham*—stopping; *rādhā*—Rādhā; *dhurandharam*—the protector of the devotees.

On the hill earnest Rādhā worshiped the Supreme Lord, who lifted Govardhana Hill, checked the devastating rain, and stopped the anguish of the devotees.

22.27

ninunnānonanam nūnam / nānūnonnānāno 'nuniḥ

nānenānam ninun nenaṁ / nānaun nānānāno nanu

ninunnānonanam—Lord Kṛṣṇa, the killer of Śakaṭāsura; *nūnam*—certainly; *nānūna*—completely; *unna*—full of tears; *ānanaḥ*—face; *anuniḥ*—trying to pacify; *nānā*—various; *inānam*—of the demigods; *ninun*—impelled; *na*—not; *inam*—Lord Kṛṣṇa; *na*—not; *anaun*—offered prayers; *nānā-ānanaḥ*—many-headed Lord Brahmā; *nanu*—indeed.

Did not Lord Brahmā, tears streaming down his face, recite many prayers, trying to pacify Lord Kṛṣṇa, the killer of Śakaṭāsura?

~ Thus ends section C. Ornamental ślokas by Śrīla Rūpa Gosvāmī ~

~ D. Mahā-prasādam ~

22.28

kṛṣṇa-vaktrāmbujocchiṣṭam

prasādam param ādarāt

dattaṁ dhaniṣṭhayā devī

kim āneṣyāmi te 'grataḥ

Śrī Vilāpa-kusumāñjaliḥ 48

kṛṣṇa—of Lord Kṛṣṇa; *vaktra*—mouth; *ambuja*—lotus; *ucchiṣṭam*—left; *prasādam*—mercy, offered food; *param*—great; *ādarāt*—with respect; *dattam*—placed; *dhaniṣṭhaya*—by Dhaniṣṭhā; *devi*—O queen; *kim*—whether?; *āneṣyāmi*—I will bring; *te*—of You; *agrataḥ*—into the presence.

O devi! When will I place before You the *prasādam* remnants from the lotus mouth of Lord Kṛṣṇa, that were most diligently brought to me by Dhaniṣṭhā?

22.29

nānā-vidhair amṛta-sāra-rasāyanais taiḥ
kṛṣṇa-prasāda-militair iha bhojya-peyaiḥ
hā kuṅkumāṅgi lalitādi-sakhī-vṛtā tvam
yatnān mayā kim u tarām upabhojanīyā

Śrī Vilāpa-kusumāñjaliḥ 49

nānā—various; *vidhaiḥ*—kinds; *amṛta*—than nectar; *sāra*—better; *rasāyanaiḥ*—with nectar; *taiḥ*—with them; *kṛṣṇa*—of Lord Kṛṣṇa; *prasāda*—with the *prasādam*; *militaiḥ*—mixed; *iha*—here; *bhojya*—to be eaten; *peyaiḥ*—to be drunk; *hā*—O!; *kuṅkuma-aṅgi*—girl whose limbs are decorated with *kuṅkuma*; *lalitādi*—headed by *Lalitā*; *sakhī*—by the *gopī* friends; *vṛtā*—accompanied; *tvam*—You; *yatnān*—with great endeavor; *mayā*—by me ; *kim*—whether?; *u*—indeed; *tarām*—more; *upabhojanīyā*—to be enjoyed.

O Kuṅkumāṅgi (She whose limbs are anointed with *kuṅkuma*), when will I very lovingly feed You, *Lalitā*, and Your other *sakhī*s nectar drinks and varieties of ambrosial foodstuffs mixed with the nectar of Kṛṣṇa's lips?

22.30

koṭi-amṛta-svāda pāñā prabhura camatkāra
sarvāṅge pulaka, netre vahe aśru-dhāra

CC Antya 16.93

koṭi—millions upon millions; *amṛta*—nectar; *svāda*—taste; *pāñā*—getting; *prabhura*—of Śrī Caitanya Mahāprabhu; *camatkāra*—great satisfaction; *sarva-aṅge*—all over the body; *pulaka*—standing of the hair; *netre*—from the eyes; *vahe*—flows; *aśru-dhāra*—a stream of tears.

To Śrī Caitanya Mahāprabhu the *prasādam* tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

22.31

‘ei dravye eta svāda kāhān haite āila?
kṛṣṇera adharāmṛta ithe sañcārila’

CC Antya 16.94

ei dravye—in these ingredients; *eta*—so much; *svāda*—taste; *kāhān*—where; *haite*—from; *āila*—has come; *kṛṣṇera*—of Lord Kṛṣṇa; *adharā-amṛta*—nectar from the lips; *ithe*—in this; *sañcārila*—has spread.

Śrī Caitanya Mahāprabhu considered, “Where has such a taste in this *prasādam* come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips.”

22.32

tanu-mana karāya kṣobha, bādāya surata-lobha,
harṣa-śokādi-bhāra vināśaya
pāsarāya anyā rasa, jagat kare ātma-vaśa,
lajjā, dharma, dhairya kare kṣaya
nāgara, śuna tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta

CC Antya 16.122-123

tanu—body; *mana*—mind; *karāya*—cause; *kṣobha*—agitation; *bādāya*—increase; *surata-lobha*—lusty desires for enjoyment; *harṣa*—of jubilation; *śoka*—lamentation; *ādi*—and so on; *bhāra*—burden; *vināśaya*—destroy; *pāsarāya*—cause to forget; *anyā rasa*—other tastes; *jagat*—the whole world; *kare*—make; *ātma-vaśa*—under their control; *lajjā*—shame; *dharma*—religion; *dhairya*—patience; *kare kṣaya*—vanquish; *nāgara*—O lover; *śuna*—hear; *tomāra*—Your; *adhara*—of lips; *carita*—the characteristics; *mātāya*—madden; *nārīra*—of women; *mana*—mind; *jihvā*—tongue; *kare ākarṣaṇa*—attract; *vicārite*—considering; *saba*—all; *viparīta*—opposite.

“My dear lover,” Lord Caitanya said in the mood of Śrīmatī Rādhārāṇī, “let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, We see that the activities of Your transcendental lips are always paradoxical. (BVSP)

[An alternative translation by Śrīla Gurudeva:] *Dhairya* (patience) and *lajja* (shame) are what obstructs a *gopī* from meeting Kṛṣṇa. Being afraid of what others will say if she goes to Him, or desiring to go to Him in such a way that no one will know of it - both of these are vanquished when one takes His remnants. Taking His *prasādam* remnants clears the way and then one will not care for anything, whether it is day or night or anything. These remnants have so much potency.

22.33

prasāde sarva-duḥkhānām / hānir asyopajāyate
prasanna-cetaso hy āśu / buddhiḥ paryavatiṣṭhate

SBG 2.65

prasāde—on attainment of mercy; *hāniḥ*—diminished, dispelled; *sarva duḥkhānām*—all miseries; *upajāyate*—takes place; *buddhiḥ*—(the) intelligence; *asya*—of such a man; *prasanna-cetasoḥ*—whose mind is content; *hi*—certainly; *āśu*—very soon; *paryavatiṣṭhate*—becomes fixed in all respects, properly situated.

Upon attaining Śrī Kṛṣṇa's mercy (His *prasāda* remnants), all sufferings are dispelled. As a result, one's consciousness becomes clear and enlivened, and one's intelligence becomes properly situated (on attaining his desired spiritual goal).

● mahā-prasāde govinde – see 12.B.15

Prasāda-sevayā

22.34

from Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

bhāi-re! śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tāra madhye jihvā ati, lobhamaya sudurmati,
tāke jetā kaṭhina saṁsāre (1)

kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,
preme ḍāko caitanya-nitāi (2)

O brothers! This material body is a place of ignorance, and the senses are a network of paths leading to death. The senses cast the soul into this ocean of material sense-enjoyment, and of all the senses, the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. O brothers! Lord Kṛṣṇa is very kind to us and has given us such nice *prasāda* just to control the tongue. Now let us take this *prasāda* to our full satisfaction and glorify Śrī Śrī Rādhā-Kṛṣṇa, and in love call for the help of Caitanya Mahāprabhu and Nityānanda Prabhu.

~ Thus ends section D. Mahā Prasādam ~

~ E. Māyāvāda is thoroughly condemned ~
(Mukti, Māyāvāda and Impersonalism)

Real liberation means to be established in one's *svarūpa*

22.35

muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ

SB 2.10.6/JD Ch.17

muktiḥ—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpaṁ*—form; *sva-rūpeṇa*—in one's spiritual, constitutional form; *vyavasthitiḥ*—permanent situation, eternal position.

Real liberation means realizing one's *svarūpa* and being established in one's *nitya-sevā* [In other words, one is not liberated upon leaving this body if he takes another body, nor if he simply doesn't take another form. Real liberation is when one enters, by loving devotional service, into the spiritual world].

The Śrīmad Bhagavatam completely rejects the cheating ways of materially motivated religiosity and impersonalism, dharmah projjihita-kaitavo (SB 1.1.2). Explaining this Bhagavatam śloka, Kṛṣṇadāsa Kavirāja says:

22.36

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

CC Ādi 1.92

tāra—of them; *madhye*—in the midst; *mokṣa-vāñchā*—the desire to merge into the Supreme; *kaitava*—of cheating processes; *pradhāna*—the chief; *yāhā haite*—from which; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *haya*—becomes; *antardhāna*—disappearance.

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

22.37

kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ

Śrī Manaḥ-sikṣā 4 (2nd line)

kathā—talk; *mukti*—of impersonal liberation; *vyāghryā*—the tigress; *na*—don't; *śṛṇu*—hear; *kila*—unequivocally; *sarva-ātma-gilaṇiḥ*—devouring your very soul.

You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul.

Those who desire *sayujya-mukti*, merging into the Brahman effulgence, are actually committing spiritual suicide. The devotees totally reject such liberation:

22.38

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-ṭaḥalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kārūṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ

Caitanya-candrāmṛta 5

kaivalyam—the pleasure of merging into the existence of Brahman; *narakāyate*—is considered hellish; *tri-daśa-pūr*—the heavenly planets; *ākāśa-puṣpāyate*—something imaginary, like a flower in the sky; *durdānta*—formidable; *indriya*—the senses; *kāla-sarpa*—venomous snake; *ṭaḥalī*—multitude; *protkhāta*—extracted; *damṣṭrāyate*—teeth; *viśvaṁ*—the material world; *pūrṇa*—completely; *sukhāyate*—happy; *vidhi*—Lord Brahmā; *mahendra*—Indra, the king of heaven; *ādiḥ*—the demigods; *ca*—and; *kīṭāyate*—become like an insect; *yat*—of whom; *kārūṇya*—mercy; *kaṭākṣa*—glance; *vaibhavavatām*—of the most confidential devotee; *taṁ*—unto; *gauram*—Lord Caitanya Mahāprabhu; *eva*—certainly; *stumaḥ*—glorify.

For a devotee, the pleasure of merging into the existence of Brahman is considered hellish. Similarly, he considers promotion to heavenly planets just another kind of phantasmagoria. The *yogīs* meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The whole material world appears joyful for a devotee, and even great personalities like Lord Brahmā and Lord Indra are considered no better than insects. Such is the position of a devotee who has received but a small glance of the mercy of Śrī Caitanya Mahāprabhu. Unto this most magnanimous personality I offer my respectful obeisances.

22.39

advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vyaṁ haṭhena
dāśī-kṛtā gopa-vadhū-viṭena

Bilvaṁgala Ṭhākura/BRSB p. 204/ CC Mad 10.178, 24.133

advaita-vīthī—of the path of monism; *pathikair*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realisation; *simha-āsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kena-āpi*—some; *vyaṁ*—I; *haṭhena*—by force; *dāśī-kṛtā*—made into a maidservant; *gopa-vadhū-viṭena*—by a boy engaged in joking with the *gopīs*.

“Although I was worshiped by those on the path of impersonal liberation and initiated into self-realisation through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the *gopīs*.”

22.40

bhaja govindaṁ bhaja govindaṁ bhaja govindaṁ mūdha-mate
samprāpte sannihite kāle na hi na hi rakṣati dukṛṇ-karaṇe

Śaṅkarācārya

bhaja—just worship; *govindam*—Govinda; *mūdha-mate*—O fool; *samprāpte*—attained; *sannihite*—placed; *kāle*—when the time; *na*—not; *hi*—indeed; *rakṣati*—protects; *dukṛṇ-karaṇe*—the grammatical affix *dukṛṇ*.

You fools and rascals, all your grammatical word jugglery of suffixes, prefixes and philosophical speculation will not save you at the time of death. Just worship Govinda! Worship Govinda! Worship Govinda!

The soul is eternal; the jīva’s individuality is never lost

22.41

na tv evāhaṁ jātu nāsaṁ / na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ / sarve vyaṁ ataḥ param

BG 2.12

na—never; *tu*—but; *eva*—certainly; *ahaṁ*—I; *jātu*—at any time; *na*—did not; *āsaṁ*—exist; *na*—not; *tvam*—you; *na*—not; *ime*—all these; *jana-adhipāḥ*—kings; *na*—never; *ca*—also; *eva*—certainly; *na*—not; *bhaviṣyāmaḥ*—shall exist; *sarve vyaṁ*—all of us; *ataḥ param*—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us ever cease to be.

22.42

nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye ’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

SB 3.15.48

na—not; *ātyantikam*—liberation; *vigaṇayanti*—care for; *api*—even; *te*—those; *prasādam*—benedictions; *kim u*—what to speak; *anyat*—other material happinesses; *arpita*—given; *bhayaṁ*—fearfulness; *bhruvaḥ*—of the eyebrows; *unnayaiḥ*—by the raising; *te*—Your; *ye*—those devotees; *aṅga*—O Supreme Personality of Godhead; *tvat*—Your; *aṅghri*—lotus feet; *śaraṇāḥ*—who have taken shelter; *bhavataḥ*—Your; *kathāyāḥ*—narrations; *kīrtanya*—worth chanting; *tīrtha*—pure; *yaśasaḥ*—glories; *kuśalāḥ*—very expert; *rasa-jñāḥ*—knowers of the mellows or humors.

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even

for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

Paramānanda is far superior to Brahmānanda

22.43

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt

SB 4.9.10/BR 4.16

yā—that which; nirvṛtiḥ—bliss; tanu-bhṛtām—of the embodied; tava—Your; pāda-padma—lotus feet; dhyānāt—from meditating upon; bhavaj-jana—from Your intimate devotees; kathā—topics; śravaṇena—by hearing; vā—or; syāt—comes into being; sā—that bliss; brahmaṇi—in the impersonal Brahman; sva-mahimani—Your own magnificence; api—even; nātha—O Lord; mā—never; bhūt—exists; kim—what to speak of; tu—then; antaka-asi—by the sword of death; lulitāt—being destroyed; patatām—of those who fall down; vimānāt—from their airplanes.

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of *brahmānanda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmānanda* is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

Liberation is insignificant compared to hearing hari-kathā from a sādhu

22.44

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

SB 4.20.24/BR 4.17

na—not; kāmāye—do I desire; nātha—O master; tat—that; api—even; ahaṁ—I; kvacit—at any time; na—not; yatra—where; yuṣmat—Your; caraṇa-ambuja—of the lotus feet; āsavaḥ—the nectarean beverage; mahat-tama—of the great devotees; antaḥ-hṛdayāt—from the core of the heart; mukha—from the mouths; cyutaḥ—being delivered; vidhatsva—give; karṇa—ears; ayutam—one million; eṣaḥ—this; me—my; varaḥ—benediction.

O Lord, I do not want liberation. I receive no pleasure in hearing any topic other than the glorious narrations of the nectar of Your lotus feet. This nectar emanates from the mouths of saintly persons from deep within their hearts. I beg only for the boon that You will give me ten thousands ears with which I can always hear the sweetness of Your pastimes.

Residence in heaven, sovereignty over the Earth, the perfections of yoga and even liberation are all insignificant for a devotee, as confirmed by Vṛtrāsura's prayer:

22.45

na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe

SB 6.11.25/BR 4.18

na—not; nāka-prṣṭham—the heavenly planets or Dhruvaloka; na—nor; ca—also; pārameṣṭhyam—the planet on which Lord Brahmā resides; na—nor; sārva-bhaumaṁ—sovereignty of the whole earthly planetary system; na—nor; rasā-ādhipatyam—sovereignty of the lower planetary systems; na—nor; yoga-siddhīḥ—eight kinds of mystic yogic power (aṇimā, laghimā, mahimā, etc.); apunaḥ-bhavam—liberation from rebirth in a material body; vā—or; samañjasa—O source of all opportunities; tvā—You; virahayya—being separated from; kāṅkṣe—I desire.

O source of all good fortune, I have no desire to have a position of great sovereignty like that of Dhruva or Brahmā, or rulership over the Earth; nor do I desire *aṇimā* or any other mystic perfections. I do not even want liberation, if attaining it means I would have to give You up.

22.46

hari-bhakti-mahādevyāḥ sarvā muktyādi-siddhayaḥ
bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ

Nārada-ṣaṅkarātra/Bhakti-rasāmṛta-sindhu 1.1.34/VG p. 124/BTV p. 68

Sālokya and the five kinds of *muktis*, the eight *siddhis*, omniscience, the post of Indra and the post of Brahmā are all maidservants of Hari-bhakti Mahādevī. So wherever she is present, her maidservants like *bhuktis*, *siddhis*, and *muktis* automatically appear there with folded hands waiting for her orders.

[Editorial note: For more *śloka*s on this topic, please refer to (1) Biography, 7th part, “The life history of *māyāvāda*” (p. 481); (2) Śrīla BPKG's book (renamed “Beyond Nirvāna”); (3) CC Ādi 7.65-150 – Mahāprabhu converting Prakāśānanda Sarasvatī and the Māyāvādi *sanmyāsīs* (a breathtaking demolition of *māyāvāda* philosophy).]

~ Thus ends section E. Māyāvāda is thoroughly condemned ~

~ F. Manah-śikṣā ślokaś ~
(Eleven excellent instructions to the mind)

1. gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe	11.53
2. na dharmam nādharmam śruti-gaṇa-niruktaṁ	18.5
3. yadicchē āvāsam vraja-bhuvi sa-rāgam prati-janur	15.46
4. asad-vārtā-veśyā viśrja mati-sarvasva-haraṇiḥ	12.D.14
5. asāc-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśalibhir iha	12.F.2
6. are cetaḥ prodyat-kapaṭa-kuṭināṭi-bhara-khara	12.F.43
7. pratiṣṭhāśā dhrṣṭā śvapaca-ramaṇī me hṛdi naṭet	12.F.44
8. yathā duṣṭatvam me davayati śaṭhasyāpi kṛpayā	22.44
9. mad-iśā-nāthatve vraja-vipina-candram- vraja-vane	11.54
10. ratim gaurī-līle api tapati saundarya kiraṇaiḥ	19.11
11. samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor	22.45
12. manah-śikṣā-daikādaśaka-varam etan madhurayā	22.46

22.47

yathā duṣṭatvam me davayati śaṭhasyāpi kṛpayā
yathā mahyam premāmṛtam api dadāty ujvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākvā giridharam iha tvam bhaja manah (8)

yathā—so that; duṣṭatvam—wickedness; me—my; davayati—drives away; śaṭhasyāpi—although (I am) corrupt; kṛpayā—mercifully; yathā—so that; mahyam—to me; premāmṛtam—nectar of divine love; api—also; dadāti—He gives; ujvalam—the radiant; asau—He; yathā—(and) so that; śrī-gāndharvā—of Śrīmatī Rādhikā; bhajana-vidhaye—in the service; prerayati—He impels; mām—me; tathā—in such a manner; goṣṭhe—in Vraja; kākvā—with humble words; giridharam—Śrī Giridhārī; iha—here; tvam—you; bhaja—worship; manah—O mind.

(By the association of sādhus, hlādinī-śakti is transmitted into the sādha's heart, dispels all corruption and brings about the highest perfection. But that type of sādhu-saṅga is not easily available.) Therefore, O mind, with utter humility and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in such a way that He will become pleased with me. By His causeless mercy He will remove my wickedness, bestow the nectar of His supremely radiant prema, and confer upon me the inspiration to worship Śrīmatī Rādhikā.

22.48

samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityā govardhanam anudinam tvam bhaja manah (11)

samam—in accordance with; śrī—rūpeṇa—Śrīla Rupa Gosvami; smara—with amorous love; vivaśa—overwhelmed; rādhā—giribhṛtoḥ—Śrī Śrī Rādhā—Giridhārī; vraje—in Vraja; sāksāt—the direct; sevā—service; labhana—obtaining; vidhaye—for the method; tad—gaṇa—yujoh—along with Their associates; tad—ijya—(by) worshipping Them; akhyā—chanting Their names; dhyāna—meditating; śravaṇa—hearing; nati—and bowing down; pañca—five; amṛtam—nectars; idam—this; dhayan—drinking; nityā—eternal; govardhanam—Śrī Govardhana; anudinam—every day; tvam—you; bhaja—worship; manah—O mind.

(Now the method of performing very deep and confidential bhajana is being explained) O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, one should drink the pañcāmṛta of service to Them in accordance with the method prescribed by Śrī Rupa Gosvāmī. This pañcāmṛta is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (arcana), chanting the glories of Their transcendental names, forms, qualities and pastimes (saṅkīrtana), meditating upon Them (dhyāna), hearing the glories of Their names, forms, qualities and pastimes (śravaṇa), and offering praṇāma unto Them. In addition, one should worship Śrī Govardhana daily in accordance with the precepts of bhakti.

22.49

manah-śikṣā-daikādaśaka-varam etan madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate (12)

manah—to the mind; śikṣā—instructions; da—giving; ekādaśaka—eight verses; varam—excellent; etan—these; madhurayā—with a sweet; girā—voice; gāyati—sings; uccaiḥ—aloud; samadhi-gata—having thoroughly understood; sarva—all; artha-tati—the many meanings; yaḥ—who; sa-yūthaḥ—with associates; śrī-rūpānugaḥ—follower of Śrīla Rupa Gosvami; iha—here; bhavan—becomes; gokula-vane—in this Gokula Forest; janaḥ—person; rādhā-kṛṣṇa—unto Rādhā-Kṛṣṇa; atula—incomparable; bhajana—worship; ratnam—jewel; saḥ—he; labhate—attains.

(While instructing his own mind, Śrī Raghunātha Dāsa Gosvāmī offers the following benediction in order to inspire other devotees to study and recite this stotra known as Manah-Śikṣā) Anyone who, adopting the line of Śrī Rupa Gosvāmī and his followers, takes up residence in Gokula-vana (in Śrī Vraja-maṇḍala near Śrī Govardhana) and loudly sings these eleven excellent instructions to the mind in a melodious voice with full understanding of their meaning, will certainly obtain the matchless gem of worshipping Śrī Śrī Rādhā-Kṛṣṇa.

~ Thus ends section F. Manah-śikṣā ślokaś ~

~ G. Vedānta-sūtra ślokas and single lines ~

Vedānta-sūtra ślokas

22.G

a – athāto brahma-jijñāsā – Vedānta-sūtra 1.1.1*atha*—now; *ato*—therefore; *brahma-jijñāsā*—inquire into the Absolute Truth.

Now (that you have a human body) you should inquire into Brahman, the Supreme Absolute Truth, Śrī Kṛṣṇa.

b – janmādy asya yataḥ – Vedānta-sūtra 1.1.2*janma-ādi*—creation, maintenance and destruction; *asya*—of the manifested universes (the material world); *yataḥ*—from whom.

That Brahman (the Supreme Spirit) is He from whom the creation, sustenance and destruction of the manifested universe arise.

c – śāstra-yonitvāt samanvaya – Vedānta-sūtra 1.1.3*śāstra* – the Vedic scriptures; *yonī* – source; *tvat* – on account of;To know the Absolute Truth one should study *śāstra*, but without taking shelter of and hearing from a bona fide Guru, *śāstra* will not help at all.**d – ānanda-mayo ’bhyāsāt** – Vedānta-sūtra 1.1.12*ānandamaya*—consisting of bliss; *abhyāsāt*—by nature.

By nature, the Supreme Lord is blissful.

e – tarkāpratiṣṭhānāt – Vedānta-sūtra 2.1.11

Logic is not the basis for understanding anything transcendental [JD Ch. 13&19]

Single-line ślokas

a – tamasi mā jyotir gamaḥ

Don’t remain in this darkness (of material existence), go to the light (of spiritual life, of pure bhakti).

b – ātyantika-duḥkha-nivṛttiḥ*Ātyantika*—ultimate; *duḥkha*—sufferings; *nivṛttiḥ*—stopping.The aim of human life should be to put an end to the ultimate sufferings (*janma-mṛtyu-jarā-vyādhī*: birth, death, old age, and disease).**c – punar mūṣiko bhava**

“Again Become a Mouse.” (One who turns against his Gurudeva, turns back into a mouse).

d – guṇa-grāhī – doṣam adarśi

The devotee, like a honeybee, focuses on the good qualities of others and overlooks their faults. (CC Ādi 8.62)

e – ātmavan manyate jagat

Everyone thinks of others according to his own position or preconceived notions; one sees the world just as one sees himself.

f – “mitam ca saram ca vaco hi vāgmitā” iti

“Essential truth spoken concisely is true eloquence.” (CC Ādi 1.106)

~ Thus ends section G. Vedānta-sūtra ślokas and single lines ~

~ H. Śrī Nṛsimhadeva Prayers ~

Śrī Nṛsimha Vandanā

22.50

**śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga**

CC Mad 8.5

śrī-nṛsimha—Lord Nṛsimha with Lakṣmī; *jaya nṛsimha*—all glories to Lord Nṛsimha; *jaya jaya*—again and again glories; *nṛsimha*—to Nṛsimhadeva; *prahlāda-īśa*—to the Lord of Prahāda Mahārāja; *jaya*—all glories; *padmā*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

“All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.”

22.51

**vāg-īśa yasya vadane / lakṣmīr yasya ca vakṣasi
yasyāste hr̥daye saṁvit / taṁ nṛsimham ahaṁ bhaje**

Śrīdhara Swāmī, commentary on SB 10.871

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmī-devī always sports, and within His heart transcendental knowledge is situated— I worship that Nṛsiṃhadeva.

22.52

**prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande pārīndra-vadanam harim**

Śrīdhara Svāmī, commentary on SB 1.1.1

“Let me offer my obeisances unto Lord Nṛsiṃhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

Śrī Nṛsiṃha-Praṇāma

22.53

**namas te narasiṁhāya prahlādāhlāda-dāyine hiraṇyakaśīpor vakṣaḥ
śīlā-ṭaṅka nakhālaye (1)**

I offer *praṇāma* unto Narasiṁha Bhagavān, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.

**ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁham ādim śaraṇam prapadye (2)**

Nṛsiṁhadeva is here and also there. Wherever I go Nṛsiṁhadeva is there. He is in the heart and is outside as well. I surrender unto Nṛsiṁhadeva, the origin of everything and the supreme refuge.

**tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśīpu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare (3)**

Śrī Daśāvātāra-stotram

○ Keśava! ○ You who assume the form of half-man, half-lion! ○ Jagadīśa! ○ You who remove Your devotees’ suffering! All glories to You, because with one of the wonderful petal-like nails of Your beautiful lotus hands You rip asunder the bee-like body of Hiraṇyakaśipu. It is astonishing that ordinarily it is the bee which rips the petals of the lotus, but here the petal rips apart the bee.

○ my Lord! May there be no material desires within the core of my heart

22.54

**yadi dāsyasi me kāmān / varāms tvam varadarṣabha
kāmānām hṛdy asaṁroham / bhavatas tu vṛṇe varam**

yadi—if; *dāsyasi*—want to give; *me*—me; *kāmān*—anything desirable; *varān*—as Your benediction; *tvam*—You; *varada-ṛṣabha*—O Supreme Personality of Godhead, who can give any benediction; *kāmānām*—of all desires for material happiness; *hṛdy*—within the core of my heart; *asaṁroham*—no growth; *bhava taḥ*—from You; *tu*—then; *vṛṇe*—I pray for; *varam*—such a benediction.

[Prahāda Mahārāja to Lord Nṛsiṁhadeva:] O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

22.55

**ugro ’py anugra evāyaṁ / sva-bhaktānām nṛ-keśarī
keśarīva sva-potānām / anyeṣām ugra-vikramaḥ**

CC Mad 8.6/ Śrīdhara Svāmī’s commentary on Śrīmad-Bhāgavatam 79.1

ugraḥ—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayaṁ*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣām*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja. (This śloka is quoted in BPKG Biography, in relation to Param-gurudeva’s lion-like quality)

~ Thus ends section H. Śrī Nṛsiṁhadeva Prayers ~

~ I. Tulasī Devī ~

Turning ordinary water into sacred, Ganga water for bathing Tulasī

22.56

**gaṅge ca yamune caiva
godāvarī sarasvatī
narmade sindho kāverī
jale ’smin sannidhim kuru**

gaṅgā, *yamunā*, *godāvarī*, *sarasvatī*, *narmadā*, *sindhuḥ*, *kāverī* rivers; *jale*—water; *asmin*—in this; *sannidhim*—your residence; *kuru*—make.

○ holy rivers, kindly come and reside in this water.

The mantra for bathing Tulasī devī

22.57

govinda-vallabhām devīm

bhakti-caitanya-kārinīm

snāpayāmi jagad-dhātrīm

kṛṣṇa-prema-pradāyinīm

BRSB p. 65

govinda vallabhām—Govinda’s beloved; *devīm*—Vṛnda devī; *bhakti caitanya*—the life of bhakti; *kārinīm*—(she) is the cause; *snāpayāmi*—let me give bath; *jagad-dhātrīm*—mother, nurse, one who nourishes; *kṛṣṇa-prema*—Kṛṣṇa prema; *pradāyinīm*—she who bestows.

O Devi, I am bathing you who are very dear to Govinda, who gives life to the devotees [or who is the life of *bhakti*], who are the mother of the entire world and who bestows *kṛṣṇa-prema*.

The mantra for picking tulasī leaves and mañjarīs

22.58

tulasī amṛta-janmāsī / sadā tvam keśava-priyā

keśavārthe cinomi tvām / varadā bhava śobhane

Arcana Dipika p. 32/BR p. 422

O Tulasī born of nectar. You are always very dear to Lord Keśava. I am picking your leaves only for the sake of His worship. O bestower of benedictions, O beautiful one, please bestow spiritual benedictions upon me.

After picking leaves, recite the prayer begging for forgiveness:

22.59

cayanod bhava-duḥkham ca / yad hṛdi tava vartate

tat kṣamasva jagan-mātaḥ / vṛndā-devi namo ’stu te

Arcana Dipika p. 32

O mother of the universe, please forgive me if I have caused you any pain by picking your leaves. O Vṛnda-devī, I offer my humble obeisances unto you.

Tulasī pūjā-mantraḥ:

22.60

nirmitā tvam purā devair/arcitā tvam surāsuraiḥ

tulasī hara me ’vidyām/pūjām gr̥hna namo ’stu te

Śrī Hari-bhakti-vilāsa 8.1.101/BR p. 422

pūjā—for worship; *mantraḥ*—the mantra; *nirmitā*—created; *tvam*—you; *purā*—before; *devaiḥ*—by the demigods; *arcitā*—worshiped; *tvam*—you; *surāsuraiḥ*—by the suras and asuras; *tulasī*—O Tulasī; *hara*—please remove; *me*—of me; *pāpam*—the sin; *pūjām*—worship; *gr̥hna*—please accept; *namaḥ*—obeisances; *astu*—are; *te*—unto you.

You came into being long ago, and are worshipped by demigods and demons alike. O Tulasī, my obeisance unto you. Kindly dispel my ignorance and accept my worship.

Tulasī-praṇāma:

22.61

yā dṛṣṭā nikhilāgha-saṅgha-śamanī spr̥ṣṭā vapuḥ pāvanī

rogānām abhivanditā nirasani siktā ’ntaka-trāsinī

pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṁropitā

nyastā tac-caraṇe subhakti-phaladā tasyai tulasyai namaḥ

HBV 9.104/BR p.423

praṇāma-vākyam—words for bowing down; *avantī-khaṇḍe*—in the Avanti-khanda; *yā*—who; *dṛṣṭā*—seen; *nikhilāgha*—all sins; *saṅgha*—multitude; *śamanī*—pacifying; *spr̥ṣṭā*—touched; *vapuḥ-pāvanī*—purifying the body; *rogānām*—of diseases; *abhivanditā*—bowed down; *nirasinī*—expelling; *siktā*—watered; *antaka*—death; *trāsinī*—terrifying; *pratyāsatti-vidhāyinī*—giving nearness; *bhagavataḥ*—to the Supreme Personality of Godhead; *kṛṣṇasya*—Lord Kṛṣṇa; *saṁropitā*—planted; *nyastā*—placed; *tā-caraṇe*—at the feet; *vimukti-phaladā*—giving liberation; *tasyai*—to her; *tulasyai*—Tulasī-devī; *namaḥ*—obeisances.

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you all sins are destroyed. Simply by touching you one’s body is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you the fear of death is dispelled. By planting you one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of devotion, the rare fruit of *prema-bhakti*.

~ Thus ends section I. Tulasī Devī ~

~ J. Prominent Ślokas used by Śrīla Gurudeva ~

The definition of what is (pure) bhakti

a – anyābhlāṣitā-śūnyaṁ – see 1.0

Controlling the urges of the mind and senses

b – vāco vegaṁ manasaḥ krodha-vegaṁ – see 1.11

Unflinching service despite all hardships

c – tat te 'nukampāṁ su-samīkṣamāṇo – see 12.C.37

Remaining undisturbed in either happiness or distress

d – duḥkheṣv anudvigna-manāḥ – see 12.C.38

Humility is the key to prema

e – tṛṇād api sunīcena – see 12.A.14

Śrīla Gurudeva's three basic instructions for practicing bhakti (The Three C's):

- **Never Criticize** – vāco vegaṁ (Upadeśāmṛta, 1)
- **Never Complain** – tat te 'nukampāṁ (SB 10.14.8) / duḥkheṣv anudvigna-manāḥ (BG 2.56)
- **Never stop Chanting** – tṛṇād api sunīcena (Śikṣāṣṭaka 3)

Human life is meant for spiritual perfection

f – labdhvā su-durlabham idaṁ bahu-sambhavānte – see 11.19

The key śloka for Gauḍīya Vaiṣṇavas

g – jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa' – see 8.1

Sādhu saṅga is the birth place of bhakti

h – 'sādhu-saṅga', 'sādhu-saṅga' – sarva-śāstre kaya – see 12.B.3

i – kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' – see 12.B.4

Divine Greed (lobha) is the only qualification

j – kṛṣṇa-bhakti-rasa-bhāvitā matiḥ – see 11.47

The essence of all instructions

k – tan-nāma-rūpa-caritādi-sukīrtanānu – see 11.32

How to get out of māyā

l – bhayaṁ dvitīyābhiniveśataḥ syād – see 1.4

Who is a real Guru?

m – tasmād guruṁ prapadyeta – see 1.1

Bhakti is superior to jñāna

n – jñāne prayāsam udapāsyā namanta eva – see 11.3

The Bhāgavatam must be heard from a pure Vaiṣṇava

o – yāha, bhāgavata paḍa vaiṣṇavera sthāne – see 3.16

The glories of hearing Hari-kathā from a pure devotee

p – satām prasaṅgān mama vīrya-saṁvido – see 12.D.3

Kṛṣṇa's līlā-kathā is the remedy to conquer the disease of the heart

q – vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ – see 12.D.4

May Gauraṅga be situated in the innermost core of your heart

r – anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau – see 4.2

Śrī Kṛṣṇa-saṅkīrtana cleanses the mirror of the heart

s – ceto-darpaṇa-mārjanam – see 13.17

Gaura-Vāṇī — Śrī Caitanya Mahāprabhu's teachings in a nutshell

t – ārādhyo bhagavān vrajeśa-tanayas – see 4.9

Tattva siddhānta summarized from 10 ślokas

u – āmnāyaḥ prāha tattvaṁ harim – see 21.1

The ocean of the Bhāgavatam in a single śloka

v – jayati jana-nivāso devakī-janma-vādo – see 3.43

Śrī Manaḥ-śikṣā – Preaching to the mind

w – gurau goṣṭhe goṣṭhālayiṣu sujane bhūṣura-gaṇe – see 11.64

Bhagavad Gīta's topmost instruction

x – man-manā bhava mad-bhakto – see 12.C.48

The nectar of your words

y – tava kathāmṛtaṁ tapta-jīvanam – see 12.D.2

O Rādhike, I am Yours, I am Yours, I cannot live without You

z – tavaivāsmi tavaivāsmi na jīvāmi – see 0.31

The eight "Rūpa-Sanātana" ślokas:

1 – hā devi kaku-bhara-gadgadayādyā vāca – see 0.29

2 – tvaṁ rūpa-mañjari sakhi prathitā pure 'smin – see 20.26

3 – nāhaṁ vipro na ca nara-patir – see 14.10

4 – anārādhya rādhā-padāmbhoja-reṇum – see 20.4

- 5 – śrī-vṛndāvana mama pāvanaṁ tvam eva – see 23.12
 6 – ārādhya bhagavān vrajeśa-tanayas – see 4.9
 7 – dīvyad-vṛndāraṇya-kalpa-drumādhah – see 0.19
 8 – yat-kiṅkariṣu bahuśaḥ khalu kāku-vāṇī – see 20.34

The sevā-kuñja śloka:

- smara-garala-khaṇḍanaṁ – see 19.26

Śrīla Gurudeva often recites some of the following maṅgalācaraṇa śloka before giving class:

- ajñāna-timirāndhasya – see 0.3
- vāñchā-kalpatarubyaś ca – see 0.14
- namo mahā-vadānyāya – see 0.15
- gurave gauracandrāya – see 0.2
- yaṁ pravrajantam – see 0.25
- aṅga-śyāmalima-chaṭābhir – see 0.27
- bhaktyā vihinā aparādha – see 0.26
- śyāmasundara śikhaṇḍa-śekhara – see 0.28
- bhajāmi rādhāṁ aravinda-netrām – see 0.30
- tavaivāsmi tavaivāsmi – see 0.31

One of Śrīla Gurudeva's favourite bhajanas

22.51

Hari Hari, Kabe Mora Ha'be Hena Dina, Śrīla Bhaktivinoda Ṭhākura (SGG p. 30)

hari hari, kabe mora ha'be hena dina

vimala vaiṣṇave, rati upajibe, vāsanā haibe kṣiṇa (1)

hari—O Lord Hari; kabe—when; mora—my; habe—will be; hena—like this; dina—day; vimala—pure, immaculate; vaiṣṇave—of the Vaiṣṇavas; rati—deep love and attachment; upajibe—manifest, awaken; vāsanā—material desires; haibe—will; kṣiṇa—diminish, disappear.

O Hari! O Mahāprabhu! When will the fortunate day come when rati, deep love and attachment, will come in my heart for the lotus feet of the pure-hearted Vaiṣṇavas? (At that time I will honor and serve them, and thus) all my material desires and anarthas, especially lust and anger, will go.

antara-bāhire, sama vyavahāra, amānī mānada ha'ba

kṣṇa-saṅkīrtane, śrī-kṣṇa-smaraṇe, satata majiyā ra'ba (2)

(With a heart free from duplicity) my outer behavior will correspond to my inner

feelings and thoughts. (Seeing myself as completely insignificant) I will give all respect to others, seeking no honor in return. Always dancing and singing the holy names, I will remain constantly absorbed in remembering Śrī Kṣṇa's beautiful pastimes.

e dehera kriyā, abhyāse kariba, jīvana jāpana lāgi'

śrī-kṣṇa-bhajane, anukūla jāhā, tāhe ha'ba anurāgi (3)

My bodily maintenance should simply go on by habit so that my mind can be fully given to harināma. I will become attached only to that which is favorable for serving Śrī Kṣṇa.

bhajanera jāhā, pratikūla tāhā, dṛḍha-bhāve teyāgiba

bhajite bhajite, samaya āsile, e deha chāḍiyā diba (4)

I will firmly reject whatever is unfavorable for His service. Continuing to do bhajana, in time I will give up this body (happily and peacefully).

bhaktivinoda, ei āśā kari', basiyā godruma-vane

prabhu-kṛpā lāgi', vyākula antare, sadā kāde saṅgopane (5)

Residing alone in the forest of Godruma and continuously weeping, Bhaktivinoda anxiously prays, "I am living only with the hope that Mahāprabhu will bestow His mercy on me."

Thus ends the 22nd Chapter – Other Śloka

Chapter 23 – Madhureṇa Samāpayet

All's well that ends sweetly

madhureṇa samāpayet – All undertakings should be completed sweetly. All is well that ends in transcendental bliss (confidentially, this refers to the culmination of the five primary *rasas* – *madhurya-rasa*).

Śrī Yugala-Kīśora Dhyāna

23.1

**kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālatī-kunda-mālau
tarala-taruṇa-veśau nīla-pītāmbareśau
smara nibhṛta-nikuṇṇe rādhikā-kṛṣṇacandrau**

Śrī Nikuṇṇa Rahasya Stava 16, Śrīla Rūpa Gosvāmī

kanaka—gold; *jalada*—cloud; *gātrau*—limbs; *nīla*—blue; *śoṇa*—and red; *abja*—lotus; *netrau*—eyes; *mṛga*—māda—musk; *rasa*—sweet; *bhālau*—foreheads; *mālatī*—mālatī; *kunda*—and kunda flowers; *mālau*—garlands; *tarala*—restless; *taruṇa*—youth; *veśau*—nature; *nīla*—blue; *pīta*—and yellow; *ambara*—garments; *īśau*—the divine couple; *smara*—remember; *nibhṛta-nikuṇṇe*—in the solitary pleasure grove; *rādhikā-kṛṣṇa-candrau*—the two moons of Śrī Rādhikā and Kṛṣṇa.

O mind, exclusively meditate on Śrīmatī Rādhikā and Kṛṣṇacandra – Her bodily complexion is like gold and His is like a fresh monsoon cloud; Her eyes are like blue lotus flowers and His like red lotuses; Their foreheads are decorated with musk tilaka; She wears a garland of *mālatī* flowers around Her neck and He of *kuṇḍa* flowers; and They are wonderfully decorated in a charming and youthful fashion, She wearing a blue dress and He a yellow garment – as They enjoy Their pastimes in the solitary *nikuṇṇa* of Vraja.

O Gāndharvikā! Be pleased with me and mercifully grant me darśana of Your and Your beloved Kṛṣṇa's lotus-like faces

23.2

vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda
dvandvam vidhehi mayi devi! kṛpām prasīda

Śrī Gāndharvā-Samprārthanāṣṭakam 1, Śrīla Rūpa Gosvāmī/SGG p. 164

vṛndāvane—in Vṛndāvana; viharatoḥ—enjoying transcendental pastimes; iha—here; keli-kuñje—in the pastimegrove; matta—maddened; dvipa—elephant; pravara—excellent; kautuka—enthusiastic; vibhrameṇa—with pastimes; sandarśayasva—please reveal; yuvayor—of the youthful couple; vadana-aravinda—lotus face; dvandvam—pair; vidhehi—please give; mayi—to me; devi—O queen; kṛpām—mercy; prasīda—please be kind.

O Devi Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvikā! Be pleased with me and mercifully grant me darśana of Your and Your beloved Kṛṣṇa's lotus-like faces.

O Rādhe, Kṛṣṇa cannot be alone at night, so take Him home with you

23.3

meghair meduram ambaram vana-bhuvaḥ śyāmās tamāla-drumair
naktaṁ bhīrur ayaṁ tvam eva tad imaṁ rādhe grhaṁ prāpaya
itthaṁ nanda-nideśataś calitayoh praty-adhva-kuñja-drumaṁ
rādhā-mādhavayor jayanti yamunā-kūle rahaḥ-kelayaḥ

Śrī Gīta-Govinda 1.1

“O Rādhe, all directions are covered by dense and ominous clouds. The forest floor has been cast into darkness by the shadows of blackish tamāla trees. Kṛṣṇa is naturally timid. He cannot be alone at night, so take Him home with you.”

Śrī Rādhā turned her face towards the bower of desire trees beside the forestpath and, bewildered by intense joy, she honoured the words of her sakhi. When she arrived on the bank of the Kālindī river, She initiated Her love-play in a secret place. May the sweetness of this confidential pastime of the Divine Couple be victorious by manifesting in the hearts of the devotees.

Kṛṣṇa is the most expert thief

23.4

Śrī Caurāgragaṇya-Puruṣāṣṭakam, Śrī Bilvamaṅgala Ṭhākura/SGG p. 145

vraje prasiddham navaṇīta-cauram
gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauram
caurāgragaṇyaṁ puruṣam namāmi (1)

I offer *praṇāma* to that foremost of thieves – who is famous in Vraja as the butterthief and He who steals the *gopīs'* clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

śrī rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram
caurāgragaṇyaṁ puruṣam namāmi (2)

I offer *praṇāma* to the king of thieves – who steals Śrīmatī Rādhikā's heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

Uttama-śloka Śrī Kṛṣṇa

23.5

vayaṁ tu na vitṛpyāma / uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām / svādu svādu pade pade

SB 1.1.9

vayaṁ—we; tu—but; na—not; vitṛpyāmaḥ—shall be satisfied; uttama-śloka—Śrī Kṛṣṇa, who is glorified by transcendental ślokas; vikrame—adventures; yat—which; śṛṇvatām—by continuous hearing; rasa—humor; jñānām—those who are conversant with; svādu—relishing; svādu—palatable; pade pade—at every step.

We never tire of hearing the transcendental pastimes of Uttama-śloka Śrī Kṛṣṇa, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

23.6

pariniṣṭhito 'pi nairguṇya
uttama-śloka-līlayā
grhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān

SB 2.1.9

pariniṣṭhitaḥ—fully realized; *api*—in spite of; *nairguṇye*—in transcendence; *uttama*—transcendental; *śloka*—verses; *līlayā*—by the pastimes; *gṛhīta*—being attracted; *cetāḥ*—attention; *rājarṣe*—O saintly King; *ākhyānam*—delineation; *yat*—that; *adhītavān*—I have studied.

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by narrations of the pastimes of the Lord, who is described by transcendental *ślokas*.

23.7

**āyur harati vai puṁsām / udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta / uttama-śloka-vārtayā**

SB 2.3.17

āyuh—duration of life; *harati*—decreases; *vai*—certainly; *puṁsām*—of the people; *udyan*—rising; *astam*—setting; *ca*—also; *yan*—moving; *asau*—the sun; *tasya*—of one who glorifies the Lord; *ṛte*—except; *yat*—by whom; *kṣaṇaḥ*—time; *nītaḥ*—utilized; *uttama-śloka*—the all-good Personality of Godhead; *vārtayā*—in the topics of.

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of Uttama-śloka Śrī Kṛṣṇa.

23.8

**anyonyam āsīt sañjalpa / uttama-śloka-cetasām
kauravendra-pura-strīṇām / sarva-śruti-mano-haraḥ**

SB 1.10.20

anyonyam—among each other; *āsīt*—there was; *sañjalpaḥ*—talking; *uttama-śloka*—the Supreme, who is praised by selected poetry; *cetasām*—of those whose hearts are absorbed in that way; *kaurava-indra*—the king of the Kurus; *pura*—capital; *strīṇām*—all the ladies; *sarva*—all; *śruti*—the Vedas; *manaḥ-haraḥ*—attractive to the mind.

Absorbed in the thought of the transcendental qualities of the Lord, who is glorified in poetic *ślokas*, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

Śrī Navavīpa-dhāma Vandanā

23.9

**navīna-śrī-bhaktim nava-kanaka-gaurākṛti-patim
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhim
navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim**

Śrī Navadvīpa-Śataka, Prabodhānanda Sarasvatī

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form to bestow that *bhakti* which had never been given before; where the newly arisen forest is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where Śrīmatī Rādhikā and Śrī Hari appeared in a new, combined form to give that *kīrtana* which is saturated with *rasa*; where an ever-fresh, new taste (of the original devotional mellow, *śṛṅgāra-rasa*) is mercifully bestowed.

Śrī Mathura-dhāma Vandanā

23.10

**jayati mathurā-devī śreṣṭhā purīṣu mano-ramā
parama-dayitā kaṁsārāter jani-sthiti-rañjitā
durita-haraṇān mukter bhakter api pratipādanāj
jagati mahitā tat-tat-kṛīḍā-kathāstu vidūrataḥ**

Bṛhad Bhagavatāmṛtam 1.1.4

jayati—all glories; *mathurā-devī*—to goddess Mathurā-devī; *śreṣṭhā*—the best; *purīṣu*—of holy cities; *manaḥ-ramā*—attractive to the mind; *parama-dayitā*—most dear; *kaṁsa-arāteḥ*—to Kṛṣṇa, the enemy of Kāṁsa; *jani-sthiti*—with His birthplace; *rañjitā*—adorned; *durita*—misfortune; *haraṇāt*—due to dispelling; *mukteḥ*—of liberation; *bhakteḥ*—and devotion; *api*—also; *pratipādanāt*—due to the providing; *jagati*—throughout the world; *mahitā*—acclaimed; *tat-tat*—various; *kṛīḍā*—of His pastimes; *kathā*—the mentioning; *astu*—let it remain; *vidūrataḥ*—distant.

All glories to goddess Mathurā-devī, the best of holy cities! She enchants the mind, she is most dear to the enemy of Kāṁsa, and she is adorned with the Lord's birthplace. The city of Mathurā is acclaimed throughout the world for dispelling misery and bestowing liberation and devotion, not to mention the various pastimes the Lord has played there.

Śrī Vṛndāvana-dhāma Vandanā

23.11

**jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhvsvānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse**

Bṛhad Bhāgavatāmṛtm 1.1.5

jayati jayati—all glories, all glories; *vṛnda-arāṇyam*—to Vṛndāvana forest; *etat*—this; *murāreḥ*—of Lord Kṛṣṇa; *priya-tamam*—most dear; *ati*—more; *sādhv*—of elevated saints; *sva-anta*—in their hearts; *vaikuṇṭha*—in Vaikuṇṭha; *vāsāt*—than residing; *ramayati*—gives pleasure; *saḥ*—He (Kṛṣṇa); *sadā*—always; *gāḥ*—the cows; *pālayan*—while tending; *yatra*—where; *gopīḥ*—to the gopīs; *svarita*—is sounded;

madhura—sweetly; *veṇuḥ*—whose flute; *vardhayan*—increasing; *prema*—pure love; *rāse*—in the mood of the *rāsa* dance.

All glories, all glories to this place where we are living, Lord Murāri's Vṛndāvana forest! He prefers residing here to residing in Vaikuṇṭha or in the hearts of elevated saints. In Vṛndāvana, while always tending His cows, He gives pleasure to the *gopīs*, whose love for Him in the mood of the *rāsa* dance He increases by sweetly playing His flute.

Taking shelter of Śrī Vṛndāvana dhāma

23.12

śrī-vṛndāvana mama pāvanam tvam eva

śrī-vṛndāvana mama jīvanam tvam eva

śrī-vṛndāvana mama bhūṣaṇam tvam eva

śrī-vṛndāvana mama sad-yaśas tvam eva

Śrī Vṛndāvana-mahimāmṛta, 12.78, *Prabhodanānda Sarasvati*/BRSB p.109

śrī-vṛndāvana—O Vṛndāvana, the abode of Śrī Rādhikā; *mama*—my; *pāvanam*—purifier; *tvam*—you; *eva*—indeed; *mama*—my; *jīvanam*—life; *tvam*—you; *eva*—indeed; *mama*—my; *bhūṣaṇam*—ornament; *tvam*—you; *mama*—my; *sad-yaśaḥ*—eternal fame; *tvam*—you; *eva*—indeed.

“O Śrī Vṛndāvana, Rādhikā's abode, you are my purity, you are my life and soul, you are my ornament and my eternal fame.”

Lalitām tad-atula-sakhitve smara – Remember Śrī Lalitā as the peerless friend of Śrīmatī Rādhikā

23.13

rādhā-mukunda-pada-sambhava-gharma-bindu

nirmañchanopakaraṇī-kṛta-deha-lakṣām

uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām

devīm guṇaiḥ sulalitām lalitām namāmi (1)

Śrī stava-mālā, Śrīla Rūpa Gosvāmī/MS 9.3/SGG p. 188

rādhā—of Rādhā; *mukunda*—and Mukunda; *pada*—from the feet; *sambhava*—produced; *gharma*—of perspiration; *bindu*—drops; *nirmañchana*—for worship; *upakaraṇī*—kṛta—become an instrument; *deha*—lakṣām—whose body; *uttuṅga*—exalted; *sauhṛda*—friendship; *viśeṣa*—specific; *vaśāt*—because of being controlled; *pragalbhām*—bold; *devīm*—Devī; *guṇaiḥ*—with virtues; *su*—very; *lalitām*—charming; *lalitām*—to Lalitā; *namāmi*—I offer my respectful obeisances.

I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (*sulalitā*). She has natural expertise in all arts (*lalitā*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhṛda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

Viśākhām śikṣālī-vitarāṇa-gurutve smara – Remember Śrī Viśākhā as one's śikṣā guru. and pray to Her to bestow darśana of and rati for Śrī Rādhā-Kṛṣṇa

23.14

kṣaṇam api tava saṅgam na tyajed eva devī

tvam asi sama-vayastvān narma-bhūmir yad asyāḥ

iti sumukhi viśākhe darśayitvā mad-īśām

mama viraha-hatāyāḥ prāṇa-rakṣām kuruṣva

Śrī Vilāpa-kusumāñjalī 99/MS 9.6

kṣaṇam—for a moment; *api*—even; *tava*—Your; *saṅgam*—company; *na*—not; *tyajed*—will leave; *eva*—indeed; *devī*—Queen; *tvam*—You; *asi*—are; *samavayastvān*—because of being the same age; *narma*—of playful, joking pastimes; *bhūmiḥ*—the realm; *yad*—which; *asyāḥ*—of her; *iti*—thus; *sumukhi*—O girl with the beautiful face; *viśākhe*—O Viśākhā; *darśayitvā*—revealing; *mad*—my; *īśām*—queen; *mama*—of me; *viraha*—separation; *hatāyāḥ*—killed; *prāṇa*—of life; *rakṣām*—protection; *kuruṣva*—please do.

“O Sumukhi (beautiful-faced girl)! O Viśākhā! Because you are precisely the same age as my mistress, Śrī Rādhikā, you are the abode of Her playful pastimes. She cannot give up your association even for a moment. I have become extremely agitated and distressed due to separation from Her. Kindly grant me *darśana* of Her lotus feet and thus preserve my life.”

Śrī Yamunā is considered nondifferent from Śrī Viśkhā. Śrī Baladeva Vidyābhūṣaṇa has cited the following verse in confirmation of this:

23.15

viśākhorasi yā viṣṇor yasyām viṣṇur-jalātmani

nityam nimajjati prītyā tām saurīm yamunām stumhaḥ

MS 9.4

Lord Viṣṇu daily immerses Himself and plays with great pleasure and affection in the water of the Yamun., the liquid form of Viśākhā devī. I offer prayers to Yamunā devī, the daughter of the sun-god Sūrya.

Śrī Vidyābhūṣaṇapāda comments on the above verse as follows:

23.16

viśākhā yamunā-vapur iti vicāreṇa
yamunā-stutyā tat-stutir, iti vidyābhūṣaṇaḥ

MS 9.4

Śrī Viśākhā is considered as the *vapu* or embodiment of Yamunā. Therefore, by offering prayers to Yamunā one automatically offers prayers to Viśākhā.

Śrīla Rūpa Gosvāmī has composed the following prayer in glorification of Śrī Yamunā

23.17

bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhuribhir apy aśeṣa-citta-bandhinī
mām punātu sarvadāravinda-bandhu-nandinī (1)

Śrī Yamunāṣṭakam 1, Stava-mālā

May Yamunā-devī, the daughter of the sun-god Sūrya, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. The attractiveness of her waters captivates everyone's heart.

Śrī Yamunā Vijñapti

23.18

cidānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī
pavitri-kriyān no vapur-mitra-putrī

Padma Purāṇa/ CC Mad 3.28/BMP p. 388

cit-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the performer of everything auspicious for the world; *pavitri-kriyāt*—kindly purify; *naḥ*—our; *vapuḥ*—existence; *mitra-putrī*—the daughter of the sun-god.

May Yamunā-devī, the daughter of the Sun-god – who is a reservoir of *prema* for Śrī Nanda-sūno (son of Nanda), the embodiment of spiritual bliss; whose liquid body is completely transcendental; who forgives sins and offences; and who bestows auspiciousness upon the universe – purify me.

Śrī Yamunā Praṇāma

23.19

gaṅgādi-tīrtha-pariṣevita-pāda-padmaṁ
goloka-saukhya-rasa-pūramahim mahimnā
āplāvitākhila-sudhāsu-jalāmsukhābdhau
rādhā-mukunda-muditām yamunām namāmi

Padma Purāṇa/BMP p.389

I offer *praṇāmas* time and again unto Śrī Yamunā-devī, whose lotus feet are served by the purifying holy places headed by the Gaṅgā, who is glorious due to possessing devotion for Śrī Kṛṣṇa in the mood of *mādhurya-rasa*, who is the ocean which immerses everyone in the waters of nectarean devotional ecstasy, and who always provides Śrī Rādhā-Mukunda with great happiness.

Śrī Yamunā Vandanā

23.20

jayati taraṇi-putrī dharma-rāja-svasā yā
kalayati mathurāyāḥ sakhyam atyeti gaṅgām
mura-hara-dayitā tat-pāda-padma-prasūtam
vahati ca makarandaṁ nīra-pūra-cchalena

Śrī Bṛhad Bhagavatāmṛtam 1.1.6

jayati—all glories; *taraṇi-putrī*—to the daughter of the sun-god; *dharma-rāja*—of the lord of death; *svasā*—the sister; *yā*—who; *kalayati*—has established; *mathurāyāḥ*—with Mathurā District; *sakhyam*—friendship; *atyeti*—who exceeds; *gaṅgām*—the river Gaṅgā; *mura-hara*—to the killer of Mura; *dayitā*—beloved; *tat*—from His; *pāda-padma*—lotus feet; *prasūtam*—which is generated; *vahati*—she carries; *ca*—and; *makarandaṁ*—the nectar; *nīra-pūra*—a body of water; *chalena*—on the pretext of being.

All glories to Śrī Yamunā, the daughter of the sun-god and sister of Yamarāja. She is beloved of Kṛṣṇa, the killer of Mura. She has made friends with Mathurā District and has exceeded the greatness of Gaṅgādevī. On the pretext of being a river, she carries the nectar flowing from Lord Śrī Kṛṣṇa's lotus feet.

Śrī Govardhana-Vandanā

23.21

govardhano jayati śaila-kulādhirājo
yo gopikābhir udito hari-dāsa-varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avātsīt

Śrī Bṛhad Bhāgavatāmṛtam 1.1.7

govardhanaḥ—to Govardhana Hill; *jayati*—all glories; *śaila*—of mountains; *kula*—of the community; *adhirājah*—the king; *yaḥ*—which; *gopikābhir*—by the *gopīs*; *uditah*—proclaimed; *hari*—of Lord Hari; *dāsa*—of all the servants; *varyaḥ*—the best; *kṛṣṇena*—by Lord Kṛṣṇa; *śakra*—of Indra; *makha*—the sacrifice; *bhaṅga*—breaking; *kṛta*—done; *arcitah*—worshipped; *yaḥ*—which; *sāpta*—seven; *aham*—for days; *asya*—of Him; *kara*—hand; *padma*—lotus; *tale*—on the surface; *api*—also; *avatsit*—rested.

Glory to Govardhana Hill, the king of all mountains including Sumeru, who was given the title *hari-dāsa-varyaḥ*, the best servant of Hari, by the *gopīs*, who was worshiped by Śrī Kṛṣṇa after He stopped the Vrajavāsīs' sacrifice to Indra, and who was held in Kṛṣṇa's lotus hand for seven days.

Śrī Govardhana-Praṇāma

23.22

saptāham evācyuta-hasta-pankaje

bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ

saṁsevyamānaṁ harim ātma-vṛndakair

govardhanādrim śīrasā namāmi

Śrī Bṛhad-Bhāgavatāmṛtam, Śrīla Sanātana Gosvāmī

I bow my head and offer *praṇāma* unto Girirāja Govardhana, who rested upon the lotus hand of Acyuta for seven days, who is embellished with the humming of black bees, and who expertly serves Hari and His dearest devotees by providing caves and *kuñjas* which supply an abundance of varieties of fruits, flowers, and roots for their enjoyment.

Priyasaro tat-prekṣā-lalita-rati-datve smara – Remember Śrī Rādhā-kuṇḍā as granting darśana of Śrī Rādhā-Kṛṣṇa and bestowing sublime rati for Them

23.23

he śrī sarovara sadā tvayi sā mad-iṣā-

praṣṭhena sārdham iha khelati kāma-raṅgaiḥ

tvam cet priyāt priyam atīva taylor itīmām

ha darśayādyā kṛpayā mama jīvitam tām

Vilāpa Kusumāñjaliḥ 98, Raghunātha dāsa Gosvāmī/MS 9.5

he—O!; *śrī-sarovara*—beautiful lake; *sadā*—eternally; *tvayi*—in you; *sā*—She; *mad*—my; *iṣā*—queen; *praṣṭhena*—Her beloved; *sārdham*—with; *iha*—here; *khelati*—enjoys transcendental pastimes; *kāma*—of Kāma; *raṅgaiḥ*—with the bliss; *tvam*—you; *cet*—if; *priyāt*—than the dear; *priyam*—more dear; *atīva*—great; *taylor*—of Them; *iti*—thus; *imam*—this; *hā*—O!; *darśaya*—please reveal; *adya*—now; *kṛpayā*—with mercy; *mama*—of me; *jīvitam*—the life; *tām*—that.

O Rādhā-kuṇḍa! My mistress is engaging in very secret and beautiful playful pastimes with Her darling Kṛṣṇa in the *kuñjas* on your banks. You are so near and dear to Them. Therefore I am taking your shelter and pray for your mercy that you will show me my Svāminī, who is my very life and soul.

Śrī Paurṇamāsī-devī Praṇāma

23.24

rādheśa-keli-prabhutā-vinoda-

vinyāsa-vijñām vraja-vanditāṅghrim

kṛpālutādyākṣhila-viśva-vandyaṁ

śrī-paurṇamāsīm śīrasā namāmi

SGG p. 13

I bow my head and offer *praṇāma* unto Śrī Paurṇamāsī-devī, who is completely adept at arranging the most elevated varieties of enjoyment for the master of Śrīmatī Rādhikā; whose lotus feet are worshiped by the Vrajavāsīs; and who, due to possessing the entirety of transcendental qualities starting with kindness, is worshipable to everyone in the entire universe.

Śrī Vraja-vāsi Vandanā

23.25

mudā yatra brahmā tṛn-nikara-gulmādiṣu param

sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam

kramād ye tatraiva vraja-bhuvi vasanti priya-jaṇā

mayā te te vandyāḥ parama-vinayāt puṇya-khacitāḥ

Śrī Vraja-vilāsa-stava 100, Raghunātha dāsa Gosvāmī/BMP p. 422

Although Brahmā is always very busy carrying out his many weighty duties including creating the material universe, still he longs to take birth in Vṛndāvana as a blade of grass, a shrub, or in any other species. With utmost humility I worship each of the dear devotees who reside in that Vṛndāvana. They are all supremely worshipable and highly pious.

I forever pray to the dust of the lotus feet of the gopīs

23.26

vande nanda-vraja-strīṇām

pāda-reṇum abhīkṣṇaśaḥ

yāsām hari-kathodgītām

punāti bhuvana-trayam

SB 10.47.63/BMP p. 276

vande—I offer my respects; *nanda-vraja*—of the cowherd village of Nanda Mahārāja; *strīṇām*—of the women; *pāda*—of the feet; *reṇum*—to the dust; *abhikṣṇaśaḥ*—perpetually; *yāsām*—whose; *hari*—of Lord Kṛṣṇa; *kathā*—about the topics; *udgītā*—loud chanting; *punāti*—purifies; *bhuvana-traya*—the three worlds.

[Śrī Uddhava prayed:] “I forever pray to the dust of the lotus feet of the *gopīs* in Nandagaon. The *hari-kathā* emanating from their lotus lips in their separation from Kṛṣṇa purifies the entire universe.”

Kṛṣṇa's flute

23.27

**parāmṛṣṭāṅguṣṭha-trayaṁ asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir arunais tat parisarau
tayor madhye hirojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī**

Vidagdha-Mādhava 3.1

punaḥ—again; *nirūpya*—glancing; *parāmṛṣṭā*—measured; *anguṣṭha-trayaṁ*—a length of three fingers; *asita-ratnair*—with valuable indra-nila jewels; *ubhayātaḥ*—from both ends; *vahantī*—having; *saṅkīrṇau*—bedecked; *maṇibhiḥ*—by gems; *arunair*—rubies; *tat-parisarau*—the two ends of the flute; *tayor madhye*—between them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāṇī*—very auspicious; *īyam*—this; *viharati*—glitters; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked with *indra-nila* gems. At the ends of the flute are *arūṇa* gems (rubies), glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.

23.28

**gopyaḥ kim ācarad ayam kuśalam sma veṇuḥ
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayam yad avaśiṣṭa-rasaṁ hradinyo
hr̥ṣyat-tvaco 'śru mumucus taravo yathāryaḥ**

Veṇu-Gīta 9 (SB 10.21.9)

gopyaḥ—O *gopīs*; *kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—the flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owned by the *gopīs*; *bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasaṁ*—the taste only; *hradinyo*—the rivers; *hr̥ṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *āśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryaḥ*—old forefathers.



O dear *sakhīs*! Although the flute is male, we cannot imagine what sort of *sādhana* and *bhajana* he must have performed in his previous births that in our very presence he is drinking the nectar of Dāmodara's lips, which rightfully belongs to us alone. He is not even sparing a drop of that *rasa* for us. On the pretext of their blossoming lotus flowers, the rivers, which have nourished the flute with their water (*rasa*), are exhibiting symptoms of ecstatic horripilation. The trees, who are forefathers of the flute, are equal to the best of men. Seeing their descendant filled with such intense love for the Lord, they have become overjoyed, and tears of ecstasy are flowing from their eyes.

Śrīla Gurudeva: Śrīmatī Rādhikā says, “Although the flute is male, he desires to drink the nectar of Kṛṣṇa's lips, and drinking more and more, he has left nothing for us. The nectar of Kṛṣṇa's lips is really meant for us because we are of the same caste of cowherds whereas this bamboo flute is only dull matter. He consumes this nectar directly in front of us, and we are helpless to do anything about it. He seems to be very courageous, but really he is a hooligan. He is looting our own property right in front of us.”

Kṛṣṇa's flute melody causes His dearest vraja-gopīs to release an unprecedented flow of nectar talks instigated by the rapture of prema

23.29

veṇu-nāda-sudhā-vṛṣṭyā
niṣkramayyokti mādthurīm
yāsām naḥ pāyayāmāsa
kṛṣṇas tā eva no gatiḥ

Veṇu-gīta, Introduction

sudhā-vṛṣṭyā—through the nectarean showers; *veṇu-nāda*—of the bamboo flute's vibrations; *kṛṣṇaḥ*—the all-attractive person; *pāyayām āsa naḥ*—made us drink; *mādthurīm*—sweetness; *niṣkramayya*—coming forth; *ukti*—in the form of utterances; *tāḥ*—those (*gopīs*); *yāsām*—whose (utterances); *eva*—(are) indeed; *naḥ*—our; *gatiḥ*—(lives) objective.

By the shower of nectar in the form of the melody of His flute, Śrī Kṛṣṇa, who is adept at all kinds of playful pastimes throughout Vraja, has caused His dearest *vraja-gopīs* to release an unprecedented flow of loveliness in the form of their words instigated by the rapture of *prema*. He has thus bestowed upon us the good fortune of drinking the songs of those cowherd maidens, who are our one and only shelter.

The gopīs, whose hearts are enchanted by anurāga for Śrī Kṛṣṇa, always sing “O Govinda, Dāmodara, Mādhava”

23.30

ulūkhale sambhṛta-taṇḍulāś ca
saṅghaṭṭayanto musalaiḥ pramugdhāḥ
gāyanti gopyo janitānurāgā
govinda-dāmodara-mādhaveti (4)

saṅghaṭṭayantaḥ – as they crushed; *sambhṛta-taṇḍulān* – the stored rice; *musalaiḥ* – with their pestles; *ca* – and; *ulūkhale* – grinding mortars; *pramugdhāḥ* – the enchanted; *gopyaḥ* – *gopīs*; *anurāgāḥ* – (in whose hearts) the state of *anurāga*, in which one always thinks one is beholding Śrī Kṛṣṇa for the first time; *janita* – was born; *gāyanti* – sang; *iti* – thus; *govinda-dāmodara-mādhava* – O Govinda, Dāmodara, Mādhava.

While threshing their stock of rice with their mortars and pestles, the *gopīs*, their hearts enchanted by *anurāga* for Śrī Kṛṣṇa, would sing “O Govinda, Dāmodara, Mādhava”.

O my tongue, always call out “Govinda, Dāmodara, Mādhava”

23.31

vicitra-varṇābharaṇābhirāme
'bhidhehi vaktrāmbuja-rāja-haṁsi
sadā madiye rasane 'graraṅge
govinda-dāmodara-mādhaveti (9)

madiye rasane – O my tongue; *rāja-haṁsi* – O queen of swans; *vaktra-ambuja* – with a face like a blossoming lotus; *vicitra-varṇa-abharaṇa-abhirāme* – O you who delight in decorating yourself with astonishing syllables; *agra-rāṅge* – with your delightful tip; *sadā* – incessantly; *abhidhehi* – call out; *iti* – thus; *govinda-dāmodaramādhava* – Govinda, Dāmodara, Mādhava.

O my tongue, O queen of swans whose face resembles a blossoming lotus, you always delight in decorating yourself with astonishing syllables. Therefore, with your delightful tip, kindly always call out “Govinda, Dāmodara, Mādhava”.

~ Samāpt ~



Appendix

Abbreviations

BVNM or ‘Śrīla Gurudeva’ – Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
BVSP - Śrīla Bhaktivedānta Swāmī Prabhupāda
BPKG - Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja
SSM- Śrīla Bhakti Rakṣak Śrīdhara Gosvāmī Mahārāja
BSSP - Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda
BVT - Śrīla Bhaktivinoda Ṭhākura
RDG - Śrīla Raghunātha dāsa Gosvāmī

BB - Śrī Bṛhad-bhāgavatāmṛta
BG - Bhagavad Gīta as it is (BBT)
SBG - Śrīmad Bhagavad Gīta (GVP)
BMP - Śrī Braja Maṇḍala Parikramā book
BR - Śrī Bhajana-rahasya
BRS - Śrī Bhakti-Rasāmṛta-Sindhu
BRSB - Śrī Bhakti-Rasāmṛta-Sindhu-Bindhu
BS - Śrī Brahmā-saṁhitā
BTV- Bhakti-tattva-viveka
BPKG Biog.- Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja's Biography
CB -Śrī Caitanya Bhāgavata
CC - Śrī Caitanya Caritāmṛta
CC Mad - Madhya-līlā; CC Antya- Antya-līlā
GG - Śrī Gīta Govinda
GKH - Śrī Gauḍīya-Kaṇṭhahāra
GKH (P) - GKH Pariśiṣṭa (appendix): Ślokaś added by Śrīla Gurudeva (to the GVP)
Hindi edition of Śrī Gauḍīya-Kaṇṭhahāra)
HBV - Śrī Hari-bhakti-vilāsa
JD - Jaiva Dharma
KSD - Kīrtanīyaḥ Sadā Hariḥ (Songbook)
MK - Śrī Mādhurya Kādambinī
MS - Śrī Manaḥ-śikṣā
ORY - The Origin of Ratha-yātrā
PJ - Śrī Prapanna Jīvanāmṛtaṁ
PS - Śrī Prema Samputa
PP - Prabandha Pañcakam (Five Essential Essays)
RRSN - Śrī Rādhā-rasa-sudha-nidhi
SB - Śrīmad Bhāgavatam
SGGG - Śrī Gauḍīya Gīti-guccha Songbook (2003 ed.)
SS - Śrī Śikṣāṣṭaka
VG - Śrī Veṇu-Gīta
VK - Śrī Vilāpa-kusumāñjaliḥ
Upad. - Śrī Upadeśāmṛta
pt - Purport

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āhāra-nidrā-bhaya-maithunam	11.22	anarthopaśamaṁ sākṣād 3.5
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aho bakī yaṁ stana-kāla-kūṭam	6.46	anāśritāḥ karma-phalaṁ 12.C.79
aho bata śva-paco 'to garīyān	13.72	anayārādhito nūnam 19.11
aho bhāgyam aho bhāgyam	6.47	aṅgāni yasya sakalandriya 9.4
aho 'ti-dhanyā vraja-go	16.26	aṅga-śyāmalima-chaṭābhīr abhito 0.27
aho vidhātas tava na kvacid	17.8	'aṅghri-padma-sudhā 'ya kahe 11.45
āhuś ca te nalina-nābha	17.22	antaḥ kṛṣṇaṁ bahir-gauram 4.28
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aiśvaryasya samagrasya	6.14	anugrahāya bhaktānām 12.D.7
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ajāta-pakṣā iva mātaram khagaḥ	14.8	anyera hṛdaya—mana 17.28
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ajñāna-timirāndhasya jñānāñjana	0.3	apagata-rādhō yasmāt iti 2.4
ajo 'pi sann avyayātmā	6.26	āpane ācare keha 2.21
akāmaḥ sarva-kāmo vā	12.C.24	āpani karimu bhakta-bhāva 4.6
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alam tri-diva-vārtayā kim iti	15.24	apareyam itas tv anyām 8.12
		api cet su-durācāro 2.30
		aprākṛta vastu nahe prakṛta 8.37

āpūyamāṇam acala-pratiṣṭham	12.F.39	āyatim niyatim caiva	1.39
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ārādhya bhagavān vrajeśa	4.9	āyur harati vai pumsām	23.7
āra kena māyā-jāle paḍitecha	8.40		
ārcāyām eva haraye pūjām yaḥ	2.40		
ārcye viṣṇau śilā-dhīr guruṣu	1.56		
are cetah prodyat-kapaṭa-kuṭi	12.F.45		
artha-vādah	13.57		
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arvato manaso 'saṅgam	11.36		
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aśraddadhāne vimukhe 'py	13.57		
āśraya laiṣya bhaje	12.C.93		
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ataeva gopī-gaṇera nāhi kāma	15.8		
ataeva kāma-preme bahuta	15.6		
ataeva sei sukha kṛṣṇa-sukha	15.11		
ataeva viṣṇu takhana kṛṣṇera	6.30		
ataḥ pumbhir dvija-śreṣṭhā	10.11		
ataḥ śrī-kṛṣṇa-nāmādi	8.38, 13.6		
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aṭati yad bhavān ahni kānanam	17.5		
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ati tuccha bhoga-āśe	8.40		
ātmānam cintayet tatra	20.29		
ātmānam cintayet tatra tāsām	20.31		
ātmārāmās ca munayo	11.16		
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avajānanti mām mūdhā	6.25		
aviruddhān viruddhāś ca	16.14		
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bhaja govindam bhaja govindam	22.40
bhajāhū re māna	11.20
bhājāmi rādhām aravinda-netrām	0.30
bhajanera madhye śreṣṭha nava	12.C.6
bhajan kara sādhanā kara murte	12.C.85
bhaj ity eṣa vai dhātuh sevāyām	11.26
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bhaktis tvayi sthitaratā	14.15
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bhaktyāham ekayā grāhyaḥ	12.C.29
bhaktyā mām abhijānāti	12.C.46
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bhavantī puruṣa loke	12.E.2
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brahmā devānām prathamāḥ	21.6
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brahmāṇḍa bhramite kona	1.13
brahmāṇḍa bhramite kona	15.20
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caitanya-candra mama hṛt-kumudaṁ	4.38
caitanya-nityānande nāhi esaba	13.58
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carcoru-rocir uccorā	22.25
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cayanod bhava-duḥkham ca	22.59
ceto-darpaṇa-mārjanam bhava	13.17
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cic-chakti, svarūpa-śakti	7.5
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cirād adattam nija-gupta	4.10
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dadāti pratigṛṇāti	12.B.20
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daivī hy eṣa guṇa-mayī	7.20
dāna-vrata-tapas-tirtha	13.39
dāsa-sakhā-pitrādi-preyasīra	11.58
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dekhite dekhite, bhulibo vā kabe	20.10
dekhīyā nā dekhē yata abhaktera	2.14
devam divya-tanum suchanda	0.8
devam divya-tanum suchanda	0.8
devarsī-bhūtāpta-nṛṇām pitṛṇām	12.C.57
devī duḥkha-kula-sāgarodare	20.22
devī kṛṣṇa-mayī proktā	19.9
dhanyāḥ sma mūḍha-gatayo 'pi	17.2

dhanyānām hṛdi bhāsatām	15.25
dhare dharādhara-dharam	22.26
dharmah projjhita-kaitavo 'tra	3.2
dharmah svanuṣṭhitaḥ pumsām	11.8
dharmam tu sākṣād bhagavat	21.4
dharmā-vrata-tyāga-hutādi-sarva	13.57
dharmā-vyatikramo dṛṣṭa	2.34
dhātār yad asmin bhava īśa	13.23
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dhyeyam sadā paribhava-ghnam	4.14
dīpārcir eva hi daśāntaram	9.5
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divya-jñānam kṣapayati iti	1.46
divyam jñānam yato dadyāt	1.45
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duḥkheṣv anudvigna-manāḥ	12.C.38
dui bhāi eka-tanu samāna	5.12
dukūlam vibhṛāṇām atha kuca	20.28
dūrād apāsyā svajanān sukham	20.13
duḥkarma-koṭi-niratasya duranta	4.35
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dvā suparṇā sayujā sakhāyāḥ	8.15
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e dāse janani! kori' akatava	7.25
e hena rādhāra	17.38
ei-bāra karuṇā kara vaiṣṇava	2.55
ei chaya gosāira kari caraṇa	12.F.47
'ei dravye eta svāda kāhān	22.31
ei kali-kāle āra nāhi kona	2.12
ei-mata bhakta-bhāva kari'	4.12
ei pañca sthāyī bhāva haya	16.13
ei ślokartha ācārya karena	5.24
eka bhāgavata baḍa—bhāgavata	3.17
ekale īśvara kṛṣṇa	6.7
eka mahāprabhu	5.15
ekam evādvitīyam	9.3
ekam eva paramam tattvam	9.2/9.3
ekāntino yasya na kañcanārtham	13.24
ekhana bhakati-bale	8.40
eko 'py asau racayitum jagad	9.12
enechi auśadhi māyā nāśibāra	13.43
eṣa ātmāpahata-pāpmā vijaro	8.32
etāḥ param tanu-bhṛto bhuvi	14.35
etām sa āsthāya parātma	10.9
etan nirvidyamānānām	13.65
etāvad eva jijñāsyam	3.34

etāvān eva loka 'smin	11.31
etāvān sāṅkhyā-yogābhyām	12.C.83
ete cāmśa-kalāḥ puṁsaḥ	6.2
evaṁ dharmair manuṣyāṇām	12.C.55
evaṁ gr̥heṣv abhirato	12.F.10
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evaṁ paramarā-prāptam	21.8
evaṁ-vrataḥ sva-priya-nāma	18.9

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gā gopakair anu-vanaṁ nayator	17.6
gaṅgādi-tīrtha-pariṣevita-pāda	23.19
gaṅgāra paraśa haile paścāte	2.55
gaṅge ca yamune caiva	22.56
gaura-nāma na laiyā	13.59
'gaurāṅga' bolite ha'be	11.68
gaura-prema rasārṇave se	4.33
gaurāśraya-vigrahāya kṛṣṇa	0.7
gaurāvirbhava-bhūmes tvam	0.12
giri-nṛpa! haridāsa-śreṇī	15.36
go-koṭi-dānaṁ grahaṇe khagasya	13.11
gopinātha, āmi to' kāmera dāsa	12.F.41
gopi-śobhā dekhi' kṛṣṇera śobhā	15.10
gopy ādade tvayi kṛtāgasi dāma	9.18
gopyaḥ kāmād bhayāt kaṁso	16.8
gopyaḥ kim ācarad ayaṁ kuśalam	23.28
gopyaś ca kṛṣṇam upalabhya	17.21
gopyas tapaḥ kim acarana yad	14.36
gorā pāhu nā bhajiyā mainu	4.46
govardhana jayati śaila	23.21
govindānandini rādhā	19.8
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grāmya-kathā nā śunibe	12.D.14
granthera ārambhe kari	0.32
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guṇa-grāhī — doṣam adarśi	22.G
gurau goṣṭhe goṣṭhāyaṣu	11.64
gurave gauracandrāya rādhikāyai	0.2
guravo bahavaḥ santi śiṣya-	1.32
guror apy avaliptasya	1.33
guror avajñā	13.57
gurudeva! kṛpā-bindu diyā	1.68
guru kṛṣṇa-rūpa hana śāstrera	1.19
guru-mukha-padma-vākya	1.67
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guru-pādāśraya, dikṣā, gurura sevana	1.12
gurur na sa syāt sva-jano na sa	1.41
guruṣū nara-matir yasya vā	1.57
guru-śuśrūṣayā bhaktiā	1.28
guru-varaṁ mukunda-preṣṭhatve	1.25
gviśuddha nirmala prema	15.4

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hā hā morā gaura-kiśora	5.32
hā hanta citta-bhuvi me	4.36
hā nātha ramaṇa preṣṭha	17.37
hantāyam adrir abalā hari-dāsa	15.35
hanti nindati vai dveṣṭi	2.3
harau ruṣṭe gurus trātā	1.52
hareḥ śakteḥ sarvaṁ cid-acid	9.1
hare kṛṣṇa hare kṛṣṇa kṛṣṇa	0.24
hare kṛṣṇa hare kṛṣṇa	13.30, 13.31
harer nāma harer nāma harer	13.4
hari-bhakti-mahādevyāḥ sarvā	22.46
hari-nāmni kalpanam	13.57
harir hi nirguṇaḥ sāksāt	5.37
hari-sthāne aparādhe tāre	1.53, 2.55
haris tv ekaṁ tattvaṁ vidhi	6.1
hāsya, adbhuta, vira, karuṇa	16.11
he deva he dayita he bhuvanaika	17.15
he kṛṣṇa! karuṇā-sindho! dīna	0.16
hena ki haibe mora—narma-sakhī	11.67
hena rādhā-paricaryā jākara	20.8
heno nitāi bine bhāi	5.8
he śrī-guro jñānada dīna-bandho	1.62
he śrī sarovara sadā tvayi sā	23.23
hiraṇmayena pātreṇa	6.18
hlādinira sara 'prema'	19.3
hlādini sandhinī samvit	7.11

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idam śarīram pariṇāma-peśalam	13.54
iśāt vikaśi punaḥ dekhāya nija	13.85
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iṣṭe svā-rasikī rāgaḥ	11.60
iśvaraḥ paramaḥ kṛṣṇaḥ	6.3
iśvara-svarūpa-bhakta tānra	2.5
iśvare tad-adhīneṣu bālīṣeṣu	2.38
iśvaro 'ham aham bhogī	12.A.29
itīmam adbhutaṁ-stavaṁ	20.35
ito nṛsimhaḥ parato nṛsimho	22.53
itthaṁ satām brahma	16.24
ity acyutāṅghrim bhajato	12.C.25

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jaḍavidyā jata māyāra vaibhava	11.5
jagāi mādhai haite muṇi se	12.A.17
jagat-mohana kṛṣṇa	19.10
janmādy asya yataḥ	22.G
janmādy asya yato 'nvayād	3.1
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janma karma ca me divyam	6.27

janma karma ca viśvātmann	9.17
janmanā jāyate śūdraḥ	10.6
japato hari-nāmāni	13.64
jāta-śraddho mat-kathāsu	12.A.4
jātu prārthayate na pārthiva	15.27
jaya nāmadheya! muni-vṛnda	13.28
jaya navadvīpa-nava-pradīpa	4.43
jaya nityānanda gadādhara	5.30
(jaya) śrī-rūpa, sanātana,	0.24
jayatām suratau paṅgor mama	0.18
jayati jana-nivāso devakī-janma	3.43
jayati jayati vṛndāraṇyam etan	23.11
jayati jayati kṛṣṇa-prema	15.23
jayati jayati nāmānanda-rūpaṁ	13.96
jayati mathurā-devī śreṣṭhā	23.10
jayati nija-padābja-prema	4.40
jayati taraṇi-putrī dharma-rāja	23.20
jayati te 'dhikam janmanā	17.4
je ānīla prema-dhana karuṇā	5.26
jihvaikato 'mum apakarṣati	12.F.14
jihvā na vakti bhagavad-guṇa-	13.91
jihvāra lālase yei iti-uti	12.F.13
jīva nistārila kṛṣṇa-bhakti	5.21
jīva-śakti taṭasthākhyā	7.7
jīvera nistāra lāgi' sūtra	3.23
jīvera 'svarūpa' haya - kṛṣṇera	8.1, 22.16
jīve sāksāt nāhi tāte guru	1.22
jñānaṁ parama-guhyam me	3.29
jñāna-vairāgyādi—bhaktira kabhu	11.10
jñāne prayāsam udapāsyā namanta	11.3

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kabhu svarge uṭhāya	8.10
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kaivalyam narakāyate tri-daśa	22.38
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kālena naṣṭa pralaye vāñiyam	21.9
kālena vṛndāvana-keli-vārtā	22.1
kaler doṣa-nidhe rājann	13.80
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kalim sabhājayanty āryā	13.74
kali-yuge līlāvatāra nā kare	4.21
kāma, prema - doṇhākāra	15.5
kāmād dveṣād bhayāt snehāt	16.7
kāmādinām kati na katidhā	12.F.37
kāma eṣa krodha eṣa	12.F.5
kāma-gāyatrī-mantra-rūpa	13.86
kāma-krodhera dāsa hañā tāra	8.9
kāmāṁ krodham bhayaṁ sneham	16.9
kanaka-jalada-gātrau nīla	23.1

kānta-bhāve nijāṅga diyā karena	16.29
karma-kāṇḍa jñāna-kāṇḍa kevala	12.C.64
karmibhyaḥ parito hareḥ	19.16
karpūra-sevā lalitāra gaṇa	20.32
kartum akartum anyathā kartum	9.9
kāśāyan na ca bhojanādi-niyamān	12.F.42
kā sṛy aṅga te kala-padāyata	15.41
kasturī-tilakam lālāta-paṭale	6.56
kasyānubhāvo 'sya na deva	14.26
kathā imās te kathitā mahīyasām	3.42
kathā mukti-vyāghryā na śṛṇu	22.37
kathaṇcana smṛte yasmin	4.18
kātyāyāni mahā-māye	7.15
kaumāra ācāret prājño	11.21
'ke āmi', 'kene āmāya	22.15
kecit kevalayā bhaktiā	12.C.42
kecit sva-dehāntar-hṛdayāvakaśe	6.19
keha māne, kehā nā māne	6.8
kenāpi parama-svatantira	12.B.13
kena vā āchaye prāṇa ki sukha	4.46
kevala mādhyama pūjaye	20.8
khaṇḍa-khaṇḍa hai deha jāya	13.38
kibā mantra dila gosāñi kibā	1.50
kibā vipra, kibā nyāsi, śūdra	1.26
kim iha kṛṇumaḥ kasya brūmaḥ	17.13
kimvā, doṇhā nā māniñā	5.13
kintv idānīm api bhavān	17.34
kirāta-hūṇāndhra-pulinda	10.1
kīrtana-prabhāve	8.39, 13.70
kleśa-ghñi śubhadā mokṣa	12.C.26
kleśo 'dhikataras teṣām	11.12
kona bhāgye kona jīvera	22.20
koṭi-amṛta-svāda pāñā prabhura	22.30
ko vetti bhūman bhagavān	7.16
krodhād bhavati sammohaḥ	12.F.4
kṛpā kara vaiṣṇava tṥākura	1.58
kṛṣṇa, gurudvaya, bhakta, śakti,	1.17
kṛṣṇa-bahirmukha hañā bhoga	8.7
kṛṣṇa-bhakta—niṣkāma	11.15
kṛṣṇa-bhakti-janma-mūla haya	12.B.4
'kṛṣṇa-bhakti-rasa-svarūpa' śrī	3.11
kṛṣṇa-bhakti-rasa-bhāvitā	11.47
kṛṣṇa bhulī' sei jīva anādi	8.5
(kṛṣṇa) deva! bhavantaṁ vande	6.66
kṛṣṇake āhlāde	7.12
kṛṣṇa-līlā amṛta-sāra	4.31
kṛṣṇa-mantra haite habe samsāra	13.9
kṛṣṇāmśaḥ paramātmā vai brahma	6.21
kṛṣṇam smaran janaś cāsyā	11.53
kṛṣṇa-nāmera phala—'prema'	13.89
kṛṣṇaś caitanya-gaurāṅgau	4.45
kṛṣṇa—sūrya-sama; māyā haya	22.17

kṛṣṇasya nānā-vidha-kīrtaneṣu	13.71	mahābhāva-svarūpā śrī-rādhā	19.5
kṛṣṇasyoccaiḥ prapāya-vasatiḥ	19.17	mahā-bhāva-svarūpā tvam kṛṣṇa	19.22
kṛṣṇa-tulya bhāgavata – vibhu	3.14	mahad-vicalanam nṛṇām	2.20
kṛṣṇa tvadiya-pada-paṅkaja	12.A.23	mahā-prasāde govinde	12.B.15
kṛṣṇa-vaktrāmbujocchiṣṭam	22.28	mahat-kṛpā vinā kona karme	12.B.18
kṛṣṇa-varṇam tviṣākṛṣṇam	4.1	mahātmānaṣ tu mām pārtha	2.42
kṛṣṇa-viṣayaka premā—parama	15.21	mahat-saṅgama-māhātmyam	12.B.7
kṛṣṇāya vāsudevāya / devakī	6.61	mahā-viṣṇura amśa advaita	5.20
kṛṣṇāya vāsudevāya / haraye	6.60	mahā-viṣṇur jagat-kartā	5.18
kṛṣṇera ananta-śakti	7.8	mālī hañā kare sei bijā	22.9
kṛṣṇera svarūpa-vicāra śuna	6.31	mamaivāmsō jīva-loke	8.4
kṛṣṇera yateka khelā	6.36	mama nāma-śatenaiva	13.49
kṛṣṇe sva-dhāmopagate	3.10	mām upetya punar janma	8.20
kṛṣṇeti yasya giri tam	2.28	manaḥ saṁharaṇam śaucam	13.34
kṛṣṇo 'nyo yadu-sambhūto	6.39	manaḥ-śikṣā-daikādaśaka-varam	22.49
kṛṣṇo 'pi tam dantavakraṁ hatvā	18.18	manasaḥ prakṛte jāto giri	15.37
kṛṣṇotkīrtana-gāna-nartana-kalā	4.38	manasija-phañi-juṣṭe labdha	12.B.33
kṛte yad dhyāyato viṣṇum	13.7	'mane' nija-siddha-deha kariyā	14.21
kṛti-sādhya bhavet sādhyā	12.C.1	man-manā bhava mad-bhakto	12.C.48
kṣaṇam api tava saṅgam na	23.14	mano madhye sthito mantro	13.63
kṣāntir avyārtha-kālatvam	14.6	manuṣyānām sahasreṣu	2.23
kṣīram yathā dadhi-vikāra	5.35	manyāmahe kīrtanam eva	13.69
kulācāra-vihīno'pi dṛḍha	10.2	māraḥ svayam nu madhura-dyuti	17.16
kuladevī yogamāyā more kṛpā	7.25	markaṭa-vairāgya nā kara loka	12.C.82
kurvanti hi tvayi ratim kuśalāḥ	18.14	martyo yadā tyakta-samasta	18.4
kusuma tyajiyā ali	17.33	mātā more putra-bhāve karena	16.27
kvacid rudanty acyuta-cintayā	14.22	matir na kṛṣṇe parataḥ svato	12.C.68
kvāham rajaḥ-prabhava īśa tamo	12.E.1	mat-kathā-vācakaṁ nityam mat	13.93
kvemāḥ striyo vana-carir	16.31	mātrā svasrā duhitrā vā	12.F.25

L

labdhvā su-durlabham idam	11.19	mayā-bandha haite kṛṣṇa tāre	12.B.10
lakṣmīr yad-aṅghrī-kamalasya	19.21	mayādhyaḥkṣeṇa prakṛtiḥ	7.21
lalitādi sakhi krodha kahe bāra	19.18	mayā hi yasya jagad-aṇḍa-śatāni	7.18
lobhe vraja-vāsira bhāve kare	11.50	mayām tu prakṛtim vidyān	8.28
loke vyavāyāmiṣa-madya-sevā	12.F.35	mayā-mugdha jīvera nāhi svataḥ	22.18

M

mac-cittā mad-gata-prāṇā	3.36	mayā-śakti, bahiraṅgā	7.6
mad-āśrayāḥ kathā mṛṣṭāḥ	2.25	mayā tatam idam sarvam	9.15
mad-bhakta-pūjābhyadhikā sarva	12.B.26	mayi bhaktir hi bhūtānām	17.24
mad-bhakta-pūjābhyadhikā mayi	12.B.25	mayi nirbaddha-hṛdayāḥ	15.38
mad-guṇa-śruti-mātreṇa	12.C.21	meghair meduram ambaraṁ vana	23.3
madhukara-rañjita-mālāti	4.47	mīmāṃsā-rajasaḥ malimasa-dṛṣṭām	3.22
madhu-madhura-smita-lobhita	4.47	mitam ca saram ca vaco	22.G
madhura-caritra kṛṣṇera madhura	6.35	mohas tandrā bhramo ruṣṣa	16.5
madhura-madharam etan maṅgalām	13.20	mora putra, mora sakha	16.20
madhuraṁ madhuraṁ vapur asya	6.63	mṛgayur iva kapīndram vivyadhe	15.42
mādhuryojjvala-premādhyā-śrī	0.9	mriyamāṇo harer nāma	13.90
mad-īśa-nāthatve vraja-vipina	11.65	mudā gopendrasyātma-majja	5.34
mad-īśa-nāthatve vraja-vipina	20.17	mudā yatra brahmā trṇ-nikara	23.25
mahā-bhāgavata dekhe sthāvara	17.3	mūkaṁ karoti vācālam	1.60
		mukha-jita-śarad-induh keli	6.52
		muktānām api siddhānām	2.24
		muktir hitvānyathā rūpam	12.C.70, 22.35

munayaḥ sādhu pṛṣṭo 'ham	12.C.49	nandaḥ kim akarod brahman	6.48
munīndra-vṛnda-vandite tri-loka	19.27	nānopacāra-kṛta-pūjanam ārta	11.46
N			
na ca mat-sthāni bhūtāni	9.16	nanv agniḥ pramadā nāma	12.F.21
na deśa-kāla-niyamo	13.40	na pārāye 'ham niravadya	16.19
na dhanam na janam na sundarim	12.F.1	na prema-gandho 'sti darāpi me	12.A.16
na dharmam nādharmam śruti-gaṇa	18.5	na premā śravaṇādi-bhaktir api	18.6
nadyas tadā tad upadhārya	15.33	nārada-viṇojjivana!	13.27
nā gaṇi āpana-duḥkha	18.3	'nāra'-śabde kahe sarva jīvera	6.13
nāham ātmānam āśāse	2.54	nārāyaṇa, catur-vyūha	6.29
nāham ijjā-prajātibhyaṁ	1.29	nārāyaṇam namaskṛtya	3.27
nāham prakāśaḥ sarvasya	6.24	nārāyaṇa-parāḥ sarve	2.18
nāham tiṣṭhāmi vaikuṇṭhe	13.84	nārāyaṇo 'pi vikṛtiṁ yāti	1.24
nāham vedair na tapasā	12.C.44	na sādhatyati mām yogo	12.C.31
nāham vipro na ca nara-patir	14.10	naṣṭa-prāyeṣv abhadreṣu	3.19
na hi bhagavann aghaṭitam idam	13.92	nātaḥ param karma-nibandha	13.19
naiśām matis tāvad	12.B.22	na tasya kāryam karaṇaṁ ca	7.2
naiṣkarmyam apy acyuta-bhāva	11.7	na tathā me priyatamo brahmā	12.E.8
naivopayanty apacitiṁ kavayas	1.21	na tathā me priyatama ātma	12.E.6
na jātu kāmāḥ kāmānām	12.F.7	na tathāśya bhavet kleśo	12.F.29
na jāyate mriyate vā kadācin	8.24	na te viduḥ svārtha-gatiṁ hi	12.C.69
na kāmāye nātha tad apy aham	22.44	na tv evāham jātu nāsam	22.41
naktaṁ divā ca gatabhir jita	13.36	nātyantikaṁ vigaṇayanty api te	22.42
nāma cintā-maṇiḥ kṛṣṇaḥ	13.3	naumīdya te 'bhra-vapuṣe tadid	6.41
namaḥ om viṣṇu-pādāya rādhikāyāḥ	0.4	nava-jaladhara-varṇam	6.51
namaḥ om viṣṇu-pādāya keśava	0.5	navam divyam kāvyam sva-kṛtam	20.12
namaḥ om viṣṇu-pādāya kṛṣṇa	0.6, 0.9	navina-śrī-bhaktim nava-kanaka	23.9
namaḥ om viṣṇupādāya ācārya	0.7	na yad vacaś citra-padam harer	3.25
nāma-lilā-guṇādīnām uccair	13.62	nāyam ātmā pravacanena labhyo	1.30
nāmāny anantasya hata-trapaḥ	14.20	nāyam deho deha-bhājām nṛloke	12.F.15
nāma-saṅkīrtanam proktam	13.44	nāyam śrīyo 'nga u nitānta	14.27
nāma-saṅkīrtanam yasya	13.75	nāyam sukhāpo bhagavān	12.C.73
nāma-śreṣṭham manum api śaci	1.59	nayanam galad-aśru-dhārayā	14.3
namas te gaura-vāṇī-śrī-mūrtaye	0.9	na yānti anaśanāt prāṇās	17.36
namaste gurudevāya sarva-siddhi	1.61	neha nānāsti kiñcana	9.3
namas te narasiṁhāya	22.53	neha yat karma-dharmāya	12.C.65
namas te sārāsvate deve gaura	0.6	nibaddha-mūrdhāñjalir eṣa yāce	12.A.28
nāma vinu kali-kālā nāhi āra	13.10	nīca jāti, nīca-saṅgi	12.A.19
nāmnām akāri bahudhā nija-sarva	13.1	nigama-kalpa-taror galitam	3.3
nāmnām mukhyatamam nāma	13.95	nijābhīṣṭa kṛṣṇa-preṣṭha	11.56
nāmno balād yasya hi pāpa	13.57	nija-siddha-deha	20.10
nāmno 'sya yāvatī śaktiḥ	13.14	'nīje śreṣṭha' jāni'	1.58
namo bhaktivinodāya, sac-cid-ānanda	0.11	nikhila-bhuvana-lakṣmī-nitya-	18.12
namo brahmaṇya-devāya	6.44	nikuñja-yūno rati-keli	1.10
namo gaurakīśorāya sāksād	0.10	nimna-gānām yathā gaṅgā	5.38
namo mahā-vadānyāya kṛṣṇa-prema	0.15	ninunnānonanam nūnam	22.27
namo nalina-netrāya veṇu-vādya	6.59	nirmitā tvam purā devair	22.60
nānā-bhāvera bhakta-jana	4.32	nirviṇṇānām jñāna-yogo	11.39
na nāka-pṛṣṭham na ca	22.45	niśamya gītām tad-anaṅga	15.40
na nāma-rūpe guṇa-janma	12.C.72	niṣkiñcanasya bhagavad-	12.F.20
nānā-vidhair amṛta-sāra	22.29	nitāi-pada-kamala	5.17
		'nitya-baddha'—kṛṣṇa haite	8.6
		'nitya-mukta'—nitya kṛṣṇa	8.17

nityānanda namas tubhyaṃ	5.2	pratyakṣe 'ntarbhaved yasmād	21.15
nitya-siddha kṛṣṇa-prema	12.C.2, 15.15	praviṣṭaḥ karṇa-randhreṇa	3.20
nityo nityānām cetanaś	6.12	prāyeṇālpāyusaḥ sabhya	13.81
nivṛtta-tarṣair upagīyamānād	12.D.11	prekṣayāti-pāpino 'pi pāpa	23.17
nṛ-deham ādyaṃ su-labhaṃ su	1.55	prema-ccheda-rujo 'vagacchati	17.11

O

ohe! vaiṣṇava tḥākura, dayāra	12.B.35	prema dhana vinā vyartha	14.5
om ity etad brahmaṇo nediṣṭam	13.29	premā haite kṛṣṇa haya nija	12.C.32
om pūrṇam adaḥ pūrṇam idaṃ	9.14	premaiva gopa-rāmānām	15.7
om tad viṣṇoḥ paramam padaṃ	2.8	premamaya bhāgavata śrī-kṛṣṇera	3.15

P

pādābjayos tava vinā vara	20.23	prema-rasa-niryāsa karite	4.7
pahile dekhilun tomāra sannyāsi	4.22	preme matta nityānanda kṛpā	5.7
palya-dāsi kari'	20.36	premera svabhāva - yāhaṇ	12.A.15
pañcama puruṣārtha	14.12	priyaḥ so 'yam kṛṣṇaḥ sahacari	18.11
pañca-tattvātmakam kṛṣṇam	0.22	priya-svarūpe dayita-svarūpe	22.2
pañca-tattvātmakam kṛṣṇam	0.22	proktena bhakti-yogena	12.A.5
parākhyāyāḥ śakter aprthag api	7.1	pṛthivīte āche yata nagarādi	13.78
parakīyā-bhāve ati rasera	16.21	pūṃsaḥ striyā mithunī-bhāvam	12.F.18
paramākiṣcana-kiṣcana-nara-gaṇa	4.47	punar mūṣiko bhava	22.G
paramārtha-gurvāśrayo	1.35	puṇyā bata vraja-bhuvo yad ayaṃ	15.29
parāmrṣṭāṅguṣṭha-trayam asita	23.27	pūrṇa bhagavān avatare yei	6.28
param śrīmat-padambhojaṃ sadā	13.45	pūrṇaḥ pulindya urugāya-padābja	15.34
parasparānu kathanam	14.16	pūrṇa-vikaṣita haṇā	13.42
para-svabhāva-karmāṇi	12.C.40, 12.C.41	puruṣa, yoṣit, kibā sthāvara	16.6

R

parāśya śaktir vividhaiva	7.3	rādhā-bhajane yadi mati nāhi	20.8
para-vyasaninī nārī	14.11	rādhā-cintā-niveśena yasya	9.11
pareśa-vaimukhyāt teṣāṃ	8.27	rādhā-dāśyam apāśya yaḥ	20.5
pariniṣṭhito 'pi nairguṇya	23.6	rādhā kṛṣṇa-praṇaya-vikṛti	4.3, 19.1
paritrāṇāya sādḥunām	4.26	rādhā-kṛṣṇera līlā ei ati	22.22
patraṃ puṣpaṃ phalaṃ toyam	12.C.28	rādhā-mukunda-pada-sambhava	23.13
phullendīvara-kāntim indu	6.58	rādhā-nāma-sudhā-rasaṃ	20.19
pibanti ye bhagavata ātmanaḥ	12.D.17	rādhā pūrṇa-śakti, kṛṣṇa pūrṇa	7.13
prabhuh kaḥ ko jīvaḥ katham	13.2	rādhāra svarūpa - kṛṣṇa-prema	20.25
prabhu kahe - vaiṣṇava-deha	1.47	rādhā-sanmukha-samsaktim sakhi	1.64
prabhu kahe - vaiṣṇava-sevā	2.17	rādhāyā bhavataś ca citta	19.4
prabhu kahe - kaun vidyā vidyā	11.2	rādheśa-keli-prabhutā-vinoda-	23.24
prabhu lokanātha kabe saṅge	11.67	rādheśa-keli-prabhutā-vinoda-	7.14
pracinānām bhajanam atulaṃ	6.54	rādheti nāma nava-sundara-sidhu	13.98
pragādhā-premera ei svabhāva	18.2	rādhe vṛndāvanādhiṣe karuṇāmṛta	20.27
prahlāda-hṛdayāhlādam	22.52	rādhikā-dāsi jadi hoyā	20.8
prakṛteḥ kriyamāṇāni	12.A.21	rādhikāra bhāva-kānti kari'	4.29
pramāṇera madhye śruti-pramāṇa	21.12	rādhikāra prema—guru	1.44, 19.13
prāṇa-nātha, nā bujhiye vidhira	17.26	rādhikā ujjala-rasera ācārya	20.9
prasāde sarva-duḥkhānām	22.33	rādhikā-vadana-candra-cakoraḥ	6.62
prātar vrajād vrajata āviśataś	15.31	rāgamayī-bhaktira haya	11.63
prathamam tu guruṃ pūjyam tataś	1.23	rāgātmikā-bhakti—'mukhya'	11.49
prati-janme kari āśā caraṇera	2.55	rāgātmikaika-niṣṭhā ye	11.51
pratiṣṭhāśā dhṛṣṭā śvapaca	12.F.46		
pratyakṣaś cānumanaṇi ca śāstraṇi	21.14		

rahūgaṇaitat tapasā na yāti	12.B.23	samsāra bhramite kona bhāgye	12.B.9
rāja-vidyā rāja-guhyam	11.1	samsāra-duḥkha-jaladhau	4.37
rāmādi-mūrtiṣu kalā-niyamena	6.6	samsārera pāra haiyā bhaktira	5.11
rasam praśamsantu kavītvā	15.26	samsevya dāśa-mūlam vai hitvā	14.38
rasāsāra-susārorur asurāriḥ	22.24	samyak rūpeṇa anugamanam	12.B.2
rasika-śekhara kṛṣṇa parama	4.8	samyaṅ-masṛṇita-svānto	15.1
raso 'ham apsu kaunteya	6.22	sanat-kumāro 'vatu kāmādevād	12.F.36
raso vai saḥ / rasam hy evāyam	16.3	sañcārī syāt samanā vā kṛṣṇa	20.2
ratim gaurī-lile apī tapatī	19.12	saṅgam na kuryāt pramadāsu	12.F.28
rte 'rtham yat pratiyeta	3.32	saṅgo yaḥ samsṛter hetur	12.B.29
rūpa-yauvana-sampannam	20.30	sañkarṣaṇaḥ kāraṇa-toya-śāyī	5.1
		sañkīrtyamāno bhagavān anantaḥ	13.26
		śānta, dāśya, sakhya, vātsalya	16.10
		sā parānuraktir īśvare	12.C.18
śabda-brahmaṇi niṣṇāto	1.42	saptāham evācyuta-hasta	23.22
śabda-brahma param brahma	12.D.1	sarva-bhūteṣu yaḥ paśyed	2.36
sā ca śaraṇāpatti-lakṣaṇa	12.A.3	sarva-dharmān parityajya	12.A.8
sac-cid-ānanda-maya kṛṣṇera	7.9	sarvasya cāham hṛdi sanniviṣṭo	6.15
śaḍ-aṅga śaraṇāgati haibe	12.A.13	sarvathā dhvaṃsa-rahitam	15.2
sadāti-sannikṛṣṭatvān	12.E.5	sarvato bhāvena kīrtana	13.60
sādhana-bhakti haite haya	15.17	sarva-vedānta-sāram hi	3.9
sādhana bhāvibe jāha siddha	12.C.86	sarvopādhi-vinirmuktaṃ	12.C.20
sādhanaṃ śuddha-bhaktim	12.C.17	sarvopaniṣado gāvo	3.39
sādhanoti sādhayati ca kṛṣṇa	12.B.1	'śāstra-guru-ātma'- rūpe	22.19
sādhāraṇī dhūmayitā samañjasā	15.13	śāstra-yonitvāt samanvaya	22.G
sādhavo hṛdayam mahyam	2.7	śāstra-yukti nāhi jāne dṛḍha	2.39
sādhite sādḥite yabe premānkura	13.33	śāstra-yuktye sunipuṇa	2.37
sādhū-saṅga, nāma-kīrtana	12.C.8	śāstrotkayā prabalayā	11.42
'sādhū-saṅga', 'sādhū-saṅga'	12.B.3	satām nindā nāmnaḥ paramam	13.57
sādhū-saṅge kṛṣṇa-bhaktye	12.B.16	satām prasaṅgān mama vīrya	12.D.3
sādhū-saṅge kṛṣṇa-nāma	12.B.28	satatam kīrtayanto mām	2.43
sādhya-sādhana-tattva ye kichu	13.46	saṭ-karma-nipuno vipro mantra	1.27
'sādhya-vastu' 'sādhana'	22.21	sat-saṅga chāḍi' kainu asate	4.46
sahaje nirmala ei 'brāhmaṇa'	12.C.42	sattvaṃ viśuddham vasudeva	14.4
sahasra-nāmnām puṇyānām	13.13	sa uttamaśloka mahan-mukha	12.D.18
sakala jagate more kare vidhi	11.44	sa vai hlāḍinyāś ca praṇaya	16.1
sakala-sadguṇa-vṛnda-ratna	6.34	sa vai manah kṛṣṇa	12.E.3
sakala-sādhana-śreṣṭha ei pañca	12.C.9	sa vai priyatamaś cātmā	1.54
sā kāmā rūpā sambandha-rūpā	11.61	sa vai pūṃsām paro dharmo	12.C.19
sakhā śuddha-sakhye kare	16.25	sā vidyā tan-matir yayā	11.0
sakhe! kalaya gauram udāram	4.47	sa yadānuvratāḥ pūṃsām	11.24
sakhī he, nā bujhiye vidhira	17.12	sei doṣe māyā-piśāci daṇḍa kare	8.8
sakhī vinā ei līlāya anyera	20.19	sei dvāre ācaṇḍāle kīrtana	4.13
sakṛd uccāritam yena harir ity	13.21	sei navadvīpe vaise	5.19
sākṣād-dhari-tvena samasta	1.7	sei rādhāra bhāva lañā	4.5
śaktiḥ saṃyoginī kāmā vāmā	19.14	sei ta parāṇa-nātha pāinu	17.27
śakti-śaktimator abhedaḥ	9.6	sei vibhinnāmśa jīva-dui ta'	8.16
sa kvacin naiva gacchati	6.39	sevā sādḥaka-rūpeṇa	11.54
samam śrī-rūpeṇa smara-vivaśa	22.48	sevya-sevaka-sambhoge dvayor	9.11
samāne vṛkṣe puruṣo nimagno	12.B.14	siddhānta baliyā citte nā kara	12.C.14
samāśritā ye pada-pallava	12.C.56	siddhir bhavati vā neti	2.53
samo 'ham sarva-bhūteṣu	12.C.33	śikṣā-guruke ta' jāni kṛṣṇera	1.20
sampradāya vihinā ye mantrās te	1.49		

śivaḥ śakti-yutaḥ śāsvat	5.36	śrutiḥ kṛṣṇābhyaṇam smaraṇa	12.C.4
śivasya śrī-viṣṇor ya iha guṇa	13.57	śrutiḥ pratyakṣam aitihiyam	21.13
smara-garala-khaṇḍanam mama	19.26	śrutim apare smṛtim itare	6.49
smarantaḥ smārayantaś ca	14.17	śruti-śāstra-nindanam	13.57
smartavyaḥ satatam viṣṇur	11.18	śruti-smṛti-purāṇādi-pañcarātra	12.C.16
smāyāvaloka-lava-darśita-bhāva	15.12	śrutvāpi nāma-māhātmye	13.55
śokāmarṣadibhir-bhāvair	12.C.36	stambhayann ātmanātmānam	12.F.24
sphuliṅgāḥ rddhāgner iva cid	8.2	sthānābhilāṣi tapasi sthito	11.27
‘śraddhā’-śabde—viśvāsa kahe	12.A.1	sthāvara-jaṅgama dekhe	2.10
śraddhā tv anyopāya—varjam	12.A.2	sthūla-līṅgābhimāna-janita	8.27
śraddhāvan jana haya bhakti	2.35	sthūlāni sūkṣmāṇi bahūni caiva	8.26
‘śravaṇa-madhye jivera kon	12.D.6	strīṇām nirīkṣaṇa-sparśa	12.F.26
śravaṇam kirtanam viṣṇoḥ	12.C.5	śuddha-bhākata-caraṇa-reṇu	12.B.24
śravaṇayāpi bahubhir yo na	1.31	śuddha-sattva-viśeṣātmā	14.1
śravaṇot-kīrtanādini vaidha	11.57	sūditāśrita-janārti-rāsaye	13.18
śreyah-sṛtim bhaktim udasya te	11.6	śūnechi āgame-vede mhimā	7.25
‘śreyo-madhye kona śreyah	12.B.34	śūniyāchi sādhu-mukhe bole	11.67
śrī-caitanya mano’bhīṣṭam	22.5	śūnyāyate mahā-goṣṭham	17.31
śrī-caitanya-mano’bhīṣṭam	0.13	sūryāmśa-kiraṇa	8.14
śrī-caitanya-nityānanda-advaita	5.14	śuśrūṣoḥ śraddadhānasya	12.C.52
śrī-caitanya-prabhum vande	4.30	suvarṇa-varṇo hemāṅgo	4.24
śrī-caitanya—sei kṛṣṇa	5.5	sva-bhakti-yoga-lāsinam	5.31
śrī guru-caraṇa-padma	1.67	sva-dayita-nija-bhāvaṁ yo	4.41
śrī-guru-gaura-rādhā-vinoda	0.33	svalpāpi rūcir eva syād bhakti	11.9
śrī-kṛṣṇa-caitanya prabhu	0.23	śvapaco ‘pi mahīpāla viṣṇu	2.50
śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa	4.1b	sva-pāda-mūlam bhajataḥ	12.C.88
śrī-kṛṣṇa-caitanya prabhu	0.23	svarūpārthair hīnān nija-sukha	8.3
śrī kṛṣṇa-caraṇāmbhoja sevā	12.C.63	svarūpāvasthāne madhura-rasa	14.2
śrī-kṛṣṇa gopāla hare mukunda	13.50	svasmin dhurye ‘py amāni śiśuṣu	16.32
śrī-kṛṣṇa-līlā-kathane sudakṣam	0.4	sva-sukha-nibhṛta-cetās tad	11.17
śrī-kṛṣṇa-sānukhya jā’ra	7.25	sva-svarūpa-bhramah	8.27
śrī kṛṣṇa-virahe	17.38	svataḥ-pramāṇa veda—pramāṇa	21.11
śrīmad-bhāgavatārthānām	11.33, 12.B.19	svataḥ-siddho vedo hari-dayita	21.2
śrīmad-bhāgavatam purāṇam	3.7	svayaṁ bhagavān kṛṣṇa—sarvāmśi	6.32
śrīmad-rūpa-padāmbhoja-	22.3	svayambhūr nāradaḥ śambhuḥ	2.46
śrīmān rāsa-rasārambhī	0.20	svayaṁ tv asāmyātiśayas	14.25
śrī nityānanda-abhināya gaura	0.5	śyāmāc chabalam prapadye	6.40
śrī rādhā-kṛṣṇa-padāmbhoja	0.33	śyāmam eva param rūpam	6.50
śrī-rādhā-prema-rūpā yā purā	5.28	śyāmam hiraṇya-paridhim	6.42
śrī-rādhāyāḥ praṇaya-mahimā	4.4	śyāmasundara śikhaṇḍa-śekhara	0.28, 20.18
śrī rādhikāyā hṛdayasya cauram	23.4	syāt kṛṣṇa-nāma-caritādi-sitāpy	12.C.12
śrī rūpa mañjari	20.36		
śrī-rūpa-mañjari-karārcita-pāda	11.66		
śrī-rūpa-mañjari prabhṛti	20.32		
śrī-rūpera kṛpā jena āmā prati	11.67		
śrī ṭhākuraṇi-priya dayitāya	0.5		
śrī ṭhākuraṇi-priya dayitāya	0.5		
śrī-vṛndāvana mama pāvanam	23.12		
śṛṇvanti gāyanti grṇanty	12.C.47		
śṛṇvatām sva-kathāḥ kṛṣṇaḥ	12.C.53		
śṛṣṭi-sthiti-pralaya-sādhana	7.22		
śrute ‘pi nāma-māhātmye yaḥ	13.57		

T

tabe ātmā veci’ kare ṛṇera	5.25
tabe yāya tad-upari ‘goloka	22.11
tac ca deha-draviṇa-janatā	13.53
tac chraddadhānā munayo	12.C.51
tadā rajas-tamo-bhāvāḥ	12.C.54
tad āsma-sāram hṛdayam	14.14
tad astu me nātha sa bhūri	12.C.74
tad bhūri-bhāgyam iha janma	14.30
tad evam anantā eva jivākhyās	8.29

tad-vāg-visargo janatāgha	3.26	teṣām satata-yuktānām	3.37
tad viddhi praṇipātena	1.9	teṣv aśānteṣu mūdheṣu	12.F.27
tad-vijñānārtham sa gurum	1.3	tomāke laṅghiyā kothā jive	7.25
tāhān vistārita hañā phale	22.12	tomāra hṛdaye sadā govinda	2.55
tamasi mā jyotir gamah	22.G	tomāra sevāya	12.C.39
tāmbūlārpana-pāda-mardana-	20.11	trāyasa bho jagannātha guro	1.63
tam durārādhyaṁ ārādhya	15.22	trayā copaniṣadbhiś ca	16.28
tam imam aham ajam śarira	6.23	tridaṇḍinām bhakta-śiromaṇim ca	0.4
tam mopayātam pratiyantu viprā	12.D.10	trṇād api sunīcena	12.A.14, 13.51
tam nirvyājam bhaja guṇa-nidhim	13.16	tuhū se rohili madhupura	17.33
tan-nāma-rūpa-caritādi	11.32	tulasī-dala-mātreṇa jalasya	5.23
tanu-mana karāya kṣobha	22.32	tulasya amṛta-janmāsi	22.58
tapasā brahmācaryeṇa	12.C.13	tulayāma lavenāpi	12.B.5
tapta-kañcana-gaurāṅgi! rādhe!	0.17	tumi kṛṣṇa-sahacarī jagata	7.25
tāra bhakta-saṅge sadā	12.D.5	tuṇḍe tāṇḍavinī ratim vitanute	13.41
tārakā jayate muktiḥ	13.94	tuwā adarśana-ahi	17.32
tāra madhye mokṣa-vāñchā	22.36	tvad-bhaktaḥ saritām patim	2.45
tāra madhye sarva-śreṣṭha	12.C.7, 13.66	tvak-śmaśru-roma-nakha-keśa	12.F.30
tarkāpratiṣṭhānāt	22.G	tvam bhakti-yoga-paribhāvita	12.D.9
tarko ‘pratiṣṭhaḥ śrutayo	2.47	tvam gopikā vṛṣaraves	1.65
taruṇāruṇa-karuṇāmaya	18.13	tvam pratyag-ātmani tadā	16.23
tāsām āvirabhūc chauriḥ	17.16	tvam rūpa-mañjari sakhi!	20.26
tasmād ātma-jñam hy arcayed	12.B.21	tvayi me ‘nanya-viṣayā	14.33
tasmād gurum prapadyeta	1.1	tvayopabhukta-srag-gandha	20.3
tasmād ōmkāra-sambhūto	13.88	tyaktvā su-dustyaja-surepsita	4.15
tasmān mad-bhakti-yuktasya	11.4	tyaktvā sva-dharmam	2.33
tasmāt saṅkīrtanam viṣṇor	13.73		
tasmin mahan-mukharitā	12.D.19		
tās tāḥ kṣapāḥ preṣṭhatamena	15.39		
tasyā apāra-rasa-sāra-vilāsa	20.16		
tataś ca tathā-vidha-veśo daśa	16.32		
tāte kṛṣṇa bhaje	1.15		
tathā na te mādḥava tāvakāḥ	12.C.71		
tato duḥsaṅgam utsrjya	12.F.31		
tatra bhāgavatān dharmān	11.35		
tatra bhāgavatān dharma	1.2		
tatra prathamam ‘ntaraṅgā-śakti	8.30		
tatratya-yamunā svalpa	17.35		
tat sādhu manye ‘sura-varya	12.F.31		
tat-tad-bhāvādi-mādhurye	11.52		
tat-tad-bhāva-icchāmāyī	11.62		
tat te ‘nukampām	12.C.37		
tat tu laukika-sad-bandhu-	15.18		
tava dāsyā-sukhaika-saṅginām	12.A.26		
tavaivāsmi tavaivāsmi na jivāmi	0.31		
tava kara-kamala-vare nakham	22.53		
tava kathāmṛtam tapta-jivānam	12.D.2		
tāvat karmāṇi kurvīta	11.41		
tava vakṣasi rādhāham rāse	7.24		
tayor apy ubhayor madhye	19.6		
tebhyo namo ‘stu bhava-vāridhi	13.25		
teṣām evānukampārtham	3.38		

U

ugro ‘py anugra evāyam	22.55
ulūkhale sambhṛta-taṇḍulāmś ca	31.30
upajiyā bāde latā ‘brahmāṇḍa’	22.10
‘upāsyera madhye kon upāsyā	13.48
urarṣe vihitā śāstre harim	12.C.90
utpanna-ratayaḥ samyaḥ	2.2
utsāhān nīścayād dhairyāt	12.C.11
uttiṣṭhata jāgrata	2.32

V

vāco vegam manasaḥ krodha	1.11
vadanti tat tattva-vidas	6.4
vāg gadgadā dravate yasya	2.44
vāg-iśā yasya vadane	22.51
vaidha-bhakty-adhikārī tu	11.43
vaikuṇṭhāj janito varā madhu	19.15
vairāgi, bhāi grāmya-kathā	12.F.32
vairāgya-yug bhakti-rasam	22.14
vaiṣṇava-caraṇa vinā bhava	7.25
vaiṣṇavāni tu śāstrāṇi ye	3.28
vajrād api kaṭhorāṇi	2.15
vaṁśinyastāsyā-candram	6.57
vāñchā-kalpa-tarubhyaś ca kṛpā	0.14
vande ‘ham śrī-guroḥ śrī-yuta	0.1

vande kṛṣṇaṁ jagad-gurum	1.43	yadā yadā hi dharmasya	4.25	yathānalo dāruṣu bhinna iyate	8.23
vande nanda-vraja-strīṇāṁ	23.26	yadā yāto daivān madhu-ripur	18.17	yathā rādhā priyā viṣṇos	19.2
vande śrī-kṛṣṇa-caitanya	5.3	yadā yāto gopī-hṛdaya-madano	17.10	yathā taror mūla-niṣecanena	12.C.77
varam huta-vaha-jvālā	12.B.32	yad gatvā na nivartante	8.18	yathā yathā gaura-padāravinde	4.34
varaṇe taḍit-vāsa tārāvali	20.32	yad icchasi param jñānaṁ	13.22	yatheṣṭaṁ re bhrātāḥ! kuru hari	5.4
varṇāśramācāravatā	10.10	yad iccher āvāsaṁ vraja-bhuvi sa	15.44	yathottaram asau svāda	12.E.9
vāsudeve bhagavati	12.C.50	yadi dāsyasi me kāmān	22.54	yat karmabhir yat tapasā	12.A.6
vayaṁ tu na vitṛpyāma	23.5	yadi mām prāptum icchanti	10.8	yat karoṣi yad aśnāsi	11.37
veṇuṁ karān nipatitaṁ	20.33	yadi vaiṣṇava-aparādha uṭhe	22.13	yat kiñcit tṛṇa-gulma	14.31
veṇunāda-sudhāvṛṣṭyā	23.29	yā dohane 'vahanane	15.30	yat-kinkariṣu bahuśaḥ khalu	20.34
vicitra-varṇābharaṇābhiraṁ	23.31	yad icchayā mat-kathāda	12.B.13	yat-kīrtanaṁ yat-smaraṇaṁ yad	6.45
vidhi-mārga-rata-jane	8.35	yā dṛṣṭā nikhilāgha-saṅgha	22.61	yato vā imāni bhūtāni	9.10
vidyā-vinaya-sampanne	11.23	yadyapi āmāra-guru—caitanya	1.18	yat prthivyāṁ vṛhi-yavana	12.F.8
vihāya kāmān yaḥ sarvān	12.F.40	yadyapi samādhiṣu vidhir api	6.66	yatra rāgānavāptatvāt	11.40
viññāpya bhagavat-tattvaṁ	13.35	ya ekaṁ govindaṁ bhajati kapaṭi	20.6	yat-sevayā bhagavataḥ	1.37
vikriḍitaṁ vraja-vadhūbhīr	12.D.4	yāha, bhāgavata pada	3.16	yat taṭastham tu cid-rūpaṁ	8.11
vikṣyālakāvṛta-mukhaṁ tava	18.15	yāhāra komala śraddhā	2.41	yat te sujāta-caraṇāmburuhaṁ	17.25
vināśya sarva-duḥkhāni	12.A.12	yaḥ kaumāra-haraḥ sa eva hi	18.10	yat tv ahaṁ bhavatīnāṁ vai	14.28
vipadaḥ santu tāḥ śaśvat	12.C.35	yaḥ śāstra-vidhim utsṛjya	12.C.15	yāvān ahaṁ yathā-bhāvo	3.30
viprād dvi-ṣaḍ-guṇa-yutād	2.26	yaṁ pravrajantaṁ anupetaṁ apeta	0.25	yāvanti bhagavad-bhakter aṅgāni	1.38
viracaya mayi daṇḍaṁ dīna	6.53	yāmuna-salila-āharaṇe giyā	20.10	yei bhaje sei baḍa	11.25
virājantim abhivyaktāṁ	11.48	yān āsthāya naro rājan	2.31	yei sūtre yei ṛk—viṣaya-vacana	3.13
viśākhā yamunā-vapur iti	23.16	yā nirvṛtis tanu-bhṛtāṁ tava	22.43	ye me bhakta-janāḥ pārtha	2.52
viśākhoraṣi yā viṣṇor yasyāṁ	23.15	yaṁ kali rūpa śarīra nā	22.7	yena janma-śataiḥ pūrvaṁ	13.15
viśama-kāma-karma-bandhaḥ	8.27	yan maithunādi-grhamedhi	12.F.19	yenākṣaraṁ puruṣaṁ veda satyaṁ	21.7
viṣayā vinivartante	12.C.89	yan martya-lilaupayikaṁ sva	16.34	ye 'nye 'ravindākṣa vimukta	11.13
viṣaya viśama viṣa satata	4.46	yan-nāmnā nāmni durgāhaṁ	7.23	ye 'py anya-devatā-bhaktā	11.29
viṣayāra anna khāle malina	12.F.33	yānra citte kṛṣṇa-premā karaye	2.13	ye yathā mām prapadyante	16.18
viṣṇor ekaikaṁ nāmāpi sarva	13.12	yāre dekha, tāre kaha	13.77	yo brahma-rudra-śuka-nārada	19.20
viṣṇu-bhakti-vihīnā ye caṇḍālāḥ	10.4	yarhy ambujākṣāpasasāra bho	17.29	yo dustyajān dāra-sutān	12.C.66
viṣṇu-bhakti-vihīnā ye caṇḍālāḥ	2.49	yaśaḥ śriyāṁ eva pariśramaḥ	10.7	yogināṁ api sarveṣāṁ	11.28
viṣṇu-śaktir parā proktā	7.4	yasya deve parā bhaktir	1.5	yo mām paśyati sarvatra	2.11
viśveṣāṁ anurañjanena janayann	18.16	yasyāhaṁ anugṛhṇāmi	12.C.34	yo mantrāḥ sa guruḥ sākṣāt	1.48
vraja-rasa-bhāvana	4.44	yasyāḥ kadāpi vasaṇāñcala	19.19	yopayāti śanair māyā	12.F.22
vraja-vadhū-gaṇera ei bhāva	16.22	yasyāḥ śreyas-karaṁ nāsti	15.16	yośid-dhiraṇyābharaṇāmbaraḍi	12.F.23(b)
vraje prasiddhaṁ navanīta	23.4	yasyāṁ vai śrūyamāṇāyāṁ	3.6	yo vyaktir nyāya-rahitaṁ	1.34
vṛndāvanaṁ parityajya	6.37	yasyāṁ vai śrūyamāṇāyāṁ	12.D.8	yugāyitaṁ nimeṣeṇa	17.1
vṛndāvanaṁ sakhi bhuvō vitanoti	15.32	yasyānanaṁ makara-kunḍala-cāru	14.23	yuktāhāra-vihārasya	12.C.80
vṛndāvana-purandara śrī-madana	17.18	yasyānurāga-lalita-smita-valgu	17.9	yuvatīnāṁ yathā yuni yunāṁ ca	6.64
vṛndāvanavani-pate! jaya soma	5.33	yasyānurāga-pluta-hāsa-rāsa	14.24		
vṛndāvane 'aprākṛta navina	13.87	yasya prabhā prabhavato jagad	6.17		
vṛndāvane viharator iha keli	23.2	yasya prasādād bhagavat-prasādo	1.14		
vṛndāvaniyāṁ rasa-keli-vārtāṁ	22.8	yasyāsti bhaktir bhagavaty	2.19		
vṛndāyai tulasī-devyai priyāyai	0.21	yasyātma-buddhiḥ kuṇape tri	12.F.17		
		yasya yal lakṣaṇaṁ proktaṁ	10.13		
		yasya yat-saṅgatiḥ puṁso	12.B.17		
		yā te līlā-rasa-parimalodgāri	17.20		
		yathā brahmaṇe bhagavān svayam	21.5		
		yathā duṣṭatvam me davayati	22.47		
		yathāgneḥ kṣudrā visphuliṅgā	8.13		
		yathāgniḥ su-samṛddhārciḥ	12.F.44		
		yathā mahānti bhūtāni	3.33		

Y

yadā bhrāmāṁ bhrāmāṁ hari-rasa	12.B.8
yad abhyarcya harim bhaktyā	13.8
yad advaitaṁ brahmopaniṣadi tad	4.16
yadā na paśyaty ayathā guṇehāṁ	12.F.16
yad-anucarita-līlā-karṇa-piyūṣa	15.43
yadāvadhi mama cetaḥ kṛṣṇa	12.F.38

