

Mādhurya Kādambinī- Viśvanatha Cakravartipada

Commentaries by Śrī Rādhākuṇḍa's Mahānta Paṇḍita Śrī Ananta Dās Bābājī
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First Shower of Nectar

VERSE 1:

*hṛd-vapre nava-bhakti-śasya-vitateḥ sañjīvanī svāgamā-
rambhe kāma-taparttu-dāha-damanī viśvāpagollāsini
dūrān me maru-śākhino 'pi sarasī-bhāvāya bhūyāt prabhu-
śrī-caitanya-kṛpā-niraṅkuśa-mahā-mādhurya-kādambinī*

TRANSLATION: The causeless and completely independent mercy of Śrī Caitanya Mahāprabhu is like a cloud bank of exquisitely sweet nectar that infuses life in the grains of ninefold *bhakti* in the devotee's heart, from the very beginning of its appearance extinguishes the scorching summer heat of material desires, and gives joy to the universal river of living beings. May those nectar clouds, even from afar, refresh me, a dried-up tree in the desert.

Pīyūṣa kaṇā explanation: The most respected Gauḍīya Vaiṣṇava *ācārya* Śrīla Viśvanātha Cakravartīpāda has expertly analyzed the various stages in practicing *bhakti* in this book *Mādhurya Kādambinī*. In *Bhakti-rasāmṛta-sindhu* Śrīla Rūpa Gosvāmī mentions the stages through which the devotees engaged in *sādhana-bhakti* gradually pass to finally attain the kingdom of *prema*:

*ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛtṭiḥ syāt-tato niṣṭhā rucis-tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramāḥ*

“First one attains *śraddhā*, or firm faith, in the *śāstras* and teachings of *sādhus*, then one gradually passes through the stages of *sādhu-saṅga* (association of pure devotees), *bhajana-kriyā* (practice of *bhakti*), *anārtha-nivṛtṭi* (cessation of unwanted elements unfavourable to the practice of *bhakti*), *niṣṭhā* (steadyness), *ruci* (taste), *āsakti* (attachment to the Lord), *bhāva* (permanent attachment to the Lord), and finally *prema* (divine love). In this way, *prema* gradually manifests in the devotee's heart.” (*Bhakti-rasāmṛta-sindhu* 1/4/15-16) In this book Śrīla Viśvanātha Cakravartī describes these stages from *śraddhā* to *prema* in an easily understandable manner. He also vividly describes the removal of unwanted elements

(*aparādha*, *anartha*, and others) that create obstacles in the gradual development of *sādhana-bhakti*. For a devotee sincerely practicing *sādhana-bhakti*, this book will take him by the hand and definitely lead him to the kingdom of *prema-bhakti*. As a thermometer shows the body temperature, similarly by thoroughly studying this book, a practising devotee can easily realize the level at which he is practicing *bhakti*. Gradually giving up all *anarthas*, he can step up through the higher stages of *bhakti*. Therefore each *sādhaka* who wants to attain *prema* has the singular duty to study this book to the utmost.

Śrīla Cakravartīpāda has named this book ***Mādhurya Kādambinī***, “The Bank of Nectar-showering Clouds.” Śrīla Rūpa Gosvāmī writes in *Ujjvala-nīlamanī* (11.19), *mādhuryam nāma ceṣṭānām sarvāvasthāsu cārutā*: “The eternal beauty or charm of all the activities and gestures of the Lord is known as ***mādhurya***.” *bhagavānś tāvad asādhāraṇa svarūpaiśvarya mādhuryas tattva viśeṣaḥ. tatra svarūpaṁ paramānanda aiśvaryaṁ asamordhvatayā sarva manoharam svābhāvika rūpa guṇa līlādi sauṣṭhavam* (*Laghu-toṣaṇī* commentary of the *Bhāgavata* (10.12.11): “The Absolute Truth having uncommon form (*svarūpa*), majesty (*aiśvarya*), and sweetness (*mādhurya*) is Bhagavān. Parabrahma is personified (*svarūpa*) supreme bliss, or *paramānanda*, His incomparable, infinite, spontaneous supremacy is His *aiśvarya* and the superexcellent nature of His all-enchanting form, pastimes, qualities, and so forth is *mādhurya*. ***mādhurya bhagavattā sāra***: “*Mādhurya* is the quintessence or very life of the Supreme Absolute Truth.” (*Cai-caritāmṛta*, *Madhya* 21.110)

Though all forms of the Supreme Lord are nondifferent, still the son of Nanda Mahārāja, Vrajendra-nandana in human-like form, is personified *mādhurya*, *gūḍham param brahma manuṣya-līṅgam*. (Ś.B. 7.10.48) The *śruti* says, *raso vai saḥ*: “Bhagavān Himself is personified *rasa* or transcendental mellow.” Though the *svarūpa* of Bhagavān is nectarean (*rasamaya*), the *rasas* differ in different *avatāras*. There is no other form of Godhead except Vrajendra-nandana Śrī Kṛṣṇa that displays all *rasas* at once. Śrī Kṛṣṇa is the personification of all *rasas* in full, or *akhila-rasāmṛta-mūrti*. All the qualities that support or nourish all kinds of *rasas* are naturally present within Him. The great sages call all these qualities *mādhurya*. Though Śrī Kṛṣṇa is an infinite ocean of form, qualities, and pastimes full of infinite sweetness, the Gosvāmīs have divided that ocean into four component parts: *līlā-mādhurya*, sweetness of pastimes, *prema-mādhurya*, sweetness of love, *veṇu-mādhurya*, sweetness of the flute and *rūpa-mādhurya*, sweetness of form. These four kinds of sweetness manifest only in Vraja: *caturdhā mādhurīs tasya vraja eva virājate*. (*Laghu-bhāgavatāmṛta*) This book, therefore, is like a bank of clouds whose falling showers consist of the unique sweetness of Vraja. By thoroughly studying this book, the *sādhaka* can undoubtedly become completely showered by the sweet nectar of Vraja.

The reality (*tattva*) of *mādhurya* is very difficult to understand and obtain. There is no way to attain the fortune to relish this sweetness unless one gets the mercy of a devotee who already relishes this sweetness. In this special age of Kali Vrajendranandana Śrī Kṛṣṇa Himself has manifested in the form of Śrī Gaurāṅga accepting the mood (*bhāva*) and splendor (*kānti*) of Śrī Rādhā. He accepted this form to fulfil His three desires which remained unfulfilled in His *vraja-līlā*: *kaichana rādhā prema, kaichana (mora) madhurimā, kaichana bhāve tiho bhora*, “to relish the *prema* of Śrī Rādhā, to relish the wonderful sweetness that Rādhā relishes in Him, to relish the bliss that Rādhā attains by realizing His

sweetness.” Kṛṣṇa Himself relished the sweetness of Vraja in His Gaurāṅga form while at the same time plunging all the living beings of the universe into streams of nectar. In the beginning of this book while glorifying Mahāprabhu in its auspicious invocation (*maṅgalācaraṇa*), the author describes His mercy as **niraṅkuṣa-mahā-mādhurya-kādambinī**. The bank of clouds in the rainy season, spreading all over the sky, floods the whole universe with heavy rainfall. Similarly, the completely independent and causeless mercy of Mahāprabhu bestows divine love to the whole world without any discrimination between the deserving and the undeserving. Śrīla Prabodhānanda Sarasvatī, the dear associate of Mahāprabhu, writes in *Śrī Caitanya-candrāmṛtam* (112):

*pātrāpātra vicāraṇām na kurute na svam-param vikṣyate
deyādeya vimarśako na hi na vā kāla pratikṣaḥ prabhuh
sadyo yaḥ śravanekṣaṇa-praṇamana-dhyānādīnā durlabham
datte bhakti-rasam sa eva bhagavān gaurah param me gatih*

"The most powerful and magnanimous Śrī Caitanya Mahāprabhu very quickly and easily bestowed the mellow of divine love which is very difficult to obtain by such practices as *śravaṇa* (hearing), *kīrtana* (chanting), *praṇāma* (obeisances), and *dhyāna* (meditation). He did not differentiate between who was deserving and who was not, friend and foe, proper and improper time, without stopping to consider whether or not to give this *prema*. May such a Supreme Lord, Śrī Gaurasundara, be my ultimate and only shelter."

As constant rains lead to flooding, so the most merciful Mahāprabhu has flooded the whole universe with His extremely uncontrollable and causeless cloudbank of exquisitely sweet nectar. This is written in *Caitanya-caritāmṛta* (Ādi 7.25-28):

*uthaliyā prema-bonyā caudike beḍāya;
strī, vṛddha, bālaka, yuvā, sabāre ḍubāya
sajjana, durjana, paṅgu, jaḍa, andha-gaṇa;
prema bonyāya ḍubāila jagatera jana
jagat ḍubila, jīvera haila bīja nāśa;
tāhā dekhi' pañca janera parama ullāsa
yata yata prema-vṛṣṭi kare pañca-jana;
tata tata bādhe jala, vyāpe tri-bhuvana*

"The rising flood of divine love expanded in all directions, drowning everyone, men and women, young and old, gentle and wicked, lame, dull-minded, and blind. Mahāprabhu, Nityānanda Prabhu, Advaita, Gadādhara, and Śrīvāsa felt overjoyed seeing the entire world submerged in divine love which destroyed the seed of ignorance in all living beings. The more the five members of the Pañca-tattva showered divine love, the more the flood swelled, expanding throughout the universe."

Thus when Mahāprabhu appeared, He pleased the entire world by giving *vraja-prema* even to those without the qualifications of *sādhana* simply because of His causeless mercy. But now, after His disappearance from this world, the attainment of such love once again depends on the efforts of *sādhana-bhakti*. Still, Mahāprabhu's cloud bank of mercy nourishes the devotional life of the devotee, soon yielding the fruit of *prema-bhakti*.

Describing the influence of this cloud bank of mercy, the author says, **hrd-vapre nava-bhakti-śasya-vitateḥ sañjivani**: "It infuses life in the grains of ninefold *bhakti* within the field of the heart."

The heart is the most appropriate place or receptacle for the manifestation of *bhakti*. Śabdasāra says, *yato-nirjyāti viṣayo yasminścaiva praliyate hṛdayaṁ tad-vijānīyāt-manasa sthitikāraṇam*: "The heart is the place where all desires appear and all desires merge. The heart is the cause of the mind's disposition." Another name of the heart is *citta*. Though it is material in its nature, by the will of the Lord it becomes worthy for the manifestation of transcendental pure devotion. It is thus compared with a fertile field for sprouting the grains of *bhakti*. As a desert or barren land full of stones is not suitable for cultivation, so the intellect, very rough due to mental speculations, is not at all suitable for the manifestation of *bhakti*. Through intelligence one can attain material knowledge, but spiritual knowledge needs to be approached through the heart. An unintelligent boy may have deep faith in *bhakti* due to his previous birth's *saṁskāra* (impression of previous activities on the mind), while a very intelligent person may be an atheist. So the heart is most receptive for the manifestation of *bhakti*, not the mind or intellect. Gradually the mind and intellect of the devotee are spiritualised, as a piece of iron is turned into gold by the touch of a touchstone. This is the deeper meaning of the word **hrd vapra**.

nava-bhakti here refers to ninefold *bhakti*, *śravaṇa*, *kīrtana*, and so on as delineated in the *Bhāgavata* (7.5.23): *śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam. arcaṇaṁ vandanam dāsyam sakhyam ātma-nivedanam* "Hearing, chanting, and remembering Śrī Viṣṇu's names, form and pastimes, serving His lotus feet, worshipping, offering prayers, engaging oneself as His servant, serving Him in fraternal mood, and complete self-surrender to His lotus feet are the ninefold *bhakti*." There are many parts of *sādhana-bhakti*, but these ninefold practices are the best paths to attain *prema-bhakti*. Mahāprabhu Himself said:

*bhajanera madhye śreṣṭha nava-vidhā bhakti;
kṛṣṇa-prema, kṛṣṇa dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana;
niraparādhe nāma laile pāya prema-dhana*

"Among all parts of devotion, ninefold *bhakti* is the best, because it has great potency to give one Kṛṣṇa and *kṛṣṇa-prema*. Among the ninefold processes of *bhakti*, *nāma-saṅkīrtana* is supreme. By chanting the holy name without offense one can easily attain the treasure of divine love." (*Cai.-caritāmṛta*, *Antya* 4/70-71)

Being nourished by heavy showers from the clouds, the crops very soon bear fruits. So too, the streams of *saṅkīrtana*-nectar showering from Mahāprabhu's cloudbank of compassion inundate the crop of ninefold *bhakti* in the heart of the devotee, quickly bringing the fruit of *kṛṣṇa-prema*. In this age of Kali, the father of *saṅkīrtana*, Śrīman Mahāprabhu, gave the ability to attain the fruit of *prema* through *nāma-saṅkīrtana*, the *yuga-dharma*, or religion of this age. Only through *nāma-saṅkīrtana*, nine-fold *bhakti* attains its perfection. In this age of Kali without *nāma-saṅkīrtana* none of the other devotional processes can lead to perfection and give the fruit of *prema*. This is understood from Mahāprabhu's own words, *nava-vidhā bhakti pūrṇa nāma-hoite hoy*: "The nine fold *bhakti* reaches perfection through *nāma-saṅkīrtana*." (*Cai.caritāmṛta* 2.15.108) Even the other parts of devotion cannot be

awakened without *nāma-saṅkīrtana*. In the explanation of the first *śloka* of *śikṣāṣṭaka*, *ceto-darpaṇa-mārjanam*, Mahāprabhu says:

saṅkīrtana haite pāpa-saṁsāra-nāśana;
citta-śuddhi sarva-bhakti-sādhana-udgama
kṛṣṇa-premodgama premāmṛta-āsvādana;
kṛṣṇa-prāpti sevāmīta-samudre majjana

"*nāma-saṅkīrtana* destroys all sins and frees one from material bondage. The heart becomes purified and all processes of *sādhana-bhakti* awaken within the heart. Gradually attaining *kṛṣṇa-prema*, one relishes transcendental mellow. Finally attaining Kṛṣṇa Himself, one is immersed in the nectar of ocean of His service." (*Cai.-caritāmṛta*, *Antya* 20.13-14) Mahāprabhu Himself relished the extremely charming sweet nectar of *nāma-saṅkīrtana* along with His associates to establish the ideal practice of ninefold *bhakti* for the people of Kali-yuga. This was never revealed anywhere before His appearance. The author has named Mahāprabhu's mercy that infuses life in the crop of ninefold *bhakti*, *mahā-mādhurya kādambinī*.

Nourished by the mercy of Mahāprabhu, Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* explained the ninefold *bhakti* in sixty-four parts, in a way that is easily understandable by the devotees. By Śrīman Mahāprabhu's grace, Jīva Gosvāmī expertly analyzed the various ideas of ninefold *bhakti*. Both in *Bhakti-sandarbha* and the elaborate Krama-sandarbha commentary of the *Bhāgavata* text 7.5.23, *śravaṇam kīrtanam viṣṇoḥ*, he explains the various secrets of the performance of *sādhana-bhakti* by which a sincere *sādhaka* can quickly attain *prema-bhakti*. In this way he has immensely benefited the sincere devotees. A devotee desiring to quickly attain *prema* must carefully study these commentaries by Jīva Gosvāmī as these are also wonderful nectar-showers from the cloud bank of Mahāprabhu's mercy.

If the cloud bank of Mahāprabhu's mercy showers within the heart of a fortunate devotee practicing pure devotion, then the grains of ninefold *bhakti* are nourished, quickly ripening into the fruit of *prema*. But, one may ask, how can one attain such fortune in Kali-yuga, where the living entities are totally ignorant, their hearts bound by material desires? In reply the author describes another influence of the cloud bank of Mahāprabhu's mercy, *svāgamārambhe kāma-taparttu-dāha-damanī*. On the appearance of fresh rain clouds in the sky, cool breezes blow even before the showers begin. These breezes relieve the scorching heat of the summer season, cooling and soothing the distressed people both externally and internally. Similarly Mahāprabhu's cloud bank of mercy relieves the threefold material miseries that burn crores of times more than the scorching summer heat from the very beginning, even before showers. Cooling all living entities both externally and internally, His mercy drives away all material desires from the heart, even the desire for liberation (*mukti*). Only desire for Śrī Kṛṣṇa-*bhajana* fills their hearts. Śrīla Prabodhānanda Sarasvatī therefore writes:

na yogo na dhyānam na ca japa-tapas-tyāga-niyamā
na vedā nācārah kva nu bata niśiddhādyuparatih
akasmāc-caitanye'vatarati dayā sāra hṛdaye
pumarthānām maulim param iha mudāluṅṭhati janah

"Those who have never practiced *yoga*, meditation, chanting, penance, renunciation, regulative principles, Vedic study, nor followed scriptures, yes even those who have not refrained from sinful activities, are blissfully relishing *prema*, the crest-jewel of all human attainments, due to the sudden appearance of Śrīman Mahāprabhu, the embodiment of boundless compact compassion." (*Caitanya-candrāmṛta* 6)

Now the author describes another influence of Mahāprabhu's mercy, ***viśvāpagollāsini***. Swollen with heavy rains, the rivers overflow their banks roaring swiftly to the ocean. So too, rivers swollen with the nectarean showers of Mahāprabhu's mercy and overflowing both banks with the bliss of roaring *nāma-saṅkīrtana* sweep away the hearts of all living entities to the ocean of Śrī Kṛṣṇa. Śrīman Mahāprabhu Himself declared, *prthivīte joto āche deśa grāma; sarvatra sañcāra hoibe more nāma* (*Caitanya-bhāgavata*) "All the towns and villages of the earth will resound with My name." Any intelligent person can easily see that Mahāprabhu's prediction has been fulfilled. Now throughout the world even animal-like materialists, drunkards, meat-eaters, and atheists are being swept away by the roaring river of *nāma-saṅkīrtana* of Mahāprabhu.

Finally the respected author is praying for Mahāprabhu's mercy, *dūrān me maruśākhino'pi sarasi-bhāvāya bhūyāt*: "May that causeless and completely independent mercy of Mahāprabhu's cloud bank of exquisitely sweet nectar, even from far off, refresh my heart that is like a dried-up tree in the desert." The clouds of the rainy season come very near the earth profusely showering rain, but they do not shower in the desert. Rather only from far off they sprinkle a little water on the desert. The respected author in his great humility is considering himself as a dried-up tree in the desert, far away from the cloud bank of Mahāprabhu's mercy. He is therefore praying, "May the extremely powerful mercy of Mahāprabhu refresh my dry, desert-tree like heart with the sweet nectar of Śrī Kṛṣṇa *bhakti-rasa*." Śrī Viśvanātha Cakravartī Ṭhākura Mahāśaya is fully blessed with Mahāprabhu's mercy and glorified by the whole world. His extraordinary humility is the specific quality of the devotees of Mahāprabhu. Though highly exalted, they consider themselves as most fallen. Śrīpāda Prabodhānanda Sarasvatī writes:

*tṛnād api sunīcatā sahaja-saumya mugdhā-kṛtiḥ
sudhā-madhura-bhāṣitā viśaya-gandha thuthūt-kṛtiḥ
hari-praṇaya vihvalā kim api dhīranāmbitā
bhavanti kila sad-guṇā jagati gaura-bhājām-amī*

"More humble than the blade of a grass, naturally pleasant and charming, honey-tongued like nectar, spitting at the smell of sense objects without relation to Mahāprabhu, overwhelmed by *gaura-prema*, and completely aloof from worldly attachments, in this world all these good qualities belong only to the devotees of Mahāprabhu." (*Caitanya-Candrāmṛta*)

VERSE 2:

*bhaktiḥ pūrvaiḥ śrītā tāntu rasam paśyed yad-ātta-dhiḥ
taṁ naumī satataṁ rūpa-nāma-priya-janaṁ hareḥ*

TRANSLATION: Though previous *mahājanas* had taken shelter of Bhakti-devī, now by the mercy of Śrīla Rūpa Gosvāmī, fortunate persons attain the intelligence to realize *bhakti* in its *rasa* form. I constantly pay my obeisances unto Śrī Rūpa Gosvāmī, who is very dear to Hari.

Piyūṣa kaṇā explanation: The Vedas describe different methods for living beings to remove misery and attain bliss. These include the paths of *karma* (fruitive activities), *jñāna* (intellectual realisation), *yoga*, *bhakti* (devotion) and so forth. The Vedic scriptures on philosophy are also composed with the purpose of destroying the misery of the conditioned souls and giving them joy. Although different philosophical scriptures have given the conditioned souls different instructions for the destruction of their misery and the accomplishment of their happiness, the purpose was one and the same: the authors wanted to lift them out of material existence and place them in the kingdom of perpetual bliss. The wise know that the living entity, though constitutionally an eternal servant of Kṛṣṇa, is suffering due to illusion in various miserable species of life. It is impossible, however, for the tiny *jīva-śakti* by his own efforts to remove this miserable condition and attain eternal bliss; this can only be achieved by rendering unalloyed devotion in complete surrender unto the lotus feet of the Supreme Lord. The hearts of materialists, polluted with fruitive desires, can be purified bringing them to the kingdom of true peace. Pondering this one can glimpse how very difficult it is for the insignificant living beings to purify their own hearts merely by the strength of their personal *sadhana*. But those who surrender unto the lotus feet of the Supreme Lord can very easily attain the pure state of heart by the mercy of His eternal potency (*cit-śakti*). They then become fortunate enough to relish the sweetness of *prema* and the Lord. This is why the wise saints of yore took shelter of devotion.

Śrī Śuka Muni says in the Bhāgavata (1.6.35): *yamādibhiḥ yoga-pathaiḥ kāma-lobha hato muhuḥ mukunda sevayā yadvat tathātmāddhā na śāmyati* "By restraining the senses in the mystic *yoga* system, lust and material desires cannot be as completely purified from the heart as can be done by the service of Mukunda." Only *bhakti* can fully deliver all auspiciousness to the living entities. It is also stated in the Bhāgavata (2.2.34): *bhagavān brahma kārtsnyena trir anvīkṣya maṇṣayā adhyavasyat kuṣastho ratir ātman yato bhavet* "After thoroughly analyzing the Vedas thrice, Brahmā concluded that *bhakti* is the ultimate object of Vedas." Exalted *mahājanas* have hence asserted that *bhakti* is the supermost religion, supermost *yoga*, and supermost auspiciousness. Another distinct feature of *bhakti* is that it is a universal path of practice. Any person, at any place, and in any circumstance can perform Hari-*bhajana*. *Bhakti* brings supreme auspiciousness for all, whether they are sinful, following Vedic principles (*sadācārī*), intelligent, ignorant, renounced, materially attached, desirous of liberation (*mumukṣu*), liberated (*mukta*), not perfect in devotion, perfect in devotion (*siddha*), recent or eternal associate of the Lord (*pārśada*). There is no difficulty in following the universal path of devotion. Everyone should thus accept it without hesitation.

The author is saying that previous *mahājanas* like Śrī Vyāsa, Śukadeva, Nārada, Uddhava, Yāmunācārya, Śrīnātha Muni, Godā, and all others followed the path of pure devotion. By their ideal example and powerful preaching they spread the glories of *bhakti* throughout the world. But now by the mercy of Śrīmat Rūpa Gosvāmīpāda, the people of the

world are gaining the intelligence to realize *bhakti* in its *rasa* form. I constantly pay my obeisances to Rūpa Gosvāmī, who is supremely dear to Śrī Hari.

Rūpa Gosvāmī is the eternal associate of Śrī Hari in Vraja-līlā known as Śrī Rūpa-mañjarī, the leader of all maidservants (*mañjarīs*) of Rādhārāṇī. In *gaura-līlā* he descended as Mahāprabhu's instrument for preaching the supreme nectar of *vraja-bhakti* filled with an amorous mood. *Caitanya-caritāmṛta* (*Madhya* 19/1) says:

*vṛndāvanīyāṁ rasa-keli-vārtāṁ kālena lupṭāṁ nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa prabhur vidhau prāg iwa loka-sṛṣṭim*

"In the beginning of the creation, the Lord enlightened Brahmā bestowing on him the power of creation. So too, Śrī Caitanya Mahāprabhu was anxious to revive the sweet Vīndāvana pastimes full of *rasa* that were almost lost in the course of time. He thus enlightened the heart of Rūpa Gosvāmī to again spread the mellow of the Vṛndāvana pastimes." This means that Śrī Kṛṣṇa Himself manifests only once in a day of Brahmā at the end of the Dvāpara-yuga of the twenty-eighth *catur-yuga* during the seventh *manvantara*. In the Kali-yuga immediately following the Dvāpara-yuga when Kṛṣṇa appeared, Kṛṣṇa Himself again appears in golden form accepting the mood and splendour of Śrī Rādhā to relish the sweet divine love of Rādhā and preach *vraja-prema*. That *vraja-prema* propagated in the *Gaura-līlā* of the previous day of Brahmā was almost lost in long course of Brahmā's full day and night of eight thousand *divya-yugas*. No other *avatāra* and no other *ācārya* propagates the most secret *vraja-prema* except Śrī Gaurāṅga-deva. Being very anxious to preach and bestow the secret mellow of Vraja pastimes, He enlightened the heart of Śrīla Rūpa Gosvāmī: *śrī-rūpa-hṛdaye prabhur śakti sañcārīlā; sarva-tattva-nirūpaṇe pravīṇa karilā* (*C.C. Madhya* 19.117) "Mahāprabhu enlightened the heart of Rūpa Gosvāmī, making him expert in properly defining all truths (*tattva*)."

By constantly practicing pure transcendental devotion that yields *prema*, all unwanted elements like offenses are driven out from the devotee's heart. Gradually he attains the states of *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, and finally *prema*. In *bhakti-rasa*, when attachment to Kṛṣṇa becomes permanent, it is known as *sthāyī-bhāva*. *sthāyī-bhāva* combines with ingredients such as *vibhāva* (causes that make one relish *rati*, or permanent attachment), *anubhāva* (symptoms expressing the sentiments of the heart and appearing as bodily transformations) to attain the astonishing and relishable form of *rasa*. In the very beginning of *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī reveals all the characteristics of pure devotion as described in the *śruti*, *smṛti*, and *Purāṇas*. These characteristics are universally present in *vaidhī-bhakti* (devotion governed by scriptural regulations), *rāga-bhakti*, (spontaneous devotion), *sādhana-bhakti*, and *prema-bhakti*. To understand the essence of the characteristics of pure devotion described by Śrīmat Rūpa Gosvāmī, one must first know their explanations in the *śrutis* and *smṛtis*.

What is *bhakti*? In reply *Gopāla-tāpanī śruti* (1.15) says, *bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmusmin manaḥ-kalpanam etad eva hi naiṣkarmyam*: "Exclusive absorption of the mind and all the senses in the unmotivated service of the Lord, without any desire for enjoyment either in this world or the other, is known as *bhajana* or *naiṣkarmya*." *bhajana* is mentioned here as *naiṣkarmya* because when one begins pure devotion, all the

fruits of previous activities (*prārabdha*, etc.) are destroyed, the mind is freed from the effects of the three *guṇas* of *māyā* and one becomes absorbed in relishing the mellow of the Lord's service.

The verb *bhaj* means to serve, *bhaj ityeṅa vai dhātuḥ sevāyām parikīrtitaḥ*. (*Garuḍa Purāṇa*) Similarly in Nārada-pañcarātra the characteristic of *bhakti* is described as follows:

*sarvopādhi vinirmuktaṁ tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhaktir ucyate.*

“*Bhakti* means engaging all the senses in the service of the Lord, the master of all senses, only for His pleasure. The devotee practicing such unalloyed devotion is completely freed from desire for sense gratification in this world or the next.” Considering the above two quotations of *śruti* and *smṛti*, Śrīmat Rūpa Gosvāmī writes:

*anyābhilāṣitā śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā.*

“*uttamā-bhakti*, or supreme devotion, means to engage oneself in the favourable service of the Lord. This *bhakti* is completely free from all material desires and is without any touch of *jñāna* and *karma*.” (*Bhakti-rasāmṛta-sindhu* 1.1.11) The essence of the commentaries on the above *śloka* by Jīva Gosvāmī and Viśvanātha Cakravartī is as follows: The natural characteristic (*svarūpa-lakṣaṇa*) of pure devotion is to absorb oneself in the favourable service of Śrī Kṛṣṇa. This practice, or *anuśīlana*, has two divisions. The first is *pravṛtti-mūlaka*, to engage one's body, words, and mind in the favourable service of the Lord with love. That means serving Kṛṣṇa with the body, glorifying His names, attributes and pastimes with the voice, engaging the mind in thinking of His form, attributes and pastimes and always keeping a loving attitude towards Him within the heart. The second is *nivṛtti-mūlaka*, to avoid the *sevā*-, *nāma*-, and *vaiṣṇava-aparādhas*. Whatever vocal, physical and mental activities are pleasing to Śrī Kṛṣṇa is called *bhakti*. Generally *bhakti* is of two different types, *nirupādḥika* and *sopādḥika*. There are two types of *upādḥis* (designations) in *bhakti*: One is called *anyābhilāṣa* (other desires) and the other *anya miśraṇa* (other mixtures). If the aforementioned practice is devoid of ulterior motives like sense enjoyment or liberation and other mixtures like *jñāna* and *karma*, and consists of sheer absorption in hearing, chanting, and other services, it is called ***suddha bhakti***. It is known by different names such as *uttamā* (first class), *nirguṇā* (free from the influences of the three *guṇas* of *māyā*), *kevalā* (meant only for the pleasure of Kṛṣṇa), *ananyā* (having no motive other than devotion), *akiñcanā* (no desire other than to serve Kṛṣṇa), and *svarūpa-siddha* (perfect by its own nature).

The adjective *ānukūlya* modifies the word *anuśīlana*, or practice, to specifically define the natural characteristic of *bhakti*. Simply engaging one's senses in the Lord may not lead to pure devotion. Such engagement should definitely be favourable to the Lord and the devotee should not have a hostile mood, like Kamsa, Śiśupāla, Jarāsandha and other demons. This cannot be accepted as *bhakti*. If the word *anukūla* is defined only in relation to Kṛṣṇa's taste, irrespective of the favourable or hostile mood of a devotee, then two defects arise in the definition of *bhakti*: *ativyāpti*, surpassing the natural characteristic and *avyāpti*, not at all touching the natural characteristic. For instance, Śrī Kṛṣṇa relishes the striking of weapons

by the enemies in *yuddha-*, or *vīra-rasa* (chivalry). If this is accepted as *bhakti*, the defect of *ativyāpti* will arise since their mood is completely hostile to the Lord. On the other hand, to stop the milk from boiling over, mother Yaśodā left aside baby Kṛṣṇa. Although this was not according to Kṛṣṇa's taste, mother Yaśodā's intention was not hostile, so it is seen as *bhakti*.

By Śrīman Mahāprabhu's mercy, Śrīmat Rūpa Gosvāmīpāda has, in his book *Bhakti Rasāmṛta Sindhu*, very systematically analyzed the characteristics of pure devotion, its qualities, the details of all parts of devotion, the characteristics of *vaidhī-* and *rāga-bhakti*, the qualification for their performance, the characteristics of *bhāva-bhakti* and *prema-bhakti*, their effects, the transformation of *sthāyi-bhāva* into *rasa* form by the combination of *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī bhāvas*, qualification for relishing *rasa*, the practice of *rasa*, the analytical description of five main *rasas—sānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*, their realization, and so on. Full of nectar, this book is a guide for practicing pure devotion. If a devotee regulates his devotional life according to this book's prescriptions, without doubt he can easily enter the kingdom of the honey-sweet Vṛndāvana pastimes. How the supermost spiritual energy of devotion enters into the devotee's consciousness, gradually develops and culminates is elaborated upon in this highly astonishing systematic scripture. Śrī Rūpa Gosvāmī's expertise in classifying the various subject matters, his lucid poetic style, his deep philosophical insight, and his excellent expositions of the process of *sādhana bhajana*, are evident to anyone who studies this book. Hence it should certainly be studied.

Śrīman Mahāprabhu's unprecedented merciful gift is the practice of *mañjarī-bhāva* (following in the footsteps of the *vraja-gopīs*), or the *dāsyā* (servitude) of Śrī-Rādhā, the embodiment of *madhura rasa*. The leader of the *mañjarīs*, Śrī Rūpa Mañjarī, has appeared as Śrī Rūpa Gosvāmī and has described the five *rasas*, like *sānta*, *dāsyā*, etc. in *Bhakti-rasāmṛta-sindhu*. In *Ujjvala-nīlamanī*, the sequel to *Bhakti-rasāmṛta-sindhu*, he has further described the very confidential state of the *parakīya-madhura-rasa* (amorous love with a paramour) of the *Vraja-gopīs*, the very treasure of the Gauḍīya Vaiṣṇavas. This very systematic book *Ujjvala-nīlamanī* is really a dazzling blue sapphire rising from the depths of the ocean of *rasa* shining brilliantly with the ecstatic *bhāva* of *gopīs*. Though the *prema* existing in *gopīs*, who are very anxious to attain Kṛṣṇa and who are endowed with *mahābhāva*, is very difficult to obtain or express in words, still the writings of Gosvāmīpāda are wonderful storehouses of nectar full of *prema*. The *gopīs'* hearts were just like rivers of passion, incessantly streaming towards the Kṛṣṇa-ocean, that had swollen from profuse monsoon rains, inundating both banks (*kula* means bank or family, here the *gopīs'* own families and their in-laws' families). All this is reflected in the *Ujjvala Nīlamanī* scripture. Although the loving passion of the *gopīs* is very rarely attained and is actually fully unattainable through sentiments or words, still the Gosvāmīs' pens have produced such a storehouse of nectar that one will undoubtedly be blessed by relishing only a single drop of this nectar ocean. *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī* are the grammar of *rasa-śāstra*. These along with *Vidagdha Mādhava*, *Lalita Mādhava*, *Stavamāla*, *Dānakeli Kaumudī*, and many other books compiled by Śrī Rūpa Gosvāmī, have enormously enriched the treasure of Gauḍīya Vaiṣṇava-*śāstras*. Hence Śrīla Viśvanātha Cakravartīpāda says that though the previous *mahājanas* have accepted the path of pure devotion, now by the mercy of Rūpa Gosvāmī the fortunate devotees attain the intelligence to realize *bhakti* as *rasa*.

He further says that Rūpa Gosvāmī is very dear to Śrī Gaurahari. Kavikarṇapūra mentions this point in *Caitanya-candrodaya-nāṭaka* (9/43):

*priya-svarūpe dayita-svarūpe prema-svarūpe saha-jābhirūpe
nijānurūpe prabhur eka-rūpe tatāna rūpe svavilāsa-rūpe.*

“Śrī Rūpa Gosvāmī is the dear friend is Svarūpa Dāmodara or he is expert in ascertaining the superexcellence of *svayam-rūpa*, the original form of the Supreme Lord. He is very dear to the Lord and is non-different from Mahāprabhu. His form is very charming and he is as capable as Mahāprabhu in preaching divine love. His form resembles that of the Lord and he is highly competent to describe the superexcellent original form of Lord Kṛṣṇa. Mahāprabhu expanded His mercy to this Rūpa Gosvāmī to preach *vraja-prema*." In his commentary on this *śloka*, Śrīla Cakravartipāda asks why, although many eternal associates of Mahāprabhu such as Svarūpa Dāmodara, Rāya Rāmānanda, and others were present, Mahāprabhu chose to expand his mercy for preaching *vraja-prema* only to Rūpa Gosvāmī? His response is that Paurṇamāsī, Nāndimukhī, and Vṛndā are respected personalities for Rādhā, and others like Lalitā and Viśākha are elder to Rādhā. She hesitates to reveal secrets to them. It is not such with Her *mañjarīs*, like Rūpa-mañjarī. Similarly Advaita, Śrīvāsa, Svarūpa Dāmodara, Rāya Rāmānanda, and others are senior personalities. Mahāprabhu thus hesitates to reveal the secrets of the *śāstras* to them. But there is no such hesitation with Rūpa Gosvāmī, as he is actually Rūpa-mañjarī. He therefore expanded His mercy unto him.

In Nīlācala when Mahāprabhu introduced Śrī Rūpa to His associates, Śrī Rūpa offered his respectful obeisances unto the lotus feet of them all. *advaita nityānanda prabhu ei dui-jane; prabhu kahe-rūpe kṛpā koro kāya-mane. tomā-dohāra kṛpāte inhāra hoya taiche śakti; yāte vivarite pāre kṛṣṇa-rasa-bhakti.* "Mahāprabhu told Advaita and Nityānanda, ‘Both of you wholeheartedly bestow your mercy on Rūpa Gosvāmī. May Rūpa become so powerful by your mercy that he can explain the divine mellows of devotional service to Kṛṣṇa." (*Cai-caritāmṛta*, *Antya* 1.56-57) He told Svarūpa Dāmodara: *prabhu kahe-inho amāya prayāge milila; yogya-pātra jāni inhāya more kṛpā hoilā. tabe śakti sañcāri āmi kailuṅ upadeśa; tumiho kohio inhāya rasera viśeṣa.* "Rūpa met me at Prayāga. Knowing him to be a worthy person, **I bestowed My mercy upon him.** I then empowered him with transcendental power while giving him instructions. You should also instruct him in the secrets of divine *rasa*." (*Cai-caritāmṛta*, *Antya* 1.88-89) Hearing the *nāṭaka* (drama) composed by Rūpa, Rāya Rāmānanda was astonished and said to Mahāprabhu:

*eta śuni’ rāya kahe prabhura caraṇe; rūpera kavitva praśaṁsi sahasra vadane
“kavitva nā hoy ei amṛtera dhāra; nāṭaka lakṣaṇa saba siddhāntera sāra
prema-paripāṭi ei adbhuta varṇana; śuni’ citta-karṇera hoy ānanda-ghūrṇana
tomāra śakti vinā jīvera nahe ei vāṇī; tumi śakti diyā kahāo, hena anumāni
prabhu kahe prayāge inhāra hoila milana; inhāra guṇe inhāte amāra tuṣṭa hoilo mana
madhura prasanna inhāra kāvya sālāṅkāra; aiche kavitva vinu nahe rasera pracāra
sabe kṛpā kari inhāre deha ei vara; vraja-līlā-prema-rasa yena varṇe nirantara”*

“After hearing this, Rāya submitted at the lotus feet of Mahāprabhu and began to praise the poetic skill of Rūpa as if with a thousand mouths. He said, ‘This is not mere

poetry, but a constant shower of nectar. All the characteristics of drama appear as the essence of *rasa* philosophy. His descriptions of the details of divine love are indeed very astonishing. Hearing them, one's heart and ears whirl with transcendental bliss. Without your power, an ordinary being is unable to describe all these secret writings. I can definitely guess that he is empowered by You.' Mahāprabhu said, 'I met him at Prayāga, **where I was fully satisfied with his attributes**. His poetry is sweet and pleasing and is embellished with literary ornaments. Without such poetic skill, propagation of divine flavours is impossible. All of you benedict him with your mercy so that he can constantly describe the Vraja pastimes and the nectar of divine love." (*Cai.-car, Antya 1/192-199*)

From all these descriptions we can understand how dear Rūpa Gosvāmī was to Mahāprabhu. In the beginning of this book, the author says, "I constantly pay my obeisances unto the lotus feet of Rūpa Gosvāmī." The author is praying for the mercy of Rūpa Gosvāmī since he wishes to analyze and expand devotional principles. It is indeed impossible to understand *bhakti* philosophy without Śrī Rūpa's mercy. Through his mercy one can easily attain the highest perfection on the path of devotion related to the loving service of the lotus feet of Rādhā-Kṛṣṇa. Śrīla Narottama Ṭhākura says in *Prārthanā: śuniyāchi sādhu-mukhe bale sarva jana; śrī rūpa kṛpāya mile yugala caraṇa. śrī rūpera kṛpā yena āmā prati hoy; se pada āśraya yāra sei mahāśaya* "I have heard from the mouth of *sādhus* and all the people say that by the mercy of Śrī Rūpa one can attain the lotus feet of Rādhā-Kṛṣṇa. May Śrī Rūpa bestow his mercy on me. One who takes his shelter is really a great soul." (2)

iha khalu paramānandamayād api puruṣād 'brahma-pucchaṁ pratiṣṭhā' iti brahmato'pi parātparō - raso vai saḥ. rasaṁ hyevāyam labdhānandibhavatīti śrutya śucyamāno 'mallānām āsanir nṛṇām naravaraḥ strīṇām smarō mūrtimān iti sarva vedānta sāreṇa nikhila pramāṇa cakravartinā śrīmad bhāgavatena rasatvena vivriyamāṇaḥ 'brahmaṇo hi pratiṣṭhāham' iti śrī gītōpaniṣadā ca evāyam iti saṁmanyamāṇaḥ śrī vraja-rājanandanāḥ eva śuddhasattvamaya nija nāma rūpa guṇa līlādhyo'nādi vapur eva kam api hetum anaprekṣamāṇa eva svecchayaiva jana śravaṇa nayana mano buddhyādīndriya vṛttiṣvavatarate. yathāiva yadu raghvādi vaṁśeṣu svecchayaiva kṛṣṇa rāmādi rūpeṇa.

TRANSLATION: The evidence of *śrutis* is the best of scriptural evidence (*śabda pramāṇa*). The *Taittiriya śruti* explains that Brahman is the support, or base, of the *paramānandamaya-puruṣa*, the ever-blissful Supreme Person, *brahma pucchaṁ pratiṣṭhā*. In other words, the *paramānandamaya puruṣa* is supporting five coverings, *ānandamaya*, *vijñānamaya*, *jñānamaya*, *prāṇamaya* and *annamaya* and he is supported by Brahman. The same *śruti* further explains that Bhagavān is personified *rasa* and only by attaining Him one becomes ever-blissful. This verse declares that Bhagavān, the Supreme Absolute Truth, is superior even to Brahman. *Śrīmad Bhāgavata*, the supreme emperor of all evidence and the essence of all Vedānta, describes Śrī Kṛṣṇa as the embodiment of *rasa* in text (10.43.17) "He is a lightning bolt for the wrestlers, best of men for ordinary people, personified cupid for the women. . ."

In the *Bhagavad Gītā* (14.27) as well Kṛṣṇa establishes Himself as the shelter of Brahman, *brahmaṇo hi pratiṣṭhāham*. The *śrutis* and *smṛtis*, therefore, assert

that the Original Personality of Godhead is Śrī Vrajendra-nandana, the son of the king of Vraja Nanda Mahārāja, whose eternal figure possessing name, form, qualities, and pastimes is beyond the three *guṇas of māyā* (*śuddha-sattva-maya*, transcendental in nature). Though He is transcendental to material nature, He manifests to the ear, eye, mind, intellect, and others by His own free will without depending on any other cause. For instance, by His completely independent will and inconceivable potency, the Lord appears as Śrī Kṛṣṇa and Śrī Rāma in the Yadu and Raghu dynasties.

Pīyūṣa kaṇā explanation: The author cites evidence from the *śrutis* to establish that the Self-manifest transcendental blissful Absolute Truth and the truth of *bhakti* are completely beyond material nature. He shows the infallible authenticity of *śabda-pramāṇa* or *śrutis*, the scriptures. *Pramāṇa* or evidence is the means to determine the authenticity of an object. *pramātā yenārtham pramiṇoti tad eva pramāṇam*. Śrīmat Jīva Gosvāmīpāda writes in *Sarva-saṁvādinī*: *yadyapi pratyakṣānumāna śabdārṣopamāṇārthāpattyaabhāva sambhavitihya ceṣṭākhyāni daśa pramāṇāni viditāni tathāpi bhrama pramāda vipralipsā karaṇāpātava doṣa rahita vacanātmakaḥ śabda eva mūla pramāṇam*, “generally there are ten types of evidence, namely *pratyakṣa*, *anumāna*, *śabda*, *ārṣa*, *upamāna*, *arthāpatti*, *abhāva*, *sambhava*, *aitihya*, and *ceṣṭā*. *śabda*, or *śruti*, however, is accepted as the most authentic evidence because it is free from the four defects of *bhrama* (illusion), *pramāda* (confusion), *vipralipsā* (cheating) and *karaṇāpātava* (defect of the senses). We will briefly explain how the other nine types of evidence are not dependable. Here we will briefly show how the other nine types of *pramāṇa* are not fully waterproof.”

Pratyakṣa: The knowledge directly perceived by the five sense organs, eye, ear, tongue, nose, and skin and the mind is known as *pratyakṣa*. The knowledge perceived through these senses can never be reliable because of the above mentioned four defects of delusion, imperfect senses, etc. The reality of an object cannot thus be known by *pratyakṣa*. For example, a magician makes things appear real to the senses that do not exist in reality. How can transcendental things then be proven through the material senses?

Anumāna: According to *nyāya-sāstras*, knowledge inferred from our common observations is known as *anumāna*. For example, *gīrir vahnimān dhūmāt*, every one has seen fire and smoke existing together. Thus when we see smoke coming from behind the mountain we presume that there is a fire behind the mountain. Since smoke can also be seen even after the fire has been extinguished by a rain shower, the above presumption is thus faulty. *anumāna* or presumption is thus also defective.

Ārṣa: The sayings of sages (*ṛṣis*) is known as *ārṣa*. Due to the difference in the theories of different sages, *ārṣa* is also unacceptable as authentic.

Upamāna: Ascertaining knowledge of an object based on comparison with another object of similar characteristics is known as *upamāna*. If one says lotus-like face, still one cannot have a complete knowledge of the face simply by seeing a lotus. Therefore, *upamāna* is also defective.

Arthāpatti: Sometimes a fact is common knowledge and thus cannot be rejected, but the cause of the fact being unknown, one speculates on the cause through common sense. This is known as *arthāpatti*. For example, if one sees a very healthy person, but never sees

him eating or drinking in the day time, which is the healthy way, then one speculates by common sense that he must be eating or drinking during the night. It may be possible that he is taking some special medicine or has a benediction from some demigod that keeps him healthy. *arthāpatti* is thus also unreliable evidence.

Abhāva: An object cannot be perceived by the senses if it does not exist near them. For example, a person standing on one side of a high wall cannot see a pot lying on the other side of the wall. Incomprehension of the existence of the pot is called *abhāva*.

Sambhava: One hundred exists in one thousand. When such an understanding appears in the intellect, it is known as *sambhava*. *abhāva* and *sambhava* can never ascertain the Absolute Truth, since He is completely beyond all material conceptions.

Aitihya: A fact accepted in society as common knowledge being passed on by tradition, although no one knows who said this and when, is known as *aitihya-pramāṇa*.

Ceṣṭā: Knowledge of an object or its number perceived by raising the fingers or another bodily gesture is known as *ceṣṭā*. *aitihya* and *ceṣṭā* are also unacceptable as authentic types of evidence for spiritual matters.

Śabda: *sāstras*, or *śabda*, are *apauruṣeya*, not made by any mundane person. It is also known as *āpta-vākya*, or absolutely accurate verbal authority. *apauruṣeya* means a fact manifested from the Lord, who is all knowing, all powerful, full of auspiciousness, and full of compassion. *śabda-pramāṇa* is thus free from the previously mentioned four defects of imperfect senses, tendency to cheat, illusion and inattentiveness. Jīva Gosvāmī writes in *Sarva-samvādinī*: *anyeṣāṁ prāya puruṣa bhramādi doṣamayataiyānyathā pratiti darśanena pramāṇaṁ vā tadābhāsaṁ veti puruṣai nirṇetum aśakyatvāt tasya tad abhāvāt. ato rājñā bhṛtyanām iva tenaivānyeṣāṁ baddha mūlatvāt. tasya tu nairapekṣyāt yathāśakti kvacid eva tasya taiḥ sāviva karaṇāt svādhīnasya tasya tu tānyupamarddyāpi pravṛtti darśanāt. tena pratipādite vastuni tair viroddhum aśakyatvāt. teṣāṁ śaktibhir asprṣye vastuni tasyaiva tu sādhakatamatvāt* "Regarding other types of evidence, the person ascertaining any fact may be bewildered due to the false perception of his senses and the existence of the four defects. It, therefore, becomes impossible to verify the authenticity of such facts. There is no such doubt, however, about *śabda-pramāṇa*. As the servants are completely under the control of the king, so too other types of evidence are dependent on *śabda-pramāṇa*. In certain cases, other types of evidence accordingly support *śabda-pramāṇa*, but *śabda-pramāṇa* itself is completely independent. It dominates other types of evidence and is self-evident. No other evidence can oppose the facts determined by *śabda-pramāṇa*. *śabda-pramāṇa* is most effective in cases where other types of evidence are unable to touch the facts." *śabda pramāṇa* emanates from the Supreme Brahman, and no opposing evidence is accepted. Vedic *sāstras* appear from Bhagavān Himself. *evaṁ vā are asya mahato bhūtasya niśvasitam etad yad ṛg vedo yajur vedah sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam* "O Maitreya! □g-veda, Yajur-veda, Sāma-veda, Atharva-veda, Itihāsa (Mahābhārata and Rāmāyaṇa), and other *Purāṇas* appear when the all-pervading *Parabrahma* exhales. (Maitreyī Upaniṣad)" In other words, from Him all this knowledge emanates.

If the words of the Lord are the self-evident crest jewel of all evidence, one may ask, then will the words of Buddha-deva, who is a manifestation of the Lord, be accepted as such evidence? Śrīla Jīva Gosvāmī replies to this question, *na ca buddhasyāpīśvaratve sati tad vākyaṁ ca pramāṇaṁ syād iti vācyaṁ. yena śāstreṇa tasya īśvaratvaṁ manyāmahe tenaiva tasya daitya mohana śāstrakāritenoktatvāt* (Sarva Samvādinī) "Though He is the Lord, His words

cannot be accepted as evidence, since the *śāstras* that describe Him as Lord say that He has composed *śāstras* to bewilder the demon-like atheists, rather than to deliver the Absolute Truth."

In the beginning of this book Śrīla Viśvanātha Cakravartīpāda thus quotes evidence from the *śrutis*. The *Śrutis* describe the Supreme Lord Śrī Vrajendra-nandana, as the primeval Lord (*svayaṁ-bhagavān*) who is the undivided Supreme Absolute Truth, Self-manifest, devoid of duality and the embodiment of all *rasa*. The *Taittiriya-śruti* says, *brahma pucchaṁ pratiṣṭhā*, that the *paramānanda puruṣa* is the original support of all coverings namely, *ānandamaya*, covering of pleasure, *viññānamaya*, covering of realization, *jñānamaya*, covering of knowledge, *prāṇamaya*, covering of life, and *anna-maya*, covering of nourishment. Brahman is the support of the *ānanda-maya puruṣa* (the spirit soul) and is thus superior to him. The *śruti* further says, *raso vai saḥ*: "Bhagavān is the embodiment of *rasa*" and *rasaṁ hy evāyaṁ labdhvānandī bhavati*: "One can only become blissful by attaining the Lord, the embodiment of *rasa*." The *śāstras* therefore establish the supremacy of the Lord over Brahman, because the Lord is personified *rasa*, and the supreme among all Truths. Because the spirit soul, or *jīva*, is minute and the non-personal Brahman is all-pervading, it can be concluded that Brahman is superior to the *jīva*. The *jīva* is a part and parcel of Brahman, while Brahman is the source of all *jīvas*. Though all pervading, the non-personal Brahman is the Absolute Truth which does not manifest any energy. Brahman, being an ordinary manifestation (*sāmānya-prakāśa*) of the all powerful Lord, is thus inferior to the Lord, the embodiment of *rasas*. The essence of all Vedānta and crest jewel of all types of evidence, *Śrīmad-Bhāgavata* (10.43.17) says:

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smarō mūrtimān
gopānām sva-jano'satām kṣīti-bhujām śāstā sva-pitroḥ śīśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yogīnām
vṛṣṇīnām para-devatē vidito raṅgam gataḥ sāgrajaḥ*

"Different groups of people saw the Original Personality of Godhead Śrī Kṛṣṇa differently, when He entered the wrestling arena of Bhojapati Kāmsa along with His elder brother, Baladeva. To the wrestlers He appeared as if a lightning bolt, to ordinary men He appeared as the most virile of all men, to women He was Cupid personified, to the cowherds He was their blood-relative, to wicked kings He was a fearful chastiser, to His parents He was their child, Kāmsa, the King of Bhoja, saw Him as Death, the ignorant saw Him as merely an ordinary child, while *yogīs* saw Him to be the Absolute Truth and to the dynasty of Vṛṣṇī He was the supreme worshipable deity." This *śloka* beautifully describes the Original Personality of Godhead, Śrī Kṛṣṇa, the primeval Lord, as personified *rasa* or the support of all *rasas*. Śrīpāda Śrīdhara Svāmī writes in his commentary on this *śloka*: *tatra ca śṛṅgārādi sarva rasa kadamba mūrtir bhagavān tat tad abhiprāyānusāreṇa vabhau na sākalyena sarveṣām ityāha mallānām iti*, "the Original Personality of Godhead, the embodiment of *rasas*, namely *śṛṅgāra* (amorous), *vātsalya* (parenthood) and others, appeared differently to different people. He did not appear the same to all persons." Every person saw Him according to his own mood. None of them could see His form as the embodiment of all *rasas*. Kṛṣṇa is not only personified *rasa*; He is also Rasarāja. In the *maṅgalācaraṇa*

(auspicious invocation) of his book *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī describes Śrī Kṛṣṇa as the embodiment of all kinds of *rasa*, *akhīla-rasāmṛta-mūrti*.

The seers that composed the Upaniṣads described God as *rasa*, but Kṛṣṇa is not just *rasa*— He is the king of *rasa*! And He is not the king of one *rasa* — of all *rasas*! He is the embodiment of *rasa*, especially *śṛṅgāra* (erotic) *rasa*, which is the essence of *rasa* or the king of *rasa*. Śrī Līlāsuka Bilvamaṅgala says, *śṛṅgāra rasa sāra sarvasvam*: “The worshipable deity of love, the Supreme Lord is personified *madhura-rasa*, or He Himself is amorous *rasa*.” His head is decorated with a peacock feather and His form is curved in three places. Śrīla Jayadeva has written: *śṛṅgāra sakhi mūrtimān*- “*sakhi!* Śyāmasundara is the embodiment of erotic *rasa*!” Thus the writers of *rasa-śāstras* say *rasaḥ śṛṅgārānām ayaṁ śyāmalāḥ kṛṣṇa daivataḥ* that black colour indicates *madhura-rasa* and Kṛṣṇa is its presiding Godhead.

Śrī Kṛṣṇa Himself says to Arjuna, ***brahmaṇo hi pratiṣṭhāham***: “I Myself am the support, or base, of the non-personal Brahman.” Śrīdhara Svāmī explains this part of the *śloka*: *brahmaṇo'haṁ pratiṣṭhā ghanībhūta brahmaivāhaṁ yathā ghanībhūta prakāśa eva sūrya maṇḍalaṁ tadvad ityārthaḥ* “I Myself am compact Brahman, as the orb of the sun is compact light.” In other words, just as the sun is light and at the same time a vessel of light, Śrī Kṛṣṇa is both *brahman* and its support— *kṛṣṇera aṅgera prabhā parama ujjvala upaniṣat kahe tāṅre brahma sunirmala* (C.C.) “The Upaniṣads say that the spotless non-personal Brahman is the glowing effulgence of Śrī Kṛṣṇa's body.”

Śrī Kṛṣṇa, the beginningless Original Personality of Godhead, is indicated by the Śrutis and Smṛtis to be eternal and to possess name, form, and activities that are beyond the touch of three *guṇas* of material nature, *śuddha-sattva-maya*. By His uncommon independent free will the Lord manifests to the senses, ears, eyes, mind, and intelligence of human beings. Devotees thus realize the Lord by their internal and external senses. There is the famous description in Śrīmad Bhāgavata of the Lord revealing such mercy to Nārada and others. Quite independently, through His inconceivable powers, He descends in the Raghu-dynasty as Rāma and in the Yadu-dynasty as Śrī Kṛṣṇa. During the presence of the Lord on this planet, everyone, including the devotees, saw Him directly. Nobody could relish His sweetness, however, except the devotees. He appears as an ordinary mundane person to the worldly-minded nondevotees and the demons want to fight with Him as enemies. Such direct vision of the Lord is as good as not seeing Him at all.

tasya bhagavata iva tad rūpāyā bhakter api svaprakāśatāsiddhyartham eva hetuvānapekṣatā. tathāhi 'yato bhaktir adhokṣaje ahaitukyapratihatā' ityādau hetuṁ vinaivāvirbhavatīti tatrārthaḥ. tathaiiva 'yadṛcchayā mat kathādau' 'mad bhaktiṁ ca yadṛcchayā' 'yadṛcchayaivopacitā' ityādāvapi yadṛcchayetyasya svācchandenetyārthaḥ. yadṛcchā svairitetyabhidhānāt

TRANSLATION: The self-manifesting eternal energy of the Lord, *bhakti*, being nondifferent from the Lord, is not dependent on any other cause. Śrīmad-Bhāgavata (1.2.6) describes the independent appearance of *bhakti*, “Devotional service to Lord Adhokṣaja, who is beyond the senses of all human beings, is the best of all religions because such devotion is causeless and uninterrupted by obstacles.” Similarly, the words of the Lord, “by chance if one attains faith in hearing My glories,” “by chance if one attains *bhakti*,” “by chance if *bhakti*

manifests” refer to the Lord’s independent will. The word *yadṛcchā* means independent will. The dictionary also mentions *yadṛcchā* as spontaneous or self-will.

Pīyūṣa kaṇā explanation: The Lord appears by His independent will as Kṛṣṇa in the Yadu-dynasty and as Rāma in the Raghu dynasty. So too does He appear in the external and internal senses of His devotee. Like the Lord, His self-manifesting internal potency Bhakti-devī is eternal and by her own independent sweet will appears to the internal and external senses of the devotee. Her appearance does not depend on any cause. From the description in Gopāla Uttara-tāpanī Upaniṣad it can be clearly understood that Bhakti-devī is also eternal like Kṛṣṇa and is full of knowledge and bliss. *vijñāna-ghana ānanda-ghana sac-cid-ānandaika rase bhakti-yoge tiṣṭhati*: "Śrī Kṛṣṇa, the personification of absolute knowledge and compact bliss can be attained by the mercy of *sac-cid-ānanda-mayī bhakti*." This text gives the description of the *svarūpa* (form) of the Supreme Lord and the *svarūpa* of *bhakti* that makes him subdued by His devotees. If *bhakti* were not *sac-cid-ānanda-mayī*, it could never make the Lord subdued by His devotees. *Bhakti* is *cid-ānanda-mayī*, self-manifesting and completely beyond the material nature. One may ask, how then can it manifest in the material senses of a devotee? The answer is, an iron bar put into burning fire attains the same quality as fire. So too *bhakti*, by its own potency, destroys the material nature of the senses of a devotee, transforming it into spiritual nature like her own. Finally she manifests herself in the spiritual senses of a devotee.

Śrīmat Jīva Gosvāmī specifically describes the *svarūpa* of *bhakti* in *Prīti-sandarbhā* (65), *bhaktir evainam nayati bhaktir evainam darśayati bhaktivaśaḥ puruṣo bhaktir eva bhūyasi iti śrūyate. tasmād evaṁ vivicyate. yā caivam bhagavantam svānandena mādayati sā kiṁ lakṣaṇā syāt iti na tāvat sāṅkhyānām iva prākṛta sattvamaya māyika ānanda-rūpā bhagavato māyānabhibhāvayatva śruteḥ svatas tṛptatvācca. na ca nirviśeṣa-vādinām iva bhagavat svarūpānandarūpā atīśayānupapatteḥ. ato natarām jīvasya svarūpānanda-rūpā atyanta kṣudratvāt tasya. tato hlādinī sandhinī samvit tvayyekā sarva samsthitau. hlādatāpakarī miśrā tvayi no guṇa varjjite. iti viṣṇu purāṇānusāreṇa hlādinyākhyā tadīya svarūpa śaktyānanda rūpaivetyavaśīṣyate - yayā khalu bhagavān svarūpānanda viśeṣibhavati yayaiva tam tam ānandam anyānāpyanubhāvayatīti. atha tasyā api bhagavati sadaiva vartamāna tayātīśayānupapattes tvevaṁ vivecanīyam śrutārthānyathānupapattiyarthāpatti pramāṇa siddhatvāt. tasyā hlādinyā eva kāpi sarvānandātīśayinī vṛttir nityam bhaktavṛndeṣveva nikṣipyamāṇā bhagavat prītyākhyayā vartate. atas tadanubhavana śrī bhagavān api bhakteṣu prītyatīśayam bhajata iti-* "Śrūtis say *bhakti* brings one near to the Lord, *bhakti* makes one see the Lord, *bhakti* brings the Lord under her control, *bhakti* is the supreme path for attaining the Lord." The point to be considered here is, what is the specific quality of *bhakti* that overwhelms even the Lord with bliss? One cannot consider *bhakti* to have material nature and material bliss as the *sāṅkhya* philosophers do. According to the *śrūtis* the self-satisfied Lord cannot be attracted by any material object, nor can one consider *bhakti* as the *svarūpānanda*, or the bliss existing in the eternal form of the Lord, as accepted by the non-personalists. The Lord enjoys the bliss derived from *bhakti* (*bhakti-ānanda*) more than the bliss arising from his own *svarūpa* (*svarūpānanda*). Nor can one consider *bhakti* as the bliss existing in the eternal form of the *jīva* since the bliss of *jīvananda* is extremely minute. It is thus unable to overwhelm the Lord. The *Viṣṇu Purāṇa* (1.12.69) says, "The three eternal

energies, namely, *hlādinī*, *sandhinī* and *samvit* exist in the *svarūpa* of Bhagavān, the possessor of all energies. O Lord! Being completely free from the three modes of nature, the material modes namely, happiness (*sattvikī*), misery (*tāmasī*), and the mixture of both (*rajasi*) do not exist in Your *svarūpa*." This text clearly suggests that *bhakti* is neither *svarūpānanda* nor *jīvananda*. The only bliss which thus remains is that arising from the *hlādinī-śakti* of the Lord (*svarūpa-śaktyānanda*). It is this *hlādinī-śakti* only that overwhelms the Lord with ecstasy. By this *śakti* the Lord Himself attains bliss and bestows bliss to his devotees. One may argue that since the *svarūpa-śakti* always exists within the *svarūpa* of the Lord Himself, then how can the Lord be overwhelmed by His own *śakti*? To clear this doubt one can take the help of *arthāpatti* evidence, inference from the circumstances. A phenomenon appearing contradictory, though its effects are being observed, can only be proven by *arthāpatti*. Although it is impossible for *hlādinī* to give more bliss to the Lord than the bliss existing in His own form, still He is getting more bliss from her. This contradiction can be solved by *arthāpatti*. For instance, a man named Devadatta does not eat during daytime, still he is fat. According to *arthāpatti* one has to accept that he may eat during the nighttime. Similarly, by *arthāpatti* one must accept no one can give bliss to the Lord other than the *hlādinī-śakti*, but still He gets bliss that He cannot get from her. According to *arthāpatti pramāṇa* she is giving Him bliss in another form, just as must be assumed that Devadatta is eating at night. The supremely blissful state of *hlādinī* that eternally exists in the devotees is known as *bhagavat-prīti*, or divine *prema*. The Lord can also experience this within His devotees and thus the Lord and His devotees become attached to each other.

Bhakti is called the *svarūpa-śakti* of the Lord. The Lord's *svarūpa* is *sat cit ānanda*, so His *cit-śakti* has also three features, *sandhinī*, *samvit*, and *hlādinī*. *Sandhinī* is the energy related to existence. By this energy the Lord maintains His own existence and that of others. *Samvit* is the energy related to knowledge. Through this energy the Lord knows about Himself and causes others to know Him. *Hlādinī* is the energy related to bliss. By this energy the Lord Himself experiences bliss and gives bliss to others.

Existing within the *svarūpa* of the Lord, eternity (*sat*), knowledge (*cit*), and bliss (*ānanda*) cannot be separated from each other. *Sandhinī*, *samvit*, and *hlādinī* are similarly inseparable. In any manifestation of *svarūpa-śakti*, one of these three states is predominant, while the other two are also present in lesser quantity. As *cit-śakti* is self-manifested, its three states are also self-manifesting. They make their appearance by themselves and cause the appearance of others. By the specific self-manifesting state of *cit-śakti* consisting of *hlādinī*, *sandhinī*, and *samvit*, the Lord appears in His original eternal form along with His associates and transcendental abode. This specific state of *svarūpa-śakti* is known as ***viśuddha-sattva***. When *sandhinī-śakti* predominates in *viśuddha-sattva* it is known as ***ādharma-śakti***, the energy holding all existence. The abode of the Lord and the Lord's associates appear by this energy. When *samvit-śakti* predominates, it is known as ***ātmavidyā***, spiritual knowledge. When *hlādinī* predominates, it is known as ***guhya-vidyā***, secret knowledge. By this energy ***bhakti***, or *bhagavat-prīti*, love for the Lord, is manifest.

One can thus understand from this description that *bhakti* is self-manifesting by nature like the Lord. There is no other cause for her appearance. *Bhakti* manifests herself in the devotee by her own independent will. *sādhana bhajana* is performed to make the heart suitable for her appearance. The author gives further evidence from the Bhāgavata to

establish the independent appearance of *bhakti*. In the beginning of Śrīmad-Bhāgavata (1.2.6) while establishing the ultimate welfare of the living entities, Śrīpāda Sūta Muni says to the sages headed by Śaunaka Ṛṣi,

*sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasidati*

"The supreme religion of all living beings is that by which they can attain causeless and uninterrupted *bhakti* to the Lord, who is beyond the reach of the material senses." The word *ahaitukī* means that *bhakti* is causeless. This means *bhakti* is self-blissful; it does not seek any other fruit except the Lord and His service. This explanation shows the causeless appearance of *bhakti*. Śrī Kṛṣṇa also says to Uddhava:

*yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ puṁsān
na nirviṅṅo nāti-sakto bhakti-yogo 'sya siddhi-daḥ*

"If someone, by chance, attains faith in hearing my glories, but is neither completely detached from nor too much attached to sense gratification, then he can attain perfection by practicing *bhakti-yoga*." (Śrīmad-Bhāgavata 11.20.8). Śrī Kṛṣṇa again says to Uddhava:

*asmil loke vartamānaḥ sva-dharma-stho'naghaḥ śuciḥ
jñānam viśuddham āpnoti mad-bhaktim vā yadṛcchayā*

"A sinless person with a pure heart performing actions without desiring the fruit can attain spiritual knowledge and somehow achieve my devotion." (Śrīmad-Bhāgavata 11.20.11) In this text and others like it, *yadṛcchayaivopacitā*: "if by chance one attains *bhakti*," the word ***yadṛcchā*** means **by independent will**.

*yadṛcchayā kenāpi bhāgyeneti vyākhyāne bhāgyam nāma kiṁ śubha karma janyam tad
ajanyam vā? ādye bhakteḥ karma janya bhāgya janyatve karmapāratantrye sva-
prakāśatāpagamaḥ. dvitiye bhāgyasyānirvācyatvenājñeyatvād asiddheḥ katham hetutvam.
bhagavat kṛpāiva hetur ityukte tasyā api hetāv anviṣyamāṇe'navasthā. tat kṛpāyā nirūpādhikāyā
hetutve tasyā asārvatrikatvena tasmin bhagavati vaiṣamyam prasajjeta. duṣṭa nigraheṇa
svabhakta pālana rūpas tu vaiṣamyam tatra na dūṣaṇāvaham pratyuta bhūṣaṇāvaham eva.
bhakta vātsalya guṇasya sarva cakravartitvena sarvopamarddakatvenopariṣṭād aṣṭamyāmṛta
vṛṣṭau vyākhyāsyamānatvāt*

TRANSLATION: Some describe the word *yadṛcchā* as by good fortune. If this is accepted, then one may ask whether this good fortune arises from pious activities or not? If we accept pious activities as the cause of such good fortune, then it is dependent on good deeds and loses its self-manifesting nature. If pious activities are not the cause of good fortune, then again the cause remains unknown. The cause of fortune being unknown, how can we accept that it causes *bhakti*? By logic, a fact that is itself unproven is unable to prove another fact. If the Lord's mercy is accepted as the cause of *bhakti*, one may again ask about the cause

of that mercy. Inquiring more and more about the cause of the Lord's mercy, one is unable to come to a conclusion and the fact remains unproven. If, however, one says that the causeless mercy of the Lord is the cause of the *bhakti*, then it should be seen equally bestowed to all. Since this is not seen, it would imply the fault of partiality in the Lord. The partiality seen in the Lord in punishing the demons and maintaining His devotees is not a fault, but an ornament. The Lord's affection for His devotees is supreme, ruling over all His other qualities like a universal emperor. This will be discussed in detail in the eighth shower of this book.

Pīyūṣa kaṇā explanation: The author establishes the self-manifesting nature of *bhakti* by explaining the word *yadṛcchā* as completely independent will. Śrīdhara Svāmī mentions in his commentary on the verse *yadṛcchayā mat-kathādau* that *yadṛcchā* means *yadṛcchayā kenāpyati bhāgyodayena*, "by the arising of some good fortune". If one accepts fortune arising from either pious activities or the Lord's mercy as the cause of *bhakti*, then the completely independent and self-manifesting nature of *bhakti* is lost. The author therefore explains that this fortune arises from *sādhu-saṅga*, or the causeless mercy of the *sādhus*.

When the word *yadṛcchā* is explained as good fortune then one may ask how this fortune arises? One may attain fortune after doing some pious activities. If we accept this, then *bhakti* becomes dependent on pious activities, and all the explanations of the *śruti* and *smṛiti* become meaningless, since they all describe *bhakti* as *sac-cid-ānanda-mayī* like the *sac-cid-ānanda* Lord and as a self-manifesting state of *svarūpa-śakti*.

Secondly, if pious activities are not accepted as the cause of that fortune, then its cause remains unknown and unproved. Being itself unproved, how can such fortune be the cause of *bhakti*?

Thirdly, one may propose the Lord's mercy as the cause of that fortune. Then again the question of the cause of His mercy arises. In this way it is impossible to reach a conclusion and the fact remains unproved. This is called *anāvasthā-doṣa*, the defect of being unsettled or inconclusive.

Fourthly, one may further propose the causeless mercy of the Lord as the cause of that fortune. But then all living entities should get the fortune for attaining *bhakti*. We see, however, that some get that fortune and some not. This implies the fault of partiality in the Lord. Someone may say that partiality is seen in the Lord when He destroys the enemies of His devotees, yet protects His devotees. However, this partiality is not a fault, rather it is a beautiful ornament. The reason is that the Lord's affection for His devotees (*bhakta-vātsalya*) is the quality that rules like a universal emperor over all of His other qualities. Specifically by killing the demons, the Lord bestows boundless mercy on them. Because of their hatred for the Lord and His devotees, the spirit soul of the demons will undergo severe suffering in hell forever. There will be no chance of their attaining *bhakti*. The Lord shows boundless compassion for them by killing them and thus giving them liberation, which is even difficult to attain by *yogīs*.

nirupādhikayās tad bhakta kṛpāyā hetutve vastuto bhaktānām api vaiṣamyānucitatve'pi 'prema maitrī kṛpopekṣā yaḥ karoti sa madhyamaḥ' (bhāg. 11.3.46) iti madhyama bhakta

vaiṣamyasya vidyamānatvād bhagavataś ca svabhakta vaśyatvena tat kṛpānugāmi kṛpatve na kiñcid asāmañjasam. yato bhakta kṛpāyā hetur bhaktasyaiva tasya hṛdaya vartinī bhaktir eva. tām vinā kṛpodaya sambhavābhāvād iti bhakteḥ svaprakāśatvam eva siddham.

TRANSLATION: If the causeless mercy of the devotee is accepted as the cause of *bhakti*, then again the question arises of partiality on the part of the devotee. Śrīmad-Bhāgavata (11.3.46), however, accepts this partiality as the natural characteristic of the *madhyama-bhakta*. This verse says that he shows love for the Lord, friendship for the devotees, mercy to the ignorant, and negligence of those who hate the devotees. Partiality thus exists in the *madhyama* devotee. Moreover, the Lord is always under the control of His devotees. His mercy follows the mercy of His devotees. There is no impropriety in this fact. *Bhakti* residing in the devotee’s heart is the main cause of his bestowing mercy to others. Other than *bhakti*, there is no cause for the appearance of mercy. This shows the self-manifest status of *bhakti*.

Pīyūṣa kaṇā explanation: Here the author establishes the fact that the causeless mercy of a devotee, who is *saccidānanda* like the Lord Himself, is the cause of *bhakti*, not the performance of pious activities nor the causeless mercy of the Lord Himself. With reasonable evidence he explains that this does not contradict the self-manifesting independent nature of *bhakti*. As the Lord’s mercy is causeless, so too is the mercy of His devotees. The qualities of the Lord accordingly appear in the devotee, as mentioned in *Caitanya-caritāmṛta* (Madhya 22.75): *kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*. If the causeless mercy of a devotee is accepted as the cause of *bhakti*, still it is not seen to be equally bestowed upon all. This appears to be partiality. As partiality would appear to be improper in regard to the Lord’s mercy, so also in the case of the devotee’s mercy. But note the following definition of the devotee of intermediate attainment (*madhyama-bhakta*) given in the Bhāgavata (11.2.46):

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

“A *madhyama-bhakta* has divine love for the Lord, is friendly to the devotees, merciful to the ignorant, and indifferent to the envious.” This text, spoken by Śrīpāda Havi Yogīndra, one of the nine Yogendras, clearly mentions the partiality of the *madhyama-bhakta* regarding his mercy to the innocent and indifference to the envious. It is easily understandable though, that this partiality does not hamper his devotion at all. By the mercy of a *madhyama-bhakta*, ordinary human beings can attain *bhakti*. As the Lord is under the control of His devotees, His mercy follows that of a devotee. By carefully considering this point, one can understand that *bhakti* residing in the heart of a devotee causing him to bestow mercy to others is the cause of the appearance of *bhakti* in them. The conclusion is, therefore, that *bhakti* is the cause of *bhakti*. *Bhakti* does not depend on any other cause for its appearance. In this way no doubt exists about the completely independent and self-manifesting nature of *bhakti*.

ato 'yaḥ kenāpyatibhāgyena jāta śraddho'sya sevane' ityatra atibhāgyena śubha karma janya bhāgyam atikrāntena kenāpi bhakta kāruṇyeneti tattvārtho jñeyaḥ. na ca bhaktānām kṛpāyāḥ prāthamyāsambhavas teṣām apīśvara preriyatvād iti vācyam. īsvareṇaiva sva bhakta vaśyatām svikurvātā sva kṛpā śakti sampradānikṛta sva bhaktena tādrśasya bhaktotkarṣasya dānāt. antaryāmināś ca īśitavyānām svādrṣṭopārjita bahir indriya vyāpāreṣu niyamana mātrākāritve'pi sva bhakteṣu svaprasāda eva drśyate. yad uktaṁ śrī gītāsu 'mat prasādāt parām śāntim mat saṁsthānam adhigacchati iti. prasādaś ca sva kṛpāśakti dānātmakaḥ pūrvam ukta eva.

TRANSLATION: In the text, “If one attains faith in the service of the Lord by some great fortune,” some great fortune specifically refers to the mercy of a devotee, which surpasses the fortune arising from pious activities. One may say that a devotee is also under the control of the Lord, then how is the appearance of devotee’s mercy possible without the Lord’s will or inspiration? The Lord Himself, by accepting the control of His devotees and by bestowing His *kṛpā-śakti* upon them, gives superiority to His devotees. Although the Lord as Paramātmā, the Supersoul, oversees the activities of the *jīvas*' external senses according to their fate, still the Lord bestows His own mercy on the devotees under His control. The Lord says in the *Gītā*, “By My mercy, My devotees attain supreme peace, which exists within My *svarūpa*.” Here mercy refers to His *kṛpā-śakti* that he bestows on His devotees. This was previously explained.

Pīyūṣa kaṇā explanation: Previously the author concluded that by considering the devotee’s mercy as the cause of *bhakti*, the self-manifesting nature of *bhakti* is not contradicted. This is so since *bhakti* residing within the heart of a devotee is the cause of his bestowing mercy on other ordinary beings. Thus it is clear that *bhakti* is the cause of *bhakti*. Now the author is establishing this fact by giving *sāstric* evidence. In the *Bhakti-rasāmṛta-sindhu* (1.2.14) it is said, *yaḥ kenāpyatibhāgyena jātaśraddho'sya sevane* "By some great fortune one attains faith in the Lord’s service." Here great fortune refers to the fortune that surpasses the fortune arising out of pious activities. That fortune can only arise from a devotee’s mercy. With the Lord’s mercy, the fault of partiality may appear, but this not so with a devotee’s mercy. Rejecting the fortune arising out of pious activities leaves only the fortune arising out of a devotee’s mercy. This is called here *atibhāgya*. This great fortune causes one’s faith in the service of the Lord.

The author is establishing the self-manifesting quality of *bhakti* by raising various objections and clarifying them by *sāstric* evidence. This is known as *sthūṇānikhanānānyāya*¹. One may argue that since a devotee is under the control of the Lord, how is it possible for a devotee to independently bestow mercy on others without the Lord’s will or inspiration? One thus proposes that the root cause of the devotee’s mercy is the Lord’s inspiration. If one accepts this proposal, then how can the self-manifesting nature of *bhakti* be proven? In reply it is said that the Lord has put Himself under the control of His devotees. He has also bestowed His *kṛpā-śakti* to His devotees. Therefore, the bestowal of mercy to others by His devotees does not depend on any other cause. They can

¹ The logic of fixing a post more deeply into the ground by shaking it repeatedly. This logic also applies to the disputant who adds corroborative arguments to confirm an already proven fact.

independently bestow mercy to others. Thus the Lord, by His own independent will, has given a superior position to His devotees.

The *Bhakti-sandarbha* (180) says, “If the devotee’s mercy is not independent, then it will be impossible for the living entities to attain the Lord’s mercy. The main differences between the Lord and the *jīvas* are that the Lord is personified compact bliss, self-satisfied, completely beyond all kinds of sins, and free from the touch of *māyā*. If there is no possibility of any darkness in the sun, the greatly powerful source of light, there is no possibility of realization of any misery in the Lord, who is supremely blissful. The Śruti says, *āditya varṇam tamasaḥ parastāt* ‘The sun-complexioned Supreme Lord is beyond the darkness of *māyā*.’ He is always absorbed in His own divine bliss and can therefore not feel the pain of the conditioned souls. Mercy can only appear by realizing the misery of other *jīvas*. As the Lord is the embodiment of compact bliss, though all-powerful, His mercy to the bound *jīva* soul is impossible. The only way the miserable bound *jīva* soul can thus attain liberation is through the independent will of *mahat*, or *sādhu*. The *mahats* also exist in the realm of bliss, completely free from the influence of the three modes of material nature. However, as someone on just awakening from a nightmare can still remember the distress of the dream, so the devotees also remember the miseries of this world from their previous lives. With a compassionate heart, therefore, they can bestow mercy.” The most compassionate Lord has thus given full independence to His devotees to bestow mercy to others. The fully independent mercy of the devotee is the only way to approach the Lord. The conclusion is that the *jīvas* can only receive the Lord’s mercy through the channel of a devotee’s mercy, not directly by the Lord.”

One may further argue that the Lord as Paramātmā inspires all *jīvas* and directs their external organs according to their fate. In the *Gītā* (18.61) He Himself says: *īśvaraḥ sarva-bhūtānāṃ hṛddeśe’rjuna tiṣṭhati. bhrāmayan sarva-bhūtānī yantrārūḍhānī māyayā* “The Lord as Supersoul exists within all *jīvas* and engages them in various activities, like a man controlling a machine.” Is there no control of the Supersoul on the activities of a devotee? To this can be answered: “The internal and external senses of the devotee, as well as their power to reveal the Lord’s mercy potency, are indeed under the Lord’s control according to their fate, since their life-force comes from the Lord; thus the devotees are not fully independent. Still, we see that the Lord bestows His mercy upon His own devotees. Though the Lord as Supersoul urges His energy to direct the external senses of the conditioned souls to undergo the result of their past activities, His control of His devotees’ senses is not like this. The devotees consider their pains and pleasures as due to their past activities, but they are not affected by their previous *karma*. Their pains and pleasures occur completely by the free will of the Lord to nourish their *bhakti*. Though the *kṛpā-śakti* appearing in the senses of the devotees is controlled by the Lord Himself, He has given them full independence to bestow mercy on the ordinary *jīvas*. In the *Gītā* the Lord says, “By My mercy, one can attain the supreme peace existing in My *svarūpa*.” Here mercy refers to the bestowal of His *kṛpā-śakti* to His devotees.

kiṃ ca svecchāvatāra caritaiḥ iti 'svecchāmayasya' ityādi pramāṇa śatair avagatena svācchandyenāvatarato'pi tasya bhūbhāra haraṇādeḥ sthūla dṛṣṭyā hetutve iva niṣkāma karmādeḥ kvāpi dvārattve'pi na kṣatiḥ. kiṃ ca—

yan na yogena sām̐khyena dāna vrata tapo'dhvaraiḥ
 vyākhyā svādhyāya sannyāsaiḥ prāpnuyād yatnavān api.
 ityādinā dāna vratādinām spaṣṭam eva hetu khaṇḍane'pi-
 dāna vrata tapo homa japa svādhyāya saṁyamaiḥ
 śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate

iti yad dhetutvaṁ śrūyate tat khalu jñānāṅga bhūtāyāḥ sāttvikyā eva bhakter natu
 nirguṇāyāḥ premāṅga bhūtāyāḥ. kecit tu dānaṁ viṣṇu vaiṣṇava sampradānakam
 vratānyekādaśyādīni tapas tat prāpti hetuko bhogādi tyāga iti sādhana bhaktyaṅgānyevāhuḥ. tat
 sādhyatve bhakteḥ 'bhaktyā sañjātayā bhaktya' itivat nirhetukatvam eva siddham iti sarvaṁ
 samañjasam (3)

TRANSLATION: It is known from hundreds of forms of evidence like, “The Lord’s appearance and activities are completely by His own will,” that the Lord appears in this universe by His own independent will. Superficially, He appears to relieve the burden of the earth. Similarly, *niṣkāma-karma*, activities without desire for any fruits can sometimes be considered as the door to *bhakti*. There is no harm in such consideration, but Śrīmad-Bhāgavata (11.12.9) says: “Although one engages himself with great effort in mystic *yoga*, *sāṅkhyā-yoga*, charity, vows, chanting, sacrifices, describing *sāstras*, studying the Vedas, or renunciation, still one cannot achieve *bhakti*.” Here it is clear that charity, vows, and other pious activities cannot be the cause for attaining *bhakti*. But in another verse (Ś.B. 10.42.24) it says: “*Bhakti* to the Lord is attained by various auspicious activities like charity, vows, austerities, sacrifices, chanting, study of the Vedas, control of the senses, and so forth.” In this text, *bhakti* refers to *jñānāṅga-bhūtā-sāttvikī-bhakti*, the practice of intellectual spiritual realisation to attain liberation with the help of *bhakti* in the mode of goodness. In this case, *bhakti* is considered a part of intellectual spiritual realisation. This *bhakti* is different from *premāṅga-bhūtā-nirguṇa-bhakti*, the practice of pure devotion free from three modes of material nature to attain divine love. Some also explain that the word *dāna* in this *śloka* refers to charity for Viṣṇu and the Vaiṣṇavas, *vrata* refers to Ekādaśī, Janmāṣṭamī, and others, and *tapasyā* refers to austerities to attain the Lord. Then they are different parts of *sādhana-bhakti*. Thus *prema-bhakti* is attained by devotional practice (*sādhana*). It is said in Śrīmad-Bhāgavata (11.3.31) that *sādhana-bhakti* is the cause of *sādhyā-bhakti*. The causeless nature of *bhakti* is thus proved and all arguments are properly clarified.

Pīyūṣa kaṇā explanation: The author is clarifying various texts which appear to contradict the self-manifesting nature of *bhakti*. The *sāstras* sometimes say *niṣkāma-karma*, or *karmārpaṇa*, offering the fruits of the activities to the Lord, is the door to *bhakti*. By accepting such prescriptions, one may doubt the self-manifesting nature of *bhakti*. It would seem that *niṣkāma-karma*, or *karmārpaṇa*, is the cause of *bhakti*. The author clarifies these points with scriptural references. The *Bhāgavata* (*svecchāvatāra caritaiḥ* 4.8.57 and *svecchāmayasya* 10.14.2) states that the Lord appears on this planet by His own independent sweet will. Seemingly it would appear that His appearance is to relieve the earth’s burden. Reflecting on this, one realises that the Lord can easily eliminate demons just by willing it,

without having to appear on earth. By His powerful will, infinite universes are destroyed during the universal dissolution. He appears by His own independent will simply to enjoy His eternal pastimes and give pleasure to His devotees. Similarly, from a gross perspective, *niṣkāma-karma* is sometimes considered said to be the door to *bhakti*. There is no harm in such a view. Again, in the Bhāgavata (11.12.9) it is described –

*yaṁ na yogena sāṅkhyena dāna vrata tapo'dhvaraiḥ
vyākhyā svādhyāya sannyāsaiḥ prāpnuyād yatnavān api*

"Even those who carefully practise *yoga* or *sankhya*, give donations, take vows, perform penances or sacrifices, explain the scriptures, study the scriptures privately or take *sannyāsa* cannot attain *bhakti*." In this verse it is clearly implied that there is no other way to attain *bhakti* than through the grace of a great saint. *yoga* and *sankhya* will not help. However this is sharply contradicted by another Bhāgavata verse (10.47.24)-

*dāna vrata tapo homa japa svādhyāya saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate*

"Charity, vows, penance, sacrifices, *japa*, private studies, sense control and other auspicious acts can lead to Kṛṣṇa-*bhakti*." The *bhakti* referred to in this verse is *jñānāṅga-bhūtā-sāttvikī-bhakti*, not to *premanāṅga-bhūtā-nirguṇa-bhakti*. In Śrīmad-Bhāgavata (3.29.10) Kapila-deva explains to His mother Devahūti the characteristics of *saguṇa*, or *sakāma-bhakti*, before describing the characteristics of *nirguṇa*, or *svarūpa-siddhā-bhakti*: *karma-nirhāram uddīśya parasmin vā tad-arpaṇam. yajed yañṭavyam iti vā prthāg-bhāvaḥ sa sāttvikāḥ* "For attaining liberation, one offers the fruits of his activities to the worshipable Lord or does sacrifices. Practice of devotion in the mode of goodness to attain liberation, with desire other than the Lord, is known as *sāttvikī-bhakti*."

Bhakti is a state of the Lord's *svarūpa-śakti*; thus it can never be a state of the material mood of goodness. Still it is known as *sāttvikī-bhakti*, since *nirguṇa-bhakti* accepts an inferior position by its own will and becomes a part of intellectual spiritual realisation, so as to give liberation to the *jñānis*. Those who are merely practicing intellectual spiritual realisation are unable attain liberation, as it is not possible without the help of *bhakti*.² Therefore, to attain perfection in *jñāna* they worship the Lord. In the verse *dāna vrata tapo homa* and others this *jñānāṅgabhūtā sāttvika bhakti* is described, not the pure devotion whose end is *prema*.

Then again there are others who explain the charity, vows, penance and fire sacrifices mentioned in the above *śloka* as different limbs of pure devotion. In his Sārārtha Darśinī-commentary of this verse (Bhāgavata 10.47.24), the author explains: *tatra dānaṁ viṣṇu vaiṣṇava sampradānakam. vratam ekādaśyādikam. tapaḥ kṛṣṇārtha bhoga tyāgādi. homo vaiṣṇavaḥ. japo viṣṇu-mantrāṇām. svādhyāyo gopāla tāpanyādi pāṭhaḥ. śreyāmsyāpi bhaktāṅgānyapi jñeyāni. anyeṣāṁ dānādīnāṁ bhakti hetutvābhāvasya prak pratipāditatvāt* that in this verse 'charity' means charity for the Lord and His devotees, 'vows' means fasting for Ekādaśī, Janmāṣṭamī, and other special days, 'penances' means ceasing mundane enjoyments

² *kevala jñana mukti dite nāre bhakti-vine (Cai.-caritāmṛta, Madhya 22/21).*

for the pleasure of the Lord, ‘sacrifice’ means offering *prasāda* to the fire of the Vaiṣṇavas’ digestion, ‘chanting’ means chanting *viṣṇu-mantras* and *Gāyātris*, and others, ‘private studies’ means to the study of *śrutis* like *Gopāla-tāpanī*, and other auspicious activities means practicing different limbs of pure devotion. Charity unrelated to the Lord and His devotees can never be the cause of *bhakti*. Only *bhakti* is the cause of *bhakti*, as previously explained. Establishing the causeless nature of *bhakti*, all other arguments are thus clearly resolved. (3)

śreyāḥ sṛtiṁ bhaktim udasya te vibho' 'kovārtha āpto' bhajatām svadharmataḥ iti 'pureva bhūman bahavo'pi yoginaḥ' ityādibhyo 'jñāna karma yogādīnām pratisva phala siddhyai bhaktim avaśyam apekṣamānānām iva bhakteḥ svīya phala prema siddhyai svapne'pi na tat tat sāpekṣatvam pratyuta 'na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha' iti 'dharmān samṛtyajya yaḥ sarvān mām bhajet sa ca sattamaḥ' ityādibhyas tasyāḥ sarvathānanyāpekṣitvaṁ kiṁ vaktavyaṁ teṣāṁ eva jñāna karma yogādīnām prātisvekeṣu phaleṣvapi phaleṣvapi kadācid ātmanā sādhyamāneṣu na tat tad gandhāpekṣatvam api. yad uktam-yat karmabhir yat tapasā jñāna vairāgyataśca yat. ititām vinā tu teṣāṁ bhagavat bhakti hīnasya jātiḥ śāstraṁ japas tapaḥ aprāṇasyeva dehasya maṇḍanaṁ loka rañjanam ityāder vaiphalyāyaiva syād iti. tasyāḥ parama mahatyā adhīnatvaṁ teṣāṁ samprāṇāyaivāstām. api tu karma yogasya kāla deśa pātra dravyānuṣṭhāna śuddhyādyapekṣā ca tat tat smṛti prasiddhaiva anyās tu na tathā-

na deśa niyamas tatra na kāla niyamas tathā nocchiṣṭādaḥ niṣedho'sti harer nāmāni lubdhaka. ityādeḥ kimcāsyāḥ prasiddhasāpekṣatvam api na. sakṛd api parigītaṁ śraddhayā helayā vā bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma. ityādeḥ

TRANSLATION: “O all-pervading Lord! Those who have left *bhakti-yoga*, the path for attaining all auspiciousness . . .” “What is the use of one’s engagement in *dharma* without devotion . . .” “In the past many *yogīs* finally took shelter of *bhakti* . . .” From these references from the *Bhāgavata* and from many other references, it can be understood that *jñānīs*, *karmīs*, and *yogīs* completely depend on *bhakti* for attaining perfection in their respective paths. *Bhakti*, however, is never even minutely dependent on them to achieve its perfection, *prema*. Rather, the following statements say, “*Jñāna* (intellectual spiritual realisation) and *vairāgya* (detachment from the world) are not generally beneficial for the practice of *bhakti*.” (*Bhāgavata* 10.20.31) “One who only worships Me, giving up all kinds of other activities is the best among *sādhus*.” (*Bhāgavata* 11.11.32) From the above references it can be clearly understood that *bhakti* is completely independent. The paths of *jñāna*, *karma*, *yoga*, however, can give perfection only with the help of *bhakti*. *Bhakti* does not depend even slightly on anything else to give the respective fruits to the path of *karma*, *jñāna*, and *yoga*. Thus *śāstras* say, “All the fruits attained by performing sacrifices, austerities, intellectual spiritual realisation, and detachment from the world can be easily attained by My devotee by *bhakti-yoga* alone.” Indeed, the scriptures say that such fruits are useless for persons not engaged in devotion, “Without any devotion to the Lord, birth in a high family, *śāstric* knowledge, chanting *mantras*, and doing austerities, all become as useless as decorating a dead body with clothes and ornaments.” As the body is maintained by

the soul, austerities, chanting, and so forth are also under the control of most worshipable Bhakti-devī. Moreover, the *sāstras* state that practice of *karma-yoga* depends on time, place, candidate, materials, purity, and so on. This is not the case with *bhakti*, “O hunter! In doing *nāma-saṅkīrtana* there is no dependence on time or place. Even those in a state of impurity are not restricted from chanting it.” *Bhakti* is famous for its complete independence, “O best in the family of Bhṛgu, the name of Kṛṣṇa even chanted once, with either faith or negligence, can deliver any person.”

Piyūṣa kaṇā explanation: Śrīla Viśvanātha Cakravartīpāda is now describing the dependence of *karma*, *jñāna*, and *yoga* on *bhakti* and the complete independence of *bhakti*. He says that *bhakti* infuses life in *karma*, *jñāna*, and *yoga*. While glorifying Kṛṣṇa, Brahmā explains the dependence of *jñāna* on *bhakti* in *Śrīmad-Bhāgavata* (10.14.4):

*śreyāḥ sṛtiṁ bhaktim udasya te vibho kliśyanti ye kevala bodha labdhaye
teṣāṁ asau kleśala eva śiṣyate nānyad yathā sthūla tuṣāvaghātīnām*

“O Lord! The path of devotion is the only means of attaining all auspiciousness. Persons, who give it up and only practise intellectual spiritual realisation, undergoing hard troubles, do not attain perfection in their respective paths. As a person beating an empty husk of rice does not get any gain, rather his only gain is trouble.” In the *Sārārtha-varṣiṇī* commentary of *Bhagavad-gītā* (18.55), the author mentions four kinds of *sādhakas* practicing *brahma-jñāna*. (a) Some practise only *jñāna*, with the idea that only *jñāna* can deliver liberation without the help of *bhakti*. The result is that they indeed undergo hard troubles with fatigue as the only result. They are *ati nindita*, or highly condemned, *jñānīs*. This *śloka* refers to such *jñānīs*. (b) Another category of *jñānīs* practise *jñāna* along with some parts of devotion. They believe the *sāstras* that say, *sarvāsāṁ eva siddhināṁ mūlāṁ tac-caraṇārcanaṁ*: “the root cause of all kinds of perfection is to worship the lotus feet of the Lord.” They, however, consider the form of the Lord as material in nature. Though they rise to the higher stages of *yoga* by troublesome efforts, still they are deprived of liberation as they commit offenses unto the lotus feet of the Lord. As a result, they finally fall down from their path. These *jñānīs* are known as *nindita-jñānīs*, condemned speculators. While glorifying Kṛṣṇa when He was within the womb, the demigods like Brahmā say in *Śrīmad-Bhāgavata* (10/2/32):

*ye 'nye 'ravindākṣa vimukta māninas tvayy asta bhāvād avīsuddha buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho'nādṛta yuṣmad aṅghrayaḥ*

"O lotus-eyed One! Those who disrespect Your lotus feet, but consider themselves liberated, do not possess pure intellect due to lack of devotion unto You. Though by extreme penance they attain the stage of *jīvan-mukta*, liberation while the material body still exists, very soon they again fall down from the path of intellectual spiritual realisation."

(c) The third category of *jñānīs* practise *jñāna* along with *bhakti* and realize the form of the Lord as *sac-cid-ānanda*. They are praiseworthy since they attain perfect knowledge of

the Absolute Truth, becoming completely free from the effect of material knowledge. Finally they attain *brahma-sāyujya*, merging within non-personal Brahman.

(d) The fourth category of *jñānīs* are most fortunate because while practicing *jñāna*, they get the association of a *mahā-bhāgavata* by his causeless mercy and independent will and give up the desire for liberation. They relish sweet *bhakti-rasa* like Śukadeva. They are most praiseworthy. *Karmīs* also depend on *bhakti* as described in the Bhāgavata (1.5.17):

*tyaktvā svadharmaṁ caraṇāmbujaṁ harer bhajann apakvo'tha patet tato yadi
yatra kva vābhadram adhūd amuñya kiṁ ko vārtho āpto'bhajatām svadharmataḥ*

It can thus be understood that to attain perfection in *jñāna*, dependence on *bhakti* is essential. Nārada said to Vyāsa, "O sage! If someone gives up the activities of *varṇāśrama-dharma* and engages himself in devotion to the Lord's lotus feet, but suddenly falls down in an immature stage, then there is no loss. He never attains any inauspiciousness. On the other hand, one engaged in *varṇāśrama-dharma* without any devotion does not gain anything." This text describes the uselessness of practicing *karma* without devotion. *Karmīs* are thus also dependent on *bhakti*. *Caitanya-caritāmṛta* (Madhya 22.26) says: *cāri varṇāśramī yadi kṛṣṇa nāhi bhaje; sva-dharma kariāo raurave paḍi maje* "If persons following *varṇāśrama-dharma* do not render service to the Lord, they fall into hellish conditions, though following activities prescribed by the Vedas." Similarly in the *Bhāgavatam* (10.14.5) while glorifying Kṛṣṇa, Brahmā describes how those who practise *yoga* without *bhakti* fail and those practicing *yoga* with *bhakti* are successful:

*pureha bhūman bahavo 'pi yoginas tvad-arpitehā nija karma labdhayā
vibudhya bhaktyaiva kathopanītayā prapedire 'ñjo 'cyuta te gatiṁ parām*

"O almighty Lord! In the past many *yogīs* did not attain Your knowledge by merely practicing *yoga*. Later they became attached to You after hearing Your glories. Finally by the effect of such devotion, they understood the truth of the soul and Your personality and easily attained Your lotus feet, the supreme goal of all living entities." The author states that *karmīs*, *jñānīs*, *yogīs* cannot avoid the help of *bhakti* to attain perfection in their respective paths. On the other hand, *bhakti* does not depend even in the slightest way on anything else to give its fruit, *prema*. What to speak of complete independence of *bhakti*, *jñāna* and *karma* contaminate its purity. Śrī Kṛṣṇa says to Uddhava, in the Bhāgavata (11.20.31):

*tasmān mad-bhakti yuktasya yogino vai mad-ātmanah
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha*

"Persons who wholeheartedly engage in My devotion generally do not appreciate the practice of *jñāna* and *vairāgya*." *bhakti* is beyond the three modes of *māyā* and is completely independent, but *jñāna* and *vairāgya*, however, are fully dependent on *bhakti*. Though a devotee does not desire *jñāna* and *vairāgya*, they automatically follow him: *jñāna-vairāgyādi bhaktira kabhu nahe aṅga; ahimsa-yama-niyamādi bule kṛṣṇa-bhakta-saṅga* "Intellectual spiritual realisation and renunciation are not parts of devotion, still good qualities like control of

senses, penance, and austerities accompany Kṛṣṇa's devotees." (*Cai.-caritāmṛta*, *Madhya* 22.145) The *Bhāgavata* (1.2.7) states:

*vāsūdeve bhagavati bhaktiyogaḥ prayojitaḥ
janayatyāśu vairāgyaṁ jñānaṁ ca yad ahaitukam*

The author explains in the commentary to this *śloka*, *jñāna vairagyārtham pṛthak yatno bhaktair na kartavya iti bhāvaḥ* "For one engaged in pure devotion, there is no need at all for the separate efforts of *jñāna* and *vairāgya*." Rather, the instructions are to practise *bhakti* completely giving up *varṇāśrama-dharma*. In the *Bhāgavata* (11.11.32) Kṛṣṇa says:

*ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān
dharmān santajya yaḥ sarvān maṁ bhajeta sa tu sattamaḥ*

"O Uddhava! One who worships Me with the firm faith that *bhakti* can give all perfection is the best among the *sādhus*. Though he understands the benefits of practicing *dharma* as it is taught in the Veda, as well as the negative consequences of not practicing *dharma*, he has given up all the prescribed duties of *varṇāśrama-dharma*, because he considers them to be hindrances to meditation on Me." In concluding the *Gītā*, the Lord says to Arjuna:

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ*

"O Arjuna! Give up all kinds of *dharma* and take absolute shelter in Me. I will completely absolve you from all kinds of sins. Do not worry." Jīva Gosvāmī declares in *Prīti-sandarbhā* that *bhakti* cannot tolerate any adulteration not meant for the service of the Lord—*tātpariyāntam asahamānā*. *Bhakti* does not take the help of *karma* and *jñāna* at all for giving its fruit. Rather by its slightest touch, it very easily gives perfection in the paths of *karma*, *jñāna*, and *yoga*. Kṛṣṇa says to Uddhava in the *Bhāgavata* (11.20.32-33):

*yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā
svargāpavargam mad-dhāma kathaṁcid yadi vāñchati*

"All the fruits that are attained by performing *karma*, *jñāna*, renunciation, mystic *yoga*, charity, pilgrimage, vows and so forth can be easily attained by My devotee simply by practicing *bhakti-yoga*. Although My devotee does not desire anything except Me, if he somehow desires heavenly enjoyments, liberation, or residence in My abode he can very easily attain them." Without *bhakti*, however, *karma*, austerities, and *jñāna* become totally useless. Hari-bhakti-sudhodaya (3.11) says,

*bhagavad bhakti hīnasya jātiḥ śāstraṁ japas tapah
aprāṇasyeva dehasya maṇḍanaṁ loka rañjanam*

"If a person without devotion to the Lord takes birth in a high caste and family, studies the Vedas, chants *mantras* and undergoes austerities, then all these are simply like the decoration of a dead body to please the common people." Just as it is useless to decorate a dead body, similarly the high caste, *japa*, austerities and scriptural knowledge of a nondevotee are all wasted—it simply serves to please the common people. This statement serves to show the uselessness of *sādhana* that is bereft of devotion. Just as the body is dependent on the presence of the soul, similarly *japa* and penances are dependent on the glorious goddess of devotion. Again, *bhakti* is not dependent on place, time, individual, substance, ritual, purity and so on like the practice of *karma* and *jñāna*. Anybody can practise *hari bhajana* anywhere, at any time and in any condition. It is well known in the Vaiṣṇava *smṛti*—

*na deśa niyamas tasmin na kāla niyamas tathā
nocchiṣṭādaṁ niṣedho'sti śrī harer nāmni lubdhaka*

"O greedy one! The holy name of Lord Hari has such an indescribable glory that there are no restrictions in time, place or purity. It is not forbidden to perform in an impure state!" *bhakti* does not depend on anything for its own perfection, hence it is said: *sakṛd api parigītām śraddhayā helayā vā bhṛguvara naramātram tārayet kṛṣṇa nāma* (Prabhāsa khaṇḍa) "O Bhṛguvara! Whether you chant the holy name of Kṛṣṇa with faith or with neglect, it will deliver any human being on a single utterance!" This reference has been quoted in Hari-bhakti-vilāsa and Sanātana Gosvāmī explains in the commentary as follows: *yathākathāncit sakṛt tat kīrtanād apyānuṣaṅgikatvena sarvasyāpi mokṣo bhaved evetyāha sakṛd apīti. parītyarddhe avyaktam asampūrṇam uccāritam apītyarthaḥ* The main fruit of chanting *harināma* is divine *prema*. Chanting Kṛṣṇa's name even once by any means can give liberation, which is only its secondary fruit. In the word *parigītām* the word *pari* means that even indistinct and incomplete chanting of the holy name can give liberation.

karma yogasya tathābhūtatve mahānarthakāritvam eva. mantra hīnaḥ svarato varṇato vā mitho prayukto tad artham āha. yathendra śatruḥ svarato'parādhāt sa vāg vajro yajamānaḥ hi hinasti' ityādeḥ evaṁ jñānasyāntaḥ karaṇa śuddhyadhīnatvaṁ prasiddham eva. niṣphala karmayogenāntaḥ karaṇasya śuddhau niṣpādītāyām eva tatra tasya praveśāt karmādhīnatvaṁ ca. tad adhikṛtasya daivāt durācāratva lave'pi 'sa vai vāntāsyapatrapaḥ. iti nindā. kaṁsa hiraṇyakaśipu rāvaṇādīnām tat tat prakaraṇa dṛṣṭyā jñānābhyāsavatām api na tattvena vyapadeśa lavo'pi.

TRANSLATION: There are many rules and prohibitions in *karma-yoga*, and even a slightest fault in their performance makes the result very harmful. *sāstras* say if a *mantra* is not chanted or intoned properly in performing sacrifices, the whole process becomes fruitless. Not only fruitless, but improper chanting sometimes acts as a thunderbolt and gives completely opposite results to the performer of the sacrifice and may even destroy him. Tvaṣṭā-Ṛṣi while offering oblations during the sacrifice said, "May the enemy of Indra appear." Due to his defective pronunciation, he got the opposite result. Similarly, it is well known that the practice of *jñāna-yoga* is dependent on purity of the heart. One can attain purity of heart by doing *karma-yoga* without desiring any fruits. One finally attains

the qualification to do *jñāna-yoga*. *Jñāna-yoga* is therefore dependent on *karma-yoga*. Moreover, if a *jñānī* accidentally commits even a small unworthy act, then he is defamed as a shameless vomit eater. As with Kaiśa, Hiranyakaśipu, and Rāvaṇa, though they were *jñānīs*, still they are condemned by everyone because of their conduct. Thus even a slight unworthy act of a person practicing *jñāna-yoga* is not appreciated by the *sādhus*.

Pīyūṣa kaṇā explanation: This powerful *bhakti* process, a manifestation of the *svarūpa-śakti* of Bhagavān, is free of constraints on time, place or suitability of the candidate. For a devotee there is no possibility of falling down though he commits some fault in his *bhajan*. This is not so with *karma* and *jñāna*. In *karma yoga* one must take care of rules and prohibitions and if even the smallest mistake is made it will get the *karmī* in the greatest trouble. In the Sixth Canto of the authoritative Śrīmad Bhāgavata is the story of Tvaṣṭā-Ṛṣi. Once the *guru* of demigods, Bṛhaspati, on seeing the false ego of Indra, disappeared for some time to teach him a lesson. After hearing this news, with the help of Śukrācārya, the demons very easily conquered the demigods, who were weak without Bṛhaspati. The demigods finally took shelter of Brahmā, who suggested they accept Viśvarūpa, the son of Tvaṣṭā-Ṛṣi, as their *guru*. Viśvarūpa gave the Nārāyaṇa-kavaca to Indra, and Indra conquered the demons. Though Viśvarūpa was the son of Tvaṣṭā-Ṛṣi, he was also the grandson of the demons. Very secretly he, therefore, used to give the fruits of sacrifice to the demons as well. Once observing this, Indra became blind with anger and killed Viśvarūpa. When Tvaṣṭā-Ṛṣi came to know this, he made a sacrifice for killing Indra. While offering oblations during the sacrifice, he was chanting the *mantra*, *indra-śatro vivardhasva*: “may the enemy of Indra increase.” The tone of voice is of three types *udātta* (deep tone), *anudātta* (low and grave tone), and *svarita* (medium tone). If the word Indra is uttered in *anudātta* and *śatro* in *udātta*, then the child born as a result will kill Indra. Accidentally he uttered Indra in *udātta* and *śatro* in *anudātta*. Uttering the *mantra* in such a way changed the meaning of the *mantra* to “May there be a child who will be killed by Indra.” Thus Vṛtrāsura appeared from that sacrifice and Indra killed him. In this way, even a slight mistake in the tone gave completely opposite results to Tvaṣṭā-Ṛṣi. This is not so with *bhakti*. Since in *sāstras* it says, *mūrkhō vadati viṣṇāya dhīro vadati viṣṇave ubhayostu samam puṇyam bhāva-grāhi janārdanaḥ*: “An illiterate person says *viṣṇāya*, while a learned person says *viṣṇave*. Both get the same fruit, since the Lord appreciates only the sentiments.” *mūrkhā bole viṣṇāya viṣṇave bole dhīra; dui vākya parigraha kore kṛṣṇa vīra* (Caitanya Bhāgavata) Though a child speaks with his father in broken language, still the affectionate father relishes this much more than the correct language of his elder son. So too with devotion, the Lord appreciates only the sentiments of an illiterate devotee, and gets much pleasure though he improperly utters the prayers glorifying Him. The fruit of the sacrifice, however, did not accept the feelings of Tvaṣṭā-Ṛṣi - because he made one flaw in pronunciation he got a completely opposite result. This is the vast difference between *karma* and *bhakti-yoga*. Just as the sacrifices of *karma yoga* are dependent on faultless implementation, similarly practice of *jñāna-yoga* is completely dependent on purity of heart. With an impure heart it is impossible to practise *jñāna yoga*. It thus depends on first properly doing *karma-yoga* to purify the heart. Only then one becomes qualified for *jñāna yoga*. The Lord says in the Gītā (3.19):

*tasmād asaktaḥ satataṁ kāryaṁ karma samācara
asakto hy ācāraṁ karma param āpnoti puruṣaḥ*

"O Arjuna! Always do your duties, without desiring the fruits. By performing such duties, one's heart becomes pure and he attains the quality for cultivating *jñāna*. Finally he attains liberation." Moreover, if a slight unworthy act is seen in a *jñānī*, then he is condemned in *śāstras* as a shameless eater of the vomit that he had earlier thrown up. If however a devotee commits an unworthy act due to his *saṁskāras* (upbringing, habits) of his previous birth, he is not condemned. *Bhakti* very quickly purifies his heart, burning his faults to ashes in the fire of repentance, as a gold coin is purified by fire. A slight unworthy act seen in a person practicing *jñāna* is not at all appreciated by the *sādhus*. Although Kāṁsa, Hiranyakaśipu, and Rāvaṇa were *jñānīs*, due to their unworthy acts they were condemned everywhere.

*bhaktē tu 'vikrīḍitaṁ vrajavadhūbhiḥ' ityādau—
bhaktiṁ parāṁ bhagavati pratilabhya kāmāṁ hṛd rogam āśvapahinotyacirena dhīraḥ*
(bhāg. 10.33.39)

*ityatra 'ktvā' pratyayena hṛd rogavatyevādhikāriṇi paramāyā api tasyāḥ prathamam eva
praveśas tatas tayaiva parama svatantrayā kāmādinām apagamaś ca. teṣāṁ kadācit sattve'pi 'api
cet sudurācāro bhajate mam' iti 'bādhyamāno'pi mad bhakta' ityādibhiś ca tadvatāṁ na kvāpi
śāstreṣu nindā leśo'pi. ajāmilasya bhaktatvaṁ viṣṇudūtair nirūpitam. 'saṅketa bhagavannāma
putra snehānuṣaṅgajam ityādi dṛṣṭyā tad abhāsavatām apyajāmīlādīnām bhaktatvaṁ sarvaiḥ
saṅgītam eva' tad evaṁ karma yogādinām antaḥ karaṇa śuddhi dravya deśa śuddhyādayaḥ
sādhakāś tad vaigūṇyādayo bādhakā bhaktis tu prāṇa dāyinyeveti. sarvathā pāratantryam eva
teṣāṁ. nahi svatantrāḥ kenāpi sādhyante bādhyante veti.*

TRANSLATION: Although lust is also considered a fault on the path of *bhakti*, one can still enter the devotional path, despite being still afflicted by lust and other material desires. Śrīmad-Bhāgavata (10.33.39) says: “A person who faithfully hears or describes the Lord’s pastimes of *rāsa-līlā* with the *gopīs* of Vraja attains supreme devotion of the Lord. He quickly becomes steady and conquers over the senses, giving up lust, the disease of the heart.” In this text “after attaining supreme devotion” is an unfinished act showing that *bhakti* can be attained even though one has lusty desires. This shows the most independent nature and power of *bhakti* to destroy lusty desires. Sometimes lusty desires exist even while practicing devotion. From verses like, “If the most sinful person worships Me exclusively...” and “Though my devotee is afflicted by lusty desires...” it is clear that though lusty desires may exist in a devotee, still he is not condemned even slightly. The messengers of Viṣṇu judged Ajāmīla as a devotee. From *śāstric* evidence it is seen, “Ajāmīla uttered the name of the Lord, though he was calling his son’s name out of affection.” Uttering of the Lord’s name by Ajāmīla was just an *ābhāsa* (glimpse). He did not chant the Lord’s name, but merely used it to call his own son named Nārāyaṇa. Still, he is glorified as a devotee by all. With *karma-yoga* and *jñāna-yoga*, perfection depends on purity of heart, materials, place, and so on.

Purity of all these factors assists in attaining the fruits of *karma* and *jñāna*. Their lack obstructs the attainment of their respective fruits. *Bhakti*, however, infuses life in them. *Karma*, *jñāna*, and *yoga* are always dependent on *bhakti*, and they are never independent. They are nourished by certain factors and obstructed by others.

Pīyūṣa kaṇā explanation: Sacrifices performed by *karmīs* are inhibited even by minor faults, and may give opposite results. As long as lusty desires exist, *jñāna* and *yoga* practice is not possible. By the slightest unworthy acts, *jñānīs* and *yogīs* are condemned, and their eventual falldown from their paths is inevitable. But under the shelter of *bhakti*, most pure and autonomous, a devotee is never condemned though some sinful activities may be observed in him. *Bhakti* bestows her mercy and finally gives him divine *prema*. The author is establishing this fact by *śāstric* evidence. In *Śrīmad-Bhāgavata* (10.33.39) while narrating the *rāsa-līlā*, the crest jewel of all pastimes, Śukadeva Muni describes the most powerful glories of devotion—

*vikrīḍitaṁ vrajavadhūbhir idam ca viṣṇoḥ śraddhānvito'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ paraṁ bhagavati pratilabhya kāmaṁ hṛd rogam āśvapahinotyacireṇa dhīraḥ*

"Whoever faithfully hears and narrates the loving pastimes of Śrī Kṛṣṇa with the ladies of Vraja will attain the topmost devotion for the Lord, will swiftly become grave and give up the heart's disease of lust." In this verse the saying 'he attains the highest devotion to the Lord' is an *asamāpikā kriyā* or unfinished act, whereas the words *kāmaṁ hṛd rogam āśvapahinoti*, 'he will swiftly give up the heart's disease of lust' is a *samāpikā kriyā* or a completed act. Thus it is established that while lust is not yet conquered the symptoms of topmost loving devotion are already present, and that later, by the force of the most powerful and independent *bhakti*, the heart's disease of lust will be destroyed. In the Vaiṣṇava-toṣaṇī commentary on this verse it is explained *atra tu hṛd rogāpahānāt pūrvam eva parama bhakti prāptiḥ tasmāt parama balavad evedaṁ sādhanam iti bhāvyaḥ* that the common principle is that first lusty and other material desires are destroyed, and then one attains *prema-bhakti*. Here, however, the attainment of *prema-bhakti* is described, though lusty desires still exist. This indicates that hearing or describing the *rāsa-līlā* is a very powerful process of devotion by which one quickly attains *prema-bhakti*. The Gosvāmīs explain here that the word *parā-bhakti* refers to the most exalted *prema-bhakti*, existing in the Vraja *gopīs*.

What to speak of the existence of lust, even a very sinful person can perform *bhakti* and still he is not condemned. Evidence is given in the *Gītā* (9.30):

*api cet sudurācāro bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

Śrī Kṛṣṇa says, "O Arjuna! If a person with his heart exclusively absorbed in worshipping Me commits very sinful acts, he is still considered a *sādhu*, because his efforts in devotion are commendable." The essence of the Sārārtha Varṣiṇī-commentary of this *śloka* by Śrī Viśvanātha Cakravartīpāda is as follows: "Affection of the Lord for His devotees is very natural. The devotion of a devotee is never destroyed though he commits very sinful acts. Rather, the Lord elevates him. To express this idea in this verse, the Lord describes the

ananya-bhaktas, those *bhaktas* solely and wholeheartedly engaged in devotion. That means they do not worship any other gods, taking shelter of *karma*, *jñāna* or any other path except *bhakti*, and desire nothing other than Kṛṣṇa. If such a devotee, by the effect of some previous sinful habits, commits violence, has illicit sex, or steals, still he must be considered as *sādhu*. The word *mantavya* in the imperative case means one must consider him as a *sādhu*. As this is a direct order of the Lord, non-acceptance of His order is offensive. There is hence no space for doubts as to whether or how one can be a *sādhu* and yet commit such sinful acts.

One may ask: "Can a person not be partially considered a *sādhu* to the extent to which he is doing *bhajana*, while his sinful acts make him partially condemned as a sinner?" The words **sādhur eva**, are given here, however, *eva* meaning that he should not be partially considered as *sādhu*, but in all respects. He is rightly situated and sincerely believes that, "I will never give up the exclusive devotion of the Lord, though I have to go to hell or take an animal life for my sinful acts, which are difficult to give up."

The conclusion here is that this Gītā-verse glorifies *ananya-bhakti*, not that it condones sinful acts. Since there is generally no possibility of the existence of evil desires within the heart of an *ananya-bhakta*, the word *api* is used to indicate that 'if somehow or other they would exist'. If such a devotee accidentally commits sinful acts due to some serious evil *saṃskāras* of his previous births or by the effect of evil association, they cannot exist for long by the immense power of Bhakti-devī. *Bhakti* by its presence burns the heart of a devotee in the fire of repentance and very soon purifies it. Therefore the Lord proclaims in the next verse (9.31):

*kṣīpram bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*

"O Arjuna! Such a devotee being firmly fixed in devotion very soon attains eternal peace and becomes saintly. Therefore declare loudly that My devotee never perishes." Persons not considering the link between these two verses misunderstand their essence. They deliberately commit sinful acts on the strength of the verse *api cet sudurācāro*, with no repentance for their acts. They cannot be considered *sādhus* at all; rather, they are guilty of the grave offense of committing sinful activities on the strength of chanting the holy name. One should know that if one in a state of repentance, giving up all sinful activities, is constantly engaged in *nāma-saṅkīrtana*, then gradually the holy name becomes pleased and he again attains the stage of a *sādhu*, otherwise not.

In *jñāna-yoga*, however, if a *jñānī* commits even a slight unworthy act, he is condemned and is not considered knowledgeable. The Bhāgavata (11.18.40) says: *yas tvasamyata śaḍ vargaḥ pracaṇḍendriya-sārathīḥ jñāna vairāgya rahitas tri daṇḍam upajīvati* "A *sannyāsī* following the path of *jñāna* with uncontrolled mind and senses is controlled by the intellect acting as a chariot driver of the powerful senses. He accepts the staff of renunciation just for his own livelihood, but he is devoid of *jñāna* and *vairāgya*." On the other hand, though a devotee may commit serious evil acts, neither he nor his devotion is condemned." The author further clarifies this fact with another verse from the *Bhāgavata* (11.14.18):

*bādhyamāno'pi mad-bhakto viṣayair ajitendriyaḥ
prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate*

"O Uddhava! By his powerful devotion, My devotee who has not fully controlled his senses is not bewildered by sense objects." To say nothing of the power of full devotion, a sinful person who has just a glimpse of *bhakti* (*bhaktyābhāsa*) is considered to be a devotee. The messengers of Lord Viṣṇu considered Ajāmila to be a devotee. "Ajāmila accidentally uttered the Lord's name, affectionately calling his son named Nārāyaṇa, not the Lord." On the basis of this scriptural statement it can be concluded that Ajāmila was considered a devotee simply by accidentally chanting the name of the Lord. Everyone glorifies him as such.

Now it can be concluded that in the practice of *karma*, *jñāna*, and *yoga*, certain factors help in attaining perfection while others become obstacles. For instance, purity of heart is necessary for perfection in *jñāna* and the presence of lust is an obstacle in its practice. That practice that depends on the help of other factors and is obstructed by an obstacle cannot be considered as independent. With most powerful *bhakti*, purity of heart is not necessary, since chanting and hearing is possible even in impure stages of the heart. Moreover, the existence of lusty desires does not obstruct the practice of *bhakti*. Therefore, undoubtedly the path of devotion is quite independent of other paths and practices. *Bhakti*, being so independent, is neither nourished nor obstructed by any other process.

*kiñca jñānaika sādhana mātratvaṁ bhakter ityajñair evocyate yato jñāna sādhyān
mokṣād api tasyāḥ paramotkarṣa evālocyate, 'muktim dadāti karhicit sma na bhakti-yogam' iti.
'muktānām api siddhānām nārāyaṇa-parāyaṇaḥ sudurlabhaḥ prasāntātmā koṭiṣv api mahā-
muṇe" ityādibhyaḥ.*

TRANSLATION: Only the ignorant say that *bhakti* can attain its perfection only with the help of *jñāna*. It has been established by the *sāstras* that *bhakti* is even superexcellent to *mukti*, the ultimate goal of *jñāna*. As the Bhāgavata (5.6.18) says, "The Lord may easily give liberation, but not *bhakti*." "O great sage! Among many millions of liberated *jñānis* having attained perfection, a fully peaceful devotee of Nārāyaṇa is extremely rare." (Bhāgavata 6.14.5)

Pīyūṣa kaṇā explanation: The author has now established that the practices of *karma*, *yoga* and *jñāna* are contingent, conditional upon proper practice and avoidance of error. In contrast *bhakti* is fully self-sufficient; nothing can either help it or stop it. Some uninformed persons, without understanding the real essence of the *sāstras*, say that *jñāna* nourishes *bhakti*. The author rejects this, giving evidence from the *sāstra* ascertaining the complete independence of *bhakti*.

But those who claim that *jñāna* nourishes *bhakti* believe that without prior intellectual spiritual insight into the nature of the individual soul and the supreme soul, it is not possible to be engaged in devotion. In fact the reverse is the case, which will be clear from the following discussion why the author considers these people as ignorant.

Jñāna has three categories: *jñāna* of *tat-padārtha*, *jñāna* of *tvam-padārtha*, and *jñāna* of the relation between the above two truths.

1. *Jñāna* of *tat-padārtha* means knowledge of the Absolute Truth, Śrī Kṛṣṇa. This knowledge includes the knowledge of His having a form, His quality of being *sac-cid-ānanda* nature, His position of being the Original Personality of Godhead, His being the Absolute Truth in human form, His quality as the embodiment of all *rasas*, His infinite beauty and sweetness, His form, qualities, and pastimes. Knowledge of the Absolute Truth also includes His compassion, associates, abode, *svarūpa-śakti*, and *māyā-śakti*.

2. Knowledge of *tvam-padārtha* means knowledge related to the *jīva*, or spirit soul. This includes knowledge of the form of the *jīva* as a part and parcel (*cit-kaṇa*) of the Absolute Truth, the position of the *jīva* as *tatastha-śakti*, or marginal potency, *jīva* as *vibhinnāmśa*, or separate expansion of the Lord, the eternal nature of *jīva* as Kṛṣṇa's servant, and sub-independence of the *jīva* (*anu-svatantra*), and the sub-independence of the *jīva*'s free will to serve the Lord as His eternal servant or enjoy the senses.

3. The relation between *tat-* and *tvam-padārtha* means the Supreme Truth Śrī Kṛṣṇa is the master and *jīva* is His eternal servant. Kṛṣṇa is all pervading and the *jīva* is minute. Kṛṣṇa is the master of *māyā*, but the *jīva* can be controlled by *māyā*. Forgetting the lotus feet of Kṛṣṇa is the main cause of the *jīva*'s bondage to *māyā* and innumerable miseries. One can be freed from all bondage of *māyā* only by worshipping Kṛṣṇa and can thus attain supreme bliss.

Some say *jñāna* means knowledge of the oneness of Brahman and the *jīva*. They do not accept the energies and the form of the Supreme Brahman. According to them, Brahman is non-personal without any form, there being no difference between Brahman and the *jīva*. Merging within Brahman or liberation is the ultimate achievement of the *jīva*. They consider the minute *jīva* soul as Brahman and the form of the Supreme Lord as an expansion of *māyā*. They thus commit offense at the feet of Kṛṣṇa. Knowledge of the oneness of *jīva* and Brahman is completely opposed to *bhakti*. It should thus be always rejected.

Association with *sādhus* is one of the most important parts of the practice of *bhakti*. True knowledge automatically appears in the heart of a person receiving the causeless mercy of a most exalted and independent *sādhu*, by that *sādhu*'s association and by hearing *hrikāthā* from his mouth. If associating with such *sādhus* and thus *bhakti* itself, was impossible, then it might be seen that *bhakti*, arises with the practice of *jñāna*. It might superficially be said that *jñāna* nourishes *bhakti* in that case. Sometimes such *jñāna* appears to provide entrance to *bhakti* for an aspiring devotee, but still it cannot be considered an essential part of the path of devotion. Rūpa Gosvāmī writes in *Bhakti-rasāmṛta-sindhu* (1.2.248-249):

*jñāna vairāgyayor bhakti praveśāyopayogitā
īṣat prathamam eveti nāṅgatvam ucitaṁ tayoh
yad ubhe citta-kāthinya hetu prāyaḥ satāṁ mate
sukumāra svabhāveyaṁ bhaktis taddhetur īritā*

"*Jñāna* and *vairāgya* may be accepted as a door to the devotional path (if the *jñāna* does not mean knowledge of the oneness of the soul with Brahman and the renunciation is not dry or unfavourable to *bhakti*), if they do not oppose it and are favourable for its performance. Only then they may have some utility in *bhakti*. They have no utility, however, after one has entered the devotional path. They thus cannot be considered as a part of devotion. In the view of the *sādhus*, *jñāna* and *vairāgya* make the heart very hard. Tender

bhakti is thus the cause of *bhakti*." Śrīmad-Bhāgavata (10.14.3) therefore describes the glories of hearing *hari-kathā* from devotees, giving up all efforts for attaining *jñāna*:

*jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo'jita jito 'py asi tais tri-lokyām*

While glorifying Kṛṣṇa, Brahmā says, "O Lord! Though You are unconquerable in three worlds by anyone, still You are conquered by those who have completely given up the efforts for attaining the knowledge of even Your *svarūpa* (form), *aiśvarya* (opulence), and glories (*māhātmya*) and wholeheartedly hear Your name, form, qualities, pastimes, and so on spontaneously flowing from the mouths of Your devotees." Therefore, only the fool says that *jñāna* supports *bhakti*; wise men do not say this. Different *śāstras* explain the superexcellence of *bhakti* over *mukti*, the ultimate goal of *jñāna*. The author quotes Śrīmad Bhāgavatam (5.6.18), saying:

*rājan patir gurur alam bhavatām yadūnām daivam priyaḥ kulapatiḥ kva ca kiṅkaro vaḥ
astvevam aṅga bhagavān bhajatām mukundo muktim dadāti karhicit sma na bhaktiyogam*

Śukadeva says to Parīkṣit "O king! For all of the Pāṇḍavas and the Yadus Bhagavān Mukunda is the maintainer, the Guru, worshipable Deity, affectionate friend, and master of the family. Sometimes He even acts as a servant or a messenger of your family. In this way He has put Himself under the control of His devotees. He may easily give liberation, but not *prema-bhakti*." The essence of the Sārārtha Darśinī-commentary on this *śloka* by Śrī Viśvanātha Cakravartipāda is as follows: While hearing the Bhāgavata, Parīkṣit Mahārāja started lamenting since he felt that Bhagavān did not descend in their Puru dynasty. All-knowing Śukadeva realized this and, to give him comfort and happiness, spoke this *śloka*, where he established the superexcellence of *bhakti* over *mukti*. Śukadeva's idea is that the dynasty where Bhakti-devī appears is more praiseworthy than the dynasty where the Lord appears, because He is controlled by *bhakti*. Undoubtedly the Lord did not appear in the Puru dynasty, but *bhakti* certainly appeared there. The Lord is equally the maintainer of the Pāṇḍu dynasty as well as the Yadu dynasty. He also is their instructor, worshipable deity, affectionate friend and master. What's more, sometimes He even served them as a messenger or a servant. Other than *bhakti* there is no means of controlling the Lord. *Bhakti* is very difficult to attain. The Lord may easily give liberation to His devotees, but not *prema-bhakti*.

The word *karhicit*, or "ever", is not used to mean that the Lord never gives *prema-bhakti* to anybody (hence His name is Mukunda), but it suggests that He gives it very rarely, in other words, He does not give *prema* to those whose hearts are not eagerly desiring it. If within the heart of a devotee doing *bhajana* there is even a trace of desire other than Kṛṣṇa, the Lord does not give him *prema*. The Caitanya-caritāmṛta (Ādi 8.18) says: *kṛṣṇa yadi chūṭe bhakte bhukti mukti diyā; kabhu prema-bhakti nā dena rākhena lukāiyā* "If any type of desire for *bhukti* or *mukti* exist in the heart of a devotee, then Kṛṣṇa does not give him *prema-bhakti*. He keeps *bhakti* hidden." For example, an affectionate mother always keeps the sweets hidden from her sick child and gives it to him after he is cured. It does not mean that Kṛṣṇa has no desire of giving *prema-bhakti* to His devotees. As the Caitanya-caritāmṛta

(*Madhya* 22.37) says: *anya-kāmī yadi kare kṛṣṇera bhajana; nā māgīteha kṛṣṇa tāre dena svacaraṇa* "If someone with desires for *bhukti* or *mukti* worships Kṛṣṇa, still He gives them the loving service of His lotus feet, though they may not ask for it."

Someone may say that since the Lord comes under the control of His devotee by *prema-bhakti*, He gives *bhukti* or *mukti* just to remain free, but He never gives *prema-bhakti*. They think that being under the control of His devotees is painful for Him. A response to this is that because *prema-bhakti* is a state of *hlādinī-śakti*, He enjoys more bliss from it than He enjoys from His own *svarūpa*. Since it is an extremely blissful state for Him, He always desires to be controlled by His own devotees. He does not feel pain from this state of being controlled, so He does not wish to give it up. This is the philosophy of the *bhakti-śāstra*.

Since *bhakti* is so superior to *mukti*, the ultimate stage of *jñāna*, how can *jñāna* ever nourish *bhakti*? The author has already defeated the notion that *jñāna* accomplishes *bhakti* and the fact that *bhakti* is greater than liberation; now he establishes that the devotee of the Personality of Godhead is superior to the liberated soul. In the *Bhāgavata* (6.14.5) Mahārāja Parīkṣit tells Śrī Śuka Muni—

*muktānām api siddhānām nārāyaṇa parāyaṇaḥ
sudurlabhaḥ prasāntātmā koṭiṣvapi mahāmuneḥ*

"O great sage! Even millions of liberated and perfected souls are exceeded by a single person who is devoted to Lord Nārāyaṇa. Such a peaceful soul is hard to find." In the commentary on this *śloka*, Jīva Gosvāmī states: *muktānām prākṛta śarīra-sthatve'pi tad abhimāna śūnyānām. siddhānām prāpta sālokyādīnām ca koṭiṣvapi madhye nārāyaṇa sevā mātrākāṅkṣī sudurlabhaḥ. prasāntātmā sarvopadrava rahitaḥ*. He says here that "liberated" in this verse refers to *jīvan-muktas*, persons who still have their material bodies but are completely free from attachment to them. Though one may attain this stage, he still has to wait until his *prārabdha*³ is completely destroyed to attain *brahma-sāyujya* (merging in the non-personal Brahman). Mere knowledge of Brahman is unable to completely destroy *prārabdha*. *Brahma-jñāna* means the ability to discriminate between matter and spirit. This purifies the heart and one attains knowledge of the oneness of Brahman and the *jīva*, resulting in the merging of the *jīva* into Brahman. The *brahmavādīs* do not meditate on any specific form or activities of the Lord while practicing *brahma-jñāna*. Therefore the spiritual energy of the Supreme Lord, which can destroy all their *prārabdha*, will not manifest in their bodies. Though by *brahma-jñāna*, heaps of accumulated fruits of *karma* in the form of *bīja*, *kūṭa*, and *aprārabdha* are destroyed, still one has to wait for his *prārabdha* to be destroyed as to attain *brahma-sāyujya*.⁴ Although a *mukta puruṣa* still inhibits his body, he is not aware of it anymore.

³ The reactions of previous activities that a *jīva* is presently suffering.

⁴ *aprārabdha* means the fruitive reactions of one's past infinite *karma* that are not yet effective and have not yet attained even the subtle *kūṭa* form. *bīja* means the desires lying in the seed form. *kūṭa*, or *rūḍha*, means the subtle state that will give the fruitive reaction after attaining *bīja* form. It can also mean an aggregation of *aprārabdha*.

The word *siddhānām* in this verse refers to those who have attained *mukti*. Out of many millions of *jīvan-muktas* and *siddhas*, one may very rarely find a single devotee of Nārāyaṇa who has no desire other than the Lord's service and is free from all disturbances [*praśāntātmā*]. One may ask, what disturbances do *jīvan-muktas* and *siddhas* have? *śāstras* say, "Even the *jīvan-muktas* can again come back to the material state due to offense at the lotus feet of the most powerful and inconceivable Supreme Lord: *jīvanmuktā api punar-bandhanam yānti karmabhiḥ; yadyacintya mahāśaktau bhagavataparādhinaḥ* Thus Śrīman Mahāprabhu instructed Rūpa Gosvāmī: *kṛṣṇa bhakta-niṣkāma, ataeva śānta; bhukti-mukti-siddhi-kāmī-sakali aśānta* "The devotees of the Lord being desireless are peaceful. All the other persons desiring material enjoyment, liberation, or *yogic* perfections are not peaceful." (*Cai.-caritāmṛta*, *Madhya* 19.149) Persons who have already attained the bliss of non-personal Brahman give up the path of *jñāna* by attaining even the slightest taste of *bhakti*. Thus they commence *hari bhajana-brahmānanda haite pūrṇānanda līlā-rasa; brahma-jñāni ākarṣiyā kare ātma-vaśa* "The transcendental pastimes of Kṛṣṇa are full of bliss and superior to the bliss of non-personal Brahman. They consequently attract the mind of *brahma-jñānis* and finally captivate them." (*Cai.-caritāmṛta*, *Madhya* 17.137) Only those persons who have not relished even the slightest taste of *bhakti* are astonished by the bliss of the non-personal Brahman. In *Lalita Mādhava-nāṭaka* (5.6) Rūpa Gosvāmī writes:

*rddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premnām madhu-ripu-vaśikāra-siddhausadhinām
gandho'py antaḥ-karaṇa-saraṇī-pānthatām na prayāti*

"As long as within the heart there does not exist even slightest fragrance of *Kṛṣṇa-prema*, the most powerful medicinal herb for captivating Kṛṣṇa, the opulences of perfection in mystic *yoga*, perfection of righteous qualities (truthfulness, etc.), *samādhi* and the bliss of Brahman realization all seem wonderful to him." *bhaktas* are thus a million times superior to a liberated person. While instructing Śrī Rūpa Gosvāmī, Śrīman Mahāprabhu described the sequence of superiority of *jīvas*—

eito brahmāṇḍa bhori ananta jīvagaṇa; caurāśī lakṣa yonīte koroye bhramaṇa

.....

*tāra madhye sthāvara jaṅgama dui bheda; jaṅgame tiryak jala sthala cara vibheda
tāra madhye manuṣya jāti ati alpatara; tāra madhye mleccha pulinda bauddha śabara
veda-niṣṭha madhye arddheka veda-mukhe māne; veda niṣiddha pāpa kore dharma nāhi gaṇe
dharmācāriṅga madhye bahuta karma niṣṭha; koṭi karma-niṣṭha madhye eka jñāni śreṣṭha
koṭi jñāni madhye hoy eka jana mukta; koṭi mukta madhye durlabha eka kṛṣṇa bhakta*

"In this universe there are infinite living entities going through 8,400,000 species. These living entities can be divided into two divisions, movable and immovable. Movable living entities are birds, aquatics, and animals. The human species are very small in quantity. Amongst them are also *mlecchas*, *pulindas*, Buddhists and *śabaras*. Among the human beings following Vedic principles, almost half of them simply give lip service to *dharma* and commit sins forbidden in the *Vedas*. Most people that follow Vedic *dharma* are attached to fruitive activities. Among millions of such *karmīs*, there may be one *jñāni* who is supermost among

them. Among millions of *jñānīs*, there may be one liberated person, and even among millions of liberated persons a devotee of Kṛṣṇa is very difficult to find." (*Cai.-caritāmṛta*, *Madhya* 19/138/144-148)

*indram eva pradhānikṛtya svayaṁ guṇibhavatopendreṇa taṁ sarvathā puṣṇatā va
kr̥pālutvam eva yathābhijña janeṣu pratyāyate na tu svāpakarṣas tathaiva jñānaṁ puṣṇantyaś tat
tat prakaraṇa vākyeṣu tasyā bhakter anugraha eva sudhībhir anugamyate iti*

TRANSLATION: During Vāmana *avatāra*, the Lord Himself accepted the form of Upendra, the younger brother of Indra, and protected Indra by all means. The wise have realized it as the Lord's supreme mercy rather than His inferiority. Similarly, *śāstras* establishing *jñāna* as the supreme path describe *bhakti* as a part of *jñāna*. The wise, however, know that Bhakti-devī, who is most independent, nourishes *jñāna* by mercifully accepting the *sattva-guṇa* (mode of goodness) and becoming a part of *jñāna*.

Pīyūṣa kaṇā explanation: The author has firmly established the independence of *bhakti* in an analytical way. One may say that *bhakti* exists as a part of *jñāna* for those cultivating *jñāna* along with *bhakti*. They know that *jñāna* cannot give perfection without help of *bhakti*: *bhakti vinā kono sādhana dite nāre phala*. In such cases, *jñāna* predominates over *bhakti*, or in other words, *bhakti* is subordinate, helping the *jñāna sādhanaka* in attaining his coveted liberation. *jñāna* is here the main practice and *bhakti* the secondary. How can *bhakti* thus be completely independent? The Bhāgavata defines such *bhakti* of the *jñānīs* as *sāttvikī-bhakti* (*bhakti* in the mode of goodness). How can the transcendental nature of *bhakti* then be established? The author is resolving these questions by giving an example.

The Bhāgavata describes the pastimes of Vāmanadeva. Although He is the fully independent Personality of Godhead, He appeared as Upendra, the younger brother of Indra. Faithfully following Indra, He begged three paces of land from Bali Mahārāja. He measured the entire surface of the earth with his first foot, all the higher planets with his second foot, and sent Bali to Pātāla-loka. He then gave the regime of the heavenly planets to Indra. He always gave respect to His elder brother, Indra, and protected him. The wise realize that giving respect to Indra and maintaining him is nothing but the mercy of Vāmanadeva. This shows His superiority, not inferiority. The more the conditioned soul elevates himself through his *sādhana*, and thus unfolds his full capacity, the more the Lord mercifully steps down or accepts a humble position, making His quality of being the Supreme Lord unfold.

Similarly, the internal energy of the Lord, Bhakti-devī, also has a merciful nature. Only with the help of *bhakti* can one attain the realization of the non-personal or personal form of the Supreme Lord. *bhaktiyā mām abhijānāti*: "I can be only realized by *bhakti*." *bhaktiyāham-ekayā-grāhya*: "I am attained only by *bhakti*." From this evidence of the Gītā and Bhāgavata it is clearly understood that only *bhakti* can give realization of any form of the Supreme Lord. Practice of *jñāna* without *bhakti* leads only to troubles and nothing else. Wise *jñānīs* thus do devotion along with the practice of the non-personal *brahman*. *Jñānīs* attain perfection even by the slightest casual mercy of *bhakti*, which is secondarily done by

them. In such case, the position of *bhakti* is no doubt secondary and it forms a part of *jñāna*. By His own sweet will, Upendra mercifully accepted a subordinate position without revealing His independent energy and gave a superior position to Indra. Similarly, Bhakti-devī mercifully accepts an inferior position without manifesting Her independent power and nourishes *jñāna*, thus giving liberation to the *jñānīs*. It is comparable to the way in which Upendra cheated Bali and gave Indra the kingdom of heaven. Though merciful *bhakti-devī* is completely beyond the three modes of nature, still she accepts *sattva-guṇa* by her own sweet will to give liberation to the *jñānīs*. Such *bhakti* is called *sāttvikī bhakti*.

The Absolute Truth has two manifestations, *saviśeṣa*, personal (Bhagavān) and *nirviśeṣa*, non-personal (Brahman, the effulgence of the Lord). The non-personal manifestation of the Absolute Truth is also beyond *māyā*. One may then ask, why does *bhakti* accept the *sattva-guṇa*, which is material in nature, to give the realization of the non-personal Brahman? Can *bhakti* not give that realization in its *nirguṇa* form?

The answer is that *bhakti* is an eternal energy of the Lord. Energy means the capacity to do work. The qualification to get a certain work done is called *śakti* or energy. The Lord's energy that reveals the Supreme Lord along with His energies to others is called *bhakti*. *nirguṇa-bhakti* reveals the personal form of the Lord and His energies to *niṣkāma* (unmotivated), or *guṇātīta* (transcendental) devotees. The heart of *jñānīs*, however, is full of desire for *mukti*, which means they are *sakāma* (motivated) or *saguṇa* (endowed with mundane qualities). Unless the heart becomes pure and free from all desires except the Lord, Bhakti-devī cannot manifest her *nirguṇa* form. The hearts of the *jñānīs* are pierced with the yearning for liberation, so they have personal desires, thus *bhakti devī* fulfills their desires through the material mode of goodness. There is no other way for them.

The mode of goodness sheds light, the mode of passion colors and the mode of darkness covers. Although the mode of goodness can itself not reveal transcendence, it can at least give some idea. We try to explain with the following example: Three robbers mug and ransack an innocent traveller on a forest path. One thief says: "We must kill him, otherwise he blows the whistle on us", the other thief says: "No need to kill him; let's just tie him to this tree and flee!" and the third thief says: "No, no need to either tie him or kill him. He has lost the way, take him out of the forest and show him the inhabited world." In this way the modes of goodness, passion and darkness bind the conditioned souls. The mode of darkness covers the soul with sinful desires and makes him suffer birth and death in different species of life, the mode of passion colors the heart of the conditioned soul with desires for fruitive activities and makes him attached, while the mode of goodness brings light and helps the conditioned souls to seek the Absolute Truth. Bhakti-devī mercifully has to accept *sattva-guṇa* for fulfilling the desire of *jñānīs* for non-personal realisation. Thus, Bhakti-devī accepts an inferior position to *jñāna* and with the help of *sattva-guṇa* gives the *jñānīs* non-personal realization of the Absolute Truth. Blessed is *bhakti devī's* compassion.

bhaktiyā sañjatayā bhaktiyā iti bhakteḥ phalaṁ prema rūpā saiveti svayaṁ puruṣārtha mauli-rūpatvaṁ tasyāḥ. tad evaṁ bhagavata iva svarūpa bhūtāyā mahā-śakteḥ sarva vyāpakatvaṁ sarva vaśīkāritvaṁ sarva sañjīvatvaṁ sarvotkarṣa parama svātantryaṁ sva prakāśatvaṁ ca kiñcid uṭṭāṅkitāṁ tad api tān vinā anyatra pravṛttau prekṣāvattvasyābhāva iti kiṁ vaktavyam. naratvasyāpi 'ko vai na seveta vinā naretaram' ityādibhir avagamo drṣṭaḥ (4)

TRANSLATION: “*Bhakti* is the cause of *bhakti*.” This *śāstric* evidence explains that the fruit of *sādhana-bhakti* is *prema-bhakti*. *Bhakti-devī* herself is the crest jewel of all human goals. Thus, the all-pervading, all-enchanting, all-nourishing, superexcellent, most independent, and self-manifesting nature of *Bhakti-devī*, the exalted and powerful energy of the Lord arising from His own *svarūpa*, has been slightly described. If one practises any path other than *bhakti*, then he is definitely blind. He cannot even be considered as a human being because *śāstras* say, “Who else except the nonhuman would refuse devotion to the Lord?”

Pīyūṣa kaṇā explanation: In this first shower of the book the worshipable author has firmly proven from scriptures like Śrīmad Bhāgavata that *bhakti* is independent and self-manifesting, and now he closes off this first shower. Previously it was said that by the mercy of a fully independent great soul an ordinary being can attain *bhakti*. The cause of that mercy is *bhakti* residing within the heart of that great soul; mercy cannot appear without *bhakti*, hence the conclusion is that ***bhakti* is the cause of *bhakti***. This reveals the most independent and self-manifesting nature of *bhakti*. The author clearly proves this from the Bhāgavata (11.3.31):

smarantaḥ smārayantaś ca mitho`ghaughā-haram̐ harim.
bhaktiyā sañjātayā bhaktiyā *bibhraty utpulkām̐ tanum*

Prabuddha, one of the nine Yogendras, said to Mahārāja Nimi: "Thus attaining *prema-bhakti* arising out of *sādhana-bhakti*, the devotees remember and remind others that the Lord is the destroyer of sins. They exist in a state of ecstasy thrilled with joy." In *karma*, *jñāna*, and *yoga*, *sādhana* (the means) and *sādhya* (the goal) are different. *Karmīs* practise sacrifice and attain heavenly bliss. *Jñānīs* practise *śama*, *dama* (different types of self control), meditation and so on, and attain *brahma-sāyujya* (merging into non-personal Brahman). *yogīs* practise *yama*, *niyama* (different rules), *āsana* (sitting postures), *prāṇāyāma* (breath control) and so on and attain *paramātmā-sāyujya* (merging into the Supersoul). In all these cases as they proceed towards the stage of perfection, their practices are reduced accordingly. Finally at the stage of perfection, they stop all practice and become absorbed in relishing the fruits of their respective paths. Hence we can easily understand that for them there is a difference between the means and the goal. *Sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. however, are the immature and mature stages of *bhakti*. Preceding stages of *bhakti* are the cause of consequent stages. Thus as a devotee proceeds towards *prema-bhakti*, his devotional practices increase. The bliss that the devotee enjoys in *sādhana-bhakti* is thin, while in the stage of *bhāva* and *prema-bhakti* it is very dense. Narottama ṭhākura says, *pākile se prema-bhakti, apakke sādhana rīti, bhakti-lakṣaṇa tattva-sāra*: “The characteristics of the essence of pure devotional are that in its immature stage it is known as *sādhana-bhakti*, while in its mature state it is known as *prema-bhakti*." This is like an unripe mango that is sour, while a ripe one is very sweet and tasty. *Prema* gradually increases to its advanced stages namely, affection (*sneha*), crooked behaviour out of deep love (*māna*), deep affection (*praṇaya*), attachment (*rāga*), deep attachment (*anurāga*), and finally *mahābhāva*,

supreme ecstasy. These are the highly advanced stages of *prema*, or its culmination. No one should consider these culminating stages to be like the ones taught by the *sāṅkhyavādīs*, who point out that as soon as milk becomes yoghurt it cannot become milk anymore, and when yoghurt culminates in *ghī* it cannot turn back into yoghurt anymore. *Prema* rather attains these higher stages without leaving its former states, like *māna* and so. These higher stages of *prema* are the compact states of *prema* where the realization of sweetness of the Lord increases more and more. The most exalted state of *prema* is ***mahā-bhāva***, which exists only in the *Vraja-gopīs*. In this special age of Kali, by Mahāprabhu's mercy, ordinary people that take shelter of His lotus feet, are fortunate enough to relish that exalted state of *prema* by following the footsteps of the *gopīs*.

The blessed author proclaims that *bhakti* is the crest jewel of all *puruṣārthas*, or human goals. Though desirable objects differ according to different entities, still the main purpose of every living entity is to get bliss. By *bhakti*, which arises from the Lord's pleasure potency *hlādinī*, one relishes the bliss arising out of the ocean of divine nectar. Even *brahmānanda* is negligible in comparison to that nectar, what to speak of the bliss of material heavens.

Bhakti-devī, who is the great and innate energy of the Lord, has an all-pervading nature similar to the Lord. Any person can do *hari bhajana* in any place, time, or circumstance. *Bhakti* thus universally exists in the infinite mundane universes, the eternal transcendental *Vaikuṅṭha*-universes, and in *Goloka-dhāma*. *Bhakti*, like the Lord, has the nature of captivating all. What to speak of others, even the liberated persons are attracted to *bhakti*: *muktā api līlayā vigrahaṁ kṛtvā bhagavantām bhajante*, "Even liberated souls accept a spiritual body and perform devotion to the Lord."

Without the help of *bhakti*, *karma*, *jñāna*, and *yoga* are unable to give their respective fruits. This property of *bhakti* of giving life to *karma*, *jñāna*, and *yoga* has previously been described. The superexcellence of *bhakti* with its independent and self-manifesting nature has also been previously described. The author is saying, "*bhakti* is an ocean of infinite qualities. I have only slightly mentioned them." Mahāprabhu says to Rūpa Gosvāmī: *pārāvāra-śūnya gabhīra-rasa-sindhu; tomāya cākhāite tāra kōhi eka bindu* "The ocean of nectar of *bhakti* is extremely deep and no one can estimate its length and breadth. However, I am just describing a drop for you to taste it." (*Cai.-caritāmṛta Madhya* 19.137) The glories of *bhakti* are so wonderful and unparalleled that every living entity should desire to attain only that. Those whose ultimate goal is not *bhakti* have not read bona fide scriptures and their intelligence is not ripe. They are not expert in discrimination and they are definitely blind. Moreover, they have not developed human feelings, but are animals in the shape of human beings. This is not just the personal opinion of the author, but he proves it from the *sāstras*, *ko vai na seveta vinā naretaram* "Who else than an animal would not worship the Lord?" The *Bhāgavata* (2.3.18-19) repeatedly condemns these persons as dull animals in the following verses:

*taravah kiṁ na jivanti bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti kiṁ grāme paśavo 'pare
śva-vid-varāhoṣṭra-kharaiḥ samstutāḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ*

“Do the trees not live? Do the bellows of the blacksmith not breathe? Do the animals all around us not eat and discharge semen? Those who never listen to the name of the Lord, the elder brother of Gada, are like animals and are praised by men who are like hogs, dogs, camels, and asses.” The life of those who do not worship the Lord is useless, though they may possess a human body. Some may argue that the success of life is that they are surviving, breathing, eating, mating, and so on. To this one may answer: “do the trees not also survive? One tree can survive much longer than a human being. If survival only is the success of life, then trees are far superior to human beings. And they do not even breathe like human beings. Even the bellows of a blacksmith breathe! They may be considered more successful since they can take a greater quantity of air in and out than a human being!” One may argue that the bellows of a blacksmith do not eat or reproduce like human beings. To this the answer is: “Do the cows, buffaloes, goats, dogs, hogs, camels, asses, and other farm-animals not eat and mate?” On the words *paśavo'pare* Śrī Jīva Gosvāmī comments: *tam api narākāram paśum matvāha apara iti*, the word *apare* means those who are averse to *hari-bhajana* are animals in human shapes.

) Again, someone might say that surely the highly educated, the leaders of society, those who are held in high esteem, should be counted as human beings even if they may not happen to worship the Lord. But what is the use of being admired by non-devotees who are themselves like animals, into whose ears the name of the Lord never enters? They are like dogs unnecessarily quarrelling, hogs eating stool, camels eating thorns, and asses carrying great loads and being kicked by the hooves of the she-ass. Jīva Gosvāmī gives the following comment on this *śloka*: *śvādi tulais tat parikarai samyak stuto'pyasau puruṣaḥ paśus teṣām eva madhye śreṣṭhas cet tarhi mahāpaśur evetyarthaḥ* “Those who are averse to Haribhajana are deeply attached to sense gratification. Giving up the nectar of *hari-kathā*, they are absorbed in useless talks like dogs barking without any purpose and relish the stool of material enjoyments like pigs. They have given up the sweet mango leaves of *bhakti* and chew only the thorns of material desires like camels. Constantly kicked by their wives, they happily carry burdens of material responsibilities like asses, which are always kicked by she-asses and unnecessarily carry heavy burdens. They are being praised by like-minded persons; since they are superior among them may be considered as ***mahā-paśu***, the great among the animals. Any person with human tendencies, however, will accept the path of devotion. Of this there is no doubt.

Thus ends the Pīyūṣa kaṇā explanation of the first shower of nectar of Mādhurya Kādambinī by Mahāmahopādhyāya Śrīmad Viśvanātha Cakravartī entitled “Superexcellence of Bhakti.”

Second Shower of Nectar

athātra mādhurya kādambinyām dvaitādvaitavāda vivādayor nāvakāśaḥ labhante iti kaiścid apekṣaṇīyās ced aiśvarya kādambinyām dṛśyatām nāma.

TRANSLATION: In this book Mādhurya Kādambinī there is no discussion on *dvaitādvaita-vāda*. If, however, someone wants to know about the explanation of

**simultaneous difference and nondifference, he can study the book Aiśvarya
Kādambinī.**

Piyūṣa kaṇā explanation: In the first shower of this Mādhurya Kādambinī Śrīla Viśvanātha Cakravartīpāda has established the supremacy of *bhakti*, and now in this second shower he is defining the different types of *bhakti* by saying first of all: "In this book Mādhurya Kādambinī there is no need to discuss *dvaitādvaita-vāda*. The name of this book is Mādhurya Kādambinī, which means the cloud bank showering the sweet nectar of Śrī Kṛṣṇa and His devotion. While practicing *bhakti* one should have a clear understanding about the truth of *dvaitādvaita-vāda*, the simultaneous difference and nondifference of Brahman between the *jīva* and the material manifestation. The author, however, does not see any necessity of discussing it in this book since here his main idea is to describe the various steps of *bhakti*. However, if someone wishes to know about it, he may consult his book Aiśvarya Kādambinī.

From these words of the blessed author it is known that he has written a book named Aiśvarya Kādambinī in which the *dvaitādvaita vāda* is discussed, but unfortunately this book is now out of human sight. From Vaiṣṇava history we learn that Śrīpāda Baladeva Vidyābhūṣaṇa has accepted a position of a student of Śrī Viśvanātha Cakravartīpāda and has studied Śrīmad Bhāgavata under him. Śrī Baladeva also wrote a book named Aiśvarya Kādambinī, but it does not have any text related to *dvaitādvaita-vāda*. In the seven showers and 134 verses of this book Śrīpāda Baladeva Vidyābhūṣaṇa gradually describes the Lord's threefold manifestation (the spiritual world), the Lord's single manifestation (the mundane world), the presiding deities of these realms, the dynasties of Śrī Vasudeva and Nanda, Śrī Nanda's capital city, the Lord's birth festival, Śrī Kṛṣṇa's childhood- and other pastimes, His gradual growth and how He finally returns from Dvārakā to Vraja. Hence there is no doubt about it that this is another book than the Aiśvarya Kādambinī by Śrīla Viśvanātha Cakravartīpāda. (1)

*idānīm karaṇa kedārikāsu prādurbhavantyās tasyā eva bhakter-jñāna karmādy
amiśratatvena śuddhāyāḥ kalpavallyā api nirastānya-phalābhisandhitayaiva dhṛta vratāir-
madhuvratāir iva bhavya janair āśriyamāṇāyāḥ sva-viśayaikānukūlyā mūla prāṇāyāḥ sva-
sparśeṇa sparśamaṇir iva karaṇa vṛttir api prakṛtatva-lohatām śanais-tyājayitvā cinmayatva
śuddha jāmbunadatām prāpayantyāḥ kandalībhāvānte samudgacchantyāḥ sādhanābhikhye dve
patrike vivriyete. tayoh prathamā kleśaghnī dvitīyā śubhadeti. dvayor api tayor antas tu lobha
pravartakatva lakṣaṇa-caikkanyena 'yeṣām ahaṁ priya ātmā sutaś ca.' ityādi śuddha sambandha
snigdhatayā ca prāptokarṣe deśe rāga nāmno rājña evādhikārah. bahis tu 'tasmād bhārata
sarvātmā' ityādi śāstra pravartakatva lakṣaṇa-pāruṣyābhāsena priyādi śuddha
sambandhābhāvāt svata evāti snigdhatānudayena pūrvataḥ kiñcid apakṛṣṭe deśe vaidha nāmno'
parasya rājñah. kleśaghnatva-śubhadatvābhyāntu prāyaśuyorṇa ko'pi viśeṣah.*

TRANSLATION: Unalloyed devotion unmixed with *jñāna*, *karma* and others can be compared to a wish-fulfilling creeper appearing in the field of the senses. This *bhakti* is the shelter of fortunate devotees, who are like bees desiring to taste only nectar and who vowed to give up all desires except Bhagavān and *bhakti*. The very life of this creeper is the favourable loving service of the Lord. Like a

touchstone, this creeper of *bhakti* eventually transforms the iron-like material nature of the senses into the most pure transcendental gold. Gradually the *sādhana-bhakti* creeper sprouts and unfolds two leaves. The first is called *kleśaghni*, destroyer of material sufferings, and the second is called *śubhadā*, giver of all auspiciousness. The inner surface of the two leaves is the domain of the king called *rāga* (spontaneous devotion), and is very smooth, the sign of its being born out of spontaneous greed. It is superior due to its appearance from the pure affectionate relation with the Lord as described in the Bhāgavata (3.25.38), “I am their dear one, very life, son,…” The outer surface of the leaves is ruled by another king known as *vaidha* (regulative devotion) and slightly rough in nature, the sign of its being born from the injunctions of the scriptures. It is somewhat inferior and slightly rough due to the lack of pure affectionate relation with the Lord. Śrīmad-Bhāgavata (2.1.5) says, “Therefore, persons desiring fearlessness should worship the Lord, the Supersoul.” However, both *rāga* and *vaidhī*, almost equally manifest the symptoms of *kleśaghni* and *śubhadā*.

Pīyūṣa kaṇā explanation: In the first shower of this book the author has established the independent and self-manifest nature of *bhakti* through logical arguments and scriptural evidence, and now, in the beginning of the second shower of nectar, he describes the appearance of the *bhakti*-desire-creeper in the devotee’s heart, its qualities, and nature. Later he will describe the gradual progress of *sādhana-bhakti*. Devotion free from all desires other than Kṛṣṇa and unmixed with *karma*, *jñāna*, and so on is known as pure devotion. Pure devotion is compared here with a wish-fulfilling creeper so that everyone can easily understand its qualities, performance, and gradual progression. As a wish-fulfilling creeper appears only in fertile land, similarly the wish-fulfilling *bhakti* creeper appears in the field of the senses of a devotee who has no other desires. One may say that a creeper cannot appear at all without seed, is there any seed from which *bhakti* creeper appears? Mahāprabhu said while instructing Rūpa Gosvāmī:

*brahmāṇḍa bhramite kona bhāgyavān jīva; guru-kṛṣṇa-prasāde pāya bhakti-lata-bīja
māli hoiyā kare sei bīja āropaṇa; śravaṇa-kīrtana-jale koroye secana*

“When a living entity while wandering throughout the universe in different species, attains good fortune by the causeless mercy of *guru* and Kṛṣṇa, then only he can get the seed of the wish-fulfilling *bhakti* creeper. He becomes a gardener who plants the seed and waters it by hearing and chanting of Kṛṣṇa.” (*Cai-caritāmṛta*, *Madhya* 19.151-51) Although Śrīman Mahāprabhu mentions the seed of the vine of devotion here, He did not specify it. In the *Laghu-toṣaṇī* commentary of the Bhāgavata-verse *bhavāpavargau bhramato yadā* (10.51.35), Śrīmad Jīva Gosvāmī describes: *sat saṅgamena ratyaṅkura rūpaiva matir jāyata iti*, by the association of *sādhus* the desire to do *kṛṣṇa bhajana* appears. This is called **mati** and is the seed of the *bhakti* creeper.

Watering that seed with *śravaṇa* and *kīrtana* makes the *bhakti* creeper sprout in the field of the devotee’s senses. Favourable service to the Lord is the root of that creeper. The very life-force of *bhakti* is to give pleasure to Śrī Kṛṣṇa. Śrīmat Jīva Gosvāmī explains the

characteristics of love of God in his Prīti-sandarbha: *tathā viṣayānukūlyātmakas tadānukūlyānugata tat sprhā tad anubhava hetukollāsamaya jñāna viśeṣaḥ priyatā*, that serving Kṛṣṇa in a favourable mood is the main characteristic and very life of *bhagavat-prīti*, or *bhakti*. The desire to give pleasure to the Lord in a favourable way appears from *bhakti*; concomitantly one develops a desire to attain Him. Gradually by realizing the Lord through favourable service, one attains supremely blissful knowledge. This means there are three functions of pure devotion giving *prema* as its fruit. The first, the very life of *bhakti*, is to give pleasure favorably to the Lord, who is the subject of *bhakti*. In other words a devotee desires nothing except loving service to the Lord. One may ask then: "Do devotees desire to attain Kṛṣṇa?" In reply to this the second function is described. The desire to attain Kṛṣṇa appears in the heart of a devotee only to give pleasure to the Lord, not for the pleasure of the devotee. One may again say if the devotee does not desire bliss, then he will not attain it. Thus *bhakti* cannot be called a *puruṣārtha*, the ultimate goal of human life, which is bliss. In reply to this the third function is described. Though a devotee does not desire bliss, he attains a spontaneous incomparable bliss by realizing the sweetness of ever-blissful Kṛṣṇa by serving His lotus feet. This is known as *bhagavat-prīti*, or *prema-bhakti*. As bees always take shelter of a creeper to relish nectar, so too the devotees, having no desire except *kṛṣṇa-sevā*, constantly take the shelter of the *bhakti* creeper to relish the nectar of *prema*.

One may ask if *bhakti*, being a specific state of *svarūpa-śakti*, is self-manifesting by nature and completely beyond material existence, then how does it manifest in the material senses of a devotee? The answer is that as a touchstone converts dirty iron into gold by its mere touch, so too *bhakti* by its spiritual touch converts the material senses into transcendental ones. The wonderful process of *bhakti* converting the material senses into transcendental ones begins immediately after taking shelter of a bona fide *guru*. As a devotee engages himself in hearing, chanting and other items of *bhajana*, *bhakti*, which is transcendental and self-manifest, like the Lord Himself, appears in the material senses and gradually spiritualises them, just as an iron bar put into fire attains the quality of fire. At the stage of *bhāva*, the internal senses, mind, intelligence, and heart become transcendental. At the stage of *prema*, even the material body is completely converted into a spiritual one. Sanātana Gosvāmī describes this in *Bṛhad-bhāgavatāmṛta*.

*kṛṣṇa-bhakti sudhā pānād-deha daihika vismr̥teḥ
teṣāṃ bhautika dehe'pi sac-cid-ānanda rūpatā*

"By drinking the nectar of devotion of Kṛṣṇa, the material body of the devotee is converted into a transcendental one. He completely forgets his body and its affairs." Śrīman Mahāprabhu says in *Caitanya-caritāmṛta* (Antya 4/191-93):

*prabhu kahe-vaiṣṇava-deha prākṛta kabhu noy; aprākṛta deha bhaktera cidānandamoy
dikṣā-kāle bhakta kare ātma-samarpaṇa; sei-kale kṛṣṇa tare kore ātma-sama
sei deha kare tāra cid-ānanda-maya; aprākṛta-dehe tañra caraṇa bhajaya*

"The body of a devotee is never material, but spiritual, full of divine bliss. At the time of initiation, a devotee fully surrenders unto the lotus feet of the Lord, who makes him equal

to Himself. When the devotee's body is thus converted into spiritual form, he serves the lotus feet of the Lord in that body."

Now the author is explaining the appearance of the *bhakti* creeper with the first two leaves that sprout. The seed of the wish-yielding vine of devotion that consists of the desire to worship Śrī Kṛṣṇa is attained by the grace of Śrī Guru and Kṛṣṇa and is planted in the field-like heart of the aspirant. Then it is sprinkled with the water of hearing and chanting, so that it swiftly sprouts and yields two leaves of *sādhana*. The first leaf is called *klesāghnī* [destroying misery] and the second one is called *śubhadā* [bestowing auspiciousness]. As the upper surface of a leaf is quite smooth and its lower surface is slightly rough, similarly *sādhana-bhakti* is of two types. *rāga-bhakti*, which is very smooth and beautiful since it appears from spontaneous greed and *vaidhī-bhakti*. Here it should be known that the names of the two attributes of *sādhana bhakti* are *klesāghnī* and *śubhadā*. Here the blessed author gives an example to make it more easily understandable that there is no difference between the *guṇa* (quality) and the *guṇī* (the qualified), and thus both *rāgānugā bhakti* and *vaidhī bhakti* have *klesāghnī* and *śubhadā* as their inherent qualities.

vidhī bhakti, which has scriptural injunctions as its root cause, is slightly rough. Its inner core is bereft of softness as it appears from the injunctions of the *sāstras*. Śrī Rūpa Gosvāmīpāda has written in *Bhakti-rasāmṛta-sindhu* (1.2.6): *yatra rāgānvāptavāt pravṛttir upajāyate; sāsanaenaiva sāstrasya sāvaidhī-bhaktir ucyate* "Devotion is prompted either by spontaneous greed or the injunctions of the *sāstras*. When it is prompted by the injunctions of the *sāstras*, it is known as *vaidhī-bhakti*." Jīva Gosvāmī writes in the commentary of this *śloka*: *rāgo'trānurāgas tad ruciśca-* "rāga here means taste for doing *bhajana* with attachment. When *bhakti* is not prompted by *rāga*, then it is known as *vaidhī-bhakti*." Śrīla Viśvanātha has written in his commentary: *rāgo'tra śrī mūrter darśanād daśama skandhīya tal līlā kathā śravaṇācca bhajana lobhaḥ*, that *rāga* means the greed for doing *bhajana* that appears either by seeing the Deities of the Lord or by hearing the sweet nectarean pastimes of the Lord described in the tenth Canto of *Śrīmad-Bhāgavata*. Śuka Muni describes about *vaidhī-bhakti* in the *Bhāgavata* (2.1.5): *tasmād bhārata sarvātmā bhagavān īśvaro hariḥ; śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayaṃ* "O descendent of King Bharata! The living entities desiring to be freed from all kinds of hellish sufferings and bodily consciousness, who desire paramount bliss, must hear the glories of the Lord and remember Him, the Supersoul, the controller, and the destroyer of all miseries." Freedom from miseries and attainment of bliss are thus the urges to practise hearing and chanting in *vaidhī-bhakti*. It is slightly rough since it does not have the internal affection for the Lord; hence, it is compared with the lower surface of the two newly sprouted leaves of the *bhakti* creeper. They are bereft of inner softness because *bhakti* means that one desires to serve the Lord affectionately, knowing Him to be dear. Instead, one serves Him only because one only wants to destroy one's own suffering and to accomplish one's own happiness. This is what makes it inferior.

The inner side of the leaves of the vine of devotion is soft, smooth, and good-looking, hence it is compared to *rāga bhakti*. This is also known as *rāgānugā bhakti*. Kṛṣṇa's eternal associates of Vraja are practising *rāgātmikā-bhakti* and *bhakti* following their mood is known as *rāgānugā-bhakti*.

iṣṭe svārasikī rāgah paramāviṣṭatā bhavet tanmayī yā bhaved bhaktiḥ sātra ragātmikoditā

virājantīm abhivyaktām vrajavāsi-janādiṣu; rāgātmikām anusṛtā yā sā rāgānugocyate

“*Rāga* means spontaneous, natural and intense absorption in the Lord. *Bhakti* enriched with this kind of *rāga* is known as *rāgātmikā-bhakti*. This is manifested and expressed by the eternal associates of Vraja; *bhakti* following their footsteps is known as *rāgānugā-bhakti*.” (*Bhakti-rasāmṛta-sindhu* 1.2.272-73) *Caitanya-caritāmṛta* (Madhya 22.149) says: *rāgātmikā-bhakti mukhyā vrajavāsi jane; tāra anugatā bhakti rāgānugā nāme*; “The leading practitioners of *rāgātmikā bhakti* are the residents of Vraja. Those who follow them are called *rāgānugās*.” As one feels a spontaneous attraction of the senses for the sense objects, like the eyes for a beautiful object, and needs no encouragement in this, so too, the spontaneous overflowing thirst of love for the Lord is known as *rāga*. It is of various kinds, *dāsya* (servitude), *sakhya* (friendship), *vātsalya* (parenthood), and *mādhurya* (amorous love). Śrī Kapiladeva tells His mother Devahūti in the Bhāgavata (3.25.38) *yeṣāṁ ahaṁ priya ātmā sutaś ca sakḥā guruḥ suhrdo daivam iṣṭam* “I am their dear one, very life, son, friend, *guru*, well-wisher and worshipable Lord.” In this verse the word *priya* stands for dear ones like sons and friends. In Vraja, Rādhā and other beloved *gopīs* are attached to Kṛṣṇa with amorous love, Nanda and Yaśodā with parental love, Śrīdāma and others with friendship, Patraka and others with servitude. They are bound to Kṛṣṇa in Vraja with a loving relationship. The greed to attain the mood of these *rāgātmikā* devotees appearing in the heart by hearing the excellence of their mood is the root cause of *rāga-bhakti*. This means that when the devotee whose heart is pure and uncontaminated from lust, anger, envy and all material desires hears from *sādhus* or *śāstras* about the excellence of the mood of the eternal Vraja associates, he develops a taste to attain that mood. When one follows this relish with passion *rāgānugā bhakti* takes place concomitantly. In this special age of Kali, Mahāprabhu and the *ācāryas* who have taken shelter of Him have mercifully given the superexcellent process of *mañjarī-bhāva*, following the mood of the eternally perfect maidservants of Rādhā like Rūpa-mañjarī, Rati-mañjarī, and others. Although there is a great difference between the taste one relishes in *rāga-bhakti*, which is rooted in sacred greed, and *vaidhī-bhakti*, which is rooted in scriptural injunctions, still the manifestation of the two symptoms *kleśagṇi* and *śubhadā* are not really different.

tatrāvidyāsmītarāga dveṣābhīniveśāḥ pañca kleśāḥ. prārabdhāprārabdhā rūḍha bīja pāpādayas tanmayā eva. śubhāni durviśaya vaitṛṣṇya bhagavad viśaya satṛṣṇyānukūlyā kṛpā kṣamā satya sārālyā sāmīya dhairyā gāmbhīryā mānadatvāmānitva sarva subhagatvādayo guṇās ca 'sarvair guṇais tatra samāsate surāḥ' ityādi dṛṣṭyā jñeyāḥ (3)

TRANSLATION: *Kleśas* are of five types: *āvidyā*, *asmitā*, *rāga*, *dveṣa*, and *abhīniveśa*. The four types of sins, *prārabdhā*, *aprārabdhā*, *rūḍha*, and *bīja* are also included in *kleśa*. *śubha* refers to qualities such as disinterest in material affairs, interest in the Lord, serving the Lord favorably, mercifulness, forgiveness, truthfulness, straightforwardness, evenness of temper, steadiness, gravity, respectfulness, humility, all good fortune, and so on. The Bhāgavata (5.18.12) says, “All the good qualities of the demigods reside within the devotees.”

Piyūṣa kaṇā explanation: The author has described the two qualities of *sādhana bhakti*, named *kleśaghñī* and *śubhadā* and stated that both of them have equal effect on both *vaidhi* and *rāgānugā bhakti*. Now he gives a further definition of *kleśa* and *śubha*. In Maharṣi Patañjali's *Yoga-darśana*, third *sūtra* of *Sādhana Pāda* it is written *avidyāsmītā rāga dveṣābhīniveśāḥ pañca kleśāḥ* that there are five types of *kleśa*: *avidyā*, *asmitā*, *rāga*, *dveṣa*, and *abhiniveśa*. These five are the main causes of ignorance and the tendency towards *karma* and *akarma* (performance or non-performance of Vedic duties). As a result of one's pious or sinful activities, one receives pleasure or distress. The effects of these five are described below:

avidyā: ignorance, to mistake the transient to be eternal, impure to be pure, distress to be pleasure, and the non-self to be the self. This includes thinking the material body, wife, children, house, wealth, and other sense objects to be eternal though they are all transient. One thinks that the body made out of blood, flesh, fat, bones, stool, and urine is pure and a means of one's sense enjoyment. The insignificant pleasures of the senses bind one to the terrible distress of going through the cycles of birth and death or getting hellish sufferings. There is no doubt that this sensual pleasure leads to compact misery; to think suffering is happiness is surely ignorance and the symptoms are that one thinks the lifeless body and its products to be spirit.

asmitā: To think the power of sight and the power of seeing is the same. In the Sāṅkhya philosophy considering the *puruṣa* and the *pradhāna* to be one and the same is called *asmitā*. The literal meaning of *asmitā* is the false ego, the bodily identification of I and mine.

rāga: attachment, the desire to attain material pleasure and avoid material sufferings. It also means that one wishes to always have more of the coveted substance.

dveṣa: hatred, aversion to distress and its causes.

abhiniveśa: Even an intelligent person, due to the result of his previous birth's activities, is deeply inclined to sense enjoyment and attached to his own body and the means for enjoying the senses. Thus he fears death. This is known as *abhiniveśa*.

Then there are the four kinds of sins, *prārabdha*, *aprārabdha*, *rūḍha* and *bīja* that are included in *kleśa*. The definitions of these kinds of sins are listed below.

prārabdha: The fruitive reactions that are ready to give their results, in other words, the sins that are the cause of the creation of this body, and the effects of sins that a person is already undergoing.

aprārabdha: The fruitive reactions that have not yet yielded results, or the accumulated unlimited sins of previous births lying in an inactive state and have not yet attained the *kūṭa* form.

rūḍha or *kūṭa*: The subtle sins. Later they will attain seed form and yield fruits. They can also be considered as the aggregate of *aprārabdha* fruit.

bīja: The seed form of the propensity to commit sins. These sins exist in the form of desires within the heart and eventually mature into *prārabdha* by the will of the Lord. Something should be learned about this. Ignorance is the cause of all the material desires of the conditioned soul. *jīva*-souls accept the bodies of demigods, human beings or animals to enjoy these desires, that continue like a stream. Among these bodies, the human body is the complete field for doing all types of *karmas*, pious or impious. The demigod and animal

bodies, however, are meant for sense enjoyment only. The enjoying spirit being very strong in these bodies, the desires arising in them are simultaneously fulfilled along with *prārabdha*. These desires thus do not have the chance to get transformed into the seed form. Only the human form is suitable for accumulation of new seeds of desires. Duly considered one can understand that a human being is expert in desiring more than he is capable of enjoying.

On the other hand, it is not that all the subtle desires of the human body are accumulated in a seed form. The desires that arise in circumstances favourable to one's *prārabdha* are fulfilled along with one's *prārabdha* and finally diminish. Some desires, however, arise independently and remain unfulfilled because they arise in circumstances unfavourable to one's *prārabdha*. In other words, those desires cannot be fulfilled simultaneously with one's *prārabdha*. As these desires are not diminished, they cause a very powerful emotional agitation. These desires lie in seed form within the heart, eventually maturing into *prārabdha*. If along with sinful desires, some pious desires also arise in the same quantity, then they destroy each other. No seed thus appears in the heart. If, however, they are unable to destroy each other, they remain in a subtle form known as *saṃskārābhāsa* (shadow of *saṃskāra* or subtle conditionings). These are enjoyed during dreams.

In any case, *sādhana-bhakti* is known as *kleśaghni* because it destroys the five kinds of distress, like *avidyā*, *asmita* etc. and the four types of sins like *prārabdha*. The *Bhāgavata* says (4.22.39) that *sādhana bhakti* has the power to destroy ignorance.

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktiyā karmāsayam grahitam udgrathayantiḥ santah
tadvan na rikta-matayo yatayo'pi ruddha-sroto-gaṇās tam araṇam bhaja vāsudevam*

Śrī Sanat-kumāra told Mahārāja Pṛthu: "O king! The devotees who are engaged in the service of the toes of the lotus feet of the Lord very easily overcome the hard knots of ignorance. This devotion is like ever-increasing effulgence shining from the toes of the lotus feet of the Lord. This means *bhakti* appears from the lotus feet of the Lord. But the unwise *sannyāsīs*, that are inclined towards the non-personal Brahman and try to overcome material desires and the senses, are unable to do so. Therefore, you should worship Lord Vāsudeva who is worth taking shelter of." By the destruction of *avidyā*, the destruction of the other four *kleśas* follows automatically since they are all the results of *avidyā*. The *Bhāgavata* (3.33.6) describes the destruction of *prārabdha* sins through *sādhana bhakti* as well:

*yan-nāmadheya-śravaṇānukīrtanād yat-prahvaṇād yat-smaraṇād api kvacit
śvādo'pi sadyaḥ savanāya kalpate kutaḥ punas te bhagavan nu darśanāt*

Devahūti says to Kapiladeva, "What to speak of the fortune of a person who sees the Lord face to face, even a low class person born in a *caṇḍāla* family of dogeaters, simply by hearing, chanting, praying, paying obeisances, or remembering the Lord, immediately becomes qualified to perform Vedic sacrifices or become most honorable." It is clear from this text that such a low class person having attained the qualification performing sacrifices, his *prārabdha* sins have already been destroyed. Even the intellectual spiritual realisation of non-personal Brahman cannot destroy *prārabdha*. *Jñānīs* in the state of *jīvan-mukti*, therefore, have to wait until all their *prārabdhas* are destroyed before they achieve liberation. It is hard to get rid of *prārabdha* even through *brahma jñāna*, but this is easily

destroyed by *sādhana bhakti*, so there should be no doubt about it that *aprārabdha*, *kūṭa* and *bīja* sins are also destroyed by it. In Śrī *Padma Purāṇa* it is seen:

*aprārabdha phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyate viṣṇu bhaktir atātmanām*

"All the sins, namely *aprārabdha*, *kūṭa*, *bīja* and *prārabdha* get gradually destroyed when one's body, mind, and life are engaged in the devotion of the Lord."

The fruit of *sādhana bhakti* is that *avidyā*, *kleśa*, *prārabdha* and other sins are destroyed and all good qualities appear in a devotee. This characteristic of *bhakti* is known as *śubhadā*. *sarva mahā guṇagaṇa vaiṣṇava śarīre; kṛṣṇa bhakte kṛṣṇera guṇa sakala sañcāre* (C.C.) "All good qualities dwell in the body of a Vaiṣṇava. All the qualities of Kṛṣṇa exist in the devotee of Kṛṣṇa." The author mentions certain good qualities that appear in a practising devotee. First of all he mentions disinterest in miserable material affairs, but interest in the Lord. A devotee who attains even a slight taste in hearing and chanting the Lord's name, form, qualities and pastimes automatically becomes disinterested in miserable material form, taste, smell and so on. What to speak of material enjoyment, even the bliss of Brahman realization also becomes very insignificant for him: *kṛṣṇa pādapadma gandha yei jana pāya; brahmaloka ādi sukha tāre nāhi bhāya* (C.C.). "Anyone who gains even a whiff of the lotus feet of Kṛṣṇa is not even interested in the bliss of *brahman* anymore." All the desires of a devotee are gradually centered on the lotus feet of the Lord. Then favourable service to the Lord becomes the very life of a devotee. The thought of giving pleasure to his worshipable Lord always illuminates the temple of his heart. By the grace of *Bhakti devī* the heart of the practising devotee is always filled with thoughts favourable to Kṛṣṇa and creates a wonderful beauty within the temple of his heart. Then compassion, forgiveness, truthfulness, honesty, equal-mindedness, patience, gravity, respectfulness, pridelessness and all other fortunate qualities begin to shine brightly within the heart of the practising devotee and shower it with their own pleasant nectar-streams. Then truly a wonderful beauty of peace arises in the devotee's heart. In Śrīmad *Bhāgavata* (5.18.12) it is seen—

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

"All the demigods with all good qualities reside within the devotee who is serving the Lord without personal desire. How can there be any good quality in the non-devotees? The chariot of his mind is always rushing through the external world." A Vaiṣṇava's heart is thus a storehouse of all good qualities. Śrīman Mahāprabhu says to Śrīmat Sanātana Gosvāmīpāda—

*ei sab guṇa hoy vaiṣṇava lakṣaṇa;
sab kohā nā jāy kori dig daraśana
kṛpālu akṛta droha satya sāra sama;
nirdoṣa vadānya mṛdu śuci akiñcana
sarvopakāraka śānta kṛṣṇaika śaraṇa;
akāma anīha sthira vijita ṣaḍ guṇa
mita bhuk apramatta mānada amānī;*

gambhīra, karuṇa, maitra kavi dakṣa maunī

"All these transcendental qualities are the characteristics of pure Vaiṣṇavas. They cannot be fully described, so I am just giving a general view of some important qualities. The devotees are merciful, not defiant, truthful, equal to all, faultless, magnanimous, soft hearted, clean, without any material possessions, doing welfare for all, peaceful, exclusively surrendered to Kṛṣṇa, desireless, indifferent to material acquisitions, steady, completely controlled the six bad qualities (lust, anger and so forth), eat as much as required, not inebriated, respectful, modest, grave, compassionate, friendly, poetic, expert, and silent." (*Cai.-caritāmṛta, Madhya 22.77-80*)

'bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka kāla' ityukta prakāreṇa yugapad api pravṛttayor api tayoh pātrikayor udgama tāratamyenaiva tat tad aśubha nivṛtti śubha pravṛttitāratamyādastyeva kramah. sa cātisūkṣmo durlakṣyo'pi tat tat kārya darśanaliṅgena sudhībhir avasīyate (4)

TRANSLATION: *sāstras* say, "Devotion, realization of the Lord, and detachment to the objects other than the Lord—all these three symptoms simultaneously appear in the devotee." (Śrīmad-Bhāgavata 11/2/42) This verse confirms the simultaneous appearance of the two leaves *kleśaghnī* and *śubhadā* on the vine of devotion, as described previously. Although the two leaves appear simultaneously, there is a difference in the process of subtle destruction of distress and appearance of auspiciousness. This difference is due to the appearance of greater or lesser qualities of the two symptoms. Being very subtle, it is difficult to see, but learned scholars have ascertained this fact by observing the process of the appearance of these two qualities.

Piyūṣa Kaṇā Explanation: It has been said before that both *vaidhī* and *rāgānugā bhakti* are equally destroying ignorance and suffering and thus cause many auspicious attributes to arise. One may think that it is proper that first distress is destroyed and after that good qualities appear, but then where is the possibility of the two processes occurring simultaneously? The Bhāgavata (11.2.42) replies this question:

*bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo'nughāsam*

"Devotion, realization of the Lord and detachment from all worldly affairs all these appear simultaneously in the devotee, as a person while eating simultaneously feels satisfaction, nourishment and relief from hunger." Though the two leaves of the *bhakti* creeper, *kleśaghnī* and *śubhadā* seem to appear simultaneously, destruction of distress and appearance of all good qualities depend on the difference of their growth. Thus, there is definitely a sequence in this process, which is very subtle and difficult to perceive. It is not that satisfaction, nourishment, and relief from hunger all three partially appear with every mouth full, but in each grain of rice all three qualities are placed. Since this process is very difficult to perceive, so is the case with *bhakti*. Therefore although generally this process is hard to perceive and subtle the learned devotees can perceive it by scrutinizing the

symptoms, how much destruction of the distress and appearance of the good qualities has occurred by studying the behaviour of the *sādhaka* in question. (4)

tatra bhaktyadhikāriṇaḥ prathamam śraddhā. sā ca tat tacchāstrārthe dṛḍha pratyayamayī. prakramyamāṇa yatnaika nidāna rūpa tad viṣayakatvaika nirvāha rūpa sādara sprhā ca. sā ca sā ca svābhāviki kenāpi balād utpādītā ca.

TRANSLATION: First *śraddhā*, or faith, appears in a person qualified for *bhakti*. *śraddhā* means to have firm faith in the purport of the scriptures related to *bhakti*. In other words, the desire to attentively follow the process of devotion as described in the scriptures with enthusiasm is known as *śraddhā*. There are two types of *śraddhā*, one is spontaneous and the other arising forcibly.

Piyūṣa Kaṇikā Explanation: The author has briefly described the true form of *bhakti*, its self-manifest nature and its symptoms, and he has commenced describing the different stages of devotional practice, which is the main topic of this book. *śraddhā* is the first step to enter the temple of *bhakti*. *Bhakti* can be done universally by any one at any place and time. *śrī kṛṣṇa bhajane hoy sabe adhikāri; kibā vipra kibā śūdra ki puruṣa nārī* (C.C.) "Everyone is entitled to devotion to Kṛṣṇa, whether they are *brāhmaṇas*, *śūdras*, men or women." Although *bhakti* does not wait for time, place, caste or gender, still, it depends on *śraddhā* or faith. *śraddhāvān jana hoy bhaktye adhikāri* "Only persons with faith are qualified for *bhakti*." Actually without faith, one cannot attain perfection in any process, either *karma*, *jñāna*, or *yoga*. Kṛṣṇa says to Arjuna in the Gītā (17.28):

*aśraddhayā hutam dattam tapas taptam kṛtāṅca yat
asad ityucyate pārtha no ca tat pretya no iha*

"O Arjuna! Sacrifice, charity, austerities, and other religious activities done without faith are said to be *asad* (useless), because they are fruitless either in this world or the next." Mahārṣi Patañjali says, *śraddhā cetasaḥ samprasādaḥ sā hi jananīva kalyāṇī yogīnam pāti* "Complete satisfaction of the heart is *śraddhā*." It means firm faith in a particular subject matter, when the filth of doubt has been driven out of the heart. This is the first seed of a favourable attitude. Here we can see that faith destroys one's doubts and brings along a favourable attitude towards that subject. *śraddhā*, like an auspicious mother, always lovingly protects a *yogī*. A faithful person can bring his activities to perfection. The deeper *śraddhā* gets, the more a devotee's heart becomes favorably inclined and he proceeds towards perfection.

Surely *karma*, *yoga* and *jñāna* also rely on faith, but the faith that is required in *bhakti* is extremely special. It is *nirguṇa*, beyond the three modes of nature.⁵ It is the first step in devotional practice, while *prema* is its final step. Śrīmat Rūpa Gosvāmīpāda has written (Bhakti Rasāmṛta Sindhuḥ 1.4.15-16)–

⁵ *sāttvikyādhyātmikī śraddhā karma-śraddhā tu rājasī; tāmasyadharme yā śraddhā mat-sevāyām tu nirguṇā* (Śrīmad Bhāgavata 11.25.27) "*śraddhā* related to the spirit is known as *sāttvikī*, that related to *karma* is *rājasī*, and that related to irreligion is *tāmasī*, but *śraddhā* related to My service is *nirguṇa*."

*ādau śraddhā tataḥ sādhu saṅgo'tha bhajana kriyā
tato'nartha nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ*

"First of all there is faith, then one associates with devotees, then one begins to engage in *bhajana*, then one gets rid of bad habits, becomes fixed, gets taste, becomes attached (to Kṛṣṇa), then *bhāva* awakens and then *prema*. This is how the gradual growth of *prema* of the devotee takes place." The author is describing the characteristics of *śraddhā*, the first step of devotion." The author describes here two symptoms of the first step of devotional practice. The first sign is firm faith in the purport of the scriptures. *Caitanya-caritāmṛta* (Madhya 22/62) says: 'śraddhā'-śabde viśvāsa kahe sudṛḍha niścay; kṛṣṇe bhakti kaile sarva-karma kṛta hoy "Firm faith to render service to the Lord is called *śraddhā*. A devotee with *śraddhā* is firmly confident that by rendering service all other obligations are automatically fulfilled." This means that one endeavours to gain realisations about the statements in the scriptures and tries to understand them logically. When there is firm faith in these teachings one understands that without worshipping God, life is wasted. Alongside this, one hears about Śrī Hari's attributes like compassion and His pastimes of uplifting the fallen, which makes the heart blossom with hope. It then also becomes natural to lose taste for sense objects, realising that they are temporary. A life without *bhajan* becomes greatly intolerable and surrender to Śrī Hari becomes natural.

In *Bhakti-sandarbha* (173) Jīva Gosvāmī says *śraddhā* is the same as *śaraṇāgati*. *śraddhā śaraṇāpattyor aikārtham labhyate. tacca yuktam. śraddhā hi śāstrārtha viśvāsaḥ. śāstram ca tad aśaraṇasya bhayaṁ taccaraṇasyābhayaṁ vadati. tatojātāyāḥ śraddhāyās taccharaṇāpattir eva liṅgam iti* - "*śraddhā* and *śaraṇāgati* (surrender) are understood to have the same purport. *śraddha* means firm faith in the purport of the scriptures. The *śāstras* explain that persons surrendered to the Lord are fearless and the non-surrendered are full of fear. Therefore, *śaraṇāgati* is the symptom of *śraddhā*." Unless *śaraṇāgati* is firmly fixed within the heart of the *sādhaka*, one cannot do *bhajana* of the Lord's lotus feet. The more one surrenders the more one advances in *bhajana*. *śaraṇāgati* is the very life of devotional practice. Only completely surrendered persons can attain supreme peace, divine bliss, and the eternal abode of the Lord. Kṛṣṇa says to Arjuna in the *Gītā* (18/62):

*tam eva śaranam gaccha sarva-bhāvena bhārata
tat prasādāt parām śāntim sthānam prāpsyasi śaśvatam*

The author then mentions that the second quality of *śraddhā* is the desire to attentively follow the process of devotion with enthusiasm as prescribed in the scriptures. In other words, when the first symptom of *śraddhā*, firm faith in the scriptures, is born, its result, the second characteristic (following the process of devotion with enthusiasm) will be manifest without a doubt. The *sādhaka* then will carefully follow the practices that are prescribed by the scriptures and will also always desire to perform such scriptural activities.

Śrī Jīva Gosvāmī describes in *Bhakti-sandarbha* (173) *kiṁ ca jātāyām śraddhāyām siddhāvasiddhyau ca svarṇa siddhi lipsor iva sadā tad anuvṛtti ceṣṭaiva syāt. siddhis cātrāntaḥ*

karaṇa kāmādi doṣa kṣaya kārī paramānanda paramakāṣṭhāgāmi śrī hari sphuraṇa rūpaiva jñeyā. tasyām svārtha sādhanānupravṛttau ca dambha pratiṣṭhā-lipsādi-maya ceṣṭā leśo'pi na bhavati na sutarām jñāna pūrvakam mahad avajñādayo'parādhās cāpatanti virodhād eva.....yadi vā śraddhāvato'pi prārādhādivasena viṣaya sambandhābhyāso bhavati tathāpi tad vādhayā viṣaya sambandha samaye'pi dainyātmikā bhaktir evocchalitā syāt.....śāstrīya śraddhāyām tu jātāyām sudurācāratvāyogaḥ syāt 'parapatnī paradravya' ityādi viṣṇu toṣaṇa śāstra virodhāt "As one anxious to find gold continues his attempts whether he finds it or not, similarly a devotee continuously attempts to achieve perfection, whether he is successful or not. Perfection means the perception of Śrī Hari, which drives out all faults like lust from the heart and gives supreme bliss. Even after attaining perfection, devotees continue their endeavors to get deeper realizations, while those who have not yet attained perfection endeavour faithfully to do so. Devotees constantly making such attempts are without even the slightest bit of false ego, desire for fame, and so on. Thus they never intentionally commit offenses at the feet of great devotees, as this is a grave obstacle for attaining perfection in devotion. Sometimes a faithful person sees that he still has material attachments due to his previous *saṁskāras*. Knowing them to be an obstacle for his attainment of perfection, he feels himself very fallen and that humility causes his *bhakti* to increase. Faithful persons never commit sinful acts, as the *śāstra* says, *parapatnī paradravya parahimṁsāsu ye matim; na karoti pumān bhūpa tuṣyate tena keśavaḥ* (Viṣṇu Purāṇa) "O King! Lord Viṣṇu is satisfied by he who does not desire to steal another man's wife or money, or commit violence to others." From all this evidence it is clear that when faith arises the practising devotee can give up all his bad habits such as offending superior devotees or endeavouring for profit, adoration and distinction. Thus he can easily climb the steps that lead to the kingdom of *prema*. Hence the aspirants must understand this initial step of faith very well. To build a skyscraper, its foundation must be very strong. If it is not strong the whole building will crash to the ground. Similarly, to make a beautiful *bhakti*-palace for Kṛṣṇa's pleasure, one's *śraddhā*-foundation must be very firm. *śraddhā* is the basis of understanding one's qualification in *bhakti*. *Caitanya-caritāmṛta* (*Madhya* 22/64,65,67,69) says:

*śraddhāvān jana hoy bhakti-adhikārī;
uttama, madhyama, kaniṣṭhā-śraddhā-anusārī
śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra;
uttama-adhikārī sei tāraye saṁsāra
śāstra-yukti nāhi jāne dṛḍha, śraddhāvān;
madhyama-adhikārī sei mahā-bhāgyavān
yāhāra komala śraddhā, se kaniṣṭha jana;
krame krame teṅho bhakta hoibe uttama*

“A faithful person is qualified for *bhakti*. According to their faith devotees are classified as *uttama* (first class), *madhyama* (intermediate), and *kaniṣṭha* (neophyte). One who is expert in explaining the scriptures and has firm faith is called *uttama-adhikārī*. He only can deliver the whole world. Who has firm faith, but is not expert in explaining the scriptures is called an intermediate devotee. One whose faith is immature is called a neophyte. Gradually he will turn into a first class devotee.” Śrīla Viśvanātha Cakravartīpāda divides these two kinds of *śraddhā* again: one is spontaneous, or natural (*svābhāviki*) and the

other arising forcibly (*balapūrvaka*). Śrīmat Jīva Gosvāmī describes two classes of *śraddhā* in Bhakti-sandarbha: *sāstrīya-śraddhā* (scriptural faith) and *laukiki-śraddhā* (popular faith). The association of *sādhus* and their mercy are the causes of *śraddhā*— *sat saṅgājjāyate śraddhā*. In the *Bhāgavata* (3.25.25) Kapiladeva tells His mother Devahūti:

*satām prasaṅgān mama vīrya saṁvido bhavanti hṛt-karṇa rasāyaṇaḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati*

“By seriously associating with the devotees, one hears My glories, which give pleasure to one’s heart and ears. By hearing these glories with affection, one gradually attains *śraddhā*, *rati*, and *prema* for Me, the bestower of liberation.” This verse shows that *śraddhā* appears by the association of *sādhus*. The faith that arises by the association and the company of saints is natural and is called scriptural faith. Pure worship which will result in *prema* is their very livelihood. Forced faith or popular faith is not the result of such mercy and association of the saints, but is attained by hearsay, copying from others and is knowledge that comes down in a succession of popular belief. This is not a qualification for pure worship. When the faithful aspirant achieves the mercy and the association of the saints he can be blessed with natural or scriptural faith.

After this Śrīmat Jīva Gosvāmīpāda explains the difference of *śraddhā* between a *ruci-pradhāna* (having natural taste for devotion) person and a *vicāra-pradhāna* (inclined to logic and argument) person. This is how the *vicāra-pradhāna* devotees gradually attain *śraddhā* – *tatra prathamam tāvat tat tat saṅgajātena tat tacchraddhā tat tat paramparā kathā rucyādinā jāta bhagavat sāmukhyasya tat tad anuṣaṅgenaiva tat tad bhajanīye bhagavad āvirbhāva viśeṣe tad bhajana mārga viśeṣe ca rucir jāyate. tataś ca viśeṣa vubhutsāyām satyām teṣvekato'nekato vā śrī gurutvenāśritāt śravaṇam kriyate. tac copakramopasaṁhārādibhir arthāvadhāraṇam. punaś cāsambhāvanā viparīta bhāvanā viśeṣavatā svayam tad vicāra rūpaṁ mananam api kriyate. tato bhagavataḥ sarvasminn evāvirbhāve tathāvidho'sau sadā sarvatra virājata ityevaṁ rūpā śraddhā jāyate.....ityevaṁ vicāra pradhānānām mārgo darśitaḥ* (Bhakti Sandarbhaḥ, Paragraph 202) By the association of the *sādhus* one gets faith in the truth and in the association of the saints and taste for topics of the Lord received in disciplic succession is achieved. Thus one turns towards the Lord and concomitantly one attains a taste for a specific form of the worshipable Lord and His devotion. If there is a wish to know about the specifics shelter is taken of one or more such *sādhus* as *śravaṇa-guru* (from whom one hears the scriptures). *śravaṇa* means to learn about the purport of the scriptures with reference to *upakrama* (commencement of the text), *upasaṁhāra* (conclusion) *abhyāsa* (repetition), *apūrvatā* (uncommonness), *phala* (fruit of hearing), *arthavāda* (explanation of the precept), and *upapatti* (conclusion). These devotees carefully examine the scriptures to get rid of two doubts, *asambhāvanā* and *viparīta-bhāvanā*. *asambhāvanā* means thinking that what one has heard from *sāstras* and *sādhus* is impossible. *viparīta-bhāvanā* means to have a reverse understanding of the purport of the scriptures. After hearing from *sādhus*, one gets the realization that the Lord is always mercifully residing everywhere in all His manifestations as the knower and possessor of all energies. These realisations make one determined to serve Him—that is the proper scriptural faith. This is the way the *vicāra pradhāna* devotees attain faith.

ruçi-pradhāna devotees follow the following course: *ruçi pradhānām tu tādyg vicārāpekṣā jāyate kintu sādhusaṅga lilākathā śravaṇa ruçi śraddhā śravaṇādyāvṛtti rūpa evāsau mārgaḥ* (B.S.) *ruçi pradhāna* devotees do not depend on this process. They simply hear the Lord's pastimes from the *sādhus* and attain taste for them. Finally they attain *śraddhā*. Thus hearing repeatedly about the Lord, they serve Him with faith.

tataś cāśrita guru-caraṇasya tasya jijñāsyamāṇasya sadācārasya tacchikṣayaiva sajātīyāśaya snigdha-bhaktyabhijña sādhu-saṅga bhāgyodayaḥ

TRANSLATION: After attaining faith, one takes shelter of a Guru and inquires about the rules and regulations of the devotional process. By following them, one gets the fortune of associating with soft-hearted realized *sādhus* endowed with a similar mood.

Pīyūṣa kaṇā explanation: After *śraddhā*, the author now explains the stage of *sādhu-saṅga*. After attaining *śraddhā*, one takes the shelter of the *guru* and gets initiated by him. Then one starts devotion and takes instructions about its different rules and regulations. Śrīmad Jīva Gosvāmīpāda says in his commentary of *Bhakti-rasāmṛta-sindhu* (1.4.15), *ādau prathame sādhu saṅga śāstra śravaṇa dvārā śraddhā tad artha viśvāsaḥ. tataḥ prathamānantaram dvitīyaḥ sādhu saṅgo bhajana rīti śikṣā nibandhanaḥ* “First one attains faith by the association of *sādhus* and by hearing scriptures from them. Then realizing devotion as one’s sole duty, one takes the shelter of a bonafide Guru, getting instructions about the various devotional practices.” The Bhāgavata (11.3.21) says:

*tasmād guruṃ prapadyeta jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam*

“Therefore, a person anxious to know the supreme welfare of a living entity will take the shelter of a *guru*. The *guru* should be expert in explaining the Vedic scriptures and the scriptures revealing the essence of Vedas like the Bhāgavatam and others. He should have transcendental realization of the Personality of Godhead as well, meaning he should be devoted to Him.” Without being expert in scriptures, he cannot remove the doubts of a disciple. If his faith is weak and he is not absorbed in the Absolute Truth he cannot infuse the disciple with spiritual realization. He should be free from lust, anger, and so on and should thus be in a state of supreme peace. The purport is that whoever gains faith through the grace of a saint and desires to take shelter of a bonafide Guru, should seek a saint with the following qualifications—

1) He should be fully versed in the Vedas and in scriptures that outline the Vedic purport, like the devotional scripture Śrīmad Bhāgavata. He should be able to destroy the disciple's doubts with firm logic.

2) He should have firm faith and be fixed in his worship of the Lord, which has given him realisations of the Lord.

3) He should have received the mercy-potency of the Lord which has given him transcendental realisations and he should similarly be able to infuse that power within his disciples.

4) He should not be overcome by lust, anger and greed.

Any saint who has such qualifications is a bonafide Guru. On the other hand if a person wants to become a Guru without having the above qualifications, he may have many other qualifications like a high birth, but he cannot be considered a bonafide Guru. *yei kṛṣṇa-tattva-vetta, sei guru' hoy*, "One can be *guru* if one is the knower of all truths about Śrī Kṛṣṇa." (*Cai.-caritāmṛta, Madhya 8/128*) From the holy mouth of Śrīman Mahāprabhu it is thus learned that the only qualification for a bonafide Guru is that he knows the truth about Kṛṣṇa. The *dikṣā mantra* received by the grace of such a great soul, who knows the Kṛṣṇa-science, contains the seed of the greatest goal the soul can achieve, the first beginning of the attainment of the Personality of Godhead. The purpose of initiation is that one day the aspirant is blessed with the great fortune of love of God.

Śrīmad Rūpa Gosvāmī says about initiation: *guru-pādāśraya tasmāt kṛṣṇa dikṣādi śikṣānam viśrambhena guroḥ sevā* "Taking shelter of the *guru*, taking initiation from him by accepting *kṛṣṇa-mantra*, taking instructions about *bhāgavata-dharma* and serving the Guru with confidence—all these are included in *guru-pādāśraya*." Śrīla Kṛṣṇadāsa Kavirāja has also said: ***guru padāśraya, dikṣā, gurura sevana*** (C.C.) This means that before initiation, the disciple should stay for some time near his *guru* serving him with body, mind and words for his satisfaction. This is called *gurūpasatti*. In this way the *guru* and disciple both can test each other's nature. Another valuable result of this is that through such unmotivated service to the saints, the *guru* automatically melts with compassion towards the disciple. Satisfied with his service, the lotus feet of Śrī Guru melt with compassion and as a fruit of this compassion initiation is attained, the supreme attainment for a disciple. Otherwise, without this process, there are chances of obstacles in devotion for both the *guru* and disciple. If the *guru* is not endowed with a Vaiṣṇava mentality the disciple has to face obstacles and if the disciple is not sincerely following a bona fide *guru*, then the *guru* has to bear the consequences.

And then *dikṣā*. Initiation is a process by which a bona fide *guru* mercifully offers to the Lord the spirit of a disciple who has forgotten his own eternal form. By this process the *guru* loosens the knot of *māyā* and gives him the chance to taste the mellows of divine *bhakti*. In this way a disciple surrenders himself to the lotus feet of Śrī Hari. The knowledge of his being an eternal servant of the Lord awakens, making him qualified for service. *śāstras* say:

*divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmād dikṣeti sā proktā deśikais tattva-kovidaiḥ*

"Knowers of the scriptures say that initiation means the process of receiving divine knowledge by which sins are destroyed." Divine knowledge means the knowledge of the Supreme Lord. The *mantras* of initiation reveal that knowledge and one's specific relation with the Lord. Śrīman Mahāprabhu personally proclaimed—

*dikṣā kāle bhakta kore ātma samarpaṇa;
sei kāle kṛṣṇa tāre koren ātma sama
sei deha koren tār cidānandamoy;
aprākṛta dehe tār caraṇa bhajoy*

"At the time of initiation the devotee surrenders himself; at that time Kṛṣṇa makes him equal to Himself. He makes the devotee's body transcendental so that he can serve His lotus feet in a spiritual body." (C.C.)

After initiation, one learns from the bonafide Guru how to worship the Lord and how to follow rules of propriety (*sadācāra*).

After this one starts serving the *guru* with deep affection and faith. Before receiving initiation the greatest goal for the aspirant disciple was the attainment of that initiation, which is the fruit of the Guru's grace, and after initiation the fruit of service becomes to tread the path of *sādhana* without any obstacles and to become blessed with the swift attainment of *prema bhakti*. Śrīla Rūpa Gosvāmī has said *viśrambhena guroḥ sevā* (serve the Guru with faith). What is that faith like? Śrīla Viśvanātha Cakravartī has written about Guru-service in his Sārārtha Darśinī-commentary of the Bhāgavata (4.28.34) *sutān hitveti pativratā patyur iva guroḥ sevāyām pravṛttaḥ śiṣyaḥ śravaṇa kīrtanādīnyapi bhogān tad utthāna premānandān api grhān tad ucita vivikta sthalam api naivāpekṣate. śrī guru sevayaiva sukhena sarva sādhyā siddhyartham ityupadeśa vyañjitaḥ.....guru sevāyā eva vedena sarvādhikasyoktatvāt*. "A devoted and chaste wife, while absorbed in the service of her husband, does not care even for her son. Similarly, a disciple deeply absorbed in the service of the *guru* does not depend on hearing and chanting, knowing that by *guru-sevā* he can easily attain complete perfection in devotion. Just as a devoted wife does not want any sense enjoyment and home comfort, so too, a disciple completely absorbed in *guru-sevā* does not seek even divine bliss arising out of hearing and chanting nor even seek secluded places suitable to *bhajana*. That is the instruction in this verse. In the Vedas also the service of the Guru is proclaimed as supreme." Śrīla Narottama Ṭhākura has said, *śrī guru caraṇe rati, ei se uttamā gati, ye prasāde pūre sarva āśā*: "Attachment to the lotus feet of the *guru* is the supreme goal for a disciple, who attains all kinds of perfection by his *guru's* mercy." Śrīmat Jīva Gosvāmī has said in Bhakti-Sandarbhā: *tatra yadyapi śaraṇāpattyaiva sarvaṁ sidhyati.....tathāpi vaiśiṣṭya lipuḥ śaktaś cet tataḥ bhagavac-chāstropdeṣṭṛṇām bhagavanmantropdeṣṭṛṇām vā śrī guru-caraṇānām nityam eva viśeṣataḥ sevām kuryāt. tat prasādo hi sva sva nānā pratikāra-dustyaḥ jñānartha hānau parama bhagavat prasāda siddhau ca mūlam*. "One can attain all perfection by *śaraṇāgati*, but if one is still desirous of especially relishing the mellow of devotion, then, if able, one should specifically constantly serve the *śikṣā-guru*, who teaches the *śāstras* related to the Lord, and the *dīkṣā-guru*, the giver of the *mantras* of the Lord. Only by the *guru's* mercy can one please the Lord and be freed from *anarthas*, which are difficult to give up even by all other means. Thus, satisfaction of the *guru* is the main cause of attaining divine love and divine service." All these statements praise the faithful and steady service of the Guru.

After taking shelter of a bonafide *guru*, one gets instructions about the various rules and regulations of the devotional process (*sadācāra*). Finally he gets the fortune to associate with soft-hearted realized *sādhus* endowed with a similar mood of devotion. When a *sādhaka* is thus blessed with a life full of devotion, he should, after taking shelter of the feet of Śrī Guru, certainly associate with bonafide *mahā bhāgavata* Vaiṣṇavas. Their example should be the framework for one's devotional life. Serving them and associating with them makes the *sādhaka's* attachment to *bhajana* firm. Śrīmat Rūpa Gosvāmī has said *svajātiyāśāye snigdhe sādhou saṅgaḥ svato vare* "There are different moods in devotion as *aiśvarya*, *mādhurya*,

dāsya, sakhya, and so forth. A devotee should associate with the *sādhus* having a similar mood as him. Moreover, that *sādhu* should be more advanced and realized than oneself and should be always affectionate due to his soft-hearted merciful nature. The association of such a *mahā-bhāgavata* shows great fortune on a *sādhaka* devotee. A devotee can easily relish the mellow of devotion by seeing him, touching him, speaking with him, and hearing *hari-kathā* from him. The Guru therefore instructs his disciple to associate with such *sādhus*, so that he can become blessed.

tato bhajana kriyā. sā ca aniṣṭhitā niṣṭhitā ca. tatra prathamam aniṣṭhitā krameṇotsāhamayī ghanataralā vyūḍha vikalpā viśaya saṅgarā niyamākṣamā taraṅga raṅgiṇī śaḍ vidhā bhavantīti svādhāraṁ vilakṣayati (5)

TRANSLATION: The next stage is *bhajana-kriyā*, or the practice of the different devotional items. It is of two kinds: *aniṣṭhitā* (unsteady) and *niṣṭhitā* (steady). *aniṣṭhitā-bhajana-kriyā* gradually appears in six stages: *utsāha-mayī*, *ghana-taralā*, *vyūḍha-vikalpā*, *viśaya-saṅgarā*, *niyamākṣamā*, and *taraṅga-raṅgiṇī*. These stages accordingly mark the devotees with their respective symptoms.

Piyūṣa kaṇā explanation: After attaining the shelter of a bonafide Guru and the association of like-minded affectionate devotees, the devotee commences his *bhajana*. *bhajana-kriyā* means the performance of the ninefold *bhakti*, such as hearing, chanting, remembering, serving the deity etc., as instructed by the *guru*. Śrīman Mahāprabhu told Śrīla Sanātana Gosvāmī,

*bhajanera madhye śreṣṭha-nava vidha bhakti;
kṛṣṇa prema kṛṣṇa dite dhare mahāsakti
tāra madhye sarva śreṣṭha-nāma saṅkīrtana;
niraparādha nāma hoite hoy premadhana*

“There are many types of devotional parts but ninefold *bhakti* is the supreme among them. Ninefold *bhakti* has immense power to bestow *Kṛṣṇa-prema* and the Lord’s loving service. Moreover, of the nine types of *bhakti*, *nāma-saṅkīrtana* is superexcellent since *nāma*, the holy name, and *nāmi*, the Lord, are nondifferent. A devotee chanting the holy name offenselessly can thus become fortunate enough to attain *Kṛṣṇa-prema*.”

bhajana-kriyā is of two types, *aniṣṭhitā* (unsteady) and *niṣṭhitā* (steady). *niṣṭhitā* means one cannot fall down or slacken anymore. *aniṣṭhitā* is due to immature devotion. It gradually appears in six stages as *utsāha-mayī* (temporary vigour), *ghana-taralā* (simultaneous intense and unsteady practice), *vyūḍha-vikalpā* (indecision), *viśaya-saṅgarā* (struggle with the senses), *niyamākṣamā* (inability to hold vows), and *taraṅga-raṅgiṇī* (delighting in the facilities offered by *bhakti*). In the stage of *aniṣṭhitā bhajana* these six weaknesses gradually appear in the heart of the devotee. From the symptoms that such an unsteady devotee shows we can clearly see in what item of unsteady devotion he is presently situated. The blessed author will now give elaborate examples of these six stages. (5)

tatrotsāhamayī prathamam eva śāstra madhyetumārabhyamāṇasya sarva loka ślokyamāna pāṇḍityam upapannam iva svasmin manyamānasya baṭor iva utsāham svādhikaraṇasya pracurayatīyutsāhamayī (6)

TRANSLATION: Now the stage of initial enthusiasm is described. A new devotee feels like a young *brāhmaṇa* boy, beginning his Vedic studies, thinking, “I have become a learned scholar worthy of everyone’s praise.” He feels a temporary enthusiasm in his studies. Similarly, a (temporary) enthusiasm is seen in a devotee just beginning *bhajana*. This stage of *bhajana-kriyā* is known as *utsāha-mayī* because a temporary enthusiasm is seen in a devotee.

Pīyūṣa Kaṇā explanation– The author now explains the first temporary mental phase of the aspirant who is eager to start, after taking initiation. Just as new students think: "I understand I have become a scholar who is praiseworthy by all" and thrust themselves into their studies with novel enthusiasm, and new music students similarly think "I understand I have become a great player or singer" right at the beginning of their studies, similarly the aspirant who just starts his *bhajana* thinks to himself: "I have become a worshipable *bhajanānandī*." This is only temporary initial enthusiasm. This stage is called *utsāhamayī aniṣṭhitā bhajana*, unstable *bhajana* full of initial enthusiasm. (6)

atha ghanataralā. prakramyamāṇāni bhaktyaṅgāni kadācin nirvahanti kadācicca na veti ghanatvaṁ taralatvaṁ cāsyāḥ yathā baṭoḥ śāstrābhyāsaḥ kadācit sāndraḥ kadācit tad artha praveśasamarthatayā sārasyānudayena śīthilāś ca (7)

TRANSLATION: Now *ghana-taralā* is being explained. The same student, when he engages attentively in studies understanding the purports of the scriptures, he feels overjoyed. But at certain times, he becomes slack, being unable to understand the meaning of the scriptures and enjoy their taste. Similarly, the devotee sometimes practises different parts of devotion attentively, but at other times becomes slack. Being sometimes attentive (thick) and sometimes slack (thin), this stage is known as *ghana-taralā*.

Pīyūṣa Kaṇā Explanation: The initial enthusiasm of the devotee which was described before, will not last, because he still has *anarthas*. The example has been given of the first studies of a student. In the beginning this student thinks: "I understand I have become a great scholar". When he understands the purport of the scriptures, he studies them carefully, but at certain times he becomes slack in his studies, being unable to enter into the meaning of the scriptures. And then again, once he again understands the purport of the scriptures he is happy. In this way his studies are sometimes intense and sometimes weak. Similarly, a devotee sometimes intensely practises different devotional parts because he attains bliss while doing them. At other times, he becomes slack in devotion when obstacles arise in his worship. In this way *bhajana* is sometimes deep and productive and sometimes weak or slack – hence this stage is called *ghana taralā*. (7)

atha vyūḍha vikalpā. kim ahaṁ saparigraha eva putra kalatrādīn vaiṣṇavikṛtya bhagavat paricaryāyām niyojya grha eva sukhaṁ taṁ bhaje kiṁ vā sarvān eva parityajya nirvikṣepaḥ śrī vṛndāvanam dhyeya sthānam evāsinaḥ kirtana śravaṇādibhiḥ kṛtārthī bhaveyam. sa ca tyāgaḥ kiṁ bhukta bhogasyāvagata viśama viśaya dāvadavathor mama carama daśāyām eva kiṁ vādhuṇaiva samucita iti. kiṁ ca tām ikṣed ātmano mṛtyuṁ tṛṇaiḥ kūpam ivāvṛtam iti dṛṣṭyā āśramasyāsyāviśvāsyatayā yo dustyajān dāra sutān ityatra jahau yuvaiva malavat ityādi dṛṣṭyā tyakta vilambas tatrāpi aho me pitarau vṛddhau ityatra atrptas tān anudhyāyan mṛto'ndhaṁ viśate tamaḥ iti bhagavad vākyena tyāge'labdha balaśca sampratyeva prāṇa dhāraṇa mātra vṛttir vanam tadaiva praviśyāṣṭāv eva ca yāmānabhyarthayānīti. na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha ityatra tu vairāgyasya bhakti janakatve eva doṣo na tu bhakti janitatve iti tad anubhāva rūpatayā tad adhīnatvam iti. yad yad āśramagāt sa bhikṣukas tat tan na paripūrṇamaikṣata iti nyāyena kadācid vairāgyam tāvad rāgādaya stenā tāvāt kāragṛhaṁ grham iti kadācid gārhashtyam ca niścinvan kim ahaṁ kīrtanam eva kiṁ vā kathā śravaṇam api uta sevām eva utāho tāvad ambariṣādivad anekāṅgām eva bhaktim karavai ityādi vividhā eva prāptā vikalpā yatra bhavantīti vyūḍha vikalpā (8)

TRANSLATION: After this *vyūḍha vikalpā* is described “Shall I serve the Lord while blissfully residing at home, making my wife and children Vaiṣṇavas, or shall I give everything up and peacefully reside in the meditation centre Śrī Vṛndāvana, engaging in devotional practices such as *śravaṇa* and *kīrtana* without disturbance? In this way I will become successful.” Then again he thinks, “If I have to renounce, it would be better first to realize the miseries of sense enjoyment by enjoying my senses. Then I can renounce at the final stage—why should I do it now? Then again the scriptures show that 'women are to be seen as blind wells covered with grass, they are unseen death'. Therefore one should not place one's faith in household life, one should renounce it at once, like Mahārāja Bharata, who renounced it like stool although he was still young and although wife and children are hard to give up. Other scriptural references say: 'My mother and father are both old' or 'When one renounces household life before being fully satiated one only thinks of it and enters into darkness after death'. These words were spoken by the Lord Himself and that does not encourage me to renounce. Now I can somehow maintain myself, later I will duly enter into the forest and worship Kṛṣṇa around the clock. Besides, the scriptures also say that 'Through knowledge and renunciation alone one can not arouse devotion to Kṛṣṇa.' Actually devotion should not be caused by renunciation, but renunciation should be caused by devotion, for through such renunciation devotion is experienced and it is proven how renunciation is subservient to devotion. There is a popular saying: "In whatever *āśrama* the mendicant went, he saw there was plenty to eat", so that again creates the plan to renounce household life. Other scriptural statements again condone household life by saying: "Only as long as one is not Kṛṣṇa-conscious attachments will be like thieves and the home will be like a prison." Then again one may wonder: "Shall I do *kīrtana*, shall I hear *kathā* or shall I render some practical service? Or shall I practise all the items of devotion like King Ambariṣa?" While doing *bhajana* such speculations may take place. They are called *vyūḍha vikalpā*.

Piyūṣa kaṇā explanation– In the stage of unsteady practice, the aspirant may speculate widely about how to practise *bhajana*, and this is called *vyūḍha vikalpā*. After receiving initiation and being instructed in *bhajana* by Śrī Guru, the aspirant may not be able to decide whether he will renounce the world or stay at home. Thus he starts speculating: "Shall I make my wife and children Vaiṣṇavas by making them take initiation and learn devotion, and thus worship Kṛṣṇa at home with the family?" The next moment he thinks: "When I stay at home I have to work to maintain them and I will surely get distracted from my worship, so perhaps I should renounce my wife and children and peacefully live in the meditation center Śrī Vṛndāvana and be blessed by constantly practising the nine types of devotion, like hearing and chanting." Then again he will think: "If I renounce the world, I should first fully enjoy the senses and through it realise how miserable this life is. Then at the end of my life I will renounce. Otherwise I may renounce only externally but I will internally only think of sense enjoyment and that will obstruct my *bhajana*." He again thinks, "If I remain attached with material pleasures for a long time, then the desire for giving them up may not arise. Moreover, death may occur anytime, no one knows when death comes, after all—thus, shall I renounce now?"

As long as the attachment towards devotion is less, there is a necessity of considering the instructions of the *śāstras* on Śrī Kṛṣṇa *bhajana* very carefully. Therefore, the devotee remembers a *Bhāgavata*-verse (3.31.40):

*yopayāti śanair māyā yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum trṇaiḥ kūpam ivāvṛtam*

Śrī Kapiladeva says, "O mother! The woman created by the Lord is a form of *māyā*. She slowly and slyly comes towards a devotee, serves him and finally finishes his devotion. Therefore, a wise *sādhaka* should know her as a path to death, like a blind well covered with grass." He then thinks, "It is thus proper to renounce this world now without putting any faith in householder life." The next moment he thinks, "It is better to renounce in a mature stage, rather than in youth." While thinking this, he remembers a *Bhāgavata*-verse (5.14.43):

*yo dustyajān dāra-sutān suhr̥d rājyaṁ hr̥di-spr̥śaḥ
jahau yuvaiva malavad uttamaśloka-lālasaḥ*

“Mahārāja Bharata in his youth gave up his wife, son, dear ones and kingdom as if they were stool, desiring to worship the Lord, Uttama-śloka, whose glories are beyond ignorance.” Therefore he thinks, “It is better to renounce immediately.” Again he remembers the words of the Lord in the *Bhāgavatam* (11.17.57):

*aho me pitarau vr̥ddhau bhāryā bālātma-jātma-jah
anāthā mām ṛte dīnāḥ katham̐ jīvanti duḥkhitāḥ*

"Oh! My parents are old, and my wife is with a mere infant in her lap and other young children. Without me they will be totally helpless and suffer miseries. How will they maintain themselves without me?" "According to this text, it is better to renounce after the

death of my parents. Moreover, the Lord further warns that if one leaves the body without being satisfied with sense objects one attains a dark destination—

*evam grhāsayaḥkṣipta-hṛdayo mūḍha-dhīr ayam
atrptas tān anudhyāyan mṛto'ndham viśate tamaḥ*

‘Ignorant persons desiring to enjoy household life have a distracted heart, because they are still unsatisfied with sense enjoyments. They die while thinking of their relatives and dear ones and enter the darkness of the hellish planets after death or take birth in a species in the mode of ignorance.’ According to this statement of the Lord to Uddhava, my desire to renounce is not yet strong. For the time being, I will stay at home and just work to maintain myself. Later, I’ll enter Vṛndāvana and engage myself in devotion to Kṛṣṇa twenty-four hours a day. It is not proper to accept *vairāgya* now, because Kṛṣṇa says to Uddhava in the Bhāgavata (11.20.31):

*tasmān-mad-bhakti-yuktasya yogino vai mad-ātmanah
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha*

Jñāna and *vairāgya* are generally not beneficial for a devotee having his heart completely absorbed in Me.’ "It appears from this verse that *vairāgya* cannot lead to *bhakti*. If it arises from *bhakti* itself, then there is no harm in it. Then it is an effect of *bhakti* and is controlled by *bhakti*. *vairāgya* that nourishes detachment from material enjoyments and attachment to devotion is known as *yukta-vairāgya*. This is not dry renunciation. It is praiseworthy, being favourable for devotion. It is not to be condemned or rejectable. Therefore, *vairāgya* is necessary after entering somewhat in *bhajana*, but not now."

According to the logic *yad yad āśramam agāt sa bhikṣukas tat tad anna paripūrṇam aikṣata*: "In whatever *āśrama* a *sannyāsī* goes, he gets plenty to eat," Sometimes the scriptures preach such renunciation. But he again remembers a verse from the Bhāgavata (10.14.36):

*tāvad rāgādayaḥ stenās tāvat kāra-grham grham
tāvan moho'ngihri-nigaḍo yāvat kṛṣṇa na te janāḥ*

Brahmā says to the Lord, "O Kṛṣṇa! As long as people do not take Your shelter, material desires remain like thieves stealing their consciousness, their homes remain prisons being the cause of their material bondage, and their attachments remain foot shackles." "So, it is better to stay at home."

In the same way he makes different decisions for doing various devotional items like hearing and chanting. Sometimes he thinks of doing *nāma-saṅkīrtana* since the *śāstras* greatly glorify the fruits of *nāma-saṅkīrtana*. At other times he thinks of doing *śravaṇa-bhakti* and sometimes *arcanā-bhakti*. Again he thinks of practising many devotional items like Ambarīṣa Mahārāja. In this way, a series of various deliberations arise in his mind, but he cannot decide what to do and what not to do. This stage is known as *vyūḍha-vikalpā*. (8)

atha viśaya saṅgarā. 'viśayāviṣṭacittānām viṣṇvāveśaḥ sudūrataḥ. vāruṇī dig gataḥ vastu vrajannaindrīm kim āpnuyāt. iti bhogā eva balāt svasminn abhiniveśya māṁ bhajane

*śīthilayantīti tad amī tyaktvā nāmagrāhaṁ kāmścana kāmścana tyaktavato'pi bhūñjānasya
'juṣamāṇasca tān kāmān parityāge'pyanīśvara' iti bhagavad vākyaśyodāharaṇatvaṁ prāptavatas
tasya pūrvābhyas tair viṣayais tai saha saṅgaro yuddhaṁ kadācit tat parājayaḥ kadācit sva
parājaya iti viṣaya saṅgarā (9)*

TRANSLATION: Now *viṣaya saṅgarā* is discussed. In the *sāstras* it is said: 'A person engrossed in sensuality is deprived of Viṣṇu-consciousness, just as a person going to the east can never reach something situated in the west.' 'According to this text of Viṣṇu Purāṇa, objects of sense enjoyment opposing attachment towards the Lord are forcibly attracting me towards them and impairing my absorption in devotion. So I will take the shelter of the holy name and give them all up.' Although he is indeed giving up some sense objects he simultaneously enjoys others. The Lord says in the Bhāgavata: "The devotee who is unable to give up some sense object enjoys it while condemning himself." Thus the devotee fights a battle or *saṅgara* with the sense objects, sometimes being defeated by them and sometimes conquering them. Such a stage of *bhajana kriyā* is called *viṣaya saṅgarā*.

Pīyūṣa kaṇā explanation— Now the author discusses another symptom of unstable *bhajana* called *viṣaya saṅgarā*. The mind of an aspirant who commences *bhajana* still runs after sense objects, because everyone has a tendency towards sense gratification since beginningless time. Thus he thinks: "The Viṣṇu Purāṇa says: *viṣayāviṣṭa cittānām viṣṇāveśaḥ sudūrataḥ; vāruṇī dig gataṁ vastu vrajann aindrīm kim āpnuyāt* "A person engrossed in sensuality is deprived of Viṣṇu-consciousness, just as a person going to the east can never reach something situated in the west." In this way the sense objects, that are opposed to any attachment to the Lord, are forcibly pulling me towards themselves and are minimizing my attachment to *bhajana*. Thus I should take exclusive shelter of the holy name and give up sense gratification." Determining this, the aspirant tries to give up sense pleasures, but due to his bad past he is unable to do so. Such a devotee has been described in the Bhāgavata by the Lord as He taught Śrī Uddhava (11.20.27-28):

*jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmaṁ kāmān parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhālur dṛḍha-nīścayaḥ
juṣamāṇas ca tan kāmān duḥkhodarkāmś ca garhayan*

"A devotee who faithfully hears My glories and who is finished with fruitive activities is disgusted with sense enjoyment, knowing that it leads to misery. Though he tries to give it up, he is sometimes unable to do so. He should engage himself in devotion with deep affection and firm faith. Though he condemns the material senses knowing that they lead to miseries, he still sometimes enjoys them." Thus, he is exemplary for the Lord's statement: "He is lovingly engaged in My worship." He thus continues to fight with the material senses, sometimes getting victory and sometimes defeat.

The purport of the commentary of these two verses by Śrīla Viśvanātha Cakravartīpāda is as follows: These two verses explain the nature of a neophyte devotee. He knows the association of wife, children, and consequent material affairs to be a cause of

miserias, yet is unable to give them up. Knowing the material senses to be miserable, his mind becomes agitated with them and he firmly fixes his mind in devotion. "I will never give up devotion, whether my attachment to my family is destroyed or increased, my devotion is distracted by millions of obstacles, by offenses I may go to hell, or I have to accept lust for sense enjoyment. If Brahmā himself comes and tells me to give up *bhakti* and to accept *jñāna* and *karma*, even then I will never do so." In the beginning of *bhajana* he is thus firmly determined to be a devotee and is not similarly determined to enjoy his senses. He condemns sense enjoyments knowing them to be miserable, sometimes he is unable to give them up and ends up enjoying the very same thing, saying: "Alas! These material enjoyments are very harmful to me because they are unfavourable for attaining the lotus feet of the Lord. Though many times I have made vows to give them up, sometimes I am unable to carry them out." A neophyte devotee thus has to struggle with the senses. Sometimes he conquers them, and sometimes he is defeated by them. This state is called *viṣaya saṅgarā*. (9)

atha niyamākṣamā. adyārabhya iyanti nāmāni grhītavyāni etāvatyasca praṇayataḥ kāryā ittham eva tad bhaktā api sevānīyā bhagavad asambandhā vāco'pi nocāraṇīyā grāmya vārtāvatām sannidhis tyaktavyaḥ' ityādi pratidinam api pratijānato'pi samaye tathā na kṣamatvam iti niyamākṣamā. viṣaya saṅgarāyām viṣaya tyāgākṣamatvam atra tu bhaktyutkarṣākṣamatvam iti bhedaḥ (10)

TRANSLATION: Now the stage called *niyamākṣamā* is discussed. In this stage a devotee decides, "From today I will chant such and such a quota of *japa*, and will pay so many obeisances. I will also serve the devotees. I will not talk about anything unrelated with the Lord and will give up all association of persons engaged in mundane talks." Though the devotee makes such vows every day, he is unable to always carry them out. This stage is known as *niyamākṣamā*, inability to carry out vows. The difference between *viṣaya-saṅgarā* and *niyamākṣamā* is that *viṣaya-saṅgarā* is the inability to give up sense enjoyment, while *niyamākṣamā* is the inability to carry out vows made for progress in devotion.

Pīyūṣa kaṇā explanation: Due to an increase in faith, a devotee feels the necessity of regulating his devotional services. Due to the existence of powerful material attachment, however, he fails to follow them regularly. It goes without saying that the main cause is his inability to relish the mellow of *bhakti*. If a devotee gets even the slightest of taste in the name, qualities, and pastimes of the Lord, he cannot give up the regular practice of devotion, though he has to do his other daily activities. As a child who realizes the sweetness of sugarcane juice cannot give up chewing sugarcane, similarly a devotee who realizes the taste of devotion cannot give up his regulative devotional practices.

Anyway, in this stage of *niyamākṣamā* the *sādhaka* vows that he daily takes a hundred thousand names of the Lord, he will offer so many prostrated obeisances to Viṣṇu and the Vaiṣṇavas, he will serve the Vaiṣṇavas in such and such a way, either hearing or talking of subjects not related to Kṛṣṇa will upset his mind, so he will not hear or talk of these things, he will give up the company of those who slander others or speak nonsense in all respect.

Although he takes such vows every day, but he is found not to be able to keep them in the end, thus this stage is known as *niyamākṣamā*, or inability to keep vows.

Although in the stage of *viśaya saṅgarā* vows are taken to renounce sense pleasure, the devotee is unable to do it in due course of time. In the stage of *niyamākṣamā* an effort is done to follow the rules in order to advance in *bhakti*, but in due course of time he is unable to follow them – this is the difference between *viśaya saṅgarā* and *niyamākṣamā*. (10)

atha taraṅga raṅgiṇī. bhakteḥ svabhāva evāyaṁ yat tadvati sarve'pi janā anurajyantiti 'janānurāga prabhavā hi sampad' iti prācāṁ vāco'pi. bhaktyutthāsu vibhūtiṣu lābha pūjā pratiṣṭhādiṣu vallī valitāsūpāsākhāsu taraṅgeṣvivicārantyā asyā raṅga iti taraṅga raṅgiṇī.

iti mahā mahopādhyāya śrīmad viśvanātha cakravartī viracitāyāṁ mādhurya kādambinyāṁ bhakteḥ śraddhādi krama-traya kathana pūrvakaṁ bhajana kriyābheda kathanaṁ nāma dvitīyāmṛta vṛṣṭiḥ (2)

TRANSLATION: Now the stage called *taraṅga raṅgiṇī* is discussed. The very nature of *bhakti* is that when it exists in a devotee, everyone becomes attracted to him. Even the old sages have said, “By the attraction of the people one becomes wealthy.” Facilities like profit, respect, and distinction arising from *bhakti* are just weeds around the *bhakti* creeper that are compared to small waves on the *bhakti* ocean. In this stage a devotee doing *bhajana* seeks pleasure (*raṅga*) arising out of these waves (*taraṅga*). Hence this stage is called *taraṅga raṅgiṇī*.

* Thus ends the Second Shower of Nectar of *Mādhurya Kādambinī* by Mahāmahopādhyāya Śrīmad Viśvanātha Cakravartī describing the three stages of *bhakti* from *śraddhā* to *bhajana-kriyā* and the different types of *bhajana-kriyā*.

Pīyūṣa kaṇā explanation: As water by its own nature flows downwards, similarly everyone is naturally attracted towards a devotee. Whoever is exclusively devoted to Śrī Hari, who is the soul of every living being, satisfies the whole world with his devotional worship. The Padma Purāṇa says:

*yenārccito haris tena tarpitānī jagantyaṇi
rajyanti jantavas-tatra jaṅgamāḥ sthāvarā api*

"A person who has worshipped the Lord with unflinching devotion has satisfied the whole world. What to speak of human beings, all living entities, including even non-moving trees and creepers, are also attracted to him." Hence, all sensual happiness, opulence and non-personal spiritual bliss automatically comes to the devotee. The Tantra says:

*siddhayaḥ paramāścaryā bhuktir muktisca śāśvatī
nityāṅca paramānandaṁ bhaved govinda-bhaktitaḥ*

"All types of pleasure, material and spiritual, automatically appear before him. Through devotion to Govinda one gets all types of perfection in mystic *yoga*, all types of sensual pleasures, the bliss of liberation, and supreme transcendental bliss." A pure devotee

never desires profit adoration, distinction, liberation or mystic perfections, only the loving service of Śrī Kṛṣṇa. Profit, respect, and fame are all counterproductive, like weeds around the *bhakti* creeper. They grow themselves by sprinkling the water of devotional practices like *śravaṇa*, *kīrtana*, and so forth and choke the growth of the *bhakti* creeper. It is necessary to cut them down. Mahāprabhu taught Śrī Rūpa Gosvāmī (C.C. *Madhya*, 19/158-161):

*kintu yadi latāra aṅge uṭhe upasākhā;
bhukti-mukti-vañchā, yata asaṅkhya tāra lekhā
niṣiddhācāra kuṭināṭī jīva-himsana;
lābha, pūjā, pratiṣṭhādi yata upasākhā-gaṇa
seka-jala pāiyā upasākhā bāḍi yāya;
sthabdha hoiyā mūla-sākhā bāḍite nā pāya
prathamei upasākhāra karibe chedana;
tabe mūla-sākhā bāḍi yāya vṛndāvana*

“Sometimes unlimited weeds grow around the *bhakti* creeper. These are desires for sense enjoyment or liberation, activities forbidden in scriptures, fault-finding, duplicity, animal killing, desires for profit, adoration and distinction, and so on. Sprinkling of water nourishes the unwanted weeds, curtailing the growth of the original creeper. One must cut down these weeds in the very beginning, so that the original creeper may grow and gradually reach Vṛndāvana." These weeds are compared to small waves on the *bhakti* ocean. In this stage a devotee seeks pleasure by material gain, respect, and fame. In other words, he does his devotional practices playing in these waves on the *bhakti* ocean. This is a great obstacle in the devotional path, called *taraṅga raṅgiṇī*. In the upcoming third nectar-shower there will be elaborate discussions on unwanted obstacles arising from devotional service. (11)

Thus ends the Pīyūṣa-kaṇā explanation of the Second Shower of Nectar of *Mādhurya Kādambinī*.

Third Shower of Nectar

*athānarthānām nivṛttih. te cānarthās caturvidhāḥ duṣkṛtothā sukṛtothā aparādhottā
bhaktyutthās ceti. tatra duṣkṛtothā durabhiniveśa dveṣa rāgādyāḥ pūrvoktāḥ kleśā eva.
sukṛtothā bhogābhiniveśā vividhā eva. te ca kleśāntaḥpātina iti kecit. aparādhottā ityatra
nāmāparādhā eva grhānte. sevāparādhāntu nāmabhis tannivartaka stotra pāṭhaiḥ sevā sātatyena
ca bhavyasya vivekinaḥ prāyaḥ pratidinam evopasāmenāṅkurībhāvānupalabdheḥ. kintu tat tad
upāsama sambhava balena tatra sāvadhānatā sāithilye sevāparādhā api nāmāparādhā eva syuḥ.
tathā hyuktam - nāmno balād yasya hi pāpa buddhir iti. tatra nāma ityupalakṣaṇam bhakti
mātrasyaivopasamakasya. dharma śāstre'pi prāyaścitta balena pāpācareṇa na tasya pāpasya
kṣayaḥ pratyuta gādhataiva.*

TRANSLATION: Now *anartha-nivṛtti*, or cessation of unwanted elements unfavourable for *bhakti*, is being explained. *anarthas* are of four types, *duṣkṛtothā*, *sukṛtothā*, *aparādhottā*, and *bhaktyutthā*. *duṣkṛtothā-anarthas* means *anarthas*

arising from the five *kleśas* described in the previous chapter. These are ignorance, material attachment, hatred, and deep entanglement in sense enjoyment. *sukṛtottha-anartha* means intense attachment to various sense enjoyments. Some include this *anartha* within the five types of *kleśa*. *aparādhhottha-anartha* means *anarthas* arising from *nāma-aparādha*. Here *sevā-aparādh*as have not been considered. For intelligent people usually the effects of *sevā-aparādha* are nullified by chanting the holy name, reciting prayers, and by constant engagement in the service of the Lord. *Sevā-aparādh*as are thus unable to appear. If one is, however, careless about *sevā-aparādh*as, knowing that by chanting and reciting prayers *sevā-aparādh*as can be nullified, then all the *sevā-aparādh*as turn into *nāma-aparādha*. *śāstras* thus say, “Committing sins on the strength of *nāma* is one of the *nāma-aparādh*as.” In this verse, *nāma* also refers to other devotional practices. Even *dharma-śāstras* related to the codes of *karma-yoga* also say that if one commits sins on the strength of atonement, thinking that it can destroy the evil effects of sins, then those sins become more intense rather than being destroyed.

Piyūṣa Kaṇā Explanation– After explaining faith, association with holy men and the different kinds of unstable worship in the second shower of nectar, now the author is describing *anartha-nivṛtti* in this third shower of nectar. That which has no use is called *anartha*. Materialistic persons may consider worldly wealth and money as useful, but for the devotee the only useful or desirable object is Śrī Kṛṣṇa and His loving service. This is the attainable goal of a *jīva* as he is an eternal servant of the Lord. *anartha*, on the other hand, opposes *paramārtha* (spiritual attainment) and creates obstacles to its attainment.

bhakti, or *bhāgavata-dharma*, is such a powerful path that even by the slightest touch of it a devotee becomes successful. The Bhāgavata (11/2/12) says:

*śruto'nupaṭhito dhyāta ādrto vānumoditaḥ
sadyaḥ punāti sad-dharmo deva-viśva-druho'pi hi*

"Even the most malicious man, a traitor of the demigods and the universe, is purified by hearing, studying, meditating, respecting, or just approving *Bhāgavata-dharma*." The vices that obstruct this *bhakti sādhana* will be elaborately described in this shower (chapter). Every sincere *sādhaka* should definitely study this chapter with careful attention. As Narottama Ṭhākura says: *antarāya nāhi jāy, ei se parama bhaya*: “The greatest fear is that the *anarthas* are not going away.” Material desires are the main cause of *anarthas* of the bondage of the living entities from beginningless time, and their vices come in four different kinds *duṣkṛtottha*, *sukṛtottha*, *aparādhhottha*, and *bhaktiyuttha*–

1) *Duṣkṛtottha-anartha*: It arises out of sins committed in one's previous lives. In the second shower they are mentioned as five *kleśas* namely: *āvidyā*, *asmitā*, *rāga*, *dveśa*, and *abhiniveśa*. The living entities who have forgotten Kṛṣṇa from beginningless time are bound by ignorance and, due to their evil desires, they are attached to the bodily conception of life and the false ego of I and mine. This is the cause of aversion to the three fold miseries and attachment to sense enjoyment, which further creates a strong *saṁskāra* of intense

absorption in the bodily conception of life, always deep seated in the heart of a bound *jīva*. These *saṁskāras* create distraction while doing *śravaṇa*, *kīrtana*, and other devotional activities and are known as ***duṣkṛtottha-anartha***.

2) *Sukṛtottha-anartha*: The desires for the temporary pleasures of heavenly planets arising from pious activities done in previous lives are known as *sukṛtottha-anarthas*. Due to the *saṁskāras* of sense enjoyment coming from previous births, these desires for sense enjoyment arise in the heart during devotional practices. Desire for *mukti* is also included in *sukṛtottha-anartha*. One is unable to relish the mellow of *bhakti*, as long as the desires for sense enjoyment or liberation exist in the heart. *śāstras* (Bhakti-rasāmṛta-sindhu 1.2.22) say: *bhukti-mukti-sprhā yāvat piśācī hr̥di vartate; tāvad bhakti-sukhasyātra katham abhyudayo bhavet-* “As long as the two witches *bhukti* and *mukti* exist in the heart of a person, how can one enjoy the transcendental bliss of devotional service?” Patañjali Mahārṣi includes *sukṛtottha-anartha* in *pañca-kleśa* (the five types of misery listed above).

3) *aparādhotta-anartha*: These are *anarthas* arising out of offense. Generally, this *anartha* creates many obstacles in the path of devotion. For this reason the author describes this point analytically. There is a great difference between sin and offense. Even a glimpse of devotion (*bhajanābhāsa*) destroys heaps of sins as fire easily burns heaps of cotton. *aparādhās* are not destroyed so easily, however, so the best way to get rid of offense is to accept one’s fault and repent deeply. A sinful person can easily get the fruits of devotion, but this is not possible for a person committing offenses. *Caitanya-caritāmṛta* (*Ādi-līlā*, 8/26-30) says:

*eka kṛṣṇa-nāme kare sarva-pāpanāśa;
premera kāraṇa bhakti karena prakāśa
premera udaye haya premera vikāra;
sveda-kampa-pulakādi gadgadāśrudhāra
anāyāse bhava-kṣaya kṛṣṇera sevana;
eka kṛṣṇa-nāmera phala pāi eta dhana
hena kṛṣṇa-nāma yadi laya bahu-bāra;
tabu yadi prema nahe, nahe aśrudhāra
tabe jāni, aparādhā tāhāte pracura;
kṛṣṇa-nāma-bija tāhe nā hoy aṅkura*

“Even chanting the name of Kṛṣṇa once destroys all sins and bestows the appearance of pure devotion, which is the cause of divine love. After the appearance of divine love, bodily transformations appear such as perspiration, trembling, hairs standing on the body, faltering of the voice, and tears in the eyes. One’s material bondage thus gets destroyed and he attains the loving service of Kṛṣṇa. Attainment of such transcendental wealth is the result of chanting the name of Kṛṣṇa even once. If one chants such a powerful holy name of Kṛṣṇa again and again, but still does not get *prema* and tears do not appear in his eyes, then clearly he is very offensive. The seed of the holy name of Kṛṣṇa does not sprout in his heart.” It is evident from above a verse that, in comparison to sin, offense is a heavy obstacle in the path of devotion. If one analyses sin, then he can understand that the desires for sense enjoyment appear in the heart as a result of bodily consciousness. This further is the cause of the appearance of sins like theft, adultery, murder, lying, eating forbidden foodstuffs, and others.

The body is material in constitution. Activities done by the body, words, and mind under the influence of the false ego of bodily consciousness [considering the body to be the self] for enjoying the material senses are known as sins. Sins are thus related to the material body, not to the spirit soul. They have their effects only on the body and mind.

But offense is much graver in comparison to sin. Its effects cover the spirit soul. Devotional practices like *śravaṇa*, *kīrtana*, and others are all transcendental and they are done for spiritual advancement. Śrī Kṛṣṇa, His devotee, His holy name, and spiritual abode are all eternal and transcendental. Disrespect or negligence to any of these and considering them material is known as *aparādha*. Hideous acts that affect the temporary material body are thus known as sins, and those that affect the spirit soul are known as *aparādha*. *aparādha* to the *āśraya* (devotee) is graver than to the *viśaya* (Bhagavān). It results either in the disappearance of *bhakti* or the drying up of the root of *bhakti*. Offense to the Lord covers or diminishes *bhakti*. *Bhakti*, however, again appears after one is freed from offense. The results of offending the Vaiṣṇavas are known to be much more horrendous than offenses to the Lord Himself.

When we analyse the cause of *aparādha* we understand that it is odious acts full of hatred that are completely opposed to love. This adverse mood arises from false ego and creates a wide breach between the lovable *mahāpuruṣas*, or exalted devotees, and a *sādhaka* devotee practicing devotion for attaining divine *prema*. One thus thinks himself exalted though fallen, wise though unwise, and disrespects or neglects the *mahats*, thinking them to be worldly men. *mahat* refers to *guru*, Vaiṣṇava, and the entities residing in the holy *dhāma*. All of them have transcendental bodies. Thinking them to be worldly in nature is known as *mahat-aparādha*. Considering them to be mundane, but externally giving them respect is also disrespect and it deprives one of the satisfaction, affection, and mercy of compassionate *mahat-puruṣas*. *rādh* means satisfaction, and diminishing satisfaction is known as *aparādha*. ***aparādha* means acts that dissatisfy Bhagavān, the holy name, the guru, and the Vaiṣṇavas.**

bhakti, *bhakta*, and the Lord's mercy are the fundamental base for attaining the Lord and similarly disrespect, faithlessness, negligence, and blasphemy of them are grave obstacles in the way of attaining the Lord. The best way to overcome offense to *bhakti*, *bhakta* and *Bhagavān* is to be cautious regarding their disrespect. One should therefore surrender unto them with full knowledge of their real form (*svarūpa*) and engage in affectionate devotion with full respect for them. Thus offenseless *bhajana* can be practised; all offenses will be destroyed.

The author is saying *aparādha* here refers to *nāma-aparādha*, not to *sevā-aparādha*. That is because intelligent people constantly chant the holy name, recite prayers and serve the Lord, which nullify their *sevā-aparādhas*, if any. If someone is careless about *sevā-aparādha* thinking that on the strength of holy name and recitation of prayers *sevā-aparādhas* can be nullified, then those *sevā-aparādhas* turn into *nāma-aparādhas*. A *sādhaka* devotee should thus carefully understand *sevā-aparādhas*.

The *Padma Purāṇa* mentions thirty-two kinds of *sevā-aparādhas*. (1) Entering the temple on a vehicle (2) Entering the temple with shoes (3) Non-observance of the Lord's festivals (4) Not offering obeisances on seeing the Deities (5) Praying to the Lord without washing the mouth after taking *prasāda* (6) Praying to the Lord in an unclean state (7)

Paying obeisances with one hand (8) Circumambulation with one's back towards the Deity (9) Spreading the legs before the Deity (10) Keeping one's arms folded in front of the Deity (11) Lying down in front of the Deity (12) Eating in front of the Deity (13) Speaking lies in front of the Deity (14) Speaking loudly in front of the Deity (15) Chatting in front of the Deity (16) Crying in front of the Deity (17) Chastising or favoring others in front of the Deity (18) Speaking harsh words before the Deity (19) Covering the body with a blanket in front of the Deity (20) Blaspheming others in front of the Deity (21) Praising others in front of the Deity (22) Filthy talks in front of the Deity (23) Passing air while doing *pūjā*. (24) Serving the Lord simply, though capable of doing opulent *pūjā* (25) Eating things not offered to the Lord (26) Not offering seasonal fruits and vegetables (27) Offering the remnants of food or food given before to anybody else (28) Sitting with one's back towards the Deity (29) Greeting others in front of the Deity (30) Keeping silence though the Guru is asking some question (31) Praising oneself in front of the Deity (32) Blaspheming the demigods.

The *Varāha-Purāṇa* also describes several *sevā-aparādhas*. (1) Eating the food of wealthy persons (2) Touching the Deity in a dark room (3) Approaching the Deities against the rules (4) Opening the door of the temple without ringing the bell (5) Collecting food for the deities contaminated by dogs and other animals (6) breaking silence while doing *pūjā* (7) Going for passing urine or stool during *pūjā* (8) Offering incense without offering scents, garlands, etc. (9) doing worship with forbidden flowers (9) Worshipping the Deity without cleaning the teeth (10) After sexual intercourse (11) After touching a menstruating woman, a dead body or a lamp (12) Wearing clothes left by others or wearing torn clothes (13) Wearing red, blue, or unclean clothes (14) After seeing a dead body (15) While passing air (16) In an angry mood (17) After coming from a cremation ground (18) Without digesting one's meal (19) Doing Deity worship after eating the fruits of *kusumba* (safflower), cooked leaves (*śāka*), or asafetida, (20) worshipping the Deity after smearing one's body with oil.

Besides all the above *sevā-aparādhas*, there are some other *sevā-aparādhas*: to disregard divine scriptures and preach scriptures unrelated to the Lord, chewing betel in front of the Deity, worshipping the Deity with flowers kept on leaves of a castor oil plant, worshipping the Deity during forbidden time, doing worship while sitting on a wooden seat or sitting on the floor without *āsana*, touching the Deity with the left hand while bathing Him, doing *pūjā* with dried flowers or flowers begged from others, spitting while doing *pūjā*, proclaiming one's own pride during *pūjā*, putting *tilaka* obliquely, offering food cooked by non-Vaiṣṇavas, doing worship in front of non-Vaiṣṇavas, entering the temple without washing the feet, doing *pūjā* without worshipping Ganeśa (the lord who removes all obstacles), doing worship while the body is sweating, doing worship after seeing a *kāpālīka*, a śivait ascetic who carries a human skull and uses it as receptacle for his food, bathing the Deity with water touched by finger nails, stepping over the *nirmālya* (offered Tulasī, flowers, garlands, and other paraphernalia), and making vows in the name of the Lord. The wise devotees are careful to avoid all the above *sevā-aparādhas* and are not slack about them. If somehow they unknowingly or accidentally commit *sevā-aparādha*, those *aparādhas* are nullified by chanting, reciting prayers, and serving the Lord constantly. If someone, however, slackens his vigil about *sevā-aparādha* and thinks: "My *sevā-aparādhas* can be nullified every day simply by reciting *stotras* and chanting the holy name, so there is no harm in committing *sevā-aparādhas*", his *sevā-aparādhas* turn into grave *nāmā-aparādhas*, for the scriptures say that it

is an offense to the chanting of the holy name to commit sins on the strength of chanting the holy name. A person who sins on the strength of atonements cannot destroy that sin by any type of atonement, rather it becomes grave like a thunderbolt. In the verse *nāmno balād*, the word *nāma* refers to the other devotional parts as well. That means if someone commits *sevā-aparādhas* on the strength of any devotional part such as hearing, worshipping, and so on, then that *sevā-aparādha* turns into *nāma-aparādha*. *sva pratipādakatve sati svetara pratipādakatvam upalakṣaṇatvam*, the act of implying something that has not been expressed. That which, by establishing itself, also establishes others is known as *upalakṣaṇa*. For example, if someone says, “Save the yogurt from the crows”, the idea is to save the yogurt. Crow is used as an *upalakṣaṇa* to represent that the yogurt should be saved from other birds and animals, like cats and dogs as well. Similarly, when the holy name is mentioned it means the holy name itself as well as all the other items of *bhajana*.

nanvevaṁ - na hyaṅgopakrame dhvaṁso mad dharmasyoddhavāṅvapi' iti 'viśeṣato daśārṇo'yam japa mātrena siddhida' ityādi vākya balena tat tad aṅgānām ananuṣṭhāne vaikalyādāv api vā jāte nāmāparādha prasajjeta. maivam. nāmno balād yasyetyatra pāpe buddhiś cikīrṣādi. tad eva hi pāpaṁ yatra sati nindāprāyaścittādi śravaṇam. na ca karma mārga iva bhakti mārgē'pi aṅga vaikalyādau kvāpi nindā śravaṇam iti na tatrāparādha śaṅkā.

TRANSLATION: *Śāstras* say, “O Uddhava! From the very beginning of this religion (even if it is not yet completed) there is not even the slightest loss.” “Simply chanting the ten-syllable *mantra* gives perfection.” On the strength of these verses someone may ask whether non-performance or improper performance of devotional parts produces *nāma-aparādha* or not? The answer is no. In the verse, “One who commits sins on the strength of the holy name” the word *pāpa-buddhi* means the intentional committing of sins. Acts that are condemned by the scriptures and that require atonement are known as sins. In the path of *karma*, imperfect performance of *karma* is condemned. But on the devotional path, imperfect performance of any devotional part is neither condemned nor is there the possibility of any offense.

Piyūṣa Kaṇā-explanation: It has been explained that *aparādha* is a powerful obstacle to devotional worship and that committing sins on strength of chanting the holy name is a terrible offense to the chanting of the holy name. Doubts about this are now addressed. In the Bhāgavata (11.29.20) Śrī Kṛṣṇa tells Śrī Uddhava, *na hyaṅgopakrame dhvaṁso mad dharmasyoddhavāṅvapi* “*bhakti*, or *bhāgavata-dharma*, has such a wonderful effect that if someone even begins practicing it and is unable to complete it, then also there is not the slightest loss.” On the path of *karma*, only if a *karma* is done properly from beginning to end without obstacles can one attain its fruit. Otherwise it becomes useless. *bhakti*, or *bhāgavata-dharma*, is not like the path of *karma*. It never becomes fruitless even though improperly done or left incomplete. *bhakti* is transcendental, and that can never be destroyed. For example, a gold piece lying in a heap of garbage for a long time never decomposes, though in due course of time the garbage decomposes. The gold is all that remains. Similarly, in due course of time one will definitely get the fruits of devotion

according to one's performance of devotion after all obstacles are removed, though there may be some delay due to the obstacles of *aparādha*. Similarly the *śāstras* say "Chanting this ten-syllable *mantra* gives perfection."

Here one may ask, "Is this not a *nāma-aparādha* on the strength of chanting the *mantra*?" When there is a lack of completion or an obstacle in devotional practice, that *japa* of the *mantra* will still grant perfection. Since here the chanting of the holy name is depended upon for final perfection, isn't it an offense to the chanting of the holy name to just chant and leave the rest of one's *bhajana* incomplete?

The answer is no, this is not a *nāmāparādha*, because *nāmno balād yasya hi pāpa-buddhi* means intentionally or knowingly committing sins. If someone knowingly commits innumerable sins on the strength of the holy name, then those sins turn into *nāma-aparādha*. This verse does not refer to such sinful acts, since the chanting of the *mantra* is done with the desire to attain the Lord. If a devotee falls sick, is dying, or due to some other obstacles is unable to complete or perform his devotional chores, then by the influence of *bhakti* he attains the fruit. There is no intention of committing sins in this case. Sins are activities that are condemned in the scriptures, and that have specific atonements. The aforementioned activities are neither condemned, nor are there any prescribed atonements.

On the path of *karma*, if there is even the slightest fault in the ingredients, *mantra*, time or object (of a sacrifice), then it is all spoiled, and no result is obtained. Sometimes even the opposite result is achieved. Such fault is never seen in the path of *bhakti*. *bhakti* is self-manifest, all-pervading, and complete. There is thus no possibility of any evil effect from the improper performance of any devotional part. If somehow someone cannot complete his devotional practices, then by the mercy of *Bhakti* they are automatically completed on their own. *Bhakti* definitely gives the fruit of even incomplete performance of devotional parts. There is neither condemnation nor atonements for this to be seen anywhere in the scriptures or in local tradition. One should, therefore, not raise any doubt of *nāma-aparādha* in this case.

yad uktam (śrīmad bhāgavate)

ye vai bhagavata proktā upāyā ātma labdhaye; añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān. yānāsthāya naro rājan na pramādyeta karhicit; dhāvan nimīlya vā netre na skhalen na pated iha. iti.

atra nimīlyeti kartṛ vyāpāra liṅgena vidyamāne eva netre mudrayitvā tatrāpi dhāvan pāda nyāsa sthālam atikramyāpi vrajan na skhaleḥ iti akṣarārtha labdher bhagavad dharmam āśritya tad aṅgāni sarvāṇi jñātvāpi ajña iva kānicid ullaṅghyāpi anuṣṭhan na pratyavāyī syāt nāpi phalād bhraśyed ityeṣaiva vyākhyā upapadyate. nimīlanam nāmājñānam tasyāpi śruti smṛti viṣayāvityeṣā tu na saṅgacchate mukhyārtha vādhāyogāt. na ca dhāvan nimīlyetyetad eva dvātrimśad aparādhābhāvam api kroḍikarotviti vācyam. yān bhagavatā proktānupāyānāśrityetuktatvāt 'yānaivā pādukair vāpi gamanam bhagavad grhe' ityādayas tu tatra niśiddhā eva. sevāparādhe tu harer apyaparādhān yaḥ kuryād dvipada pāṁsanaḥ ityādiṣu śrūyanta eva nindāḥ. kim ca te nāmāparādhāḥ prācīnā arvācīnā vā yadi samyag anabhijñāta prakārāḥ syuḥ kintu tat phala liṅgenānumīyamānā eva tadā teṣāṁ nāmābhīr evāviśrānta prayuktair bhakti niṣṭhāyām utpadyamānāyām krameṇopaśamaḥ. yadi te jñāyanta eva tadā tvasti kvacit kaścid viśeṣaḥ.

TRANSLATION: The Śrīmad-Bhāgavata (11.2.34-35) says, “Even illiterate persons can easily come to know the Supreme Absolute Truth by adopting the process spoken by the Lord. This process is known as *bhāgavata-dharma*, or the path of devotional service. By accepting this path a person is never bewildered. Even if he closes his eyes and runs, he never stumbles or falls down.” In this verse the word *nimīlana* refers to the performer of a specific activity. Thus *nimīlana* means that one closes his eyes. *dhāvan* means he is moving quickly by placing his feet in an unusual overstepping way. Still he does not stumble or fall. It is understood from this verse that if a person takes shelter of the devotional path, but he knowingly leaps over some secondary devotional parts though practicing the main devotional parts such as *śravaṇa*, *kīrtana*, *smaraṇa*, and so forth, he never fails to get the fruits of *bhakti* nor is he ever faulted. *nimīlana* cannot be explained as ignorant of *śruti* or *smṛti*, because it cannot contradict the real meaning. *dhāvan* and *nimīlana* cannot mean neglecting the thirty-two kinds of *sevā-aparādhas*, since it is already said, “...by taking the shelter of the process spoken by the Lord.” *Sevā-aparādhas* are forbidden by the verses, “It is offensive to enter the temple of the Lord riding on a vehicle or wearing shoes.” The *sāstras* condemn persons who deliberately commit *sevā-aparādhas* as “...a two legged animal who commits offense at Śrī Hari's lotus feet.” *nāma-aparādhas* may have been committed unconsciously long ago or recently, but they are inferred by their effects. By constant chanting of the holy name, *niṣṭhā* appears in devotion and gradually those *aparādhas* are nullified. If one commits *aparādhas* consciously, then he has to adopt specific means for their nullification.

Pīyūṣa kaṇā explanation— The author has described the powerful obstacle to *bhakti* named *aparādha*, and how *bhakti* bereft of all its different limbs still bestows its fruits. Now he describes how one swiftly makes progress even while violating the items of *bhakti*, without fear of falling off the path or committing an offense, quoting evidence from Śrīmad Bhāgavata. In Śrīmad Bhāgavata Śrīpāda Kavi Yogīndra told King Nimi—

*ye vai bhagavata proktā upāyā hyātma labdhaye;
añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān.
yānāsthāya naro rājan na pramādyeta karhicit;
dhāvan nimīlya vā netre na skhalen na pated iha.*

"O Mahārāja! All the means for ignorant people to easily attain perfection have been described by the Lord Himself. This is called *bhāgavad dharma*. Whoever takes shelter of this *bhāgavad dharma* will never be bewildered. Even if he runs over this path with his eyes closed he cannot trip or fall."

Other religions have been enunciated by different *munis* and *ṛṣis*, but *bhāgavata-dharma* is directly spoken by the Lord Himself and is non-different from His own *svarūpa*. The Lord says to Uddhava in the Bhāgavata (11.14.3):

kālena naṣṭā pralaye vāñīyaṁ veda-samjñitā

mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ

"O Uddhava! The Vedic scriptures describing My devotion, which is non-different from Me, were lost in the course of time. I instructed all those scriptures to Brahmā in the beginning of the creation." The fruit of *bhāgavata-dharma* is to attain divine love and the direct service of the Lord. Since this process is spoken directly by the Lord Himself and not others, it is the most reliable and correct. This is one reason the Lord spoke it Himself.

The verse says that *bhāgavata-dharma* is the process for easily attaining the Lord, even for ignorant persons. This indicates that all persons are qualified for its performance. That it easily gives perfection shows it is a much more natural path for giving perfection in comparison to the difficult paths of *jñāna*, *yoga*, and others. Whoever takes shelter of this *bhāgavata dharma* does not trip or fall, even if he runs over the path with his eyes closed. If someone runs very fast towards his destination, then he leaps over some normal steps. He fixes his eyesight on the destination and, though his eyes are opened, he cannot keep his sight on the path on which he is moving. Similarly, by taking shelter of *bhāgavata-dharma*, if someone who knows all the parts of devotion practises the main parts, but is eager to reach the goal he oversteps some secondary parts as if ignorant, then for him there is no harm nor is he deprived of the fruit of devotion.

nimilana (closed eyes) here does not mean one is ignorant about the injunctions of the *śrutis* and *smṛti* scriptures. For instance it is said *gaṅgāyām ghoṣaḥ*, milkmen live in the Gaṅgā. Since it is impossible for milkmen to live in the current of the Gaṅgā, it must surely mean that 'milkmen live on the bank of the Gaṅgā'. Here *nimilana* means that though one has eyes, he closes them. For one who has knowledge of the instructions of *sādhu*, *śāstra*, and *guru*, but due to powerful eagerness (*anurāga*) to reach the goal or some reasonable cause, if he oversteps some secondary devotional parts, it is not harmful. Therefore this does not mean that one is whimsically violating or slackening the devotional rules.

Someone may say that *nimilana* and *dhāvan* mean that if a *sādhaka* devotee unknowingly commits any of the thirty-two *sevā-aparādhas* by quickly running on the devotional path with his eyes closed, then it is not harmful. But this meaning is not acceptable, since in the very beginning it was said, "...by taking the shelter of the process spoken by the Lord." The Lord can never recommend committing *sevā-aparādhas*. Therefore *yānair vā pādukair vāpi gamanam bhagavad gr̥he*, entering the temple of the Lord with shoes on or in a vehicle and other *sevāparādhas* are strictly forbidden. How can the Lord authorise what is forbidden in the scriptures? In the Purāṇas we can find condemnation of *sevāparādhas-harer apyaparādhan yaḥ kuryād dvipada pāṁśanaḥ*: "A person who offends Lord Hari is a two-legged animal".

Perhaps *nāma-aparādhas* were unconsciously committed, either long ago or recently, but their presence is presumed by their symptoms, such as slackness in devotion or attachment to objects unrelated to Kṛṣṇa. By constantly chanting the holy name, when *niṣṭhā* appears, then gradually these *aparādhas* are nullified. Hari-bhakti-vilāsa (11.525-526) says:

*jāte nāmāparādhe`pi pramādena kathaṅcana
sadā saṅkīrtayan nāma tadeka-śaraṇo bhavet
nāmāparādha yuktānām nāmānyeva harantyagham
aviśrānta prayuktāni tānyevārtha-karāṇi ca*

"If someone commits *nāma-aparādha* due to carelessness, then he should constantly chant the holy name, taking sole shelter of it. The holy name destroys the offenses of persons committing *nāma-aparādha*. Constantly chanting the holy name itself gives all perfection." The effect of an offense committed unknowingly is not very dangerous. If someone knowingly commits offense, then the effects are grave and accordingly there are special procedures to nullify them.

yathā 'satām nindeti' daśasu nāmnah prathamop'aparādhaḥ. tatra nindetyanena dveṣa drohādayo'pyupalakṣyante. tataś ca daivāt tasminn aparādhe jāte 'hanta pāmareṇa mayā sādhuṣu aparāddham iti' anutapto janaḥ 'kṛśānau sāmyati taptaḥ kṛśānunau evāyam' iti nyāyena tat padāgra eva nipatyā prasādayāmīti viṣaṇṇa cetasā praṇati stuti sammānādibhis tasyopasamaḥ kāryaḥ. kadācit kasyacana kair api duṣprasādanūyatve bahu dinam api tan manobhirocinyanuvṛttiḥ kāryā. aparādhasyāti mahattvāt kathañcit tayāpyanirvattyakopatve 'dhiṁ mām akṣiṇa bhaktāparādham niraya koṭiṣu patantam iti nirvidya sarvaṁ parityajya samāśrayaṇīyā nāma saṅkīrtana santatis tayā ca mahāśaktim atyāvaśyam eva kāle tataḥ syād evoddhavaḥ. kiṁ me muhur muhur eva pāda patanādibhiḥ svāpakarṣa svikāreṇa 'nāmāparādha yuktānām nāmānyeva harantyaḥ' ityasyaiva paramopāyaḥ sa eva samāśrayaṇīya iti bhāvanāyām pūrvad eva punar api nāmāparādhaḥ.

TRANSLATION: *Sat-* or *sādhu-nindā*, blaspheming Vaiṣṇavas, is the first of the ten *nāma-aparādhas*. *nindā* also means hatred, enmity, and such. If someone accidentally commits this offense then he should repent, "Oh! I am so sinful that I have offended the *sādhus*." "A person burnt by fire gets relief by fire." According to this logic, "I should fall at the feet of those *sādhus* I have offended and satisfy them." Thus to nullify the offense of *sādhu-nindā*, one should, with a repentant heart, pay obeisances, glorify, and give respects to the *sādhu* he has offended. If one is unable to satisfy the *sādhu* in this way then he should serve him favorably for many days to satisfy him. When the offense is so grave that the anger of the Vaiṣṇava is not calmed in any way, then one should repent, "Shame to me, as the offense committed by me to the devotee is not nullified by any means. Now I will fall down in millions of hells." He should then constantly take sole shelter of *nāma-saṅkīrtana*, giving up all other activities. By the divine power of *nāma-saṅkīrtana*, sometime in the future the person thus repenting will be definitely freed from the offense. If someone thinks, "*sāstras* say that persons taking the shelter of the holy name can be freed from sins by *nāma* itself, so why should I humble myself by falling at the feet of the *sādhu* again and again? I should simply take the shelter of *nāma-saṅkīrtana*, the best way of nullifying the offense." This idea will again make one guilty of *nāma-aparādha*.

Pīyūṣa kaṇā explanation: The *Padma Purāṇa* describes ten types of *nāma-aparādhas*—

1) *satām nindā nāmnah paramam aparādham vitanute yataḥ khyātim yātam katham u sahate tad-vigarhām* 2) *śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam dhiyā bhinnam paśyet sa khalu harināmāhita-karaḥ* 3) *guror avajñā* 4) *śruti-sāstra-nindanam*, 5) *tathārtha-vādo hari-*

nāmnī kalpanam 6) *nāmnō balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ* 7) *dharma-vrata-tyāga-hutādi-sarva-śubha-kṛyā-sāmyam api pramādaḥ* 8) *āsraddhadhāne vimukhe'pyaśṛṇvati yaścopadeśaḥ śiva-nāmāparādaḥ* 9) *śrute'pi nāma mahātmye yaḥ prīti-rahito naraḥ* 10) *ahañ-mamādi-paramo nāmnī so 'py aparādha-kṛt*.

(1) Blaspheming *sādhus* creates a grave offense to the holy name. How can the holy name tolerate blaspheming of devotees who are spreading the glories of the holy name throughout the world? The *sādhus* who have given up all *dharmas* and *karmas* and have solely taken shelter of the holy name are superior among all devotees; so one should not condemn such *sādhus* even slightly. One should rather associate with them and do *nāma-saṅkīrtana*. The holy name will then quickly bestow its grace.

(2) The second offense is mentioned in the second half of the first *śloka*. It has two types of explanations (a) If one considers the name, qualities, and such of Mahādeva and Viṣṇu as different, then it is an offense. In other words, if one considers Śiva as an independent Lord perfected by a specific energy and Viṣṇu as an independent Lord, then the controversy of many independent Lords arises and hampers the exclusive devotion to Śrī Hari. One should, therefore, understand that Kṛṣṇa is the Lord of all lords. Śiva is empowered as a Lord by the energy of Kṛṣṇa, but he has no independent energy. One who chants the holy name with this understanding commits no offense. (b) Considering the all-auspicious name, form, qualities, and activities of Lord Viṣṇu as different from His eternal personality (*nitya-siddha-vigraha*) is an offense.

*'nāma' 'vigraha' 'svarūpa'—tina eka-rūpa;
tine 'bheda' nahi,—tina 'cid-ānanda-rūpa'
kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda;
kṛṣṇera svarūpa-sama-saba cid-ānanda*

“The Lord’s name, form, and personality—all three are one and same. There is no difference between them, since all of them are eternal and blissful. Kṛṣṇa’s name, qualities, and pastimes are all the same as Kṛṣṇa’s personality—all are eternal and blissful.” (*Cai.-caritāmṛta, Madhya 7.131,135*)

(3) The third offense is to disrespect the Guru or to consider him an ordinary human being. The Guru is the embodiment of the compact compassion of Śrī Bhagavān. A disciple should therefore not see any natural or nominal fault in the transcendental form of Śrī Gurudeva. He should, instead, constantly meditate on his transcendental qualities. If somehow a disciple considers him as an ordinary being, then it is a grave offense. Not chanting the *mantras* given by the *guru* and not practicing devotion according to his instructions is offensive, since it is neglectful.

The author writes in his Sārārtha Darśinī-commentary of the Bhāgavata (6.9-10), "Some know that the Lord is worshipable and He is only attained by devotion. For such devotion the *guru* is the instructor and, in the past, only the devotees following the instructions of the *guru* have attained the Lord. Still if they do not feel any necessity of accepting a *guru* and think that by *nāma-saṅkīrtana* they can attain the Lord, then also they become guilty of disrespecting the *guru*. Such persons never attain the Lord. When this offense is nullified, either in this birth or the next, and if they take the shelter of the feet of a bona fide *guru*, then they can attain the Lord.

(4) Blaspheming *śrutis* is the fourth offense. *śrutis* or Vedic literature is *apauruṣeya*, not made by any human being or, in other words, is manifest by the Lord Himself. Sages of the Vedic age have therefore established the *śrutis* as the best of all authorities. They consider that all other *śāstras* also follow them. *vedayatīti vedaḥ*, "That which reveals itself is known as *Veda*." Scriptures like Śrīmad-Bhāgavata follow the *Vedas*. The purport of the *Vedas* is very clear in the *itihāsa* (Mahābhārata and Rāmāyaṇa) and *Purāṇas*. Criticising all these scriptures is a *nāmāparādha*.

(5) The fifth offense is to consider the glories of the holy name to be exaggerated or the incomparable glories of the holy name described by *śāstras* to be mere praise. *śāstras* have exaggerated the glories of the holy name to encourage ordinary persons to chant the holy name. It is very a great offense to think like this. The author says in the aforementioned Sārārtha Darśinī ṭīkā that this type of mentality directly impedes Vaiṣṇava behaviour.

(6) The sixth offense is to give some speculative interpretation of the glories of the holy name. This minimizes the glories of the holy name. This also impedes Vaiṣṇava behaviour. Māyāvādīs think that the Absolute Truth, the Supreme Lord, has no name, form, qualities, and so forth. *Uṣis* have merely imagined the names of non-personal Brahman as Kṛṣṇa, Rāma, and so on to get perfection in *sādhana*. These Māyāvādīs commit offense and their association is thus prohibited even from afar.

(7) To commit sins on the strength of the holy name is the seventh offense. To intentionally commit sins thinking that they can be nullified by chanting the holy name is very offensive. It is certainly true that chanting the holy name destroys all sins. However, it is a grave wickedness to engage oneself in detestable activities on the strength of the holy name since one chants the same holy name to attain divine love, the supreme goal of one's life. Committing sins on the strength of the holy name defiles the holy name and those sins turn into terrible *nāma-āparādhas*. Even by practicing *yama*, *niyama*, and other processes of atonement, one cannot purify his heart or be freed from this *āparādha*.

(8) To consider other auspicious activities equal to the chanting of the holy name is the eighth offense. It is offensive to think that practising (caste-)religion, vows, austerities, and sacrifices gives the same fruit as the chanting of the holy name. All these activities are material in nature, while the holy name is transcendental or is the personality of the Lord Himself. The holy name is *upeya* (the supreme goal) and at the same time *upāya* (the process to attain perfection). It is thus incomparable. This offense also impedes Vaiṣṇava behaviour.

(9) To instruct the holy name to a faithless person is the ninth offense. It is offensive to instruct the holy name to a person not interested in hearing its glories. The offensive reaction of the person who is preached to will backfire on the preacher.

(10) Not being attached to the holy name in spite of hearing its glories is the tenth offense. In this world the living entities are bound and intoxicated by the false conception of body and bodily objects, "I" and "mine". Repeatedly hearing the glories of the holy name from the mouth of *sādhus* may result in a temporary detachment in some. However, they are unable to develop a permanent attachment to the holy name. This is an offense.

The author himself is analyzing all these offenses. *Sādhu-nindā* is the first of the ten *nāma-āparādhas*. Some think if *sādhus* commit forbidden acts, it is not offensive to criticise them, since that is simply stating the actual fact. Śrīdhara Svāmīpāda says in his Śrīmad Bhāgavata-comment, however: *nindanaṁ doṣa-kīrtanam*: "Whether it's true or not, narrating

the faults of a *sādhu* is included in blasphemy." One may say that one must rectify such a *sādhu*, if he is really guilty. The answer is that only spiritually powerful personalities like the *guru* or guardians of the devotees can rectify them, not a *sādhaka* devotee. A *sādhaka* devotee will only be offensive if he sees fault in another devotee or talks about it to others. It will not rectify the guilt of the guilty. Caitanya-Bhāgavata (Madhya 9) says:

*nindāya nāhika kārya, sabe pāpa-lābha;
eteke nā kare nindā mahā-mahābhāga
aninduka hai je sakṛt kṛṣṇa bale;
satya satya kṛṣṇa tāre, uddhāriḥa hele*

"The only thing obtained by blaspheming is sin. Thus one should not blaspheme devotees. Great devotees never blaspheme others. Kṛṣṇa very easily delivers those who chant even once the name of Kṛṣṇa without blaspheming anybody." *Nindā* also includes hatred, enmity, and such. *Skanda Purāṇa* says: *hanti nindanti vai dveṣṭi vaiṣṇavānnābhinandati krudhyante yāti no harṣaṁ darśane patatāni ṣaṭ* "There are six types of *vaiṣṇava-aparādha*: to kill a Vaiṣṇava, blaspheme him, hate him, not greet him, be angry with him, and not being glad to see him." All these are causes of falldown from the devotional path. To hate *sādhus*, speak ill of them, distrust them, disrespect them, be envious of their activities, have enmity towards them, and so on are all included in *vaiṣṇava-aparādha*. As it is most grave, it comes first among the ten *nāma-aparādhas*. This *aparādha* usually creates a great obstacle in the path of devotion for a *sādhaka* devotee. Mahāprabhu instructed Rūpa Gosvāmī:

*yadi vaiṣṇava-aparādha uthe hatī mātā;
upāde vā chinḍe, tāra śuki' yāya pātā
tāte māli yatna kari' kare āvaraṇa;
aparādha-hasti jaiche nā haya udgama*

"The mad elephant offense of blaspheming a Vaiṣṇava uproots and breaks the *bhakti* creeper. The leaves of the creeper thus dry up. The gardener, a *sādhaka* devotee, should carefully protect the *bhakti* creeper by fencing it all around so that the mad elephant offense does not enter." (*Cai.-caritāmṛta*, Madhya 19/156-157) These verses show the gravity of Vaiṣṇava *aparādha*. A *sādhaka* devotee should, therefore, be especially careful to protect himself from this *aparādha*. If accidentally one commits an offense to a *mahat*, then he should deeply repent with self reproach. "I am such a sinful person that I have offended a *mahat*." Repentance is the actual atonement for an offense. Though one may please a *sādhu* by asking for forgiveness, he cannot purify his heart unless it is burnt in the fire of repentance. There is a logic that a person burnt by fire can be cured by fire. In other words, burns are cured by producing heat. Similarly, if a person with a repentant heart falls at the feet of a *mahat* he had offended and pays obeisances, glorifies him, and respects him, then he can nullify his offense. If one is unable to please the offended saint in this way one should openly and secretly engage in many activities that may please him and continue to do so for many days. This will surely please the naturally forgiving and compassionate saint.

If the offense is so grave that the saint is not pleased even after the abovementioned method is followed and if the anger of the saint cannot be soothed in any way, then one

should lament as follows: "Alas! Alas! A hundred curses on me! I could not make up for the offense to this saint in any way! Surely I will have to fall in millions of hells for this!" In deep grief one should thus give up all unrelated activities and constantly and fully take shelter of *harināma saṅkīrtana*. The greatly powerful *nāma saṅkīrtana* will then surely save the repentant soul. And if that person is overcome with shyness and embarrassment, thinking: "The *śāstras* say: 'Persons who offend the holy name can find peace only by again chanting the holy name. What is the use of humiliating myself before that person time and again? Let me just take shelter of the greatest means, *nāma saṅkīrtana*' then he is again guilty of the grave *nāmāparādha* called 'committing sinful activities on strength of chanting the holy name.'

na ca kṛpālur akṛta drohas titikṣuḥ sarva dehinām ityādi sampūrṇa dharmakā eva santas teṣām eva nindā aparādha iti vācyam. 'sarvācāra vivarjitāḥ śaṭha dhiyo vrātyā jagad vañcakāḥ iti tat prakaraṇa vartinā vacanena tādrśa duṣcaritānām api bhagavantam bhajatām kaimuttika nyāyena sacchabda vācyatvena sūcitavāt.

TRANSLATION– The *śāstras* say, “Persons having qualities such as compassion, non-envy, and universal tolerance are described as *sādhus* since they strictly follow *vaiṣṇava-dharma*.” From this statement one should not think that only blaspheming such *sādhus* is an offense. Padma Purāṇa says, “Even a sinful person with all bad qualities who lacks proper behaviour, is wicked, fallen, and deceitful is liberated if he takes the shelter of the lotus feet of Govinda.” In this verse it is needless to say that if such an ill-behaved person is devoted to the Lord, he is also known as a *sādhu* according to *kaimuttika-nyāya*.

Pīyūṣa kaṇā Explanation: It has been said that blasphemy of the saints is the most powerful obstacle to *bhajana*. The Bhāgavata (11.11.29-31) mentions the characteristics of a *sādhu*:

*kṛpālur akṛtadrohas titikṣuḥ sarva-dehinām;
satyasāro`navadyātmā samaḥ sarvopakāraḥ
kāmair ahatadhīr dānto mṛduḥ śucir akiñcanaḥ;
anīho mitabhuk śāntaḥ sthīro maccharaṇo munīḥ
apramatto gabhīrātmā dhṛtimāñ jitā-ṣaḍ-guṇaḥ;
amānī mānadaḥ kalyo maitraḥ kāruṇikaḥ kavīḥ*

“O Uddhava! He is the best among *sādhus* who has the following qualities: Merciful, not defiant, tolerant, forgiveness, truthfulness, free from envy, doing welfare to all, free from lust, of controlled senses, mildness, cleanliness, without material possession, indifferent to material activities, eating as much as required, peacefulness, without inebriation, without any agitation, patience, control of the six vices of lust, anger, hunger, thirst and so, humble, respectful, expert in solacing others, friendly, compassionate, and poetic.” One may say– “That's a real saint! It's only offensive to blaspheme the *sādhus* having the above qualities, but not others. *Sādhus* who get angry on insignificant causes and hardly get pleased with the offender do not have the above quality that is obvious! Thus it is not offensive to blaspheme

them." The author, however, is saying this consideration is fully incorrect. In Padma Purāṇa, Sanat-kumāra says to Nārada while describing *nāma-aparādha*—

*sarvācāra vivarjitāḥ śaṭha dhiyo vrātyā jagad vañcakā
dambhāhañkṛti pāna paisuna parāḥ pāpāntyajā niṣthurāḥ
ye cānye dhana dāra putra niratāḥ sarvādhamās te pi hi
śrī govinda padāravinda śaraṇā muktā bhavanti dvija*

"O *brahmaṇa*! Persons lacking proper behaviour, who are fallen, deceitful, full of false ego, absorbed in the bodily conception, drunkards, cruel, irreligious, lowborn, hard-hearted, attached to money, children and wife, and fallen in all respects can also be liberated if they take shelter of the lotus feet of Govinda." It naturally follows in this verse that these evil-minded persons can also be considered as **sādhus** if they worship the Lord. The Lord Himself says to Arjuna (Gītā 9/30)—

*api cet sudurācāro bhajate mām ananya bhāk
sādhur eva sa mantavyaḥ samyak vyavasito hi saḥ*

"A person solely devoted to Me, though he may behave badly, must be considered a *sādhu* as his efforts are commendable." The author in his Sārārtha-Varṣiṇī-commentary of this *śloka* says, "One who worships no other deity than Kṛṣṇa, performs only *bhakti* without *jñāna*, *karma*, and so on, has no desire in his heart other than the desire to attain Kṛṣṇa, and has no desire to attain sovereignty or any other material enjoyment is known as *ananya-bhakta*, exclusively devoted. He is a *sādhu*." With the appearance of *ananya-bhakti*, one automatically becomes disinterested in desires other than Kṛṣṇa. If accidentally due to a bad upbringing, *durācāra*, bad behaviour, or even *sudurācāra*, very sinful behaviour like violence, theft and adultery, is seen in him, still he must be considered a *sādhu*. All these bad activities do not contaminate *ananya-bhakti*. *kṣipram bhavati dharmātmā śaśvacchāntim nigacchati; kaunteya pratijānīhi na me bhakta praṇaśyati* (B.G. 9.31) *bhakti* quickly causes repentance in his heart and makes him saintly, giving him eternal peace. A person faithful in devotion is thus considered a *sādhu*, though very sinful behaviour may be seen in him. If anger, intolerance, and so on are seen in a person absorbed in devotion, he is undoubtedly a *sādhu*, and blaspheming him is an offense. A *sādhaka* can never find welfare unless he gives up such an offensive attitude.

Mahāprabhu has therefore instructed everyone engaged in *bhajana* to take the shelter of the holy name with extreme humility so that one may not blaspheme and envy anyone.

*ye-rupe la-ile nāma prema upajāya;
tāhār lakṣaṇa śuna, svarūpa-rāma-rāya
tṛṇād api sunīcena taror iva sahiṣṇunā;
amāninā mānadena kīrtanīya sadā hariḥ
uttama hoiyā āpanāke māne tṛṇādhama;
dui-prakāre sahiṣṇutā kare vṛkṣa-sama
vṛkṣa yena kāṭileho kichu nā bolaya;*

*śukāiā maileho kāre pāni nā māgaya
 yei ye māgaye, tāre dey āpana-dhana;
 gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa
 uttama hañā vaiṣṇava habe nirābhimāna;
 jīve sammāna dībe janī 'kṛṣṇa'-adhiṣṭhāna
 ei mata hoiyā yei kṛṣṇa-nāma laya;
 kṛṣṇera caraṇe tāra prema upajaya*

“O Svarūpa Dāmodara and Rāmānanda Rāya! Please hear the symptoms of chanting the holy name so that *Kṛṣṇa-prema* is awakened. One who thinks himself lower than a blade of grass, is more tolerant than a tree, does not desire his own fame, but gives respect to all is qualified to constantly chant the holy name of Śrī Hari. Though exalted, he thinks himself lower than a blade of grass and tolerates in two ways like a tree. A tree when cut down does not resist, nor does it ask anyone for water even if it is drying up. A tree gives whatever possession it has to one who asks for it. It tolerates heat and rain, but still gives shelter to others. A Vaiṣṇava should be prideless though he is exalted and should give respect to all living entities knowing that Kṛṣṇa is residing in all of them. One who chants the holy name in this manner, attains divine *prema* for the lotus feet of Kṛṣṇa.” (*Cai.-caritāmīta, Antya 20/20-27*)

What to speak of a *sādhaka* devotee, even great powerful personalities cannot escape from *vaiṣṇava-aparādha*. Caitanya-Bhāgavata says: *śūlapāni sama yadi bhakta-nindā kare; bhāgavat-pramāṇe tathāpi śighra mare. sarva mahā prāyaścitta ye kṛṣṇera nāma; vaiṣṇavāparādhe sei nāme laya prāṇa* "Even if someone as strong as Śiva, who carries a trident in his hands, blasphemes a Vaiṣṇava, he is quickly finished. The Bhāgavata is giving evidence for this. Chanting Kṛṣṇa's name is the supreme atonement, but the same name finishes the life of a person offending a Vaiṣṇava." Therefore for attaining success in chanting the holy name, one should proceed as follows: *nā laibe kāro doṣa, nā karibe kāro roṣa, praṇamaha sabāra caraṇa* "One should not see the faults or become angry at others and should offer obeisances to the feet of all."

kiṁ ca kaścīn mahābhāgavatatvāṁ mahāparādhinyapi yadyapi na kupyati tad api tatrāparādhavatā sva śuddhyartham praṇatyādibhir anuvartanīyaḥ eva saḥ. serṣam mahā puruṣa pāda pāṁśubhir nirasta tejaḥsu tad eva śobhanam iti satām vākyena tac caraṇa reṇunām asahiṣṇutayā tat phala pradatvāvagamāt.

TRANSLATION: Sometimes one commits an offense to a *mahā-bhāgavata* (exalted devotee), but due to the *mahā-bhāgavata*'s quality of forgiveness, he does not become angry with the offender. Still for his rectification, the offender should ask for forgiveness by paying obeisances to his lotus feet and serve him for his own pleasure. *sāstras* say, “The glory of an offender is diminished by the dust of the lotus feet of a *mahā-bhāgavata*. This is certainly a proper reaction for evil minded persons.” One should thus understand from this verse that, though *mahā-bhāgavatas* do not generally get angry, the dust of their feet does not forgive an offender and accordingly gives him the reactions to the offense.

Pīyūṣa kaṇā explanation– Śrīmad-Bhāgavata (11.2.45) describes the characteristics of a *mahā-bhāgavata*: *sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ bhūtāni bhagavatyātmanyēṣa bhāgavatottamaḥ* Yogindra Havi said to Mahārāja Nimī, “O king! One who sees the existence of his worshipable Lord in all living entities, and sees the presence of all living entities in his worshipable Lord is known as *bhāgavatottama*, or foremost of devotees.” Or, “When a devotee realizing the Lord in his heart feels that all living entities have the same realization and the same level of divine love as he has, he is known as foremost of the devotees.” These *mahā-bhāgavatas* wander in the world completely absorbed in divine love without consciousness of the outer world and aloof from all worldly activities. If someone blasphemes or even becomes hostile to them, then also they neither get angry nor take offense. One may thus think when such *mahā-bhāgavatas* do not become angry or take the offense at anyone, then blaspheming them cannot be an offense. The author says that though they do not take the offense, the heart of a person blaspheming them becomes heavily contaminated. Accidentally, if someone blasphemes such a *mahā-bhāgavata*, then the offender for his own purification should fall down at his feet, glorify him, praise him, ask him for forgiveness, and serve him favorably.

One may ask here that if the *mahābhāgavatas* are equal to praise and slander and they are unable to get angry and there is no possibility of their being satisfied by glorifying or paying obeisances to them. How can the heart of an offender be purified and an offense be nullified? It can only be done by glorifying, paying obeisances, and sincerely serving him. The author cites an example from Śrīmad-Bhāgavata (4.4.13) that describes the anger of Satī-devī due to the disrespect shown to Śrīman Mahādeva during the sacrifice performed by Dakṣa. This verse explains though *mahā-bhāgavatas* do not take any offense, the dust of their feet cannot tolerate the offense. One must satisfy the dust of their feet by glorifying them and by paying obeisances at their feet.

*nāścaryam etad yad asatsu sarvadā mahad-vinindā kuṇapātma-vādiṣu
serṣyam mahāpuruṣa-pāda-pāṁśubhir nirasta-tejaḥsu tad eva śobhanam*

“It is not strange for evil persons who always think the body to be self, to constantly blaspheme the *mahats*. Though the *mahats* can tolerate their blasphemy the dust of their feet does not. By the dust of their feet the power of these persons is vanquished. It is thus proper that such evil persons immediately get the effects of such blasphemy.” Through these great words it is learned that although the *mahāpuruṣas* do not get angry with the behaviour of an evil person one must certainly worship them by praising them and offering obeisances unto them in order to pacify the dust of their feet. Otherwise, no doubt the dust of his feet will definitely give the reactions to his offense.

*kiṁ ca duravagama niṣkāraṇake kvacit kṛpādrṣṭau prabhaviṣṇau svacchanda carite
kvacin mahābhāgavata maulau tu na kāpi maryādā paryāpnoti. yathā śivikāṁ bahayati kaṭūkti
viṣa varṣiṇyapi rahūgaṇe śrī jaḍa bharatasya kṛpā. yathā ca pāṣaṇḍa dharmāvalambinī
sva hitārtham upaseduṣi daitya samūhe uparicarasya vasoś cedi rājasya. yathā vā mahāpāpini
sva lalāṭe rudhira pātīnyāpi mādhave prabhu varasya nityānandasyeti. evam eva guror avajñā
ityatrāpi jñeyam. śivasya śrī viṣṇor ityatraivaṁ vivecanīyam.*

TRANSLATION: Sometimes, due to some unknown reasons or even without any reason, the all-powerful most independent crest jewels of *mahā-bhāgavatas* bestow their causeless mercy. There is no hard and fast rule for their bestowing mercy on others. For example, *mahā-bhāgavata* Jaḍa Bharata bestowed mercy on Rahūgaṇa, though he made Jaḍa Bharata carry his palanquin and rebuked him with a poisonous torrent of sarcastic words. Cedirāja Uparicara Vasu bestowed his mercy on the atheistic demons that came to kill him. The most compassionate Nityānanda Prabhu bestowed his mercy on the most sinful Mādhāi who struck his forehead causing streams of blood to ooze from it. Just as it is an offense to blaspheme the saints, so it is to disrespect the Guru. After this we will discuss the difference between Śiva and Śrī Viṣṇu.

Pīyūṣa kaṇā explanation– *Mahā-bhāgavatas* are so absorbed in ecstasy that they simply wander around in the world, free from attachment and hatred, indifferent towards praise or infamy. Hence it is also not possible for them to either bless or curse anybody. Still, as is described here, it is a terrible offense to blaspheme them. This is not a universal rule, however. *mahābhāgavatas* are completely independent and fully capable of bestowing causeless mercy. Sometimes they shower infinite causeless mercy even on a hostile offender. Their mercy thus makes the offender successful. The author describes this fact by citing three examples.

Once King Rahūgaṇa, the ruler of the states of Sindhu and Sauvīra, was going along the banks of the river Indumatī riding on a palanquin. When the palanquin carriers felt tired, the chief palanquin carrier, seeing Brahmaṛṣi Bharata to be strong, forced him to carry the palanquin. Gentle Bharata started carrying the palanquin. Stepping irregularly to avoid crushing ants with his feet, he could not keep pace with the other carriers and the palanquin was shaking. Rahūgaṇa chastised the carriers of the palanquin, who then blamed the new carrier Bharata. Hearing this the king, who was full of passion, with sarcastic words rebuked Bharata, who possessed an invisible Brahman effulgence, like a fire covered with ashes. He said in a taunting way to Bharata “Oh how hard! O my troubled brother! You have carried this palanquin all alone for a long time and your body is also weak due to your old age. You have become extremely fatigued.” Though he was being taunted with crooked words, he continued carrying the palanquin as before without replying anything. How can one be agitated by sarcastic taunting when their bodily conceptions are totally washed away?

As the palanquin was still shaking, king Rahūgaṇa became angry like fire and very contemptibly said, “Oh! What are you doing? Are you a walking dead man? Disregarding me, you are not carrying out my orders. As Yamarāja punishes all the people, I will also punish you. Then you will become conscious.” Hearing the king's sarcastic words, Bharata smiled mildly and delivered wonderful instructions related to spiritual truth. After hearing the instructions, the king fearfully got down from the palanquin and fell flat on the ground with his head on the feet of Bharata. He offered prayers asking for forgiveness. He asked about the Absolute Truth and Bharata Mahārāja then gave him full instructions on transcendental knowledge. Finally the king gave up his false bodily misconception and attained the prime goal of his life by hearing the nectarean sermons from the mouth of the most powerful Brahmaṛṣi Bharata. This is elaborately described in the fifth canto of Śrīmad Bhāgavata.

Śrīla Jīva Gosvāmī quotes the example of Uparicara Vasu from the Viṣṇu Dharmottara in Bhakti-sandarbhā (179). *yathā uparicara vasor vṛttam viṣṇudharme sa hi deva sāhāyyāyaiva daityān hatvā virajya ca bhagavad anudhyānāya pātālam ca praviṣṭavān. tam ca nivṛttam api hantum labdha chidrā daityāḥ samāgatya tat prabhāveṇodyata śāstrā evātiṣṭhan tataś ca vyarthodyamāḥ punaḥ śukropadeśena tam prati pāṣaṇḍa mārgam upadiśanto'pi jātayā tat kṛpayā bhagavad bhakta vabhūvur iti* This story from the Viṣṇu dharmottara shows that the great saints can also bestow their mercy on the great offenders. It is said therein that once Uparicara Vasu helped the demigods in killing the demons. Finally feeling repentance for killing the demons, he became detached from material affairs. He then entered Pātāla-loka desiring to constantly meditate on Śrī Hari without distraction. The demons came to know that their old enemy had refrained from killing and had entered Pātāla-loka without any weapons. Thinking it a good chance to take revenge, they reached Pātāla-loka to kill Uparicara Vasu. When they raised their arms to cut off the head of Uparicara Vasu, by the power of his *bhakti*, their arms remained frozen in the raised position. Their weapons were thus unable to touch the body of Uparicara Vasu.

Being unsuccessful the demons came to Śukrācārya and, according to his suggestion, returned to Pātāla-loka and began preaching atheism. When Śukrācārya heard the whole incident from the demons, he understood that as long as Uparicara Vasu was meditating on the Lord, nobody could touch even the edge of his hair. If somehow it were possible to create disrespect or negligence to the Lord in his mind, then only it would be possible to kill him. Śukrācārya suggested to loudly preach atheism in all directions of Pātāla-loka loudly saying, "The Lord does not exist. The Vedas are false." If somehow by preaching atheism full of mundane logic, you can create doubts regarding the Lord and the scriptures in the mind of Uparicara Vasu, then his meditation may slacken. When he gradually becomes spiritually weak, it will be possible to kill him.

Accordingly when the demons started preaching atheism around Uparicara Vasu in Pātāla-loka, his meditation became disturbed. On hearing atheism and seeing the miserable condition of the demons, he became full of compassion. He started thinking, "Alas! How miserable these demons are! Just for killing me, they want to destroy the existence of Śrī Bhagavān, who is the Lord of lords, cause of all causes, and maintainer of all. O most compassionate Lord! Kindly be merciful to them by destroying their miserable condition. Please make them drown in the mellow of *bhakti* of your lotus feet." By the piteous prayer of the Lord's devotee, those demons also became devotees of the Lord.

Finally the author cites the example of the most compassionate Śrī Nitāicānda who bestowed his mercy on Mādhāi though he was totally hostile to Nityānanda Prabhu. The liberation of Jagāi and Mādhāi by Gaura Nityānanda is a very famous pastime known by all and is recounted in Caitanya-Bhagavat. One day Śrīman Mahāprabhu called Nityānanda and Haridāsa Ṭhākura and said:

*śuna śuna nityānanda śuna haridāsa;
sarvatra āmāra ājñā karaha pracāra
prati ghare ghare giyā kara ei bhikṣā;
bala kṛṣṇa bhaja kṛṣṇa karo kṛṣṇa śikṣā*

"Listen, listen Nityānanda! Listen, Haridāsa! Give my order to all. Go everywhere. Going to every single house, beg them to chant Kṛṣṇa's name and worship Him. Instruct

them in all the truths related to Kṛṣṇa." Receiving the order of Mahāprabhu, Nityānanda and Haridāsa, the carriers of His order, came out on the main street for preaching the holy name.

*ājñā pāi dui jane bule ghare ghare;
balo kṛṣṇa gāo kṛṣṇa bhajaha kṛṣṇere
kṛṣṇa prāṇa kṛṣṇa dhana kṛṣṇa se jivana;
heno kṛṣṇa bolo bhāi hoiyā ek mon
ei mata nadiyāy prati ghare ghare;
boliyā beṛān dui jagat īsvare
doñhāra sannyāsī veśa jān jār ghare;
āthe vyathe āsi bhikṣā nimantraṇa kore
nityānanda haridāsa bole ei bhikṣā;
bolo kṛṣṇa bhajo kṛṣṇa koro kṛṣṇa śikṣā
ei bol boli dui jan coli jāy;
je hoy sujana sei boṛo sukha pāy*

"Getting the order of Mahāprabhu, both of them went door to door in Nadia and started preaching. 'Sing the glories of Kṛṣṇa and worship Him. Kṛṣṇa is the very life and wealth of everybody. Please chant the name of Kṛṣṇa with steady mind.' In this way they went from house to house in Nadiyā, though they were the Lords of the universe. Dressed as *sannyāsīs* they went begging from door to door for this alm: 'Speak of Kṛṣṇa, worship Kṛṣṇa and teach others about Kṛṣṇa.' They were thus wandering around preaching. The virtuous persons were getting bliss by their preaching. But evil-minded persons started whispering this and that. One day a terrible incident occurred. While both were preaching the glories of the holy name and creating a blissful atmosphere on the streets, they suddenly came across two strange persons. Their appearance was very horrible as they were big dacoits and heavy drunkards. There were no sinful acts they left uncommitted.

*brāhmaṇa haiyā madya gomāṁsa bhakṣaṇa;
ḍākā curi paragṛha dāhe anukṣaṇa*

"Though they were *brāhmaṇas*, they used to drink, eat beef, steal and rob, and set fire to others' houses." The heart of Śrī Nitāicānda was always fully soaked with streams of nectar of compassion. He was compassion personified. By hearing the extremely miserable condition of Jagāi and Mādhāi, the ocean of compassion within His heart overflowed. He started thinking, "Gaura-avatāra is to deliver the fallen souls, where will my Prabhu get such fallen souls like them? By delivering such most fallen souls, the whole world can realize the power of His mercy." The embodiment of compassion Nitāi Himself made a vow to liberate them.

*ekhan yeman matta āpanā nā jāne;
ei mata hay yadi śrī-kṛṣṇera nāme
mora prabhu bali yadi kānde dui jana;
tabe se sārthaka more yata paryātan
ye ye jana e duera chāyā paraśiyā;
vastrera sahita gaṅgā-snāna kare giyā*

*sei saba jana jabe e donhāre dekhi;
gaṅgā-snāna hena māne tabe more lekhi*

“My preaching will be successful if by chanting Kṛṣṇa’s name, they can be made mad and forgetful of the whole world in the same way as they are now so maddened that they don’t even recognize themselves. Now people who even touch the shadow of these two take bath in the Gaṅgā with their clothes on. My success will be, when seeing these two, the same people will feel as if they have just bathed in the Gaṅgā.” The beloved readers can easily understand how kind it is if one bestows one's own great virtues to the greatest sinners. Śrī Nityānanda and Śrī Haridāsa went to these great sinners to preach the holy name for their deliverance. But the gentle people, forbidding them to go, started crying, "O Ṭhākura! They are drunkards and always unconscious from too much drinking. With no discrimination between *sādhu* and non-*sādhu*, they beat whoever comes before them. If you want to save your lives, then do not go near them." For one solely determined to deliver the fallen, fear of life is insignificant. Fearlessly going near them, they said:

*bala kṛṣṇa bhaja kṛṣṇa, laha kṛṣṇa-nāma;
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana prāṇa
toma sabā lāgiyā kṛṣṇera avatāra;
hena kṛṣṇa bhajo, saba chāḍa anācāra*

"Sing the glories of Kṛṣṇa worship Him and chant His holy name. He is the father, mother, wealth and very life of all living entities. He has appeared to deliver all of you. Worship Him, giving up all activities." As soon as they heard Kṛṣṇa’s name from the mouth of these two saints, in a drunken stupor they ran towards them shouting, "Catch them! Catch them!" Seeing their angry mood, both Prabhus started fleeing away. Seeing this evil minded persons started laughing at them. Gentle people fearfully said, "How terrible! O Ṭhākura! We forbade you in the very beginning. They are more fallen than animals. What do they understand about the glories of the holy name? Unless you are out of their sight, you cannot escape.”

Jagāi and Mādhāi were tired and drunk. They were so fat that by only running a short distance, they were worn out. While roaring threats, they finally stopped and sat down. Haridāsa and Nityānanda laughed, went to Mahāprabhu and told Him the whole incident.

*prabhu bole jāno jāno sei dui beṭā;
khaṇḍa khaṇḍa karīmu āile more hethā
nityānanda bole khaṇḍa khaṇḍa kara tumi;
se dui thākite kothā na jāibo āmī
kisera vā eta tumi karaha baḍāy;
āge sei duijane govinda balāi
svabhāvataḥ dharmike balaye kṛṣṇa-nāma;
ei dui vikarma boi nāhi jāne ān
ei dui uddhāroṇi yadi diyā bhakti dāna;
tabe jāni pātaki pāvana hena nāma
āmāre tāriyā yata tomāra mahimā;*

*tatodhika e duyera uddhārera sīmā
hāsi bale visvambhara haibe uddhāra;
yei kṣaṇe daraśana pāila tomāra
viśeṣa cintaha tumi etaka maṅgala;
acirāte kṛṣṇa-tāra karibo kuśala*

"After hearing the whole incident, Mahāprabhu said, 'Both of you should know that I will cut them both to pieces if they come here.' Nityānanda said: "So cut them into pieces! But I will not go anywhere, as long as they are around. How can You boastfully order us to preach? I will know Your glory, if You can make them chant the name of Govinda. Religious people naturally chant Kṛṣṇa's name, but both of them know nothing except committing sins. If you can deliver them by bestowing *bhakti*, I will then know that your name is Patita-pāvana, the purifier of the most fallen. Your glory in delivering me will reach its extreme, if you deliver them.' Mahāprabhu replied, 'They will undoubtedly be delivered as they have received your *darśana* and you are specifically thinking about their welfare. Very soon Kṛṣṇa will do their good."

It became clear from Mahāprabhu's words that the boundless mercy of Nityānanda is the cause of Jagāi and Mādhāi's liberation. All the Vaiṣṇavas blissfully shouted, "Haribol! Haribol!" There was no doubt anymore for anyone that Jagāi and Mādhāi's deliverance was imminent.

The time for the liberation of the two demons in the form of *brāhmaṇas* came near. Though able to liberate them simply by His desire, Nityānanda Prabhu followed the path of great compassion for their salvation. One evening while chanting the holy name of Kṛṣṇa, merciful Nityānanda Prabhu was passing alone, all the while chanting Kṛṣṇa's holy name, by the path where Jagāi and Mādhāi used to haunt.

*ke re ke re bali ḍake jagāi mādhai;
nityānanda balena-prabhura bāḍi jāi
kupiā madhai kahe-kibā nāma tora;
nityānanda kahe-avadhūta nāma more
avadhūta nāma suni mādhai kupiā;
mārila prabhura sīre muṭuki tuliā*

"When they heard Nitāi chanting, Jagāi and Mādhāi called out, 'Who are you and where are you going?' Nityānanda replied, 'I am going to Mahāprabhu's house.' Mādhāi angrily asked, 'What's your name?' Nitāi replied, 'My name is Avadhūta.' Hearing this name, Mādhāi angrily struck Nitāi's forehead with an earthen pot." The edge of the earthen pot violently thrown by Mādhāi, pierced the forehead of Nitāi-cānd. Streams of blood flowed down his lotus-like face. Then Nitāi's purpose for coming on this path was fulfilled. The streams of fresh blood completely washed down in a moment the huge heaps of sins Mādhāi accumulated from several previous *yugas*. Mādhāi was again about to strike Nitāi, but Jagāi forbade him. Nitāi-cānd was standing with His lotus face smeared with a sweet smile. His lotus eyes shone being full of *prema*. From His mouth a stream of enchanting nectar speech was flowing. He spoke with a voice full of affection, "Brother Mādhāi! By striking me, you have done well. At least once chant Kṛṣṇa's name. I'll be pleased on hearing Kṛṣṇa's name

from your mouth. How blissful you'll feel." Hearing the horrible news that Mādhāi had struck Nitāi, Mahāprabhu came rapidly along with His associates. He forgot Himself and, on seeing blood on the head of Nitāi, called the *Sudarśana cakra*. As the *cakra* appeared, merciful Nitāi fell down at the lotus feet of Mahāprabhu, requesting Him to protect Jagāi Mādhāi and to bestow divine love on them.

*kon janme thāke yadi āmāra sukṛta;
saba diluñ mādhaire śunha niścita
more yata aparādha kichu dāya nāi;
māyā chāḍa kṛpā kara tomāra mādhai*

"He said, 'Please listen! If there is any good fortune from my previous life, I am definitely giving it all to Mādhāi. I am not worried at all that he offended Me. Please don't play tricks. Bestow your mercy to Mādhāi. He is Yours.'" By the mercy of Śrī Śrī Nitāicānd, the two great dacoits quickly turned into *mahā-bhāgavatas* and became forever the witnesses of the infinite mercy of Nitāicānda.

Now the author is explaining the third offense, *guror avajñā*, disregarding the Guru. As *sādhū-nindā* is a great obstacle on the devotional path, disregard to the *guru* or considering him an ordinary man is more dangerous. In *Bhakti-sandarbhā* (237) Jīva Gosvāmī quotes one verse from *Vāmana-kalpa* that describes the result of satisfaction and dissatisfaction of *guru-tattva*:

*yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ svayaṁ
gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayaṁ*

"The *mantra* is the *guru* himself, and the *guru* is Hari himself. It means there is no difference between *guru*, *mantra*, and Hari. In whom *guru* is pleased, Hari is also pleased." The next verse shows the poisonous result of dissatisfying the *guru*:

*harau ruṣṭe gurustrātā gurau ruṣṭe na kaścana
tasmāt sarva prayatnena gurum eva prasādayet*

"If Hari is displeased with someone the *guru* can still save him, but if the Guru is angry, then nobody can protect him. Therefore by all means one must please the Guru." By citing these verses, Jīva Gosvāmī establishes that satisfaction of the *guru* is the cause of satisfaction of Bhagavān, and reversely dissatisfaction of the *guru* is the cause of destruction of one's spiritual life. Whenever the Guru is pleased then Hari is also pleased, so here the satisfaction of Hari and the Guru are cause and effect. We can thus understand that Hari cannot be pleased unless the Guru is pleased. When Hari is angry with someone the Guru can protect him, but if the Guru is angry Śrī Hari cannot protect him; hence one must protect oneself from Śrī Guru's dissatisfaction in all respects. Hence the Gosvāmīs have instructed us here to please Śrī Guru by all means.

When Śrī Gurudeva is disregarded *guru-tattva* becomes dissatisfied and a *sādhaka* is bereft of all the fruits of *sādhana-bhakti*. If accidentally the offense of disregard to the *guru* occurs, then one should sincerely submit to the lotus feet of the *guru* and with repentance

ask for forgiveness. The most compassionate Gurudeva, who is affectionate to his disciple will definitely forgive his offense and be pleased with him. After this the blessed author will elaborately discuss the second offense to the chanting of the holy name, namely seeing difference between the holy names and attributes etc. of Śrī Śiva and Śrī Viṣṇu. (2)

caitanyaṁ hi dvividhaṁ bhavati svatantram asvatantram ca. tatra prathamam sarva vyāpakam īśvarākhyam dvitīyam deha mātra vyāpi śaktikaṁ jīvākhyam īśitavyam. īśvara caitanyaṁ dvividhaṁ māyā sparśa rahitam līlayā svikṛta māyā sparśam ca. tatra prathamam nārāyaṇādyabhidham. yad uktam - 'harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteh para' iti. dvitīyam śivādyabhidham. yad uktam - 'śivaḥ śakti yuktaḥ śaśvat triliṅgo guṇa saṁvṛta iti. atra guṇa saṁvṛta liṅgenāpi tasya jīvatvaṁ nāśaṅkanīyam. kṣīram yathā dadhi viśeṣa yogāt sañjāyate na tu tataḥ pṛthag asti hetuḥ; yaḥ sambhūtām api tathā samupaiti kāryād govindam ādi puruṣam tam aham bhajāmi. iti brahma saṁhitokteḥ.

TRANSLATION: *caitanya*, or conscious beings, are of two types: independent and dependent. The first, independent *īśvara-caitanya*, is the all-pervading Lord. The second is the dependent *jīva-caitanya* that pervades only the own body and is a particular energy of the Lord controlled by Him. *īśvara-caitanya* is again of two types: free from the touch of *māyā*, and accepting the touch of *māyā* by His own will. *īśvara-caitanya* free from the touch of *māyā* is known by such names as Nārāyaṇa. Śrīmad-Bhāgavatam (10.88.5) says, “Śrī Hari exists beyond the three modes of material nature and is completely transcendental. Therefore, He himself is the Supreme transcendental personality.” The second *īśvara-caitanya* accepts the touch of *māyā* by His own will and is known as Śiva and so on. *sāstras* say, “Śiva is always associated with *māyā* and is the predominating deity of *vaikārika* (*sāttvika*), *taijasa* (*rājasika*) and *tāmasa*, three types of ego. He is covered by three *guṇas*, *sattva*, *rajas*, and *tamas*. One should not think Śiva as a *jīva*, though he is covered by three *guṇas*. Because *Brahma-saṁhitā* (5.45) says, “As milk is transformed into yoghurt, yet yoghurt is not different from milk, its cause, I worship the Primeval Lord, Govinda, who similarly accepts the form of Śiva by his own will for the particular purpose of destruction.”

Pīyūsa Kaṇā Explanation – Now the author is describing the second *nāma-aparādha*. To consider the name, qualities and so on of Mahādeva and Viṣṇu to be different is the second *nāma-aparādha*. To consider Śiva and Viṣṇu both as independent Lords empowered with independent energies is also a *nāma-aparādha*. Since it is very difficult to understand the truth of Śiva, the author is describing it in detail.

Conscious truth (*caitanya-tattva*) is of two types: independent *īśvara-caitanya* and dependent *jīva-caitanya*. The transcendental form of the Lord as a human being, though appearing localized, is all-pervading and supreme by His inconceivable energy. Though the Lord puts Himself under the control of His devotees, still He is most independent. Dependent *caitanya* pervading only in the body is known as *jīva-caitanya*. It is controlled by *paramātmā*, the Supersoul and is minute by nature. Śrī Kṛṣṇa says to Śrī Uddhava: *sūkṣmāṇām apyahaṁ jīvaḥ* "Among minute objects, I am the *jīva*." Muṇḍaka Śruti also says:

eṣo'ṅurātmā "Spirit is minute." Śvetāśvatara Upaniṣad says, *bālāgra śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyah* "If the tip of a hair is divided into a hundred parts, and then again divided into a hundred parts, that ten-thousandth part of hair is the size of the *jīva*." Śrī Jīva Gosvāmī thus writes in Paramātmā-sandarbhā (33): *sūkṣmamatā parākāṣṭhā-prāpto-jīvaḥ*, "The *jīva* is the ultimate minuteness, there is no object more minute than a *jīva*." Being conscious in nature, its consciousness and energy pervade throughout the body. *jīva-caitanya* is dependent and is under the control of Parameśvara, the supreme spirit.

Vedānta-sūtra says: *kartā śāstrārtha vattvāt* "Jīva is the doer of *karmas*." One may ask if *jīva* is the doer of *karmas*, then why does the Lord say in the Gītā (3/27), *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ; ahaṅkāra vimūḍhātmā kartāham iti manyate* "The three modes of nature perform all activities, but due to false ego, the bound *jīva* soul considers himself the doer." Rāmānujācārya replies, "The purport of this verse is that while performing material activities, the *jīva* gets inspiration from the three *guṇas*, *sattva*, *rajaḥ* and *tamaḥ*." This verse from Vedānta-sūtra describes the innate tendency of the *jīva* as a performer of activities. His position as a doer is not independent, however, as it is dominated by Parameśvara. *śrutis* say, *eṣa hyeva sādhu karma kārayati taṁ yamebhyo unnīṣate eṣa hyevāsādhu karma kārayati taṁ yam adho ninīṣate* "Parameśvara inspires those to do pious activities, whom He desires to elevate to higher planets and He inspires those to commit sinful acts, whom He desires to take to lower hellish planets." One may ask here, "If *īśvara* inspires one to do sinful or pious activities, then why is the *jīva* responsible for them and gets the fruits of such activities? The answer is that though the *jīva* is doing *karma* by *īśvara*'s inspiration, one cannot say that his position as a doer cannot be considered. Parameśvara is the efficient cause and the *jīva* is the effective cause of the *karma*. Parameśvara only gives the power to do *karma*, because the *jīva* is unable to do it on its own strength. Being assisted by the energy of *īśvara*, the *jīva* does *karma* according to his own desire. *īśvara* is not responsible for the fruits of *karma*, rather the *jīva* is responsible. ***sva-karma phala bhuk pumān***, "The *jīva* must undergo the effects of his *karma*."

Independent *īśvara-caitanya* is of two types: without the touch of *māyā* and accepting the touch of *māyā* by His own will. *īśvara-caitanya* completely free from the touch of *māyā* is known by such names as Nārāyaṇa. Nārāyaṇa refers to the *vilāsa-mūrti* of undivided, nondual Absolute Truth (*advaya-jñāna-tattva*), Śrī Kṛṣṇa and other manifestations of the Lord such as the Lord of Paravyoma, Nārāyaṇa, Rāma, Nṛsiṃha. *vilāsa-mūrti* means when the primeval form of the Lord, by His inconceivable energy, manifests another form almost similar to His own form, but slightly differing in features. All these forms of the Lord being *sac-cid-ānanda* are simultaneously localized and all-pervading. Activities related to these two contradictory qualities are seen in these forms. The simultaneous presence of contradictory qualities is not possible in material objects. All the forms of God are eternal and all-pervading in all places, at all times and in all objects. According to the general rule, a material object has a particular form which means it is limited. The natural character (*svarūpa*) and *mūrti* figure are nondifferent in Bhagavān. All His forms being transcendental they are, therefore, eternal, self manifested, and beyond the touch of *māyā*. Beyond the region of *māyā* lies the causal ocean. *Caitanya-caritāmṛta* says: *kāraṇa-samudra māyā paraśite nāre*, "material energy cannot touch the causal ocean. Beyond the causal ocean exists the region of *paravyoma*, or Vaikuṅṭha-loka. Being far

beyond *māyā*, nothing material exists there. Infinite transcendental forms eternally exist there enjoying eternal pastimes with their respective associates. The Bhāgavata (10.88.5) says:

*harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ
sa sarva-dīg upadraṣṭā tāṁ bhajan nirguṇo bhavet*

“Śrī Hari Himself is the supreme transcendental Personality, free from three modes of nature. He is the all-seeing omnipresent witness of everything. Those who worship Him, also become transcendental.” Unless Śrī Hari is transcendental His worshipper can not also become transcendental.

The second *īśvara-caitanya* has accepted the touch of *māyā* by this own will and is known by such names as Śiva. By his own will refers to his voluntary desire to do some specific activity related to the material world. Śrīmad-Bhāgavata (10.88.3) describes:

*śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cetyahaṁ tridhā*

“Śiva eternally possesses *śakti*. He is *trilinga*, the predominating deity of three kinds of ego *sāttvika* (*vaikārika*), *rājasika* (*taijasa*) and *tamas* (*tāmasika*) and is bound by the three *guṇas* of nature." *guṇa-saṁvṛta*, covered by the *guṇas*, does not mean that he is *jīva-tattva*. The *jīva* is attracted by the actions of the three *guṇas*, but Śiva voluntarily accepts those *guṇas*. Śrīmad Sanātana Gosvāmī explains this verse in *Bṛhad-vaiṣṇava-toṣaṇī* commentary as follows, *śrī śivasya śrī bhagavad guṇāvatāratvena tad abhinnatve'pi sadyo bhakta kāma pūraṇāya māyā guṇa svikāreṇa tad bhaktānāṁ yathākāmaṁ vibhūti prāptiḥ śrī hareś ca parama dayālutayā sva bhaktebhyaḥ kāmibhyo'pi dhanādi doṣa dṛṣṭyā prāyaḥ kāmāpradānam kintu krameṇa kṣīṇa kāmabhyas tebhyo nija mātmyānurūpaṁ guṇātīta pada pradānam eveti* "Śiva being a *guṇāvatāra* of the Lord, is nondifferent from Him. Śiva has voluntarily accepted the modes of nature to quickly fulfill the desire of *sakāma-bhaktas* desiring fruits. The devotees of Śiva thus attain prosperity according to their desires. Śrī Hari is very merciful; even if His devotees are *sakāma*, He generally does not give their desirable objects such as opulence, wealth, and so on, which increase their bondage of *māyā*. Gradually giving the taste of His sweetness, He diminishes their material desires and makes them successful by bestowing the wealth of *prema* free from modes of nature."

Śuka Muni once said to Mahārāja Parīkṣit, "Śrī Mahādeva himself is free from all material desires, but his devotees are wealthy, possessing all kinds of sense enjoyment. Śrī Hari is the master of Lakṣmī, the goddess of fortune, and possesses infinite wealth and opulence, but His devotees generally lack opulences. One (Śiva) is renounced, but his devotees are wealthy, and the other (Viṣṇu) is full of opulences, yet His devotees are renounced. What is the cause of these contradictions? In answering this question, Śukadeva started this chapter citing verse 10.88.3. So Śrīman Mahādeva has voluntarily accepted the modes of illusion and should not be seen as a conditioned soul who obeys these three modes. In evidence to this the author quotes a *śloka* from *Brahma-saṁhitā* (5/45) –

kṣīraṁ yathā dadhi vikāra viśeṣa yogāt

*sañjāyate na tu tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādipurusaṁ tam ahaṁ bhajāmi*

“Milk transforms into yogurt by the action of acids, yet yogurt is neither the same nor different from milk, its cause. I worship the primeval Lord Govinda, who similarly accepts the form of Śiva for a specific purpose.” Here the example of yogurt is given just to explain the cause and effect, but not the act of transformation. The prime cause, Govinda, is eternal and never undergoes any transformation. Śrī Jīva describes this verse, “Yogurt is not different from milk. Similarly Mahādeva is not an independent *īśvara* from Govinda. Govinda Himself voluntarily accepts a separate form (Śiva) and accepts the mode of *tamoguṇa* for a specific purpose. In this verse the word *vikāra-viśeṣa* means a special element that is a combination of the mode of ignorance of *māyā*, the nature of minuteness of the marginal potency and the cognizant nature of *svarūpa-śakti* mixed with a slight degree of *hlādinī-śakti* (bliss-energy). The specific shadow of the Lord’s own personality endowed with this specific element (*vikāra-viśeṣa*) is the innate form of *trilinga* Mahādeva. He is known as a *guṇāvatāra* of Hari, not a separate entity or principle. In the above commentary on Brahma Saṁhitā by Śrīmat Jīva Gosvāmīpāda the Ṛg Veda is quoted saying: *atha nityo deva eko nārāyaṇaḥ brahmā nārāyaṇaḥ śivaś ca nārāyaṇa ityādi* “Nārāyaṇa is the only eternal worshipable Lord or He is Supreme transcendence. The material body undergoes the stages of childhood, youth, and so on, but since the Lord is transcendental, no such changes are seen in His innate form. His transcendental form exists forever, past, present, and future.” Mahādeva is non-different from Him, being neither *jīva-tattva* nor an independent *īśvara-tattva*. If the exclusive devotees of Hari desire to worship Śiva, they worship Śiva as if Hari resides in Him. In Bhakti-sandarbhā (106), Jīva Gosvāmī quotes an incident from Viṣṇu-dharmottara to explain this point. Once a *brāhmaṇa* named Viṣvaksena, a devotee of Hari, was roaming freely. One day he was sitting alone in a forest. Meanwhile, the son of the village chief came and asked who he was. The *brāhmaṇa* told him who he was and the boy said to him, “Today I am suffering from headache, you please worship my worshipable deity Śiva in my place.” Hearing his prayer, the *brāhmaṇa* replied, “Dear boy! I am an exclusive devotee of Hari. I don’t worship any deity other than Viṣṇu. Please go away.” He was not ready to do Śiva-*pūjā*. Becoming angry, the boy was about to cut off the *brāhmaṇa*’s head. The *brāhmaṇa* was astonished and started thinking, “I don’t want to be killed by this boy. What shall I do?” After considering carefully, he finally agreed to do the *pūjā*. He started thinking in front of the Śiva-*liṅga*, “Śiva possesses *tamoguṇa* and is the cause of the dissolution. He causes *tamoguṇa* to increase. Nṛsiṁhadeva destroys the demons who are full of mode of ignorance. He appears among those demons to destroy their ignorance, just as the sun destroys dense darkness. This boy is also demonic in nature. I will thus worship Nṛsiṁhadeva as if residing in the Śiva deity to destroy the demonic nature of such a malicious devotee of Śiva.” With such determination, he chanted the *mantra*, *śrī nṛsiṁhāya namaḥ*, and was about to give *puṣpāñjali* to Śiva. Hearing this, the boy very angrily lifted his sword to cut off his head. Suddenly, the Śiva-*liṅga* cracked open and Nṛsiṁhadeva appeared from it and destroyed the boy along with all his relatives. The Deity of Nṛsiṁhadeva is still existing in South India by the famous name Liṅga-sphoṭa Nṛsiṁhadeva. This gives the evidence of nondifference of Hari and Śiva.

anyatra ca purāṇāgāmādiṣu bahutra īśvaratvena prasiddheśca yat tu 'sattvaṁ rajas tama iti prakṛter guṇā' ityatra 'sthityādaye hari viriñci harā' ityanena tat sādharmaṇyāt brahmaṇyapīśvaratvam avagamya tad īśvarāveśād eveti jñeyam. 'bhāsvān yathāśma sakaleṣu niṣeṣu tejaḥ svīyaṁ kiyat prakṛtayatyapi tadvad atra. brahmā ya eṣa jagad aṇḍa vidhāna kartā' iti brahma saṁhitokteḥ.

TRANSLATION: Many *Purāṇas* and other scriptures describe Śiva as *īśvara*. The *Bhāgavata* says, however, “The Lord accepts the form of Brahmā, Viṣṇu, and Śiva for creation, maintenance, and destruction of the universe.” From this *śloka* it is generally understood that Brahmā is also *īśvara-tattva*. He may be considered as such, in the way that he is empowered by the Lord’s specific energy for creation. The *Brahma-saṁhitā* says, “As the sun manifests some portion of its own light in the stone *sūryakānta-maṇi*, similarly being empowered by the Lord’s energy, Brahmā creates this universe.”

Pīyūṣa kaṇā-explanation: In many places, the *Purāṇas* and other scriptures describe Śiva as *īśvara*. However, he should never be considered an independent Lord empowered by his own energy independent of Viṣṇu. Śrīmad-Bhāgavata (1.2.23) says:

sattvaṁ rajas tama iti prakṛter guṇās tair yuktaḥ paraḥ puruṣa eka ihāśya dhatte sthityādaye hari-viriñci-hareti saṁjñāḥ śreyāṁsī tatra khalu sattva-tanor nṛṇāṁ syuḥ

"The same Personality of Godhead accepts the three modes of *māyā*, *sattva*, *rajas*, and *tamas* and accepts three separate forms of Viṣṇu, Brahmā, and Śiva for the maintenance, creation, and destruction of the universe. The ultimate benefit of the human being, however, can only be derived from Viṣṇu, the presiding Deity of *sattva-guṇa*."

The One Supreme Brahman has manifest itself as Brahmā, Viṣṇu and Maheśvara for the sake of creation, maintenance and destruction of the universe. Brahmā, Viṣṇu, and Śiva are known as *guṇāvatāras*, incarnations of the material modes. Brahmā and Śiva are tinged with *rajoguṇa* and *tamoguṇa*. Unlike Viṣṇu, their transcendental supremacy is lacking. They give *dharma* (virtue), *artha* (wealth), and *kāma* (sense enjoyment). *guṇāvatāra* Viṣṇu possesses *sattva-guṇa*, therefore He can give liberation. The author is saying that, though from this verse generally one may consider Brahmā also as an *īśvara* like Śiva, one should know that he is just empowered by a specific energy of the Lord. The author clarifies this by citing *Brahma-saṁhitā* (5/49)–

bhāsvān yathāśma sakaleṣu niṣeṣu tejaḥ svīyaṁ kiyat prakṛtayatyapi tadvad atra. brahmā ya eṣa jagad aṇḍa vidhāna kartā govindam ādi puruṣaṁ tam ahaṁ bhajāmi

"As sun manifests some portion of its own light in the stone *sūryakānta-maṇi*, similarly being empowered by the Lord’s energy, Brahmā creates this universe. I worship the Primeval Lord Govinda." Here the *sādhakas* should know that *upāsanā bhede jāni īśvara mahimā*, I understand the greatness of the Lord because there are so many ways to worship Him." Devotion to the *guṇāvatāras* is also *guṇamayī*, tinged with the three modes of *māyā*. *guṇāvatāras* can give *dharma*, *artha*, *kāma*, and *mokṣa*. The Supreme Truth, Lord Hari, is

beyond material nature and its modes. His devotion is thus also *nirguṇa* and by its performance one can be successful in attaining the fifth and supreme goal, the divine love of Godhead. Śrīmat Rūpa Gosvāmīpāda says in Laghu-bhāgavatāmṛta:

*santvavatārā bahavaḥ puṣkara-nābhasya sarvato bhadraḥ
kṛṣṇād anyah ko vā latāṣv api premado bhavati*

"There are many manifestations of the lotus-aveled Lord, that are auspicious in all respects; but who other than Lord Kṛṣṇa can bestow divine love to the souls surrendered unto Him?"

*tathā pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ. tamasaḥ tu rajas tasmāt
sattvaṁ yad brahma darśanam. ityatra tamasaḥ sakāśāt rajasāḥ śreṣṭhyo'pi vastuto rajasi dhūma
sthānīye śuddha tejaḥ sthānīyasyeśvarasyānupalabdheś ca. sattve samjvalanāgnau śuddha
tejasāḥ sākṣād iva pārthive dāru sthānīye tamasyapi tasyāntarhitatayopalabdhir astyeva. tat
kārya suṣuptau nirbheda jñāna sukhānubhava ivetyādi vicārya tattvam avaseyam*

TRANSLATION: Śrīmad-Bhāgavata (1.2.23) says: “Smoke is superior to wood, a transformation of the earth. Fire, the base of sacrifices prescribed in the Vedas, is superior to smoke. Similarly *rajoguṇa* is superior to *tamoguṇa* and *sattva-guṇa* is superior to *rajoguṇa*. One can realize Brahman by *sattva-guṇa*.” This verse establishes the superiority of *rajoguṇa* over *tamoguṇa*. However, the realization of the Lord, representing pure effulgence, is not possible in *rajoguṇa*, which is being compared here to smoke. Representing pure effulgence, the Lord can be realized by *sattva-guṇa*, which is like a burning fire. In *tamoguṇa*, which is compared to wood, one gets a subtle realization of the Lord. As in the state of *suṣupti* (sound sleep), an effect of *tamoguṇa*, one gets the same bliss as if in the realization of *nirbheda-jñāna*, knowledge of the oneness of *jīva* and non-personal Brahman. One should ascertain the truth by considering the facts in this way.

Piyūṣa kaṇa explanation— In the beginning of Śrīmad-Bhāgavata, Suta Muni explains that Śrī Kṛṣṇa is the original Personality of Godhead and the cause of all manifestations (*avatāras*). He is an undivided, nondual, cognizant Absolute Truth. As unlimited streams flow from on imperishable lake, similarly, unlimited manifestations (*avatāras*) appear from the Primeval Supreme Absolute Truth. Knowers of the Truth say the effulgence of the Lord is Brahman, His partial expansion (specific expansion for specific purpose) is Paramātmā and His *vilāsa-mūrti* is Nārāyaṇa, the master of Paravyoma or Vaikuṅṭha. In this way the nondual truth and Original Personality of Godhead Śrī Kṛṣṇa performs various pastimes within the mundane globe. Being the cause of all causes He appears as the *guṇāvatāras* that preside over the modes of goodness, passion and darkness for the sake of creation, maintenance and destruction of the universe. Viṣṇu is the presiding deity of the mode of goodness, maintaining the universe, Brahmā is the presiding deity of mode of passion, creating the universe, and Śiva is the presiding deity of mode of ignorance, destroying the universe. Though Viṣṇu is the presiding deity of *sattva-guṇa*, he is always free from it and uncovered by it. Śiva is covered by *tamoguṇa* and Brahmā by *rajoguṇa*.

By difference in effects, *rajoguṇa* is superior to *tamoguṇa*, and *sattva-guṇa* is superior to *rajoguṇa*. The Bhāgavata says that smoke is superior to wood, because wood is nonmoving and smoke is moving. Smoke also has some heat. Fire is superior to smoke because it is brighter. *Sattva-guṇa* is superior because it gives Brahman realization. Śrīmad Bhāgavata (11.25.24) says:

*kaivalyaṁ sātṭvikaṁ jñānaṁ rajo vaikalpikaṁ ca yat
prākṛtaṁ tāmasaṁ jñānaṁ man-niṣṭhaṁ nirguṇaṁ smṛtam*

Śrī Kṛṣṇa says, "O Uddhava! Knowledge of non-personal Brahman is *sātṭvika*, that concerned with body is *rājasika* and that concerned with transient matter is *tāmasika*. But the knowledge concerned with Me is *nirguṇa*." Jīva Gosvāmī comments on this verse in his Krama-sandarbha commentary as follows: *kevalasya nirviśeṣasya brahmaṇaḥ śuddha jīvābhedena jñānaṁ kaivalyam*—"kaivalya means the knowledge of oneness of non-personal Brahman and the pure spirit soul."

Seeing the superiority of *rajoguṇa* over *tamoguṇa*, and *sattva-guṇa* over *rajo-guṇa*, Brahmā should be superior to Śiva, and Viṣṇu should be superior to Brahmā. But everywhere *śāstra* says Śiva is superior to Brahmā. The author is clearing this doubt by quoting Śrīmad-Bhāgavata (1.2.23). Fire does not exist in smoke, which is compared to *rajo guṇa*. It exists in a hidden form in wood which is compared to *tamo guṇa*. The fire hidden in wood can make its appearance by rubbing or honing the wood. Thus the transcendental truth exists in Śiva, the presiding deity of *tamo guṇa*. The author gives the example of sound sleep, which is an effect of *tamoguṇa*. In that state, one realizes the bliss one gets from the knowledge of oneness of spirit and non-personal Brahman. One should ascertain the truth of Brahmā and Śiva in this way.

*atheśitavyaṁ caitanyaṁ ca svadaśābhedena dvividham avidyayāvṛtam anāvṛtam ca.
tatrāvṛtam deva manuṣya tiryagādi. anāvṛtam dvividham īsvareṇaiśvarya śaktyānāviṣṭam
āviṣṭam ca. anāviṣṭam sthūlato dvividham jñāna bhakti sādhanavaśāt īsvare līnam alīnaṁca.
prathamam śocyam dvitīyam tan mādhyāsvādyaśocyam. āviṣṭam ca dvividham cid amśa bhūta
jñānādibhi māyāmśabhūta sṛṣṭyādibhiṣceti. prathamam catuḥ sanādi; dvitīyam brahmāditi.*

TRANSLATION: Dependent *caitanya* or *jīva-caitanya* is of two types: one is covered by ignorance and the other is uncovered. Covered *jīva-caitanya* are demigods, human beings, animals, and so on. Uncovered *jīva-caitanya* is of two types: not empowered by the *aiśvarya-śakti* and empowered by it. *jīva-caitanya* not empowered by the *aiśvarya-śakti* is generally of two types: one merged into *īsvara* by practicing *jñāna*, and others not merged in *īsvara* and practicing *bhakti*. The first state is miserable, while those in the second relish the sweetness of the Lord, and it is thus not miserable. Empowered *jīva-caitanya* is of two types: one empowered by spiritual knowledge and the other empowered by the energy related to material creation. To the former belong those such as the four Kumāras, and to the latter belong Brahmā and others.

Pīyūṣa kaṇā explanation– To explain the difference between *īśvara-koṭi* (eminent Lord) Śiva and *jīva-koṭi* Brahmā, the author is describing the different categories of *jīva-caitanya*. *Caitanya* is of two types: independent and dependent. The independent *caitanya* is the Lord and dependent *caitanya* is *jīva-caitanya*, who is controlled by the Lord. It has two divisions: those covered by ignorance and those not covered by ignorance. The former are bound by ignorance, *asmitā* (thinking 'I am this body' and 'this is the property of my body'), *rāga* (attachment), *dveṣa* (repulsion), and *abhiniveśa* (fear of death due to attachment). They are demigods, human beings, animals, birds, and others. Covered by ignorance, they are going through different species by their *karmas* from beginningless time, suffering three fold miseries.

The second type of *jīva-caitanya* are not covered by ignorance. From beginningless time they are completely free from ignorance and the false bodily conception of I and mine. They are also of two types: those empowered by the *aiśvarya-śakti* of the Lord and those not empowered by it. The unempowered ones are also of two types. The first practise knowledge of non-personal Brahman. By meditating on the oneness of the *jīva* and non-personal Brahman, they get merged into Him. Some of them merge in *saguṇa* Brahman that is *īśvara*. (Here it should be known that although *jñānīs* consider themselves Brahman, they can never become Brahman even though they merge into Brahman. Since they are not independent *caitanya*, they still exist separately. They are eternally the separate expansion of the Lord, but not His personal expansion.) Their position is considered miserable, since they are unable to relish Brahman. In *brahma-sāyujya* enjoyable *brahman*, enjoyer *jīva*, and enjoyment –all three become one. Those *jñānīs* are therefore forever deprived of the bliss of relishing the Lord's service. Hence, an intelligent person would rather covet hell than integral merging with *brahman*: '*naraka vāñchaye tabu sāyujya nā loy* (C.C.). *īśvara-sāyujya* is again more miserable than *brahma-sāyujya*. *brahman* is non-differentiated without any variety of *śakti*. Though varieties of infinite forms, qualities, and pastimes are present in *īśvara*, the *jīvas* merged into *īśvara* are deprived from their relish. Those who reside in the storehouse of honey but are unable to relish the taste of the honey are really unfortunate. Who can be more unfortunate than they? It is thus said: *brahma sāyujya hoite īśvara sāyujya dhikkāra* (C.C.) "*īśvara-sāyujya* is more loathsome than *brahma-sāyujya*."

The second category of *jīva-caitanya* not empowered by the Lord's *aiśvarya-śakti* do not merge in the Lord. By practicing pure devotion, they attain the Lord and serve Him in moods of servitude, friendship, parenthood, or others. They are blessed by relishing the nectar of the blissful service of the Lord, the embodiment of compact *sac-cid-ānanda*. They are not miserable, but highly praise-worthy.

The *jīva-caitanya* empowered by the *aiśvarya-śakti* of the Lord are again of two types. The first are empowered by the Lord's eternal energy where the *cit* potency of spiritual knowledge predominates. Sanaka, Sanandana, Sanātana and Sanat-kumāra, the four sons of Brahmā created by his mind, are examples. They are constantly absorbed in Śrī Hari's transcendental knowledge with no concern whatsoever with material creation.

The second type of *jīva-caitanya* are empowered by the Lord's material energy to create material universes, that are a portion of the Lord's illusory potency. Brahmā is empowered by the external energy of the Lord, by which he creates material universes. (In

his book Śrī Bhāgavatāmṛta Kaṇā the author has counted the four Kumāras amongst *līlavatāras* and Brahmā amongst the *guṇāvatāras*.)

evam ca viṣṇu śivayor abheda prasaktaś caitanyaka rūpyāt. niṣkāmair upāsyatvānupāsyatve tu nirguṇatva saguṇatvābhyām evetyavagantavyam. viṣṇu brahmādyos tu bheda eva caitanya pāṛthakyād eva. kvacit tu sūryasya tadāviṣṭa sūryakāntamaṇer abheda iva viṣṇu brahmaṇor abhedaś ca purāṇa vacaneṣu drṣṭaḥ. kim ca kvacin mahā kalpe śivo'pi brahmeva īśvarāviṣṭo jīva eva bhavet. yad uktam - 'kvacijīva viśeṣatvaṁ harasyoktaṁ vidher iveti'. ataeva - 'yas tu nārāyaṇaṁ devaṁ brahma rudrādi daivataiḥ. samatvenaiva manyeta sa pāṣaṇḍī bhaved dhruvam (haribhakti vilāsa 1.73) iti vacanam api brahma sāhacaryeṇa saṅgacchate iti.

TRANSLATION: Due to the similarity of *caitanya*, Viṣṇu and Śiva are non-different. Devotees desiring nothing other than the Lord must discriminate between Viṣṇu and Śiva as worshipable or non-worshipable on the basis of *nirguṇa* and *saguṇa* character. Due to the non-similarity of *caitanya*, Viṣṇu and Brahmā are different. Sometimes *Purāṇas* describe the nondifference of Viṣṇu and Brahmā. This nondifference may be considered like that of the sun and the *sūryakāntamaṇi*, the stone empowered by the sunlight. In some *mahākalpas*, even Śiva, just like Brahmā, may be a *jīva* who is empowered by the Lord. *sāstras* say, “Sometimes a *jīva* is also empowered as Śiva or Brahmā.” *sāstra* also says, “One who considers Lord Nārāyaṇa, the Supreme among demigods, as equal to Brahmā, Rudra, and other demigods is certainly an atheist.” This *sāstric* evidence will be considered proper when Śiva and Brahmā are both in the category of eminent *jīvas*.

Pīyūṣa kaṇā explanation: From the previous descriptions it is known that due to oneness of *caitanya* Viṣṇu and Śiva are considered non-different. The all-pervading conscious Śrī Viṣṇu has voluntarily accepted the *tamoguṇa* of *māyā* and has become Śiva. The acceptance of *tamoguṇa* should be considered in relation to Rudra Śiva, but not to Sadāśiva. The author describes in his book *Bhāgavatāmṛta-kaṇa: kiṅca sadaśivaḥ svayaṁ rūpāṅgo viśeṣa svarūpo nirguṇaḥ sa śivasyāṁśi*, “Sadāśiva is not a *guṇāvatāra*. He is a specific expansion of the Original Personality of Godhead who is *nirguṇa*.” Sadāśiva is the origin of Śiva the *guṇāvatāra*, who resides beyond the causal ocean at Sadāśiva-loka, or the spiritual planet where Sadāśiva resides. *guṇāvatāra* Śiva resides in Kailāsa-dhāma in this material universe. The author establishes the oneness in *caitanya* of Viṣṇu and Śiva, but as far as *upāsana* is concerned he says: "Desireless devotees must decide what is *nirguṇa* and what is *saguṇa* to define who is their worshipable deity."

Previously it was said that *guṇāvatāra* Śiva and Brahmā fulfill the desires of persons worshipping them with specific motives. Persons desiring wealth, prosperity, and so on are naturally inclined to worship mundane demigods. Persons not desiring wealth or material objects, but desiring only the Lord and divine love give up the worship of *guṇamaya* Śiva, Brahmā, and others. They exclusively worship the transcendental Lord Śrī Hari. The Lord thus bestows unalloyed devotion on them and they relish the transcendental mellow of the Lord's name, form, qualities, and His service. What to speak of material wealth, they do not

even except the four kinds of *mukti* though offered in their hand. The Bhāgavata (3/29/13) says: *sālokya-sārṣṭi-sārūpya-sāmīpyaikatvam apyuta; dīyamānaṁ na grhṇanti vinā mat-sevanam janāḥ* Lord Kapiladeva says to Devahūti, "Devotees exclusively absorbed in My service do not accept *sālokya*, residence in my realm, *sārṣṭi*, similar opulence as Mine, *sārūpya*, form like Mine, *sāmīpya*, residing with Me, or *sāyujya*, merging within me, even if I offer all these to them."

Greedy and lusty worshippers of demigods get insignificant, perishable and ultimately miserable mundane boons of wealth and luxury from their worshipped gods and goddesses. Such motivated worshippers should also remember that just as their gods and goddesses may be easily pleased and bestow boons of wealth and power, similarly with the slightest shortcoming they can also curse the worshipper. Sometimes they bestow a boon without due consideration and become entangled in a mess themselves. For instance, it is seen in Śrīmad Bhāgavata (Canto 10, chapter 88) that Śrīman Mahādeva bestowed a boon upon the demon Vṛka that he could kill anyone simply by placing his hand on the victim's head. As soon as the demon had received the boon he wanted to try it out on Mahādeva Himself. Seeing this, Mahādeva fearfully fled, being chased all over by the demon. Mahādeva fled all over the earth and then to heaven, where even the demigods were unable to protect Him. Finally Mahādeva arrived at Vaikuṅṭhaloka, which is beyond *māyā*, where Śrī Nārāyaṇa was found willing to assume the shape of a *brāhmaṇa* boy who called Vṛkāsura and asked him why he had come so far. The demon explained everything whereupon the disguised Lord Nārāyaṇa said: "The words of that Śiva, who wanders over the crematoria in the company of ghosts, due to the curse of Dakṣa, can never be true! O best of the demons! You can see if My words are true or not by placing your hand on your own head!" Bewitched by Lord Nārāyaṇa's words the demon placed his hand on his own head and at once fell dead on the ground.

In the same way Brahmā also lacked the proper understanding when he bestowed a rare boon on Hiranyakaśipu, so Lord Nṛsiṁhadeva had to descend to kill Hiranyakaśipu while at the same time keeping Brahmā's boon intact. Then He chastised Brahmā for feeding milk to a snake by bestowing such a boon on a demon. This is also narrated in Śrī Bhāgavata.

Due to difference of *caitanya*, Viṣṇu and Brahmā are different. Viṣṇu is independent *caitanya* and Brahmā is dependent *jīva-caitanya*. Some *Purāṇas* describe Viṣṇu and Brahmā as non-different, but one should understand this like the example of the sun and the *sūryakānta-maṇi* stone invested with the power of the sun. The sun is always different from the *sūryakānta-maṇi*. When the sun invests its power in the *sūryakānta-maṇi*, the heat that appears in it burns cloth and similar objects. As the sun invests its power in the *sūryakānta-maṇi*, the sun and the *sūryakānta-maṇi* can be considered nondifferent. Similarly, Viṣṇu invests His energy for the creation of the material universe in Brahmā. Some *Purāṇas* thus explain the non-difference of Viṣṇu and Brahmā, but effectively there is no such non-difference.

And although the independent *caitanya* Śrī Viṣṇu and Śrī Śiva are sometimes described as non-different, during certain *mahākālpas*, the Lord empowers a *jīva-caitanya* to function as Śiva. Hence it is seen in the scriptures: *kaciḥjīva viśeṣatvaṁ rahasyoktaṁ vidher iva* "Sometimes Śiva is also called a *jīva* just like Brahmā." That is why the second *nāma-aparādha* is that a person who considers the names and qualities of Viṣṇu and Śiva to be different is an offender. Elsewhere it is said, *yas tu nārāyaṇaṁ devaṁ brahma rudrādi*

daivataiḥ; samatvenaiva manyete sa pāṣaṇḍī bhaved dhruvam “One who considers Brahmā and Śiva and other demigods as equal to Nārāyaṇa is certainly an atheist.” First it is said that to see difference between Viṣṇu and Śiva is an offense and now it is said that to see Śiva as equal to Viṣṇu makes one an atheist. These two statements appear contradictory. The answer is that the consideration of difference is forbidden in relation to Śiva who is an eminent Lord. Consideration of nondifference is forbidden in relation to Śiva where his position is an eminent *jīva*.

Similarly, Brahmā is generally an eminent *jīva*, but his position as an eminent Lord is also known from the *sāstras*. The Bhāgavata (4.24.29) says: *sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriṅcatām eti* “A *jīva* can attain the position of Brahmā by steadily practicing *varnāśrama-dharma* without motivation for one hundred births.” A *jīva* thus qualified appears as Brahmā from the navel-lotus of Garbhodakaśāyī Viṣṇu in the beginning of creation. The Lord invests power in him for the creation. Such a Brahmā is known as *jīva-koṭi*, eminent *jīva*. In some *kalpas*, if such a qualified *jīva* is not available, then the Lord Himself accepts the form of Brahmā and performs the activities related to creation. Such Brahmā is known as *īśvara-koṭi*, eminent Lord.

evam aparyālocayatān viṣṇur eveśvaro na śivaḥ śiva eveśvaro na viṣṇur vayam ananyā naiva paśyāmaḥ śivaṁ vayam ca na viṣṇum ityādi vivāda grasta matīnām aparādhe jāte kālena kadācit tattāt paryālocana vijña sādhujana prabodhitatve teṣām eva śivasya bhagavat svarūpād abhinnaṭvena labdha pratītinām nāmakīrtanenaivāparādha kṣayaḥ

TRANSLATION: Those who have not discussed these truths say, “Viṣṇu is the only Lord, not Śiva,” “Śiva is the only Lord, not Viṣṇu. We are the sole devotees of Viṣṇu and will not see Śiva.” “We are the sole devotees of Śiva and will not see Viṣṇu.” Their minds thus absorbed in arguments, they commit offense. If in time, such offenders get the association of *sādhus* expert in discussing all these truths and are enlightened by them, they can also realize the nondifference of Śiva and the Lord. Then by doing *nāma-kīrtana*, their *aparādha* is nullified.

Piyūṣa kaṇā explanation: How people who think that Śrī Viṣṇu differs from Śrī Śiva and Śrī Śiva differs from Śrī Viṣṇu in name and attribute are offenders and how they are to be freed from that offense is now clearly described by Śrīla Viśvanātha Cakravartīpāda. The main cause of committing offense to the Lord is lack of knowledge of His natural form (*svarūpa*). To consider that which is not the *svarūpa* of the Lord to be His *svarūpa* is inevitably an offense. What is Viṣṇu-tattva, Śiva-tattva, what is the relation between the two? Those who do not understand all these truths have not associated with the *sādhus* expert in all these truths on Śrī Viṣṇu and Śrī Śiva. Thus they do not get the chance of hearing about all these truths and therefore generally commit this offense.

Those of them who worship Śrī Viṣṇu think: “Śrī Viṣṇu is the Supreme Lord, Śiva is not the Supreme Lord. We are exclusive devotees of Viṣṇu – we do not look at Śiva.” Meanwhile the devotees of Śiva think: “Śiva is the Supreme Lord, not Viṣṇu, we are Śiva's exclusive devotees – we do not look at Viṣṇu.” Those who argue like that are offenders. As we have already discussed, displeasing (*dis=apa* and pleasing=*rādha*) one's worshipable object is an offense (*apa-rādha*). If the worshipers of Viṣṇu and Śiva argue about the difference

between their respective worshipable Lords, then Viṣṇu and Śiva become dissatisfied. Suppose a servant serves one limb of his master and cuts another limb or gives him pain. How can the master be pleased with his servant? Since Mahādeva is a limb of Viṣṇu, considering Him to be different is an offense.

Now the author is describing the way to nullify this offense. The main cause of this offense is lack of knowledge of the truths of Viṣṇu and Śiva. There is thus no possibility of nullifying this offense, unless one attains proper knowledge about Their truths. If somehow such an offender gets the association of a *sādhu* expert in the knowledge of such truths, he can realize their nondifference. Proper knowledge of the natural form (*svarūpa*) of the Lord is only possible by the association and mercy of the *sādhus*. We can see that philosophy also in the Upaniṣads. The *Kaṭhopanīśad* speaks a lot of *jñāna kathā* and concludes by saying that the truth about Brahman is hard to understand, since it is beyond the words, mind and senses of a mundane person. Then how can one attain His knowledge? *naiva vācā na manasā prāptuṃ śakyo na cakṣuṣā astīti bruvato'nyatra kathāṃ tad upalabhyate*- "brahma cannot be ascertained through the mind or the eyes or any of the other senses. How then can it be known?" To this the Śruti (Upaniṣad) replies: "One can know about it from the theistic, faithful *mahāpuruṣas*, the exalted devotees." In the Gītā Śrī Kṛṣṇa also tells Śrī Arjuna: *upadekṣyanti te jñānaṃ jñāninas tattva-darśinaḥ*, "O Arjuna! *Jñānīs* who have realized the absolute truth can give you that knowledge." Though one may be expert in *śāstras*, or *śabda-brahma*, unless he gets the association and mercy of *mahāpuruṣas* having realization of the Absolute Truth, it is not possible for him to realize such truths.

It is not that simply by hearing the truth of Viṣṇu and Śiva from the mouth of *mahats* and attaining the proper knowledge the offense will be nullified. If one repents for such offenses and constantly takes the sole shelter of the holy name, the offenses can be nullified.

evam ca naitā bhagavad bhaktiṃ spṛśanti bahirmukhyo vigītā iti jñāna karma pratipādikāḥ śrutir yenaiva mukhenānindaṃ tenaiva mukhena tās tadanuṣṭhātṛṃśca janān muhur abhinandya nāmbahir uccaiḥ saṅkīrtaiḥ śruti śāstra nindana rūpāc caturthāparādhān nistareyuḥ. yatas tāḥ śrutayo bhaktimārgeṣvadhikāriṇaḥ svacchanda vartinaḥ parama rāgāndhānām api vartma mātra madhyārohayitum udyatāḥ parama kāruṇikā eveti tat tātparya vijña jana prabodhitā yadi bhāgyavaśād bhaveyus tadaiveti. evam evānyeṣām api saṅṅām aparādhānām udbhava nivr̥tti nidānāni avagantavyāni (3)

TRANSLATION: One may think "These *śrutis* do not mention anything about *bhakti*, and they are glorified only by worldly-minded persons. They are thus mundane and condemned." Someone may thus offend the *śrutis* related to *jñāna* and *karma*. If such an offender repeatedly glorifies these *śrutis* and their practitioners with the same mouth that criticized them and does *nāma-saṅkīrtana* loudly, then he can be rescued from the fourth *nāma-aparādhā* of blaspheming *śruti*- and other *śāstras*. By good fortune if such an offender is enlightened by the *sādhus* expert in the knowledge of the *śrutis*, he can become free from the offense. He comes to understand that the most merciful *śrutis* are trying to inspire persons unrestrained, completely blinded by material enjoyments, and unqualified for

practicing *bhakti* to follow the scriptural injunction. One should thus understand the cause and nullification of the other six *nāma-aparādhas*.

Piyūṣa kaṇā explanation– Now the author is explaining the fourth name-offense, *śruti śāstra nindanam*, blaspheming the *śrutis* and *śāstras*, the cause of the offense, and its nullification. It is not possible for those who have taken shelter of *bhakti* to condemn *śāstras* related to the devotional path, for faith in the scriptures is known as *śraddhā*. Faith is the first step of devotion, so it is not possible for a person who treads the devotional path to criticise the Śruti scriptures, but there may be devotees who condemn the scriptures related to *jñāna*, *karma*, and *yoga*. Those who have taken shelter of *bhakti* neglect all material enjoyments and even liberation. Among them, some get annoyed seeing that scriptures relating to *karma*, *jñāna*, and *yoga* do not glorify *bhakti* or any devotional parts like *śravaṇa*, *kīrtana*, and others. They think that, as those scriptures do not describe *bhakti* at all, they are therefore mundane and can be condemned. In this way they commit the fourth offense of condemning scriptures.

Actually the scriptures related to *jñāna* and *karma* attempt to raise the practitioners of such paths to the door of *bhakti*. Those who have gained faith through the association and the grace of great devotees, are qualified for devotion – *śraddhāvān jana hoy bhakti adbhikārī* (C.C.) Those who are deprived of that fortune may think highly of merging with *brahman* or liberation. Scriptures related to *jñāna* engage *jñānīs* in the cultivation of non-personal knowledge and give them the knowledge of non-variegated bliss of impersonal Brahman. If *jñānīs* get the association of devotees, then they also become greedy for attaining the unlimited variegated bliss of transcendental nectar related to Śrī Bhagavān. Thus the main purpose of the scriptures related to *jñāna* is to bring the *jñānīs* to the devotional path. They make them understand the insignificance of *brahmānanda*, the bliss of *mukti* or non-personal *brahman* realization, and the excellence of *bhakti* and Bhagavān. Scriptures related to *karma* are meant for those who act whimsically, being absorbed in sense enjoyment. They are unqualified for *bhakti*. These scriptures make the *karmīs* greedy for apparently sweet pleasures on the heavenly planets and engage them in fruitive activities as sacrifice, vows, and so on. The real purpose, however, is to raise the *karmīs* to the level of *bhakti*. If the *śrutis* do not encourage blinded persons engaged in sense enjoyments to attain heavenly pleasure, then they will always remain averse to the practice of *dharma*. The *śrutis* mercifully tell of the superiority of *karma* and engage them on the path of *karma*. Sometime in the future, *karmīs* thus engaged in their sacrifices may get a chance to associate with devotees and may understand the miserable effects of *karma*. Finally they may take shelter of devotion by the *sādhu*'s mercy. It is therefore offensive to blaspheme the merciful scriptures related to *jñāna* and *karma*.

If accidentally a devotee commits this offense and fortunately gets the association of a *sādhu* expert in knowledge of the essence of *śāstras* related to *karma* and *jñāna*, then by his mercy he can also understand the real glories of *śrutis*. Then he should praise the *śrutis* and their practitioners by the same mouth that condemned them. He should also loudly do *nāma-saṅkīrtana* to nullify this offense.

The author has now described in detail the first four of the ten *nāma-aparādhas*, namely blaspheming the saints, considering the names of Śrī Viṣṇu and Śrī Śiva to be

different, disrespecting the Guru and criticising the Śruti scriptures. For the remaining six he says that one should similarly understand their cause and nullification. We will discuss the rest of the *nāma-aparādhas* in brief, since *aparādhas* are the most heavy obstacles on the devotional path.

To think the glories of the holy name are exaggerated is the fifth offense. One may think that the incomparable glories of the holy name in the *śāstras* are merely praise. *śāstras* and *mahājanas* say that no matter how much the holy name is glorified, still that is only a drop from the ocean of glories of the name. The glories of the holy name are unlimited; nobody can glorify it completely. One may however think that these glories of the name are exaggerated just to increase people's taste for it, but actually the holy name is not so glorious. This kind of feeling is a very grave *nāma-aparādha* named *arthavāda*.

The glories of the holy name seen in *śāstras* and the words of *mahājanas* are just like a very insignificant glowworm in front of the sun of the holy name. No one is able to describe the glories of the holy name, therefore there is no reason to consider whatever the scriptures say to glorify it to be exaggerated. The only purpose of *arthavāda* is to instill faith in fruitive workers (*karmīs*) in their fruitive activities by praising such activities. The holy name is most independent and self-manifested. He does not depend on anything to manifest His glories, so there is no question of any exaggeration in the glorification of the holy name.

Lack of association with *sādhus* expert in the glories of the holy name can cause this offense. When one hears the glorification of the holy name from their holy mouths and remembers how one used to be grasped and polluted by offense by thinking that glorification to be exaggerated one should constantly meditate on the glories of the holy name. Taking sole shelter of the holy name, one should chant it with repentance. Thus this offense is gradually nullified.

To interpret the holy name in one's own speculative way is the sixth offense. This includes attempts to diminish the glories of the holy name by misinterpreting the words of *śāstras* glorifying it. If one thinks deeply it is not difficult to attain faith in the uncommon glories and effects of the holy name. In this world we can realize the wonderful power of jewels, *mantras*, and different powerful medicines. It is difficult to understand how they are so powerful. If the power of such material objects is difficult to understand, then how will it be possible to understand the power of the holy name, which is transcendental in nature? *śāstras* thus say, *acintya khalu ye bhāvā na tāms tarkeṇa yojayet; prakṛtibhyaḥ paraṁ yat tu tad acintyasya lakṣaṇam*- "That which is inconceivable is beyond logic and arguments. Whatever is beyond material nature is per definition inconceivable." To understand transcendental matters, faith is absolutely necessary. Without faith all spiritual practice is fruitless. Faithful devotees generally do not commit this offense. If accidentally or unknowingly someone commits this offense, due to bad company, he can nullify it just like the fifth *aparādha*.

Committing sin on the strength of the holy name is the seventh offense. By chanting the holy name, all obstacles are destroyed. Those who commit sins on the strength of the holy name commit terrible *nāma-aparādha* and their obstacles are not destroyed. The holy name is completely transcendental. Faithfully chanting it destroys weakness of heart. Then the tendency to sin does not arise. Rather the previous sins, desires to commit sins, and even their root cause, ignorance, are destroyed. If one accidentally commits sin, due to bad upbringing, then he has not to undergo atonement, but Hari residing within his heart destroys those sins. If someone thinks that, "When *hari-nāma* can destroy all sins, then there

is no harm if I commit sin, as *hari-nāma* can easily destroy it”, he commits an offense to the holy name. The heart of an ignorant person committing sins can be purified if one atones by repentance. But one committing sins on the strength of the name, cannot purify his heart even by adopting *yama*, *niyama* and so on. Such offenses cannot be committed by faithful devotees. Accidentally if due to the lack of association of *sādhus* attached to the holy name and by the effect of association of non-*sādhus*, somebody commits this offense, then he should repent, "Alas! What a great offender I am! The holy name can give one divine love and the direct service of the Lord. I am using the same transcendental most powerful holy name for washing my sins. Alas! I cannot be relieved even after going through millions of hells." By thus repenting and deeply lamenting, one should constantly pray to the Vaiṣṇavas and serve them while constantly chanting the holy name. One can thus nullify the effects of such *nāma-aparādhas*.

The eighth *aparādha* is to consider auspicious activities such as *dharma*, vows, and sacrifices equal to the holy name. There is no difference between the holy name and the holy named, the Lord Himself. Jīva Gosvāmī says, *ekam eva saccidānanda rasādi rūpaṁ tattvaṁ dvidhāvīrbhūtam* “The same transcendental truth, embodiment of *rasa*, has appeared in two forms, *nāma* and *nāmī*. The holy name is the word incarnation (*śabdāvatāra*) of the Lord Himself. It is thus beyond the material senses and self-manifested. When a fortunate person begins to chant the holy name, the holy name appears on his tongue automatically. The eighth offense is to consider the holy name to be on the level of materially auspicious activities like performing sacrifices, thinking that it yields the same fruits as such sacrifices. Such a gross offense is also known as *pramāda* or to diminish the glories of the holy name. This offense is committed due to the association of *karmīs*, *jñānīs*, and *tapasvīs* devoid of *bhakti* and due to lack of association of *sādhus* expert in the knowledge of the glories of the holy name. One should thus give up bad company and associate with those *sādhus* steady in chanting the name. One should establish faith in the glories of the name, understanding the insignificance of the fruits of materially auspicious activities. In a state of repentance, one should take shelter of the holy name, constantly doing *nāma-kīrtana*. This is the only way to nullify this *aparādha*.

To instruct the holy name to an unfaithful person is the ninth offense. Only a faithful person is qualified for chanting the name. Unfaithful persons disregard it. The sole wealth of the *jīva* is Śrī Kṛṣṇa's holy name. If that name is preached to an unfaithful person who is similar to a pig eating the stool of material enjoyments, he will not realize the value of this gem. He will negligently give it up. By this offense, he himself will perish and the instructor of the holy name will also become an offender. When a devotee loudly does *nāma-saṅkīrtana*, then both the faithful and the unfaithful hear that name. This is not what is meant here; here instructing the glories of the holy name to some particular person is being considered. It is not proper to instruct the name to an unfaithful person. If at first the disciple is faithful, but later is deceitful, then Śrī Gurudeva will do whatever he thinks fit for his rectification. If he is unable to rectify the disciple he will give him up. Taking shelter of the holy name, chanting it with repentance can nullify this offense.

If even on hearing the glories of the name repeatedly, one is not attached to it, then this is the tenth offense. On hearing the glories of the holy name, if one is unable to give up the false ego of I and mine, remaining absorbed in sense enjoyment, he disrespects the holy name. Someone may say that attachment to the name cannot be developed just by thinking

or by one's own desire. If on hearing the glories of the name somebody does not become attached to the name, then why should he be considered as an offender? It is true, one cannot be attached to the name just by his own wish, but *sādhus* mercifully give the qualification to take shelter of the holy name. By their mercy only, attachment to the holy name is possible. Those who have not received the mercy of *sādhus* cannot become attached to the name even on hearing its glories. Hearing the glories of the name in the association of *sādhus* and serving them by chanting *hari-nāma*, one can become attached to the holy name and be freed from this offense.

*atha bhaktyutthās te ca mūla śākhāta upasākhā iva bhaktyaiva dhanādi lābha pūjā
pratiṣṭhādyaḥ sva vṛttibhiḥ sādḥaka cittam apyuparajya sva vṛddhyā mūla śākhām iva bhaktim
api kuṅṭhayitum prabhavantīti.*

TRANSLATION: Now *anarthas* arising out of *bhakti* are being described. They grow along with the main *bhakti* creeper as weeds. Such weeds appear as wealth, gain, fame, respect, and others received from *bhakti* and they influence the heart of a devotee. By their nature, they choke the development of the main *bhakti* creeper.

Pīyūṣa kaṇā explanation: *anarthas* arising out of *bhakti* are of four types *duṣkṛtottha*, *sukṛtottha*, *aparādhottha*, and *bhaktyuttha*. *Bhaktyuttha-anarthas* arise from *bhakti* or *bhajana*. People are automatically attracted to devotees who do Śrī Hari-*bhajana*. While doing *bhajana*, gain, respect, fame, and other comforts naturally follow devotees. These are heavy obstacles for progress in *bhakti* and attainment of *prema*. Devotees desiring to attain *prema* should carefully protect themselves from all these material desires and should advance on the *bhakti* path with humility and renunciation. If somehow one's heart is influenced by these desires for profit adoration and distinction, then even by doing *bhajana sādhana*, he gets these *anarthas* only. These desires are thus compared to weeds surrounding the *bhakti* creeper. Weeds growing along with the main creeper nourish themselves from the juice of the creeper or the sprinkling of water and retard the growth of the main creeper, eventually making it dry. Similarly, *bhaktyuttha anarthas* like money and fame color the hearts of the *sādḥakas* and chokes the roots of their creepers of devotion. Śrīman Mahāprabhu says to Śrī Rūpa Gosvāmī (*Cai. Carit. Madhya 19/158-159*)-

*kintu yadi latāra saṅge uṭhe upasākhā;
bhukti mukti vāñchā yoto-asaṅkhya tāra lekhā
niṣiddhācāra kuṭināṭī jīva hiṁsana;
lābha pratiṣṭhādi yoto upasākhā gaṇa
seka jala pāiyā upasākhā bārhi jāy;
stabdha hoiyā mūla śākhā bārHITE nā pāy
prathamei upasākhāra koribe chedan;
tabe mūla śākhā bārhi jāy vṛndāvana*

"Sometimes unlimited unwanted weeds arise along with the *bhakti* creeper as innumerable desires for material enjoyment, liberation, performance of acts forbidden in *sāstras*, deceit, duplicity, faultfinding, violence towards other living beings, material gain,

respect, fame, and so on. When the weeds are sprinkled along with the creeper they also grow along with the creeper and will suffocate the roots of the creeper, so first these weeds must be rooted out, so that the original stem can grow up to reach Vṛndāvana." Śrīman Mahāprabhu teaches here that desires other than for Kṛṣṇa and His devotion, like enjoyment, liberation, forbidden acts, duplicity, violence, profit, being worshipped and distinction are deceitfulness on the part of the *jīva*, who is an eternal servant of the Lord. If one material desire arises in the heart, it is followed by others contaminating the heart. Finally desires for *bhakti* disappear from the heart. To fulfill his desires for enjoyment, profit, being worshipped and distinction, a *sādhaka* does forbidden things like lying, using harsh words, committing violence and theft and so on, while continuing to wear neck beads and *tilaka*, and performs hearing and chanting and other devotional items like a machine. He superficially shows humility and conceals his forbidden acts so that devotees may not condemn him. His heart finally becomes so influenced with deceitfulness that not even a trace of desire for *bhakti* remains there. Hence Mahāprabhu gave instructions to cut down these weeds from the very beginning of their appearance. Though one may give up *bhukti*, *mukti*, and other weeds, the desire for fame is very difficult to give up. Sanātana Gosvāmī writes in the appendix to Hari-bhakti-vilāsa: *sarva tyāge'py aheyāyāḥ sarvānārtha bhuvāś ca te; kuryuḥ pratiṣṭhā viṣṭhāyā yatnam asparśena varam* "Though one may give up everything, desire for fame, the cause of all *anarthas*, is difficult to give up. A *sādhaka* devotee should thus be very careful to not touch the stool of fame." If desire for fame exists in the heart, its beloved, envy, also follows, since fame and envy are conjugally related. From the semen of the envy-*caṇḍāla* in the womb of fame appear two twins, jealousy and malice. The frantic dance of these four destroys the heart's good nature. How can desire for *bhakti* remain in such a heart? A *sādhaka* devotee should thus be humble, respect others, and try to give up the desire for fame.

teṣāṃ caturṇām anarthānām nivṛttir api pañca vidhā. ekadeśa vartinī bahu deśa vartinī prāyikī pūrṇā ātyantikī ceti. tatra 'grāmo dagdhaḥ paṭo bhagna' iti nyāyenāparādhottānām anarthānām nivṛttir bhajana kriyānantaram eka deśa vartinī niṣṭhāyām utpannāyām bahula deśa vartinī ratāv utpadyamānāyām prāyikī premni pūrṇā śrī bhagavat pada prāptāvātyantikī

TRANSLATION: Cessation of four kinds of *anarthas* is of five types – *eka-deśa-vārttinī* (partial), *bahu-deśa-vārttinī* (pervasive), *prāyikī* (almost complete), *pūrṇā* (complete), and *ātyantikī* (absolute). According to the logic "the village burned, the cloth is torn", the cessation of *aparādhottā-anārtha* is *eka-deśa-vārttinī* after *bhajana-kriyā*, *bahu-deśa-vārttinī* at the stage of *niṣṭhā*, *prāyikī* at the stage of *rati*, *pūrṇā* at the stage of *prema*, and *ātyantikī* on attaining the lotus feet of the Lord.

Piyūṣa kaṇā Explanation – There are different stages between the attainment of faith and the attainment of *prema*. Among them there is the stage called 'cessation of bad habits'. It is not that these four kinds of bad habits flee just like that. The gradual cessation of the four kinds of *anarthas* comes in five stages. *eka-deśa-vārttinī-nivṛtti* means cessation of a minor portion of *anārtha*, say fifteen percent, *bahu-deśa-vārttinī* means cessation of a major

portion of *anarthas*, about seventy-five percent. *prāyikī-nivṛtti* means cessation of almost all *anarthas*, ninety-five percent. *pūrṇā* means complete cessation or cent per cent. *ātyantikī-nivṛtti* means absolute cessation of *anarthas*. At the stage of *pūrṇā-nivṛtti*, there is sometimes a minute possibility of reappearance of *anartha*, but at the stage of *ātyantikī-nivṛtti* there is no such chance.

The logic "the village burned, the cloth is torn" means that when a village starts burning, the fire starts at a certain place and gradually burns the whole village. A cloth is torn means that it starts tearing and finally is completely torn. Similarly, cessation of *anarthas* is first partial and gradually pervasive. Of the four *anarthas aparādhotta-anarthas* are most heavy. This *anartha* creates a grave obstacle in progress to the higher stages of *bhakti*. Its presence greatly delays attaining divine love. As one starts *bhajana-kriyā* cessation of this *anartha* is partial, or a minor portion of it is destroyed. At the appearance of *niṣṭhā*, it is pervasive, a good portion of *anarthas* is destroyed. When *rati* appears, the cessation is *prāyikī*, almost all *anarthas* are destroyed, leaving an insignificant portion. At *prema*, it is *pūrṇā*, cessation is complete. On attaining the lotus feet of Bhagavān, cessation is absolute.

One may ask if there is any possibility of reappearance of *aparādha* at the stage of *rati* or *prema*? *Bhakti-rasāmṛta-sindhu* (1.3.54) says:

*bhāvo'py abhāvamāyāti kṛṣṇa presthāparādhataḥ
abhāsātānca śanakair nyūna-jātiyatām api*

"If someone who has attained *rati* commits an offense to the dearest associates of Kṛṣṇa, then *rati* gets destroyed if the offense is heavy. When the offense is medium, it turns into a glimpse of *bhāva* (*bhāvābhāsa*). A slight offense turns *rati* gradually into a *rati* of inferior type, *sakhya-* or *vātsalya-rati* turns into *dāsya-rati*." Dvidida monkey was an associate of Rāmacandra, but he offended Lakṣmaṇa and consequently suffered terrible miseries. At the end of *dvāpara-yuga*, Baladeva killed him. This verse explains the seriousness of *mahat-aparādha*. Sometimes there is a possibility of offending *mahats* even at the stage of *rati* or *prema*. When a *sādhaka* who has attained *prema* gets the full mercy of the Lord with direct association and service, then only cessation of *aparādhotta-anartha* is absolute.

*yas tu tatrāpi citraketau kādācitko mahad aparādhaḥ sa prātītika eva na vāstavaḥ.
satyāṁ prema sampattau pārśadatva vṛtratvayo vaiśiṣṭyābhāva siddhāntāt. jaya vijayos
tvaparādha kāraṇaṁ prema vijṛmbhitā svecchaiva. sā ca he prabhuvāra devādideva nārāyaṇa
anyatrālpabalatvāt asmāsu tu prātikūlyābhāvāt yadi tatra bhavato yuyutsā na sampadyate tadā
āvāmeva kenāpi prakāreṇa pratikūlikṛtya tad yuddha sukham anubhūyatām ityāvayoḥ svataḥ
paripūrṇatāyām aṇumātram api nyūnatvam asahamānayoḥ kiṅkarayoḥ prārthanāhataḥ
svabhakta vātsalya guṇam api laghukṛtya niṣpādyatām ityākārā kādācitka prasāṅgabhavā
mānasā manasaiva jeyā.*

TRANSLATION: The incident of Citrketu committing an offense is only apparently an offense, not actually an offense. This is evident since there is no difference in the wealth of *prema* existing in him either in his position as an associate of the Lord or after getting the body of the demon Vṛtrāsura. In the case

of Jaya and Vijaya, the cause of their so-called offense is the *prema* that blossomed in them. They prayed to the Lord, “O Prabhu! O Lord of lords, Nārāyaṇa! You desire to fight, but we cannot see anyone strong enough to fight with You. Though we are strong, we are not averse to you. Somehow make us inimical to You and relish the bliss of fighting. We are unable to bear that Your spontaneous perfection may diminish even the slightest. Decreasing Your affection for Your devotees, please fulfill the desire of Your servants.” If somehow based on this incident, the same offensive desire appears in the mind of a *sādhaka*, then he should overcome the desire by his intelligence.

Pīyūṣa kaṇā explanation– After attaining the direct service of the Lord, cessation of *aparādhhottha-anarthas* is absolute. The tendency for committing *mahat-aparādha* no longer arises. Citraketu had attained the lotus feet of the Lord; one may ask how the tendency of committing offense to Mahādeva arose in Citraketu? The author replies that the offense heard in the case of Citraketu is not real, but apparent. *mahat-aparādha* either destroys *bhakti* or reduces it to a glimpse (*ābhāsa*) only. Though Citraketu was cursed to get a demon body, still *bhakti* was present in an unaltered state. Factually he did not really commit an offense. There is a logic that a tree can be known by its fruit—*phalena phalakāraṇam anumūyate*.

Citraketu’s character is described in the Sixth Canto of Śrīmad-Bhāgavata from the 14th to the 17th chapter. Citraketu was a king in the province of Śūrasena ruling across the horizon. In spite of possessing incomparable wealth, he was always distressed because he had no son. He married ten million wives, but still he did not get any child. Once Maharṣi Angirā chanced to visit his palace and Citraketu expressed his distress and prayed for a son. On the prayer of the king, Angirā made a special sacrifice by offering oblations and gave the remnants of the sacrifice to queen Kṛtadyutī. The *muni* assured the king that he would get a son who would give him pleasure and distress. After eating the remnants of the sacrifice, Kṛtadyutī became pregnant. Consequently she delivered a beautiful child who started growing like the moonlight. On receiving the son, Citraketu naturally became attached to queen Kṛtadyutī, the mother. Seeing this, the other queens became envious of Kṛtadyutī. To destroy the fortune of Kṛtadyutī, the other queens lost their patience and killed her son by poisoning him. On the sudden death of his son, the king fell into an ocean of distress along with his queen. The queens who killed their son started falsely crying, even louder than queen Kṛtadyutī. Evil-hearted persons are very clever in such deceitful acts. While the palace was filled with sounds of lamentation, Maharṣi Angirā again came along with Nārada Muni. Nārada made the dead son speak and thus gave knowledge of the Truth to the king. The king was finally convinced and he gave up all attachment, becoming qualified for *bhakti*. By the mercy of the two *ṛṣis*, he quickly attained perfection in devotion and attained the body of a Gandharva, a celestial musician. He became successful in getting the direct *darśana* of Lord Saṅkarṣaṇa.

Once Śrīman Mahādeva was sitting with Gaurī-devī on his left lap while instructing an assembly of *munis*. Meanwhile, Citraketu Gandharva came there and remarked, "Aho! Mahādeva is the teacher of religion for the world. He is a great soul! He is giving instructions on the Absolute Truth to the *munis* with his consort, Pārvatī, on his lap." Hearing his words,

Mahādeva smiled slightly and remained quiet. The *munis* also remained quiet on seeing the silence of Mahādeva. Being unable to bear Citraketu's disregard for Mahādeva, however, Pārvatī lost her patience and angrily cursed Citraketu to become a demon. The exalted devotee Citraketu submissively accepted the curse of Devī with pleasure, glorifying and pleasing Mahādeva and Gaurī as he left. Śiva was unhappy with Devī's curse to Citraketu. He openly praised Citraketu's devotion and patience as an exalted devotee. It is evident from this incident that the behaviour of Citraketu is only apparently offensive.

As a result of Devī's curse he was born as the demon named Vṛtrāsura. Still an uninterrupted flow of pure devotion existed in his heart like a stream of the celestial Gaṅgā. Once Indra, on the instruction of the Lord, made a thunderbolt from the chest bones of Dadhīci Muni and came in front of Vṛtrāsura to kill him. The words that Citraketu spoke to Indra and the way he glorified the Lord gives a glimpse of the unalloyed *prema* existing in Citraketu's heart. One can easily understand this from Citraketu's prayers in the following verses of Śrīmad-Bhāgavata (6.11.24-27):

*ahaṁ hare tava pādaika mūlā dāsānudāso bhavitāsmi bhūyah
manah smaretāsu-pater-guṇāms te grṇitā vāk karma karetu kāyah
na nākapṛṣṭhaṁ na ca pārameṣṭhyaṁ na sārvaḥaumaṁ na rasādhipatyam
na yoga siddhir apunar-bhavaṁ vā samañjasa tvā virahayya kāṅkṣe
ajāta-pakṣā iva mātaraṁ khagāḥ stanyaṁ yathā vatsatarāḥ kṣudhārtāḥ
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā mano'ravindākṣa didṛkṣate tvāṁ
mamottamaśloka-janeṣu sakhyaṁ saṁsāra cakre bhramataḥ sva-karmabhiḥ
tvān-māyayātmāmaja-dāra-geheṣvāsakta-cittasya na nātha bhūyāt*

“O Hari! I am the servant of the servants of Your lotus feet and will remain so in future. O beloved! May my mind remember You, my words glorify You, and my body be engaged in Your service. O ocean of all good fortune! Other than You, I do not desire heavenly planets, Brahmā's position, supreme rule over the earthly or lower planets, perfection in mystic *yoga*, liberation, and so on. O lotus-eyed Lord! As baby birds without developed wings look for their mother to feed them, hungry calves await the milk of their mother, a distressed wife whose husband is afar desires to see his return, similarly my mind also desires Your *darśana*. O Prabhu! I am wandering with in the cycle of birth and death due to my past activities. Please let me establish friendship with Your devotees so that I may not be again attached to body, children, wife and house anymore due to Your *māyā*.” Quoting these four verses in Prīti-sandarbhā (72), Jīva Gosvāmī concludes that *tad etacchuddha premodgāramayatvenaiva śrīmad vṛtravadho'sau vilakṣaṇatvācchrī bhāgavallakṣaṇeṣu purāṇāntareṣu gaṇyate vṛtrāsura vadhopetaṁ tad bhāgavatam iṣyate iti* - when divine love swelled up in Vṛtrāsura's heart, these prayers came spontaneously from his mouth. The killing of Vṛtrāsura is thus a special incident in Śrīmad-Bhāgavatam. Other Purāṇas cited this as one of the specific characteristics of Śrīmad-Bhāgavata. Matsya Purāṇa says that the book describing the killing of Vṛtrāsura is known as Śrīmad-Bhāgavata.

Similarly the third canto, chapter fifteen of the Bhāgavata describes how the four Kumāras headed by Sanaka Muni cursed Jaya and Vijaya, the residents of Vaikuṅṭha. With Jaya and Vijaya, though their behaviour towards the four Kumāras also appears like a *mahad-aparādha*, its real cause is their specific desire arising out of *prema*.

Jaya and Vijaya were Vaikuṅṭha's gatekeepers. They used to think, “Everyone gives pleasure to the master of Vaikuṅṭha by serving Him, but nobody desires to make Him relish *yuddha-rasa*, the mellow of fighting. Being an unlimited ocean of energies, there is nobody equal to Him who can fight with Him. Though we possess enough strength, we are not inimical to Him. Thus He cannot relish *yuddha-rasa* with us. Without being inimical there is no way of His relishing *yuddha-rasa*.” Hence they prayed to Nārāyaṇa, “O Prabhu Nārāyaṇa! Our sole desire is to make You relish *yuddha-rasa*. We cannot tolerate even the slightest lack in Your self-perfection. All the devotees serve You in a favourable mood; no one thinks of making You relish the flavours of combat. Thus we pray that You mercifully give us an inimical mood, relish *yuddha-rasa*, and make us successful in this act.” Being the wish-yielding tree of His devotees, Lord Nārāyaṇa decided to fulfill this desire of Jaya and Vijaya. By His inspiration the four Kumāras went to Vaikuṅṭha, Jaya and Vijaya obstructed the four Kumāra-*munis* from entering Vaikuṅṭha-loka and thus were cursed. Accepting the bodies of demons, they became successful in making Nārāyaṇa relish *yuddha-rasa*.

If somehow the tendency of Citraketu or Jaya-Vijaya arises in the heart of a devotee, then he should overcome this offensive mentality by his own intelligence. In the other words, the activities of associates beyond this material nature are never to be imitated by a *sādhaka* devotee.

tathā duṣkṛtotthānām bhajana kriyānantaram eva prāyikī niṣṭhāyām jātāyām pūrṇā āsaktāvatyantikī. tathā bhaktyutthānām bhajana kriyānantaram eka deśa vartinī niṣṭhāyām pūrṇā rucāvātyantikī anubhavinā bahudṛṣvanā samyag vivicyānumantavyam.

TRANSLATION: Cessation of *duṣkṛtottha-anarthas* is almost complete after *bhajana-kriyā*, is complete at the appearance of *niṣṭhā*, and is absolute at the appearance of *āsakti*. Cessation of *bhaktyuttha-anarthas* is partial in *bhajana-kriyā*, complete at the stage of *niṣṭhā*, and absolute at the stage of *ruci*. Realized *mahājanas* have ascertained this principle by thoroughly deliberating all facts.

Pīyūṣa kaṇā explanation: There are five stages of *anartha nivṛtti* under discussion, and after discussion about the cessation of the worst of all *anarthas*, those that arise from offenses, we now come to the cessation of the *anarthas* caused by sinful habits. This means that *anarthas* like attachment to sense gratification, repulsion, and fear of death are almost completely (*prāyikī*) eradicated after *bhajana kriyā*. When *niṣṭhā* awakens these are fully eradicated (*pūrṇā*). At the stage of *āsakti*, the absolute cessation of *duṣkṛtottha-anartha* means there is no possibility of the reappearance of this *anartha* at this stage. The author has not separately mentioned the cessation of *anarthas* arising out of pious activities. Being engrossed in the five types of ignorance is very miserable and these are *anarthas* arising from sinful habits, while being engrossed in sensual enjoyment is an *anartha* arising from pious habits. At the stage of attachment to Hari, there is no possibility of absorption in sense enjoyment and material distress. The gradual cessation of *sukṛtottha-anartha* should also be considered similar to cessation of *duṣkṛtottha-anarthas*.

Now the gradual cessation of *anarthas* arising from devotion, such as desires for profit, adoration and distinction are discussed. In the stage of *bhajana kriyā* this is only

slightly overcome, for it is actually arising from *bhajana kriyā* itself. When *niṣṭhā* arises the cessation is *pūrṇā* (almost full) and when taste arises it is fully destroyed. In other words, after attaining taste in devotion, the desire for material gain, respect, and fame automatically gets destroyed. Broad-minded and realised saints have declared accordingly after due consideration.

The meaning of this is that after one starts devotion (*bhajana-kriyā*) and attains steadiness in it, then gradually all kinds of *anarthas* are destroyed. When *bhajana* slackens the *anarthas* become stronger and ultimately swallow the desire to do *bhajana*. Thus the gradual cessation of *anarthas* through *bhajana kriyā* has been described. Without engagement in *bhajana* it is not possible to wipe out *anarthas*, therefore a *sādhaka* devotee should make efforts so that he may do devotion perfectly.

nanu amhaḥ samharad akhilaraṁ sakṛd udayād eveti yannāma sakrcchravaṇāt pukkaśo'pi vimucyate saṁsārāt ityādi pramāṇa śatād ajāmilādyupākhyāneṣvekasyaiva nāmābhāsasyāvidyā paryanta sarvānartha nivṛtti pūrvaka bhagavat prāpakatvānubhavād bhagavad bhaktānām duritādi nivṛttāvuktaḥ kramo na saṅgacchate. satyam. nāmnā etāvatyeva śakti nātra sandehaḥ. parantu sāparādhiṣvaprasannena tena yat sva śaktiḥ samyak na prakāśyate tad eva duṣṭatādīnām jīvātur ityavagantavyam. kintu yamadūtānām tadākramaṇe na śaktiḥ. 'na te yamaṁ pāśabhṛtaś ca tad bhaṭān svapne'pi paśyantītyādeḥ' 'na vidyate tasya yamair hi śuddhir ityatra yamair yogāṅgair iti vyākhyeyam.

TRANSLATION: *sāstras* say, “If the sun of the holy name arises even once, it destroys heaps of sins as the rising sun destroys oceans of darkness.” “A *caṇḍāla* can obtain liberation from material bondage by even once hearing Your name.” From this *sāstric* evidence and the incident of Ajāmila, someone may say that even the glimpse (*abhāsa*) of the name destroys all *anarthas* along with ignorance and one attains the Lord directly. With the Lord’s devotee, therefore, the gradual cessation of *anarthas* explained previously does not apply. It is true that the holy name undoubtedly possesses such power. However, if the holy name being displeased with offenders, does not manifest its power, this suggests the existence of *anarthas* and sins. But the *yamadūtas*, the messengers of Yamarāja, are powerless to attack even such offenders, for the *sāstras* say, “Such offenders do not see Yama's noose-bearing servants even in dream.” In the scriptural statement '(an offender to the holy name) cannot be saved even by *yamas*', *yama* refers to that item of mystic *yoga*, but not to Yamarāja.

Piyūṣa kaṇā explanation– Here the author harmonises the five stages of cessation of *anarthas* with the glories of the holy name, using different scriptural quotations. In Śrī Padyāvalī *grantha* it is said–

amhaḥ samharad akhilaraṁ sakṛd udayād eva sakala lokasya taraṇir iva timira jaladhim jayati jagan maṅgalaṁ harer nāma

"As the rising sun destroys the ocean of darkness of the entire world, similarly, on the appearance of *hari-nāma*, all sins are destroyed. All glories to Śrī hari-nāma, who fosters all auspiciousness." Śrīmad-Bhāgavata (6.16.44) describes Citraketu speaking the glories of Anantadeva:

*na hi bhagavann aghaṭitam idaṁ tvad darśanān nṛṇām akhila pāpa kṣayaḥ
yan nāmāsakṛcchravaṇāt pukkaśo'pi vimucyate saṁsārāt*

"O Lord! What to speak of Your *darśana*, even by hearing your name just once, the most degraded *caṇḍāla* gets liberation from all sins." In this way there are hundreds of authoritative scriptural statements plus the story of Ajāmila in Śrīmad Bhāgavata, affirming that even a glimpse of the holy name destroys sins along with ignorance, the root cause of all sinful desires. Gradually all *anarthas* are destroyed and one attains the lotus feet of the Lord. After Ajāmila merely uttered the name of Nārāyaṇa, calling his son instead of Lord Nārāyaṇa, the servants of Viṣṇu came, untied the knots made by the Yamadūtas, and he achieved Vaikuṅṭha. One may then ask how can the gradual cessation of *anarthas* (*eka deśa vartinī*, *bahu deśa vartinī*, *prāyikī*, *pūrṇā* etc.) applies to faithful devotees who are chanting the holy name, having been initiated by a bona fide *guru* according to the scriptural rites. The author replies that the glorifications of the holy name found in the *śāstras* are all true. *śāstras* are only able to limitedly glorify the infinite power of the holy name. One should thus not doubt those *śāstric* words. If one does so, it will make one guilty of the offense of either considering the glories of the holy name exaggerated or interpreting the meaning of the holy name in a deviant way. These two grave offenses heavily obstruct a devotee's devotion and impede Vaiṣṇava behaviour. The author explains in his Sārārtha Darśinī-commentary of the Bhāgavata (6.2.9-10) *niraparādhānāntu bhagavat prāptau nāsti vilambas teṣāṁ hi bhagavannāma grahaṇaṁ vaikuṅṭhārohaṇaṁ ceti dve eva bhūmike-yathā ajāmilādinām* that there is no delay for attaining Vaikuṅṭha for the offenseless devotees. Offenseless persons do not have to go through the stages of *śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, and others. They only have to go through two steps: the first is chanting the holy name and the second is ascending to Vaikuṅṭha. The example is Ajāmila. He committed many sins, but he was not an offender. Ajāmila was illicitly addicted to a low-born maidservant and his sons, but he never offended any *sādhu*. In his offenseless heart there was no obstruction for the holy name to manifest itself. On the other hand, however, it did not manifest his power on the offenders due to his displeasure with them. Where the holy name does not manifest its power, one should not doubt its glories. The failure to manifest its power shows the presence of sins and offences in a *sādhaka* devotee.

Though the holy name is displeased with an offender and does not manifest his power, the messengers of Yama still have no right to attack him. Bhāgavata (6.1.19) says:

*sakṛn manaḥ kṛṣṇa-padāravindayor niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

"Persons who have even once absorbed their mind on the lotus feet of Kṛṣṇa and have a slight attachment to His qualities (although not having full realization of Kṛṣṇa : Śrīdhara Svāmī and Jīva Gosvāmī) have automatically done the real process of atonement of

all sins. Thus even in dreams, they do not see Yamarāja and his messengers carrying ropes to catch sinful persons.” What to speak of seeing Yama and his servants in dreams, they never even undergo punishment in hell. In his Sārārtha Darśinī commentary on the Bhāgavata (6.2.9-10) the author writes: *kim ca sāparādhānām madhye yadi kecid bhajanābhyāsābhāvād akṣiṇa prācīna pāpāḥ kriyamāṇa pāpa nāmāparādhās ca syus tad api tair deha-tyāgānantaram narakeṣu na gantavyam 'sva puruṣam abhivikṣya pāsa hastam vadati yamaḥ kila tasya karṇamūle. parihara madhusūdana prapannān prabhur aham anya nṛṇām na vaiṣṇavānām iti,* that if due to the lack of devotional practices, evil *saṁskāras* still exist in an offender causing him to further commit sins, then those sins turn into *nāma-aparādha*. Still, such persons do not have to go to hellish planets after death. Yamarāja personally instructed his rope-carrying messengers, “Give up the persons surrendered to the lotus feet of Lord Madhusūdana. We have the right to punish only ordinary human beings, but not the Vaiṣṇavas.”

The author is saying that the verse, *nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ* says that committing sins on the strength of the holy name is offensive and even Yama cannot purify such offenders. This verse seems to say that the offenders have to undergo the punishments of Yama. Why then does Bhāgavata (6.1.19) say that the offenders do not have to undergo such punishments? The author replies that the word *yama* in the verse, *nāmno balād yasya*, means an item of mystic *yoga*, but not Yamarāja. In other words, even by following mystic *yoga*-items like *yama* or *niyama* as a process of atonement, the offender cannot be purified. Offense to the holy name is destroyed only when the name itself becomes pleased with the offender. This statement does not apply to Yama Mahārāja.

yathā samarthena paramāḍhyenāpi svāminā kṛtāparādhaḥ svajano yadi na pālyate kintu tatrodāsyate tadaiva duḥka dāridrya mālinya śokādayaḥ krameṇa labdhāvasarā bhavanti na tvanyadiyā janāḥ ke'pi kadāpiti jñeyam. tathāca punaḥ sva svāmino manobhirocinyām anuvṛttau satyām śanais tat prasādād duḥka dāridryādayaḥ śanair apayānti. tathā bhagavad bhakta śāstra guru prabhṛtibhir amāyayā muhuḥ sevitaḥ śanair eva tasya nāmnaḥ prasāde duritādīnām api śanair eva nāśaḥ iti nāsti vivādaḥ. na ca mama ko'pi nāsti nāmāparādha iti vaktavyam phalenaiva phalakāraṇasyāparādhasya prācīnasyāvācīnasya vā anumānāt. phalaṁ ca bahu nāma kīrtane'pi prema liṅgānudaya iti. yad uktam (bhāg. 2.3.24)

*tad āsma saram hṛdayam batedam yad grhyamāṇair harināma dheyaiḥ
na vikriyētātha yadā vikāro netre jalam gātra-ruheṣu harṣaḥ*

TRANSLATION: If a wealthy master capable of punishment and grace does not take proper care of a servant who offends him, but rather neglects that servant, then his servant has to suffer distress, poverty, and sadness. No one ever takes care of a person unrelated to him. If an offensive servant again serves his master according to the master’s liking, then by his master’s mercy distress and poverty gradually go away. Similarly, by sincerely serving the devotee, *śāstra*, and *guru*, by their mercy *anarthas* or sins are gradually destroyed. There should thus be no conflict about this statement. If someone says, “I am offenseless. I have never committed any offense.” Then the answer is, “A tree can be known by its fruits.” If by repeated chanting, the symptoms of *prema* do not appear, then one should presume the existence of offenses committed recently or long before. *śāstras* say, “Even by repeated chanting, if tears of *prema* do not flow from the eyes, the hairs

of the body do not stand erect, and the heart does not melt, then certainly one's heart is made of iron."

Piyūṣa kaṇā explanation: We have already mentioned that when satisfaction or *rādha* is removed (*apa*) then this is called *aparādha*. When the holy name is dissatisfied with an offender, he does not get the result of chanting. The author is describing this point by citing an example of a most wealthy person who ignores his offensive servants. He is capable of giving punishment and grace and constantly takes care of those who have taken his shelter. But if one of his own people offends him, he becomes displeased. He then ignores the offender and does not maintain him anymore. Then the offender has to go through distress, poverty, and other miseries. Seeing his miserable condition, one should not think that the master is not capable of maintaining his servant. Though perfectly capable, the wealthy master does not want to take care of his servant due to dissatisfaction. Still the servant is maintainable by his master, because he is related to him. A master does not maintain anybody except his servant. If the servant thus committing offense understands his offense and tries to please his master by serving him favourably once again, then automatically the merciful master becomes satisfied with him and his miseries are destroyed.

Similarly, the all-powerful *harināma* always maintains the devotees who have taken shelter of *bhakti* and bestows divine love on them. This does not mean that the holy name has no power to bestow divine love to offenders. If someone commits offense to the holy name, then the holy name becomes displeased with the offender. The holy name does not maintain the offender and the offender does not get the fruits of devotion. It is not that *harināma* is not able to bestow the fruits of *bhajana*. Though the offender does not get the fruits of devotion, still the offender is worthy to be maintained by *nāma* only. The holy name never maintains or graces nondevotees. If a devotee committing offense comes to know his errors and constantly serves *bhakti*, *śāstras* and *guru* that he may have offended, with a sincere heart, then *nāma* gradually becomes pleased with him. When the holy name is satisfied all *anarthas* and miseries are destroyed and a devotee becomes successful in getting divine *prema*. It is not possible to differ in opinion on this. As Viśvanātha Cakravartī describes in the commentary of Bhāgavata (6/2/9-10), *sādhu saṅga vaśāt sarva nāmāparādha kṣayetū bhakti devī samyak prasādena nāmaphala prāptir eva nirvivāda-* "On the strength of association with the saints all *nāmāparādhas* are destroyed and the full mercy of Bhakti devī is attained. As a result of the chanting of the holy name *prema* is attained, no one disagrees with that."

If someone thinks, 'Since I am offenseless, why am I not getting the fruits of the holy name?' Then the answer is that a tree is known by its fruits. Except *aparādha*, there is no other obstacle so powerful that it can obstruct receiving the fruits of *prema* in spite of constant chanting. When one does not experience the fruit of *prema* there is no doubt about the existence of *aparādha*. Though one may have not intentionally committed any offense, there must be some unknown *aparādha* committed in the past by which the *nāma* has become displeased with the *sādhaka* devotee. Here 'a lack of experience of the fruits of chanting the holy name' means that the signs of *prema* or the eight *sāttvika* ecstatic symptoms do not arise, despite doing a lot of *nāma kīrtana*. Śrīmad-Bhāgavata says (2/3/24):

*tad aśmasāraṃ hṛdayaṃ batedaṃ yad grhyamāṇair harināma dheyaṃ
na vikriyetātha yadā vikāro netre jalaṃ gātraruheṣu harṣaḥ*

"If even by chanting the holy name many times, tears do not come in the eyes, hairs do not stand on end, the heart remains unchanged, and the symptoms of ecstatic emotion do not appear, then one's heart is as hard as iron." The author describes this verse in the Sarārtha-darśinī commentary: "Even though one may repeatedly chant the holy name, devotional transformations may not take place within the heart, which means that the heart is then as hard as iron. In other words, when devotional transformations like tears and goosebumps do not appear and the heart does not melt despite repeated chanting, it must be a symptom of *nāmāparādha*. However, the mere presence of tears and goosebumps is not necessarily a sign of a molten heart. In the Bhakti Rasāmṛta Sindhu it is written that persons who are naturally slimy (sentimental) can practise producing tears and goosebumps. Such persons do not even have *sattvābhāsa*, a glimpse of ecstatic emotions, though the outer symptoms may be there. On the other hand, the gravest *mahats* do not generally reveal the symptoms of ecstasy like tears and goosebumps, though their hearts melt by chanting the holy name. Therefore this verse should be explained as follows: When ecstatic symptoms such as tears, hair standing erect, trembling, and others are seen externally, but the heart does not melt due to the lack of internal transformation, then such a heart is hard like iron. When the heart melts due to *bhakti*, tears appear in the eyes, bodily hairs stand erect, and other ecstatic symptoms appear, then that is known as the state of *sattvika-vikāra*, or ecstatic symptoms. The special symptoms of the transformation of the heart are: forgiveness, constant engagement in *bhakti*, detachment, absence of pride, hope, eagerness, constant taste in chanting the holy name, attachment to describing the qualities of the Lord, and affection for residence in sacred places like Śrī Vṛndāvana. Offenseless devotees will realize the effect of *nāma* as soon as they chant it. They are absorbed in relishing the holy name and as a result of their change of heart the external symptoms like tears and goosebumps become visible. Those who are offensive and envious may chant the holy name many times but their hearts will not melt because the holy name is not pleased with them. Even if ecstatic symptoms like tears and goosebumps are externally visible with them they are condemned in this verse as having hard hearts. By the association of *sādhus* and by the effect of constant chanting, offenders can also gradually get rid of the hardness of the heart and their hearts start melting.

*tathāhi nāmāparādha prasaṅga eva (bh.r.si:) ke te'parādhā viprendra nāmno bhagavataḥ
kṛtāḥ. vinighnanti nṛṇāṃ kṛtyaṃ prākṛtaṃ hyānayanti hi. iti.*

*tadīya guṇa nāmādīni sadyaḥ prema pradānyapi śrutāni kīrtitāni ca tat tīrthādīkaṃ
sadyaḥ siddhidam api cirāt sevitaṃ tanniveditāni ghṛta dugdha tāmbūlādīni sadyaḥ sarvendriya
taraṅga nivartakāni muhur āsvādya upayuktānyeva svataḥ parama cinmayānyapetāni yasmāt
prākṛtānīva bhavanti te'parādhāḥ ke bhagavannāmna iti sotkampa savismayaḥ praśnaḥ.
nanvevaṃ sati nāmāparādhato janasya bhagavad vaimukhyasyaivaucityāt tad uktaṃ
gurupādāśraya bhajana kriyādīkaṃ api na sambhavet. satyam. pravartamāne mahājvara iva
odanāder arocakatvād evānupādānām iva nāmāparādhasya gāḍhatve sati tatra puṃsi śravaṇa
kīrtanādi bhajana kriyāyā avakāśa eva na syād ityatra kaḥ sandehaḥ. kintu jvarasya mṛdutve
cirantanatve odanāder api kiñcid arocakatvam iva. bahudinato bhogenāparādhasya ksīṇavegatve*

mṛdutve ca bhagavad bhaktau kincin mātra ruciḥ syād iti puṁsaḥ prasajjati bhaktyadhikārah tataś ca yathā pauṣṭikānyapi dugdhaudanādīni jīrṇa jvaravantam pumāṁsam na puṣyanti kincit puṣṇanti ca kintu glānikārsena nivartayitum śaknuvanti kālenaśadha pathyayoḥ sevītayoḥ śaknuvanti ca. tathaiiva tādrśasya bhaktyadhikāriṇaḥ śravaṇa kīrtanādīni kālenaiva krameṇaiva sakalam prakāśayantīti sādḥuktamādaḥ śraddhā tataḥ sādhusango'tha bhajana kriyā tato'narthanivṛtīḥ syāt tato niṣṭhetyādi.

TRANSLATION: In relation to *nāma-aparādha* it is said, “O best of the *brāhmaṇas*! What are those *aparādhas* to the holy name that destroy the good fortune of the offender and give him a misconception of considering transcendental objects material?” The meaning of this question is that repeated chanting and hearing of the qualities and names of the Lord should give *prema* very quickly. Serving the holy *dhāma* for a long time should give perfection. Repeatedly relishing the *ghī*, milk, betel, and other preparations offered to the Lord should retard the waves of sense enjoyment. What are the grave offenses that diminish the respective fruits and make all these spiritual items appear material? This astonishing and unnerving question is being raised. Does it mean an offender becomes averse to the Lord and *bhajana-kriyā*, such as taking shelter at the feet of *guru* and so on, is impossible for him? It is, indeed, true. In a heavy fever, one cannot accept food. Similarly, by the presence of heavy *nāma-aparādhas*, a person loses taste for hearing, chanting, and other devotional practices. But as the fever becomes lower and its effects lessen, one again gets some taste for food. Similarly, after going through the effects of *nāma-aparādha* for a long time, their effects reduce and one again gets some taste for devotion. Nourishing food such as milk and grains do not nourish the person completely, though his fever has reduced. They nourish him slowly and gradually. They are unable to relieve him from the weakness and fatigue due to fever. In time, however, if medicines and a proper diet are taken properly, then the fever completely goes away. So too, in a devotee doing devotion, taste for hearing, chanting, and other devotional practices gradually arises. Then faith, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti*, *niṣṭhā*, and so on, all these stages that were described follow in sequence.

Pīyūṣa kaṇā explanation— Previously it was mentioned that there are only two steps for offenseless persons to attain the Lord—chanting the holy name and ascending to *Vaikuṅṭha*. However, offenseless persons are very rare in this world. Generally everyone is embodied as a result of past offense. Offenses therefore exist in almost everyone, committed either previously or recently. Therefore it is proper to mention the nine steps general people must tread to attain *prema*, from *śraddhā* upwards. The blessed author will now make it clear with examples. He quoted one verse from the scriptures that describe *nāmāparādhas*—

*ke te'parādhā viprendra nāmno bhagavataḥ kṛtāḥ.
vinighnanti nṛṇām kṛtyam prakṛtam hyānayanti hi*

"O king of *brāhmaṇas*! When one offends the holy name of the Lord this destroys all the virtues of a human being and causes one to see spiritual things in a mundane light. What are these offenses?" The author then personally explains these verses. In the *śāstras* it is said, "One quickly attains *prema* by hearing and chanting the name, qualities, etc., of the Lord." In the beginning of the Bhāgavata (1.1.2) it is said: *sadyo hr̥dy avarudhyate'tra kṛtibhiḥ śuśrūbhis tat-kṣaṇāt*, "Hari quickly gets captured in the heart of a pious person desirous of hearing the Bhāgavata." No one can capture the Lord in his heart without *prema*. Therefore simply by desiring to hear Śrīmad Bhāgavata, which is filled with the descriptions of Śrī Hari's attributes and holy names, one can see the promise of arising *prema*. Similarly the Purāṇas describe the power of Vṛndāvana Dhāma to give divine love. Padma Purāṇa says: *aho madhupurī dhanyā vaikuṇṭhācca garīyasī; dinam ekaṁ nivāsenā harau bhaktih prajāyate* "O! Mathūrā is very fortunate, more so even than Vaikuṇṭha. Residing there for one day gives the devotion of the Lord." Similarly the glories of *prasāda* offered to the Deities are also very wonderful. Uddhava says to Kṛṣṇa: *tvayopabhukta-srag-gandha-vāso'laṅkāra-carcitāh ucchiṣṭa-bhojino dāsās tava māyām jayema hi* "Being decorated with the garlands, scent, and other ornaments offered to You, and by taking Your remnants, we, Your servants, can easily overcome Your *māyā*." (Śrīmad-Bhāgavata 11.6.46)

Although hearing and chanting the holy names, attributes etc of the Lord, residing in the holy *dhāma* for a long time and constantly honouring the Lord's *prasāda* are most capable of bestowing *prema*, if offenses are committed the *anarthas* only increase, let alone that one attains *prema*. As a result one misunderstands these transcendental objects to be material. These offenses are such big obstacles to *bhajana* that one shivers of fright and asks in astonishment: "What are these offenses?" In other words each *sādhaka* should know these offenses very well and proceed on the path of *bhajana* while carefully avoiding them.

Are the effects of such offenses so terrifying that one wonders if the offender will not become an enemy of the Lord, and cease to take shelter of the lotus feet of Śrī Guru and engage in *bhajana*? This is a natural question, the author thinks. Just as one is unable to eat rice when one has fever, similarly the offender has no opportunity to engage in the process of hearing and chanting under the shelter of Śrī Guru's lotus feet. But when the fever diminishes one gets a little appetite for rice again, similarly after one has suffered the results of offenses for a long time its effects become less intense and some taste for *bhajana* reemerges and one can engage in *bhajana* under the shelter of Śrī Guru.

When the fever goes down one cannot immediately start with eating heavy food, but one must start with some light food. Similarly when the force of *aparādha* slows down one cannot yet fully experience the holy names and attributes of Śrī Kṛṣṇa at once, only slightly so. Just as a disease ceases by constantly taking a medicine that stops the fever and the body becomes strong accordingly, similarly the powerful medicine for destroying *aparādha* is the sincere service of the holy name, *guru*, and Vaiṣṇava. Constantly and sincerely serving them gradually destroys *anarthas* and thus nourishes one's devotion and one can relish the astonishing mellows of *bhajana*. Although the glories and holy names of the Lord are able to bestow *prema* at once, due to the existence of *aparādha* the different stages of *śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti* and *niṣṭhā* are duly explained.

kaiścit tu nāmakīrtanādivatām bhaktānām prema liṅgādarśanena pāpa pravṛtṭiyā ca na kevalam aparādhaḥ kalpyate vyavahārika bahu duḥka darśanena cāpi prārābha nāsābhāvaśca. niraparādhatvena nirdhāritasyājāmilasyāpi sva putra nāmakaraṇa prati dina

bahudhātannāmāhvāna samayeṣvapi premābhāva dāsī saṅgādi pāpa pravṛtti darśanāt prārabdhābhāve'pi yudhiṣṭhirāder vyavahārika bahu duḥka darśanācca. tasmāt phalannapi vṛkṣaḥ prāyaśaḥ kāla eva phalati itivat niraparādheṣu prasīdad api nāma sva prasādam kāla eva prakāśayet. pūrvābhyasāt kriyamānā pāpa rāśir api utkhāta daṁṣṭroraga daṁśa ivākincit karā eva. roga śokādi duḥkam api na prārabdha phalam. yasyāham anugrhnāmi hariṣye taddhanam śanaiḥ; tato'dhanam tyajantyasya svajanā duḥka duḥkitam. iti. nirdhanatva mahārogo mad anugraha lakṣaṇam' ityādi vacanāt. sva bhakta hitakāriṇā tadīya dainyotkaṅṭhādi vardhana catureṇa bhagavataiva duḥkasya dīyamānatvāt karma phalatvābhāvena na prārabdhatvam ityāhuḥ (5)

TRANSLATION: By observing the absence of symptoms of *prema* in devotees chanting the holy name and the presence of a tendency to sin, some presume the existence of *nāma-aparādha*. Moreover, seeing the material distresses in such devotees, they suppose that there is a lack of destruction of *prārabdha* (reactions to activities that have not yet fructified) in the devotee. Ajāmila was offenseless and he did not manifest any symptom of *prema*, though he was daily calling the name of his son named Nārāyaṇa many times. Not only that, he was also inclined to an illicit relation with the maidservant. Various miseries were seen in Yudhiṣṭhira and others despite the absence of *prārabdha*. The conclusion is, therefore, that generally a fruit tree bears fruit only in the proper season. Thus, though the name is pleased with an offenseless person, He bestows His mercy only in due course of time. Sins committed by them due to their previous habits are as insignificant as the bite of a snake without poisonous fangs. Disease or other distress seen in them is not a result of *prārabdha*. The Lord himself has said, “To whom I bestow My mercy, I gradually take away all his wealth. His relatives and family reject him, seeing him penniless and suffering from distresses one after another.” In another place the Lord has said, “The great disease of poverty is a symptom of My mercy.” By His own will, the clever Lord, who gives all auspiciousness to His devotees, gives distress to His devotees to increase their humility and eagerness. Therefore, because reactions to fruitive activities are absent in them, the distress seen in the devotees is not the result of their *prārabdha*.

Thus ends the Third Shower of Nectar of Mādhurya Kādambinī by Śrīla Viśvanātha Cakravartīpāda entitled Cessation of All Unfavourable Elements.

Pīyūṣa kaṇā explanation— Previously it has been explained that absence of symptoms of *prema* even after repeating *nāma-kīrtana* is the evidence for the existence of *aparādha*. The author says this is not a universal rule. Sometimes, absence of symptoms of *prema* and tendency to sins can be seen in an offenseless person. For example, it is seen everywhere that the chanting of Śrī Ajāmila was offenseless. Otherwise, the fruits of *nāmābhāsa* through the calling of his son's name, such as the appearance of the messengers of Viṣṇu and attainment of Vaikuṅṭha-loka, would have been impossible. Though he used to utter the name Nārāyaṇa every day, referring to his son, no symptoms of *prema* were seen in him. Moreover, he was addicted to an illicit connection with a maidservant. Still he was

offenseless, he was simply habitually involved with the maidservant; this is not a symptom of *aparādha*. This is proven by the fact that simply by pronouncing the name of his son 'Nārāyaṇa' at the time of death the Viṣṇudūtas appeared. Fruit trees give fruit only in the proper season. Similarly, though the holy name is always pleased with offenseless persons, it gives its fruits in the proper time. It is thus understood that the sins the offenseless Ajāmila habitually committed were insignificant like the bites of snakes with poisonless teeth.

Again we see devotees going through disease, distress and poverty, and they may commit sins even though they have no *prārabdha*. But were the sufferings Yudhiṣṭhira and other Pāṇḍavas underwent, like their exile in the forest and their tendency for playing dice, really the result of their *prārabdha*? They were the Lord's associates, so naturally they have no *prārabdha*. Even *sādhana-bhakti* destroys *prārabdha*, as was described previously. The *Mahājanas* say that even liberated souls who experience *brahma* through *jñāna* practice, cannot get free from fruitive reactions without first suffering the results—

*yad brahma sāksāt kṛta niṣṭhayāpi vīnāsamāyāti vīnā na bhogaiḥ
apaiti nāma sphuraṇena tatte prārabdha karmeti virauti vedaḥ*

(Śrī Rūpa Goswāmī's Nāmāṣṭakam – 4)

With devotees, however, they easily destroy *prārabdha* by practicing any of the devotional parts like *nāma kīrtana*. Kṛṣṇa says to Uddhava: *bhaktiḥ punāti manniṣṭhā śva-pākān api sambhavāt*, "Devotion fixed on Me can purify even a dog-eater *caṇḍāla* from the defect of caste." (Śrīmad-Bhāgavata 11.14.21) The defect of caste is due to *prārabdha*. Here, destruction of the defect of caste means destruction of its cause, *prārabdha*— *kāraṇa nāśe kārya nāśa*. This *nyāya* says: "When the cause is destroyed the symptoms will be destroyed as well." The symptom is a low birth and the cause is *prārabdha*. Thus, when *prārabdha* is destroyed, caste is also destroyed. The Purāṇas explain the destruction of mental and physical distress due to *prārabdha* by *nāma-kīrtana-ādhayo vyādhayo yasya smaraṇān nāma kīrtanāt; tadaiva vilayaṁ yānti tam anantaṁ namāmyaham*. "I pray to Lord Anantadeva, whose remembrance and the chanting of whose name at once destroy all mental and physical distress." Though a devotee has no *prārabdha*, the Lord mercifully gives sorrow, sickness, distress, and pains to increase the devotee's humility and eagerness. The Bhāgavata describes how Śrī Kuntī-devī prayed for such troubles. It is easily understood that the treasure of *prema* is hidden within these calamities.

The Lord has said Himself "I remove the wealth of whomever I bestow My grace upon; then, when he has lost his wealth, his relatives abandon him, considering him miserable. In this way such an orphaned person can take shelter of Me in all respects." The Lord also said: "The great disease of poverty is a symptom of My grace." Thus for the welfare of the devotee, the Lord gives distress and pain according to His wish. Due to the lack of *prārabdha* in the devotee, however, *prārabdha* is never the cause of this distress.

Thus ends the Pīyūṣa kaṇa-commentary on the third shower of nectar of Śrī Viśvanātha Cakravartīpāda's Mādhurya Kādambinī.

Fourth Shower of Nectar

atha pūrvam yā aniṣṭhitā niṣṭhiteti dvividhoktā bhajana kriyā tasyāḥ prathamā ṣaḍ vidhā lakṣitā. tato dvitīyām alakṣayitvevānartha nivṛttih prakrāntā. yad uktam—

*śṛṇvatām svakathāḥ kṛṣṇaḥ puṇya śravaṇa kīrtanaḥ
hr̥dyantaḥ stho hyabhadraṇi vidhunoti suhṛt satām
naṣṭa prāyeṣvabhadreṣu nityam bhāgavata sevayā
bhagavatyuttamaśloke bhaktir bhavati naiṣṭhikī iti*

tatra śṛṇvatām svakathāḥ kṛṣṇaḥ puṇya śravaṇa kīrtanaḥ ityādi niṣṭhitaiva bhaktir avagamyate naiṣṭhikītyagre vakṣyamāṇatvāt. abhadraṇi vidhunoti iti tayor madhye evānarthānām nivṛttir uktā. naṣṭaprāyeṣvabhadreṣvityatra teṣām kaścana bhāgo nāpi nivartata ityapi sūcīta iti. ataeva kramaprāptatayā niṣṭhitā bhaktir idānīm vivriyate.

TRANSLATION: Previously two kinds of *bhajana-kriyā* were mentioned, *aniṣṭhitā* and *niṣṭhitā*. *aniṣṭhitā-bhajana-kriyā* was described in six divisions. Without describing the characteristics of *niṣṭhitā-bhajana-kriyā*, cessation of *anarthas* was described. This is because Śrīmad-Bhāgavata (1.2.17-18) says "Hearing and chanting of the glories of Kṛṣṇa give all auspiciousness. Śrī Kṛṣṇa is affectionate to the *sādhus* and by entering into the heart of those who hear His glories, He destroys all kinds of inauspiciousness. By constantly serving Śrīmad-Bhāgavata and the devotees (*grantha-bhāgavata* and *bhakta-bhāgavata*), inauspiciousness is almost destroyed and one attains steadiness in devotion to the Supreme Lord, Uttamaśloka." The first line of the first verse describes *aniṣṭhitā-bhajana-kriyā*. After that *niṣṭhitā-bhajana-kriyā* is described. In the two *ślokas*, destruction of inauspiciousness refers to the destruction of *anarthas* in the two kinds of *bhajana-kriyā*. 'Inauspiciousness is almost destroyed' means that some portion of *anarthas* is still left. According to the sequence of these verses, therefore, *niṣṭhitā-bhakti* is now being described.

Pīyūṣa kaṇā explanation— The blessed author has previously described faith, company with the saints, *aniṣṭhitā bhajana kriyā* and *anartha nivṛtti*. Now, in this fourth shower of nectar, he describes the stage of *niṣṭhā*. Previously it was said that there are two kinds of *bhajana kriyā*— *aniṣṭhitā* and *niṣṭhitā*. It is proper to describe these two phases gradually. However, six conditions like *utsāhamayī* were described in the stage of *aniṣṭhita bhajana kriyā*. *niṣṭhitā bhajana kriyā* was not described but *anartha nivṛtti* was described. Some may think that perhaps the author has broken the sequence of his narration? Hence it is said that in Śrīmad Bhāgavata (1.2.17-18) *niṣṭhā* is described after *anartha nivṛtti*—

*śṛṇvatām svakathāḥ kṛṣṇaḥ puṇya śravaṇa kīrtanaḥ
hr̥dyantaḥ stho hyabhadraṇi vidhunoti suhṛt satām
naṣṭa prāyeṣvabhadreṣu nityam bhāgavata sevayā
bhagavatyuttamaśloke bhaktir bhavati naiṣṭhikī iti*

"Hearing and chanting of the glories of Kṛṣṇa give all auspiciousness. Śrī Kṛṣṇa is affectionate to the *sādhus* and by entering into the heart of those who hear His glories, He destroys all kinds of inauspiciousness. By constantly serving Śrīmad-Bhāgavata and the devotees (*grantha-bhāgavata* and *bhakta-bhāgavata*), inauspiciousness is almost destroyed and one attains steadiness in devotion to the Supreme Lord, Uttamaśloka."

In the beginning of these two verses it is said *śṛṇvatām svakathāḥ kṛṣṇaḥ puṇya śravaṇa kīrtanaḥ* - 'Śrī Kṛṣṇa hears the hearing and chanting of His glories.' This indicates *aniṣṭhitā bhajana kriyā*, for after this it is said: *hṛdyantaḥstho hyabhadraṇi vidhunoti* "It enters the heart and destroys all inauspiciousness." This describes *anartha nivṛtti*. This means that after *bhajana kriyā* the stage of *anartha nivṛtti* is attained. In the first half of the second verse *naṣṭa prāyeṣvabhadreṣu nityam bhāgavata sevayā*, through constant service of the *bhāgavata* devotees and/or book all inauspiciousness or all *anarthas* are destroyed. From this can be understood that even after *anartha-nivṛtti* a strong portion of *anartha* remains. The description of the gradual cessation of *anarthas* in the five stages *eka deśa vartinī*, *bahu deśa vartinī*, *prāyikī*, *pūrṇā* and *ātyantikī* is therefore quite proper. This verse from Śrīmad Bhāgavata hints that *anarthas* caused by offenses may remain even up to the point of *rati* to some extent. The course of advancement that is described by Śrī Rūpa Gosvāmī in his verses *ādau śraddhā tataḥ sādhu saṅgo'tha bhajana kriyā tato'nartha nivṛtṭiḥ syāt* mentions *bhajana-kriyā*, which refers to *aniṣṭhitā-bhajana-kriyā*. Here also *niṣṭhā* has been described after *anartha nivṛtti*. Therefore it is proper that the stage of *niṣṭhitā bhajana kriyā* is described after *anartha nivṛtti*. Now there will be an elaboration on *niṣṭhitā bhajana kriyā*.

niṣṭhā naiścālyam utpannā yasyā iti niṣṭhitā. naiścālyam bhakteḥ pratyahaṁ vidhitasitam apyanartha daśāyām laya vikṣepāpratipatti kaṣāya rasāsvādānām pañcānām antariyāṇām durvāratvān na siddham āsit. anartha nivṛtṭyanantaram teṣām tadīyānām nivṛtta prāyatvāt naiścālyam sampadyate iti layādyabhāva eva niṣṭhāliṅgam. tatra layaḥ kīrtana śravaṇa smaraṇeṣu uttareṣvādhikeyena nidrodgamaḥ. vikṣepaḥ teṣu vyavahārika vārtā samparkaḥ. apratipattiḥ kadācillaya vikṣepayor abhāve kīrtanādyasāmarthyam. kaṣāyaḥ krodha lobha garvādi saṁskāraḥ. rasāsvādāḥ viṣaya sukhodaya kāle kīrtanādiṣu mano'nabhiniveśa iti. 'bhaktir bhavati naiṣṭhikī. tadā rajas tamo bhāvāḥ kāma-lobhādayaś ca ye. ceta etair anāviddham sthitaṁ sattve prasīdati' ityatra cakārasya samuccayārthatvād rajas tamo bhāvā eva labhyante. kim ca etair anāviddham ityukte bhāva paryantaṁ teṣām sthitir apyasti bhaktyavādhakatayaiva.

TRANSLATION: *niṣṭhā* means that which gives rise to steadiness. Due to the presence of grave obstacles such as *laya*, *vikṣepa*, *apratipatti*, *kaṣāya*, and *rasāsvāda*, which are very difficult to overcome, one cannot attain steadiness in devotion even after daily efforts. After *anartha-nivṛtti*, these obstacles are almost destroyed and steadiness appears in *bhakti*. Thus the lack of these obstacles is the symptom of *niṣṭhā*. *laya* means the increasing tendency to sleep during chanting, hearing, and remembering. *vikṣepa* means the touch of material talks while chanting, hearing, and remembering. *apratipatti* means the inability to do devotional parts even in the absence of *laya* and *vikṣepa*. *kaṣāya* means the appearance of old habits like anger, greed and pride during chanting, hearing, and remembering. *rasāsvāda* means the non-absorption of one's mind in chanting,

hearing and so, due to attainment of sensual pleasure. At the appearance of steadiness in devotion, the heart is not influenced by *rajoguṇa* and *tamoguṇa*, lust and greed, etc. The heart becomes happy and is established in *viśuddha-sattva* (pure goodness). In this verse *ca* refers to the existence of *rajoguṇa* and *tamoguṇa*. Though they exist up to the *bhāva* stage, they do not create obstacles on the path of devotion, but exist in an ineffective state.

Pīyūṣa kanā explanation: Here the definition is given of the stage of *niṣṭhā*. This type of steadiness is also called *niṣṭhitā bhajana kriyā*. Even though the *sādhaka* tries to bring steadiness to his *bhajana*, in the stage of *anartha* he does not succeed, because the five obstacles *laya*, *vikṣepa*, *apratipatti*, *kaṣāya* and *rasāsvāda* are in the heart. This is why steadiness cannot appear in the heart. These are the five types of obstacles that obstruct devotion:

(1) *laya* is the tendency to fall asleep while chanting, hearing, and remembering. One is more likely to fall asleep while hearing than while chanting and again more while remembering than while hearing. It arises from *tamoguṇa* and deprives a *sādhaka* of relishing the devotional mellows. Lack of taste for the name, qualities, pastimes, and so on of the Lord is the main cause of this *anartha*.

(2) *vikṣepa* is the touch of material talks while chanting, hearing and remembering. While chanting the rounds, gossiping with people deviates the naturally flickering mind, which thus gets absorbed in material talks. The *sādhaka* aims only at finishing his rounds, not at relishing the nectar of the holy name. Gossiping at the beginning and end of the Bhāgavata-class is one symptom of this obstacle. Due to the existence of this *anartha*, the mind of a *sādhaka* deviates also during the remembrance of the Lord's form, qualities, pastimes, and so forth. This is an effect of *rajoguṇa*.

(3) *apratipatti* means that even in the absence of *laya* and *vikṣepa* sometimes a *sādhaka* is unable to hear, chant and do other devotional practices. Lack of enthusiasm creates laziness in him. Enthusiasm is the life of *śraddhā*. *apratipatti* arises from *tamoguṇa*.

(4) *kaṣāya* means the appearance of old habits such as anger, greed and pride while hearing, chanting and remembering. Due to the existence of this *anartha*, anger without significant cause, greed (for money or eating sweet dishes) and pride (in one's bodily status of I and mine) arise in the heart.

(5) *rasāsvāda* means non-absorption of one's mind in chanting and other devotional practices while getting pleasure in sense enjoyment. One is unable to absorb one's mind in devotion while it is engrossed in sense enjoyment. *kaṣāya* and *rasāsvāda* are the effects of *rajoguṇa*.

The author writes that even after *anartha nivṛtti* there is *tamoguṇa* and *rajoguṇa* in the *sādhaka*, but while in the stage of *anartha* the five kinds of obstacles which were discussed are obstructing *bhajana*, in the stage of *niṣṭhā* they leave *bhajana* unobstructed. In the beginning of this shower of nectar two verses from Śrīmad Bhāgavata were quoted, wherein we can see – *bhaktir bhavati naiṣṭhikī. tadā rajas tamo bhāvo kāmalo bhādayaś ca ye ceta etair anāviddham sthitam sattve prasīdati* "When *naiṣṭhikī bhakti* arises the mind is no longer pierced by lust and greed and becomes satisfied within the pure mode of goodness." The meaning of the word *ca* is that along with lust and greed there are the modes of passion

and darkness, but at this stage they no longer obstruct *bhajana* but leave it unobstructed. They cannot form any obstacle anymore during hearing and chanting due to the awakening of *niṣṭhā*.

The author has given the following commentary of the word *anāviddha* in his *Sārārtha Darśinī-tīkā* of Śrīmad-Bhāgavata (1.2.19): *tena pūrvadaśāyām kāmaloḥhādyaī tīkṣṇa śarāyitair anāviddham cetaḥ katham prasīdatu katham vā kīrtanādeḥ samyag āsvādam labhatām nahi vyathā jarjaritasyānnādikam samyak rocate iti bhāvah* "Before the appearance of *niṣṭhā*, how can the heart of a *sādhaka* pierced with the sharp arrows of lust and greed be satisfied and attain divine love? How can he also fully relish the taste of chanting and hearing? It is impossible for a person pierced with arrows and suffering from severe pain to fully relish a nice meal."

Iti mahā mahopādhyāya Śrīmad Viśvanātha Cakravartī viracitāyām Mādhurya Kādambinī rujanī niṣyanda bandhūrā nāma caturthy amṛta-vṛṣṭiḥ.

sā ca niṣṭhā sākṣād bhaktivartinī tad anukūla vastu vartinīti dvividhā. tatra sākṣād bhaktir ananta prakārāpi sthūlatayā trividhā kāyikī vācikī mānasī ceti. tatra prathamam kāyikyās tato vācikyās tata eva mānasyā bhakter niṣṭhā sambhaved iti kecit. bhakteṣu tāratamyena sthitānām api saha ojo balānām madhye kvacana bhakte vilakṣaṇa tādrṣa saṁskāravaśāt kasyacid eva bhagavad unmukhatvādhikyam syād iti nāyam krama ityanye. tad anukūla vastūni amānitva mānadatva maitrī dayādīni. teṣām niṣṭhā ca kutracana sama prakṛtau bhakte bhakter aniṣṭhitatve drṣyate kutracana tasminn uddhate bhakte niṣṭhitatve'pi na drṣyate yadyapi tad api bhakti niṣṭhaiva sva sattvāsattvābhyām tan niṣṭhā sattvāsattve sudhīyam avagamayati na tu bāla pratitir eva vāstavīkartuṁ śakyeti. yad uktam - bhaktir bhavati naiṣṭhikī. tadā rajastamobhāvāḥ kāma loḥhādyaś ca ye. ceta etair anāviddham sthitam sattve prasīdatīti. śravaṇa kīrtanādiṣu yatnasya śāithilya prābalya eva dustyajye sambhavanti niṣṭhitāniṣṭhite bhakti pradarsāyetām iti saṁkṣepato vivekaḥ.

iti mahā mahopādhyāya śrīmad viśvanātha cakravartī viracitāyām mādhurya kādambinīyām niṣyanda bandhurā nāma caturthyamṛta vṛṣṭiḥ

TRANSLATION: *niṣṭhitā-bhakti* is of two types: *sāksāt-bhakti-vārtinī*, directly related to devotion, and *tad-anukūla-vastu-vārtinī*, related to the elements favourable to *bhakti*. Though *sāksāt-bhakti* has unlimited forms, basically it has three divisions: *kāyikī* (bodily), *vācikī* (vocal), and *mānasī* (mental). In the view of some, the sequence for appearance of steadiness is bodily, vocal, and mental. Some say there is no such sequence for the appearance of steadiness. Due to difference in tolerance, strength and vitality in the devotees according to their different *saṁskāras*, they are more or less favourable to the Lord. Thus others say that there is no gradation in them. Humility, respectfulness, friendliness and compassion are elements favourable to *bhakti*. These favourable elements are often seen even in self-controlled devotees who have not even yet attained *niṣṭhā* in devotion. On the other hand, such qualities may not be observed in arrogant devotees who have attained *niṣṭhā* in devotion. The presence of *niṣṭhā* based on these qualities and the absence of *niṣṭhā* due to the lack of these qualities appears true not only to ignorant persons, but intelligent persons as well. The Bhāgavata says, "On the

appearance of steadiness in devotion, the heart remains unaffected by *rajoguṇa*, *tamoguṇa*, and lust and greed, etc. Then the heart experiences divine bliss and is established on the *viśuddha-sattva* platform.” Slackness or intensity in chanting and hearing are the best criteria for determining *aniṣṭhitā* and *niṣṭhitā-bhakti*. Thus concludes the brief description of steadiness in devotion.

Pīyūṣa kaṇā explanation: The author is explaining that the absence of the five obstacles of *laya*, *vikṣepa*, and so on is the symptom of the appearance of *niṣṭhā*. Śrī Rudra while glorifying the Lord says in Śrīmad Bhāgavata (4.24.59)–

*na yasya cittam bahir artha vibhramam tamo guhāyaṅ ca viśuddham āviśat
yad bhakti yogānugrhitam añjasā munir vicaṣṭe nanu tatra te gatim*

“O Prabhu! When a person receives the association of Your devotees and is absorbed in devotion, then his heart is purified by the mercy attained through devotion. It no more diverts to material objects and does not enter the dark cave of *tamoguṇa*. Then such a devotee can understand Your truth.” In this verse *tamoguṇa* refers to *laya* and *vikṣepa*. In other words, a *sādhaka* is no more distracted by *laya* and *vikṣepa*. *niṣṭhā* has two divisions: *sākṣāt-bhakti-viṣayinī* and *tad-anukūla-vastu-viṣayinī*.

1) *sākṣād bhakti viṣayinī* is of three types: bodily, vocal, and mental. Bodily refers to hearing Śrī Bhagavata-*kathā*, picking *tulasī* and flowers, making garlands, worshipping the Deity, paying obeisances, circumambulation, cleaning the temple, and so on. Vocal refers to chanting the holy name, qualities, and pastime of the Lord, reciting *stotras*, offering prayers, and glorifying the Lord. Mental refers to remembering the name, form, qualities, and pastimes of the Lord. Steadiness in all these devotional parts is known as *sākṣāt-bhakti-viṣayinī*. Śrīmad Jīva Gosvāmīpāda says: *niṣṭhā tatrāvīkṣepena sātatyam*, "Constant devotion without any distraction is known as *niṣṭhā*." (Commentary of Bhakti-rasāmṛta-sindhu.)

In the view of some persons, the sequence in appearance of *niṣṭhā* is bodily, vocal, and mental. But this sequence is not applicable to all devotees. They say that tolerance, vitality, and strength vary according to the *saṁskāras* of an individual devotee. With a high degree of mental strength in some devotees, first *niṣṭhā* in mental devotion appears in them, which is not strange at all. Therefore it is not right to say that there is any fixed sequence.

2) The second type of *niṣṭhā*, *tad-anukūla-vastu-viṣayinī*, refers to the qualities favourable to *bhakti* such as not desiring respect, respectfulness, friendliness, mercifulness, forgiveness, gratefulness, patience, and so on. The first two qualities increase humility in a devotee, thus nourishing his devotion. Being merciful and friendly to all living beings makes *bhakti* steady and free from obstacles. It is nothing but deception to ask forgiveness from the Lord when one cannot forgive others. Gratitude is especially favourable to *bhakti*. *Bhakti-devī* does not appear in the heart of ungrateful persons—even the Lord is full of the quality of gratefulness! He gives His own self to His devotee who offers water and *Tulasī* to Him. He even blessed the wicked witch Pūtanā by giving her a position similar to a mother for merely imitating the behaviour of an affectionate mother. The greatness of a *mahat* is that he has the quality of gratefulness. An insignificant person is ungrateful, showing his pettiness. The

more elevated one is, the more the heart is full of gratefulness. Bhakti-devī does not establish her seat in the heart of a narrow-minded and ungrateful person.

These attributes are also seen in self controlled devotees who are not yet stable in devotion. In other words, these attributes are already found in self controlled devotees who are in the phase of *aniṣṭhitā bhakti*. Again, even if *niṣṭhā* has already arisen, if the devotee is very arrogant these attributes are not found in him. Therefore it is not sure that auspicious qualities arise in all persons who develop *niṣṭhā*. Still, when all these attributes arise there is *niṣṭhā* in *bhakti* and when these attributes do not appear it means an absence of *niṣṭhā*. This does not only appear so to those who are ignorant of the scriptures, it is also the belief of the wise and learned. Śrīmad Bhāgavata says: *bhaktir bhavati naiṣṭhikī; tadā rajas tamo bhāvāḥ kāma lobhādayaś ca ye; ceta etair anāviddham sthitam sattve prasīdati*. "When *naiṣṭhika bhakti* awakens in the heart one becomes unaffected by the modes of passion and ignorance as well as lust and greed and one becomes situated in pure goodness and is thus satisfied. Hence, though the exposition of attributes that are mentioned to be favourable to *bhakti niṣṭhā* can not be surely defined as symptoms of *niṣṭhāmayī bhakti*, the power or weakness in the *bhajana* of hearing and chanting are the cause of certifying *niṣṭhitā* and *aniṣṭhitā bhakti*. In other words we must understand that when we see intense effort in hearing and chanting this indicates *niṣṭhitā-bhakti* and when we see slackness in devotion this indicates *aniṣṭhitā-bhakti*.

Thus ends the fourth shower of *Mādhurya Kādambinī* by Śrīla Viśvanātha Cakravartī entitled *Flowing of pleasure*.

Fifth shower of nectar

athābhyāsa kṛṣṇa vartma dīpitām bhakti kāñcana mudrām sva tejasā vahantīm dadhāne bhakta hr̥di tasyām rucir utpadyate. śravaṇa kīrtanādīnām anyato vailakṣaṇyena rocatvaṁ ruciḥ. yasyām utpadyamānāyām pūrva daśāyām iva tair muhur apyanuśilitair na śramopalabdhi gandho'pi. yā hi teṣu vyasanitvam acirād evotpādayati. (1)

TRANSLATION: The gold coin of *bhakti* illuminated by the fire of devotional practices, by its splendour, gives rise to *ruci* in the heart of a devotee. *ruci* means a special taste in every devotional part such as chanting, hearing, and so on. In this stage, a *sādhaka* never feels the slightest fatigue even by repeated hearing and chanting. *ruci* quickly causes a devotee's intense absorption in chanting and hearing.

Pīyūṣa kaṇā explanation: In the Fourth Shower of Nectar, *niṣṭhā* in *bhajana* was described. By practicing devotion with *niṣṭhā*, a *sādhaka* devotee bears the golden coin of *bhakti*, brightly illuminated by the fire of devotional practice. This bright golden coin of *bhakti* can be compared with highly luminous gold burnt in blazing fire. One thus gradually develops *ruci* in devotion. *ruci* means a specific taste that one gets by realizing the form, qualities, and pastimes of the Lord and His associates. Śrī Jīva Gosvāmīpāda has written in his commentary on *Bhakti Rasāmṛta Sindhu* 1.4.15): *rucir abhilāṣa kintu buddhi-pūrvakam,*

"*ruci* means desires to attain Kṛṣṇa and His service, but such desires appear intentionally." The desire to serve the Lord favorably is the very life of *bhakti*. Along with this desire, naturally the desire arises to attain Kṛṣṇa and establish an affectionate relationship with Him. Thus, Śrī Jīva Gosvāmī says desires are of three kinds: desire to serve Kṛṣṇa favorably, the desire to establish an affectionate relationship with Him and the desire to attain Him. The desire to make the Lord happy with one's service, along with the desire to exchange affection with Him and the desire to attain Him arise spontaneously within the heart. At the *ruci*-stage, all these desires intentionally appear in the intellect; in the *āsakti* stage they appear spontaneously.

ruci is related to *bhajana*. A special taste in each devotional part such as hearing, chanting, and so on of the Lord's name, form, and qualities is known as *ruci*. When *ruci* awakens one never gets even slightly tired of repeated hearing and chanting, like before. This *ruci* creates a strong attachment to hearing and chanting within the devotee. In this stage the time the topics of the Lord are not discussed appear totally useless. The topics of Śrī Kṛṣṇa do not appear tasteful unless one attains the *ruci* stage. This is known as ***mādhurya-anubhava***, realization of sweetness. *ruciḥ pāpa bīja nāśād bhaktau mādhuryānubhava* "In this stage the seed of sins is destroyed and one realizes the sweetness of devotion." (Commentary by Mukunda Dāsa on *Bhakti-rasāmṛta-sindhu* 1.4.15-17) Śrī Jīva Gosvāmīpāda has written—*mādhuryaṁ tu rupa guṇa līlānāṁ rocatvam* (Commentary on *Bhakti Rasāmṛta Sindhu* 4.4.15) "Realization of sweetness means relishing the taste of Kṛṣṇa's form, qualities, and pastimes." Thus one does not feel bored during chanting and hearing Śrī Hari-*kathā*. The Bhāgavata (1.1.19) says:

*vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yacchṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade*

The *ṛṣis* headed by Śaunaka say, "O Sūta! We never tire of hearing the pastimes of Lord Uttamaśloka, because they appear sweeter than sweet at every moment to those who have realized transcendental mellows." Śrīmat Jīva Gosvāmī describes that taste in *hari-kathā* is the primary and best devotional part: *kathā ruceḥ sa evatraivād yat vāt śreṣṭhātīvātcca* (Bhāg. 1.2.8 Krama Sandarbha ṭīkā). (1)

yathā nityaṁ śāstram adhīyānasya baṭoḥ kāle śāstrārtha praveśe sati śāstrasya rocatvam utpādyamānam eva tat tatra śramāṁ nopanayatyāsañjayati ca vastutaḥ siddhānte tu paittika vaiguṇyena dūṣitāyāṁ rasanāyāṁ sitāyā arocatve'pi sitaiva tad vaiguṇya nirāsakam auśadham iti vivekinaḥ tasyā eva yathā muhur upasevane kālena svādvīyaṁ svādvīyam ābhātīti tasyā eva rocatvaṁ tathāivāvidyādi vidūṣitasya jīvāntaḥ karaṇasya śravaṇādi bhaktyā tad doṣa praśame tasyāṁ rucir udbhavatīti (2)

TRANSLATION: A *brāhmaṇa* boy absorbed in studying the scriptures gradually develops a taste in his studies as he starts understanding the essence of the *śāstras*. Then he does not feel tired while studying. When someone is attacked by a liver disease, then his tongue becomes unable to relish any taste and the taste of sugar candy appears bitter to him. But the wise know only sugar candy can cure his disease. Only after repeatedly taking sugar candy, he is gradually able to taste

its sweetness. Similarly, if a *jīva* too much influenced by ignorance repeatedly practises chanting, hearing, and other devotional parts, then his heart gradually becomes free from ignorance and he attains a taste in devotional practices like hearing.

Piyūṣa kaṇā explanation: In the preliminary stage *śāstras* appear difficult to a *brāhmaṇa* boy who has just started studying them. Their meanings appear difficult to him and thus he does not attain any taste in studying them. Regularly continuing his studies, he gradually understands the essence of the *śāstras* and attains *ruci* in studying them. Then he does not feel any more fatigue in his studies. Similarly, slackness is seen in a *sādhaka* who has just started chanting, hearing, and other devotional parts because he is unable to relish the taste in them. Then *bhajana* slackens and appears hard to carry out. Practice of *bhajana* gradually purifies the heart, and one gradually attains taste for the mellow of *bhajana*.

The author says: Factually those whose tongues are affected by jaundice taste the natural sweetness of rock candy as being bitter. Doctors say that the best medicine against jaundice, however, is constant eating of rock candy. As the jaundice gradually makes way as a result of constant eating of rock candy, one gets a corresponding amount of taste for the sweetness of rock candy. Similarly those whose hearts are polluted by the faults of ignorance, self-conceit, attachment and hatred, may even practise hearing and chanting, but they cannot taste the natural sweetness of Śrī Hari's names, attributes and pastimes. The wise say that the more one hears and chants the holy names, attributes and pastimes of Śrī Hari, the more the faults of ignorance etc. subside, the heart gets purified and relish is attained for the process of hearing and chanting. In this way the *sādhaka* gains taste for hearing and chanting. In Śrīmad-Bhāgavata (11.14.26) the Lord says to Uddhava:

*yathā yathātmā parimṛtyate'sau mat-punya-gāthā-śravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmaṁ cakṣur yathāivāñjana-samprayuktam*

“A person who regularly applies balm to the eyes is able to see minute objects more and more. Similarly, the more the devotee purifies his heart by chanting and hearing My glories, the more he relishes the sweetness of My form, qualities, and so on.” *tattvaṁ mad rūpa līlādi svarūpaṁ sūkṣmaṁ tan mādhuryānubhava viśeṣam* (Viśvanātha) ("This subtle truth is the particular experience of the sweetness of My *svarūpa*, or innate status, like My form and pastimes".)

sā ca rucir dviḍhāḥ vastu vaiśiṣṭyāpekṣiṇī tad anapekṣiṇī ca. vastūnām bhagavan nāmarūpa guṇalīlādīnām vaiśiṣṭyaṁ kīrtanasya sausvaryādimattvaṁ varṇita bhagavaccaritāder guṇālakāra dhvanyādimattvaṁ paricaryādinām tādrśa svābhīṣṭa deśa pātra dravyādi sadbhāvavattvaṁ yad apekṣate tad vastu vaiśiṣṭyāpekṣiṇī. kiṁ kiṁ kīdrśaṁ vyañjanam asti iti pṛcchatām manda kṣudvatām iva. prathamā seyaṁ yato'ntaḥ karaṇasya yat kiñcid doṣa lava eva kīrtanādīnām vaiśiṣṭyam apekṣate ato'tyantatḥ karaṇa doṣābhāsā jñeyā. dvitīyā tu yathā tannāma rūpādyupakrama eva balavatī bhavanti vaiśiṣṭyevati prauḍhatvamāpadyamāneyaṁ nāsti mano vaiguṇya gandhā eva jñeyā. (3)

TRANSLATION: *ruci* is of two types: *vastu-vaiśiṣṭyāpekṣinī*, which depends on excellence of details and *vastu-vaiśiṣṭyānapekṣinī*, which does not. *vastu-vaiśiṣṭya* refers to excellence of such details as sweet melodies, proper quality, ornate language, and proper pronunciation while describing the topics related to the Lord's name, qualities, and pastimes. While serving the Lord, *ruci* depends on place, time, implements, and other paraphernalia befitting one's mood of serving. While serving the Lord, if one's *ruci* depends on the excellence of such qualities befitting one's fancy, then such *ruci* is known as *vastu-vaiśiṣṭyāpekṣinī*. If a person ready to eat food asks about the variety and quality of the preparations, then it suggests a weak appetite. Thus if *ruci* depends on excellence of such details as sweet melodies of *kīrtana* and so on, then one should also consider this as indicating a trace of impurity in the heart (*doṣābhāsa*). A person with the second type of *ruci* feels great pleasure even from the beginning of chanting the Lord's name, qualities, pastimes, and other devotional practices. If excellence of details is present, such *ruci* becomes very joyful and ecstatic. Not even the slightest trace of impurity exists in heart of a person with this *ruci*.

Pīyūṣa kaṇā explanation– The definition of *ruci* was given as gusto for relishing the Lord's holy names, form, attributes and pastimes or relishing their sweetness. This *ruci* comes in two kinds–

1) *vastu vaiśiṣṭyāpekṣinī*; here the word *vastu* means that for which the *sādhaka* has taste, that is Śrī Hari's holy names, form, attributes and pastimes. When that *ruci* is dependent on those conditions (*vastu*) it is called *vastu vaiśiṣṭyāpekṣinī*. In other words, if taste does not arise for the Lord unless His pastimes are glorified in an inciting manner with tunes and rhythms, the Lord's pastimes are narrated with nice poetic embellishments with sweet suggestions, the narrator is very eloquent and expert, the deity worship takes place in a pure environment that one likes, the time is proper, the person has faith, the paraphernalia like flowers are lovely etc etc, then this is called dependent taste or *vastu vaiśiṣṭyāpekṣinī ruci*.

For example when a person has little appetite he asks for relishable dishes on his plate. Unless the most wonderful vegetables are on his plate he won't have gusto. In the same way *vastu vaiśiṣṭyāpekṣinī ruci* also means poor appetite. It can occur when there is there even a little fault in the mind. When there is not even the slightest fault in the mind the naturally delightful holy name, attributes etc. of Śrī Hari do not require relishable embellishments.

2) *vastu vaiśiṣṭyānapekṣinī*; this is not dependent on favourable embellishments or conditions. Here the effects of the holy names, attributes etc of the Lord are self-empowered. It is no longer dependent on nice tunes and rhythms in the *kīrtana*, embellishments in the recital etc. The more endeavour of hearing and chanting will awaken *ruci*. And if there is excellence in conditions like tunes and embellishments, then there will be mature relish. A very hungry person will eat anything, nice dishes or not. And if there are nice dishes, then he will experience a greater fascination and relish for food. Therefore that *ruci* which does not depend on nice tunes and so is called *vastu vaiśiṣṭyānapekṣinī ruci*. The excellences of the subject are then very mature and cause great joy. One should know that in such a mind and heart there is not a whiff of fault anymore.

tataś cāho sakhe kṛṣṇa nāmāmṛtāni vihāya kim iti duṣparigraha yoga kṣema vārtā viṣayeṣu nimajjayasi tvām vā kiṁ bravīmi dhiṁ mām yad aham api pāmarāḥ śrī guru caraṇa prasāda labdham apyetaḥ vastu svagranthi nibaddham mahāratnam ivānupalabhya parito bhramann etāvantaṁ kālam anya vyāpāra pārāvāra madhye mithyā sukha leśa sphuṭita kaparddaka mātram anviṣyāyumuṣi vṛthaivānayam. bhakteḥ kam apyanaṅgikurvan śakter abhāvam evādyotayam. hanta sa evāyaṁ saiveyaṁ me rasanā yā hyanṛta kaṭu grāmya pralāpam amṛtam iva lihyatī bhagavannāma guṇa vārtāsu sālāsaiḥ. hanta hanta tat kathā śravaṇārambha eva svāpaṁ bhajaṁś tadaiva kadācit prastutāyāṁ grāmya vārtāyāṁ ūtkarṇatayā labdha jāgaram sādḥūnām sada eva tat sakalam akalaṅkayam. asya ca duṣpurasya jaṭharasya kṛte jaṭharo'pi kāṁskān duṣkṛtodyamānākaravam. tadahaṁ na jāne kasmin vā niraye svakṛta phalam upabhuñjānaḥ sthāsyamīti nirvidyamānaś tadaiva kvacid aho raho bhuvi mahopaniṣat kalpavallī phalasāraṁ sāraṅga iva prabhoś caritāmṛtaṁ svādayannabhivādayan muhur muhur api sādḥūnavyādhūta saṁlāpa tiṣṭhann upaviśan praviśannapi bhagavad dhāmavaddhāmala sevāniṣṭhas tanmanā unmanā ivābhijña lokair ālakṣyamāṇo bhaktajana bhajanānanda nṛtyādhyāyamadhyetum upakramamāṇa iva rucir nartakyā pāṇibhyāṁ grḥitveva tattat śikṣyamāṇa iva kāñcanamudam ananubhūta carim upalabhe na jāne kuśīla vācāryābhyāṁ bhāva premābhyāṁ kālena praviśya nartayīṣyamāṇaḥ kasyāṁ vā nivṛti nivṛti virājayīṣyatīti (4)

iti mahā mahopādhyāya śrīmad viśvanātha cakravartī viracitāyāṁ mādhurya kādambinyāṁ upalabdḥsvāda nāma pañcamyamṛta vṛṣṭiḥ

TRANSLATION: A *sādhaka* having attained *ruci* says to his friend, “O friend! Giving up the nectar of Kṛṣṇa’s name, why are you absorbed in acquiring wealth, which is attained after many efforts and makes one worry for its security? What shall I tell you? Shame on me! I am such a sinful person that, though I received the most precious jewel of *bhakti* by the mercy of *gurudeva*, I kept it tied in the knot of my cloth. Not knowing its value, with the desire for a tiny speck of false pleasure, I was searching for a broken cowry shell on the shores of the ocean of material affairs. Thus I merely wasted my life wandering here and there. Without practicing any of the devotional parts, I simply showed laziness. Oh! I am such an evil person, that until now I relished bitter false gossip as if it were sweet nectar, and remained apathetic to chant the holy names, qualities and pastimes of the Lord. Oh! As soon as *hari-kathā* starts, I fall asleep. But if useless idle talk starts, I immediately wake up and my ears prick up. I have thus many times contaminated the assembly of *sādhus*. What sinful acts have I not done, even in my old age, simply to satisfy my insatiable belly? I don’t know for how long or in what hell I’ll have to suffer for such sinful acts.” In this way the devotee repents.

Sometimes like a bee, he repeatedly relishes the nectar of the fruit of the *Mahopaniṣad*-desire creeper. He praises such transcendental topics and sits in the assembly of the devotees, giving up all material talks. He enters the abode of the Lord and becomes firmly absorbed in the pure service of the Lord. To the ignorant people he appears like a crazy man. For teaching the new dance-step of the bliss of *bhajana* relished by the devotees, the dancing instructress, *ruci*, personally takes him by both hands. Thus he experiences an extreme unprecedented bliss. Who can

describe the limitless bliss he will experience when, in time, the two gurus of dance, bhāva and prema, will make him dance?

Pīyūṣa kaṇā explanation— The most scholarly author is describing various mental, vocal, and bodily activities of a *sādhaka* at the stage of *ruci* to give an easy explanation of the symptoms appearing in such a *sādhaka*. One *sādhaka* whose *ruci* has awoken tells a friend: "O friend! Giving up the nectar of Kṛṣṇa's name, why are you absorbed in acquiring wealth, which is attained after many efforts and makes one worry for its security?" The more one attains *ruci* in the name, form, and pastimes of Kṛṣṇa, the more he loses his taste for material affairs unrelated to Kṛṣṇa. Mundane affairs thus appear detestable to him. Hence he is distressed when he sees his dear friend so eager for acquiring sense objects. The nature of devotion is such that when it sheds even the slightest light in the heart of the *sādhaka* he condemns himself as wholly unqualified and fallen. Such anxiety gradually lifts him up to the higher steps of *sādhana*.

Condemning himself, the *sādhaka* who has *ruci* says: "O friend! What more can I tell you? Fie on me! I am so fallen that although I attained the great gem of *bhajana* by the grace of Śrī Guru I had no appreciation for it at all and instead I just wandered here and there to fill up my belly, seeking rubbish things and wasting my life hearing nonsense topics. I could not do any *bhajana*. My tongue was constantly licking mundane topics that were not related to Kṛṣṇa, as if it was nectar and my ears were too lazy to hear about the Lord's attributes and names. When it is time to hear topics of the Lord I fall asleep and when there were sensual discussions I at once woke up and my ears pricked up. In how many ways have I not polluted the society of *sādhus* in this way?" Some hearers may fall asleep while sitting in a group of *sādhus* listening to Śrī Harikathā. This may have a contagious effect on the others, who then also become drowsy. When a visitor then enters the assembly he thinks: "All these listeners to Śrī Harikathā are sleeping here!" This criticism will again be contagious and in this way the society of *sādhus* will be disgraced. The *sādhaka* whose *ruci* has awoken will lament when he thinks of his previous condition.

The *sādhaka* who has *ruci* will again regretfully say: "Although I am already old my belly is never full, and I am committing so many crimes just to fill it up, as a result of which I will have go to who knows what hell. Who knows how much and what kind of torment I will suffer there?" Speaking so remorsefully, the *sādhaka* whose *ruci* has awoken will one day take his place in the society of *sādhus*, give up all other topics and, like a Cakora-bird, start repeatedly relishing nectarean topics of Śrī Hari, that are the ripened fruits of the wish-yielding vine of the great Upaniṣads, that emanate from the mouths of the great saints. Sometimes he will enter the temple and become absorbed and fixed in the service of the Lord. In this way each devotional item, such as hearing, chanting and worshipping the deity, becomes most relishable to the *sādhaka* whose *ruci* has awoken. An ignorant person may think he is mad. The expert dancing girl named *ruci* takes him by the hand and teaches him how to dance from the dance-manual called 'the most delightful *bhajana* of the devotees'. This makes him experience unprecedented bliss. At times the dancing teachers called *bhāva* and *prema* will make him dance. Who can describe the limit of the bliss he experiences then?

Here the sequence of the maturity of *ruci* that does not depend on excellence of details was described. The blessed author says that as this taste increases in due course of

time *bhāva* and *prema* gradually come to being. But first the stage preceding *bhāva*, namely *āsakti*, will be described in the sixth shower of nectar.

Thus ends the Fifth Shower of Nectar of *Mādhurya Kādambinī* by Śrīla Viśvanātha Cakravartī entitled “ attainment of Taste.”

Sixth Shower of Nectar

atha saiva bhajana viṣayā ruciḥ prathama prauḍhatamā satī yadā bhajanīyaṁ bhagavantaṁ viṣayīkaroti tadeyam āsaktir ityākhyāyate. yaiva bhakti kalpavallyāḥ stavakībhāvamāsādayanti bhāva preṁṇi puṣpaphale acirād eva bhāvinī dyotayati. rucir bhajana viṣayā āsaktir bhajanīya viṣayeti bhūmnaiva vyāpadeśaḥ. vastutastūbhe apyubhayaṁ viṣayīkarotyeva. aprauḍhatvaprauḍhatvābhyām eva bhedasya āsaktir evāntaḥ karaṇa mukuraṁ tathā mārjayati yathā tatra sahasā pratibimbīto bhagavān avalokyamāna iva bhavati. hanta viṣayair ākramyate madīyaṁ cetasa tad idaṁ bhagavati nidadhāmīti bhaktasya vidhitsuṣṭarameva prāyo viṣayebhyo niṣkrāmya tad rūpa guṇādau yat praveśa śīlaṁ pūrva daśāyām āsit tad eva cittam āsaktau jātāyām vidhitsuṣṭaḥ pūrvam eva svayam eva tathābhūtaṁ bhavet. yathā bhagavad rūpa guṇādibhyo niṣkrāmya vārtāntare cetasa kadā praviṣṭam iti prāpta niṣṭhenāpi bhaktena nānusandhātum śakyate tathaiva vārtāntarato niṣkrāmya bhagavad rūpa guṇādiṣu kadā praviṣṭaṁ svaceta ityāsaktir anāsaktena na lakṣyate. āsaktimatā bhaktena tu tal lakṣyate ||1||

TRANSLATION: When *ruci* related to devotion attains paramount maturity and the worshipable Lord becomes one’s object (*viṣaya*), then it is known as *āsakti*, or attachment. This *āsakti* appears as clusters of buds on the desire creeper of *bhakti* proclaiming the swift appearance of *bhāva*-flowers and *prema*-fruits. *ruci* has devotion as its object, and *āsakti* has the worshipable Lord as its object. This characteristic is mentioned just to show the predominance of the respective objects in *ruci* and *āsakti*. Indeed, *ruci* and *āsakti* both have devotion and the worshipable Lord as their object. There is a difference in being immature or mature. *Āsakti* cleans the mirror of devotee’s heart in such a way the reflection of the Lord suddenly seems to be almost directly visible there. The devotee vows: “Oh! My mind is afflicted by material desires. Let me fix it on the Lord.” His mind thus ceases from the material affairs and becomes fixed on the Lord’s form, qualities, and so on. On the appearance of *āsakti*, however, the mind automatically fixes on the Lord before such deliberate efforts. The devotee in the *niṣṭhā* stage is unable to detect how and when his mind ceases from chanting, hearing, and remembering the Lord, and absorbs in mundane topics. A devotee at the stage of *āsakti*, however, is unable to detect when his mind leaves mundane topics and spontaneously absorbs in topics of the Lord. The devotee below this stage is unable to notice this. Only a devotee in *āsakti* can notice this.

Pīyūṣa kanā explanation– Now the author describes the symptoms of the stage of *āsakti* or attachment to Kṛṣṇa. *ruci* has *bhajana* consisting of hearing and chanting as its object and when this becomes deep, so that the Lord Himself becomes the object then this is called *āsakti*. A devotee with *ruci* has taste for items of *bhajana* such as hearing and

chanting and a devotee with *āsakti* has attachment to the Lord as its object. When it is time for a vine to bear flowers and fruits, we first see sprouts appearing on its stem. When we see these sprouts we can understand that soon the vine will bear fruits and flowers. Similarly when this *āsakti* awakens it makes it known that the flowers of *bhāva* and the fruits of *prema* will soon appear on the wish-yielding vine of the devotee's devotion.

ruci has *bhajana* as its object and *āsakti* has the Worshipable One as its object – these definitions have been given. Such are known to be the predominating characteristics of these stages. In other words, it is not that the devotee with *ruci* has gusto but is not attached to the Lord; rather, his *ruci* for *bhajana* is more predominant than his attachment to the Lord. And it is also not so that the devotee with *āsakti* has no more *ruci* for *bhajana* when he got attached to the Lord, but his attachment to the Lord is predominant in his stage. Indeed, *ruci* and *āsakti* both have devotion and the worshipable Lord as their object. In other words, *ruci* in devotion nourishes attachment to the Lord and attachment to the Lord nourishes *ruci* in devotion. Thus there can be no attachment to the Lord without *ruci* for *bhajana* and there can be no *ruci* for *bhajana* without attachment to the Lord. *ruci* in its mature stage thus transforms into *āsakti*. This *āsakti* makes the mirror of the devotee's heart so clean that the Lord is reflected in it as if for real. Though the *jīva* is very close to the Lord, the sweetness of Śrī Hari's form does not reflect on the mirror of his heart, which is covered by the dust of material desires since beginningless time. *āsakti* carefully cleanses the mirror of the heart, making it suitable for Śrī Hari to reflect there, as if almost directly visible.

Another difference between *ruci* and *āsakti* is that in the stage of *ruci* the *sādhaka* must purposefully withdraw his heart from the sense objects and engage it in the Lord's service, but in the stage of *āsakti* the *sādhaka* becomes absorbed in the Lord without personal endeavour. This is a desirable condition of the *sādhaka*, without any doubt. The devotee in the *niṣṭhā* stage is unable to detect how and when his mind ceases from chanting, hearing, and remembering the Lord, and absorbs in mundane topics. A devotee at the stage of *āsakti*, however, is unable to detect when his mind leaves mundane topics and spontaneously absorbs in Śrī Hari's form, attributes etc. The devotee below this stage is unable to experience this. Only a devotee in *āsakti* can experience this. The meditation on the Lord's form, qualities, and so on is intense in the stage of *ruci*, but becomes even more intense in the *āsakti* stage. *rucir abhilaṣaḥ kintu buddhipūrvikyaṁ āsaktis tu svārasikī svābhāvikīyarthah* (Śrī Jīva's commentary on Bhakti Rasāmṛta Sindhu 1.4.15-16) "In the stage of *ruci* the desire to attain the Lord, the desire to be favourable to Him and the desire for affection towards Him are nourished on purpose, but in the stage of *āsakti* these things take place naturally."

tataś ca prātaḥ kutastyo'pi bhoḥ kaṅṭhalambita śrī śālagrāma śilā sundara sampuṭo laghu laghūccārīta śrī kṛṣṇa nāmāmṛtāsvāda pratikṣaṇa lolitarasanaḥ prekṣyamāṇa eva durbhagaṁ māṁ ullāsayasi kasmīṁscid arthe. tat kathaya kutra kutra vā tīrthe bhramaṇ keṣāṁ dṛṣṭyā keṣāṁ vā bhagavad anubhavānām āspadībhavann ātmānam anyam cākṛtārthayaḥ. ityudbhāvita saṁlāpāmṛta pāna yāpita katipaya kṣaṇaḥ punar anyato gatvā bhoḥ kakṣa niṣṭipta manohara pustaka vilakṣaṇayā śrīyā vidvān evānumīyase tad vyācakṣva daśama skandhīyam padyam ekaṁ jīvaya śruticātakīm tad arthāmṛta vṛṣṭyā iti tad vyākhyayā romāñcita gātraḥ punar anyato gatvā hantādhunavāhaṁ kṛtārthī bhaviṣyāmi yad iyaṁ sabhaiva sadya eva mama samasta duṣkṛta dhvaṁsinīti viracita daṇḍavad avani praṇipāta puraḥ sara praṇati vinatikāḥ tat sabhā

mukutamāṇinā mahābhāgavata varyeṇa parama viduṣā sarasam ādriyamāṇaḥ saṅkucita tanus tad antika kṛtopaveśa eva bhos tribhuvana jīva bhavana mahā bhavaroga bhīṣak śīromaṇe dhṛtvaiḥ dhamanīm adhamasyāpi me mahādīnasya nirūpaya rujaṁ samādīśasva pathyauśadhe kenāpi prayuktena mahā rasāyanena mad abhīpsitāṁ puṣṭim api sampādayeti sāśraṁ yācamānas tat kṛpāvaloka madhura vāṇimayāmṛta niṣyanda nanditas taccaraṇa paricaraṇa nīta pañca ṣaḍ vāsaraḥ sarasam aṭann api kadācid aṭavīm yadi mayi vartate kṛṣṇasya kṛpāvalokas tadāyaṁ dūrataḥ puro'valokyamānaḥ kṛṣṇasārasa tri caturāṇi padāni mad abhimukham āyātu na cen māṁ pṛṣṭhikarotviti naisargikīr api mṛga paśu pakṣi ceṣṭās tad anugraha nigraha liṅgatayaiva jānan grāmopāśalye'pi khelato vipra bālakān sanakādiniva kim ahaṁ vrajendra kumāraṁ prāpsāmi iti pṛṣṭvā tad dattam uttaraṁ meti mugdhākṣaraṁ durbodhārtahayā subodhārthatayā vā parāmṛṣya sva grha madhyamadyāsyāpi mahādhanā grdhnuḥ kṛpaṇa vaṇig iva kvāhaṁ yāmi kim karomi kena vyāpāreṇa me tad abhiṣṭa vastujātaṁ hastagataṁ syād iti parimlāna vadana cintayan svapan uttiṣṭhan upaviśan parijanaiḥ kāraṇaṁ pṛcchamāno'pi kadācin mūka iva kadācid avahitthām ālambamānaḥ sāmpratam abhudayaṁ channa buddhir iti bandhubhiḥ svabhāvata evāyaṁ jaḍa iti prativeśibhir ajñair mūrkhā iti mīmāṁsakaiḥ bhrānta iti vedāntibhiḥ bhraṣṭa iti karmibhir aho mahāsāraṁ vastu samadhigatam iti bhaktair dāmbhika iti tatrāparādhibhiḥ parāmṛṣyamāṇo mānāpamāna vicāra vidhuro bhagavad āsaktir svardhunī pravāha patita eva ceṣṭate bhakta iti (2)

*iti mahāmahopādhyāya śrīmad viśvanātha cakravartiviracitāyāṁ mādhurya kādambinīyām
manohāriṇīnāma ṣaṣṭyamṛta vṛṣṭiḥ*

TRANSLATION: Seeing another devotee early in the morning, such an *āsaktimān* devotee tells him, “Where are you coming from? A beautiful box of *śālagrāma-silā* is hanging around your neck. As you are softly chanting, your tongue is slightly moving, relishing the nectar of Śrī Kṛṣṇa’s name. I don’t know why you’ve come in front of the vision of such an unfortunate person, giving me pleasure. What holy places have you visited? What *mahātmās* have you had *darśana* of and how many devotees have you made to relish the Lord, thus becoming successful and making others successful?” He thus spends some time drinking the nectar of spiritual talks. Elsewhere he starts conversing with a lecturer, “Seeing the extraordinary and enchanting beauty of the book under your arm, it appears that you are an expert scholar of the Bhāgavata Purāṇa. Please recite a verse from the tenth Canto of Śrīmad-Bhāgavata and bring life to my *cātaka*-like ears with such a shower of nectar.” Hearing the nectarean explanation of the verse, his hairs stand erect in ecstasy. Going another place, he arrives at an assembly of devotees and says, “Oh! Now I will be successful, because this assembly of devotees will quickly destroy all my sins.” He pays obeisances to them, falling like a stick on the ground. Then he is affectionately welcomed by the most exalted *mahā-bhāgavata*, the crest jewel of all devotees, and sits beside him in a most humble position. With tears in his eyes, he humbly begs for his mercy and says, “O crest jewel of physicians! You can destroy the grave material bondage of all the *jīvas* in the three worlds. As I am most fallen and distressed, please take my pulse and diagnose my disease. Prescribe a powerful medicine so that I can fulfill my desires.” On getting the

nectarean instructions of that *mahā-bhāgavata*, he feels overjoyed and spends five or six days serving that *mahā-bhāgavata* 's lotus feet.

Sometimes as he wanders through the forests, in ecstasy he presumes the spontaneous movements of the animals and birds as symptoms of the Lord's mercy or aversion. He thinks, "If Kṛṣṇa casts His merciful glance at me, then the Kṛṣṇa-sāra deer who is looking at me from a distance will come three or four steps towards me. Otherwise, he'll turn his back and run away." When he sees the natural behaviour of the deer, animals and birds he imagines it to be signs of either the Lord's grace or punishment. Seeing *brāhmaṇa* boys playing on the outskirts of the village, he thinks them to be Sanaka and other ṛṣis and asks, "Will I able to see Vrajendra-nandana?" He thinks about their indistinct answer "No", whether to take it on face value or seek a deeper meaning. But if someone says, "Yes, you will see," then he feels overjoyed. Sometimes like a miserly merchant most greedy for wealth, he gets anxiously absorbed in the thoughts, "Where shall I go? What shall I do? How will I get my hands on my desired object?" He is thus absorbed in thought with a worn face. Sometimes he dreams, sometimes he sleeps, and sometimes he wakes and sits up. When relatives ask about his strange behaviour, he remains silent as if dumb, concealing his emotions. Thus his friends conclude, "He has gone out of his mind." Ignorant neighbours criticize, "He's dull by nature." Followers of *mīmāṃsā* (the philosophy of Jaiminī related only to matter) say, "He is a fool." Followers of *Vedānta* say, "He is in illusion." The *karmīs* say, "He's strayed from the right path." Devotees say, "He has attained the most precious object." Offenders say, "He is full of pride." Such a topmost devotee, unaware of honour and dishonour, falls into the Gaṅgā streams of attachment to the Lord, and continues behaving in the above manner.

iti mahāmahopādhyāya Śrīmad Viśvanātha Cakravartī racitāyāṁ Mādhurya Kādambinyām manohāriṇī nāma sasthyāmṛta-vṛstīḥ ||6||

Pīyūṣa kaṇā explanation: The author describes the activities of a devotee in the *āsakti* stage using various examples. In this stage a devotee becomes ardently eager to attain the desirable object. He cannot fix himself in one place. He wanders here and there outside of the house and humbly expresses his sentiments to the exalted devotees. When he sees a *sādhu* he considers himself blessed and asks him different questions about *bhajana* out of great love and faith.

Sometimes again he sees a lecturer on the Bhāgavata and asks him to recite one verse from the tenth Canto of Śrīmad Bhāgavata that describes Śrī Kṛṣṇa's sweetness and he gets goosebumps of topmost ecstasy when he hears its explanation. When *ruci* becomes deep it turns into *āsakti*, so the devotee with *āsakti* awakens deep relish in topics of Śrī Hari.

Because he is disturbed he goes elsewhere, and when he sees a *sādhu* there he at once considers himself blessed and with anxious heart asks the leader of the assembly of saints for the medicine against the disease of material life, and how he can swiftly attain the fulfillment of his spiritual aspirations. When he receives his compassionate instructions he considers himself blessed and spends some days in his service. However, the *āsakti* in his

heart does not allow him to stay in one place— *kāhān karo kāhā jāo kāhā gele kṛṣṇa pān?* (Caitanya Caritāmṛta) "Where shall I go, what shall I do? Where can I find Kṛṣṇa?"

Sometimes he wanders from forest to forest in a disturbed mind and, seeing a deer before him, he thinks: "This deer is called a *kṛṣṇasāra*, one who takes Kṛṣṇa as the essence (*sāra*); so if he takes three or four steps towards me then I can understand that Kṛṣṇa's mercy is with me, and if he turns his back on me then I understand that Kṛṣṇa's mercy is not with me!" In this way he sees the aversion or mercy of the Lord even in the natural activities of the animals and birds.

Sometimes at the outskirts of a village he sees some *brāhmaṇa* children playing with unclear voices and he imagines them to be the four Kumāras, so he asks them: "Will I attain Kṛṣṇa?" Some of them appear to say unclearly: "No, you won't." Hearing this, he cries of sorrow. Seeing him weeping, one boy says: "You will get Him", which makes Him dance in ecstasy.

Sometimes he also comes to his own house and thinks restlessly like a miserly and greedy merchant: "Where shall I go? What can I do? How can I get my aspirations fulfilled?" His anxious heart and his worries makes his face wilt. All his bodily routines like bathing and eating are contravened. Sometimes he goes to sleep, sometimes he rises, sometimes he sits and when his relatives ask him something he does not reply. Sometimes he also conceals his feelings from them.

His friends think he has gotten a brain disease, ignorant neighbours think he is lazy by nature or bereft of any brains, *mimāṃsakas* think he is a fool, Vedāntiks say he is in error, fruitive workers call him fallen and the offenders of the devotees say he is puffed up. Thus everyone insults the devotee's inconceivable behaviour according to their misconception. Only a jeweler can identify a jewel, not an ordinary person. To the ignorant fool the most precious jewel appears simply as an insignificant piece of stone or glass. The activities of a *āsaktimān bhakta* are identified only by the realized devotees as being the essence of things. Other than the devotee no one can perceive that the *āsaktimān bhakta* is free from honour or disgrace and has fallen into the celestial Ganges-current of attachment to the Lord and is gradually flowing towards the ocean of *prema* while manifesting various activities. ||2||

Thus ends the Sixth Shower of Nectar of *Mādhurya Kādambinī* by Śrīla Viśvanātha Cakravartī pāda entitled "Enchantment of the Heart."

Seventh Shower of Nectar

atha saivāsaktiḥ paramapariṇāmaṁ prāptavatī ratyapara paryāyo bhāva ityākhyāṁ labhate. ya eva hi sac-cid-ānanda iti śakti-trikasya svarūpabhūtasya kantalībhāvaṁ bhajate. yam eva khalu bhakti-kalpa-vallyā utphullaṁ prasūnam ācakṣate. yasya ca bāhyaiva prabhā sarvaiḥ sudurlabhā ābhyantarī tu mokṣam api laghukaroti. yasya ca paramāṇur eka eva tamaḥ samastam unmūlayati. yasya parimalaiḥ prasṛmaraiḥ madhusūdanaṁ nimantryānīya tatra prakāṭikartuṁ prabhūyate. kiṁ bahunā yair eva vāsītās cittavṛtti-tilavitatayo dravībhāvamāsādya sadya eva bhagavad aṅgam akhīlam eva snehayituṁ योग्यतां dadhate. yaḥ khalvāvīrbhavanveva svādhāraṁ śvapacam api brahmāder api namasyatvam āpādayati.

TRANSLATION: *āsakti* in its extreme state of maturity is known as *bhāva*. This is the blossoming stage of three eternal potencies of the Lord *sat*, *cit*, and *ānanda*. *bhāva* is thus the blossoming flower of the desire creeper of *bhakti*. The outer luster of the *bhāva* flower is difficult to attain (*sudurlabhā*) and its inner luster makes liberation appear contemptible (*mokṣa-laghutākṛt*). Even a single particle of *bhāva* completely uproots ignorance. The fragrance of the *bhāva* flower profusely spreads in all directions, inviting the bee-like Madhusūdāna, causing Him to appear. What's more, the emotion of the heart melt like the oil of bunches of sesame seeds scented with the fragrance of *bhāva*, at once fit to affectionately anoint the Lord's limbs. If such *bhāva* appears even in a *caṇḍāla*, then it makes him worthy of respect from Brahmā and others.

Pīyūṣa kaṇā explanation: When *āsakti* ripens it is called *bhāva*. This is called *rati*. *bhāva* is the budding stage of the Lord's three eternal *śaktis* namely *sat*, *cit* and *ānanda* or *sandhinī*, *samvit*, and *hlādinī*. Some consideration is offered on this. Śrī Rūpa Gosvāmī describes the characteristics of *bhāva*:

śuddha-sattva-viśeṣātmā prema-sūryāṁśu sāmāya-bhāk
rucibhiś citta-māśṛṇya-kṛd asau bhāva ucyate

"When during *sādhana bhakti*, *ruci* softens the heart of a devotee, then it is called *bhāva-bhakti*. This *bhāva-bhakti* is the first ray of the rising sun of *prema-bhakti*, which consists of pure *sattva*." (Bhakti-rasāmṛta-sindhu 1.3.1) This *bhāva* or *rati* is the sprout of all kinds of *sthāyī bhāvas* (permanent feelings) like *prema* and its culminations, *sneha*, *māna* and *praṇaya*. From this *bhāva* emanate all other conditions, up to the highest one, *mahābhāva*. For this reason the intrinsic character of *bhāva* is called ***śuddha sattva viśeṣātmā*** a specific state of *śuddha-sattva*, or the self-manifesting transcendental state of *svarūpa-śakti*. *śuddha-sattva-viśeṣātmā* is the intrinsic characteristic of *bhāva* (*svarūpa-lakṣaṇa*). *prema-sūryāṁśu sāmāya-bhāk* and *rucibhiś citta-māśṛṇya-kṛt* are the marginal characteristics (*taṭastha-lakṣaṇa*) of *bhāva*.⁶

śuddha-sattva-viśeṣa means a specific state of *svarūpa-śakti* where the combination of the essence of *hlādinī* (bliss potency) and *samvit* (cognisance potency), two of the Lord's three items *hlādinī*, *sandhinī* and *samvit*, exists. *vṛtti* means existence or state. Here the essence of the entire *hlādinī śakti* and *samvit śakti* means the desire of the highest order to favorably serve Kṛṣṇa that eternally exists in His eternal associates such as Rādhā, Lalitā, Viśākhā, Rūpa-mañjarī, and others. Favorably serving Kṛṣṇa includes all kinds of loving services such as making garlands and betel. All such desires for favorably serving Kṛṣṇa exist only in such eternal associates. The essence of the aggregate of *hlādinī* and *samvit śaktis* is the very form of their aspiration; this is pure *sattva*. The soul of this pure *sattva* is called ***bhāva bhakti***. In other words the specific pure *sattva* state of *svarūpa-śakti* is the very life of *bhāva*. As this *śuddha-sattva* exists in Kṛṣṇa's eternal associates, this *bhāva* is also eternally perfect. *nitya-siddha kṛṣṇa-prema sādhyā kabhu nay; śravaṇādi-suddha-citte karaye uday*

⁶ *taṭastha-lakṣaṇa* means a characteristic distinct from the nature of an object, which yet defines the nature of that object.

(C.C.) "*Bhāva* is a self manifesting state of *svarūpa-śakti*. It cannot be attained by devotional practices, but manifests by itself in the heart purified by such devotional practices as *śravaṇa* and *kīrtana*." (*Cai.-caritāmṛta*, *Madhya* 22/207)

When this *bhāva* arises, it softens the heart through the channel of *ruci*. In the quoted verse from *Bhakti Rasāmṛta Sindhu* the word *rucibhiḥ* is plural, which indicates that when *bhāva bhakti* appears the desire to attain Kṛṣṇa in the heart appears with it, along with the desire to serve Him favorably and to establish an affectionate relationship with Him. These three desires soften the heart.

The blessed author says that this *bhāva* or *rati* is like the blossoming flower of the wish-yielding vine of devotion. The outer luster of the blossoming flower of *bhāva* is *sudurlabhā*, rarely attained by anyone. One gets the rare wealth of *bhāva* only by the mercy of *sādhu*, *guru*, Śrī Hari, and by doing a lot of *sādhana*. The reddish inner luster of *bhāva* makes liberation, which is so ardently strived for by *jñānīs* and *yogīs*, appear contemptible. *bhāva-bhakti* thus has two characteristics: *mokṣa-laghutākṛt* and *sudurlabhā*. *mokṣa-laghutākṛt* is defined thus:

*manāg eva prarūḍhāyām hṛdaye bhagavad-ratau
puruṣārthas tu catvāras tṛṇāyante samantataḥ*

"Even the slightest appearance of *bhāva* in the heart, makes *dharma*, *artha*, *kāma*, and *mokṣa* appear as insignificant as a blade of grass." (*Bhakti-rasāmṛta-sindhu* 1.1.33) Śrī Rūpa Gosvāmī cites one verse from Śrī Nārada Pañcarātra in *Bhakti-rasāmṛta-sindhu* (1.1.34): *hari-bhakti mahādevyāḥ sarvāḥ muktādi siddhayah; bhuktayaś cādbhutās tasyās cetikāvadānuvratāḥ* "All types of liberation, perfections of mystic *yoga*, wonderful objects of sense enjoyments follow the supreme goddess of Bhakti with awe and reverence like maidservants." *sudurlabhā* is explained thus:

*sādhanaughair anāsaṅgair alabhyā sucirād api
hariṇā cāśv adeyeti dvidhā sa syāt sudurlabhā*

"One is unable to attain *prema-bhakti* even by doing devotion without attachment for a long time. The Lord also does not give *prema* very easily." (*Bhakti-rasāmṛta-sindhu* 1.1.35) *Hari-bhakti* is thus *sudurlabhā*. "The Lord does not bestow *prema-bhakti* on the devotee until the longing to attain it becomes intense." (*yāvat phalabhūte bhaktiyoge gāḍhāsaktir na jāyate tāvan na dadātītyarthaḥ*, Commentary of *Bhakti-rasāmṛta-sindhu* 1.1.37 by Śrī Jīva Gosvāmī) Śrī Jīva Gosvāmī has also written: *nāyogye sahasā dātum yogyeti yāvad ayogyatā tāvad bhagavatā na dīyata eva. yogyatā ca sarvānya svahita nirapekṣatvam eva* "The Lord only easily gives *prema* to capable persons, not to incapable ones. Capability means understanding that only *hari-bhakti* can bestow auspiciousness. Capability also refers to one's attachment only to *bhakti* and aloofness from all self-interested desires." (Jīva Gosvāmī's commentary of *Bhakti-rasāmṛta-sindhu* 1.2.222)

Even a single particle of *bhāva* uproots the darkness of ignorance from the heart. The scent of the blossoming flower of *bhāva* extends up to the transcendental abode, inviting Bhagavān Madhusūdāna to drink its nectar. Bees, maddened by the attractive scent of blossoming flowers, naturally come and drink their nectar with deep absorption. So too, the

Lord is attracted by the blossoming flower of *bhāva* existing in the devotee's heart. He Himself manifests in the devotee's heart and becomes maddened by drinking the nectar of that *bhāva*-flower. Not only that, through *bhāva* the heart of the devotee softens in such a way that it is able to shower the Lord's entire body with affection. This *bhāva* is such a pure thing that it does not at all depend on caste and makes even a dog-eater worshipable by Lord Brahmā.

udyotamāne ca asmin śyāmalimānaṁ vraja mahendra nandanasyāṅgānām eva āruṇyaṁ tadīyādhara netrāntāder eva dhavalimānaṁ tadīya vadana smita candrikāder eva pītimānaṁ tad ambara bhūṣaṇāder eva leḍhuṁ labdhāsanna samayam iva balitokaṅṭhaṁ bhaktasya nayana dvandvam āsrubhir ajasram ātmānam abhisiñcet. gītaṁ tadīyaṁ muralyā eva śiñjitaṁ tadīya nūpurāder eva sausvaryāṁ tadīya kaṅṭhasyaiva nideśaṁ taccaraṇa paricaraṇasyaiva tat kṛtaṁ kamapi svasyāvataṁsikartuṁ mṛgyād iva sthāne sthāne kṣaṇe kṣaṇe śravaṇa-dvayaṁ niścalibhavan unnamet. evam eva kīḍṛśo vā tad ubhaya kara kiśalaya sparśa iti tadaiva tam anubhavad iva gātraṁ romāñcitaṁ bhavet. tat saurabhyaṁ labhyamānam iva viduṣyau nāse praphulle kṣaṇe kṣaṇe śvāsaṁ grhītvā paricicīṣetām. hanta sā phenā kiṁ me svādanūyā iti tadaiva tām upalabhamāneva rasanāpyullāsaṁ dadhānaivoṣṭhādharau lihyāt. kadāpi tadīya sphūrtaṁ taṁ sākṣāt prāptavad iva ceto hr̥ṣyet tan mādhyāsvada sampattyā mādyet tadaiva tat tirobhāve viśidet glāyed ityevaṁ sañcāribhāvair ātmānam alaṅkurvad iva śobheta.

TRANSLATION: As *bhāva* appears, the devotee longs to relish the sweetness of Vrajendra-nandana such as the blackness of His limbs, the crimson glow of His lips and eye-rims, the white brilliance of the mild smile of His moon-like face and the yellow glow of His clothes and ornaments. His throat chokes up and he bathes himself with endless showers of tears flowing down from his eyes. He longs for his ears to be decorated with the ornaments of the song of Kṛṣṇa's flute, the jingling of His ankle bells, and the sweet sound of His voice giving the order for the direct service of His lotus feet. Longing to relish directly the sweetness of these sounds, sometimes he runs here and there, and sometimes becomes still with his ears raised. Then he longs to relish the tender touch of the Lord's lotus-hand, and his hairs stand erect as if directly realizing it. His nostrils open wide again and again as if, while inhaling, he is directly relishing the sweet fragrance of the Lord's body. "Oh will I be fortunate enough to relish the nectar of the Lord's lips?" Thus thinking, he licks his own lips with his tongue, being overjoyed as if tasting that nectar. Sometimes his heart fills with uncommon pleasure almost as if directly realizing the Lord and he becomes maddened by relishing the treasure of the Lord's sweetness. On its disappearance, he feels deep sorrow and plunges into grief. He thus beautifies himself with the ornaments of different *sañcāri-bhāvas*, the transitory emotions.

Pīyūṣa kaṇā explanation— A *jāta-rati-sādhaka*, or a devotee who has attained *rati*, becomes decorated with different ornaments of ecstatic symptoms, as if directly realizing the sweetness of the Lord's form, sound, touch, smell, and taste. Such a devotee experiences the sweetness of Śrī Kṛṣṇa, such as the blackness of His limbs, the crimson glow of His lips and eye-rims, the white brilliance of His mild smile and the yellow glow of His clothes and

ornaments as if it is real. His throat chokes up and he bathes himself with endless showers of tears flowing down from his eyes, knowing that this compels Kṛṣṇa to appear. The *jāta rati sādḥaka* pricks up his ears to hear the song of Kṛṣṇa's flute, the jingling of His ankle bells, and the sweet sound of His voice giving orders for His direct service. When he relishes the tender, sweet touch of Kṛṣṇa's hand his hairs stand erect as if directly realizing it, and he licks his own lips with his tongue being overjoyed with the desire to taste the nectar of His lips. He feels like: "I understand I am attaining Him now!"

The state of a *jāta-rati-sādḥaka* is extremely blissful. Śrī Rūpa Gosvāmī says in Bhakti-rasāmṛta-sindhu: **ratir ānanda-rūpaiva**. When the *sādḥaka* with *rati* has attained the divine vision (*sphūrṭi*) of Śrī Kṛṣṇa he experiences boundless bliss- he goes mad with the vision of Śrī Kṛṣṇa, which is a treasure of sweet relish. Then again, when the vision subsides he becomes very sad and wilts away. In this way he becomes beautiful by ornamenting himself with different *sañcārī bhāvas* like joy and sorrow. *sañcārī-bhāvas* are of thirty-three types: repentance, grief, humility, shame, fatigue, madness, pride, doubt, fear, excitement, perplexity of the heart, forgetfulness, disease, enchantment, the state preceding death, indolence, inactivity, shyness, concealment of emotions, remembrance, deliberation, thought, intelligence, steadiness, joy, eagerness, cruelty, impatience, envy, fickleness, sleep, dormancy, and knowledge. These transitory emotions accelerate the movements of *bhāva*. In Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī explains the characteristic of each *sañcārī-bhāva* with examples.

In the stage of *rati* a devotee attains the status of **sādḥaka**. The definition of a *sādḥaka bhakta* is given as follows— *utpanna ratayaḥ samyañ nairvighnyam anupāgatā kṛṣṇa sākṣāt kṛtau yogyāḥ sādḥakāḥ parikṛtitāḥ* "These devotees who have attained *rati* but are not completely free from obstacles are known as *sādḥakas*." (Bhakti-rasāmṛta-sindhu 2.1.276) The following example is given (Bhakti-rasāmṛta-sindhu 2.1.278): "Oh intelligent one! Do not worry that the blazing forest fire is still in your heart, though the tears arising out of the river of the Lord's pastimes are pouring down on you. Your body hairs stand erect as if fishes are dancing. It seems that in the sky of your heart the Kṛṣṇa-cloud will soon appear, adorned with the mercy shower that even destroys the desire of drinking the sweetest nectar of this mundane world." In other words, when tears are flowing on hearing the Lord's pastimes, then do not worry about your material bondage. Very soon you will attain Śrī Kṛṣṇa's mercy." A devotee in the *rati* stage relishes *hari-kathā* as great nectar, while other desires are driven away from the heart. Uddhava says to Kṛṣṇa in the Bhāgavata (11.6.44):

*tava vikṛḍitaṁ kṛṣṇa nrṇām parama-maṅgalam
karṇa-pīyūṣam āsvādya tyajānty anya-sprhām janāḥ*

"The devotees give up all kinds of material desires by drinking the nectar of your divine pastimes, which bring supreme auspiciousness to the human being."

*buddhir apatantam evārtham avadhārayantī jāgrat svapna suṣuptiṣu tadīya smṛti
vartmanyeva pānthatvam adhyavasyet. ahamtā ca prāpsyamāne sevopayogini siddhadehe
praviśantīva sādḥaka śarīraṁ prāyo jahātīva virājeta. mamatā ca taccaraṇāravinda makaranda
eva madhukari bhavitum upakrameteti. sa ca bhaktaḥ prāptaṁ mahāratnaṁ kṛpāna iva
janebhyo bhāvaṁ gopayann api kṣānti vairāgyādīnām āspadībhavan lasallalātam*

evāntardhanam kathayatīti nyāyena tad vijña sādhu goṣṭhyām vidito bhaved anyatra tu vikṣipta ityunmatta iti sajjata iti durlakṣatām gacchet.

TRANSLATION: His intelligence then unfailingly has this single purpose. The Lord remains on the path of his memory whether he sleeps, dreams or is awake. Then his self-conceit (*ahantā*, "I") enters a perfected body (*siddha-deha*) suitable for his desired service to the Lord and is as if almost leaving the present *sādhaka* body. His sense of possessiveness (*mamatā*, "mine") becomes like a bee ready to relish the nectar of the Lord's lotus feet. In this stage, the devotee tries to conceal his mood (*bhāva*) like a miserly person hiding a precious jewel. There is a logic that a bright face tells of hidden wealth. So too, because he has such qualities as patience and renunciation, he is recognized by the realized devotees. But the common people are baffled by his activities, and think he just has a disturbed mind.

Pīyūṣa kaṇā explanation— At the stage of *bhāva*, the devotee constantly remembers the Lord, attaining the stage of *dhruvānusmṛti*. Lord Kapiladeva says that *dhruvānusmṛti* is the characteristic of *nirguṇa-bhakti*: *mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye; mano-gatir avicchīnā yathā gaṅgāmbhaso 'mbudhau. lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam* "As soon as one hears My qualities, the movement of one's mind automatically becomes fixed on Me residing in everyone's heart, just as the water of the Gaṅgā flows spontaneously towards the ocean. This is the character of *nirguṇa-bhakti*." (Śrīmad-Bhāgavata 3.29.11-12) A *sādhaka* at the *rati* stage never forgets Kṛṣṇa in wakefulness, dreams, or sound sleep. Generally in the state of wakefulness, the heart and mind of a common man enjoy such material objects as form and taste. The mind of a *sādhaka* in *rati*, however, is constantly absorbed in the Lord's remembrance, instead of being absorbed in transient objects, which finally bring distress. Dreaming is just mental imagination. In the wakeful state, the outer senses such as the ears, eyes, and others are active and alert, all material objects like flavours and forms as well as all the mind's wishes appear to be real. During the sleeping state the five outer senses are inactive, the brain then has a good chance to ponder over the world of thoughts. The mind, also being free from the outer attraction of gross material objects, wanders in the subtle kingdom. In this state the mind eagerly and attentively accepts the streams of thoughts coming in its domain. Dreaming is just a reflected shadow of such streams of thought. In the stage of *rati* the heart is freed from *anarthas*, and Śrī Hari's form, qualities, and so on flow in the stream of thoughts instead of material topics. Thus it is natural that the *jāta rati sādhaka* can also see the Lord's form and attributes.

Sound sleep is the state where the gross senses and the subtle mind, intelligence, heart, and ego also undergo deep sleep and become inactive. There is thus no chance of any thought. Merging of all gross and subtle senses into their respective causes is known as *suṣupti* (sound sleep). The Māṇḍūkya-Śruti says: *yatra supto na kañcana kāryam kāmāyate na kañcana svapnam paśyati tat suṣuptam*, "The state wherein a sleeping person does not desire, think, or even dream is known as *suṣupti*." Even in this state, the soul of a *jāta-rati-sādhaka* remembers the Lord.

When the two states of ego, *ahantā* and *mamatā*, exist in relation to the body and bodily objects, one is materially bound. That is, the soul identifies with the gross material body and thinks that wife, children, land, wealth and so on belong to him. *brahma-jñānis* are known as *muktas* (liberated) as they burn these two states in the fire of knowledge of Brahman. During *sādhana-bhakti* the pure state of a *jīva* soul is awakened, or he realizes his position as an eternal servant of the Lord. This is also known as *siddha svarūpa*. During initiation, Śrī Gurudeva introduces one to one's spiritual form, or relationship with the Lord in a specific mood of service. Identifying himself with his spiritual form, a *sādhaka* performs *bhajan*-items like *śravaṇa* and *kīrtana*. In the Gauḍīya-Vaiṣṇava-sampradāya the spiritual form of a *sādhaka* is the maidservant (*mañjarī*) of Śrīmatī Rādhārāṇī. "A *sādhaka* who has not yet attained *rati* mentally establishes self-identification with this *siddha svarūpa* and mentally serves the Lord (*mānasī-sevā*). The *sādhaka* who has attained *rati* spontaneously perceives this *siddha svarūpa*." The identification of one's spiritual form is so mature in the *rati* stage, that a *sādhaka* almost forgets his present gross body. His sense of possessiveness (*mamatā*) becomes like a bee absorbed in relishing the nectar of the lotus feet of Śrī Śrī Rādhā Mādhava.

A *jāta-rati-sādhaka* devotee, after attaining permanent attachment to the Lord, constantly conceals his stage of *bhāva* from the common people like a miserly person who has a precious jewel. When one sees an elated forehead one can surmise that the person has inner wealth; similarly the learned saints can recognise the characteristics of the birth of *rati* and guess who has it, because the person has *rati*'s specific qualities like tolerance and renunciation. The characteristics of *bhāva* are listed in *Bhakti-rasāmṛta-sindhu* (1.3.25-26):

*kṣāntir avyārtha-kālatvaṁ virakti māna-sūnyatā
āśābandhaḥ samutkañṭhā nāma-gāne sadā suciḥ
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo'nubhāvāḥ syur jāta-bhāvāṅkure jane*

"Nine symptoms manifest in devotees where the sprout of *bhāva* has awakened: forbearance, not wasting even a moment in anything unrelated to Kṛṣṇa, detachment from worldly enjoyments, pridelessness, firm hope, eagerness, constant taste for the holy name, attachment to the descriptions of the Lord's qualities, and affection for the places where the Lord resides." When one's heart remains unagitated though there are causes for agitation, that state is known as *kṣānti*, forbearance. Spending all time absorbed in devotional practices aloof from material affairs is known as *avyārtha-kālatva*. Natural distaste for sense objects such as material form, taste, smell, touch and sound is known as *virakti*. When one is prideless in spite of one's excellence, that state is called *māna-sūnyatā*. Firm hope for attaining the Lord is called *āśā-bandha*. The ardent desire for attaining one's desired supreme object is known as *samutkañṭhā*. Thirst arising out of affection for constantly chanting the holy name is known as *nāma-gāne sadā ruci*. One's natural attachment to describing the Lord's most sweet qualities, pastimes and so on is called *āsakti tad-guṇākhyāne*. Desire to reside in the places of the Lord's pastimes such as Vṛndāvana and others is called *tad-vasati-sthale prīti*. When the mere sprout of *bhagavad rati* has arisen these symptoms can be seen in a *sādhaka*. Although the other symptoms of *bhāva* such as

shedding tears, standing of bodily hairs, and so on may be seen in someone, if these nine special symptoms do not appear, one should presume that such a person is not at the *rati* stage.

Softness of heart is the characteristic of *rati*. Sometimes symptoms of *rati* such as shedding tears and standing of bodily hairs apparently appear in *karmīs* and *jñānīs* desiring sense enjoyments and liberation. However, these should not be considered symptoms of *rati*. They are simply a reflection (*ābhāsa*) of *rati*. The superficial appearance of *rati* (*ratyābhāsa*) is of two kinds: *pratibimba*, reflected image, and *chāyā*, shadow. Symptoms such as tears and standing of hairs seen in persons desiring sense enjoyment or liberation are *pratibimbaratyābhāsa*. Such symptoms seen in ignorant persons by their association with devotees are *chāyā-ratyābhāsa*. Sometimes while hearing the Lord's pastimes, symptoms such as tears and so on are seen in some persons who are naturally slimy (*picchila*). A pretender sometimes practises symptoms such as shedding tears and horripilation to cheat ordinary men. Such symptoms, however, cannot even be considered *ratyābhāsa*.

On the other hand, external symptoms like goosebumps and tears may not be seen in some grave-hearted devotees in the *rati* stage. Therefore the nine symptoms like forbearance and others are the real characteristics of *rati*, but when the learned saints observe the symptoms in the *jāta rati sādha*, they become acquainted with genuine *rati*. But the common people are baffled by his activities, and think he is just disturbed in mind.

sa ca bhāvo rāga bhaktyuttho vaidha bhaktyuttha iti dvididhaḥ. ādyo jāti pramāṇābhyām ādhikyena mahima jñānānadarena bhagavati sāmānyādhikyācca sāndraḥ. dvitīyaḥ tābhyām prathamataḥ kiñcin nyūnatvena aiśvarya jñāna viddha mamatāvat tvāccāsāndraḥ. prāyo dvididha evāyam bhāvo dvididhānām bhaktānām dvididha cid vāsanā sanātheṣu hṛdayesu sphuraṇ dvididhāsvādyatvaṁ bhajate. ghanarasa iva rasāla panasekṣu drākṣādiṣu praviṣṭaḥ pṛthak pṛthaṁ mādhyavattvaṁ bhajate. te ca bhaktāḥ śānta dāsa sakhi pitṛ preyasībhāvavantaḥ pañcavidhāḥ syuḥ. tatra śānteṣu śāntir iti dāseṣu pṛtīr iti sakhiṣu sakhyam iti pitṛ bhāvavatsu vātsalyam iti preyasībhāvavatsu priyateti nāmatedam api.

TRANSLATION: This *bhāva* is of two types: arising from spontaneous devotion and arising from devotion under scriptural injunctions. The first one is very intense due to its higher quality and quantity. Knowledge of the Lord's power and majesty is absent in devotees having the first type of *bhāva*. They think themselves to be equal or superior to the Lord. The second type of *bhāva* is not so intense due to its lesser quality and quantity. Devotees having this *rati* have affection to the Lord mixed with the knowledge of His power and majesty as the almighty Lord. These two types of *bhāva* are relished in two different ways by the two types of devotees having two different transcendental desires. As the juice of mango, jackfruit, sugarcane, and grapes differ in density, so the sweetness differs in different *bhāvas*. The devotees relishing different moods are of five types: *śānta* (neutral), *dāsyā* (servants), *sakhyā* (friends) *vātsalyā* (parents), and *mādhyuryā* (amorous lovers). The names of the *ratis* thus differ in them: *śānta-bhaktas* have *śānti-rati* (neutral mood), *dāsyā-bhaktas* have *pṛīti-rati* (affectionately serving mood), *sakhyā-bhaktas* have *sakhyā-rati* (fraternal love), fathers and mothers have

vātsalya-rati (parental love) and **preyasī-bhāva-bhaktas** have **priyatā-rati** (amorous love).

Pīyūṣa kaṇā explanation– *bhāva* is of two types: one arising from spontaneous devotion (*rāgānugā bhakti*) and arising from devotion under scriptural injunctions (*vaidhī bhakti*). Therefore the feelings are also twofold - feelings arising from *rāga bhakti* and feelings arising from *vidhī bhakti*. The feelings arising from *rāga bhakti* are greater than those arising from *vidhī bhakti*, both in quality and quantity, because in *vaidhī bhakti* the Lord is approached with feelings of awe and reverence as the Supreme Lord. Thus the relish is not uninterrupted. Their affection for the Lord is mixed with knowledge of His power and majesty. Those in *rāga-bhakti* lack such awe and reverence, or knowledge of Śrī Kṛṣṇa's power and majesty. Their relationship with the Lord as their son or beloved is spontaneous and they thus uninterruptedly relish His sweetness. This is called *laukika sad bandhu bhāva – mora putra mora sakhā mora prāṇapati* ("He is my son, my pal or my lover", CC). In this way each kind of devotee in which such transcendental feelings have arisen, relishes the Lord's sweetness according to their feelings of either *vidhī bhakti* or *rāga bhakti*.

Again, just as mango, jackfruit, cane sugar and grapes are each sweeter and more relishable than their predecessor, similarly the five kinds of devotional moods *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya bhāvas* are successively relishable. Śrīman Mahāprabhu taught Śrī Rūpa Gosvāmī:

śāntera svabhāva--kṛṣṇe mamatā gandha hīna;
param brahma paramātmā-jñāna pravīṇa
kevala `svarūpa jñāna' haya śāntā-rase;
'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsye
iśvara-jñāna sambhrama-gaurava pracura;
`sevā kari' kṛṣṇa sukha dena nirantara
śāntera guṇa dāsye ache, adhika-'sevāna';
ataeva dāsya-rasera ei dui guṇa
śāntera guṇa dāsyaera sevana sakhya dui hoy;
dāsyaera sambhrama gaurava-sevā sakhya viśvāsamoy
kāndhe cade, kāndhe caḍāya, kare kṛīda-raṇa;
kṛṣṇa seve, kṛṣṇa karāya āpana-sevana
viśrambha-pradhāna sakhyagaurava sambhramahīna;
ataeva sakhyarasera tin guṇa cina
mamatā adhika, kṛṣṇe ātmā-sama jñāna;
ataeva sakhya-rasera vaśa bhagavān
vātsalye śāntera guṇa, dāsyaera sevāna;
sei sei sevānera ihān nāma-pālana
sakhyaera guṇa--`asaṅkoca agaurava' sāra;
mamatādhikaye tāḍana-bhartsana-vyavahāra
āpanāke `pālaka' jñāna, kṛṣṇe 'pālya'-jñāna;
cāri rasera guṇe vātsalya amṛta-samāna

madhura-rase-kṛṣṇa niṣṭhā, sevā atīśaya;

*sakhyera asaṅkoca, lālana-mamatādhikya hoy
 kānta-bhāve nijāṅga diyā karena sevana;
 ataeva mādhura-rasera haya `pañca' guṇa
 ākāśādīra guṇa yena para para bhūte;
 eka-dui-tina-cāri krame pañca pṛthivīte
 ei-mata madhure saba bhāva-samāhāra;
 ataeva asvādādhikye kare camatkāra*

"The nature of *sānta-rasa* is that not even a trace of affection for Kṛṣṇa exists. Rather, knowledge of the Lord as the Supreme Brahman and Paramātmā, the Supersoul, is predominant. In *sānta-rasa* one only realizes the Lord's philosophical existence (*svārūpa jñāna*). One in *dāsyā-rasa*, however, realizes the Lord's form full of majesty. Knowledge of the Lord's supremacy with awe and reverence is prominent in this stage. The devotees in *dāsyā-rasa* constantly give pleasure to Kṛṣṇa by serving Him. In *dāsyā-rasa*, all the characteristics of *sānta-rasa* are also present, but the serving mood is added. Thus *dāsyā-rasa* has the characteristics of both *sānta* and *dāsyā*. The qualities of *sānta* and the serving mood of *dāsyā* are both present in *sakhyā-rasa*. In *sakhyā-rasa*, the serving mood of *dāsyā-rasa* is felt with confidence and affection instead of awe and reverence. Sometimes during mock fighting, Kṛṣṇa climbs on the shoulders of the cowherd boys and sometimes Kṛṣṇa carries them on His shoulders. Sometimes they serve Kṛṣṇa and sometimes they make Kṛṣṇa serve them. In fraternity, awe and reverence is absent and intimacy is predominant. *sakhyā-rasa*, therefore, has the qualities of *sānta*, *dāsyā* and *sakhyā rasas*. In *sakhyā-rasa*, affection for Kṛṣṇa is intense and cowherd friends consider themselves equal to Him. The Lord is thus under the control of His friends. *vātsalyā-rasa* has the qualities of *sānta-rasa* and the serving mood of *dāsyā-rasa*, but the service in this *rasa* is known as *pālana*, maintenance. Due to the intense affection of *vātsalyā-rasa* and its lack of awe and reverence, the devotees in *vātsalyā-rasa* sometimes chastise and rebuke Kṛṣṇa. Devotees in *vātsalyā-rasa* consider themselves as Kṛṣṇa's maintainer and Kṛṣṇa as the object of maintenance. *vātsalyā-rasa* is like nectar because it has the qualities of four *rasas*: *sānta*, *dāsyā*, *sakhyā*, and *vātsalyā*. In *mādhuryā-rasa*, the qualities of steadiness in Kṛṣṇa of *sānta-rasa*, abundant service of *dāsyā-rasa*, lack of awe and reverence of *sakhyā-rasa*, maintenance of Kṛṣṇa due to intense affection of *vātsalyā-rasa* are all present. In addition to all these, the special quality of *mādhuryā-rasa* is that the devotees serve Kṛṣṇa by intimately offering their bodies in His service. *mādhuryā-rasa* thus has the qualities of all five *rasas*. As sound, the quality of sky, is also present in the other four material elements, air, fire, water, and earth, similarly the qualities increase one after another successively in each element. Earth thus has all five qualities, sound, touch, form, taste, and smell. Similarly, *mādhuryā-rasa* is also an accumulation of all five types of *rasas*. The intense taste is very astonishing." (Cai.-caritāmṛta, Madhya 19/218-234)

One may say that when taste increases in *rasas* starting from *sānta-rasa*, then all devotees should have intention to relish the amorous *rasa* which is superior to all other *rasas*. Other *rasas* should appear insignificant to them, because everyone desires the object of superior quality. Bhakti-rasāmṛta-sindhu (2/5/38) thus says:

*yathottaramasau svāda-viśeṣollāsamayyapi
 ratir vāsanayā svādvī bhāsate kāpi kasyacit*

"Taste increases gradually in *śānta-rati*, *dāsyā-rati*, *sakhya-rati*, *vātsalya-rati*, and *madhura-rati*. Depending on the previous desires of devotees, taste for a specific *rati* differs in them." For instance, due to one's previous habits, one has a taste for any one of the six tastes such as sweet, sour, bitter, salty, and so on. Similarly, due to previous desires, one attains a taste for a specific *rati* out of the five *ratis*. The taste for *ratis*, such as *dāsyā*, *sakhya*, and so on, also depends on the mood of the *mahat* (exalted devotee) from whom one is attaining mercy in this birth.

Śrīla Jīva Gosvāmīpāda writes in the commentary of this *śloka*, "The *ratis* starting with *śānta* are always more tasty than their predecessors, still each person engages in the *rati* that he has taste for. There may be a question now who will ascertain the superiority and inferiority of these five *ratis*? Persons having no taste (*nirvāsana*) or having a single taste (*eka-vāsana*) cannot ascertain this since they have no experience of other *rasas*. One who has a taste for more than one *rati* (*bahu vāsana*) is unable to distinguish the difference of tastes. Only one who is immersed in a single *rasa* can detect the difference in *ratis*. Though he does not have the taste for other *rasas*, he can understand the characteristics of another *rasa* by comparing it with the *rasa* for which he has the taste. He thus infers the conclusion by seeing which factors nourish or pollute that particular *rasa*. For instance, with Śrī Uddhava, though a mixture of fraternity is present along with a servitude mood, still he is known as a *dāsyā-bhakta* because of the predominance of servitude (*dāsyā*) in his *rasa*. Śrīmad-Bhāgavata explains that he inferred the superiority of the amorous *rasa* present in the Vraja *gopīs* by seeing the most astonishing overflow of amorous love in them. Though he himself was a *dāsyā-bhakta*, he was still able to realize the excellency of amorous *rasa*. He thus prayed for birth as a grass or creeper in Vṛndāvana, desiring to attain the dust of the feet of *gopīs*.

In the *śānta bhakta* there is *śānti rati*, in the *dāsa bhakta* there is *prīti rati*, in the friend there is *sakhya*, in the mother and father there is *vātsalya* and in the *madhura bhāva* there is *priyatā rati* – these are the names under which these *ratis* are known.

punaś cāyaṁ svaśaktair āvirbhāvitair vibhāvānubhāva vyabhicāribhir ātmeva rājeva vā prakṛtibhir udbhūtaiśvaryaḥ sthāyīti nāmnā vaiśiṣṭyaṁ gacchan tair militaḥ śānta iti dāsyam iti sakhyam iti vātsalyam iti ujjvala iti labdha vibhedo raso bhavati. yo hi raso vai saḥ rasaṁ hyevāyaṁ labdhānandibhavatīti śrutyābhidhīyate ayam anyatrāvatāre'vatārīṇi va sambhavannapi svayaṁ sampūrtimānaṁ tatra tatrālabhamāno vrajendranandana eva svakāṣṭhām labhate. nada nadī tadāgādiṣu sambhavann api yathā samudra eva jalanidhitvam. yo hi bhāvasya prathama pariṇatāveva utpadyamāna eva premṇi mūrta eva rasaḥ sāksād eva tadvatā bhaktenānubhūyata iti.

iti mahāmahopadhyāya śrīmad viśvanātha cakravartī viracitāyām mādhurya kādambinyām paramānanda niṣyandināmā saptamyamṛta vṛṣṭiḥ (7)

TRANSLATION: Again, these five *bhāvas* by their own power take *vibhāva*, *anubhāva*, and *vyabhicārī* as their subjects and become *sthāyī-bhāvas*, permanent attachments, like independent kings fully endowed with opulences. When these kings, *sthāyī-bhāvas*, unite with all the above subordinates, they transform into *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *ujjvala rasas*. Each *rasa* has its own excellency.

Śrutis say that the **Original Personality of Godhead** is the embodiment of *rasa* and the *jīva* attains spiritual bliss by attaining Him in this capacity. Though lakes, rivers, and ponds all contain water, only the ocean is known as the ultimate reservoir of water. So too, though *rasa* is present in all manifestations of the Lord and the original *avatāra* or *avatārī*, it does not reach its paramount in them. *Rasa* only attains its climax in *Vrajendra-nandana*. When *bhāva* matures and ripens into *prema*, then *Vrajendra-nandana* is realized as *rasa* personified by the *rasika* devotees.

Pīyūṣa kaṇā explanation— Now it is described how *śrī kṛṣṇa-rati* turns into *rasa*. The aforementioned *sānti rati*, *prīti rati*, *sakhya*, *vātsalya* and *priyatā ratis* by their own power take *vibhāva*, *anubhāva*, and *vyabhicārī* as their subjects and become *sthāyi-bhāvas*, permanent attachments, like independent kings fully endowed with opulences. When these kings, *sthāyi-bhāvas*, unite with all the above subordinates, they transform into *sānta*, *dāsya*, *sakhya*, *vātsalya*, and *ujjala rasas*. *Bhakti-rasāmṛta-sindhu* (2/5/1-2) says:

*aviruddhān viruddhāṅś ca bhāvān yo vaśatām nayan
surājeva virājetā sa sthāyi-bhāva ucyate
sthāyi-bhāvō'tra sa proktaḥ śrī kṛṣṇa viṣayā ratiḥ*

"When *sthāyi-bhāva* exists like a powerful king controlling over the secondary harmonious and opposing *bhāvas*, such as laughter and anger respectively, then it is known as *sthāyi-bhāva*, permanent attachment. In the devotional scriptures, **permanent attachment to Kṛṣṇa is known as *sthāyi-bhāva*.**"

*vibhāvarair anubhāvaiś ca sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām ānitā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyi-bhāvō bhakti-raso bhavet*

"The *sthāyi-bhāva* of *śrī kṛṣṇa rati*, combined with *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī* attains its relishable form known as ***bhakti-rasa***. This is relished by the devotees within their hearts by hearing and other devotional practices." (*Bhakti-rasāmṛta-sindhu* 2.1.5) Gradually maturing, *rati* successively attains the names *prema*, *sneha*, *māna*, *prānaya*, *rāga*, *anurāga*, and *mahābhāva*. All these stages are also known as the *sthāyi-bhāva* of *śrī kṛṣṇa bhakti-rasa*, the flavours of devotion to Kṛṣṇa. When this *sthāyi bhāva* meets with *rasa* ingredients like *vibhāva* (cause of an emotion) it reaches an astonishing status of relish and is called *bhakti rasa*. Śrīman Mahāprabhu taught Śrī Rūpa Gosvāmī:

*sādhana-bhakti haite haya ratira udaya;
rati gāḍha haile tāra prema nāma kaya
prema vṛddhi-krama nāma-sneha, māna, praṇoy;
rāga, anurāga, bhāva, mahābhāva hoy
yaiche bīja, ikṣu, rasa, guḍa khaṇḍa-sāra;
śarkarā, sitā, miśrī, uttama-miśrī āra
ei saba kṛṣṇa-bhakti-rasera sthāyi-bhāva;*

*sthāyi-bhāva mile yadi vibhāva, anubhāva
sāttvika, vyabhicāri, bhāvera milane;
kṛṣṇa-bhakti-rasa haya amṛta āsvādane
yaiche dadhi, sitā, ghr̥ta, marica, karpūra;
milane rasālā haya amṛta madhura*

"By the process of *sādhana-bhakti*, *rati*, or permanent attachment, gradually appears. When *rati* intensifies it is known by the name *prema*, or divine love. When *prema* gradually matures, it is successively known by the names *sneha* (affection), *māna* (anger out of love), *praṇaya* (deep love), *rāga* (attachment), *anurāga* (intense attachment), *bhāva* (highest limit of *anurāga*), and *mahābhāva* (extreme state of *bhāva*). These can be compared with the gradually increasing sweetness of the seed of the sugarcane, sugarcane, juice, liquid molasses, dry molasses, candy, rock candy, and excellent candy. All these stages are called *sthāyi-bhāva* in *kṛṣṇa-bhakti-rasa*. This *sthāyi-bhāva* becomes *kṛṣṇa-bhakti-rasa* when *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicāri bhāvas* combine with it. It becomes as relishable as the combination of yogurt, rock candy, *ghī*, black pepper and camphor known as *rasālā*, which is a drink as sweet as nectar." (Cai.-caritāmṛta, Madhya 19/177-182)

The causes that make one relish *rati* are called *vibhāvas*. They are two types: *ālambana* (basis) and *uddīpana* (stimulus that awakens permanent attachment). *ālambana* is of two types: *viṣayālambana* (basic object of *prema*) and *āśrayālambana* (basic subject of *prema*). In *kṛṣṇa-bhakti-rasa*, Kṛṣṇa is known as *viṣayālambana* because *bhakti* is stimulated within the heart of a devotee making Kṛṣṇa its aim or object. Devotees are *āśrayālambana* because they are the support or base of *bhakti*, since *bhakti* resides within their hearts. When Kṛṣṇa loves His devotees, then He Himself becomes *āśrayālambana*, or basic subject of *bhakti rati*. He loves His devotees because of the *bhakti* residing in their hearts. Then the devotees become *viṣayālambana*, the basic object. The flute's call, clouds and peacock feathers are ***uddīpana-vibhāva***, or stimuli in awakening *kṛṣṇa-rati*, or *sthāyi-bhāva*. Dancing, rolling on the ground, singing, crying loudly, symptoms that indicate the awakening of ecstasy within the heart appearing externally as bodily transformations are known as ***anubhāvas***. Shedding tears, standing of bodily hairs, trembling and so on are known as ***sāttvika-bhāvas***. As they are also included in *anubhāvas*, the author has not separately referred to *sāttvika-bhāvas* by name. Still, the authors of *rasa-śāstra* have given the separate name *sāttvika*, because *anubhāvas* like dancing and rolling around appear intentionally, unlike tears and goosebumps. When the heart is struck with *bhāva* these latter symptoms spontaneously appear from the heart. *tataś ca nṛtyādīnām satyapi sattvotpannatve buddhi pūrvikā pravṛttiḥ stambhādīnām tu svata eva pravṛttir ityasya lakṣaṇasya nṛtyādiṣu nātivyāptiḥ* (*ṭīkā Śrīmat Jīva Gosvāmī, Bhakti Rasāmṛta sindhu, 2.3.2*) "The *bhāvas* that are solely arising from *sattva* are called *sāttvika bhāvas*. Hence although symptoms like dancing arise from *sattva* they are not performed deliberately; rather symptoms like paralysis appear spontaneously and are not *ativyāpti* (surpassing the natural characteristic) in dancing and so. Joy, distress, and so on are thirty-three types of *sañcārī*, or *vyabhicārī-bhāvas*, transitory emotions. They stir and excite the movement of *sthāyi-bhāva*, and are thus known as *sañcārī-bhāva*. They appear like waves from the ocean of *sthāyi-bhāva*, swelling up and

again merging within it. These *sañcārī-bhāvas* are also known as transitory emotions. When the *sthāyibhāva* of *kṛṣṇa rati* meet with all these *rasa*-ingredients it becomes *rasa*.

It does not mean that just after attaining *rati*, one can relish *rasa*. The ability to relish devotional nectar depends on one's previous desires. *prāktanyādhūnikī cāsti yasya sadbhakti-vāsanā; eṣa bhakti rasāsvādas tasyaiva hṛdī jāyate*, "One can only relish the divine *rasa* if one has had spiritual desire for *bhakti* in both this and the previous birth." (Bhakti-rasāmṛta-sindhu 2.1.6) In his commentary on this verse Śrīla Viśvanātha Cakravartīpāda has written: *prāktani vāsanā tu ratyāsvāde'vaśyam apekṣitā ataeva ekasminn janmani daivān niraparādhair guru pādāśrayaṇādibhir janais tasminn eva janmani ratau jātāyām api tasyaḥ āsvādah kintu janmāntara iti bodhyam* "Though the existence of *rati* clearly indicates the presence of the desire for *bhakti* in this life and its maturing into a *rasa*-form, the ability to relish its *rasa* form depends on one's previous desires. If some offenseless person practises *bhajana* by taking shelter of *gurudeva* and attains *rati* in this life, still he will have to wait for the next life to relish its *rasa* form." In Bhakti-rasāmṛta-sindhu (2.1.7-10) Śrīmad Rūpa Gosvāmī explains the procedure for the appearance of *rasa*, the criteria that help in the appearance of *rasa*, and the manner *rati* transforms into its *rasa* form.

*bhakti-nirdhūta-doṣānām prasannojjvala cetasām
śrī-bhāgavata raktānām rasikāsaṅga raṅgiṇām
jīvanībhūtā govinda-pāda-bhakti-sukha-śriyām
premāntaraṅga bhūtāni kṛtyānyevānutiṣṭhatām
bhaktānām hṛdī rājanti saṁskāra yugalōjjvalā
ratir ānandarūpaiva nīyamānā tu rasyatām
kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani
praūḍhānanda camatkāra kāṣṭhāmāpadyate param*

"For persons who have all material contamination washed away by the effect of *bhakti*, their hearts thus becoming blissful or suitable for the manifestation of *viśuddha-sattva*, who are brightly enlightened, or full of all transcendental knowledge, who are highly attached to the exalted devotees, who feel overjoyed by the constant association of *rasika* devotees, who consider the wealth of bliss of devotion to Govinda's lotus feet as their very life, who are constantly engaged in the innermost devotional practices like hearing, chanting, recollecting and so on for attaining *prema*, and whose hearts are brightened due to the presence of previous and present desires of devotion, blissful *rati* combines with *vibhāva*, *anubhāva* and other Kṛṣṇa-conscious experiences, attaining the climax of highly matured bliss and astonishment."

Introducing the transcendental form of the Lord, the *śrutis* say, *raso vai saḥ* "He is *rasa* personified." *prajñānānandaṁ brahma* "He is the absolute truth with complete spiritual knowledge and He is completely blissful." *ānando brahmeti vyajanāt* "The Absolute truth is blissful." The *śrutis* thus declare that His form is *rasa* itself. Similarly by saying, *rasaṁ hyevāyam labdhānandī bhavati* "One can attain bliss by attaining the Lord, personified *rasa*," the *śrutis* also encourage souls who crave for transcendental ecstasy to relish that ecstasy. Though all the transcendental forms of the Lord are *rasamayī*, full of *rasa*, only in Kṛṣṇa, the Original Personality of Godhead, are all *rasas* simultaneously present. In some *avatāras*, the partial manifestation of a *rasa* is seen, but Śrī Kṛṣṇa is the embodiment of all *rasas*. All *rasas*

fully manifest or culminate in Him. The *rasika* devotees realize Him as the embodiment of *rasas*. Just as there may be water in ponds and lakes, but the shelter and vessel of all water is the ocean, similarly all forms of the Lord may have *rasa*, but the root vessel of *rasa* is Śrī Kṛṣṇa. He is the embodiment of *rasa*. *rasika bhaktas* experience Him as the embodiment of *rasa*. Whatever *rasa* one may be relishing in relation to Him, one realizes Him as the embodiment of that *rasa*. For instance, Śrī Jayadeva, a devotee in *mādhurya-rasa*, writes, **śṛṅgāra rasa mūrtimān**, "O *sakhi*! See personified amorous love in the form of Kṛṣṇa." Bilvamaṅgala says, **śṛṅgāra rasa sarvasvam** "He Himself is whole and sole amorous love."

Thus ends the Pīyūṣa-kaṇā explanation of the Seventh Shower of Nectar of *Mādhurya Kādambinī* by the most respected Śrīmad Viśvanātha Cakravartī.

Eighth Shower of Nectar

atha tasyā eva bhakti kalpavallyāḥ sādhanābhikhye ye pūrvam dve patrike lakṣite idānīm tato'ti cikkaṇāni tādrśa śravaṇa kīrtanādimayāni bhāva kusuma samlagnāni anubhāvābhidhānāni bahūni patrāṇi sahasaivāvīrbhūya kṣaṇe kṣaṇe dyotayanti yānyeva bhāva kusumam pariṇāmam prāpayya punas tadaiva premābhidhāna phalatvamānayanti. kim ca āścarya caryyeyam bhakti kalpavallī yasyāḥ patraḥ stavaka puṣpaphalāni prāpta pariṇatīnyapi sva svarūpam atyajantyeva navanavānyeva sahaiva sarvāṇi vibhrājante. tatas cāsya bhaktajanasyātmātmīya grha vittādiṣu śata sahasraśo bhavatyo yās citta vṛttayo mamatā rajjubhis teṣu teṣu nibaddha eva pūrvamāsan tā eva cittavṛttīḥ sarvā eva tatas tato'vahelayaivonmocya sva śaktyā māyikīr api tā mahārasakūpa sprśyamāna padārtha mātrāṇīva sākāra cidānanda jyotirmayīkṛtya tābhir eva mamatābhiḥ sarvābhis tatas tato vicitābhiḥ svasaktyaiva tathābhūtīkṛtābhiḥ śrī bhagavad rūpa nāma guṇa mādhuryeṣu yo nibadhnāti so'yaṁ prema mahākiraṇamālīva udayiṣyamāṇa eva nikhīla puruṣārtha nakṣatramaṇḍalīḥ sahasaiva vilāpayati.

TRANSLATION: The two unfolding leaves called *sādhana* on the desire creeper of *bhakti* were described before. Now as hearing, chanting and other devotional processes become very smooth, suddenly many shiny petals known as *anubhāvas* (symptoms of ecstasy) appear at every moment, clinging to the flower of *bhāva*. Shining brilliantly, the fully blossoming flower of *bhāva* matures and brings forth the fruit of *prema*. But what is most astonishing about the creeper of *bhakti* is that though its leaves, buds, flowers and fruits mature into the succeeding forms, still their original forms remain. Together they shine splendidly in newer and newer ways. Though previously the hundreds if not thousands of emotions of the devotee were firmly bound by ropes of attachment to body, family, house and money, *prema* now easily severs these bonds, and, through its own power, takes the same emotions, though illusory, and dips them into a well of great *rasa*, whose mere touch completely transforms them into radiant transcendental feelings. Then it firmly ties these spiritualised emotions to the sweetness of the Lord's form, name and attributes. Such is *prema*, the brilliant rising sun that immediately puts the hosts of star-like human aims to shame!

Pīyūṣa kaṇā explanation – In this eighth nectar-shower the blessed author elaborately describes the characteristics and symptoms of *prema*. That *bhāva* or *rati* that greatly softens the heart through the aforementioned desire to attain the Lord, to act favorably towards Him and to have affectionate friendship for Him, accelerates the topmost bliss and bestows a deep feeling of mine-ness towards the beloved deity, is called ***prema*** by the learned. It is said (Bhakti Rasāmṛta Sindhu 1.4.1)–

*samyam masṛṇitasvānto mamatvātīśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate*

The difference between *bhāva* and *prema* is that *bhāva* softens the heart and *prema* does so completely. In *bhāva* there is an increase of *ruci*, in *prema* however it is an excess of mine-ness. Compactness is the intrinsic characteristic (*svarūpa lakṣaṇa*) of *prema* and the aforementioned tenderness and mine-ness are the two marginal characteristics (*taṭastha lakṣaṇa*) of *prema*. After this verse Śrīmad Rūpa Gosvāmīpāda quotes a verse from the Nārada Pañcarātra to prove the point - *ananya mamatā viṣṇau mamatā prema saṅgatā; bhaktir ityucyate bhīṣma prahlādoddhava nāradaīḥ* "That which reverts the feeling of mine-ness towards the body and home into feelings of mine-ness towards Śrī Viṣṇu, has been called *prema* by great saints like Bhīṣma, Prahlāda, Uddhava and Nārada."

In the stage of *prema* the *sādhaka* becomes known as a ***siddha***. The definition of a *siddha bhakta* is: *avijñātākhila kleśaḥ sadā kṛṣṇāśrita kriyāḥ; siddhāḥ syuḥ santata prema saukhyāsvāda parāyaṇāḥ* (Bhakti Rasāmṛta Sindhu 2.1.280) "*siddha mahātmās* are free from all suffering, eternally surrendered to Kṛṣṇa's pastimes and always relishing the bliss of *prema*." In this stage there is deep relish of *śrī hari-kathā*; it is ever-fresh to him just as a womaniser ever relishes hearing topics of women. Śrīmad Bhāgavata (10.13.2) says:

*satām ayaṁ sārabhṛtām nisargo yad arthavāṇī śruti cetasām api
pratīkṣaṇam navavad acyutasya yat striyā viṭānām iva sādhuvārtā*

"It is the nature of the great devotees, who accept only the essence of things and whose hearts, ears and minds are offered to Śrī Kṛṣṇa that they relish topics of Śrī Kṛṣṇa as ever-fresh, just as womanisers are ever attracted to topics of women."

Previously, in the second nectar-shower, the first two leaves of the wish-yielding vine called *sādhana* (that destroy misery and bestow auspiciousness) were discussed. It has been said that after the stage of *anartha nivṛtti* (cessation of vices) comes the stage of *āsakti* (attachment to the Lord) wherein the vine sprouts, and in the stage of *rati* it blossoms into the flowers of *bhāva*. Here, in the stage of *prema*, all around the flowers of *bhāva* suddenly many very glossy leaves of ecstatic symptoms like tears, goosebumps, laughter, weeping and dancing sprout, that come forth from the process of hearing and chanting, thus making the wish-yielding vine of devotion very beautiful. When the flowers of *bhāva* blossom the fruits of *prema* emerge. The purport is that the more the practitioner of *jñāna* or *yoga* progresses towards their goal, the less they practise, because with them there is a difference between the practice and its subsequent perfection. In *bhakti*, however, practice and perfection are identical. The only difference for the devotee is that in the stage of *sādhana* the relish is

feeble and in the stage of perfection the relish is deep. Therefore the more the practitioner advances towards *prema* during his devotional practice, the more his practice of hearing and chanting increases. In the stage of *prema* hearing and chanting becomes the very life of the practitioner and that hearing and chanting becomes beautified by different ecstatic symptoms.

Just as the fruits on a vine are most relishable and sweet, similarly the intoxicating sweet relish of the fruit of *prema*, which is the essence of the Lord's pleasure potency, makes the four human aims seem extremely trivial. This *prema* is itself relishable, making the loving devotee relish the wonderful sweetness of Śrī Kṛṣṇa and blessing Him with the relish of His blissful service. Śrīman Mahāprabhu said:

pañcama puruṣārtha sei prema mahādhana;
kṛṣṇera mādhyura rasa korāy āsvādana
prema hoite kṛṣṇa hoy nija bhakta vaśa;
prema hoite pāi kṛṣṇa sevā sukha rasa (C.C.)

"This great treasure of *prema* is the fifth and highest human aim which causes the relish of Kṛṣṇa's sweetness. Through *prema* Kṛṣṇa is subdued by His own devotees and through *prema* the devotee gets the blissful relish of Kṛṣṇa's service."

In the stage of practice the devotee's heart is bound to his family, his money, his house and his body through hundreds if not thousands of ropes of mine-ness, but through its *rasika* transcendental touch *prema* easily frees the heart of the practitioner from mundane matters like the body and its relatives, spiritualising all mundane thoughts and desires and binding it to the sweetness of the Lord's name, form and attributes.

Just as one does not instantly accomplish the merging of sulphur and quicksilver just by mixing them, but one can accomplish such a merger by constantly rubbing them, similarly even though the devotional activities of hearing and chanting may enter the *sādhaka* through the gate of the senses, the consciousness of the *ajāta rati sādhaka* will not merge or deeply meet with *bhakti*. However, when *bhajana* is performed repeatedly through the process of hearing and chanting, it will ultimately merge with *bhakti* after ascending through the stages of *anartha nivṛtti*, *niṣṭhā*, *ruci* and *āsakti*. As long as such a deep merger does not take place, mundane faults like attachment and revulsion will remain in the consciousness. When the stage of *rati* is achieved, the heart's materialism is destroyed and will become spiritualised. Just as the merger of sulphur and quicksilver is called mercury sulphate, similarly the merger of devotion and the heart is called *prema*. In the stage of *prema* the consciousness of the *sādhaka* becomes absorbed in relishing the honey from the lotus of Śrī Hari's forms, attributes and pastimes, just like a honeybee. Like the sun, self-manifest *prema* rises in the heart of the *sādhaka* and from there suddenly dissipates the stars of all other kinds of human aims. The loving devotee has no other desire than to serve the Lord, fully excluding desires for enjoyment, liberation and mystic perfection.

phalabhūtasyaśya yaḥ svādyamāno rasah sa sāndrānanda viśeṣātmā rasasya parama pauṣṭiki śaktiḥ śrī kṛṣṇākarṣiṇītyucyate. yasminn āsvādayitum ārabhyamāṇa eva vighnān na gaṇayatiti kiṃ vyaktavyam. mahāśūro bhāṭa iva mahādhana grdhnuratyāveśa luṭa vicāras taskara iva svātmānam api nāvekṣate. kiṃ ca rātrindivam eva pratikṣaṇam abhyavahriyamāṇaiś caturvidhaiḥ parama svādubhir aparimitair annair api durupaśamanīyā yadi kācit kṣudhā

sambhavet tat sadṛśyā utkaṇṭhayā sūrya iva tāpayan tatkāla eva sphūrtair āvirbhāvitāni bhagavad rūpa guṇa mādhyānya pārānyāsvāda viṣayīkārāyan koṭi candra iva śīśirayati.

TRANSLATION: The devotee relishes the *rasa* of the fruit of *prema* in the form of a particular compact bliss. The power that nourishes this *rasa* to the utmost is called *śrī kṛṣṇākarsīṇī*, she who attracts Śrī Kṛṣṇa. When the devotee commences relishing this *rasa* it is needless to say that he cannot encounter any obstacle any more. In this condition he forgets himself like a powerful warrior or a very greedy thief who loses all sense of discrimination. Such an eagerness for the Lord is like a hunger that could not be satiated by four kinds of incomparably relishable rice, even if one eats day and night. This eagerness burns in the devotee like the sun and cools him off like millions of moons when a vision appears of the Lord's endlessly sweet forms and attributes.

Pīyūṣa kaṇā-explanation – *prema bhakti* has two attributes, *sāndrānanda viśeṣātmā*, compact bliss, and *śrī kṛṣṇākarsīṇī*, attracting Śrī Kṛṣṇa. In *Bhakti Rasāmṛta Sindhu* it is said about *sāndrānanda viśeṣātmā*: *brahmānanda bhaved eṣa cet parārdha guṇīkṛtaḥ; naiti bhakti sudhāmbhodheḥ paramāṇu tulām api*, "If the bliss of *brahman* is multiplied trillions of times it could not match even an atom from the nectar-ocean of *bhakti*.", on which Śrī Jīva Gosvāmī comments: *parārdha kāla samādhinā samuditam tat sukham apityarthaḥ*. "Even ages of *samādhī* that causes the attainment of the bliss of *brahman* can not be equal to even a tiny drop of the ocean of devotional bliss." Śrīla Rūpa Gosvāmī then quotes the following evidence from Śrī Haribhakti Sudhodaya - *tat sākṣāt karaṇāhlāda viśuddhābdhi sthitasya me; sukhāni gopadāyante brāhmaṇyapi jagad guroḥ* "O Guru of the world! Compared to being merged in the pure ocean of bliss that is caused by seeing You directly, the bliss of *brahman* appears not even equal to a cow's hoofprint."

About *śrī kṛṣṇākarsīṇī* he has said: *kṛtvā hariṁ premabhājam priyavarga samanvitam; bhaktir vaśīkarotīti śrī kṛṣṇākarsīṇī matā* (*Bhakti Rasāmṛta Sindhu*) "*bhakti* attracts Kṛṣṇa and His dear devotees as the object of love, and since she subjugates Him she is called 'she who attracts Kṛṣṇa.'" This is proven from Śrīmad Bhāgavata (7.10.48):

*yūyam nṛloke bata bhūribhāgā lokam punānā munayo'bhīyanti
yeṣāṁ grhānāvasatīti sākṣād gūḍham param brahma manuṣya liṅgam*

Śrīla Viśvanātha Cakravartīpāda comments as follows on this verse– "Aho how fortunate is this Prahlāda! He has seen the Lord; we are, however, unfortunate!" Yudhiṣṭhira, who was sad in this way, thus told Śrī Nārada: "You are more fortunate even than Prahlāda or his Guru, other devotees, the residents of Yadupura, sages like Vaśiṣṭha, Marīci or Kaśyapa or even Brahmā and Śiva, because even the sages who purify the three worlds with their *darśana* come to your abode to have themselves purified in all respects. That is because the Supreme Brahman in human form, who is secret (to the Vedas) is always attached to this place (even if you don't call Him). Even in Prahlāda's abode the Supreme Brahman in human form does not personally reside, and the sages who desire His *darśana* also don't go there." The blessed author calls *sāndrānanda viśeṣātmā* the relishable *rasa* of the fruit of *prema*, and *śrī kṛṣṇākarsīṇī* the most nourishing power of that fruit.

In Śrīmad Bhāgavata (1.2.6) Śrī Sūta Muni mentions two innate attributes to pure transcendental devotion, namely *ahaitukī*, having no desire for fruits of one's actions, and *apratihatā*, or not impeded by obstacles. Even if obstacles appear while doing *bhajana* the devotee will not be impeded by it, rather they will increase his humility and eagerness that will again elevate him on the path of *bhajana*. On the stage of *prema* the devotee is so intoxicated by relishing the fruits of *prema* that he cannot be grabbed by obstacles anymore. Just as a powerful warrior forgets himself in the ecstasy of combat on the battlefield and a very greedy thief forgets about sin, suffering and even the fear of death, being intoxicated by his thievery, in the same way a loving devotee forgets what is auspicious or inauspicious and becomes intoxicated by relishing the mellows of *prema*.

In this world hunger and food destroy each other. In this regard the ways of the kingdom of *prema* are very special. The more the loving devotee relishes Śrī Kṛṣṇa's sweetness either in visions, dreams or directly, the more his limitless eagerness and his sacred greed to relish this increases. In this way great thirst is the measuring rod. The devotee's great eager thirst and His attainment of the relish of Śrī Kṛṣṇa's sweet forms and attributes within visions makes him feel like he is scorched by the blazing of millions of suns and soothed by millions of moons at the same time.

yugapad eva svādhāram adbhuto'yaṁ premā uditya ca yasminn iṣad eva vardhamāne bhagavat sākṣātkāram eva pratikṣaṇam ākāṅkṣato bhaktasya utkaṅṭhāśalyasya mahā-dāhakasyevāti prābalyodayāt sphūrti prāpta tad rūpa lilā mādhuryair api atṛptasya tasya bāndhavo'pi nirudakāndhakūpa eva bhavanam api kaṅṭaka vanam eva yatkiñcanābhyavahāro'pi prahāro mahān eva sajjana kṛta praśamsā api sarpa daṁsā eva prātyahika kṛtya kartavyam api martavyam eva aṅga pratyaṅgāni api mahābhāra eva suhr̥d gaṇa sāntvanam api viṣa dṛṣṭa eva sadā jāgaro'pi sāgaro'nutāpasyaiva kadācit nidrāpi vidrāviṇī jīvanasyaiva sva vighraho'pi bhagavan nigraho mūrta eva prāṇā api dhānyāḥ punaḥ punar bhṛṣṭā eva kiṁ bahunā prak sadaivābhīṣṭamāsīd yat tacca raho mahopadrava eva bhagavaccintanam evātma nikṛntanam eva.

TRANSLATION: This wonderful *prema* simultaneously grants powerful anxiety and relief from it. When this *prema* arises in its reservoir, the devotee, and slightly increases, the devotee is constantly scorched by the fire caused by the arrow of his great eagerness to encounter the Lord. His eagerness is so powerful that he cannot be satisfied even by having visions of the Lord's sweet form and pastimes. At that point his relatives are like a blind waterless well to him, his home is like a thorny forest, any food he may take feels like a great beating, praise offered by the saints feel like snakebites, his daily duties feel like death, his each and every limb feel like a big burden, consolations by his friends feel like a poisonous glance, his constant wakefulness feels like an ocean of repentance, and if sleep accidentally comes to him this again is like a torment tearing up his life. Maintenance of his body is like the embodiment of the Lord's punishment and his life airs are like grains roasted over and over again. What's more, that which was always considered desirable in the past is now looking like a great disaster. Even meditating on the Lord appears to be like self-deception!

Pīyūṣa kaṇā explanation— In the stage of *rati* the devotee experiences bliss when he relishes the Lord's form and attributes in a vision, but in the state of *prema* such a steady

relish of sweetness achieved in a vision is no longer possible. At that point great eagerness for the attainment of Śrī Kṛṣṇa arises in the heart of the loving devotee. *prema* is a very wonderful thing— it is only understood through experience and is matchless. It cannot be explained through words. Unless *prema* arises within the heart one cannot understand it, even if descriptions of it are heard from others. Understanding this depends on experience. In *prema* there is simultaneously strong eagerness and its sweet pacification by attaining the relish of Śrī Kṛṣṇa's forms and attributes through visions. This creates an indescribable ecstatic pain within the loving devotee –

bāhye viṣa jvālā hoy, bhitore ānandamoy,
kṛṣṇapremāra adbhuta carita
ei premera āsvādana, tapta ikṣu carvaṇa,
mukha jvale nā jāy tyajana
sei premā jār mone, tāra vikrama sei jāne
viṣāmṛte ekatra milana

"Love of Kṛṣṇa has an amazing nature—externally it burns, while inwardly it is full of bliss. The relish of this *prema* is like chewing hot sugarcane— it burns the mouth, but still it cannot be given up. Only a person who has such *prema* in his heart can understand its power, it resembles a merger of poison and nectar."

pīdābhir nava kālakūṭa kaṭutā garvasya nirvāsano
niḥsyandena mudām sudhā madhurimāhankāra saṅkocanaḥ
premā sundari nandanandana paro jāgartti yasyāntare
jñāyante sphuṭam asya vakra madhurās tenaiva vikrāntayaḥ

Devi Paurṇamāsī told Nāndīmukhī: "O beautiful girl! Only a person in whose heart love of Śrī Nandanandana arises can know its crooked yet sweet power. This love gives such pain that it defies even the pride of fresh poison, and when the stream of this love's bliss begins to flow it belittles the pride of sweet nectar."

In this way there is a constant clash of ecstasy and agony within the devotee's heart. In the final end the ecstasy caused by the powerful eagerness to see Śrī Kṛṣṇa directly collides with the agony of separation, making that also very powerful. Through lovely alliterative poetry the blessed author describes the mental and physical symptoms of the loving devotee, thus drawing a clear picture of his eagerness. The author personally narrates how due to this powerful eagerness all bodily activities including meditation on the Lord, which used to be so blissful, turn into an intolerable burning agony. Then, bereft of Kṛṣṇa, the devotee feels like *jala vinu yeno mīna, duḥka pāy āyu-hīna*, a fish out of water that suffocates to death. Out of separation from the Lord the loving devotee feels the whole world is void - *sūnyāyitaṁ jagat sarvaṁ govinda virahena me*. (CC)

tataś ca premaiiva cumbakībhāvam āpadya kārṣṇāyasībhūtaṁ kṛṣṇam ākṛṣyānīya
kasmiṁścana kṣaṇe bhaktasyāsyā nayana gocarīkaroti. tatra ca saundarya saurabhya sausvaryā
saukumāryā saurasyaudāryā kārūṇyānīti svīyāḥ svarūpabhūtaḥ parama kalyāṇa guṇāḥ
bhagavatā svabhaktasya tasya nayanādiṣvīndriyeṣu nidhiyante. teṣāṁ ca parama madhuratve

nitya navatve ca bhaktasyāsyā ca tadāsvādayituḥ premnaiva pravartamāne pratikṣaṇa varddhiṣṇau mahotkaṇṭhāyānī ca ko'pyānanda mahodadhir āvirbhavan nārhati kavi sarasvatī lakṣyā parimeyatām. yathāhi ati nivīdatara viṭapa-dala-kula prabalita mahā nyagrodha-talasya suradīrghikāhima salila sambhṛta ghaṭa śata balayita taṭasyāti śīśiratve tad āśrayitur janasya ca taparttu taraṇi kiraṇa tapta maru saraṇi mahāpānthatve ca. tathā kādambinī ghanāsārasypāratva iva tad abhiṣicyamānasya vana-mataṅgajasya cirantana davadavathu dūnatvena ca tathā sudhā kiraṇasyāti-madhuratve tat pānakartuś ca mahāroga śatavattve svādalolupatve ca yas tādātmika ānanda sa eva dig darśanārtham tasyopamānikriyate (1)

TRANSLATION: After that, this *prema* assumes the nature of a magnet that attracts the black iron-like Śrī Kṛṣṇa, making Him appear before the devotee at some time. The Lord then also shows His own most auspicious innate attributes like beauty, nice fragrance, nice voice, His tenderness, nice taste, generosity and compassion to the senses, like the eyes, of His devotee. All these attributes are most sweet and eternally fresh and when the devotee starts to relish them with love, it increases within his heart at every moment. This causes a powerful eagerness and finally creates an ocean of ecstasy that no poet could properly describe. The bliss that a devotee enjoys at that time can only be slightly compared to the bliss a traveller on a sunstricken desert road feels when he comes to the cooling shade of the dense foliage provided by a thick Banyan-tree and takes shelter of a shore washed by hundreds of jugs of cold celestial Ganges water, or a forest elephant, who is constantly tormented by a forest fire feels when he is showered by an unending stream of water, or a person who is afflicted by hundreds of ailments and who is very greedy for taste feels when he suddenly gets sweet nectar to drink.

Pīyūṣa kaṇa explanation – Just as a child is created from the intercourse of husband and wife, similarly when *prema* meets with eagerness a direct meeting with the Lord takes place. There is no other way. When the Lord performed His manifest pastimes on earth even loveless demons saw Him, but this is not a proper *darśana*, because seeing the Lord without relishing His sweetness is like not seeing Him at all. Compare it with a tongue which is polluted by jaundice - it can not relish anything sweet. Just as a magnet naturally attracts iron, similarly *prema*, which is the essence of Śrī Kṛṣṇa's pleasure potency, attracts Śrī Kṛṣṇa and brings Him before His devotees' eyes. Śrī Kṛṣṇa's relishing the bliss given by His devotees more than the bliss received from His *svarūpa* is extremely fascinating! Śrī Viśvanātha Cakravartī comments on Śrīmad Bhāgavata (9.4.64): *mat svarūpabhūtānandād api mad bhakta svarūpānando'ti sprhaṇīya iti dvayor api cid rūpatve'pi bhakta vartinyā bhakter anugrahākhyā cid vṛtti vipāka rūpāyāḥ sarva cit-sāra-bhūtatvān mamānandasvarūpasyāpyānandakatvād ākarṣakatvācca*; Śrīman Nārāyaṇa told Śrī Durvāsā: "O *brahman*! I much more covet the love that dwells in the heart of My devotees than the bliss I receive from My own innate transcendental potency. Although both these energies are transcendental, the devotee's loving ecstasy, which arises by the grace of the great pure devotees, is a transformation of the transcendental energy and the essence of all things transcendental. This loving ecstasy gives bliss even to Me and attracts Me."

The benign Lord appears before the eyes of His eager loving devotees and, seeing the great thirst of His loving devotees to relish His sweetness, gives the matchless treasure of His

beauty, His form, odour, sound, touch and taste to the respective senses the eyes, nose, ears, skin and tongue of His devotees, and also makes their minds relish His attributes like generosity and compassion. These attributes are not only sweeter than sweet, they are also ever-fresh like a stream of water; in this way they constantly increase the eagerness and great thirst in the devotee's heart. The more one thirsts, the more one relishes, and the more one relishes the more one thirsts. As a result of this great thirst the loving devotee is as if swimming in a great ocean of divine sweetness. This eagerness and this relish is so inconceivable that no amount of poetry could define it! Still the blessed author gives the example of a traveller who was travelling for long through the desert and then finally reaches the bank of the very cold celestial Ganges which is washed by endless streams of water and takes shelter there of the shade of a Banyan tree, of a forest elephant that is afflicted by a forest fire and who is then showered by a great stream of water, or a greatly sick person who is very eager for some nice taste and who gets to drink nectar. With these examples he has simply given a drop of the ocean of actual ecstasy that takes place. Actually no worldly bliss could be equal to even a drop of this great ocean of transcendental ecstasy.

tatra prathamam labdhāpāra camatkārasya bhaktasya locanayoḥ svasaundaryam prakāśyate prabhuṇā. tatas tanmādhuryeṇa sārvendriyāṇām manasaśca locanamayībhāve pravartite stambha kampa vāṣpādibhiḥ kṛta vighnaśca tasyānanda kṛta mūrccāyām jātāyām prabodhayitum iva dvitīyam saurabhyam tadīya ghrāṇendriyeṣu prakāśyate. tenāpi teṣām ghrāṇamayībhāve dvitīya mūrccārambhe are mad bhakta tavāham eva sampadyamāno'smi mā vihvālībhūr nikāmaṁ mām anubhaveti tṛtīyam sausvaryam śravaṇendriya grāhyam āvirbhāvvyate. punas tenāpi teṣām śravaṇamayībhāve tṛtīya mūrcchopakrame kṛpayā caraṇāravindena pāṇibhyām urasā ca sva sparśam dattvā caturtham sva saukumāryam asāvanubhāvvyate. tatra dāsya bhāvavatas tasya mūrdhni caraṇena sparśaḥ sakhyabhāvavataḥ pāṇyoḥ pāṇibhyām vātsalyabhāvavataḥ svakaratalenāsru mārjanam preyasībhāvavatas tu urasi sva vakṣasā bāhubhyām āśleṣaḥ kriyate iti bhedo bodhyaḥ.

TRANSLATION– When this first arises the Lord reveals His own sweetness to the eyes of the greatly astonished devotee. This sweetness turns all the senses and the mind of the devotee into eyes. Then obstacles in the form of paralysis, shiverings and tears in the eyes appear and the devotee may faint of ecstasy. In order to wake that devotee up the Lord fills up his nostrils with His second sweetness, His fragrance. Then the devotee's senses all turn into noses and the devotee faints for the second time. The Lord then calls him and says: "O My devotee! I am now fully subdued by you—don't be upset and just experience My sweetness." In this way the Lord appears to the devotee's ears with His third sweetness, His beautiful voice. When this beautiful voice appears all the devotee's senses turn into ears and the devotee faints in ecstasy as before. Then the Lord gives him the touch of His divine lotus feet, lotus hands, chest etc. and thus gives him His fourth sweetness, His tender touch. The Lord gives His devotees that are in the mood of a servant the touch of His feet on their heads, His devotees that are the mood of His friends the touch of His lotus hands in their hands, the devotees that are in the mood of His parents the touch of His tears, that they wipe out of His tear-filled eyes, and His devotees that have an amorous attitude towards Him the

touch of His breast on their breasts and the touch of His arms that embrace them. In this way He touches His devotees in different ways.

Pīyūṣa kaṇā explanation – It has been said that the Lord bestows His *darśana* on His most eager loving devotee, giving him the relish of His beauty to his eyes, His fragrance to his nostrils, His beautiful voice to his ears, His tender touch to his skin, and His sweet taste to his tongue. Thus He pleases all his five senses and additionally He pleases his mind with His divine attributes such as His compassion and generosity. Here the author describes the cause and the course of these revelations before the devotee's senses.

First of all, the Lord reveals His endless sweetness to the eyes of His loving devotee, who is eager to see Him. *kṛṣṇa rūpāmṛta sindhu, tāhāra taraṅga bindu, eka bindu jagat dubāy* (C.C.) "One drop from the ocean of Kṛṣṇa's nectarean form can drown the whole universe." When this ocean of nectarean beauty wells up before the eyes, all the senses of the devotee, who is so eager to see Him, focus on the eyes. Even though all the senses are fixed on the view of the Lord's form, the loving devotee cannot fill His eyes with this vision, because then ecstatic *sāttvika* symptoms like paralysis, shivering and tears in the eyes arise and block his vision. Then the devotee faints in ecstasy. In order to awaken the devotee the Lord makes the wonderful fragrance of His body enter into the devotee's nostrils. *kasturī lipta nilotpala, tāra yei parimala, tāhā jini kṛṣṇa aṅga gandha* (C.C.) "Kṛṣṇa's bodily fragrance defeats that of a blue lotus anointed with musk." When the devotee catches this fascinating sweet fragrance he recovers from his swoon and all his sense-perceptions focus on his nostrils. The devotee is unable to bear the weight of this sweetness and faints again. Then Śrī Hari awakens him by injecting his ears with the sweetness of his nectarean voice – *se śrī mukha bhāṣita, amṛta hoite parāmṛta* (C.C.) "The words that emanate from His mouth are sweeter than nectar". When the devotee relishes this all his sensual perceptions tend towards the ears and the devotee faints in ecstasy for the third time. Śrī Hari then gives the devotee's skin the sweetness of His divine touch. *kṛṣṇa aṅga suśītala, ki kohibo tāra bala, chaṭāya jine koṭīndu candana* (C.C.) "Kṛṣṇa's limbs are cool - what can I say about their strength? He is cooler than sandalwood paste and millions of moons." When the loving devotee attains this cool touch he comes back to consciousness. Śrī Hari gives the sweet touch of His different limbs to different devotees according to their feelings towards Him, this is clear from the original text of this verse.

punaś ca tenāpi tathā tathāiva caturtha mahāmūrcchārambhe pañcamam svādhara sambandhi saurasyam tadīya rasanendriya grāhyam preyasibhāvavatyeva tat kāla prādurbhūta tad abhīṣṭākāra ratibhajana eva prakāśyate nānyatra. tataś ca pūrvavad eva tathā tathābhāve'pi tadātanyās tvānandamūrcchāyās tvatīnavīdye jāte tataḥ prabodhayitum asamarthenaiva bhagavatā ṣaṣṭham audāryam vitanvate. tacca teṣām eva saundaryādīnā - sarveṣām eva tannayanādi sarvendriyeṣveva yugapad eva balād vitarāṇam. tadaiva bhagavad īṅgitajñeneva premnāpyativarddhamānena satā tad anurūpa tṛṣṇātīrekam sambandhyāpi tatra bhakte svayam candratvam upeyuṣā yugapad evānanda samudra śata laharī vyatisammarda bhara jarjaritvatvam iva tasya antaḥ nirmimāṇena svayam eva sākāra tanmano'dhi daivatībhavateva tathā sva śaktir vitīryate yathā yaugapadyenaiva te te svādā nirvivādyā eva bhavanti. na caivam manaso'nekāgratvena tat tad āsvādasyāsāndrateti vācyam. pratyuta saundarya sausvaryādīn

prati sarvendriyāṇām eva nayanībhāva śravaṇībhāvādyā ekadaiva vobhūyamānā alaukikācintyādbhuta camatkāram evātanvantah svādasyāti sāndratvam eva kurvanti. naivāsti tatra laukikānubhava tarkadāvadavathoravakāśo'pi. acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayed ityādi (2)

TRANSLATION – Again, at the beginning of the fourth great swoon, the Lord shows His fifth sweetness; the taste of the nectar of His lips becomes perceivable to the devotee's tongue. But this He reveals only to those who are in an amorous relation with Him, not to any other devotee. After that, just like in the previous times, the ecstatic swoon is very deep. There being no other way to awaken him, the Lord reveals His sixth sweetness, His generosity. This is the state where all the Lord's attributes like beauty forcefully manifest simultaneously to the devotee's senses like the eyes. At the time *prema* gets the hint from the Lord to increase immensely and this accordingly increases the devotee's sacred thirst. *prema* thus becomes like the moon, simultaneously creating hundreds of waves on the ocean of the devotee's ecstasy and causing friction that is deeply striking. The moon being the presiding deity of the mind, *prema* revives the heart of the loving devotee and extends its power over him in such a way that the devotee can relish all these attributes simultaneously without hindrance. It is not proper to suggest that it is not possible for the devotee's mind to be so divided that it can relish many subjects at the same time. Rather on the strength of the Lord's inconceivable potency He extends an unprecedented wonder so that the devotee's aggregate of senses turn into eyes, ears etc. at the same time to make this relish very deep and blissful. Such an inconceivable thing is not perceived through mundane logic; it is to be experienced only. The scriptures say that one should not falsely argue over inconceivable matters."

Pīyūṣa kaṇā explanation – At the outset of the devotee's fourth swoon the Lord shows him His fifth sweetness, the sweet relish of His lips, making it available to the devotee's tongue. He gives His servant-devotees the relish of His food remnants or betelleaves remnants, and He gives His amorous devotees the relish of His sweetness as they desire it. When the devotee becomes over-ecstatic due to relishing this ecstasy that comes forth from this sweetness, he faints again. The Lord then does not know how to revive His devotee once more and thus extends His sixth sweetness, His attribute of generosity, by revealing His own beauty, sweet fragrance, tenderness and sweet taste to His devotee's five senses, the eyes, ears, nose etc.

One may ask here, it may be possible for a devotee to relish one sweetness at the time, but is it possible for him to relish five kinds of sweetness through one mind and five senses simultaneously? To this the answer is, attaining the hint from the Lord to do so, the love of the devotee increases greatly, and along with this his thirst or eagerness also increases greatly. Thus, just as the moon causes great agitation to the ocean-waves, the ocean of the devotee's bliss also swells up and makes it possible for him to simultaneously relish the five features of the Lord's sweetness.

In the same way, if the mind is normally able to fix itself on one subject at a time, one should not doubt that it can under some circumstances fix itself on five subjects leading in

five different directions. One should not think that the mind would be unable to have deep relish through the different senses under these circumstances. Actually the Lord, through His own inconceivable energy, simultaneously turns the devotee's senses into eyes, ears etc. like before and gives him the power to deeply relish His five-fold sweetness. In other words, on the strength of the Lord's inconceivable potency there is no obstacle to the devotee simultaneously relishing His five-fold sweetness through his five senses. All these extraordinary matters are not subjects for mundane debate.

tataś ca saundaryādīnām yāvanti mādhyāni teṣāṃ sāmantyenanuvubhūṣāvapi asmin bhakta cātaka cañcu puṭe jalada-bindvāvalīva na mānti tāni vimṛśyāho tarhi mayaitāni saundaryādīnyetāvanti kim arthaṃ dhṛtānīti teṣāṃ sambhojanāyaiva saptamaṃ sarva śakti kadamba paramādhyakṣāyā agamādāvapi vimalotkarṣiṇyādīnām aṣṭa dig baleṣu vartamanānām svarūpa śaktinām madhya eva karṇikāyām mahārāja cakravartinyā iva sthitāyā hyanugrahābhidhānatvenoktāyāḥ bhagavato nayanāravinda eva ātmānam vyañjayantyāḥ kṛpā śakter vilasitam kvacit dāsādau vātsalyam iti kvacit kāruṇyam iti priyādau cetodrava iti kvacid anukati nāmnābhidhīyamānam udayate. yayaiva kṛpā śaktyā sarva vyāpinyapi tadīyēcchāśaktiḥ sādhuṣu sādhyeṣu rañjitā paramātmārāmān api mahā camatkṛti bhūmīr adhyārohayati. yayaiva bhagavato bhakta vātsalyam nāma eka eva guṇaḥ samrāḍ iva prathama skandhe pṛthivyoktān svarūpa bhūtān satya saucādīn kalyāṇa guṇān śāsti.

TRANSLATION – After that the devotee becomes like a Cātaka bird eager to relish all the Lord's sweetness at once, but he fails to catch each raindrop in his beak, so seeing this, the Lord thinks to Himself: "Aho! Why am I having so much sweetness in Me?", and He extends His seventh sweetness, His compassion, just to let the devotee relish all of His sweetness at once. This is the empress of all the Lord's energies in the middle of the lotus on whose eight surrounding petals are the eight energies, like Vimalā and Utkarṣiṇī that are mentioned in the Āgama scriptures. This compassion towards the devotee is also called *anugraha* and manifests itself in the Lord's lotus-like eyes. To the Lord's devotees who approach Him in the mood of a servant it appears as *kṛpā śakti* and to His other devotees either as *vātsalya* or *kāruṇya*. When it appears to devotees in an amorous mood it is called *citta vidrāviṇī ākarṣiṇī śakti* (melting Kṛṣṇa's heart and attracting Him). Thus it appears in different names. By this *kṛpā-śakti* the Lord's all-pervading willpower delights the hearts of the *sādhus* with *rāga* and greatly astonishes even fully realised self-satisfied souls. Being subdued by this *kṛpā śakti* the Lord's attribute named 'affection for His devotees' rules like an emperor over all His other auspicious attributes, like truthfulness and cleanliness that are mentioned by mother earth in the first Canto of the Bhāgavata.

Piyūṣa kaṇā explanation – The thirst or eagerness of the loving devotee is so powerful that he cherishes the desire to relish all the Lord's sweetness at once. Although the thirsty Cātaka bird in the scorching summer heat desires to drink all the rain showers at once as soon as they come, can he ever do this with his small beak? Similarly, when the Lord sees that His eager loving devotee is thirsty for His full sweetness but is only able to relish a small drop, He thinks: "If My devotee cannot sufficiently relish all of My sweetness, I have carried

all this sweetness in vain." Thus He extends His seventh sweetness, His compassion, to the loving devotee. While discussing meditation on the Lord the Vedic Āgama scriptures describe a force of compassion (*anugraha śakti*) in the whorl of an eight petalled lotus on whose eight pollen-tubes the eight energies of the Lord, such as Vimalā reside:

*vimalotkarṣiṇī jñānā kriyā yogeti śaktayaḥ
prahvī satyā tathesānānugrahā navamī smṛtā*

(Haribhakti Vilāsa 1.5.140)

"Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī (the energy that causes endless possibilities and capacities), Satyā and Īśānā - these eight energies stay on the eight petals of this lotus and in the whorl is the ninth energy called Anugrahā, who rules like a great empress over these eight energies. This *anugraha śakti* emanates from the Lord's lotus-eyes. This means that when the Lord casts His merciful glance the *kṛpā-śakti* is showered over the devotee. In the devotees in a servant mood, a fraternal mood and a parental mood it appears as *kṛpā śakti* and to His other devotees either as *vātsalya* or *kāruṇya*. When it appears to devotees in an amorous mood it is called *citta vidrāviṇī ākarṣiṇī śakti* (melting Kṛṣṇa's heart and attracting Him). Again sometimes it is revealed under the names of affection, love or sweetness.

When the Lord's willpower is piloted by this *kṛpā-śakti*, even the crownjewels of self-satisfied sages like Śrī Śuka, Sanaka etc. become greatly astonished at Śrī Hari's attributes and they give up their (indifferent) self-satisfaction to become devotees. Mother Earth has described the innate attributes of Śrī Hari like truthfulness and purity—

*satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam
śamo damas tapaḥ sāmyaṁ titikṣoparatiḥ śrutam
jñānaṁ viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ
svāntaryaṁ kauśalaṁ kāntir dhairyaṁ mārḍavam eva ca
prāgalbhyaṁ praśrayaḥ śīlaṁ saha oja balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno'nahaṅkṛtiḥ*

(Śrīmad Bhāgavata 1.16.27-29)

"Truthfulness, purity, compassion, steadiness, renunciation, satisfaction, straightforwardness, mental equanimity, sense control, austerity, equality, tolerance, indifference after gaining profit, scholarship, knowledge, dispassion towards sensuality, majesty, chivalry, vigour, strength, remembrance, independence, expertise, beauty, patience, soft-heartedness, boldness, humility, righteousness, skill with the mind, active senses and knowledge-acquiring senses, enjoyment, gravity, steadiness, faith, fame, honour, absence of pride – these 39 attributes are present in the Lord to the full. The attribute of Śrī Hari called compassion is ruling over all these attributes like an emperor.

*mohas tandrā bhramo rukṣma rasatā kāma ulbaṇaḥ
lolatā mada mātsarye hiṁsā kheda pariśramau
asatyaṁ krodha akāṅkṣā āśaṅkā viśva vibhramah*

*viṣamatvaṃ parāpekṣā doṣā aṣṭādaśoditāḥ
aṣṭādaśa mahādoṣai rahitā bhagavattanur iti*

bhagavati sarvathā niṣiddhā apyete doṣā yad anurodhena rāmakṛṣṇādyavatāreṣu kvacit kvacid vidyamānā eva santo bhaktair anubhūyamānā mahāguṇāyante. tataś ca sarvāṇyeva tad vitirṇāni saundaryādīnyāsvādayitūṃ labdhaujasi bhakte āsvādāsvādya ca tāṃ camatkṛti paramakāṣṭhām adhiruhyādhiruhya cāśrutacaram bhagavato bhakta vātsalyam idam iveti manasā muhur muhur evānubhūya dravibhāvamāseduṣi.

TRANSLATION – Delusion, drowsiness, mistakes, cruelty, intense lust, restlessness, intoxication, envy, violence, sorrow, fatigue, untruth, anger, desire, anxiety, universal folly, partiality and dependence on others - these are the eighteen faults. The scriptures proclaim that these eighteen faults do not exist in the Lord. Although these faults are completely out of bounds for the Lord, on the request of the attribute of compassion they can sometimes be found in *avatāras* like Rāma and Kṛṣṇa and are experienced as such by Their devotees. Then they become great virtues instead. They are extended by the Lord for the relish of His devotees. To completely relish the beauty and other attributes of the Lord the enlivened devotee savours them over and over again to his supreme astonishment. His heart melts when he repeatedly contemplates the Lord's unprecedented affection for His devotees.

Piyūṣa kaṇā explanation – God is the ocean of innumerable attributes, endless and eternally faultless. Just as it is impossible for darkness to exist within the self-manifest sun, similarly it is impossible for even the slightest fault to exist within the Lord. Still we can see that Śrī Rāma was bewildered out of separation from His wife Śrī Sītā devī, and in the pastimes of the Original Full Personality of Godhead all these faults except 'intense lust' and 'cruelty' can be seen. Śrīpāda Baladeva Vidyābhūṣaṇa has written in his 'Siddhānta Ratna':
nanu tato vatsānadṛṣṭvaitya puline'pi ca vatsapān. ubhāvapi vane kṛṣṇa vicikāya samantata ityatra mohah. kvacit pallava talpeṣu niyuddha śrama karṣitah. vṛkṣamūlāśrayaḥ sete gopotsaṅgopbarhaṇa ityatra tandrā kheda pariśramāḥ. tāvaṅghri yugmam ityātau mugdha prabhītavat upeyaturanti mātror iti bhramāḥ. vatsān muñcan kvacid asamaye krośa sañjāta hāsaḥ ityātau lolatā. mada vighūrṇita locana iṣan mānadaḥ sva suhr̥dām vanamālityātau madaḥ lokaśa mānināṃ mauḍhyād dharīṣye śrīmadam tamah ityātau mātsaryam. himsā ca pūtanādi vadhaḥ. nāhaṃ bhakṣitavān amba sarve mithyābhīsaṃsinaḥ ityatra jarāsandhacchalātau cāsatyam. krodho'pi tatra tatra prasiddha eva. tāṃ stanyakāma āśadya mathnantīm jananiṃ hariḥ. grhītvā dadhimanthānam nyāsedhat prītimāvahan ityatra ākāṅkṣā. kvāpyadṛṣṭvāntar vipine vatsān pālāms ca viśvavit. sarvaṃ vidhikṛtam kṛṣṇah sahasāvajagāmaha ityatra āśāṅkā. so'kāmayata bahu syām prajāyeya ityātau jagad āveśa rūpa viśva vibhramāḥ. samo'haṃ sarva bhūteṣu na me dveṣyo'sti na priyah. ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ityātau vaiṣamyam. ahaṃ bhakta parādhīnaḥ ityātau parāpekṣā cāvagamyaṭe. rukṣma rasatā prema sambandhādṛte rāgaḥ. ulbaṇo duḥka hetu kāmāḥ. tāvatau māstām. tataś ca mohādīnām ṣoḍaśānām pramāṇa siddhatvān nirdoṣatanutvaṃ katham iti cenna bhaktānanda vaicitrya poṣaka līlā vilāsa bhakta saṃrakṣaṇa bhakta vātsalyādi siddhaye prakṛta gandhāsprṣṭāḥ svarūpa dharmā evaite udayante tān vinā līlādyāsiddheḥ. tadasiddhau ca pūrṇatvānupapattiḥ. itareṣu sarveṣu guṇeṣu rucyabhāvāt tad bhaktyanupapattiḥ. "If you say

that these faults are found in the Lord, for instance in Śrīmad Bhāgavata: "After this, when Kṛṣṇa could not find the calves and their herdsboys on the beach He began to search for them everywhere." Here we can see His **bewilderment**. "Sometimes Kṛṣṇa was tired of fighting and He reclined on a bed of flowers at the base of a tree, placing His head on the lap of a cowherd boy." This verse shows the Lord's **drowsiness, distress** and **fatigue**. "Baladeva and Kṛṣṇa crawled towards mother as if They were bewildered and scared." These words show the Lord's **delusion**. The *gopīs* told loving mother Yaśodā: "Sometimes Kṛṣṇa released the calves too early and when that aroused anger He just smiled." This shows His **fickleness**. "With intoxicated eyes Vanamālī gave a little honour to His heart's friends." This sentence shows the Lord's **intoxication**. When Indra wished to commence his torrential rainshowers Kṛṣṇa said: "I will destroy the pride of these fools who consider themselves rulers of the universe!" These words show the Lord's **envy**. We find Him **violent** when He kills Pūtanā. Then He performed the pastime of eating clay and said: "Mother! I did not eat clay, they're all telling lies about Me!" At this instance and also when He killed Jarāsandha He was guilty of **lying**. It is also well known that He showed **anger** in those pastimes. Then again it is said: "Kṛṣṇa was eager to drink from His mother's breast, so He went to her while she was churning yoghurt and clasped the churning rod, trying to forbid her to churn." This shows His **desire**. "In no place in the forest the universal knower (Kṛṣṇa) could find any calves or herdsboys, so He surmised it was the work of Brahmā." This shows the Lord's **anxiety**. He desired "I will become many" in the words of the Śrutis, and this is **universal folly**, since Śrī Hari is universally absorbed here. In Śrīmad Bhagavad Gītā Kṛṣṇa says: "I am equal to all living beings. I hate or love nobody, but I am still inclined towards My devotees. They dwell in Me and I dwell in them." This shows His **partiality**. In Śrīmad Bhāgavata He says: "O *brāhmaṇa*! I am subdued by the love of My devotees"; this shows the Lord's **dependence on others**. *rukṣma rasatā* means that one can be attached to someone else without having a loving relationship, and lust which leads to misery is called *ulbaṇa kāma*. These two faults do not exist in the Lord, and so He shows 16 of the 18 faults that are mentioned in the scriptures. How is it then that the Lord is devoid of the 18 great faults?

The answer is that Kṛṣṇa shows faults like delusion to delight His devotees, to enjoy His play, to protect His devotees and show love for them. The above attributes are innate in Him and are completely free from wordliness. Without these 'faults' Kṛṣṇa's pastimes cannot reach perfection, and if these sweet pastimes do not reach perfection He cannot be the Complete and Original Personality of Godhead. Therefore what are great faults in the conditioned souls are great virtues in the Lord, and when the devotee experiences all these greatly astonishing attributes his heart melts.

tasminn eva tad bhakta varya bahuni janmāni madarthaṁ dārāgāra-dhanādikaṁ parityajya mat paricaryānurodhena śīta vāta kṣudhā tṛṣṇā vyathāmayādīn bahūneva kleśān soḍhavate janāvamānādīnapyavagaṇitavate bhikṣucaryām gṛhītavate bhavate kim api dātum aśaknuvan ṛñi kevalam abhuvam. sārvaabhaumatva pārameṣṭhya yoga siddhyādikaṁ ca na bhavad anurūpam iti tat tat kathaṁ vitarīṣyāmi. nahi nahi paśubhyo rocamaṇaṁ ghāṣa tuṣabuṣādikaṁ kasmaicin manuṣyāya diyate. tad aham ajito'pi bhavatādhunā jita eva varte narte bhavat sauśīlyavallīṁ samyag avalambanam iti bhagavato vān mādhurīm parama snigdha varṇām karṇāvataṁsikṛtya prabho bhagavan kṛpā pārāvāra ghora saṁsāra pravāha prāpita kleśa cakra nakra vyūha carvamāṇaṁ mān vilokya kāruṇyodyota drava ceto navanīto'khīla lokātīta bhagavan śrī guru rūpadhārī madanādyavidyāvidārī svadarśanena sudarśanenaiva tan

nirbhidyā tad daṁṣṭrātātād evonmocyā nija caraṇa kamala yugala dāsī cikīrṣayā sva mantra varṇa vīthīm mat karṇa vīthīm praveśya nirvyathikṛtya muhur muhur api sva guṇa nāma śravaṇa kīrtana smaraṇādibhir mām yad aśūsudhan nija bhaktair api saṅgamitaiḥ sva sevām apyabūbudhat tad api durmedho'ham adhamatamo divasam ekam api na prabhūm paryacaram kadarya caryas tad ayaṁ jano daṇḍayitum evārhaḥ pratyutaitāvad darśana mādhurīm pāyitaḥ.

TRANSLATION – The Lord then tells His devotee: "O best of devotees! For many births you have given up wife, children and wealth for My sake and have tolerated many hardships like cold, wind, hunger, thirst, pain and disease just to worship Me. You have tolerated the insults by many people and spent your life begging. I cannot repay you in any way and remain a debtor to you. Lordship over the world or mystic perfections do not suit you, so what can I give to you? How can a human being be given animal fodder like grass or husk? Hence, although I am Ajita, the invincible, I am now conquered by you. The vine of your good conduct is now My only support."

Then the devotee takes these very gentle and sweet words as ear-ornaments and says: "O Lord! O Master! O ocean of compassion! You see how I have fallen in the dreadful ocean of material existence and am being torn apart by its resident crocodiles. This has made Your butter-like soft heart melt, so You now assume the supernatural form of Śrī Guru and give Your *darśana*, which is like the Sudarśana disc that tears apart the ignorance of lust and so and thus releases me from their terrible teeth. Now You make the syllables of Your *mantra* enter the path of my ears so that my pain is extinguished and You can engage me as a maidservant at Your lotus-feet. You repeatedly purify me by allowing me to hear, chant, and remember Your holy attributes and names. However, although You bestowed the association of Your devotees on me and taught me how to serve You, I am such a low fool that I cannot serve You for even one day. But although I am punishable and wicked You still made me drink the sweetness of Your *darśana*."

Pīyūṣa Kaṇā Explanation – It was already described before how the experience of the Lord's attributes like affection for His devotees makes the heart of the loving devotee incessantly melt. The Lord is completely subjugated by His devotee who has done *bhajana* and tolerated unlimited suffering and insults by hundreds of people. In a very sweet and tender voice the Lord tells His devotee that in exchange for one spoon of water and one Tulasī leaf He gives Himself to His devotee and considers Himself forever his debtor, unable to repay Him.

Here one may ask: "The Lord is full of all prowesses, so if He wants He can easily give His devotee lordship over the world, emancipation with *brahman*, or mystic perfection—why should He remain His devotee's debtor? The answer to this is that the pure-hearted devotee only aims at Kṛṣṇa's happiness and worships Him, in exchange for which Kṛṣṇa cannot give Him anything else spiritual but His own devotional service. He thinks to Himself, "If I give him My devotional service I am Myself also attained." So there remains nothing left for Him to give. Although He is Ajita, the invincible, He is fully subdued by His devotee. The devotee's good nature is His only support. In other words He is only consoled when His devotee is happy in serving Him.

The root cause of devotion is humility and the nature of devotion is that one is never satiated with it. The loving devotee thus naturally considers himself always bereft of devotion and *sādhana bhajana*. Hence when the devotee drinks the nectar of the Lord's compassion-laced words, he thinks himself completely bereft of *bhajana* and remembers the endless mercy the Lord bestowed upon him in the form of his Guru and the Vaiṣṇavas. This makes him unsteady and he thinks that although he is so wicked the Lord still blesses him with His *darśana* and such mercy of Śrī Hari astonishes him greatly.

kiṁ ca ṛṇī bhavāmīti śrī mukha vāṅyā prabhuvareṇa viḍambito'smīti manye'haṁ tat kiṁ karomi pañca vā saptāṣṭāthavā lakṣa koṭayo'pi yadyaparādhā bhaveyus tadapi tām samprati kṣamayitum dhārṣṭyam ālambeta mām. parārdhato'pyadhikāms tām avadhārayāmi. kiṁ ca te te'tiprabalās cirantanā bhukta bhoktavya phalā vartantām nāma. samprati pūrvedyur eva nīradena nīla nīrajena nīlamanīnā śrīmad aṅgasya candramasā śrī mukhasya nava pallavena śrī caraṇasya dyutimupamimānena mayā dagdha sarṣapārddhena kanaka śikhariṇam iva caṇaka kaṇena cintāmaṇim iva pheruṇā keśariṇam iva maśakena garuttvantam iva samīkurvatā durbuddhinā spaṣṭam aparāddham evetyadhunaivāvagatam. tadā tu prabhum ahaṁ staumīti svīyamavidvattvam api kavītvam etad iti janeṣvapi prakhyāpitam. ataḥ parantu madikṣaṇena kṣaṇena samīkṣata śrī mūrti rūpeṇa vaibhavana javena tarjyamānā dhairyā rahitā gauriva me gauḥ śrīmat saundarya kalpavallim upamāna radanair dūṣayitum na prabhaviṣyatītyevaṁ bahuvīdhaṁ śaṁsati tasminn ati prasannena bhagavatā punar api preyasyādi bhāvavatas tasya yathāsambhavam abhīpsitam tādātmika tat sva vilāsa vilakṣitam śrī vṛndāvanam kalpa śākhinam mahā yogapīṭham sva preyasī vṛnda mukhyām śrī vṛṣabhānunandinīm tat sakhiḥ śrī lalitādyās tat kiṅkarīr api sva vayasyān śrī subalādīn sva pālyamānā naicikīs ca śrī yamunām śrī govardhanam bhāṅḍīram ca nandīśvara girim tatradya janaka janani bhrāṭṛ bandhu dāsādīn sarvān eva vrajaukaso rasotkarṣeṇa darśayitvā tat tad ānanda mahā mohataraṅgiṇyām tam nimagnīkṛtya svayam parikareṇāntar dhīyate.

TRANSLATION – But when I hear that best of Lords say: "I have become a debtor to you", I become bewildered and think to myself: "What shall I do? Five, seven, eight, no a hundred million offenses dwell in me, now I consider it arrogant even to beg Your pardon. I think I have committed even more than a trillion offenses, and each of these offenses was very grave. Let me suffer the remaining part of the reactions to them, I will not beg for an amnesty. Now I understand the offenses I committed just the other day by comparing Your limbs with a fresh raincloud, blue lotus and sapphire, Your feet with the moon and Your feet with fresh sprouts. It is like comparing a golden mountain with half a sesame seed, a Cintāmaṇi-gem with a chickpea, a lion with a jackal or Garuḍa with a fly. That was so foolish that I committed great offenses. By offering such worldly praises to the Lord now my foolish 'poetry' is praised by people at large. Now that I have seen Your divine form with my very eyes for even a fraction of a second, I understand that my words of comparison are like the teeth of a restless, chased-up cow that thus tried to pollute the wish-yielding vine of Your beauty, but wasn't able to." In this way the devotee laments in many ways and the Lord is very pleased with him, and shows him, as far as possible, and according to the devotee's own mood, like the amorous one, the superexcellent *rasika* Śrī Vṛndāvana, the wish-yielding trees,

the great Yogapīṭha, the daughter of Śrī Vṛṣabhānu, His most beloved, Her girlfriends like Śrī Lalitā, Her maidservants, His friends like Śrī Subala, His cows that are herded by Him, Śrī Yamunā, Śrī Govardhana, the Bhāṇḍīra tree, Mount Nandīśvara, His mother, father, brother, friends, servants and maidservants that dwell there and all the other Vrajavāsīs that are so excellent due to His enjoyments. When the devotee is thus wholly immersed in a river of fascination, the Lord and His associates suddenly disappear.

Piyūṣa kaṇā explanation – When the Lord declares that He is indebted to the loving devotee, the devotee floats in an ocean of humility, and considers it the causeless mercy of the Lord, who is an ocean of compassion, since he feels himself such an offender, so much so that he thinks even praying for forgiveness for his offenses is an arrogance. [In Bhakti Rasāmṛta Sindhu 1.2.154] We can find such humble prayers of the devotees–

*mat tulyo nāsti pāpātmā nāparādhī ca kaścana
parihāri'pi lajjā me kiṁ bruve puruṣottamaḥ*

"There is no one as offensive and sinful as I am, O Puruṣottama! I am ashamed even to beg for pardon, what else can I say?" For this reason the loving devotee does not beg the Lord's pardon for the offenses he humbly imagines he has committed, but just prays for full punishment.

Apart from this, the devotee has previously described Śrī Kṛṣṇa's limbs by comparing them with a fresh monsoon cloud, a blue lotus or a blue sapphire, and by comparing His face with the moon, but now he considers this to be another great offense, because the moon and the lotus are just transformations of five gross material elements and can never be the objects of comparison with Śrī Kṛṣṇa's matchless transcendental form. Śrīla Bilvamaṅgala Ṭhākura told Śrī Kṛṣṇa (in Śrī Kṛṣṇa Karṇāmṛta, 97)–

*tat tvan mukhaṁ katham ivāmbuja tulya kakṣaṁ vācāṁ avāci nanu parvaṇi parvaṇīndoh
tat kiṁ bruve kim aparaṁ bhuvanaika kānta veṇu tvad ānanam anena samaṁ nu yat syāt*

"How can I compare Your face with a lotus? The moon always shrinks in each dark quarter and is ultimately no longer worth mentioning. Hence they cannot be compared to Your face. O only master of the world! With what shall I compare Your face, that is playing the flute?" It is as if Śrī Kṛṣṇa replies to this: "Lilāśuka! Then why are the poets comparing My face and My smile with the moon and the lotus and so? Why don't you tell Me this?" To this Śrī Lilāśuka answers–

*śuśrūṣase śṛṇu yadi praṇidhāna pūrvam pūrvair apūrva kavibhir na kaṭākṣitam yat
nīrājana kramadhurām bhavad ānanendor nirvyājam arhati cirāya śaśipradīpaḥ (98)*

"O Lord! If You want to hear my answer, then listen: The ancient poets have not attentively seen Your face, hence they have just compared it as poets do with the lotus and the moon. Actually the moon could be used as a camphor-lamp [*candra* means both moon and camphor] to worship Your face and after that it can be thrown far away."

The loving devotee exclaims: "O Lord! Let me not pull You down any more by trying to find some objects of comparison to You." When Śrī Kṛṣṇa hears all these lamentations by the loving devotee He blesses the *mañjarī bhāva sādḥaka* by showing him the matchless wealth of Śrī Vṛndāvana's beauty with Śrī Rādhārāṇī, Lalitā and the *sakhīs*, Śrī Rūpa and the *mañjarīs* and all the other associates in His most *rasika* pastimes of *madhura rasa*. Being unable to carry the weight of this great ecstasy the devotee faints and Śrī Hari vanishes.

tataś ca kiyadbhiḥ kṣaṇair labdha prabodhaḥ punar api prabhum didṛkṣur locana mudrām unmocya taṁ nāvalokayann ātmānam āsrubhir abhisiñcan kim ayaṁ svapna ālokitāḥ nahi nahi śayyālasya nayana kāluṣyādyabhāvāt kim iyaṁ kasyacin māyā vā nahi nahi etādṛśānandasya māyikatvāsambhavāt kim vā cittasyaiva bhramamayī kvāpi vṛttiḥ nahi nahi laya vikṣepādyananubhavāt kim vā manoratha paripāka prāpto'yaṁ vastu viśeṣaḥ nahi nahi idṛśa padārthasya śimno'pi kadāpi manorathenādhiroḍhum āśakyatvāt sphūrti labdho'yam bhagavat sākṣātkāro vā nahi nahi samprati smaryamañābhyaḥ pūrva pūrvodbhūtābhyaḥ sphūrtibhyo'syāti vailakṣaṇyāt ityevaṁ vividham eva saṁśayānaḥ śayāna eva dhūli dhoraṇi dhūsarāyāṁ dharāṇau yathā tathāstu punar api tad darśanaṁ me bhūyād iti muhur āśāsano'pi tad anupalabhamānaḥ khidyān luṭhan rudan gātrāpi braṇayan mūrccḥayan prabudhyamāna uttiṣṭhann upaviśan abhidravan krośann unmatta iva kṣaṇaṁ tūṣṇīm āśīno mañīśva kṣaṇaṁ lupta nitya kriyo bhraṣṭācāra iva kṣaṇam asambandhaṁ pralapan graha grasta iva kṣaṇaṁ kasmaicid āśvāsakāya nibhṛtaṁ pṛcchate bhakta janāya svabandhave svānubhūtam arthaṁ bruvāṇaḥ kṣaṇaṁ prakṛtiṣṭha iva sakhe bhūribhāga bhagavat sākṣātkāra evāyaṁ tavābhavad iti tena yuktyā pratoṣyamāṇo hṛsyann eva hanta tarhi katham eṣa punar na bhavatīti tadaiva viśidan hanta kasyacin mahānubhāva cūḍamaṇer mahābhāgavatasya kāpi kṛpāvitāna pariṇatir vā durbhagasyāpi me bhagavat paricaryāyā ghūṇākṣara nyāyena vā kasmimscid divase kathaṁcid utpannāyā niṣkaitavatāyāḥ phalam idaṁ vā kim vā vaiguṇya samudre'pi kṣudre mayi bhagavad anukampāyā nirupādhitvam eva mūrtaṁ prakāṭvabhūva hanta hanta kena vā anirvacanīya bhāgyena svayaṁ hanta prāpto nidhirajani kena vā mahāparādhena tataś cyutam iti niścetum niścetano'yam na prabhavāmi tadvādhāvādhitadhīḥ kva yāmi kim vā karomi kam upāyam atra kamuha vā pṛcchāmi mahāśūnyam iva nirātmakam iva niḥsaraṇam iva dāva pluṣṭam iva māṁ nigilad iva tribhuvanam avaloke. lokebhyo niḥsṛtya tadebhyaḥ kṣaṇaṁ vivikte praṇidadhāmīti.

atha kurvan hā prabho sundara mukhāravinda mādḥurika sudhādhārādhuriṇa bhāvita vāsita nikhila vipina śrī vighraha vara parimala vanamāla caṭulitājāla punar api kṣaṇam api tatra bhavantaṁ dṛśyāsaṁ sakṛd eva ca svādita eva svādita tan mādḥuriko na punar evam abhyarthayiṣye iti vilapan luṭhan śvasan mūrccḥannūnmādyan pratidiśam eva taṁ paśyan hṛṣyan śliṣyan hasann aṭan gāyan punar apyanikṣamāṇo'nutapan rudan alaukika ceṣṭita evāyumsi nayan sva deho'pyasti nāstivā nānusandadhate. tataś ca samaye pañcatām gacchataṁ svadehaṁ na jānan mayābhyarthitaḥ sa eva karuṇāvaruṇālayas tathaiva pratyakṣibhūya sākṣāt sevāyāṁ māṁ niyuñjānaḥ svabhavanam nayatīti jānan kṛtakṛtyo bhakto bhavatīti.

TRANSLATION – A little while later the devotee regains his consciousness and prays again for the *darśana* of his Lord., when he opens his eyes and fails to see the Lord he showers himself with his own tears and thinks to himself: "Have I just witnessed a dream? No, no, otherwise I could see signs of it on the bed and in my eyes. Then was it someone's magic spell? No, no. Such ecstasy could never be

an illusion! Then was it an error of my consciousness? That is also not possible; otherwise, I would have experienced obstacles like *laya* and *vikṣepa* (see beginning of this book). Or is this perhaps the fructification of one of my subtle yearnings? No, no, because none of my secret wishes could ever reach up to such boundaries! Then is it perhaps a direct vision of the Lord? No, that is also not possible, because I remember all my previous visions and this one was very special indeed!"

In this way the devotee has various doubts. Since he fell on the ground he has become grayed by dust. Sometimes he is praying for *darśana* again and again and rolls on the ground in great distress as a result, getting injured and fainting. Sometimes he wakes, rises, sits, runs or loudly cries like a madman. Sometimes he remains still for a while like a grave person, sometimes he ceases his normal rituals like a fallen person and sometimes he speaks nonsense like someone grasped by the planets (gone insane). Sometimes when some devotee-friend comes to console him and inquires from him privately, he will tell him what has happened to him. Then, when that friend tries makes it clear to him: "O friend! How lucky you were! You had the direct *darśana* of the Lord!!" he comes to his senses for a while and says: "Alas! Will I never behold this form again?" Then again he sadly says: "Alas! By the grace of the crown jewels of great and deeply realised devotees I have seen this wonderful form. I am so unfortunate that I was never acquainted with the Lord before even slightly. I suppose that this has happened as the result of some causeless mercy at some time on such an ocean of faults as myself. Alas! By some indescribable luck, this jewel came to my hand— has it now, as the result of some great offense, fallen from my hand again? I am fully ignorant, I cannot understand these things myself at all, I am stunned with bewilderment in such a calamity. Where shall I go, what shall I do? Whom can I ask advice? I feel completely empty, bereft of friends and relatives, like scorched by a forest fire or swallowed by the three worlds! I will leave society for a while and contemplate on this matter in solitude." But even when he is alone the devotee says: "O Lord! O You with a beautiful lotus-face and nectar-like lips! All of Vṛndāvana is filled with Your fragrance! The bees are greedy for the honey that trickles from the garland of forest flowers that hangs from Your neck and hang restless all around it. How can I see You ever again for even a moment? I have relished the nectar of Your sweetness just once! Am I not able to welcome You ever again so that I can relish this wonderful sweetness of Yours?"

In this way the devotee laments, rolls around, breathes out deeply, faints, goes mad and becomes immersed in ecstasy when He sees the Lord in all directions. Sometimes he laughs, as if he embraces the Lord, sometimes he dances, sometimes he sings, sometimes he can again not see the Lord, so he laments and weeps. In this way he spends his days performing extraordinary activities without having any cognisance whether he is still in his body or not. In due course of time, he leaves his body without being aware that "The Lord, who is an ocean of mercy, is now manifest to me after having been worshipped by me. Now He will take me to His own abode to engage me in His direct service." Thus he is blessed.

Piyūṣa kaṇā explanation – When the Lord observes the devotee's eagerness and anxiety He once gives him the *darśana* of Himself and His associates. Then it is described that, when the devotee becomes overwhelmed with ecstasy due to beholding the Lord, the Lord vanishes. In this paragraph Śrīla Viśvanātha Cakravartīpāda describes the wonderful feelings of a loving devotee when he sees the Lord directly and when the Lord disappears. Just to create these feelings of great anxiety and eagerness in the heart and mind of His loving devotee the Lord once grants him His *darśana* and then disappears again. This want for the Lord's direct audience and its consequent mad thirst is the highest pursuit of human life.

In Śrīmad Bhāgavata it is seen that Śrī Nārada, in his previous birth as the son of a maidservant, attained *prema* by the grace of sages, in his childhood. In the deep jungle the Lord gave His *darśana* to Nārada, and then vanished from him. When Śrī Nārada prayed for another *darśana* of Śrī Hari with great eagerness the Lord told him:

*sakṛd yad darśitaṁ rūpam etat kāmāya te'nagha
mat kāmahaṁ śanakaiḥ sādhuḥ sarvān muñcati hṛcchayān*

"O sinless one! I have shown you this form of Mine once, just to increase your attachment to Me. When the desire to see Me has become very strong all the sensual desires of the devotee will cease from the heart."

In the Rāsa-līlā Śrī Kṛṣṇa disappeared from the Vraja-sundarīs and after they greatly suffered separation from Him He gave them His *darśana* by reappearing before them. On the pretext of offering Him a riddle they brought an accusation before their dearest Kṛṣṇa. Kṛṣṇa then told them –

*nāhaṁ tu sakhyo bhajato'pi jantūn bhajāmyamiṣam anuvṛtti vṛttaye
yathādhanō labdha dhane vinaṣṭe taccintayānyan nibhṛto na veda*

"O *sakhis!* When a poor person gets wealth and then loses it again by chance, he will think of nothing else. Similarly, to make a devotee's meditation on Me uninterrupted I sometimes do not appear to him, even if he does worship Me." Śrīla Viśvanātha Cakravartīpāda has drawn such a clear picture of how anxious the devotee feels after losing the direct vision of the Lord that it becomes clear how endlessly attractive the festival of the Lord's extraordinary beauty is. At the same time we learn how full of thirst and divine madness the love of the devotee is. Finally the Lord brings the loving devotee to the kingdom of His direct participation in His Divine pastimes and blesses him with the gift of His loving devotional service. Understanding this, the devotee feels himself blessed.

*ādau śraddhā tataḥ sādhu saṅgo'tha bhajana kriyā
tato'nartha nivṛttiś ca tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati ityarthahaḥ sādhu vivṛtaḥ*

*ato'pi yathottara svādu vaiśiṣṭyabhājita sneha māna praṇaya rāgānurāga
mahābhāvākhyāni bhakti kalpa vallyāḥ ūrdhvordhva pallavagāmīni phalāni santi na teṣāṁ
āsvāda sampad auṣṇa śaitya saṁmarda sahaḥ sādhakasya deho bhaved iti na teṣāṁ tatra
prākṛtya sambhava iti na tānyatra vivṛtāni. kiṁ ceha rucyāsakti bhāva premasu lakṣayitvā*

sākṣād anubhava gocaratām prāpitesu tatra santyapi bhūrīni pramāṇāni nopanyastāni. pramāṇāpekṣayā hyanubhava vartma pāruṣyāpādakatvāt. kimca tānyapekṣāni cet 'tasmiṁs tadā labdha rucer mahāmater iti rucau guṇeṣu śaktaṁ bandhāya rataṁ vā puṁsi muktaye ityāsaktau priya śravasyaṅga mamābhavad ratir iti ratau premātibhara nirbhinna pulakāṅgoti nirvṛta iti premṇi tā ye pibantyavitṛṣo nṛpa gādha karṇais tān na spr̥santyaśana tṛṇ bhaya śoka moha iti rucyanubhāve gāyan vilajjo vicared asaṅga iti āsaktyanubhāve yathā bhrāmyatyayo brahman svayam ākarṣa sannidhau. tathā me bhrāmyate cetaś cakrapāṇer yad ṛcchayeti ratyanubhāve evaṁ vrataḥ ityatra hasatyatho roditi rauti gāyatīti premno'nubhāve āhūta iva me śīghraṁ darśanaṁ yāti cetasīti tatra sphūrtau paśyanti te me rucirānyamba santa iti sākṣād darśane tair darśanīyāvayavair udāra vilāsa hāsekṣita vāmasūktaiḥ iti labdha darśanasya svabhāve vāso yathā parivṛtaṁ madirā madāndha iti ceṣṭāyām pramāṇānyanusandhāya vicārayitavyāni.

TRANSLATION – "First there is faith, then one associates with saints, then one engages in *bhajana*, then one becomes free from bad habits, then one becomes fixed in *bhajana*, then one attains deep taste, then one becomes attached to the object of worship, then one attains *bhāva* and then *prema* awakens." Thus the scriptures have justly described the course of devotional progress. Above that there are even more juicy fruits in the wish-yielding vine of devotion, named *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva*. This material body of the practitioner is unable to tolerate the heat, cold or collisions of relishing this treasure, therefore they cannot possibly manifest in this body. For this reason they have not been described here. But in this treatise the ascertainment of stages like *ruci*, *āsakti*, *bhāva* and *prema* and their direct experience have been described. Although there is sufficient evidence on this they have not been mentioned here. Although dependence on scriptural evidence makes the path of direct experience harsh, still in case someone may depend or rely on evidence, it is given below: *tasmiṁs tadā labdha rucer mahāmater*. This verse from Śrīmad Bhāgavata describes *ruci*; *guṇeṣu śaktaṁ bandhāya rataṁ vā puṁsi muktaye*, this verse describes *āsakti*; *priya śravasyaṅga mamābhavad ratīḥ*, this verse describes *rati*; *premātibhara nirbhinna pulakāṅgo'ti nirvṛtaḥ*, this verse describes *prema*; *tā ye pibantyavitṛṣo nṛpa gādha karṇais tān na spr̥santyaśana tṛṇ bhaya śoka mohāḥ*, this verse describes the *anubhāva* or symptom of *ruci*; the verse *gāyan vilajjo vicared asaṅgaḥ* describes the symptom of *āsakti*; the verse *yathā bhrāmyatyayo brahman svayam ākarṣa sannidhau; tathā me bhrāmyate cetaś cakrapāṇer yadṛcchayā* describes the symptoms of *rati*; the words *hasatyatho roditi rauti gāyatī* in the verse *evaṁ vrata sva priya nāma kīrtiyā* describe symptoms of *prema*; the verse *āhūta iva me śīghraṁ darśanaṁ yāti cetasī* describes *sphūrta* or transcendental visions at these places; the verse *paśyanti me rucirānyamba santaḥ* describes a direct vision of the Lord; the verse *tair darśanīyāvayavair udāra vilāsa hāsekṣita vāmasūktaiḥ* describes the devotee's condition when he has attained this direct vision, and the verse *svabhāve vāso yathā parivṛtaṁ madirā madāndha* proves the activities of such a devotee. These verses can be researched for evidence for the different conditions.

Piyūṣa kaṇa explanation – The human race is grasped by ignorance and their hearts are covered by the filth of lust. If they are lucky enough to attain the grace of a saint they can develop faith and commence *bhajana*. After taking shelter of a bonafide Guru they will commence with the process of hearing and chanting, become free from bad habits and ascend to the kingdom of *prema* by first developing the conditions of *niṣṭhā*, *ruci*, *āsakti* and *bhāva*. For the offenseless practitioners, however, it is not necessary to pass through such a course to attain *prema*. Simply by practising *harināma sankīrtana* they will attain *prema*. Since however such offenseless persons are very rare in this world, the above stages of devotional development have been described for all the people of the world. That is reasonable.

Above *prema* there are again highly relishable stages of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva*. In all these stages the material body of the devotee is unable to tolerate the transcendently cold experience of meeting Śrī Kṛṣṇa, the heat of separation from Him and the collision of different other inner feelings. After attaining *prema* and the collapse of the current body (death), the devotee attains a transcendental body of an associate of the Lord in which he ascends to the Lord's abode and the abovementioned stages become manifest according to his respective feelings of fraternal, paternal or amorous love towards the Lord. The highest manifestation of *prema* in the devotees that have taken shelter of Vraja's amorous feelings, named *mahābhāva*, then arises— this is not possible in any other kind of devotee.

In this book the blessed author has described the stages from *śraddhā* (faith) up to *prema*. The Gauḍīya Vaiṣṇavas that have taken shelter of Śrīman Mahāprabhu's lotus feet worship Śrī Rādhā in *mañjarī bhāva*. Śrīman Mahāprabhu's beloved associates Śrī-Śrī Rūpa and Sanātana Gosvāmī are the teachers of this *mañjarī bhāva* by example, hence we offer a brief acquaintance with these stages by quoting Śrīmat Rūpa Gosvāmīpāda's Śrī Ujjvala Nīlamanī.

*sneha - āruhya paramām kaṣṭhām premā cid dīpa dīpanaḥ
hrdayam drāvayann eṣa sneha ityabhidhīyate
atrodite bhavejjātu na tṛptir darśanādiṣu*

"When *prema* reaches superexcellence, becoming *cid dīpa dīpana*, showing the perception of *prema* and its object, and melting the heart, then this is called **sneha**. When this *sneha* arises one is never satiated with beholding the beloved."

*māna - snehastūtkṛṣṭatā vyāptyā mādhyamāṁ mānayan navam
yo dhārayatyadākṣiṇyam sa māna iti kīrtiyate*

"When *sneha* becomes superexcellent and causes a new experience of sweet relish, becoming crooked and averse, it is called **māna**."

praṇaya - māno dadhāno viśrambham praṇayaḥ procyate budhaiḥ

"When *māna* bears the mark of *viśrambha* it is called **praṇaya**." Here the word *viśrambha* means trust or absence of awe and reverence. In this mood one considers one's own heart, mind, intelligence, body and environment to be identical with those of the beloved.

*rāga - duḥkam apyadhikam citte sukhatvenaiva vyajyate
yatas tu praṇayotkarṣāt sa rāga iti kīrtyate*

"Due to an excess of *praṇaya* one is so eager to attain Kṛṣṇa that one considers even the greatest suffering to be happiness. This is called **rāga**."

*anurāga - sadānubhūtim api yaḥ kuryān nava navaṁ priyam
rāgo bhavan nava navaḥ so'nurāga itīryate*

"When one experiences the beloved, who has been experienced all the time, as ever fresh and ever-dear and thus the passion is ever-fresh, this is called **anurāga**."

*mahābhāva - anurāga svasaṁvedya daśāṁ prāpya prakāśitaḥ
yāvad āśraya vṛttiś ced bhāva ityabhidhīyate*

"When *yāvad āśraya vṛtti anurāga* reveals a state of *svasaṁvedya* it is called **mahābhāva**." *rāga* is the shelter of *anurāga*, and when it has arisen as far as it can, it is called *yāvad āśraya vṛtti*. When this *anurāga* has attained the condition of *svasaṁvedya* it is known as *mahābhāva*. And *svasaṁvedya* means that only those Vrajadevīs who have attained this *yāvad āśraya vṛtti anurāga* or *mahābhāva* can know it. No other type of devotee has *mahābhāva*. Indeed, it is very rarely attained even by Rukminī, Satyabhāmā and other queens of Kṛṣṇa. In it are manifestations of *uddīpta* and *sūddīpta sāttvika bhāvas*. There are also many other astonishing manifestations of *mahābhāva* as well as varieties like *sneha*, *māna* and *praṇaya*. For further knowledge please see the Sthāyibhāva Prakaraṇa of Śrī Ujjvala Nīlamaṇi.

In this Mādhurya Kādambinī scripture the stages of *ruci*, *āsakti* and *prema* have been described along with their experiences. Although there is ample evidence of it in the scriptures such reliance on evidence feels gross and harsh to the heart of the sensitive *rasika bhakta*, hence the blessed author has so far not quoted any evidence of these stages. If anyone, however, depends on evidence the blessed author has quoted the crownjewel of Purāṇas, Śrīmad Bhāgavata, for their convenience. The example of *ruci* has been given in Śrīmad Bhāgavata (1.5.27)

*tasmiṁś tadā labdha rucer mahāmate priyaśravasyāskhalitā matir mama
yadāham etat sad asat sva māyayā paśye mayi brahmaṇi kalpitaṁ pare*

Śrī Nārada Muni told Vedavyāsa: "O high-minded one! When I heard topics concerning Śrī Hari from the mouths of these sages I got a taste for that and my mind also became fixed in Govinda. Through such a spotless intelligence I could understand that this gross and subtle body of mine should only be engaged in the service of Śrī Govinda, the Supreme Brahman. (according to commentary by Śrī Viśvanātha Cakravartī) From this verse it is learned that the result of hearing these topics of the Lord from the mouth of a saint is that the contamination of lust dissipates, taste for *bhajana* awakens and the heart becomes

fixed in Śrī Kṛṣṇa's devotional service. Śrīmad Bhāgavata (3.25.15) gives this example of *āsakti*—

*cetaḥ khalvasya bandhāya muktaye cātmano matam
guṇeṣu saktam bandhāya ratam vā puṁsi muktaye*

"The mind is the cause of either bondage or release for the soul. When the mind is attached to the sense objects it is the cause of bondage, and when it is attached to the Supreme Lord it is the cause of release." This shows *āsakti*. The example of *rati* is:

*tatrānvaham kṛṣṇakathāḥ pragāyatām anugraheśāṣṛṇavam manoharāḥ
tāḥ śraddhayā me'nupadam viśṛṇvataḥ priyaśravasyaṅga mamābhavad ratiḥ*

Śrī Nārada said: "O Vyāsa! By the grace of these sages, who were engaged in glorifying Lord Hari I could hear the sweet descriptions of Śrī Kṛṣṇa's pastimes, while sitting at their feet. By constantly and faithfully hearing these topics I got *rati* for Śrī Govinda, who performs fascinating sports." (Śrīmad Bhāgavata 1.5.26) The evidence for the arising of *prema* is—

*premātibhara nirbhinna pulakāṅgo'ti nirvṛtaḥ
ānanda samplave lino nāpaśyam ubhayaṁ mune*

Śrī Nārada said: "O Vyāsa! My hairs stood on end due to an outburst of *prema* and my heart experienced a thrill of excessive bliss and peace. Immersed in a flood of ecstasy I lost awareness of both myself and the Lord." (Śrīmad Bhāgavata 1.6.18) This mentions the awakening of *prema*. After this an example is given of the symptoms of *prema* after *ruci*. The symptoms of *ruci* are described thus in Śrīmad Bhāgavata (4.29.40):

*tasmin mahan mukharitā madhubhiccaritra pīyūṣa śeṣa saritaḥ paritaḥ sravanti
tā ye pibantyavitr̥ṣo nṛpa gāḍha karṇais tān na spr̥santyaśana tr̥ṇ bhaya śoka mohāḥ*

Śrī Nārada told King Prācīnabarhi: "O Rājan! In the company of saints the nectar-river of discussions on Śrī Madhusūdana's pastimes flows in all four directions! Those saints who attentively and with thirsty ears drink this nectar cannot be touched by hunger, thirst, fear, lamentation and delusion." The symptoms of *ruci* are described here: when taste has awoken for topics of Śrī Hari one can never be inattentive and one will relish topics of Śrī Hari with thirsty ears. The symptoms of *āsakti* are—

*śṛṇvan subhadrāṇi rathāṅga pāṇer janmāni karmāṇi ca yāni loke
gītāni nāmāni tad arthakāna gāyan vilajjo vicared asaṅgaḥ*

"One should wander around free from material desires and bashfulness, singing of the auspicious birth and activities of Cakrapāṇi Śrī Kṛṣṇa, that are celebrated in the scriptures and in local traditions (Śrī Jīva Gosvāmī's opinion) and are spoken in different languages according to the country (Śrī Viśvanātha's opinion)." (Śrīmad Bhāgavata 11.2.39) The symptoms of *āsakti* are that the devotee becomes attached to Śrī Kṛṣṇa and is no longer

dependent on or attached to matters other than Him, such as public opinion. The symptoms of *rati* are described as follows.

*yathā bhrāmyatyayo brahman svayam ākarṣa sannidhau
tathā me bhidyate cetaś cakrapāṇer yadr̥chayā*

Śrī Prahlāda Mahāśaya told his teacher (in Śrīmad Bhāgavata 7.5.14): "O *brahman!* Just as iron automatically flies to the magnet when they come close to each other, similarly my mind acts when it approaches Cakrapāṇi." *bhāgavatī rati* is a self-manifest activity of the *hlādinī śakti*. When it appears within the heart of the *sādhaka* the Lord makes him greedy after the relish of His own sweetness, and just as the magnet attracts the iron, it automatically attracts the heart of the *sādhaka*. The example of the symptom of *prema* is—

*evam̐ vrataḥ sva priya nāma kīrtiyā jātānurāgo druta citta uccaiḥ
hasatyatho roditi rauti gāyatyunmādavan nṛtyati loka bāhyah*

"As the devotee thus chants the holy name with full dedication, *prema* awakens, which makes his heart melt. Then he sometimes laughs, sometimes weeps, sometimes roars, sometimes sings and sometimes dances." (Śrīmad Bhāgavata 11.2.40) Śrīmad Bhāgavata describes the vision of the Lord as follows:

*pragāyataḥ sva vīryāṇi tīrthapādaḥ priya śravāḥ
āhūta iva me śīghram̐ darśanam̐ yāti cetasi*

"When Śrī Kṛṣṇa, from whose lotus feet all the holy places emanate and who is of spotless renown, heard His own glories sung from my mouth He very rapidly showed Himself in my heart, as if He was beckoned." In Śrīmad Bhāgavata (3.25.35) this can be found about seeing the Lord directly—

*paśyanti te me rucirāṅyamba santah̐ prasanna vaktrāruṇa locanāni
rūpāṇi divyāni vara pradāni sākaṁ vācam̐ sprhanīyām̐ vadanti*

Śrī Kapila deva told His mother Devahūti: "O mother! All these devotees see My satisfied face with its reddish eyes, fascinating transcendental forms which bestow blessings. Thus they have different types of desirable talks with Me." Śrīmad Bhāgavata describes the nature of devotees that have already attained the vision of the Lord;

*tair darśanīyāvayavair udāra vilāsa hāseṣita vāma sūktaiḥ
hṛtātmano hṛtaprāṅām̐ś ca bhaktir anicchato me gatimanvīm̐ prayuṅkte*

Śrī Kapila deva says: "O mother! Seeing the attractive forms of the Lord that have generous playful smiles and captivating glances, and that speak enchanting words, their senses and minds become exclusively attracted. Even if they don't want it, devotion will bestow the destination of an associate of the Lord upon them." When the devotee directly experiences Śrī Hari's form and attributes he becomes so enchanted and absorbed that he

ends up desiring nothing from Him. Devotion personified, however, will grant the position of an associate of the Lord upon him anyway, engaging him in the blissful service of the Lord in the Supreme Abode. This is the nature of devotion. The activities of a devotee who has attained the view of the Lord is described as follows in Śrīmad Bhāgavata (11.13.36)–

*dehaṁ ca naśvaram avasthitam utthitambā siddho na paśyati yato'dhyagamat svarūpam
daivād apetam uta daiva vaśād upetaṁ vāso yathā parikṛtaṁ madirā madāndhaḥ*

"Just as drunkards sometimes have no idea if someone takes away the garments they wear or put them back on again, similarly the *siddha puruṣas* have no idea if this perishable body, through which he has attained his *siddha svarūpa*, has risen (from its seat), or is seated." The heart and mind of a loving devotee who has attained the vision of the Lord remains immersed in the ocean of His sweetness without even slightly becoming externally involved. Śrīmad Bhāgavata, which is the essence of all Vedānta-scriptures, is the spotless authority, more so than any other scripture, hence the blessed author has quoted all evidence from it.

*atredaṁ tattvaṁ - ahaṅkārasya dve vṛttī ahantā mamatā ceti. tayor jñānena layo mokṣaḥ
deha gehādi viṣayatve bandhaḥ. ahaṁ prabhor janaḥ sevako'smi sevyo me prabhur bhagavān
saparikara eva rūpa guṇa mādhurī mahodadhir iti pārśada rūpa vighraha bhagavad vighrahādi
viṣayatve premā sa hi bandha mokṣābhyāṁ vilakṣaṇa eva puruṣārtha cūḍāmaṇī ityucyate. tatra
kramah. ahantā mamatayor vyavahārikyāmeva vṛttāvati sāndrāyāṁ satyāṁ saṁsāra eva ahaṁ
vaiṣṇavo bhūyāsaṁ prabhu me bhagavān sevyo bhavatviti yādṛcchikyāṁ śraddhā-kaṇikāyāṁ
satyāṁ tad vṛtteḥ pāramārthikatva gandhe bhaktāvadhikāraḥ. tataḥ sādhu saṅge sati
pāramārthikatva gandhasya sāndratvaṁ tato bhajana kriyāyāṁ anīṣṭhitāyāṁ satyāṁ tayo
paramārthe vastunyeke deśa vyāpinī vṛttiḥ vyavahāre pūrṇaiva. tasyāṁ niṣṭhitāyāṁ paramārthe
bahula deśa vyāpinī vyavahāre prāyikyeva. rucācutpannāyāṁ paramārtha eva pūrṇā vṛttir
vyavahāre tu eka deśa vyāpinī. āsaktau jātāyāṁ paramārthe ātyantikī vyavahāre tu gandha
mātrī. bhāve tu paramārtha evātyantikī vṛttir vyavahāre tu vādhitānuvṛtti nyāyenābhāsamayi.
premaṁ tayor ahantā mamatayor vṛtti paramārthe paramātyantikī vyavahāre tu naikāpīti. evaṁ
ca bhajana kriyāyāṁ bhagavad dhyānaṁ vārtāntara gandhi kṣaṇikam eva. niṣṭhāyāṁ tad
dhyāne vārtāntarābhāsaḥ. rucau vārtāntara rahitam eva tad dhyānaṁ bahula kāla vyāpi.
āsaktau tad dhyānaṁ ati sāndram. bhāve dhyāna mātram eva bhagavataḥ sphūrṭiḥ. premaṁ
sphūrter vilakṣaṇyāṁ tad darśanaṁ ceti.*

TRANSLATION– Its principle is as follows: *ahaṅkāra* has two aspects: *ahamtā* (self-identification) and *mamatā* (possessiveness). They disappear through the development of spiritual knowledge. Then the conditioned soul attains liberation; if he is situated in a life centered around his body and house he is conditioned. "I belong to the Lord, I am His servant. The Lord with His associates, His form and qualities, is an ocean of transcendental sweetness. The Lord is my worshipable person and the object of my service." In this way he identifies himself (*ahamtā*) with the associates of the Lord and he considers the form of the Lord the object of his possession (*mamatā*); this is called *prema*. Actually this *prema* is far

more wonderful than either bondage or liberation, and hence it was given the title 'crownjewel of human pursuits'. Its course of development is as follows– when self-identification and possessiveness in its mundane sense are still very strong, one thinks: "I am in material life, but let me become a Vaiṣṇava and let the Lord become the object of my service." When by good luck a drop of such faith is born he becomes eligible for devotion because he now has a whiff of spirituality. Then, when he starts associating with saints this whiff of spirituality becomes more substantial, after which unstable engagement in *bhajana* commences. In this stage both self-identification and possessiveness are minimal in the spiritual sense and maximal in the mundane sense. When one becomes fixed in *bhajana* one's consciousness becomes pervaded with spirituality and the mundane influence becomes small. When *ruci* emerges the heart becomes fully engrossed in spirituality and the mundane influence becomes minimal. When *āsakti* is born, spirituality becomes intense and the mundane influence is reduced to a whiff. Then, when *bhāva* arises, spirituality is overwhelming and mundane influence is reduced to a mere shadow, like a dream just dreamt. When *prema* is born, self-identification and possessiveness are most overwhelming in the spiritual realm and have fully lost their relationship with the mundane aspect. When thus *bhajana kriyā* commences, one meditates on the Lord while there is only a momentary whiff left over of other topics. When *niṣṭhā* comes to being, other topics are only just like a shadow, when *ruci* awakens this meditation is devoid of ulterior subjects and lasts for long periods. In the stage of *āsakti* this meditation is very deep, in *bhāva* there is mere meditation and the Lord appears in visions. In *prema* these visions become detailed and the true vision of the Lord takes place.

Piyūṣa kaṇā explanation – *karttā śāstrārthavattām* (Vedānta Sūtra 2.3.33). In this sentence from the Vedānta Sūtra we can read that the soul is the doer. The scriptures say that the individual soul is acting and not the qualities of *māyā*. The acting spirit soul is simply receiving prompts from the qualities of *māyā*. This acting soul also has a dependent aspect, that is part of its role as a *jīva*. Because of its basic independence the individual soul can act as it wishes, and as such it has to suffer reactions to its activities - *svakarma phala bhuk pumān*. When the spirit soul acts and enjoys, then it surely has an *ahaṅkāra* or self esteem. This self esteem has two aspects - self-identification ("I am") and possessiveness ("I have"). The spirit soul, who has forgotten its intrinsic position and who is under the influence of a mundane illusion, establishes its "I am" in the gross material body, which is made by *māyā* and which it has attained as a result of its fruitive activities, and its "I have" is fixed on wife, children, wealth and property. Such is the conditioned state of the spirit soul. Since beginningless time this individual soul has taken this selfish conditioning along, forgetting its innate position and wandering through 8,400,000 species of life according to the results of its fruitive actions.

The saints and the scriptures advise that the illusion-bound individual soul gives up its identification with gross matter through the practice of *sādhana* and gradually develops a transcendental self esteem. These two conditions are burned in the fire of spiritual wisdom by the *jñānīs* and this results in liberation. The actual innate identity of the individual soul is

that he is an eternal servant of Kṛṣṇa. Through this the soul that is liberated from illusion can be blessed with the service of Śrī Hari. Hence the *jñānīs* are destroying the individual soul, which yearns for spiritual bliss. For this reason a person who wants to benefit himself rather covets hell than liberation - *naraka vāñchaye tabu sāyujya nā loy* (C.C.)

The devotees gradually destroy the two aspects of false ego and turn towards the Personality of Godhead. When the "I am" has fully turned into "I am Śrī Hari's servant" and the "I have" has turned into "Śrī Hari is mine", then this is called *prema*. This *prema* is the fifth goal of human life, or the crownjewel of human pursuits. Through the practice of *bhajana* this self-identification and possessiveness gradually give up their connection with the mundane and establish themselves in the spiritual. Accordingly the meditation on the Lord gradually ripens and culminates when it reaches the state of *prema*. The blessed author describes this course in the above paragraph.

*mādhurya vāridheḥ kṛṣṇa caitanyād uddhṛtaiḥ rasaiḥ
iyam dhinotu mādhuryamayī kādambinī jagat (3)*

*iti mahāmahopādhyāya śrīmad viśvanātha cakravartī viracitāyām mādhurya kādambinyām
pūrṇa manoratha nāmāṣṭamyamṛta vṛṣṭiḥ samāptā (8)*

TRANSLATION – May this Mādhurya Kādambinī, or cloud bank of sweetness, which is showered from the ocean of sweetness Śrī Kṛṣṇa Caitanya, satisfy the world.

Piyūṣa kaṇā explanation – The Original Personality of Godhead Vrajendranandana Śrī Kṛṣṇa is the embodiment of all transcendental flavours. In His Vrajapastimes He was unable to relish Śrīmatī Rādhārāṇī's love in three ways, so in order to fulfill these desires He assumed Śrīmatī Rādhārāṇī's feelings and complexion and became Gaura. The meeting between this ocean of *rasa* and this ocean of *prema* is the ocean of sweetness, Śrī Gaurasundara!! In Him the high waves of sweet *rasa* are ever welling up!! From the ocean of His sweet *rasika* pastimes all realisations about the topics described in this Mādhurya Kādambinī have come to perfection. When this book is studied the devotee will easily become free from all obstacles to *bhajana* such as desires for profit, adoration and distinction and all offenses will cease, by Śrīman Mahāprabhu's grace. Thus he will achieve *prema* and be ever-blessed by relishing the sweetness of the Lord. There is no doubt about this whatsoever.

Finally the blessed author offers a blessing to all of mankind – by the grace of Śrīla Gaurasundara may this whole world, which is constantly scorched by the fire of the threefold material miseries, be satisfied and soothed by the nectar shower emanating from this amazing cloud bank of sweetness, which arises from the ocean of Mahāprabhu's pastimes. (3)

Thus ends the Piyūṣa kaṇā explanation to the eighth nectar shower of Mahā Mahopādhyāya Śrīla Viśvanātha Cakravartīpāda's Śrī Mādhurya Kādambinī.