

# Rāgavartma Candrikā

"*Moonlight on the path of Passionate Devotion*"

*By Śrīla Viśvanātha Cakravartīpāda*

This book shortly describes the path of sacred passion in devotion to Śrī-Śrī Rādhā-Kṛṣṇa, also known as *rāgānugā bhakti*.

## PRATHAMAḤ PRAKĀŚAḤ : First diffusion

TEXT 1:

*śrī rūpa vāk sudhāsvādī cakorebhyo namo namaḥ  
yeṣāṁ kṛpā lavair vakṣye rāga vartmani candrikām*

"Again and again I offer my humble obeisances to those devotees who are like Cakora-birds that relish the nectar of Śrīla Rūpa Gosvāmī's words. By taking shelter of a drop of their mercy I am able to speak this book 'Rāga Vartma Candrikā'.

**Kṛpā-kaṇikā Vyākhyā:** The most revered author, Śrīla Viśvanātha Cakravartīpāda, has named this book *rāga vartma candrikā*. Just as a traveller can easily find the way when the moonrays illuminate his inaccessible path at night and enable him to blissfully arrive at his destination without having fallen in ditches or being pricked by thorns, similarly the *sādhakas* that tread the difficult path of *rāgānugā bhakti*, will become well acquainted with this path by taking shelter of this book and blissfully attain their destination, the vicinity of Śrī-Śrī Rādhā-Mādhava's lotus feet, without encountering obstacles; of this there is no doubt. It will no longer be possible for them to fall off the path.

There are two kinds of *sādhana bhakti* - *vidhi bhakti* and *rāga bhakti*. *Vidhi bhakti* has its roots in the orders of the sacred scriptures and *rāga bhakti* in sacred greed (*lobha*). The exclusive terrain for this *rāga-bhakti*, born of *lobha*, is Śrī Vraja-*dhāma*. The topmost absorption in the most beloved Śrī Kṛṣṇa or the absorption in great loving thirst after Him is named *rāga*, and the devotion that is filled with such *rāga* is named *rāgātmikā bhakti*. This is present in the eternally perfect associates of the Lord in Vraja. When one hears from the right saints about this excellent love for Śrī Kṛṣṇa of His eternal associates, that are fixed

in this *rāgātmikā bhakti*, and thus starts treading the path of sacred greed in order to attain a similar feeling, then this is called ***rāgānugā bhakti***. Sādhakas can follow in the footsteps of the eternally perfect people of Vraja; this path is named *rāgānugā bhakti*. But they can never practise *rāgātmikā bhakti*, for this is the innate treasure of the eternally perfect associates of the Lord.

There are again two kinds of *rāgātmikā bhakti* - *sambandhātmikā bhakti* and *kāmātmikā bhakti*. Vraja's *dāsya*, *sakhya* and *vātsalya rasas* are ***sambandhātmikā bhakti*** and the sweet love of the girls of Vraja is called ***kāmātmikā bhakti***. Hence *rāgānugā bhakti* is also twofold - ***sambandhānugā*** and ***kāmānugā***. In this particular age of Kali Śrīman Mahāprabhu has blessed the *sādhakas* that took shelter of His lotus feet by giving them the qualification to serve Śrī Vṛṣabhānu-nandinī Śrī Rādhārāṇī, Who is situated at the pinnacle of *kāmātmikā bhakti*, as a maidservant in the form of greed-propelled ***mañjarī bhāva sādhanā***. This Rāga Vartma Candrikā casts light on this path and takes the devotees that have taken shelter of this topmost path of worship towards the lotus feet of Śrī Śrī Rādhā-Mādhava - of this there is no doubt.

By the grace of Śrīman Mahāprabhu His most beloved associate Śrīmat Rūpa Gosvāmīpāda has established this *rāga-bhajana* which is so dear to Śrīman Mahāprabhu. He composed two books, Śrī Bhakti Rasāmṛta Sindhu and Śrī Ujjvala Nīlamanī to make the difficult to comprehend subject of *rāga-mārga* accessible to the *sādhakas* of the world. Just as Śrīla Viśvanātha Cakravartīpāda composed a book named Śrī Mādhurya Kādambinī on the basis of the verses beginning with '*ādau śraddhā*' from Śrī Bhakti Rasāmṛta Sindhu, and thus greatly benefited the *sādhakas* that covet *prema*, he has similarly analysed a number of *ślokas* from Bhakti Rasāmṛta Sindhu about *rāga mārga* in this book, and thus greatly benefited the *rāgānugīya sādhakas*.

The path of *rāga mārga* is very rarely attained and hard to understand, and it is very difficult to enter into without the mercy of the great saints that are fixed in *bhajana*, hence Śrīla Granthakāra (the author) has praised the devotees that are like Cakora-birds eager for one drop of nectarean mercy from Śrīla Rūpa Gosvāmīpāda in this *maṅgalācaraṇa śloka* (auspicious invocation). Thus he depends on their grace while commencing this book. The *sādhakas* should also try to understand the secrets of the path of *rāga bhajana* while depending on the grace of such great souls. (1)

TEXT 2:

*śrīmad bhakti sudhāmbhodher bindur yaḥ pūrva darśitaḥ  
tatra rāgānugā bhaktiḥ sankṣiptātra vitanyate*

"Previously I gave a concise description of ***rāgānugā bhakti***, devotion following one's spiritual passion, in my book named 'Bhakti Rasāmṛta Sindhu Bindu' (a drop from the ocean of nectarean devotional flavours, a short summary of Śrīla Rūpa Gosvāmī's Bhakti Rasāmṛta Sindhu). Now, in this Rāga Vartma Candrikā, I elaborate on this."

**Kṛpā-kaṇikā Vyākhyā:** Śrīla Viśvanātha Cakravartīpāda has composed a booklet named Bhakti Rasāmṛta Sindhu Bindu, containing the essence of Śrīmat Rūpa Gosvāmīpāda's Bhakti Rasāmṛta Sindhu, to make it easily understandable for everyone. In this book he has shortly described the characteristics of devotion, the different kinds of devotion, the sixty-four limbs of *bhajana*, the thirty-two offenses to the deities and the ten offenses to the holy name that must be avoided, the definitions of *vaidhi bhakti* and *rāgānugā bhakti*, the nine signs of the awakening of *prīti*, the signs of *prema*, *rasa*, *vibhāva*, *anubhāva*, the eighth *sāttvika* ecstasies, the thirty-three *vyabhicārī-bhāvas*, *sthāyi bhāva*, explanations of the *rasas* starting with *sānta*, the statuses of friendship and enmity for these *rasas*, *rasābhāsa* and other things. The Gauḍīya Vaiṣṇavas practise *rāgānugā mārga bhajana*. Śrī Rūpa, Sanātana and the other Gauḍīya Vaiṣṇava Ācāryas are the *ācāryas* of *rāgānugā*, not of *vidhi mārga bhajana*. *rāga mārga bhajana* is an extremely extensive subject matter, and the Gosvāmīs like Śrī-Śrī Rūpa-Sanātana have described it elaborately in their books. Therefore Śrīla Viśvanātha Cakravartīpāda could not be satiated after briefly describing the subject of *rāga mārga* in Bhakti Rasāmṛta Sindhu Bindu and has described the method of *rāgānugā mārga bhajana* more elaborately in this book named Rāga Vartma Candrikā, just to make it easy to understand for everyone. Thus it is the duty of all the *rāga-mārga sādhakas* to attentively study this book. (2)

TEXT 3:

*vaidhi bhaktir bhavet śāstram bhaktau cet syāt pravartakam  
rāgānugā syac ced bhaktau lobha eva pravartakaḥ*

**"When devotion is prompted by scriptural injunctions, then that is called *vaidhi bhakti*, but when it is prompted simply by spiritual greed, then it is called *rāgānugā bhakti*."**

**Kṛpā-kaṇikā Vyākhyā:** We have explained that there are two kinds of *sādhana bhakti* - '*vaidhī*' and '*rāgānugā*', and the author is giving the characteristics of these two kinds of devotion here. When devotion is prompted by orders received from the scriptures, which means that the revealed scriptures describe how those who are averse to worshipping Lord Hari will have to suffer by wandering through many miserable species of life as well as through hell, and one commences *bhajana* out of fear of this suffering, then this is called *vaidhī bhakti*. In Śrī Bhakti Rasāmṛta Sindhu the definition of *vaidhī bhakti* is given -

*yatra rāgānavāptatvāt pravṛttir upajāyate  
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate (1.2.6)*

"That devotion that knows no attachment or greed, but that is prompted by the orders from the scriptures is named *vaidhī bhakti*." In his commentary on this verse Śrīla Viśvanātha Cakravartīpāda has written - *rāgo'tra śrī mūrter darśanād daśama skandhīya tat tal līlā śravaṇāc ca bhajana lobhaḥ* "The word *rāga* can be used when one's worship is prompted by sacred greed after seeing the beautiful deity of the Lord or by hearing about His pastimes in the Tenth Canto of Śrīmad Bhāgavata." When worship is not prompted by such greed, but by the orders of the

scriptures, then it is called *vaidhī bhakti*. In Śrīmad Bhāgavata (11.5.2-3) there is a clear scriptural warning to those who are averse to worshipping Lord Hari, in the words of the Lord:

*mukha bāhūru pādebhyaḥ puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak  
ya eṣāṁ puruṣaṁ sākṣād ātma-prabhāvam īsvaram  
na bhajantyavajānanti sthānād bhraṣṭāḥ patantyadhah*

"From the face, arms, thighs and feet of the Puruṣa (the Universal form) the four social orders like the *brāhmaṇas*, the *guṇas* like *sattva* and the four stages of life, like householder life, gradually emanated. Those within the *varṇāśrama* system who do not worship their own origin Śrī Hari, and therefore disobey and disrespect Him will fall down from their social station." *cāri varṇāśramī yadi kṛṣṇa nāhi bhaje; sva-dharma koriyā-o raurave paḍi maje* (C.C.) "Those in the four social orders who do not worship Kṛṣṇa will fall into hell, even if they perform their occupational duties." The devotion or *bhajana mārga* that is thus prompted by scriptural injunctions is called *vaidhī mārga*.

And the devotion that is prompted by greed, caused by hearing about the pastimes of Śrī Kṛṣṇa, is called *rāgānugā mārga*. Śrīmat Rūpa Gosvāmīpāda has given the following definition of *rāgānugā*:

*virājantīm abhivyaktaṁ vrajavāsi-janādiṣu  
rāgātmikām anusṛtā yā sā rāgānugocyate*

(Bhakti Rasāmṛta Sindhu 1.2.270)

"The devotion which is clearly present in the eternal associates of Vraja is called *rāgātmikā bhakti*, and devotion in the wake of this *rāgātmikā bhakti* is called *rāgānugā bhakti*."

*rāgātmikā bhakti mukhyā vrajavāsi-jane  
tāra anugatā bhakti rāgānugā nāme* (C.C.)

"The people of Vraja practise *rāgātmikā bhakti* and the devotion that follows in its wake is called *rāgānugā*." In his Bhakti Sandarbha (310) Śrīmat Jīva Gosvāmīpāda has written: *atra viṣayiṇaḥ svābhāviko viṣaya saṁsargecchātīsayamayaḥ premā rāgaḥ yathā cakṣur ādīnām saundaryādaḥ; tādrśa evātra bhaktasya śrī bhagavatyapi rāga ityucyate. \* \* \* yasya pūrvokte rāga viśeṣe rucir eva jātāsti na tu rāga viśeṣa eva svayaṁ tasya tādrśa rāga sudhākara karābhāsa samullasita hṛdaya sphaṭika maṇeḥ śāstrādi śrutāsu tādrśyā rāgātmikāyā bhakteḥ paripātiṣvapi rucir jāyate. tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā tasyaiva pravartate.* "The natural love and desire of a sense enjoyer for his favorite sense objects is called *rāga*. Just as the eyes are attracted to beautiful scenes and other senses are attracted to their favorite sense objects and need no encouragement in this, similarly when the heart of a devotee is naturally attracted to the Lord then this anxious thirst of love is called *rāga*. \* \* \* When even a semblance of the moonrays of the aforementioned *rāga* (which is situated within the hearts of the eternal associates of Kṛṣṇa) falls on the crystal-like heart of a devotee who attained a little taste for this aforementioned *rāga*, but did not really developed the real *rāga* yet, then the whole heart rejoices, and when he learns about it from the scriptures he develops a taste for the expert devotional service of these *rāgātmikā* devotees." The purport of this is that when those devotees whose hearts are clear from lust, anger, greed and

envy hear from the scriptures and the mouths of the saints about the loving skill in devotional service of the *rāgātmikā bhaktas* their taste will awaken. With such *ruci* they will follow them and thus their *rāgānugā bhakti* will commence. Thus it is to be understood. (3)

TEXT 4:

*bhaktau pravṛttir atra syāt taccikīrṣa suniścayā  
sāstrāl lobhāt tac cikīrṣu syātām tad adhikāriṇau*

**"Engagement in devotion according to the devotional scriptures means having an exclusive desire to perform devotional practices. The two kinds of candidates for devotional service (*vaidhi* and *rāgānugā*) commence for two different reasons: fear of scriptural injunctions (the *vidhi bhakta*) and intense sacred greed (the *rāgānugā bhakta*) respectively."**

**Kṛpā-kaṇikā Vyākhyā:** In the *bhakti sādhana mārگا* there is no consideration of individual qualification or distinction between different levels of practitioners, as is the case in the *jñāna*, *karma* and other *sādhana mārگas*. *Bhakti* is a *sādhana* path that can be followed by anyone. *Bhakti* is beneficial for all, whether well behaved or ill behaved, knowledgeable or ignorant, detached or attached. Since *bhakti* is the path for everyone there is no obstacle for anyone to tread it. Thus the only factor that causes one to commence the practice of *bhakti* is simply a strong desire to take part in its different events. This desire can arise for two reasons, one is fear of the scriptural injunctions, which means that the scriptures prescribe that all living entities should worship the Lord, and one commences *bhakti* out of fear that otherwise there will certainly be trouble. The other one arises when one hears from the scriptures about the expert love of the Lord's eternal associates and out of sacred greed one begins to desire *bhajana*. In this way there are two kinds of candidates for *bhakti*. Śrīmat Rūpa Gosvāmī has given definitions of both these kinds of candidates, for *vaidhī* and *rāgānugā bhakti*. The definition of the *vaidhī-mārگا*'s candidate is as follows:

*yaḥ kenāpyati bhāgyena jāta śraddho'sya sevane  
nātisakto na vairāgya bhāgasyām adhikāryasau*

(*Bhakti Rasāmṛta Sindhu* 1.2.14)

"When, by a stroke of inconceivable luck, a person develops faith and liking for serving Kṛṣṇa (*bhakti mārگا*) due to having associated with great saints, but has not yet attained firm attachment to the Lord and is only slightly averse to bodily attachments - such a person is eligible for *sādhana bhakti*." The candidate for *rāgānugā* is described as follows:

*rāgātmikaika niṣṭhā ye vrajavāsi janādayaḥ  
teṣām bhāvāptaye lubdho bhaved atrādhikāravān*

"A person who is simply greedy after the unalloyed, ecstatic *rāgātmikā bhakti*-love for Kṛṣṇa of the Vrajavāsīs, is a candidate for *rāgānugā bhakti*."

The difference between the candidates for *vaidhī* and *rāgānugā bhakti* is that eligibility for *vaidhī bhakti* is caused by '*śraddhā*' (faith) and eligibility for *rāgānugā bhakti* is caused by '*lobha*' (sacred greed). The candidate for *vaidhī bhakti* gradually advances in his *sādhana* by keeping his faith in the purports of the scriptures and some *ruci* gradually awakens as a result of his reverential attitude towards the Lord, and meets with his *śraddhā*. But this *ruci* remains a secondary factor, and his *bhajana* continues mainly on the basis of his *śraddhā*. And the candidates for *rāgānugā bhakti* are prompted by greed after the sweet feelings of the *nitya siddha* Vrajavāsīs. Their practice of *ruci-sāadhanā* gradually develops and meets with deep *śraddhā*; but here *śraddhā* remains the secondary factor and *ruci* the primary. He remains engaged in *bhajana* that bears the shape of *śraddhā*, but in which *ruci* is primary. This is definitely different in kind from the *śraddhā* that prompts *vaidhī bhakti* and much more powerful also, because the absorption that *rāgānugā bhakti* causes within the consciousness is never created on purpose, since *ruci* is the innate function of the heart. This is the difference between eligibility for *vaidhī* and *rāgānugā bhakti*. However, there is no difference in the course of devotion or *bhajana* itself. In other words, all the items that are named as the items of *vaidhī bhakti*, such as hearing and chanting, are also to be practised in *rāgānugā bhakti* (the author will clearly describe that himself later). (4)

TEXT 5:

*tatra lobho lakṣitaḥ svayaṁ śrī rūpa gosvāmī caraṇair eva -*

*tat tad bhāvādi mādthurye śrute dhīr yad apekṣate*

*nātra śāstraṁ na yuktiṁ ca tal lobhotpatti lakṣaṇam (B.R.S. 1.2.292)*

*vrajalīlā parikarastha śṛṅgārādi bhāva mādthurye śrute dhīr idaṁ mama bhūyāt iti lobhotpatti-kāle śāstra yukty apekṣā nā syāt satyāṁ ca tasyāṁ lobhatvasyaivāsiddheḥ. nahi kenacit śāstra dṛṣṭyā lobhaḥ kriyate nāpi lobhanīya vastu prāptau svasya yogyāyogyatva vicāraḥ ko'py udbhavati. kintu lobhanīya vastuni śrute dṛṣṭe vā svata eva lobha utpadyate.*

"Śrīla Rūpa Gosvāmī has personally given the following definition of *lobha* (sacred greed) in Śrī Bhakti Rasāmṛta Sindhu: 'When the heart yearns for the sweetness of the mutual feelings of Kṛṣṇa and His eternal associates in Vraja, and one is not dependent on scriptural injunctions or logical arguments, then that is the definition of 'the cause of sacred greed'. If one thinks: 'Let me attain such sweet feelings also', after hearing about feelings such as the transcendental erotic feeling towards Kṛṣṇa of His associates (the *gopīs*) in Vraja, then one need not wait for favorable sanctions from the revealed scriptures or logical arguments. If such impetuses (scriptures and arguments) are there, then it can not be justly called 'sacred greed'. This greed never arises in anyone on such bases, nor does the candidate ever consider whether he is qualified for this path of *rāgānugā bhakti* or not. Rather, simply

**after hearing about the desired subject matter, or seeing it, that sacred greed will arise in him.**

**Kṛpā-kaṇikā Vyākhyā:** Here the blessed author describes the cause of greed for *rāgānugā bhakti*, which is rooted in sacred greed, the means to attain that greed and the symptoms of that greed. When one becomes slightly experienced by hearing the sweet stories from Śrīmad Bhāgavata and the *līlā-granths* of the *rasika bhaktas* that preach the same conclusion about the feelings, forms and attributes of the Vrajavāsīs like Śrī Nanda and Yaśodā that please all the senses of Śrī Kṛṣṇa one becomes independent from scriptural injunctions and logical arguments and develops a certain consciousness, a desire for those sweet feelings - and that is called the root cause of sacred greed. Śrīmat Jīva Gosvāmīpāda has written in his *Gopāla Campū-grantha* (Pūrva 1.81):

*harir gopa-kṣauṇī-pati mithunam anye ca vividhā  
na naḥ krūraṁ cittaṁ mṛdulayitum iśā lavam api  
aho! teṣāṁ premā vilasati harau yas tu balavān  
harer vā yas teṣu drutayati sa eva pratipadam*

"Nor Hari Himself, nor Goparāja Śrī Nanda, nor Vrajeśvarī Yaśodā nor any of the other people of Vraja could soften my cruel heart even slightly. But, aho! By constantly meditating on the natural love of the Vrajavāsīs for Śrī Kṛṣṇa and Śrī Kṛṣṇa's natural love for the Vrajavāsīs my heart is awakening and starting to melt!" This is the definition of the awakening of *lobha*.

Although attachment to the Lord is basically one and the same, there is a distinction according to the self-identification of the devotee and the way in which the Lord manifests Himself. Vrajendranandana is the Original Personality of Godhead, the full manifestation of both *aīśvarya* and *mādhurya* and the full object of loving attachment. The devotees also are eligible to taste the sweetness of the Lord according to the amount of love they have for Him, which in turn nourishes their own self-identification in relation with Him. In Vraja there are four main *rasas* - *dāsya*, *sakhya*, *vātsalya* and *madhura*. Of them, *sakhya* is more relishable than *dāsya*, *vātsalya* more relishable than *sakhya* and *madhura* more relishable than *vātsalya*. *Madhura bhāva* should be known as supreme.

The love of the Lord's servants is to be known as filled with awe and reverence. Although Kṛṣṇa's servants in Vraja, like Raktaka and Patraka, do not consider Him to be the Supreme Lord, they see Him as the son of Vrajeśvara Nanda Mahārāja, a local prince and in this way they see Śrī Kṛṣṇa as the Lord. *Sakhya bhāva* should be accepted as a greater form of love, because Śrī Kṛṣṇa's friends like Śrīdāma and Subala consider themselves to be equal to Him and their love is free from awe and reverence. In this carefree loving attitude: *kāndhe caḍe kāndhe caḍāya kore krīḍā raṇa; kṛṣṇe seve kṛṣṇe korāya āpana sevana* (C.C.) "They mount His shoulders, allow Him to mount their shoulders and playfully fight with Him. Thus they serve Kṛṣṇa and let Kṛṣṇa serve them also." Thus we can see the special sweetness of Śrī Kṛṣṇa surrounded by the cowherdboyfriends, who are all endowed with *sakhya bhāva*, in Śrīmad Bhāgavata:

*śyāmaṁ hiraṇya paridhiṁ vanamālā barha, dhātu prabāla naṭaveśam anuvratāmse  
vinyasta hastam itareṇa dhunānam abjam, karṇotpalālaka kapola mukhābja hāsam*

(Bhāgavata 10.23.22)

"Śrī Śyāmasundara wore yellow garments, had a garland of forestflowers around His neck, an enchanting crown of peacockfeathers on His head, a dancing dress which was colored by mineral pigments such as rubies around His waist, He kept His left arm on the shoulder of a friend who stood next to Him and He twirled a playlotus around in His right hand. He wore lotus flowers in His ears, His cheeks were flanked by enchanting curly locks and His lotuslike face was beautified by a soft sweet smile." From this statement it is understood that Śrī Kṛṣṇa's manifestation is much more attractive when He is with His devotees who take shelter of a fraternal mood towards Him than when He is with His devotees who take shelter of a mood of servitude.

Then again, Śrī Kṛṣṇa's manifestation is even sweeter when He is with the devotees who have taken shelter of a parental mood towards Him, like His father and mother, than when He is with His friends. In Śrīmad Bhāgavata Śrī Śuka Muni describes it thus:

*kṛtāgasan̄ tam prarudantam akṣiṇī kaśantam añjan maṣiṇī sva pāṇinā  
udvikṣamāṇaṁ bhaya vihvalekṣaṇaṁ haste grh̄tvā bhiṣayantyabāgurat (10.9.11)*

"During the Dāma-bandhana *līlā* Kṛṣṇa, who had been naughty, wept and rubbed His eyes with His hands so that His eyeliner was spilled all over His face. Although Śrī Yaśodā saw that her son was overwhelmed by fear she held His hand and chastised Him just to frighten Him." Because in this pastime Kṛṣṇa was most absorbed He manifest Himself in an even more attractive way when He was with His devotees that had taken shelter of a parental mood than when He was with His fraternal devotees. He will never display a manifestation of fear in front of His servants or friends, as He did when He was thus absorbed in feelings of fear. According to the progression of absorption in transcendental pastimes one must definitely also accept a progression of sweetness.

Then again, the sweet love of the Vrajasundarīs, that are endowed with *mahā-bhāva*, is seen as most special, because they have forgotten everything else out of great absorption in their love for the Lord, even more than those in the fraternal or parental moods. Hence the manifestation of the Lord is also truly incomparable when He is in their vicinity. When Śrī Kṛṣṇa sat down next to the *gopīs* on the bank of the Yamunā during the Rāsa-night, Śrī Śuka Muni described the great manifestation of His sweetness as follows:

*tatropaviṣṭo bhagavān sa īśvaro; yogeśvarāntar hṛdi kalpitāsanah  
cakāsa gopī pariṣad gato'rcitas trailokya lakṣmyeka padan̄ vapur dadhat*

(Bhāgavata 10.32.14)

"Śrī Kṛṣṇa, the Original Godhead, for whom the kings of *yogīs* make a seat in their hearts during their meditations, sat down on a seat that the *gopīs* made for Him with their garments. When He was thus honoured and surrounded by the *Gopa-sundarīs* He displayed a form that contained the beauty of all the three worlds."

Of these *mahābhāva*-endowed Vrajasundarīs the love of *mādanākhyā mahābhāva*-endowed Śrī Rādhārāṇī is again the greatest, and in Her vicinity Śrī Kṛṣṇa manifests Himself in the most beautiful way. The *sakhīs* and *mañjarīs* that take shelter of Her are blessed by entering into an ocean of Yugala Mādhurī. Śrīman Mahāprabhu and the *ācāryas* that have taken shelter of Him have preached the worship of Rādhā's service or *mañjarī bhāva* to the world. When the aspirant attains the grace of a great soul who has taken shelter of this *mañjarī bhāva*, and he hears about the expertise in Yugala-service of Vraja's eternal maidservants like Rūpa Mañjarī and Rati Mañjarī he becomes greedy after this feeling without bothering about scriptural injunctions or logical arguments. This is what prompts the *rāgānugā bhajana* of the Gauḍīya Vaiṣṇavas. When one does depend on scriptural injunctions or logical arguments one can not really speak of greed, for no one will become greedy through scriptural knowledge. When one sees the desired object or hears about it greed will automatically awaken and there will be no consideration whatsoever of being qualified or not for attaining the desired object.

*rāgamayī bhaktira hoy rāgātmikā nāma;  
tāhā śuni lubdha hoy kon bhāgyavān  
lobhe vrajavāsi-bhāve kore anugati;  
śāstra-yukti nāhi māne - rāgānugāra prakṛti (C.C.)*

"Devotion full of sacred passion is called *rāgātmikā*. If a fortunate soul becomes greedy after that devotion after hearing about it he will eagerly follow the feelings of the people of Vraja without bothering about scriptural injunctions and logical arguments. Such is the nature of *rāgānugā bhakti*." (5)

#### TEXT 6:

*sa ca bhagavat kṛpā hetuko'nurāgī bhakta kṛpā hetukaś ceti dvividhaḥ. tatra bhakta kṛpā hetuko dvividhaḥ prāktana ādhunikaś ca. prāktanah - paurva bhavika tādrśa bhakta kṛpotthaḥ, ādhunikaḥ etaj janmāvadhi tādrśa bhakta kṛpotthaḥ. ādye sati lobhānantaram tādrśa guru caraṇāśrayaṇam. dvitīye guru caraṇāśrayānantaram lobha pravṛttir bhavati. yad uktam:*

*kṛṣṇa tad bhakta kārūṇya mātra lobhaika hetukā  
puṣṭi mārgatayā kaiścid iyaṁ rāgānugocyate*

**"There are two causes for the appearance of the aforementioned sacred greed: The mercy of God or the mercy of another *anurāgī* devotee. There are again two kinds of mercy bestowed by a devotee: *prāktana* and *ādhunika*. *prāktana* means mercy bestowed by a *rāgānugā bhakta* in a previous life, and *ādhunika* is mercy bestowed in the present birth. The *prāktana*-devotee takes shelter of the lotus feet of a *rāgānugā guru* after the sacred greed has arisen in him, the *ādhunika* will get that sacred greed only after having surrendered to the feet of such a *guru*. It is said (in *Bhakti Rasāmṛta Sindhu*): "The only causes of the appearance of sacred greed is the mercy of Kṛṣṇa or His devotee. Therefore some call the path of *rāgānugā bhakti* also *puṣṭi mārga* (the path of grace)."**

**Kṛpā-kaṇikā Vyākhyā:** After giving the definition of the cause of sacred greed the blessed author now describes the causes for attaining this greed. Greed for *rāgānugā bhajana* can only be attained by the grace of Śrī Kṛṣṇa or the grace of the great saints that are themselves passionately attached to the sweet feelings of Śrī Kṛṣṇa's associates. Kṛṣṇa rarely bestows His mercy on new aspirants, therefore almost always this sacred greed arises by the grace of the aforementioned saints.

There are two kinds of sacred greed that arises by the grace of the saints - *prāktana* and *ādhuniki*. Those who have attained *lobha* by the mercy of *rāgānugā* saints in previous births will revive the cultivation of that *lobha* in their present birth and go on with *rāgānugā bhajana*, taking shelter of the feet of a *guru* according to their previous lives' *saṁskāra* (cultivation), which can be *dāsya* or *sakhya* or so. Those who did not cultivate such greed in their previous lives first take shelter of the lotus feet of a *guru*, and after they hear about the great love of Śrī Kṛṣṇa and His eternal associates the greed awakens within them. There is no other means than the grace of Śrī Kṛṣṇa and His pure devotees to attain this greed for *rāgānugā bhajana*, and the blessed author has proven it by quoting a *śloka* from Bhakti Rasāmṛta Sindhu. In his commentary on *this śloka* Śrīmat Jīva Gosvāmīpāda has written: *kṛṣṇeti - mātra padasya vidhi mārge kutracit karmādi samarpaṇam api dvāraṁ bhavatīti tad vicchedārthaḥ prayoga iti bhāva*. "The word *mātra* is used in the above *śloka* '*kṛṣṇa tad-bhakta kārūṇya mātra lābhaika hetukā*' because sometimes the offering of fruitive activities can lead to entry into *vaidhī bhakti*, whereas *rāgānugā bhakti* is only (*mātra*) attained through grace." Greed for *rāgānugā bhakti* is more rarely attained than *bhāva* or *rati* in *vidhi bhakti*, and it is only attainable through grace (Śrī Mukunda Dāsa Gosvāmī). The devotees from the Vallabha Sampradāya call this *rāgānugā mārga puṣṭi mārga* (the path of grace). (6)

#### TEXT 7:

*tataś ca tādrśa lobhavato bhaktasya lobhanīya tad bhāva prāptyupāya jijñāsāyām satyām śāstra yuktyapekṣā syāt. śāstra-vidhinaiva śāstra-pratipādita yuktyaiva ca tat pradārśanāt nānyathā. yathā dugdhādiṣu lobhe sati katham me dugdhādikam bhaved iti tad upāya jijñāsāyām tad abhiṣṭāpta jana kṛtopadeśa vākyapekṣā syāt. tataś ca gām krīṇātu bhavān ityādi tad upadeśa vākyād eva gavānayanatad ghāsa pradāna tad dohana prakaraṇādikam tata eva śikṣen na tu svataḥ. yad uktam aṣṭama skandhe - yathāgnim edhasy amṛtam ca goṣu bhuvy annam ambūdyamane ca vṛttim yogair manuṣyā adhiyanti hi tvām guṇeṣu buddhyā kavayo vidanti.*

**"Now, when both the above-mentioned kinds of 'greedy' devotees become inquisitive about how to attain the desired feeling of Kṛṣṇa's eternal associates in Vraja, then we see that they are dependent on information from the revealed scriptures or on logical arguments. The way can only be shown through the rules set forth by the scriptures and their resultant logical arguments. There is no other way. Just like when one is greedy for cow's milk, one must ask someone who knows about it how to**

get that milk, and one is dependent on that trusted person's instructions. That person will say: "You should buy a cow", and will also instruct one how to bring the cow, how to feed it grass and how to milk it. One does not attain the required knowledge just-like-that, without being instructed. It is said in the Eighth Canto of Śrīmad Bhāgavata: "Just as people get fire from firewood, milk from cows, foodgrains and water from the earth and money from trade, and thus keep themselves alive, in the same way, O Viṣṇu, You are attained by the practice of different kinds of *yoga*, through the attributes of nature and through the use of one's intelligence. That is what the poets say." (S.B. 8.6.12)

**Kṛpā-kaṇikā Vyākhyā:** Previously it was mentioned that there are two kinds of greedy devotees - the *prāktana* and the *ādhunika*. Greed for any mortal worldly thing is temporary, and is satisfied as soon as this insignificant object has been attained. But greed for the loving service of Śrī Kṛṣṇa is not like that. Greed for the Unlimited is also unlimited; without attaining the Unlimited this greed is not satisfied. The special thing about *rāgānugā bhakti* is that one is greedy for the sweet relish of the love of the Vrajavāsīs and their skill in relishing Śrī Kṛṣṇa's sweetness. When sacred greed has awoken by the grace of such great saints the greedy aspirant will inquire about where to get the desired object, and for this he is dependent on the scriptures and logical arguments. Although there is no dependence on the scriptures and logical arguments when sacred greed awakens, the means to obtain the desired object are shown through the scriptural injunctions and the scriptural arguments. There is no other way to get it, for, although *rāgānugā bhajana* is not prompted by regulative principles it is not un-Vedic. It is known as Vedic because taste for it is a reality. Although it is seen to be independent from scriptural revelation, these (scriptural arguments) are prompted by taste for *rāga*, and thus it is to be known as situated within *rāgānugā*.

To make this subject matter easily accessible the blessed author has given an example. Just as someone who is eager to drink milk will approach a trusted and experienced person and ask him how he can get to drink milk, and this person will tell him to buy a cow, give it grass to graze to nourish it and to milk it, and that thirsty person will obtain milk by following these instructions, there being no other way, in the same way an aspirant who is greedy after the sweet feelings of the people of Vraja will have to inquire from the saints who already relish these sweet mellows and from the relevant scriptures about how to attain these feelings. It is in no way possible to get to know these means of attainment automatically, without scriptural guidance. In the eighth Canto (6.12) of Śrīmad Bhāgavata it is written:

*yathāgnimedhasyamṛtaṁ ca goṣu bhuvyannam ambūdyamane ca vṛttim  
yogair manuṣyā adhiyanti hi tvām guṇeṣu buddhyā kavayo vadanti*

Lord Śrī Brahmā told Lord Viṣṇu in his praises: "Just as people get fire from firewood, milk from cows, foodgrains and water from the earth and money from trade, and thus keep themselves alive, in the same way, O Viṣṇu, You are attained by the practice of different kinds of *yoga*, through the attributes of nature and through the use of one's intelligence. That is what the poets say." In other words, just as by rubbing wood fire is produced, by milking a cow milk is extracted, by ploughing and digging one can get grains and water from the earth and by doing

trade one can make profit, similarly the learned sages in this material world, that consists of three modes of material nature, can attain You, who are transcendental to the three modes of material nature, by following the process of *bhakti yoga* in the form of hearing and chanting Your glories as ordered by Śrī Guru, and, being engaged by You, they will also instruct others in the means by which they can attain You (purports by Śrīla Śrīdhara Svāmīpāda and Śrī Viśvanātha). The purport of this verse is that just as there are scriptural instructions given by which to attain all kinds of desired things within the material world, similarly the scriptures are also describing how to attain feelings in relation to Śrī Kṛṣṇa. Therefore, although there is no dependence on the scriptures while sacred greed awakens, there is a dependence on scriptural injunctions when one wants to attain the desired feelings. When one sees that the taste of a devotee is opposed to scriptural injunctions we must understand that no real taste has awoken within that person, but that person has just developed some *māyika* (illusory, mundane) feeling, appearing as some transcendental feelings. When real *ruci* has awoken the scriptural injunctions will follow it (it will be ordained by the scriptural injunctions). Before *ruci* has arisen *bhajana* will be done according to scriptural injunctions, and after *ruci* has arisen the scriptural injunctions will follow the *ruci*. In this way it is to be understood. (7)

TEXT 8:

*sa ca lobho rāga vartma vartinām bhaktānām guru-padāśraya lakṣaṇam ārabhya svābhīṣṭa vastu sākṣāt prāpti samayam abhivyāpya 'yathā yathātma parimṛjyate'sau mat puṇya gāthā śravaṇābhidhānaiḥ, tathā tathā paśyati vastu sūkṣmaṁ cakṣur yathāivāñjana samprayuktaṁ. iti bhagavad ukter bhakti hetukāntaḥ karaṇa śuddhi tāratamyāt prati dinam adhikādhiko bhavati.*

**Lord Kṛṣṇa Himself describes (in Śrīmad Bhāgavata 11.14.26) how the devotee on the path of sacred passion advances and becomes more purified and more obsessed with sacred greed by the day, from the initial stage of surrender to the feet of a guru up to the point in which he directly attains the Lord: 'The more one's mind gets purified by hearing and chanting of My beautiful pastimes, the better one is able to discern the subtle reality (of the Self), just as the eye is better able to perceive more and more subtle things when it is treated with medicinal ointment'.**

**Kṛpā-kaṇikā Vyākhyā:** The definition of the generation of sacred greed has been given as follows: It is the craving to relish the sweet mutual feelings of Śrī Kṛṣṇa and the residents of Vraja, that awakens after hearing stories about it from devotional scriptures like Śrīmad Bhāgavata and which is independent from scriptural injunctions and logical arguments. Practically, the craving for one's beloved object is named 'greed'. When the greed of a *rāgānugā* aspirant leads him down the road of *rāga*, keeping his beloved object in the centre, then it awakens a special taste for the forms and pastimes of Śrī Kṛṣṇa and His associates. At first the greed of an aspirant will be scattered over many different subject matters and cannot focus on the actual beloved object, but when *sādhana bhajana* ripens this greed will give up all other

subject matters and will focus on the beloved. In this paragraph the blessed author shows how this sacred greed gradually develops.

After the *rāgānugīya* practitioner has taken shelter of the lotus feet of Śrī Guru the stream of his *bhajana* starts flowing as he engages in hearing and chanting the glories of the Lord in the company of the devotees. Thus his heart is gradually cleansed from vices like lust and becomes completely immaculate. The purer his heart gets through this cleansing-process, the stronger the sacred greed will get in his heart. The blessed author then quotes a verse from Śrīmad Bhāgavata, which emanated from Śrī Kṛṣṇa's lotus mouth, to prove his point —

*yathā yathātmā parimṛjate'sau mat puṇya gāthā śravaṇābhidhānaiḥ  
tathā tathā paśyati vastu sūkṣmaṁ cakṣur yathaiṅśjana samprayuktam* (Bhāg. 11.14.26)

Śrī Kṛṣṇa told Uddhava: "O Uddhava! Just as the eyes that are anointed with *siddha* ointments gradually become cleansed and free from disease so that they will be able to perceive more and more subtle objects, similarly the practising devotee will perceive more and more subtle things as his heart gets purified by hearing and chanting about My sacred pastimes." In his commentary on this verse Śrīpāda Viśvanātha Cakravartī has written: *ādi bhajanam ārabhya kevalayā bhaktyaivātma śodhana tāratamyena śravaṇa kīrtana smaraṇādi tāratamyāt man mādhuryānubhava tāratamyam prāpnotityāha yathā yatheti*. "As one commences the path of *bhajana* and cleanses one's heart more and more through the practice of pure devotion, consisting of hearing, chanting and remembering the glories of the Lord, one will be able to experience My sweetness more and more. This is described in this verse." (8)

#### TEXT 9:

*udbhūte tādrśe lobhe sāstra darśiteṣu tat tad bhāva prāpty upāyeṣu 'ācārya caitya vapuṣā  
svagatiṁ vyanaktīyuddhavokteḥ keṣucid gurumukhāt keṣucid abhijña mahodayānurāgī bhakta mukhāt  
abhijñāteṣu keṣucid bhakti mṛṣṭa cittavṛttiṣu svata eva sphuriteṣu sollāsam evātiśayena pravṛttiḥ syāt.  
yathā kāmārthinām kāmopāyeṣu.*

**"When the aforementioned sacred greed has appeared in the heart one becomes enlightened in different ways. Uddhava Mahāśaya says in Śrīmad Bhāgavata (11.29.6): 'Kṛṣṇa reveals Himself through the *ācārya* (spiritual master) or through the agency of the Supersoul.' Thus some devotees attain knowledge about the feelings of Kṛṣṇa and His Vraja-associates from the mouth of a *guru*, some from the mouth of a learned *rāgānugā*-devotee, and some, whose hearts have been purified by the practice of devotional service, will have this knowledge directly revealed to them from within their hearts. Then, just as a sense enjoyer automatically becomes engaged in having his senses gratified, without depending on anyone's encouragement, similarly the *rāgānugīya* practitioner will automatically be seen as very happy in attaining his desired feelings.**

**Kṛpā-kaṇikā Vyākhyā:** How the sacred greed for the expert love of the people of Vraja will gradually increase within the heart of a *rāgānugīya sādḥaka* once it has awoken there is

described by the blessed author in this paragraph. In Śrīmad Bhāgavata we find the following statement spoken by Uddhava to Śrī Kṛṣṇa -

*naivopayantyapacitiṁ kavayas taveśa brahmāyūṣāpi kṛtamṛddhamudaṁ smarantaḥ  
yo'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann ācārya-caitya vapuṣā svagatiṁ vyanakti*

(Bhāgavata 11.29.6)

'O Lord! The wise devotees attain the pinnacle of transcendental bliss when they remember Your benevolence, and even if they had a lifetime of Brahmā at their disposal they would not be able to pay off their debt to You, for You appear externally as the Guru to teach them and internally You are present to guide them, destroying all unfavorable and inauspicious desires for sense gratification and giving their hearts experience of Yourself." Following this statement of Uddhava some devotees obtain the nectar of instruction from the lotusmouth of Śrī Guru and others proceed with *rāgānugā bhajana* under the guidance of an experienced *rāgānugā* saint. Some of them will even have the craving for *bhajana* automatically infused within the heart, which is purified by the practice of *sādhanā bhakti*. Then, just as a sense enjoyer automatically becomes engaged in having his senses gratified, without depending on anyone's encouragement, similarly the *rāgānugā* practitioner will automatically be seen as very happy in attaining his desired feelings. (9)

TEXT 10:

*tac ca śāstraṁ sarvopaniṣat sārabhūtaṁ 'yeṣāṁ ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo  
daivam iṣtam' ityādi vākya nicayākara śrī bhāgavata mahā purāṇam eva. tathā tat pratipādita bhakti  
vivarāṇa cañcu śrī bhakti rasāmṛtārṇavādikam api. tatratyam vākya-trayaṁ yathā - kṛṣṇaṁ smaraṁ  
janaṁ cāsya preṣṭhaṁ nija samīhitam. tat tat kathā rataś cāsau kuryad vāsaṁ vraje sadā. iti. sevā  
sādhaka rūpeṇa siddha rūpeṇa cātra hi. tad bhāva lipsunā kārya vrajalokānusārataḥ. iti. śravaṇot-  
kīrtanādīni vaidhi-bhaktiyudītāni tu. yānyaṅgāni ca tānyatra vijñeyāni maṇṣibhiḥ. iti. trikam atra  
kāmanugā pakṣe eva vyākhyāyate.*

**"In Śrīmad Bhāgavata Mahā Purāṇa, which is the essence of all the Upaniṣads, Lord Kapila speaks the following words (3.25.38): 'To the devotees I am the beloved, the very Self, the son, the friend, the spiritual master, the well-wisher, Fate, or the chosen deity.' And the 'Bhakti Rasāmṛta Sindhu' of Śrīmad Rūpa Gosvāmī, which describes the devotion propounded by Śrīmad Bhāgavata, provides the following three verses: 'The devotee should remember Kṛṣṇa and an eternally liberated devotee of Kṛṣṇa's of his own choice. He should always live in Vraja and be attached to topics concerning Kṛṣṇa and that favorite devotee of his.' (1.2.294); 'Both in his material and in his (mentally conceived) spiritual body should one follow in the footsteps of the people of Vraja, always desiring their feelings and activities.' (1.2.295); and: 'The practitioner of *rāgānugā bhakti* should also perform all the limbs of *vaidhi bhakti*, such as hearing and chanting, as far as they are favorable. This is what the learned say.**

(1.2.296)" These three verses explain the position of the *kāmānugā* devotee (those serving in a transcendental erotic feeling)."

**Kṛpā-kaṇikā Vyākhyā:** Herebefore we have indicated that the scriptural injunctions are the means to attain the desired transcendental feelings. Now it is described which scriptures we must rely on for that. Śrīmad Bhāgavata Mahāpurāṇa, which is the essence of all the Upaniṣads and Bhakti Rasāmṛta Sindhu, the book which contains all the divine *bhāgavata rasa* that was bound within the whorl of Śrīmat Rūpa Gosvāmīpāda's lotuslike heart and that explains all the devotion that was propounded by Śrīmad Bhāgavata - from all these scriptures the rules of worship of *rāgātmikā bhakti* and its subsequent *rāgānugā bhajana* is learned.

The blessed author first quotes a verse (3.25.38) from Śrīmad Bhāgavata, which was spoken by Śrī Kapiladeva - *yeṣāṃ ahaṃ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam*. Bhagavān Kapiladeva says: "I am their (My devotees') lover, soul, son, friend, preceptor, heart's friend and worshipable deity." When Śrīmat Jīva Gosvāmīpāda describes *rāga bhakti* in Bhakti Sandarbha (310) he quotes this verse and explains it as follows: "In this verse the word *priya* refers to Śrī Kṛṣṇa as the lover of the *gopīs*, *ātmā* refers to the Param Brahma, in which form the four Kumāras and other *sānta-bhaktas* see Him, *suta* means the son of Śrī Vrajeśvara (Nanda Mahārāja), *sakhā* the friend of Śrīdāma and others, and *guru* the superior of Pradyumna and others. All these devotees are interlocked in a loving relationship with Śrī Kṛṣṇa. He is someone's brother, someone else's maternal uncle, someone else's husband, etc., and in many ways He manifests Himself as the heart's friend (*suhṛt*) of all these devotees that have all these different relationships with Him. For His servant Dārūka He manifests Himself as the worshipable deity (*iṣṭa-deva*), this is very well known.

Previously it has been said that the love which carries the strong desire to attain union with the Lord is called *rāga*. But the *rāga* which Rudra showed towards the Lords form of Mohinī Mūrti is not to be accepted like that. This is because the Lord accepted the appearance of Mohinī Mūrti to deceive Śrī Rudra, and when Rudra saw this appearance of Mohinī Mūrti his mind became very agitated by desires to unite with Mohinī. The attachment that Rudra had for Mohinī cannot be called *rāga*, because he had been deluded by *māyā* and had attained feelings of lust. This lust was caused by his enchantment with Her form, therefore this cannot be accepted as *rāga*.

The devotion that is thus prompted by *rāga* (divine attachment), in which particular attachments exist with defined self-identifications such as consortherhood, and that mainly consists of hearing, chanting, remembering, serving the lotus feet and offering oneself is called *rāgātmikā bhakti*. This *rāga bhakti* manifests itself automatically, just like the waves of the Gaṅgā. This is *sādhyā bhakti*, not *sādhanā bhakti*. This means that there is no procedure of *sādhana* here. The kind of devotion that follows in the wake of this *sādhyā bhakti*. that consists of *śravaṇa*, *kīrtana* and so, is named *rāgānugā bhakti*.

In Śrī Bhakti Rasāmṛta Sindhu Śrīmat Rūpa Gosvāmī describes *rāgānugā bhajana* in three verses. The first of them is - *kṛṣṇaṃ smaran janāṃ cāsyā preṣṭhaṃ nija samīhitam. tat tat kathā rataś cāsau kuryād vāsaṃ vraje sadā* (1.2.294) 'Remembering one's own beloved Nandanandana Kṛṣṇa and His dearest associates of one's own choice and taste, being attached to speaking about them and living in Vraja (if possible physically, if not then at least always

mentally)." The second verse: *sevā sādḥaka rūpeṇa siddha rūpeṇa cātra hi; tad bhāva lipsunā kāryā vrajalokānusārataḥ* "On the path of *rāgānugā bhakti* one is engaged in the service of Śrī Kṛṣṇa in one's *sādḥaka rūpa*, which means the present physical body, as well as in one's *siddha deha*, which means one's mentally conceived, own desired body, desiring the ecstatic love of Śrī Kṛṣṇa's beloved devotees that are situated in Vraja and following in their footsteps." The third verse runs: *śravaṇotkīrtanādīni vaidha bhaktyuditāni tu; yānyāṅgāni ca tānyatra vijñeyāni maṅṣibhiḥ* "All the items of devotion that were discussed for *vaidhī bhakti* are also practised and depended upon in *rāgānugā bhakti*. The wise devotees practise the items that are proper for their own mood, but they do not act contrary to their own mood." The blessed author will later explain these three verses in connection with *kāmānugā*.

The devotion that follows in the wake of *rāgātmikā bhakti* is called *rāgānugā bhakti*. The devotion that is manifest in Kṛṣṇa's eternal associates in Vraja is called *rāgātmikā bhakti*. This *rāgātmikā bhakti* is twofold - *sambandha rūpā* and *kāma rūpā*. The devotion of servants like Raktaka and Patraka, friends like Śrīdāma and Subala and parents like Nanda and Yaśodā are called *sambandha rūpā rāgātmikā bhakti*, while only the amorous devotion of Śrī Rādhā and the other beautiful girls of Vraja is famous as *kāma rūpā rāgātmikā bhakti*. Just as there are two kinds of *rāgātmikā bhakti*, namely *sambandha-rūpā* and *kāma rūpā*, there are also two kinds of *rāgānugā* followers of them - *sambandhānugā* and *kāmānugā*. Śrīman Mahāprabhu and the Gauḍīya Vaiṣṇava Ācāryas that surrendered to His lotus feet have preached the *kāmānugā bhakti*-love of *rādhā dāsya*, or *maṅjarī bhāva sādhanā* to the world. Therefore, the blessed author has determined that he would explain these above three verses in the scope of *kāmānugā bhakti*. (10)

#### TEXT 11:

*prathamataḥ kṛṣṇaṁ smaran itī smaraṇasyātra rāgānugāyām mukhyatvaṁ rāgasya manodharmatvāt. preṣṭhaṁ nija bhāvocita līlā vilāsināṁ kṛṣṇaṁ vṛndāvanādhiśvaram. asya kṛṣṇasya janāṁ ca kidṛśaṁ nija samihitaṁ svābhilaṣaṇīyaṁ śrī vṛndāvaneśvarī lalitā viśākhā śrī rūpa maṅjaryādīkaṁ. kṛṣṇasyāpi nija samihitave'pi tajjanasya ujjvala bhāvaika niṣṭhatvāt nija samihitavādhikyam. vraje vāsam itī asāmarthyē manasāpi. sādḥaka śārīreṇa vāsas tu uttara ślokarthataḥ prāpta eva. sādḥaka rūpeṇa yathāvasthita dehena. siddha rūpeṇāntas cintitābhiṣṭa tat sāksāt sevopayogi dehena. tad bhāva lipsunā - tad bhāvaḥ sva preṣṭha kṛṣṇa viśayakaḥ sva samihita kṛṣṇa janāśrayakaśca yo bhāva ujjvalākhyas taṁ labdhum icchatā. sevā manasaivopasthāpitaiḥ sāksād apyupasthāpitais ca samucita dravyādibhiḥ paricarya kāryā. tatra prakāram āha vraja lokānusārataḥ sādḥaka-rūpeṇānugamyamānā ye vrajalokāḥ śrī rūpa gosvāmyādayaḥ ye ca siddha-rūpeṇānugamyamānāḥ vrajalokāḥ śrī rūpa maṅjaryādayas tad anusārataḥ. tathaiva sādḥaka-rūpeṇānugamyamānā vrajalokāḥ prāpta kṛṣṇa-sambandhino janāś candrakāntyādayaḥ daṇḍakāraṇya-vāsi munayaś ca bṛhad-vāmana prasiddhāḥ śrutayaś ca yathāsambhavaṁ jñeyāḥ. tad anusāratas tat tad ācāra dṛṣṭyety arthaḥ. tad evaṁ vākya-dvayena smaraṇaṁ vrajavāsaṁ ca ukṭvā śravaṇādīnapy āha - śravaṇotkīrtanādīnīti. guru pādāśrayanādīni tvākṣepa labdhāni. tāni vinā vrajalokānugatyādīkaṁ kim api na sidhyed ity ato maṅṣibhir itī maṅṣayā vimṛśyaiva svīyabhāva samucitāny eva tāni karyaṇi na tu tad viruddhāni.*

**"First of all, through the words 'remembering Kṛṣṇa' (Bhakti Rasāmṛta Sindhu 1.2.294), it is indicated that remembrance (smaraṇa) is the main item of rāgānugā**

*bhakti*. *Rāga* is a special feature of the mind. The beloved is the Lord of Vṛndāvana, Śrī Kṛṣṇa, who enjoys pastimes suitable to His own feeling. With 'His people also' is meant: His beloved eternal associates in Vraja, that transcendental personality that the practising devotee favours, like Vṛndāvanēśvarī Śrī Rādhikā, Śrī Lalitā, Viśākhā, Śrī Rūpa Mañjarī, and so on. Although they are Kṛṣṇa's favorites, they are also more favorite to those devotees who desire to enter into the brilliant erotic relationship with Kṛṣṇa. If one can not live in Vraja physically, one must at least mentally do so. But the next verse (1.2.295) clearly explains how one must live in Vraja physically. Living with the *sādhaka rūpa* means in the physical body of the practising devotee, and the *siddha rūpa* means one's own desired mentally conceived spiritual body, that is suitable for direct transcendental service to Śrī Kṛṣṇa. *tad bhāva lipsunā* means: being eager to attain the brilliant erotic feelings towards Kṛṣṇa of one's favorite devotees in that feeling, like Śrī Rādhikā and the *gopīs*. How to serve? With paraphernalia that are collected either mentally or physically. How to follow in the footsteps of the people of Vraja? In one's physical body one follows in the footsteps of Śrīla Rūpa Gosvāmī and other saints that lived in Vraja and in the mentally conceived spiritual body one follows in the footsteps of Śrīmatī Rūpa Mañjarī and other eternal associates of Kṛṣṇa.

The people of Vraja that should be followed in the *sādhaka rūpa*, such as Candrakānti, the sages of the Daṇḍaka-forest, whose story is related in the Bṛhad Vāmana Purāṇa, as well as the *śrutis* (Upaniṣads), have attained their spiritual relationship with Kṛṣṇa. One should act like these Vrajavāsīs. In this way the first two verses described *smaraṇa* and living in Vraja and the third verse (1.2.296) describes practices such as hearing about Kṛṣṇa's pastimes. All other limbs of devotional practice, such as taking shelter of the feet of the *guru*, are attained through the practice of hearing and chanting. Without hearing and chanting one's allegiance to the people of Vraja will be unsuccessful, hence the word *manīṣibhiḥ* was used. This means that intelligent persons will, with the help of their sense of discrimination, practise those limbs that are favorable to one's own devotional feelings and not those that are opposed to that.

**Kṛpā-kaṇikā Vyākhyā:** The blessed author has quoted three verses from Śrī Bhakti Rasāmṛta Sindhu and has explained that in terms of the *kāmānugā* devotees, beginning with the first verse, where the devotee practises the remembrance of Śrī Kṛṣṇa, who enjoys according to His own feelings, and his own favorite associates of Kṛṣṇa, such as Śrī Rādhā, Lalitā, Viśākhā and Śrī Rūpa Mañjarī. *Rāga* is the natural function (*dharma*) of the mind, and so is *smaraṇa*. Therefore the blessed author says that *smaraṇa* is the main and major item of *rāgānugā bhajana*. Śrīla Narottama Ṭhākura Mahāśaya has said: *sādhana smaraṇa līlā, ihāte nā koro helā, kāya mane koriyā susāra. manera smaraṇa prāṇa, madhura madhura dhāma, yugala vilāsa smṛti sāra. sādhyā sādhana ei, ihā boi āra nāi, ei tattva sarva vidhi sāra* (Prema Bhakti Candrikā). "Do not neglect the practice of *līlā smaraṇa*, keep this as the essence with body and mind. The very life-force of the mind is *smaraṇa*, which is the abode of all sweetness, and the essence of *smaraṇa* is the pastimes of Rādhā and Kṛṣṇa. This is the means, this is the goal, and there is nothing apart from this. This truth is the essence of all regulative principles." *Smaraṇa* is the very life-force of the mind; a mind that does not remember the Lord is like a lifeless corpse. The body that contains no soul serves as food for the dogs and jackals, and in the same way the

enemies of lust and anger always bite the mind that is not engaged in remembering the Lord. When life is still in the body the dogs and jackals flee away in fear, and similarly when lust and greed see that the mind is animated by remembrance of the Lord they will flee far away. Not only that, the glories of *smaraṇa* are unlimited. *smarataḥ pāda kamalam ātmānam api yacchati; kintvarthakāmān bhajato nātyabhīṣṭān jagad guruḥ* (Bhāg. 10.80.11) "The Universal Teacher Śrī Kṛṣṇa even gives His very self to the person who remembers His lotus feet. What then to speak of giving him money and sense gratification, which is not even desired by the devotees?" In his commentary on this verse Śrī Jīva pāda has written: *smarataḥ smarate. sākṣāt prādurbhūya ātmānām smartur vaśīkarotītyarthaḥ* (Bhakti Sandarbhaḥ 277) 'Śrī Kṛṣṇa will personally appear before the person who remembers Him and give Himself to him, which means that He is subdued by the devotee who remembers Him."

Śrīmat Jīva Gosvāmīpāda has mentioned four kinds of *smaraṇa*: *nāma smaraṇa*, *rūpa smaraṇa*, *guṇa smaraṇa* and *līlā smaraṇa*. Of them, *līlā smaraṇa* is the best, for it automatically includes *nāma*, *rūpa* and *guṇa smaraṇa*. The remembrance of the pastimes of Rādhā and Kṛṣṇa is the essence of all regulative principles, for it is both the means and the goal. Therefore it is the remembrance of the pastimes of Rādhā and Kṛṣṇa that make *rāgānugā bhajana* so special. The *rāgānugīya sādḥaka* remembers the eightfold daily pastimes of Śrī-Śrī Rādhā-Mādhava and Their girlfriends like Lalitā and Viśākhā and they meditate how they render devotional service in allegiance to the *mañjarīs* headed by Śrī Rūpa Mañjarī. Such *rāga bhajana* is the unprecedented merciful gift of Śrīman Mahāprabhu. The remembrance of Śrī-Śrī Rādhā Mādhava's intimate pastimes is not possible without the remembrance of Śrī Gaurāṅga's pastimes, and thus we see that in the Gauḍīya Vaiṣṇava Sampradāya there is a system of remembering the eight-fold daily pastimes of Śrī-Śrī Gaura Govinda.

The *rāgānugīya sādḥakas* perform their *bhajana* while residing in Vraja, and it is said that when one is unable to reside in Vraja physically one must reside there mentally. For instance, *madhvābhāve guḍam dadyāt*. "Honey is needed, but when that is not available one must use brown sugar." **Vraja Vāsa** is one of the five main items of *bhajana* that has inconceivable potencies. This is a most confidential item of *bhajana*. In the Purāṇas it is described that simply by living in Mathurā-maṇḍala for one day one attains Haribhakti, which is prayed for even by the liberated souls. Therefore it is always advised to the *sādḥakas* to live in Vraja and to engage in discussing topics of the pastimes of the beloved deity. Living in Vraja-bhūmi specifically enables one to visualize the pastimes of one's beloved Śrī-Śrī Rādhā-Mādhava.

In his commentary to Bṛhad Bhāgavatāmṛta 2.4.1 Śrīmat Sanātana Gosvāmīpāda has written: *kutracid brahmāṇḍasyāntar bahiś ca muktīpade'pi adṛṣṭam ato vanānām antar madhye nivasatā tat pārśadoktam śrī vaikuṇṭhaloka sādhanānuṣṭhānādīkaṁ sarvam eva viśmṛtam vimohād iveti yathātyanta mohāt sarvaṁ viśmṛtam bhavet tathetyarthaḥ. yad vā viśmṛtam ivetyanvayaḥ. tataś ca vimohād iti etad bhūmi-śobhayā cittākarṣaṇād ityarthaḥ. evaṁ mathnāti sarveṣāṁ mano vilōḍayatīti mathurā śabdārtho dhvanitaḥ* "The beauty I beheld in Vraja-bhūmi, this extraordinary beauty I had not seen anywhere in the universe, or beyond it, or even in the *muktīpada*, where the liberated souls dwell. By staring at the beauty of Śrī Vṛndāvana and by living in its forests I became so enchanted that I even forgot about practising the *sādḥana* that was prescribed to me by the Lord's associates and that was going to elevate me to Vaikuṇṭha. Nowhere did I experience such beauty, such bliss that attracted my mind and made me forget

everything. Because Vraja-*dhāma* thus agitates (*manthana*) everyone's minds and causes one to forget everything else it is known by the name of **Mathurā**.

In the *sādhaka*-body, which is the present physical body, as well as in the *siddha rūpa*, which is the mentally conceived spiritual body which is suitable for direct service to Them, or the Guru-given *mañjarī-svarūpa*, *rāgānugīya* devotees serve Śrī-Śrī Rādhā-Mādhava in the wake of the people of Vraja and nourish the powerful desire to relish the wonderfully brilliant erotic sweetness of Their forms, attributes and pastimes in their hearts. Just as one serves Śrī-Śrī Rādhā-Mādhava in the external *sādhaka*-body with different articles according to the particular time, similarly one meditates on rendering such services mentally with the same articles collected with the *siddha rūpa* in the Yogapīṭha (this is called *mantramayī upāsana*). Then again one meditates on rendering service to Śrī-Śrī Rādhā-Mādhava in one's *siddha svarūpa* in the kingdom of the eightfold daily transcendental pastimes according to the right time (this is called *svārasikī upāsana*).

The *sādhaka* should serve in two ways, in allegiance to the people of Vraja. As far as he is able to, the *sādhaka* should render service or do *bhajana* like Śrī-Śrī Rūpa-Sanātana by living in Vraja, keeping their example of renunciation, dispassion and loyalty before him, and in his *siddha rūpa* he should mentally render service in allegiance to Vraja-people like Śrī Rūpa Mañjarī. Or he will attain devotional service in the form of a *gopī* in Vraja by doing *bhajana* in allegiance to *nitya siddhā-gopīs*, *sakhīs* like Candrakāntī<sup>1</sup>, the *munis* who lived in the Daṇḍaka-forest or the goddesses who preside over the *śrutis* and that were described in the Bṛhad Vāmana Purāṇa. The *sādhaka* should mentally render service while following in their footsteps, in allegiance to their activities. *sādhane bhāvibo yāhā*, *siddha dehe pābo tāhā* (Prema Bhakti Candrikā) "According to what I have thought of during my *sādhana* I will get a *siddha deha*." Following this rule the *sādhaka* will be blessed by attaining the service he meditated upon in the *līlā*-kingdom with his *siddha*-body. There are two kinds of *rāgānugā bhajana* -

*'bāhya*' *'antara*' *ihāra dui to sādhanā; bāhya - sādhanā dehe kore śravaṇa kīrtana*  
*mane - nija siddha deha koriyā bhāvana; rātri dine kore vraje kṛṣṇera sevana* (C.C. Madhya 22)

"There are two kinds of practice: External and internal. Externally one practises hearing and chanting within one's physical *sādhaka*-body, and internally one meditates on one's own *siddha*-body, in which one serves Kṛṣṇa in Vraja day and night."

Without practising limbs of *bhajana* such as hearing and chanting within the external *sādhaka* body the *sādhaka* can not attain perfection in either destroying *māyā*, becoming free from vices in his own *bhajana* or in his allegiance to the people of Vraja. With hearing and chanting is meant following as much as possible the 64 items of *bhajana*, starting with taking

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<sup>1</sup> In the Padma Purāṇa it is seen that a Gandharva-maiden named Candrakānti, after seeing the wonderful beauty of the Śrī Gopāla Mūrti, became eager to play with Him, and thus descended in a partial incarnation and worshipped Gopāla by dancing for Him with other girls. After thus attaining Him in a divine form which was suitable for His enjoyment she received a boon from Brahmā, Śrī Gopāla's pure devotee, that she could descend entirely and meet with Śrī Vṛṣabhānu's daughter. In his commentary on Śrī Bhakti Rasāmṛta Sindhu Śrī Jīva has written that this Gandharva-daughter Candrakānti, who serves as an example of deep absorption in *rāgānugā sādhanā*, is Śrī Rādhā's *vibhūti* (form of Her prowess), but that at the time she achieved perfection Śrī Rādhā gave her Her friendship, and considered that all her activities, both in *sādhanā* and in *siddhi*, were performed by Herself. For this reason the devotional scriptures indicate that Candrakānti and Śrīmatī are non-different (commentary on Bhakti Rasāmṛta Sindhu 1.3.14).

shelter of a *guru*, that Śrīmat Rūpa Gosvāmī has mentioned in his *Bhakti Rasāmṛta Sindhu grantha*. Some people imitate the *gopī deha* with the *sādhaka deha*, dressing and ornamenting the physical body like women do, but this is not approved of by the Vaiṣṇavācāryas like Śrī Rūpa and Sanātana Gosvāmī. An intelligent *sādhaka* should use his discriminating intelligence and follow the items of *bhajana* properly. He should not act contrary to his own feelings, for that will cause obstructions to his attainment of *prema*. (11)

TEXT 12:

*tāni cārcana bhaktāvahaṅgropāsana mudrā nyāsa dvārakā-dhyāna rukmiṇyādi pūjādinyāgama śāstra vihitānyapi naiva kāryāṇi. bhakti mārge'smin kiñcit kiñcit aṅga vaikalye'pi doṣābhāva śravaṇāt. yad uktam - yānāsthāya naro rājan na pramadyeta karhicit. dhāvan nimilya vā netre na skhalen na pated iha. iti. na hyaṅgopakrame dhvaṁso mad bhakter uddhavāṅv api. iti ca. aṅgi vaikalye tv asty eva doṣaḥ. yān śravaṇotkīrtanādīn bhagavad dharmānāśritya ity ukteḥ. śruti smṛti purāṇādi pañcarātra vidhiṁ vinā. aikantikī harer bhaktir utpātayaiva kalpate. ityuktes ca. lobhasya pravartakatve'pi nija bhāva pratikūlānyuktāni sarvāṇi śāstra vihitānāṁ tyāgānaucityam iti buddhyā yadi karoti tadā dvārakā-pure mahiṣī jana parijanatvaṁ prāpnoti. yad uktam - riraṁsāṁ suṣṭhu kurvan yo vidhi-mārgeṇa sevate. kevalenaiva sa tadā mahiṣītvam iyāt pure. kevalenaiva kṛtsnenaiva na tu nija bhāva pratikūlān mahiṣī pūjādīn kāṁścit kāṁscid aṁsān parityajyetyarthah."nirṇite kevalam iti trilingatveke kṛtsnayoh" ity amaraḥ. kevalena vidhi-mārgeṇa pure mahiṣītvam miśreṇa mathurāyām iti vyākhyā nopapadyate. pure yathā mahiṣītvam tathā mathurāyām kim rūpatvam. kubjā parikaratvam iti cet kevala vaidhī-bhakti phalād api miśra vaidhī-bhakti phalasya apakarsaḥ khalu anyāya eva. rāmāniruddha pradyumna rukmiṇyā sahito vibhuḥ. iti gopāla tāpanī śruti dṛṣṭyā rukmiṇī pariṇayo mathurāyām ity ato rukmiṇī parikaratvam iti vyākhyā tu na sarva laukikī. rādhā-kṛṣṇopāsakaḥ katham kubjām vā rukmiṇīm vā prāpnoti iti dvitīyāś cānyāyaḥ. vastu tastu lobha pravartitam vidhi-mārgeṇa sevnam eva rāgamārga ucyate vidhi pravartitam vidhi-mārgeṇa sevnam ca vidhi-mārga iti. vidhi vinābhūtam sevnam tu śruti smṛtyādi vākyād utpāta prāpakam eva.*

**Worshipping oneself as the Supreme Lord, using *mudrās* (making ritualistic signs with the hands) or *nyāsa*, meditating on Kṛṣṇa's pastimes in Dvārakā, worshipping Kṛṣṇa's Queens in Dvārakā are practices not to be done by a *rāgānugā sādhaka*, although they may be described in the Vedic scriptures. If, on the path of devotion, there is a slight deficiency on the part of the devotee, that will not be a fault; that can be seen in the scriptures. In the Eleventh Canto of Śrīmad Bhāgavata the Nine Yogendras tell king Nimi: "O King! A person who takes shelter of the path of devotion will never be in danger. Even if he runs over this path with his eyes closed he will not trip or fall!" The Lord Himself also tells Uddhava (in Śrīmad Bhāgavata 11.29.-20): "O Uddhava! In this endeavour of devotion to Me there can not be even the slightest loss or destruction!" There is a fault in failing to practise the *aṅgīs* (vital items of *bhajana*), though. The word *yān* in the former verse means that one must take shelter of the *aṅgīs* of *bhāgavata dharma*, like hearing and chanting. It is also said (in the Nārada Pañcarātra) that that exclusive devotion to Lord Hari that does not follow the rules and regulations prescribed by the *śrutis*, *smṛtis*, Purāṇas, or the Nārada Pañcarātra, is simply causing disturbance.**

If someone, overcome by spiritual greed, begins on the path of *bhajana*, but still feels that it is not proper to give up all rules prescribed by the revealed scriptures, even if they are unfavorable to his own (sweet, spontaneous) ecstasy, and meditates on *Dvārakā-līlā* etc., then he will attain the transcendental position of an associate of Lord Kṛṣṇa's Queens in *Dvārakā*. This is confirmed in the scriptures (*Bhakti Rasāmṛta Sindhu* 1.2.303): "One who has the great desire to make love with the Lord, but who worships Him solely with *vidhi bhakti*, will become a Queen in *Dvārakā*." The word *kevala* in this verse means *kṛtsnenaiva*, or not giving up any unfavorable item of his practice, such as worshipping the Queens in *Dvārakā* and being exclusively dedicated to the path of *vidhi bhakti*. The *Amara Koṣa*-dictionary confirms that the word *kevala* can mean *kṛtsna: nirṇīte kevalam iti trilingam tv eka kṛtsnayoḥ*. Still, we can not suggest that, just as if one worships exclusively in *vidhi mārga* one will become Lord Kṛṣṇa's Queen in *Dvārakā*, so one will attain Kṛṣṇa in the abode of *Mathurā* by practising a mixture of *vidhi bhakti* and *rāgānugā bhakti*. How can one, after all, become a Queen in *Mathurā* like in *Dvārakā*? If you answer: You will become an associate of *Kubjā* in *Mathurā*, then I will say that this is unfair. (After all, the *rasa* of *Kubjā* with Kṛṣṇa is inferior to the *rasa* of the Queens of *Dvārakā*. This is explained in Śrīla Rūpa Gosvāmī's *Ujjvala Nīlamanī*). How then can one get something inferior through the practice of mixed *vidhi-rāga bhakti*, which is superior to plain *vidhi bhakti*? The *Gopāla Tāpanī Upaniṣad* proves that *Rukmiṇī* was married in *Mathurā*. One verse of the *Gopāla Tāpanī Śruti* states: "Vibhu Śrī Kṛṣṇa, Balarāma, Aniruddha, Pradyumna and *Rukmiṇī* eternally dwell in *Mathurā*". Therefore the explanation that one will become an associate of *Rukmiṇī* in *Mathurā* as a result of mixing *vidhi bhakti* with *rāga bhakti* is also not reasonable, because not everyone confirms that *Rukmiṇī* is married in *Mathurā*. How can one become an associate of *Kubjā* or *Rukmiṇī* after worshipping Śrī Rādhā-Kṛṣṇa? That is a second injustice. Actually, when one follows *vidhi mārga* prompted by sacred greed, that is called *rāgānugā bhakti*, and when one follows *vidhi mārga* and is prompted by scriptural injunctions, that is called *vidhi bhakti*. When one worships Kṛṣṇa without following the rules set out by the *śrutis*, *smṛtis* and *Purāṇas*, (as the aforementioned verse from the *Nārada Pañcarātra* proves) then that is considered a social disturbance.

**Kāpā-kaëikā Vyākhyā:** Here the blessed author mentions the kind of conduct that works against the feelings desired by the *rāgānugéya sādhakas. ahaḡgropāsanā*. That is, while engaged in formal worship, worshipping the Lord with a sense of nondifference: "I am Çré Kāñēa!". *mudrā*. To show signs to the demigods with both hands during formal worship. *āvāhané, sthāpané, sannidhāpané, sannirodhané, sakalékaraëa, avaguëohané, amâtékaraëé* and *paramékaraëé* - these eight *mudrās* are being used. After that *çaikha, cakra, gadā, padma, müñala, çārīga, khaḡga, päça, aikuça, garuḡa, çrévatsa, kaustubha, veëu, abhaya, vara* and *vanamälā* are shown. At the time of offering *üsana* also special *mudrās* are shown - *padma, svasti, artha, pädyā, ücāma* and others, totalling sixteen. *nyāsa* - There are many, like *mätākā-nyāsa (ñāḡ-aḡga nyāsa), anta mätākā nyāsa, bāhya mätākā nyāsa, saähāra mätākā nyāsa, péḡha-nyāsa, āñyādi nyāsa, aḡga nyāsa, kara nyāsa, vyāpaka nyāsa* and so on. Although

meditation on Dvārakā, worship of Rukmiëé and other Queens and other practices have been mentioned by the Vedic scriptures these items of worship should not be practised by a *rägänugéya sädhaka* during their formal worship, since they oppose the feelings of the *rägänugéya sädhakas*.

One may ask here: "Will there not be a fault by thus not following the Vedic injunctions?" To this the author answers: "Even though there may be some discrepancies or loss in the different items of *bhakti sädhanä*, there will be no fault in that!" To prove this the blessed author quotes a verse from Çrémad Bhägavata:

*yänästhäya naro räjan na pramädyeta karhicit  
dhävan nimilya vä netre na skhalen na pated iha (11.2.35)*

Çrépäda Kavi Yogéndra told Mahäräja Nimi: "O King! A person who takes shelter of this theistic path (*bhägavata dharma*) will never be bewildered. Even if he transgresses the scriptural injunctions while treading this *bhakti* path, he will not stumble or fall." The blessed author writes in his Särärtha Darçiné Öékä to this verse: *yathä padanyäsa sthänam atikramya parataù pada nyäsenä gatih dhävanaà tasyälpatve skhalanaà bahutaratve patanam api sambhavet atra tu bhakti märke bhajana dharmasyäüginö vihitäügänää alpatarätikrame bahutarätikrame vä karma märga iwa na pratyavüyé bhavet. ataù phalän na bhraçyet, taträpi netre nimélyeti vartamäne api netre mudrayitvetyanena jñätväpyatikrame na doñau kim utäjñätveti jñäpitama* "Overrunning the place of one step to proceed to the next place is called *dhävana* (running), and it is possible to fall after tripping even a little. If a person makes a few small mistakes or many mistakes on the path of devotion, which consists of items like hearing and chanting, he will not fail or be hampered like on the path of *karma*, and he will also not be deprived of the result. It is described that even though one may have eyes one may run with eyes closed. If a *sädhaka* knowingly overlooks or ignores one particular item of devotion, he will still not be at fault. Then it is needless to say that he does not commit a fault when he acts out of ignorance.

The Lord told His dear devotee Çré Uddhava with His own lotusmouth: *nahyaügapakrame dhvaäso mad bhakter uddhavävövapi* (Bhäg. 11.29.20) "O Uddhava! From the very outstart this religion of devotion to Me cannot bring even the slightest ruination due to faults committed by the practitioner!" Although there is no fault on the path of devotion due to a lapse or a failure in one of its limbs, still there will be a fault if one makes a failure in the *aügés* (main limbs of devotion) such as *arcanä* (formal worship), or if one acts in a contrary way. It is said before; *yänästhäya*. The word *yän* in this verse means that if there is a failure in the proper execution of the *aügés* hearing and chanting of *bhägavata dharma*, while one attempts to follow them correctly, there is no fault, but if one fails to execute the *aügés* like hearing and chanting altogether one will certainly be at fault. In the Brahma Yämala it is said:

*çruti smäti puräëädi pañcarätra vidhiä vinä  
aikäntiké harer bhaktir utpätyaiva kalpate*

"If one violates the devotional principles that have been defined by the Çrütis, Smätis, Puräëas and Pañcarätra, and concocts some new path of unalloyed devotion, he will simply cause social disturbance." The purport of this is that devotional practices that do not correspond with the definitions and divisions given in the aforementioned scriptures, that have been narrated by realized sages with flawless visions, are not accepted as bonafide devotional practices. This is

because all the transcendental truths are revealed to the sages, who are endowed with superior vision. Therefore when some new kind of devotion is revealed that is not mentioned by them, then this is considered a social disturbance, since it certainly violates the basic principles of devotion (*mūla aigés*). Thus the verse from the Yāmala defines that there is a fault in improper execution of devotion.

It has been described that scriptural injunctions prompt *vidhi bhakti* and sacred greed prompts *rāgānugā bhakti*, and that the *rāgānugéya sādhakas* that have become greedy after the love of Vraja also do *bhajana* according to the scriptural injunctions. When one begins *bhajana*, being overwhelmed by sacred greed, but still practises items that have been mentioned as unfavorable to one's own feelings in *rāga mārğa*, such as meditating on Dvārakā, thinking: "It is not proper to give up all activities enjoined by the scriptures", then one will attain the position of an assistant of the Queens of Dvārakā pura. To prove this, the blessed author quotes a verse from Çré Bhakti Rasāmāta Sindhu:

*riraàsàa suñöhu kurvan yo vidhi mārgeëa sevate  
kevalenaiva sa tadā mahiñétvam iyät pure (B.R.S. 1.2.303)*

"A person who desires to make love with Çré Kāñëa, but serves only through the *vidhi mārğa*, will attain the position of a Queen of Dvārakā." The blessed author has personally commented upon this verse. Here the word *kevala* means *kātsnenaiva*, or to the full extent. This means that one does not give up even one item of pure *vidhi mārğa sādhana* that may be unfavorable to one's own desired mood, like worshipping the Queens that are situated in Dvārakā-*dhāma*. The word *kevala* means *kātsna*. This is described with the words *trilüganteka kātsnayou* in the Amara Koña, from the verse *nirëéte kevalam iti*.

If someone wants to give the following explanation that: "Simply by sticking to *vidhi mārğa sādhana* one will become a maidservant of the Queens of Dvārakā, and when one mixes *rāga mārğa sādhana* with *vidhi mārğa bhajana* one becomes an associate of the Queens of Mathurā, then this is completely illogical and incompatible, for this kind of explanation would arouse all kinds of questions. The first question is: Just as it is understood that becoming an associate of the Queens of Dvārakā means becoming an associate of Queens like Rukmiëé, which queen's servants are we supposed to become in Mathurā? If the answer to this is that you are understood to become an associate of Kubjä-devé, then that is completely unjust, because the *rasa-çāstras* proclaim that the *rasa* of Kubjä-devé is inferior to that of the Queens like Çré Rukmiëé. Dvārakā's Queens have '*samañjasā rati*' and Kubjä has '*sādhāraëé rati*'. *Sādhāraëé rati* is the abode of *sambhogecchā* (desires for personal sexual satisfaction), while *samañjasā rati* may occasionally be interrupted by *sambhogecchā*; from this we can understand that *samañjasā rati* is to be considered better than *sādhāraëé rati*. Then again, if one attains the status of associate of Rukmiëé in Dvārakā by following only *vaidhi bhakti*, and one attains the status of associate of Kubjä in Mathurā by following a mixture of *rāga bhakti* and *vidhi bhakti*, then the following of only *vaidhi bhakti* would bring forth a greater result than following a mixture of *rāga bhakti* and *vaidhi bhakti*, and that would be very unfair - of this there is no doubt.

*rāmāniruddha pradyumna rukmiëyā sahito vibhuù*: "The omnipresent Çré Kāñëa eternally dwells in Mathurā-*dhāma* with Çré Baladevacandra, Çré Aniruddha, Çré Pradyumna and Çré Rukmiëédevé. If, in accordance with this sentence from the Çré Gopāla Täpané Çruti,

one says: "Çré Rukmiëé-devé was married in Mathurä, therefore as a result of mixing *räga bhakti* with *vidhi bhakti* one can become an associate of the Queen known as Çré Rukmiëé", then this is also not correct, for not everyone agrees that Rukmiëi was married in Mathurä. If this was to be accepted another great incongruity would arise, for if a worshipper of Çré Rädhä-Kåñëa would attain Kubjä-räëé or the status of an associate of Rukmiëé-devé, that would be another kind of injustice. In his commentary on the verse of Bhakti Rasämåta Sindhu here under discussion, the blessed author has written: *yeñäà tu våndävane rädhä-kåñëayor mädhuryäsvädane'bhiläññäù athaca nyäsa mudrädi vaidhé märgänusäreëa bhajanaà teñäà dväarakäyää na rukmiëé-käntasya präptis taträbhiläññäbhävät. na vä våndävane çré rädhä-kåñëayoù präptiù räga mäргеëa bhajanäbhävät. tasmät teñäà vidhi mäргеëa bhajana käryasya aiçvarya jñänasya prädhänyaà yatra yathäbhütasya çré våndävanasyäàçe goloke çré rädhä-kåñëayoù präptiù na tu çuddha mädhuryamayä våndävane iti jñeyam* "If someone desires to make love with Çré Kåñëa without eagerly longing for things related to that, such as Vraja, and does not give up items of worship such as worshipping the Queens or meditating on Dväarakä, however unfavorable they may be, and thus serves in the *vidhi märga* (through meditation and practice of the *mantra* of *gopékänta*), he will become an associate of the Queens of Dväarakä. Those who desire to relish the sweetness of Çré-Çré Rädhä-Kåñëa in Çré Våndävana but still practise *vidhi märga bhajana* with items such as *nyäsa* and *mudrä*, will not attain Dväarakä, because they do not desire Rukmiëi-känta. On the other hand, because they do not practise the pure *räga märga bhajana* they also do not attain Çré Rädhä-Kåñëa in Våndävana. Therefore such a practitioner of *vidhi märga bhajana* will attain Çré-Çré Rädhä-Kåñëa in Çré Goloka, in the sector of Çré Våndävana where the majesty of Kåñëa prevails - not the purely sweet Våndävana. Çrémat Rüpa Gosvämé has described Goloka as a *vaibhava* (majestic manifestation) of Gokula.

Actually when one follows *vidhi märga*, but is prompted by sacred greed, this *bhajana* is called *räga märga*, and when one practises *vidhi märga bhajana* prompted by scriptural injunctions then this is called *vidhi märga*. In Çré Närada Pañcarätra worship of Çré Kåñëa that is not based on the regulative principles is described as a social disturbance. Especially as long as genuine taste for the expert passionate love of the eternal Vrajaväsé-associates has not arisen, the *rägänugä*-path mixed with *vidhi* must be followed. *Ruci* or *lobha* means that having no taste for anything else but the worship of Kåñëa, purely for His pleasure. The constitutional characteristic of this is hearing from the scriptures what it is that Çré Kåñëa likes, and worshipping accordingly with great eagerness and thirst or sacred greed, and the marginal characteristic is losing taste for everything else but that. (12)

#### TEXT 13:

*atha rägänugäyä aigänyanyäni bhajanäni käni kédäçëni kià svarüpäëi kathaà kartavyäni akartavyäni vetyapekñäyäm ucyate. sväbhëñöa-bhävamayäni sväbhëñöa-bhäva-sambandhëni, sväbhëñöa bhävänuküläni sväbhëñöa-bhävaviruddhäni sväbhëñöa-bhäva-viruddhäni iti pañca vidhäni bhajanäni çästre dächyante. tatra känicit sädhya sädhana rūpäëi känicit sädhyaà premäëaà prati upädäna karaëäni känicit nimitta karaëäni känicit bhajana cihñäni känicit upakärakäëi känicit apakärakäëi känicit taöasthäni iti. etäni vibhäjya darçante.*

The scriptures show five kinds of devotional practices to make clear which other limbs of devotion are to be practised in *rägänugä bhakti*, what they are like, what are their characteristics, what is to be done and what is not to be done. They are: those filled with the desired feeling, those related to the desired feeling, those favorable to the desired feeling, those not opposed to the desired feeling and those opposed to the desired feeling. Of them some are both the practice and the goal (the only difference between them being that the former is an 'unripe' stage and the latter is the 'ripe stage'), some are the direct cause of attaining the goal (*prema*), some the indirect cause, some are helpful, some are harmful and some are neutral. All these divisions have been shown.

**Käpä-kaëikä Vyäkhyä:** To ascertain who is eligible for *rägänugä bhakti* it has been said: *rägätmikaika niñöhä ye vrajaväsi-janädayai; teñäà bhäväptaye lubdho bhaved aträdhikäravän* (B.R.S. 1.2.291) "A devotee who becomes greedy after the exclusive love for Çré Kãñëa of the *rägätmikä* Vrajaväsés is eligible for *rägänugä bhajana*." When greed awakens taste will come for *lélä smaraëa*, from this *ruci* comes relish of the sweet pastimes and from the experience of these sweet pastimes the sacred greed becomes again more deep. Hence *lélä smaraëa* is the main item of this *rägänugä märga*. But for entering into *lélä smaraëa* purification of heart is absolutely necessary. When the heart is impure the mind cannot be steady and when the mind is restless or unsteady one cannot become absorbed in *lélä smaraëa*. Hence one must take shelter of the main items of *bhajana*, such as hearing and chanting, and the more the heart gets purified by continuing in *bhajana*, the more the heart becomes attracted to *lélä smaraëa*, and thus *smaraëa* also gradually becomes deeper and deeper. Therefore, although *lélä smaraëa* is the main item of *rägänugä märga*, one should not neglect or drop the external practises like hearing and chanting. Just as one's internal *sädhana* becomes nourished by the external practice of hearing and chanting, similarly one awakens one's relish for the external practices through the internal practices. If one says that the two nourish each other and then one neglects or drops the external practice, trying just to immerse the mind in *lélä smaraëa*, the mind will gradually dry up and become contaminated by contemplating the sense objects. On the other hand, *rägänugä bhajana* is also not performed simply by diligently practising the external items and dropping or neglecting *lélä smaraëa*. Therefore the *räga sädhaka* should practice both the external and internal items.

Now the division of all the items of this *rägänugä märga* has been shown. The blessed author says that other parts are also practised within *rägänugä bhakti*, he explains what these parts are, what kinds of them there are, what is their nature, how they are to be practised and which unfavorable items are to be renounced - the *rägänugéya sädhaka* will certainly want to know these things. In the scriptures there are five kinds of *bhajana*-practices mentioned - 1) those that are filled with the desired feelings, 2) those that are related to the desired feelings, 3) those that are favorable to the desired feelings, 4) those that are not unfavorable to the desired feelings, which means not favorable and also not opposed to the desired feelings, and 5) those that are unfavorable or harmful to the desired feelings.

Of these five kinds of practice some are both belonging to the means as well as the goal, the difference lying only in ripeness and unripeness, and some items are the direct cause for

the desired goal of *prema*, whereas others are the indirect cause. Some are harmful and some are marginal, which means that they are neither helpful nor harmful. The blessed author himself gradually describes these practices by dividing them. (13)

TEXT 14:

*tatra dāsya sakhyādēni svābhēñōa bhāvamayāni sādhyā sādhana rūpāēi. gurupadāçrayato mantra japa dhyānādēni sādhyā pratyupādāna-kāraēatvād bhāva sambandhēni. 'japen nityam ananya-dhēu' ityādyukte nitya kātyāni 'japyau svābhēñōa saāsargē kāñēa nāma mahā manuū' iti gaēoddeça dēpikokteū siddha rūpenānugamyamānānām api mantra japa darçanāt upādāna kāraēatvena bhāva sambandhēni gāu sarvendriyāēi vindan eva san mama gopa-strē-jana-vallabho bhavaty-abhēñōa saāsargi kāñēa nāma eva mahā-manuū sarva mantra çreñōha ity añōādaçākñāro daçākñāraç ca mantra eva arthād ukto bhavatēti gaēoddeça dēpikā vāk्यārtho jñeyau. svēya bhāvocita nāma rūpa guēa lēlādi smaraēa çravaēādēni upādāna kāraēatvāt bhāva sambandhēni. tathāhi - 'nāmāni rūpāēi tad arthakāni gāyan vilajjo vicared asaiga' iti. 'çāivanti gāyanti gāēanty abhēkñāçaū smaranti nandanti tavehitaā janā' ityādyukter abhēkñā kātyāni. atra rāgānugāyāā yan mukhyasya tasyāpi smaraēasya kērtanādhēnatvam avaçyāā vaktavyam eva kērtanasyaiva etad yugādhikāratvāt sarva bhakti-mārgeñu sarva çāstrais tasyaiva sarvotkarñā pratipādanāc ca.*

Servanthood, friendship and so on are all both the means and the goal and are *svābhēñōa bhāvamaya*, full of the desired feeling. Items of *bhājana*, from 'taking shelter of the feet of a guru', upto '*mantra japa*' and meditation, are *bhāva sambandhé*, or 'related to the desired feeling, and are direct causes for attaining the goal, love of God. Statements such as 'always do *japa* with a fixed mind' indicate *nitya kātya*, or perpetual duties. Those who follow the order of the Gaēoddeça Dēpikā to 'always to do *japa* of the *mahā-mantra* of their beloved Kāñēa and His associate's holy name in their mentally conceived spiritual bodies', are also called 'related to the desired feeling', which is a direct cause for attainment of their goal. The explanation of the *Gopāla-mantra*, according to the Gaēoddeça Dēpikā, is: The lover of the *gopés* (*gopējana vallabha*) is pervading all my senses (*govinda*). Kāñēa's holy name in the form of the eighteen-syllable or ten-syllable *Gopāla-mantra*, which is explained here as the best of *mantras*, is the best example of what is related to the desired feeling. Another direct cause to what is *bhāva sambandhé* is hearing about Çré Kāñēa's transcendental forms, qualities, names and pastimes, in a way which is suitable to one's own feelings. It is said: "One should wander alone, giving up all shyness and sing songs about Kāñēa, glorifying the sweetness of His form and names.", and: "All the devotees attain paramount bliss by constantly describing, remembering, and hearing about Your character." In this way these practices are proven to be related to the desired feeling (*bhāva sambandhé*). Previously it was discussed that *smaraēa* is the chief item of *rāgānugā bhakti*, but even this is dependent on *kērtana*. In the present age of Kali everyone can enter into *bhājana* (devotional life) through the means of *kērtana*. All the scriptures of all devotional paths proclaim that *kērtana* is the very best limb of *bhakti*.

**Kāpā-kaëikā Vyākhyā:** After describing what are the five kinds of devotional practices in *rāgānugā bhajana* the blessed author proceeds in elaborating on them. Servanthood, friendship and living in Vraja are some of the items of *bhajana* that are full of the desired feelings. They are immutable both in the stage of accomplishment and practice, and thus when the *rāgānugéya sādha* attains perfection he will achieve the devotional service in Vraja in servitude or friendship he thought of during his practice of *sādhana* in his *siddha svarūpa*, according to the time or the desired place. Hence these items of *bhajana* are considered both the means and the goal, and thus they are filled with the desired feelings.

The different items of *bhajana*, starting with taking shelter of a *guru*, and continuing with *bhajana* items like rendering service to the *guru*, doing *japa* and meditation, are all direct causes for the attainment of the goal of *prema*, and thus they are related to the desired feelings. *upādāna* means *upādīyate nimittatayā svīkrīyate iti*: That which is accepted as the direct cause for attaining *prema*. For this reason they are called 'related to the desired feelings'. *japen nityam ananya dhīḥ* "One should always, daily, practise *japa* with a fixed mind." From this scriptural reference we can understand that this is an eternal duty. *japyah svābhīṣṭa-saṁsargī kṛṣṇa nāma mahāmanuḥ* "Always do *japa* of the *mahā-mantra* of the beloved Kṛṣṇa and His associate's holy name." In this statement from Śrī Rādhā-Kṛṣṇa Gaṇoddeśa Dīpikā it is written about Śrī Rādhā as *upāsya* (worshipable deity). Therefore, when we see that the *sādhakas* are practising *japa* of the holy names of those in whose footsteps they are following in their *siddha svarūpa*, then certainly this *mantra japa* is related to the desired feelings as a direct cause, of this there is no doubt.

Now the blessed author will give an explanation of this part of the Śrī-Śrī Rādhā-Kṛṣṇa Gaṇoddeśa Dīpika-verse '*svābhīṣṭa saṁsargī kṛṣṇa nāma mahāmanu*' which was mentioned. The word 'Govinda' means 'He who pervades all of my senses (*go*) is Gopījanavallabha, the lover of the cowherdwives. Therefore this *kṛṣṇa nāma mahāmantra* is related to the desired feelings. Here it is ascertained that the 18-syllable or 10-syllable *mantra* are the very best *mantras*.

In his discussion on *rāgānugā bhakti* in Śrī Bhakti Sandarbha (312 *anuḥ*) Śrīmat Jīva Gosvāmī writes the following about the *mantra japa* of the *rāgānugīya sādha*: *kecid aṣṭādaśākṣara dhyānaṁ godohana-samaya vamsī vādyam ākṛṣṭa tat tat sarvamayatvena bhāvayanti; yathā caike tādrśam upāsanam sāksād vrajajana viśeṣayāiva mahyam śrī gurucaraṇair mad abhīṣṭa viśeṣa siddhyartham upadiṣṭam bhāvayāmi. sāksāt tu śrī vrajendranandanam sevamāna evāsa iti bhāvayanti*. This means that in the 18-syllable *mantra* Śrī Kṛṣṇa is experienced in four divisions. The *mantra*'s cause, the arising of its syllables, the presiding deity and the worshipable form. Therefore some devotees meditate on Śrī Kṛṣṇa in a concealed way while doing *japa* of this *mantra*. The question is here, how can superiors like Śrī Nanda Bābā, Śrī Baladeva and others be present when at the same time Śrī Rādhā and the other sweethearts of Śrī Kṛṣṇa are present? Even if they are there, they will be contrary to the desired feeling. What is the solution to this? The solution is that when Śrī Kṛṣṇa plays His flute while milking His cows, everyone gathers together, feeling attracted to this fluteplaying. This must be thought of thus. Again others may be thinking while doing *mantra japa*: "Although I am a person from Vraja myself, I was so unfortunate that I was deprived of direct worship. Hence Śrī Gurudeva has mercifully instructed me in this *mantra*, so that my devotional aspirations can reach perfection." But even

during such a practice of *mantra japa* he will think that: "I am personally rendering service to Śrī Vrajendranandana."

The blessed author says that the devotional practices, such as hearing and so of the names, forms, qualities and pastimes of Śrī Kṛṣṇa, that are suitable to one's own feelings, are called direct causes for the attainment of the goal, and thus they are called 'related to the desired feelings.' The practitioners of *mañjarī bhāva*, who take shelter of the *madhura rasa*, should know that the holy names of Śrī Kṛṣṇa, the beloved of Śrī Rādhārāṇī, His form of the king of the erotic flavours, His qualities like His being subdued by His sweethearts, and His different erotic pastimes with Śrī Rādhārāṇī and Her girlfriends, headed by Lalitā, are all suitable to his own feelings. To prove that a *rāga sādḥaka* should unceasingly hear, chant and think about these names, forms, qualities and pastimes of Śrī Kṛṣṇa, the blessed author has quoted some verses from Śrīmad Bhāgavata. Śrīpāda Kavi Yogīndra told Mahārāja Nimi -

*śṛṇvan subhadrāṇi rathāṅga-pāṇer janmāni karmāṇi ca yāni loke  
gītāni nāmāni tad arthakāni gāyan vilajjo vicared asaṅgaḥ* (Bhāg. 11.2.39)

"The *sādḥaka* should wander around without any company, giving up all shame while singing the holy names and glories of the auspicious birth and activities of Cakra-pāṇi Śrī Kṛṣṇa, that are celebrated in the scriptures and in traditional succession, as well as their purports." In her praise of Śrī Kṛṣṇa, Śrī Kuntī-devī said:

*śṛṇvanti gāyanti grṇantya bhikṣnaśaḥ smaranti nandanti tavehitam janāḥ  
ta eva paśyantyacireṇa tāvakam bhava pravāhoparamam padāmbujam* (Bhāg. 1.8.36)

"O Lord! The devotees become ecstatic when they hear, speak, sing or think about Your pastimes, and thus they swiftly get to see Your lotus feet, that remove all fear of material existence." These quotations prove that these practices, that are related to the desired feelings, should be continued unceasingly.

It has been said that the limb of *smaraṇa* is the most important limb of this *rāgānugā bhajana*. The blessed author has said that even this *bhajana*-limb of *smaraṇa* is to be known as subservient to the limb of *kīrtana*. The reason why the *bhajana*-limb of *smaraṇa* is subservient to the limb of *kīrtana* is that the naturally fickle mind of the *sādḥaka* is initially not able to practise *smaraṇa*, therefore the *bhajana*-limb of *smaraṇa* is dependent on purification of the heart. Even when the heart is not yet pure the limb of *kīrtana* can be practised. As the *kīrtana* emanates from the vocal sense-organ it automatically becomes a mental practice, and the sense of hearing is also blessed by the audial reception of the *kīrtana*. The consciousness naturally becomes steady when it is regulated by the voice and the ears, that steer both the external and the internal senses, and when the consciousness becomes steady the *bhajana*-limb of *smaraṇa* becomes easily accessible. Actually the *saṅkīrtana* increases the bliss of *smaraṇa* and through *smaraṇa* again the sweet bliss of *saṅkīrtana* is increased. Thus they both nourish and increase each other, and *smaraṇa* is prescribed along with *nāma kīrtana* - *śuddhāntaḥ karaṇaś cen nāma kīrtanāparityāgena smaraṇam kuryāt* (Bhakti Sandarbhaḥ - 265 anuḥ)

In this Kali-yuga the *bhajana*-limb of *kīrtana* is prescribed. Therefore all the scriptures have declared that the *bhajana*-limb of *kīrtana* is the most elevated of all limbs of devotion. Śrīmad Bhāgavata, the essence of all the Vedānta, says:

*kṛte yad dhyāyate viṣṇum tretāyām yajato makhaiḥ  
dvāpare paricaryāyām kalau tad dhari-kīrtanāt* (Bhāg. 12.3.52)

"The results attained in the Satya-yuga by meditating on Viṣṇu, in the Tretā-yuga by offering huge sacrifices and in the Dvāpara-yuga by deity worship, are all attained in the age of Kali simply by Śrī Hari-kīrtana."

*kalim sabhājayantyāryā guṇajñāḥ sāra bhāginah  
yatra saṅkīrtanenaiva sarvaḥ svārtho'bhilabhyate* (Bhāg. 11.5.36)

"The great sages, who know the essence and qualities of things, praise the age of Kali, for in it the human race can attain all perfection simply by chanting the holy name of the Lord."

*'tapāmsi śraddhayā kṛtvā premādhyā jajñire vraje' ityujjvala nilamaṇyukter anugamyamānānām  
śrutinām premāṇām prati tapasām kāraṇatvāvagamāt kalāvastmin tapo'ntarasya vigītatvāt 'mad artham  
yad vratam tapaḥ' iti bhagavad ukter ekādaśī janmāṣṭamyādi vratāni tapo rūpāni iti nimitta kāraṇāni  
naimittika kṛtyāni akarāṇe pratyavāya śravaṇān nityāni. tatraivaikādaśī vratasyānvaye 'govinda  
smaraṇam nṛṇām yad ekādaśyupoṣaṇam' iti smṛter upādāna kāraṇa smaraṇasya lābhād aṁśena bhāva  
sambandhitvam api vyatireke tu 'mātrhā pitṛhā caiva bhrātrhā guruhā tathā' ityādi skāndādi vaca-  
nebhya guruhanṛtvādi śravaṇān nāmāparādha lābhaḥ 'brahmaghnasya surāpasya steyino  
gurutalpinaḥ' iti viṣṇu-dharmottarokter anapāyi pāpa viśeṣa lābhas ca iti nindāśravaṇād atyāvāśyaka  
kṛtyatvam. kiṁ bahunā 'paramāpadam āpanne harṣe vā samupasthite. naikādaśīm tyajed yas tu tasya  
dikṣāsti vaiṣṇavī. viṣṇvarpitākḥilācārāḥ sa hi vaiṣṇava ucyate'. iti skānda vākyābhyām ekādaśī vratasya  
vaiṣṇava lakṣaṇatvam eva nirdiṣṭam. kiṁ ca vaiṣṇavānām bhagavad anivedita bhojana niṣedhāḥ  
'vaiṣṇavo yadi bhujñita ekādaśyām pramādataḥ' ityatra bhagavan niveditānnasyaiva bhojana  
niṣedho'vagamyate.*

**In the book Ujjvala Nilamaṇi it is stated that the śrutis (Upaniṣads) had attained a love-filled birth in Vraja as a gopī as a result of 'performing penance full of faith', and this proves that penance can be a cause of the attainment of prema. But in the present Kali-age the performance of ulterior penance is denounced and the Lord Himself says: "Vows taken for My sake are actually penance". Hence penances such as fasting on Ekādaśī and Janmāṣṭamī are indirect causes (for prema). We can understand that these occasional duties are perpetual because one can learn that giving up such vows will create obstacles on the path of the practising devotee. In the smṛtis it is said that 'Fasting on Ekādaśī will lead to remembrance of Govinda', so since smaraṇa is considered a direct cause of attaining the desired feelings, Śrī Ekādaśī-vrata is known as partially related to the desired feelings. Then again, the Skanda Purāṇa and other scriptures say that one who does not fast (from grains and pulses) on Ekādaśī is as sinful as the killer of one's own mother, father, brother or spiritual master, and thus he commits an offense to the holy name. In the Viṣṇu Dharmottara it is said that 'the sin of eating grains on Ekādaśī is indestructible, (even more so than) the sin of drinking liquor, stealing, or having sex with a superior. All these denouncing statements prove**

that vows like Ekādaśī should always be kept. What more can be said: "Anyone who does not give up the vow of Ekādaśī, come great distress or great ecstasy, has made his Vaiṣṇava-initiation a success", and: "anyone who offers all his activities unto Lord Viṣṇu, is a successful Vaiṣṇava." These two statements from the Skanda Purāṇa give a definition of the Vaiṣṇava as one observing the vow of Ekādaśī. It is forbidden for a Vaiṣṇava to eat food which is not offered to the Lord, with the words: 'If the Vaiṣṇava becomes so bewildered to eat on Ekādaśī-day...' Eating of *mahā prasāda*-grains is forbidden for a Vaiṣṇava on Ekādaśī-day.

**Kṛpā-kaṇikā Vyākhyā:** Now the blessed author describes how the observance of vows like Śrī Ekādaśī and Janmāṣṭamī are direct causes for attaining the desired feelings. In Śrī Ujjvala Nīlamaṇī-*grantha* it is described:

*samantāt sūkṣma-darśīnyo mahopaniṣado'khilāḥ  
gopīnām vīkṣya saubhāgyam asamordhvaṁ suvismītaḥ  
tapāṁsi śraddhayā kṛtvā premādhyā jajñire vraje*

(Haripriyā Pra. 47-48)

"Seeing the matchless fortune of the *gopīs*, the great Upaniṣads, who are in all respects endowed with subtle vision, became most astonished and attained the love of Vraja and birth in Vraja by faithfully performing penances, following in their footsteps." Long, austere practices of penance, like the fasting from solid food and water as they were performed by the people of Satya and Tretā-*yuga* are denounced for people of the present age of Kali, that are short lived and unable to go without food, therefore Śrī Ekādaśī *vrata* is the prescribed penance for the Vaiṣṇavas now. The Lord told Śrī Uddhava: *mad artham yad vrataṁ tapaḥ* (Bhāg. 11.29.23) "Any vow performed for My sake is considered penance." Śrīla Viśvanātha has written in his Sārārtha Darśinī-commentary on this verse: *mad artham mat prāptyartham vratam ekādaśyupavāsādikam yat tad eva bhaktānām tapaḥ* "Vows like Ekādaśī, that are performed to attain Me, these are the devotees' penances!" Therefore it is understood from this that vows like Ekādaśī are direct causes for attaining the Lord or love for His lotus feet. These vows are occasional duties of the Vaiṣṇavas, and there eternity has been accepted when hearing of the dreadful results of not following them.

The end of the eleventh lunar day and the first phase of the twelfth lunar day are called **Śrī Harivāsara**. With Ekādaśī is also meant Vaiṣṇava-vows like Śrī Janmāṣṭamī, Rādhāṣṭamī, Rāma-navamī, Śrī Nṛsimha Caturdaśī, Māghī Trayodaśī and Phālgunī Pūrṇimā, that are prescribed in the scriptures. All these Vaiṣṇava-vows are eternal. This eternity has four characteristics - 1) Pleasing Śrī Hari 2) Following the etiquette prescribed by the scriptures 3) The prohibition of certain kinds of meals, and 4) The dreadful results of not following such vows. *tacca kṛṣṇa prīṇanatvād vidhi prāptatvatas tathā. bhojanasya niṣedhāc cākarāṇe pratyavāyataḥ* (Hari Bhakti Vilāsa 12.4)

The special secret about following Vaiṣṇava-vows like Ekādaśī is that the five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin, as well as the five active senses, namely the voice, the hands, the feet, the anus and the genitals, as well as the internal organ, the

mind - these eleven senses are being controlled during this worship of Śrī Hari in the form of the Ekādaśī (11th day) vow! According to the *smārtas* (ritualistic puritans) the fasting is more important than the aspect of worshipping Śrī Hari. Actually fasting means more than just giving up some food. The scriptures say:

*upāvṛttasya pāpebhyo yo vāsas tad guṇaiḥ saha  
upavāsaḥ sa vijñeya nopavāsas tu lañghanam*

"Fasting is not accomplished just by abstaining from some food, real fasting means giving up all mundane activities and spending the time hearing and chanting the holy names and attributes of Śrī Kṛṣṇa." In the way of the Vaiṣṇavas thus both rules are followed - both abstaining from food and worshipping Śrī Hari for 24 hours. If one is unable to fast entirely one may just eat fruits and roots instead, as a substitute. This is generally considered a cutting down of the fast, but in the worship of Śrī Hari such a substitute is not considered a climbdown. Therefore, in the version of the Vaiṣṇavas, Śrī Ekādaśī-day is called Śrī Harivāsara, the day of Lord Hari. How can such a name be fulfilled if Lord Hari Himself is not worshipped? The blessed author says: "By observing the Śrī Ekādaśī-vow, a partial relationship with the desired feeling is attained." In Śrī Brahma Vaivarta Purāṇa it is seen that: *govinda smaraṇam nṛṇāṃ ekādaśyāmupoṣaṇam* "Fasting on Ekādaśī enables a human being to remember Govinda." Since this statement from the *smṛti-śāstras* (lawbooks) clearly ascertains that one must fast on Ekādaśī, and that through it one attains the devotional limb known as *smaraṇa*, which is a direct cause of attaining the desired feelings, Ekādaśī-*vrata* is known as partially related to the desired feeling.

In this way the positive necessity of the Ekādaśī-vow is established, but there is also a negative incentive established here. In the Skanda Purāṇa it is described: *mātr̥hā pit̥r̥hā caiva bhr̥tr̥hā guruhā tathā* "A person who eats on Ekādaśī becomes guilty of a sin equal to that of killing his mother, father, brother or spiritual master." From this statement, which mentions the sin of killing one's spiritual master, it is known that by not following Ekādaśī one commits an offense to the holy name called *guru avajāna*, insulting the spiritual master. Again it is described in the Viṣṇu Dharmottara:

*brahmaghnasya surāpasya steyino guru talpinaḥ  
niṣkṛtir dharma śāstroktā naikādaśyanna bhojinaḥ*

"In the scriptures one can find practices of atonement for sins like killing a *brāhmaṇa*, drinking alcohol, theft or sexual intercourse with a superior, but no scripture mentions any atonement for the sin of eating grains on Ekādaśī." This statement makes clear that the sin of not following Śrī Ekādaśī is indestructable. After hearing all these condemnations one must be free from doubt about the fact that the vow of Ekādaśī is surely to be observed, with great necessity and for eternity.

What's more, when Śrī Haribhakti Vilāsa ascertains the characteristics of a Vaiṣṇava, two verses from the Skanda Purāṇa are quoted to specify them -

*paramāpadam āpanne harṣe vā samupasthite  
naikādaśiṃ tyajed yas tu tasya dikṣāsti vaiṣṇavī  
samātmā sarva jīveṣu nijācārā aviplutaḥ*

"A person who does not give up the vow of Śrī Ekādaśī, come bliss, come woe, has made his Vaiṣṇava-initiation a success. A person who is equally disposed towards everyone, who never falls from the principles of Vaiṣṇavism and who offers all his activities unto Lord Viṣṇu - he is the real **Vaiṣṇava**."

Some say: "There is no fault in eating *māhā-prasāda* grains on Ekādaśī, for these grains are transcendental, therefore they should always be served. Rather, it is a fault to give up *māhā-prasāda*!" To remove such erroneous ideas the blessed author says: "The Vaiṣṇavas never eat food which is not offered to the Lord, therefore the meaning of a Vaiṣṇava-vow is that they then renounce Śrī Mahāprasāda." Śrīmad Jīva Gosvāmīpāda has also written: *atra vaiṣṇavāṇāṃ nirāhāratvaṃ nāma māhā-prasādānna parityāga eva teṣāṃ anya bhojanasya nityam eva niśiddhatvāt* (Bhakti Sandarbha 299) In Śrī Gautamīya Tantra it is seen:

*vaiṣṇavo yadi bhujjita ekādaśyāṃ pramādataḥ  
viṣṇvarcanāṃ vṛthā tasya narakaṃ ghoram āpnuyāt*

"If a Vaiṣṇava becomes so crazy as to eat on Ekādaśī his worship of Viṣṇu becomes worthless and he will attain a foul hell." From this statement we can come to know that it is forbidden to eat the *māhā-prasāda* which was offered to the Lord on Ekādaśī. In connection with this it is to be known that some compare the Vaiṣṇava-vow of Ekādaśī with other ordinary vows. All things related to Śrī Hari are endowed with inconceivable potency, and the supreme culmination of this is the attainment of Śrī Hari or of love for His lotus feet. One should know that comparing this greatly glorious vow with vows that cause one to attain the insignificant treasures of the material world is a severe offense.

*kārtika vratasya ca tapo'mśena nimittatvaṃ śravaṇa kīrtanādy aṃśena upādānatvam api. śrī rūpa gosvāmī caraṇānām asakṛd uktau kārtika devateti kārtika devityūrjjadeviti urjješvarīti śravaṇād viśeṣataḥ śrī vṛndāvaneśvarī prāpakatvam avagamyate. 'ambarīṣa śukaproktaṃ nityaṃ bhāgavataṃ śṛṇu' iti smṛteḥ kramena śrī bhāgavata śravaṇāder nityakṛtyatvam uktam. 'kathā imāste kathitā mahāyasām' ityanantaram 'yastūttama-śloka guṇānuvādaḥ prastūyate nityam amaṅgalaghnaḥ tam eva nityaṃ śṛṇuyād abhikṣnaṃ kṛṣṇe'malāṃ bhaktim abhīpsamānaḥ'. iti dvādaśokter daśama skandha sambandhi sva preṣṭha śrī kṛṣṇa carita śravaṇāder yathāyogyāṃ nityakṛtyatvam abhikṣna kṛtyatvaṃ bhāva sambandhitvaṃ ca. nirmālya tulasī gandha candana mālā vasanādi dhāraṇāni bhāva sambandhīni.*

**The vow in the month of Kārtika (October-November) is an indirect cause for the limb of 'penance' and a direct cause for the limb of hearing and chanting. In many different places, Śrīla Rūpa Gosvāmī has called Vṛndāvaneśvarī Rādhā 'Kārtika-devatā', 'Ūrjjādevī', or 'Ūrješvarī', the goddess of the month of Kārtika, so it is clear that in the month of Kārtika one has a special opportunity to attain Her. With the statement "O King Ambarīṣa! Always listen to Śrīmad Bhāgavata spoken by Śuka Muni!" from the *smṛtis*, we ascertain that hearing Śrīmad Bhāgavata is also a perpetual**

duty. From the statements: "Thus I fully glorified the Mahā Puruṣas (great kings) to you", and: "Those who desire pure devotion to Śrī Kṛṣṇa should always hear the glorification of His attributes, that destroy all inauspiciousness." from the Twelfth Canto of Śrīmad Bhāgavata, we can understand that hearing of the character of Śrī Kṛṣṇa, who is (especially) related to the Tenth Canto of the book, is a perpetual duty that must be performed repeatedly and that is related to development of the desired feeling. Wearing Tulasī, perfumes, sandalwood pulp, garlands and garments that have been offered to the Lord are also related to the desired feelings.

**Kṛpā-kaṇikā Vyākhyā:** Since observance of the Kārtika vow or Niyama Sevā is simultaneously a direct and an indirect cause of the attainment of the desired feelings it is related to the desired feeling. The indirect cause is the austerity-part of maintaining strict restrictions on eating, and the direct cause is the part of observing a certain quota of hearing and chanting. In the month of Kārtika there is more attention given to the regulative principles of hearing and chanting and the worship of Śrī Rādhā-Dāmodara than in other months of the year, because if one performs even only a little *bhajana* in this time Śrī Rādhā Dāmodara will accept it as a great thing. On the other hand it is said that if one does not follow the vow of Kārtika, there will be a terrible reaction. In the Skanda Purāṇa it is written:

*avratena kṣīped yas tu māsaṁ dāmodara priyam  
tiryag yonim avāpnoti sarva dharma bahiṣkṛtaḥ  
sa brahmahā sa goghnaś ca svarṇasteuḥ sadānṛtī  
na karoti muni-śreṣṭha yo naraḥ kārtike vratam*

"Lord Brahmā told Nārada: "O greatest of sages, Śrī Nārada! A person who lives through the month of Kārtika, which is dear to Lord Dāmodara, without observing some vow, is cast out of all religions and attains an animal birth in the next life. Anyone who does not observe the Kārtika vow is a killer of a *brāhmaṇa*, the killer of a cow, a gold-thief and a constant liar." Therefore this vow is eternal, just as the Ekādaśī-vow. It is known that when one takes shelter of Śrī Kṛṣṇa's playground Śrī Vraja-*dhāma* and observes the vow of Niyama Sevā he will obtain the rarely attained treasure of Hari-*bhakti*. In his Bhakti Rasāmṛta Sindhu-*grantha* Śrīmat Rūpa Gosvāmī has quoted verses from the Śrī Padma Purāṇa about the Ūrjā-limb of *bhakti*, and thus showed the special glories of observing the vow of Kārtika while taking shelter of Vraja-*dhāma* -

*bhaktiṁ muktiṁ harir dadyād arcito'nyatra sevinām  
bhaktiṁ ca dadātyeva yato vaśyakarī hareḥ  
sā tvañjasā harer bhaktir labhyate kārtike naraiḥ  
mathurāyām sakṛd api śrī dāmodarajapūnāt*

"When Śrī Kṛṣṇa is served outside of Vraja-*dhāma* by complacent persons He may bestow sense enjoyment or liberation, but not *bhakti*, for it is not proper for Him to accept subjugation to complacent devotees, who have no loving attachment to Him. But even a person who performs no *sādhana* will attain the precious gift of Śrī Hari-*bhakti* when observing the Śrī Dāmodara-pūjā in Mathurā even once." In his commentary on this verse Śrīmat Jīva Gosvāmī

has written: *vaśyakarītavam atra sukha-dānenaiva jñeyam na tu duḥka-dānena. ato bhaktyadāne na tad atra prayojakam kintu tena lakṣitam paramotkr̥ṣṭatvam eva. tathāvidhā ca sā nāyogye sahasā dātum̃ yogyeti yāvad agyogyatā tāvad bhagavatā na dīyata eva. yogyatā ca sarvānya sva hita nirapekṣatvam eva. tasmād yogyatāyām eva satyām dātavyatve'pi yadi mathurā kārtikayoḥ saṅgame pūjanam̃ ghaṭate tadā yogyatāvirahtenāpi vastu prabhāvāt sahasaiva prāpyata eveti bhāvaḥ* "No one should think after reading the 'yato vaśyakarī hareḥ'-part of the śloka that since the Lord is subdued by devotion He does not give *bhakti*. Śrī Hari's subjugation to devotion makes Him most happy and never unhappy. Therefore the words 'through which Śrī Hari is subdued' is not used to disrespect or slight devotion. Rather, it establishes *bhakti* as the greatest thing. It is never proper to give such a supreme thing as devotion to an unworthy recipient, therefore Śrī Hari does not bestow *bhakti* unless and until the qualification is there in the recipient. Qualification for attaining *prema* comes when one desires only that, without bothering about any other personal benefits. To such a deserving recipient Śrī Hari gives *prema*. But if one worships Śrī-Śrī Rādhā-Dāmodara in *Vraja-dhāma* just once in the month of Kārtika, then, simply on the strength of that, even an unqualified person will attain *prema*." The blessed author says: "In his books like *Stavamālā Śrīmat Rūpa Gosvāmīpāda* has repeatedly mentioned Śrī-Śrī Rādhārāṇī's holy names of **Kārtika Devī**, **Ūrjā-devī** and **Ūrjeśvarī**, therefore it is understood that those who observe the vow of Kārtika will be blessed by attaining the lotus feet of Śrī Vṛndāvaneśvarī.

In the *Padma Purāṇa* Maharṣi Gautama tells Mahārāja Ambarīṣa: *ambarīṣa śuka-proktaṁ nityam̃ bhāgavataṁ śṛṇu. paṭhasva svamukhenāpi yadīcchasi bhava-kṣayam:* "O Ambarīṣa! If you desire liberation from material existence, then always hear the Śrīmad Bhāgavata, which is spoken by Śrī Śukadeva, and recite it with your own voice." This verse proves that the hearing and chanting of Śrīmad Bhāgavata is an eternal duty. In Śrīmad Bhāgavata (12.3.14-15) Śrī Śuka Muni tells Mahārāja Parīkṣit:

*kathā imās te kathitā mahīyasām̃ vitāya lokeṣu yaśaḥ pareyuṣām̃  
vijñāna vairāgya vivakṣayā vibho, vaco vibūtīr na tu pāramārthyam̃  
yas tūttamaḥ śloka guṇānuvādaḥ saṅgīyate'bhīkṣnam̃ amaṅgala-ghnaḥ  
tam eva nityam̃ śṛṇuyād abhīkṣnam̃ kṛṣṇe'malam̃ bhaktim̃ abhīpsamānaḥ*

"O King! The glories of the demised world-famous kings that I have just described to you are just a play with words that show that sense enjoyment is useless and renunciation is to be practised. This topic is not spiritual. But a person who desires pure devotion to Śrī Kṛṣṇa will always listen to the glorification of Śrī Kṛṣṇa, that destroys all inauspiciousness." Following this statement from the Śrīmad Bhāgavata the hearing and chanting of the nectar-sweet activities of the heart's beloved Śrī Kṛṣṇa, that are described in the Tenth Canto of Śrīmad Bhāgavata, has become an eternal duty which is related to the desired feelings. The audience of great devotees do not wish to hear any other topic than the glories of Śrī Kṛṣṇa and His beloved devotees. Śrī Śaunaka Muni and other sages told Śrī Sūta Muni:

*taṁ kathyatām̃ mahābhāga yadi viṣṇu kathāśrayam̃  
athavāsya padāmbhoja makaranda lihām̃ satām̃  
kim anair asad ālāpair āyuṣo yad asad vyayaḥ*

"O greatly blessed Sūta! If the topic of your discourse is Kṛṣṇa or the devotees that are like bumblebees at His lotus feet, then please continue! What is the use of any other useless topic? It will simply reduce our lifespan in vain!"

The wearing of *nirmālya*, Tulasī, perfumes, sandalwood pulp, garlands and garments first offered to the Lord is also related to the desired feelings. The word *nirmālya* stands for Tulasī-leaves, garlands and sandalwood pulp that are offered to Śrī Kṛṣṇa. The vices of anyone whose body touches these *nirmālyas* or whose nostrils smell these articles, are destroyed in all respects, and such a person will attain devotion to the lotus feet of Śrī Kṛṣṇa. Śrī Uddhava Mahāśaya told Śrī Kṛṣṇa:

*tvayopabhukta srag gandha vāso'laṅkāra carcitāḥ  
ucchiṣṭa bhojino dāsās tava māyām jayema hi* (Bhāg. 11.6.46)

"O Lord! When we, Your servants, are decorated with the garlands, sandalwood pulp, garments and ornaments that have been worn by You before, and when we eat the food which was first eaten by You, we will conquer over Your *māyā*!" This statement shows that devotion to Śrī Kṛṣṇa's lotus feet is attained and ulterior desires are destroyed as a result of serving *nirmālya*. For this reason *nirmālya sevana* is also known as being related to the desired feelings.

*tulasī kāṣṭha-mālā gopīcandanādi tilaka nāma mudrā caraṇa cihnādi dhāraṇāni vaiṣṇava-cihnānyanukūlāni. tulasī sevana parikramaṇa praṇāmādīnyapyanukūlāni. gavāśvattha dhātrī brāhmaṇādi sammānāni tad bhāvāviruddhāni upakāraṇāni. vaiṣṇava-sevā tūkta samasta lakṣaṇavati jñeyā. uktānyetāni sarvāṇi kartavyāni. yathaiḥ poṣyāt kṛṣṇād api sakāśāt tat poṣakeṣvāvartita dugdha dadhi navanītādiṣu vrajeṣvayā adhikaivāpekṣā śrī kṛṣṇam sva stanya payaḥ pibantaṁ bubhukṣum apyapahāya tadīya dugdhottāraṇārtham gatavāt. tathaiḥ rāga vartmānugamana rasābhijña bhaktānām poṣyebhyaḥ śravaṇa kīrtanādibhyo'pi tat poṣakeṣveteṣu sarveṣu paramaivāpekṣaṇam naivānucitam. ahaṅgropāsana nyāsa mudrā dvāraḥ-dhyāna mahiṣyarcanaḍīnyapakāraṇāni na kartavyāni. purāṇāntara kathā śravaṇādiṇi taṭasthāni. atra bhakteḥ sac cid ānanda rūpatvān nirvikāratve'pi yad upādānatvādikam tat khalu durvitarkyatvād eva bhakti śāstreṣu tatra prema vilāsaḥ syur bhāvām snehādayas tu ṣaṭ ityādiṣu vilāsa śabdena vyañjitaṁ yathā rasa-śāstre vibhāvādi śabdena atra khalu sukha bodhārtham eva upādānādi śabda eva prayukta iti kṣantavyam sadbhiḥ. (14)*

**Wearing beads of Tulasī-wood or Tilaka, the names or footprints of Kṛṣṇa drawn with gopī candana-clay, is favorable to developing the desired feeling. Serving Tulasī, making circumambulations and offering obeisances are also favorable to developing the desired feeling. Honouring cows, Dhātrī- and Aśvattha (banyan-) trees and brāhmaṇas is not opposed to developing the desired feeling and is helpful, but serving the Vaiṣṇavas is the most special item. This should be counted amongst all the different categories that are mentioned. We have seen (in Śrīmad Bhāgavata, Canto Ten, chapter Nine) that Mother Yaśodā made her beloved Kṛṣṇa wait for His breastmilk, to take the milk, that was meant to nourish Him, from the fire. For this she had to leave Kṛṣṇa, who was just sucking her breast, behind in a hungry state. Similarly it is also not improper for a rāgānuga-devotee, who knows how to relish**

transcendental flavours, to pay attention to abovementioned limbs of devotion that nourish the main limbs of hearing and chanting. Meditating upon oneself as being the Supreme, *nyāsa*, *mudrā* (making ritualistic gesticulations), meditating on Kṛṣṇa's pastimes in Dvārakā and worshipping Lord Kṛṣṇa's Queens are harmful for developing the desired feeling and are practices that should not be performed. Hearing stories from other Purāṇas are neutral factors. They are nor helpful, nor harmful. Although there is no transformation or change in transcendental devotion, it has nevertheless been divided in parts like 'direct cause', etc. to make it more easily understandable, which it would not have been otherwise. Just as it is said in the devotional scriptures 'the six *bhāvas* like *sneha* are manifestations of love of God' and the *rasa sāstras* define *rasa* with words like *vibhāva* and so, so I have also used terms like *upādāna kāraṇa* (the material cause) to make my point more easily understandable. May the saints forgive me.

**Kṛpā-kaṇikā Vyākhyā:** After defining the two kinds of practice that are filled with the desired feelings and that are related to the desired feelings, the blessed author now mentions the practices that are favorable to the desired feelings, not unfavorable to the desired feelings and that are unfavorable to the desired feelings. Wearing signs of Vaiṣṇava-hood such as beads of Tulasī-wood, *tilaka*, name-marks and footprints of the Lord are factors favorable to the desired feeling. Viṣṇu-priyā Śrī Tulasī is the dwelling place of the Vaiṣṇavī-*śakti*, therefore the power of Viṣṇu always appears in her. The Vaiṣṇavī-*śakti* personally appears in the world in the form of the Śrī Tulasī-tree (plant), which is its abode. Therefore all the Vaiṣṇavas worship Śrī Viṣṇu by wearing the Vaiṣṇavī-*śakti*, which is dear to Viṣṇu, around the neck in the form of wooden beads. Wearing a Vaiṣṇava-*mālā* does not just mean going out, buying a *mālā* and wearing it whimsically around the neck. At the time of initiation Śrī Gurudeva personally sanctifies the *mālā*, meditating on the eternal descension of the power of Lord Viṣṇu into the *mālā*, offering the *mālā* to Śrī Kṛṣṇa and praying to Him that the person who will wear the *mālā* will attain *bhakti*. After that he will personally put the *mālā* around the neck of the person who desires initiation, as the embodiment of the Lord's satisfaction. Then the proper meaning of the word *mālā* will be fully revealed.

*dāne lā dhātur uddiṣṭo mām lāsi hari vallabhe  
bhaktebhyas ca samastebhyas tena mālā nigadyate*

"The syllable *lā* stands for gift and the syllable *mā* for wealth. O Hari's beloved Tulasī! You give all the devotees the treasure of *prema*, hence your name is *mālā*. The same thing goes for the Vaiṣṇavas' wearing of *tilaka*; they worship Śrī Viṣṇu by wearing His Viṣṇu-power on the body. While putting the twelve marks of *tilaka*, that constitute twelve forms of Nārāyaṇa, the Vaiṣṇavas pronounce Śrī Hari's holy names like Keśava, Nārāyaṇa, Mādhava and Govinda, and think of placing the twelve-fold energy of Lord Nārāyaṇa, such as fame, luster, satisfaction and nourishment on the twelve parts of the body. By thus wearing the Vaiṣṇava-*tilaka* that is described in the scriptures, and by meditating with it on the power of Viṣṇu, the body, mind and life-airs of the Vaiṣṇavas will gradually and habitually become Viṣṇumaya, filled with Viṣṇu. Not

understanding these secrets of the wearing of beads and *tilaka*, some people say: "Bhakti is an internal matter, what is the use of these external signs like *mālā* and *tilaka*? You cannot just purify the heart by wearing the signs of a Vaiṣṇava. When one engages in *sādhana bhajana* for purifying one's heart, then what use is this wearing of external signs?" To this can be answered that by wearing signs like the *mālā* and the *tilaka*, the Vaiṣṇava awakens his *svarūpa jñāna*, his awareness of his constitutional position, and since this is a positive act of surrender to the Lord it is most helpful in *bhajana*. Apart from that one can find even more glorifications mentioned. Therefore it is definitely a duty to wear the *mālā* and *tilaka* from the beginning of one's engaging in *bhajana*. If not, the dignity of devotion and the devotee will be diminished and Śrī Hari will not be pleased. In connection with this a verse from the Padma Purāṇa has been quoted in Śrī Bhakti Rasāmṛta Sindhu *grantha* -

*ye kaṅṭha lagna tulasī nalinākṣa mālā, ye bāhu mūla paricihnita śaṅkha cakrāḥ  
ye vā lalāṭa phalake lasad ūrdhva puṅdrās te vaiṣṇavā bhuvanam āśu pavitrayanti*

"These Vaiṣṇavas, that wear Tulasī, Āmalakī, or lotusseed-beads around the neck, that wear the signs of conch and disc on the shoulders and whose foreheads are beautified by vertical *tilaka*, swiftly purify the world." In the same way, the wearing on the body of Vaiṣṇava-signs like the Lord's holy names or footprints are also favorable to the desired feelings. In Śrī Padma Purāṇa it is seen:

*kṛṣṇa nāmākṣarair gātram aṅkayec candanādinā  
sa loka pāvano bhūtvā tasya lokam avāpnuyāt*

"He who decorates his body by wearing the syllables of Śrī Kṛṣṇa's holy name with unguents like sandalwood pulp, purifies the world and attains Śrī Kṛṣṇaloka."

Serving Śrī Tulasī, circumambulations and paying of obeisances are all practices that favor the desired feelings. There are nine kinds of service rendered to Tulasī - *dr̥ṣṭā spr̥ṣṭā tathā dhyātā kīrtitā namitā śrutā. ropitā sevītā nityam pūjitā tulasī śubhā* "Seeing Tulasī, touching her, meditating on her, singing her holy name in congregation, offering obeisances to her, hearing about her glories, planting a Tulasī-tree, sprinkling her with water, cleaning her place, and offering her scents and flowers - these are the nine most auspicious services that can be rendered. The Vaiṣṇavas serve Viṣṇu-priyā Tulasī by offering deity-worship to her, circumambulating her, offering obeisances to her, eating Tulasī-*mañjarīs* and so, wearing Tulasī-beads and sandalpaste and wearing *tilaka* made of the earth around her root, so that they can please the Lord, who is very dear to Tulasī. As a result of serving Tulasī, who is the presiding deity of the Vaiṣṇavī *śakti*, human beings can easily and swiftly become blessed by attaining Śrī Viṣṇu *bhakti*. In the scriptures we can find Tulasī's glorification sung as follows:

*yā dr̥ṣṭā nikhilāgha saṅgha śamanī spr̥ṣṭā vapuḥ pāvani  
rogānām abhivanditā nirasani siktāntaka trāsini  
pratyāsattir vidhāyini bhagavataḥ kṛṣṇasya samropitā  
nyastā tac caraṇe vimukti phaladā tasyai tulasyai namaḥ*

"I offer my obeisances unto Tulasī-*devī*, whose mere sight destroys all sins, whose mere touch purifies the body, who destroys all disease of anyone who praises her, who destroys the fear of death of anyone who simply sprinkles her, who brings anyone who plants her closer to Śrī Kṛṣṇa, and who bestows *prema bhakti* on anyone who places her at Śrī Kṛṣṇa's lotus feet." This statement proves that the service of Tulasī is extremely favorable for attaining the desired feelings.

Honouring or upholding the dignity of cows, Aśvattha-trees, Dhātṛī-trees and *brāhmaṇas* are factors that are not unfavorable, and are thus helpful for attaining the desired feelings. In this connection Śrī Bhakti Rasāmṛta Sindhu quotes a verse from the Skanda Purāṇa, namely:

*aśvattha tulasī dhātṛī go-bhūmisūra vaiṣṇavāḥ  
pūjitāḥ pranataḥ dhyātyāḥ kṣapayanti nṛṇām agham*

"All sins are destroyed of the human beings that worship, bow down to and meditate upon the cows, Aśvattha-trees, Dhātṛī-trees, Tulasī, the *brāhmaṇas* and the Vaiṣṇavas." In his commentary on this verse Śrīmat Jīva Gosvāmī has written: *aśvatthasya tad vibhūti rūpatvāt pūjyatvam. bhūmisūrā brāhmaṇāḥ. go brāhmaṇayor hitāvatāratvād bhagavato bhāgavatāir etāvapi pūjyāviti bhāvaḥ. sarveṣāṃ eṣāṃ tulasī vaiṣṇava sāhityoktir vicikitsā nirasānāya. tatra gavāṃ pūjā tu śrī gopālopāsakānāṃ paramābhīṣṭapradā - yathā śrī gautamīye; gavāṃ kaṇḍūyanāṃ kuryād gogrāsāṃ gopradakṣiṇam. goṣu nityaṃ prasannāsu gopālo'pi prasīdati iti.* "The Aśvattha-trees are worshipable as the opulence (*vibhūti*) of the Lord, the *brāhmaṇas* and the cows are also worshipable for the great Vaiṣṇavas because the Lord is said to have descended for their benefit. Although Tulasī and the Vaiṣṇava-devotees are especially worshipable, the Aśvattha-tree and other worshipable objects have been mentioned along with them to remove any doubts about their worshipable status. The worship of cows fulfills all desires of Śrī Gopāla's worshippers. In the Gautamīya Tantra it is seen that: "Always caress the cows, feed them grass and circumambulate them, for when the cows are pleased Śrī Gopāla is also pleased."

The blessed author says: *Vaiṣṇava-sevā* belongs to all the different categories. In other words, the service of the Vaiṣṇavas is filled with the desired feelings, related to the desired feelings, favorable to the desired feelings and not opposed to the desired feelings - all in one. Can there be any doubt that the *sādhaka* who aspires for pure devotional service should see it as his sole duty to serve the topmost Vaiṣṇavas, without whose association and grace there is no way to attain devotion to Śrī Hari? For the *sādhakas* who are on the path of devotion the Vaiṣṇavas are as worshipable as Viṣṇu Himself - *vaiṣṇavā viṣṇuvat pūjyāḥ*. If the *sādhaka* does not develop the quality of respect for the Vaiṣṇavas the Lord will never be pleased with him. In the Ādi Purāṇa Śrī Kṛṣṇa Himself has said:

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

"O Pārtha! Those who are devoted to Me are not My devotees, while I consider those who are the devotees of My devotees to be My topmost devotees!" Therefore it is seen in the Itihāsa Samuccaya:

*tasmād viṣṇu prasādāya vaiṣṇavān paritoṣayet*

"Therefore, in order to please Viṣṇu, please the Vaiṣṇavas in all respects! When the Vaiṣṇavas are pleased Viṣṇu will be pleased - of this there is no doubt at all!" All the items of *sādhana* mentioned here are absolute duties of the *rāgānugīya sādhakas*. The question may now be, in *rāgānugā mārga* the internal practice of *smaraṇa* is most important, how can the *sādhaka* then still pay heed to all these external duties?" The blessed author quotes an example from Śrīmad Bhāgavata, thus defining the external engagements of the *rāga-sādhaka*. Mother Yaśomatī paid even more attention to the articles that nourished Śrī Kṛṣṇa, such as His milk, yoghurt and butter than to Śrī Kṛṣṇa Himself. In the Śrīmad Bhāgavata it is described -

*tam aṅkam ārūḍham apāyayat stanam sneha snutam sasmitam ikṣatī mukham  
atrptam utsṛjya javena sā yayāvutsicyamāne payasi tvadhiśrite  
sañjāta kopāḥ sphuritāruṇādharanī sandaśya dadbhīr dadhi mantha bhājanam  
bhittvā mṛṣāsrur dṛśadasmanā raho jaghāsa haiyaṅgavam antaram gataḥ* (Bhāg. 10.9.5-6)

"Mother Yaśodā looked constantly at the sweetly smiling face of her son, who was sitting on her lap and made Him drink the milk that trickled from her breasts out of motherly love. Meanwhile the milk on the hearth began to boil over, so she left her son, who was not satisfied yet by her breastmilk, behind and quickly ran to the hearth to save the milk from spilling over. This made Yaśodānandana very angry. He bit His red lips and smashed a yoghurt pot with a rod, while weeping. Then He went off to eat the butter somewhere else." In these two verses it is seen that mother Yaśomatī cared even more for the milk that nourished Śrī Kṛṣṇa than for Śrī Kṛṣṇa Himself, for she left Kṛṣṇa, who was hungrily sucking her breast, behind in an unsatisfied state to save the milk from spilling over. This is a specific manifestation of her motherly love for Śrī Kṛṣṇa. In the same way the *rāgānugā rasika bhaktas* give even more special attention to the kinds of *sādhana* that nourish the internal practices of hearing, chanting and remembering, and this is to be known as an expression of their attachment to the internal practices like *smaraṇa*.

After this the blessed author mentions the kinds of *sādhana* that are opposed to the desired feelings - *ahamgropāsanā*, *nyāsa*, *mudrā*, meditation on Dvārakā, and worship of the Queens of Kṛṣṇa. These items are to be given up, for they are unfavorable to the desired feelings and harmful. This was proven by Śrī Rādhārāṇī Herself through the activities of one of Her beloved devotees, who began to practise things that were harmful. When *siddha* Śrīla Kṛṣṇa Dāsa Bābā of Raṇabāḍī became desirous to have *darśana* of the four holy *dhāmas* Śrī Rādhārāṇī told him in a dream not to leave Vraja-*dhāma*. Bābā ignored this, thinking it to be an ordinary dream and set out to visit the four *dhāmas*, attaining a *tapta mudrā* (brandmark) in Dvārakā. Then, after he returned to Vraja, Śrī Rādhārāṇī appeared to him again in a dream and told him that, with this *tapta mudrā*, he was now counted amongst the followers of Dvārakā's Queen Satyabhāmā, and he should therefore return to Dvārakā. This time Bābā understood that his first dream had been real and he became greatly agitated with feelings of separation from Śrī Rādhārāṇī. Although he consulted the great pure devotees like Śrī Govardhana's Siddha Bābā, they could not think of any solution or atonement, so finally he burned his body up into ashes

like a dry piece of wood in the fire of separation.<sup>2</sup> Hearing stories from the Purāṇas is a helpful and marginal practice, which means it can do neither harm or good.

The status of *bhakti* is that is the essence of the Lord's pleasure-potency (*hlādinī*) along with His knowledge-potency (*samvit*), and therefore transcendental. It is never a faculty of the mundane, physical energy of *māyā*. Although it is immutable, *bhakti* is still called an *upādāna kāraṇa*, or material cause in this treatise. Transformations take place in material causes, just as the ingredient of clay is used to make a jug, the jug is a transformation of clay. Since it is called a material cause, some may think that *bhakti* is also capable of transforming, hence the blessed author says: "Bhakti is very difficult to describe and understand, therefore, for convenience's sake it is called here 'a material cause' among others. From the natural point of view, transcendental *bhakti* cannot be subject to transformations. The blessed author says: "Just as *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva* are called manifestations of *prema*, just for convenience's sake, and just as *rasa*, which is complete and self-manifest, is sometimes indicated with words like *vibhāva*, similarly, for convenience's sake, I have used the word *upādāna kāraṇa* for *bhakti*; may the saints forgive me."

Thus ends the first *prakāśa* or diffusion of Śrīla Viśvanātha Cakravartīpāda's 'Rāga Vartma Candrikā', an explanation of the path of *rāgānugā bhakti*.

## **DVITĪYA PRAKĀŚĀ : "Second diffusion"**

TEXT 1:

*nanu 'na hānīm na glānīm na nija grha-kṛtyam vyasanitām na ghoram nodghūrṇām na kila kadanam vetti kim api. varāṅgibhiḥ svāṅgikṛta suhrd anaṅgābhirabhito harir vṛndāraṇye parama niśam uccair viharati'. ityādibhya eva śrī vṛndavaneśvaryādi prema vilāsa mugdhasya śrī vrajendra-sūnor na kvāpi anyatrāvadhāna sambhava ityavasīyate. tathā sati nānā dig deśa vartibhir ananta rāgānugīya bhaktaiḥ kriyamāṇam paricaryādikaṁ kena svikartavyam vijñapti stava pāṭhādikaṁ ca kena śrotavyam. tad aṁśena paramātma naivāṁśāṁśinor aikyād iti cet samādhir ayam samyag ādhir eva tādr̥ṣa kṛṣṇā-nurāgi bhaktānām. tarhi kā gatiḥ? sāksāt śrīmad uddhavoktir eva. sā ca yathā - "mantreṣu māṁ vā upahūya yat tvam akunṭhitākhaṇḍa sad ātma bodhaḥ. pṛccheḥ prabho mugdha ivāpramattas tan me mano mohayatīva deva". asyārthaḥ - "mantreṣu jarāsandha-vadha rājasūyādy artha gamana vicārādiṣu prastuteṣu māṁ vai niścitam upahūya yat pṛccheḥ uddhava tvam atra kiṁ kartavyam tad brūhi iti pṛccheḥ aprcchaḥ akunṭhitaḥ kālādinā akhaṇḍaḥ paripūrṇaḥ sadā sārvaḍika eva ātmano bodhaḥ samvicchaktir yasya sa mugdha iva yathā anyo mugdho janaḥ pṛcchati tathety arthaḥ tat tava yugapad eva maugdhyam sārvaḍīyam ca mohayatīva mohayatyeva. atra mugdha iva tvam na tu mugdhaḥ iti. mohayatīva na tu mohayati iti vyākhyāyam saṅgaty abhāvāt. asaṅgatyēṣu karmāṇyanīhasya bhavo'bhavasyetyādi vākyeṣu madhye etad vākyasyopanyāso vyarthaḥ syād ityatas tathā na vyākhyeyam. tatas ca dvārakā-līlāyam satyapi sārvaḍīye yathā maugdhyam tathaiva vṛndāvana-līlāyam api satyapi maugdhye sārvaḍīyam tasyācintya-śakti siddham eva mantavyam. ataeva varṇitam śrī līlāsuka caraṇaiḥ "sarvaḍīnatve ca maugdhe ca sārvaḍhaumam idam maha" iti.*

<sup>2</sup> This narration can be found in the second part of Gauḍīya Vaiṣṇava Jīvana by Śrīla Haridāsa dāsa.

Śrī Śyāmasundara is always so absorbed in His pastimes with the beautiful girls of Vraja, that have accepted Cupid as their heart's friend, that He is not aware of any loss, exhaustion, household duties, danger, fear, worry or defeat by His enemies. From all these statements we can understand that He has no chance to think of anyone else but Śrī Rādhikā and the *gopīs* of Vraja, since He is enchanted by His loving pastimes with them. Who will then accept the service rendered to Him by the countless *rāgānugā bhaktas*, that come to Him from different directions and from different countries? Who will listen to all the different prayers that are offered to Him? One may offer the solution that Kṛṣṇa's expansion, the Supersoul who lives in everyone's heart, listens, and that the expansion and the origin are actually one, but that will hurt such *rāgānugā bhaktas* very much. What is then the solution? The answer can be found in the words of Śrī Uddhava Mahāśaya. He says: "O Lord! When You considered whether or not it was proper to kill Jarāsandha and to go to the Rājasūya-sacrifice, You called me to You and said: "O Uddhava! What should I do now?" like a bewildered person. You bewildered me at that time, acting like an ignorant, yet omniscient man who needed advice from a counsellor, although You are not conditioned by time and space and You are full of causeless eternal knowledge, that can never be deluded or lost. But if someone will explain that in this case You seemed bewildered, but actually You weren't, then that is also not right, because Your activities are without endeavour and Your birth is birthless - amidst all these words, this proposal is useless. Therefore we should not explain it in the latter way. We must accept that just as Kṛṣṇa is sometimes bewildered in His Dvārakā-pastimes, although He is omniscient there, similarly by His inconceivable potency He is sometimes omniscient in His Vṛndāvana-pastimes, although He is bewildered there. We must therefore accept the words of Śrīla Bilvamaṅgala Ṭhākura (Kṛṣṇa Karṇāmṛta 83) that "In all His pastimes the effulgent Lord is simultaneously bewildered and omniscient."

**Kṛpā-kaṇikā Vyākhyā:** In the first diffusion of Rāga Vartma Candrikā the blessed author has described the nature of both *vaidhī* and *rāgānugā bhakti* and the varieties of *rāgānugā bhakti*, and in this second diffusion he will ascertain the nature of Śrī Kṛṣṇa's prowess and sweetness. The special feature of *rāgānugā bhakti* is that the *rāgānugā upāsaka* is blessed with the sweet relish of the form, qualities and pastimes of the embodiment of sweetness Śrī Vrajendranandana. Mainly, the Lord's Godhead can be experienced in prowess (*aiśvarya*) and sweetness (*mādhurya*). His form as the embodiment of supreme bliss and natural, unrivalled and endless lordship constitute His *aiśvarya* and the beauty of His all-enchanting pastimes, qualities and form constitute His *mādhurya*. Through the practice of *jñāna* His real form can be experienced, His prowess can be experienced through the practice of *vaidhī bhakti*, which is endowed with an awareness of His prowess, while His sweetness can be experienced through the practice of pure Vraja-*bhakti* or *rāga bhakti*. Without practising any of these above three *sādhanas* nothing can be understood of the sweetness and prowess of the Lord, who is the aggregate of transcendental truths. Before the Vraja-devotee the high unsurpassable waves of the great sweetness of Śrī Kṛṣṇa, who is the embodiment of sweetness, surge up. The great loving devotee forgets about his body and his home and becomes immersed in this great ocean

of sweetness. This is the supreme culmination of the practice of *Vraja-rasa*. This is also the limit of God-experience, since sweetness is the essence of Godhead.

The truth on *mādhurya* is hard to enter into and hard to understand, hence the blessed author has submitted the distinction between the perfection attained in *mādhurya* and *aiśvarya* here, so that the *rāgānugīya bhaktas* will understand it.

The Lord is controlled by *bhakti*, which is the essence of His own innate energy (*svarūpa śakti*). This is the constitutional nature of *bhakti*. Śrī Kṛṣṇa is wholly subdued by the pure sweetness of *Vraja-bhakti*. Śrī Kṛṣṇa, who is the transcendental youthful Cupid, is especially taken beyond Himself in all respects by the culmination of *mahābhāva* reached by the *Vraja-devīs*, and most of all by the *mādana rāsa* of Śrī Vṛndāvanēśvarī Śrī Rādhārāṇī. Śrī Rādhā's complete love swallows Śrī Kṛṣṇa's heart and mind in such a way that He forgets everything and becomes absorbed in His complete playful mellows with Śrīmatī, day and night. He does not find time to concentrate on anything or any place else anymore. If that is so, then who will accept the service rendered to Him by the *rāgānugīya bhaktas* that worship Him in different countries of the world, and who will hear their prayers and praises? It is natural that such a question arises.

When one says to this that Śrī Kṛṣṇa accepts all devotional service and hears all the devotees' prayers in the form of the Paramātmā, His partial prowess (*aṁśa-vibhava*) that resides in the hearts of all the innumerable living entities, and He can accept and hear everything because there is no difference between the expansion and its original, then the Śrī Kṛṣṇānurāgī *Vraja-rasopāsakas* will feel great heartache, because each devotee exclusively yearns to attain the grace of that particular form or feature of the Lord that he worships, and the devotion in his heart awakens a desire in the heart of the worshipped deity to attain the devotee's loving service. Particularly the *Vraja-devotees* practise the worship of pure sweetness and their hearts cannot be satisfied by attaining the mercy of anyone else but their worshipable Śrī Vrajendranandana. In Śrī Bṛhad Bhāgavatāmṛta it is described that even though Śrī Nārāyaṇa assumed the form of Śrī Kṛṣṇa in *Vaikuṅṭha*, Śrī Gopakumāra, who worshipped in the fraternal mood of *Vraja*, could not become happy with it. When the Lord finally showed Gopakumāra his beloved *gocāraṇa-līlā* (Kṛṣṇa's pastime of cowherding) in a garden of *Vaikuṅṭha*, Gopakumāra could still not feel fulfilled, because he wanted to see the *gocāraṇa līlā* in the purely sweet environment of Śrī Vṛndāvana. Therefore, the *Vraja-worshippers* cannot even imagine that Vrajendranandana would hear their prayers in His monitor Paramātmā-feature. Then how is this problem solved? The blessed author says: The answer lies in a verse that Śrīla Uddhava Mahāśaya spoke to Śrī Kṛṣṇa. This statement runs as follows:

*manreṣu māṁ vā upahūya yat tvam akuṅṭhitākhaṇḍa sadātma bodhaḥ  
prccheḥ prabho mugdha ivāpramattas tan no mano mohayativa deva* (Bhāg. 3.4.17)

"O Lord! Your complete knowledge is never bewildered or decreased, and You are Yourself always aware, nevertheless You called me to Yourself to consult me and question me like an ignorant person. This bewilders my mind." The blessed author has explained the meaning of this verse himself. The kings that were imprisoned by Jarāsandha took shelter of Śrī Kṛṣṇa's lotus feet and sent a messenger to Him, and right at the same time Śrī Yudhiṣṭhira Mahāśaya sent Devarṣi Nārada to Him to invite Him to attend the Rājasūya sacrifice. Śrī Kṛṣṇa was

simultaneously attracted to His attribute of protecting the surrendered souls and His attribute of affection towards His devotees. He could not ignore the kings that had taken shelter of Him, nor could He ignore the invitation of Yudhiṣṭhira, who had given his heart to Kṛṣṇa. Having fallen into this dilemma He became bewildered about what to do and thus called for Śrī Uddhava Mahāśaya to seek his advice. When Śrī Kṛṣṇa disappeared from this world Śrī Uddhava Mahāśaya remembered this and said: "O Lord! Although You are endowed with full, unchecked eternal knowledge, You inquired from me like a bewildered person, "O friend Uddhava! Tell Me what I should do now!" Just as an ordinary bewildered person, who does not know what to do anymore, seeks advice from a wise counsellor, similarly You bewilder me by simultaneously appearing bewildered and omniscient."

In the quoted verse the words '*mugdha iva*' and '*mohayati iva*' are used. If someone thinks the words *iva* imply that 'You were as if bewildered, but actually You were not bewildered', and 'You are acting as if you are bewildering Me, but actually I am not bewildered', then that explanation cannot be accepted, because, if the Lord is just acting as if bewildered, although He is actually omniscient, and if that bewilderment is not real, then it would not have been possible for a person like Śrī Uddhava, who is the very embodiment of transcendental knowledge, to become bewildered. Therefore the word *iva* should be explained here as 'like another bewildered person'. If Śrī Uddhava Mahāśaya was not actually bewildered and just acted as if he was, then there would have been no reason for him to bring forward this point in this verse. What actually bewildered Śrī Uddhava Mahāśaya was Śrī Kṛṣṇa's simultaneous bewilderment and omniscience, His bewilderment despite His omniscience. He also said in the previous verse:

*karmāṇyanīhasya bhavo'bhavasya te durgāśrayo'thāribhayāt palāyanam  
kālātmano yat pramadāyutāsramah svātman rate khidyati dhīr vidām iha (3.4.16)*

"O Lord! Your activities are without activity, and Your birth is birthless. Although You are time personified You flee into a fortress out of fear of Your enemies, and although You are Self-satisfied You remain in householdlife with many wives - all these facts torment the wise and the learned with doubts." In all these inconceivable statements it is useless to find a juxtaposition, therefore it is not proper to explain Uddhava's words to mean that Śrī Kṛṣṇa was 'as if bewildered, but not actually bewildered'.

All these statements will make us accept that Kṛṣṇa was sometimes bewildered in Dvārakā, though He is usually omniscient there, and in the same way it is to be accepted that Śrī Kṛṣṇa can also be omniscient in His Vṛndāvana-*līlā*, although He is usually bewildered there. These contradictions bring Śrī Kṛṣṇa's inconceivable potency to perfection. The bewilderment of the omniscient person, the defeat, fear and fleeing away of the invincible, the all-worshipable Supreme Truth offering obeisances unto the feet of Śrī Nanda and Yaśomatī, the hunger, thirst, theft and the adultery with the housewives of Vraja of the Self-blissful and Self-satisfied One are all the great sweetnesses and mellows of Vraja-*līlā*.

Śrīpāda Līlāśuka Bilvamaṅgala Ṭhākura has also said in his Śrī Kṛṣṇa Karṇāmṛta (83): *sarvajñatve ca maugdhe ca sārvaḥaumam idaṁ mahah* "There is no doubt about it that when Śrī Kṛṣṇa's pastimes all show Him simultaneously omniscient and bewildered, this is the perfection of His inconceivable potency. That is because Godhead is the shelter of all contradictions. This bewilderment is also the very soul of the Lord's blissful pastimes, that are

the essence of the transcendental potency. It is not something that exceeds Kṛṣṇa's constitutional position.

TEXT 2:

*atra sarvajñatvaṁ mahaiśvaryaṁ eva na tu mādhyamaṁ mādhyamaṁ khalu tad eva yad aiśvarya  
vinābhūta kevala naralīlātvena maugdhyam iti sthūla dhiyo bruvate.*

**Here omniscience means that Kṛṣṇa has great power and opulence, not sweetness; and outside of His majestic pastimes He is only sweet when He imitates humans in His pastimes. This is what those with a superficial view are saying.**

**Kṛpā-kaṇikā Vyākhyā:** Here it is described how Godhead consists of the Lord's extraordinary constitution, prowess and sweetness. The constitution and the prowess are the foundations of the sweetness; without constitution and prowess there can be no perfection of sweetness. It has been said that God consists of supreme transcendental bliss. The constitution of the transcendental Supreme Brahman has been written down again and again in different places of the Śrutis (Upaniṣads). For instance: *sac cid ānandamayam parabrahma* (nṛ pūrva 1.6), *sarva-pūrṇa-rūpo'smi sac cid ānanda lakṣaṇaḥ* (Maitrī 3.21) *satyam jñānam anantaṁ brahma* (Tai. 2.1.1) *viṣṇūnānandaṁ brahma* (Bṛ 3.9.28) *ānandaṁ brahmeti vyajanāt* (Tai. 3.6.1) *ānanda rūpam amṛtaṁ yad vibhāti* (2nd Muṇḍaka 40.8) and so on. When the living being attains this Supreme Brahman, who is the embodiment of bliss, it becomes blissful itself, for He is the object of its causeless love. *preyaḥ putrāt preyo vittāt preyo'nyasmāt sarvasmāt antarata yad ayam ātmā* (Bṛ. 1.4.8) "This innermost self is dearer even than one's son or one's wealth, or indeed anything else." Thus, although *brahma* is being worshipped in many ways in the Śrutis, it is revealed in different places in secret, confidential ways that the most intimate meditation on *brahman* is as that of the beloved.

Just like *brahman*'s constitution, its prowess has also been mentioned in the Śrutis again and again. *eṣa sarveśvara eṣaḥ sarvajñaḥ eṣo'ntaryāmī* (Māṇḍūkya -6) "He is the Lord of all, the Omniscient and the Overseer." Śrī Yājñavalkya told Gārgī: *etasya vā akṣarasya praśāsane gārgī sūrya candramau vidhṛtau tiṣṭhata, etasya vā akṣarasya praśāsane gārgī dyāvā pṛthivau vidhṛte tiṣṭhata* "On the order of this infallible Supreme Person the sun, the moon and the stars are engaged in their duties and assist Him in the creation of the world. On His order the sky and the earth remain in their stations. In this way the whole world is pervaded by the majesty of God." *īśāvāsyaṁ idaṁ sarvaṁ* (Īśa 1) *sarvasya prabhūm īśān sarvasya śaraṇaṁ bṛhat* (Śveta. 3.17.3) "He is the Lord of all, and the Īśvara and the whole world act under His command. He is the only controller of the creation, maintenance and destruction". *vaśī sarvasya lokasya sthāvarasya carasya ca* (Śveta 3.18) "All the moving and unmoving creatures are under His command." The Śrutis also say: *etāvānasya mahimā tato jāyāṁś ca puruṣaḥ pādo'sya viśva-bhūtāni tripāde'syamṛtaṁ divi* "One fourth part of this Puruṣa's opulence is manifest in this world, and three quarters of His prowess is in the divine abode." In the tenth chapter of the Śrī Gītā, which is the essence of all the Upaniṣads, the Lord Himself, being unable to describe His own opulences, told Śrī Arjuna:

*yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvaṃ mama tejo'mśa-sambhavam* (10.41)

"Whatever in this world has opulence, prowess or beauty you should all know to be a spark of My splendour." The description of godly prowess of the universal form that follows in the eleventh chapter can not be found anywhere else. In the ṛg Veda a semblance can be found of the honey-filled and flavour-laden experiences the sages of yore had of such a concept of constitutional prowess -

*madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ mādhvīrṇaḥ santauṣadhīḥ  
madhu naktam utosaso madhumat pārhivaṃ rajaḥ madhudvau vastunaḥ pitā  
madhumān nau vanaspati madhumān astu sūryaḥ mādhvīr gāvo bhavantu naḥ  
om madhu om madhu om madhu* (1 Maṇḍala 91 Sūkta ṛg Veda)

When the sages experience the honey-sweet God, who is an ocean of characteristics, prowess and sweetness they use this *mantra* in relation to themselves. The meaning is: "We are the worshippers of the honey-sweet God, may the wind carry honey for us, may the oceans exude honey, may the herbs be full of honey, may the day and the night as well as the specks of earth appear to us as honey-filled, may the demigods that maintain the universe by showering water, be filled with honey, may the trees be filled with honey, may the sungod shine with sweet *rasa* and may the cows give us sweet juice. All of them are like honey, honey, honey." If the sages had not found a wonderful honey-filled truth within their inner faculties, then they could not have developed a desire to experience such a sweet feeling for the outer world. As a result the abovementioned *mantra* gives us clear insight that the worshippers of the Lord have prayed that they may experience the whole world in a honey-sweet way as having emanated from a honey-sweet basic truth. Therefore we can understand from this that the Lord, who is an ocean of prowess and character, is filled with sweetness. Here we easily experience that the perfection of sweetness can never be accomplished without experiencing the *svarūpa* (characteristics) and the *aiśvarya*. Therefore there can be no doubt about it that those who think that sweetness cannot be accomplished within the framework of great prowess and omniscience and that sweetness only means the imitation of human pastimes in complete ignorance without any sign of prowess, is possessed of a superficial view. The blessed author here personally defines the characteristics of prowess and sweetness. (2)

### TEXT 3:

*mādhuryādikaṃ nirūpate. mahaiśvaryaśya dyotane vādyotane ca naralīlatvānatikramo  
mādhuryam. yathā pūtanā prāṇahāritve'pi stana cūṣaṇa lakṣaṇa narabālalīlatvam eva. mahā kaṭhōra  
śakata sphoṭane'py ati sukumāra caraṇa traimāsikyottāna-sāyi bāla-līlatvam. mahā dirgha dāmāśakya  
bandhatve'pi mātr bhīti vaiklavyam. brahma baladevādi mohane'pi sarvajñatve'pi vatsa-cāraṇa līlatvam.  
tathā aiśvarya sattva eva tasyādyotane dadhi payāś cauryaṃ gopa-strī lāmpaṭyādikam. aiśvarya rahita  
kevala naralīlatvena maugdhyam eva mādhuryam ityukteḥ krīḍā capala prākṛta narabālakeṣv api  
maugdhyam mādhuryam iti tathā na nirvācyam.*

Then the characteristics of sweetness are defined. Sweetness is there when the human feeling is never violated, regardless of whether Kṛṣṇa shows His divine prowess or not. For example, when baby-Kṛṣṇa killed the witch Pūtanā, He was playing a human child by sucking her breast. Although He smashed the very hard and gross cart-demon, He did so by kicking it with His tender footsoles while manifesting Himself as a baby of only three months, lying flat on His back. Although He could not be bound by mother Yaśodā even with the longest rope, He also showed great fear of Her. Although He bewildered Lord Brahmā and Balarāma (by showing innumerable Viṣṇu-expansions of Himself) with His omniscience, He also tended the calves and cows. He stole the milk and curd from the cowherdwomen in an unseen way and He made love with many *gopīs* while displaying His divine prowess (expanding Himself into as many Kṛṣṇas as there were *gopīs*). If performance of merely human pastimes with much bewilderment and without any display of prowess is called sweetness, then the bewilderment of an ordinary naughty and playful child would also be called sweetness. Therefore this kind of definition of sweetness is not proper.

**Kṛpā-kaṇikā Vyākhyā:** First the blessed author defines the characteristics of Śrī Kṛṣṇa's sweetness. Because Śrī Kṛṣṇa simultaneously displays both matchless sweetness and prowess during His pastimes He is called the Original Personality of Godhead by the Mahāpurāṇa Śrīmad Bhāgavata. Although all the forms of the Lord are completely transcendental They are called either *aṁśa* (particle) or *aṁśī* (original), *bhagavān* or *svayam bhagavān* according to their display of prowess. *śakter vaktis tathāvyaktis tārātamyasya kāraṇam* (Laghu Bhāgavatāmṛtam). In Śrīmad Bhāgavata Śrī Kṛṣṇa has been established the Origin (*aṁśī*) of all forms of God in the verse ***ete caṁśa kalāḥ puṁśaḥ kṛṣṇas tu bhagavān svayam***. This verse is the crownjewel of all verses, since it clearly establishes Śrī Kṛṣṇa's status as the Original Godhead. Bhagavān Śrī Kṛṣṇa Dvaipāyana Vyāsadeva has used this verse as a solemn declaration (*pratijñā-vākya*). With the help of this verse greatly realized saints like Śrīdhara Svāmīpāda have established Śrī Kṛṣṇa-tattva as the Supreme Truth. According to the Gosvāmīs this verse is the *paribhāṣā* (a definition which is applicable throughout) used for delineating the basic truth of Śrīmad Bhāgavata. The sentence or definition that explains the targetted thing by extending its power over the entire scripture is called *paribhāṣā* by the scriptures. Even if this *paribhāṣā* is mentioned only once in the entire book, millions of other statements are regulated by it. This verse is also mentioned only once in Śrīmad Bhāgavata, but since this *śloka* clearly reveals its own *siddhānta* (philosophical conclusion) it is considered fully independent. All the other statements are subservient to it. Like a great king this great verse proudly makes its victory flag fly over the heads of all the different other verses. Śrīmat Rūpa Gosvāmī has said: This Original Personality of Godhead Śrī Kṛṣṇa is again manifest as most complete in Vraja, more complete in Mathurā and complete in Dvārakā.

*kṛṣṇasya pūrṇatamatā vyaktābhūd gokulāntare  
pūrṇatā pūrṇataratā dvārakā mathurādiṣu* (B.R.S. 2.1.223)

Therefore we can find the topmost manifestation of Śrī Kṛṣṇa's prowess and sweetness in Vraja. Within His pastimes the feelings of the Lord's sweetness and prowess are fully revealed. Therefore when one wants to seek out the Lord's prowess and sweetness one must enter into His pastimes. Without experiencing the flavours of the Lord's pastimes He cannot be understood. Śrī Kṛṣṇa's pastimes in Vraja are human-like, and these human like pastimes are the best of all.

*kṛṣṇera yoteko khelā,                      sarvottama naralīlā,  
naravapu tāhāra svarūpa  
gopa veśa veṇukara,                      nava kiśora naṭavara,  
nara līlāra hoy anurūpa (C.C.)*

"Of all of Kṛṣṇa's pastimes His humanlike pastimes, wherein He appears in His original human form dressed as an adolescent, expertly dancing cowherdboy having a flute in His hand, are the best of all." In the pastimes that are just filled with prowess, awe and reverence will arise and sweetness will not be relished, and again in the solely human pastimes gravity and seriousness will be lost - one will start considering it just a mundane event. Therefore, wherever the God-like feelings and humanlike feelings keep each other in honour and continue creating all kinds amazing flavours, taking shelter of opposing natures, there the flavours of sweet pastimes can be truly relished. Hence the blessed author defines the characteristics of sweetness by saying - "The great prowess may or may not be manifest, when the feelings of the humanlike pastimes are not even slightly violated it is called **mādhurya**. The blessed author then gives examples from different pastimes.

In the pastime of killing Pūtanā it is seen that the Pūtanā-witch gave the Kṛṣṇa-baby her breast, which was smeared with instantly lethal poison, to suck and that Śrī Kṛṣṇa began to suck it just like an ordinary baby. Śrī Kṛṣṇa's godly power of destroying demons took away Pūtanā's life, but this did not even slightly violate Śrī Kṛṣṇa's ignorant baby-pastimes. When Śrī Kṛṣṇa's inconceivable conflicting powers thus simultaneously display great prowess and the beauty of such human like pastimes - this is **mādhurya**.

In the same way, during the *Śakaṭāsura-vadha-līlā*, the three month old baby Śrī Kṛṣṇa was lying in a cradle under a great cart on the occasion of His *autthānika parva*. The greatly powerful demon tried to crush Śrī Kṛṣṇa under the great weight of the cart, but the omniscient baby Kṛṣṇa, knowing through His almighty what the demon's plan was, began to cry and kick around with His arms and legs in the mood of a child, because He wanted to suck His mother's breast. As soon as His tender toes touched the huge, hard cart it tumbled over on the strength of His inconceivable divine potency and fell apart, thus accomplishing the act of killing the Śakaṭāsura in an unseen way.

Similarly, during the Dāma-bandhana pastime mother Yaśodā tried, but failed to bind Śrī Kṛṣṇa to a very long rope; every time the rope was two fingers too short. In Śrī Kṛṣṇa's waist the *vibhūtā-śakti* (power of God) became manifest and made it impossible for Him to get bound up. Again, on the strength of the *acintya śakti*, Kṛṣṇa's inconceivable potency, His waist was bound by a string of waistbells. While Śrī Kṛṣṇa thus displayed His inconceivable divine prowess by being endless on the one hand and slender on the other hand, He began to cry out of fear of His mother's punishment.

In the Brahma Vimohana-*līlā* Lord Brahmā, who had kidnapped Śrī Kṛṣṇa's boyfriends and calves, became bewildered by Śrī Kṛṣṇa's deluding potency, while at the same time Śrī Kṛṣṇa was helplessly wandering from forest to forest in search of His calves and cowherdboyfriends, all on His own. Finally, on the strength of His omniscience, He understood that it was all the work of Brahmā and He assumed the forms of all the innumerable calves and cowherdboys Himself, thus relishing the sweet motherly love of the cows and cowherdwomen of Vraja for a whole year. At the end of this pastime, even Śrī Baladeva, Who is nondifferent from Śrī Kṛṣṇa Himself, was bewildered by seeing that the Vrajavāsī cowherders and cows began to love their own sons and calves more than before. And even then the sweet pastime of herding the calves was manifest. Here there was a great sweetness, that did not violate the human like pastimes, even though there was a simultaneous manifestation of limitless prowess.

Then again, in His naughty childhoodsports Śrī Kṛṣṇa went from house to house with His cowherdboyfriends to steal the cowherdwomen's yoghurt and butter, and He showed excessive attachment to women in His adolescence. Although no prowess was manifest during these pastimes it was there without a doubt, because prowess is His natural innate property. *ṣaḍ-vidha aiśvarya kṛṣṇera ciccakti vikāra* (C.C.) "The six kinds of opulences are transformations of Kṛṣṇa's transcendental potency." Hence the prowess never disappears from Śrī Kṛṣṇa's constitutional form. If purely human pastimes with all ignorance and not any display of prowess would be called *mādhurya*, then the ignorance of an ordinary mundane naughty and playful child would also be called *mādhurya*. In short, without prowess and the innate characteristics of Godhead *mādhurya* cannot be accomplished. (3)

#### TEXT 4:

*aiśvaryaṁ tu naralīlatvasyānapekṣitatve sati īśvaratvāviṣkāraḥ. yathā mātā pitarau prati aiśvaryaṁ darśayitvā - etad vāṁ darśitam rūpaṁ prāg janma smaraṇāya me. nānyathā mad bhavaṁ jñānaṁ martya liṅgena jāyate. ityuktam. yathā arjunaṁ prati paśya me yogam aiśvaram ityuktvā aiśvaryaṁ darśitam. vraje'pi brahmāṇaṁ prati mañju mahima darśane paraḥ sahasra catur bhujatvādikam apīti.*

**That manifestation of God that does not depend on human-like feelings and is only revealing majestic, divine manifestations, is called *aiśvarya* (prowess). When Kṛṣṇa showed such *aiśvarya* to His parents Vasudeva and Devakī, He told them (S.B. 10.3.44): "I showed you this four-armed form of Mine so that you can remember My previous birth. Simply by seeing Me as a human child you would not get this realization." Śrī Kṛṣṇa told Arjuna (in Bhagavad Gītā 9.5): "Behold My majestic form!" and showed him His prowess, and in His Vṛndāvana-pastimes He showed Brahmā His thousand four-armed forms while he witnessed His sweet and beautiful pastimes in Vraja.**

**Kṛpā-kaṇikā Vyākhyā:** While defining the characteristics of Śrī Kṛṣṇa's prowess, the blessed author says: "The manifestation that transcends human like pastimes and only show the

divine prowess is called *aiśvarya*". He also gives examples from the different pastimes. When Śrī Kṛṣṇa advented in the prison of King Kaṁsa as the son of Śrī Vasudeva and Devakī He appeared with four arms holding a conch, a disc, a club and a lotus flower, He wore yellow robes, His luster shone like that of a fresh monsooncloud, He was adorned with the Śrīvatsa and Kaustubha-ornaments, His crown and earrings were studded with lapis lazuli and He was further adorned with waistbells, armlets and bracelets. In this way there would be no doubt that the Supreme Lord had appeared as the son of Śrī Vasudeva and Devakī. Both of them offered reverential prayers to Śrī Hari and the Lord, being pleased with their prayers, told them that in his first birth Vasudeva had been the Prajāpati named Sutapā and Devakī had been his wife Pṛṣṇi. They had performed severe penances for 12,000 celestial years. The Lord had become pleased with these penances, that were aimed at pleasing God and when He offered them a boon they prayed to Him that they might get a son like Him. Since for them there was no one like the Lord in all the three worlds, He became their son, bearing the name of Pṛṣṇi-garbha. In the second birth they took birth as Kaśyapa and Aditi and the Lord became their son under the name Upendra. This was their third birth, and to make it clear to them that He had once more descended as their son He had appeared before them like this. If He had appeared before them like an ordinary child they would not have been able to understand that the Supreme Lord has descended again as their son. Since there was no relationship with humanlike pastimes here at all, but a sole display of majesty and prowess, this is called *aiśvarya*.

After giving the example of Kṛṣṇa's display of prowess before Śrī Vasudeva and Devakī, who were the parental lovers, the author gives the example of the prowess displayed before the eternal friend of the Lord Śrī Arjuna. After telling Arjuna about His opulences in the tenth chapter of the Bhagavad Gītā, Śrī Arjuna revealed his desire to see the opulent form of the Lord in the beginning of the eleventh Chapter -

*evam etad yathāttha tvam ātmānaṁ parameśvara  
draṣṭum icchāmi te rūpam aiśvaram puruṣottama  
manyase yadi tac chakyaṁ mayā draṣṭum iti prabho  
yogēśvara tato me tvaṁ darśayātmānam avyayam (11.3-4)*

"O Supreme Lord! Whatever You have said about Yourself is certainly true. O Supreme Person! I desire to see this majestic form of Yours! O Lord! If You consider me qualified to behold this form, then, O king of *yogīs*! Please show me this imperishable form of Yours!" Hearing Arjuna's prayer, Śrī Kṛṣṇa said:

*na tu māṁ śakyase draṣṭum anenaiva sva cakṣuṣā  
divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram (11.8)*

"O Arjuna! With these eyes of yours you will not be able to see this form of Mine, therefore I will give you divine eyes, through which you can behold My mystic opulence!" The gist of what the blessed author has written in his Sārārtha Darśinī Ṭikā of this verse is that Śrī Arjuna is the eternal associate of Śrī Kṛṣṇa, not an ordinary man who is bound by *māyā*. Therefore the eyes through which he could relish Śrī Kṛṣṇa's sweetness were never mundane, physical eyes. What is then the meaning of the Lord giving him *divya* or transcendental eyes, through which he could behold His majestic form? The blessed author says that in this

connection some people say that Arjuna could not behold the majestic form with his elevated eyes, that could catch the sweetest transcendental feelings and through which he could relish Śrī Kṛṣṇa's sweetness. Just as a tongue that is accustomed to relishing the best *sandēśa*-sweets can never eat plain brown sugar again, similarly the Lord gave inferior eyes to Arjuna that were able to behold His majestic form. This is the true secret of the gift of 'divine eyes'. Through these eyes the Lord showed Arjuna His enormous majestic nature - this is a revelation of prowess that is absolutely not depending on any kind of human feelings.

In the same way Lord Brahmā wanted to see the sweet glories of Śrī Kṛṣṇa in Vraja, and to show him these glories Him the Lord displayed thousands and thousands of four-armed forms. In this connection it is described in Śrīmad Bhāgavata -

*tāvat sarve vatsapālāḥ paśyato'jasya tat kṣaṇāt  
vyadṛśyanta ghaṇaśyāmāḥ pīta kauṣeya vāsasaḥ  
caturbhujāḥ śaṅkha cakra gadā rājīva pāṇayāḥ  
kirīṭinaḥ kuṇḍalino hāriṇo vanamālīnaḥ (10.13.46-47)*

"When Brahmā was thus bewildered by his own deluding potency he looked again at the cowherdboys and the calves. Then he saw these innumerable calves and cowherdboys with complexions like fresh monsoonclouds, wearing yellow silken garments, having four arms wearing conches, clubs, lotus flowers and discs and being beautified by jeweled crowns, necklaces, earrings and garlands of forestflowers." Lord Brahmā worships Śrī Kṛṣṇa in His majestic feature, not in His Vraja-feature. He is Śrī Kṛṣṇa's occupied servant, therefore it should be known that Śrī Kṛṣṇa transcended His human-like nature and showed Him all these opulences, just to fulfill his desires.

#### TEXT 5:

*atha bhakta niṣṭham aiśvarya-jñānam (1). ataeva 'yuvāṁ na naḥ sutau sāksāt pradhāna puruṣeśvarau' ityādi vasudevokteḥ sakheti matvā prasabham yad uktam ityarjunokteś ca īśvaro'yam ityanusandhāne'pi hṛt-kampa-janaka sambhrama gandhasyānudgamāt svīya bhāvasyāti sthairyam eva yad utpādayati tan mādhyama-jñānam. yathā 'vandinas tam ūpadevagaṇā ye gīta-vādyavalibhiḥ parivabruḥ'. iti 'vandyamāna caraṇaḥ pathi vṛddhaiḥ'. iti ca yugala gītakteḥ goṣṭham prati gavānāyana samaye brahmendra nārādādibhiḥ kṛtasya kṛṣṇa stuti gīta vādyam pūjopahāra pradāna pūrvaka caraṇa-vandanasya drṣṭatve'pi śrīdāma subalādīnāṁ sakhyabhāvasyāśaithilyam. tasya tasya śrutatve'pi vrajābalānāṁ madhura-bhāvasyāśaithilyam. tathaiiva vrajarāja kṛta tad āśvāsana vākyair vrajeśvaryā api nāsti vātsalya-śaithilya gandho'pi pratyuta dhanyaivāham yasyāyam mama putraḥ parameśvara iti manasy abhinandane putra-bhāvasyā dārḍhyam eva. yathā prakṛtyā eva mātuh putrasya pṛthvīśvaratve sati tat putra prabhāvaḥ sphīta evāvabhāti. evaṁ dhanyā eva vyaṁ yeṣāṁ sakhā ca parameśvara iti yāsāṁ preyān parameśvara iti sakhānāṁ preyasīnāṁ ca sva svabhāva dārḍhyam eva jṣeyam.*

**Now follows the description of the devotees who are fixed in their conception of Kṛṣṇa as the Supreme Lord (*aiśvarya jñāna niṣṭhā bhaktāḥ*). Śrī Vasudeva tells Kṛṣṇa and Balarāma (in Śrīmad Bhāgavata): "You are not our sons, You are directly the Supreme Personality of Godhead.", and (when) Arjuna (sees Kṛṣṇa's universal form, in**

Bhagavad Gītā, chapter eleven, he) says: "O Kṛṣṇa! Please forgive me for whatever I may have said to You in the past due to love and bewilderment, thinking You to be my friend!" And *mādhurya jñāna* is that feeling which does not cause even the slightest feeling of heart throbbing awe after seeing some display of His prowess, because feelings of intimacy are already firmly established in the heart. For example, the *gopīs* described Kṛṣṇa as follows (in Śrīmad Bhāgavata's 'Yugala Gīta', Canto Ten, chapter 35) when He returned to the village after herding His cows in the forest: "Kṛṣṇa is being praised by demigods who surround Him and worship Him with songs and flowers" and: "On the way Brahmā and other lords praise His feet." Despite the fact that Śrīdāma, Sudāma and the other cowherdboys saw the demigods like Brahmā, Indra and Nārada offering prayers and flowers to Kṛṣṇa, there was no slackening of their pure fraternal love for Him visible in them, and the beautiful girls of Vraja remained fixed in their sweet romantic feelings for Him despite hearing about His prowess. In the same way the pure parental love of Queen Yaśodā was not diminished even slightly despite Nanda Mahārāja's consoling words to the Vrajavāsīs. Her love for Kṛṣṇa rather increased and thoughts like: "I am blessed that my son is the Supreme Lord Himself" appeared in her heart. Even a mundane mother whose son becomes the ruler of the world shows even more motherly love for him. The intimate feelings of the cowherdboys, who may think: "We are blessed that our friend is the Supreme Lord", and the *gopīs*, who may think: "we are also blessed that our beloved is the Supreme Lord", are also strengthened when they hear about Kṛṣṇa's divine prowess.

**Kṛpā-kaṇikā Vyākhyā:** After describing the Lord's display of His prowess the blessed author now describes the experience of this prowess by the devotees. *īśvaro'yam ityanusandhāne sati hṛt kampa janaka sambhrameṇa svīya bhāvasyāti śaithilyam yat pratipādayati tad aiśvarya jñānam* "That mood in which one thinks "He is the Lord", which creates heart-throbbing awe and reverence in the devotee and thus greatly slackens his feelings of a pure loving relationship, is called *aiśvarya*." In Śrīmad Bhāgavata (10.85.18-19) it is seen:

*yuvāṁ na naḥ sutau sākṣāt pradhāna puruṣeśvarau  
bhū-bhāra kṣatra-kṣapaṇa avatīrṇau tathāttha ha  
tat te gato'smyaraṇamadya padāravindam āpanna saṁsṛti-bhayāpaham āṛta bandho  
etāvataḥalamalam indriya lālasena martyātma dṛk tvayi pare yad apatyā buddhiḥ*

Śrī Vasudeva Mahāśaya told Śrī Kṛṣṇa-Baladeva: "You are not our sons; You are the Supreme Lords. Tell me frankly if You have descended to destroy the miscreant kings and thus lighten the burden of the earth! O friends of the distressed! Now we, souls surrendered to You and who are afraid of material existence, have taken shelter at Your lotus feet! All this time we have considered You to be just our sons, since we were so engrossed in considering ourselves to be the mortal material body through constantly yearning for extremely paltry sense gratification." Through this statement of Śrī Vasudeva Mahāśaya we can see how his feelings for Kṛṣṇa as a son were slackened by a heart-throbbing feeling of awe and reverence for Him as the Supreme Lord. This is called *aiśvarya jñāna*. After giving an example in *vātsalya bhāva* the author now

gives an example in *sakhyā bhāva*. In the eleventh Chapter of the Bhagavad Gītā the Lord shows Arjuna His universal form, and when Arjuna sees this gigantic, effulgent universal form he fearfully prays to the Lord:

*sakheti matvā prasabham yad uktam he kṛṣṇa he yādava he sakheti  
ajānatā mahimānam tavedam mayā pramādāt prañayena vāpi  
yac cāvahāsārtham asatkṛto'si vihāra śayyāsana bhojaneṣu  
eko'thavā'py acyuta tat samakṣam tat kṣāmaye tvām aham aprameyam*

(Bhagavad Gītā 11.41-42)

"O Lord! Not knowing the glories of Your universal form I have, out of bewilderment or out of love, considered You a mere friend and have repeatedly addressed You as 'O Kṛṣṇa! O Yādava! O friend!' I have disrespected You in jest while we were playing, lying down or sitting, sometimes alone and sometimes with our friends. For all these offenses I now pray to You, the unlimited universal form, for forgiveness!" From these words of Arjuna to Kṛṣṇa we can also see how his fraternal love was slackened and shrunk by a heart-throbbing feeling of reverential and majestic God-consciousness. This is the nature of the reverential attitude.

The attitude which does not generate any feelings of heartthrobbing awe and reverence, even though there may be an awareness of 'He is the Lord', and which firmly establishes its own feelings within the heart, is called *mādhurya jñāna*. The abode of pure love is called Vraja. Here all of Kṛṣṇa's associates either in the fraternal, paternal or amorous mood have a purely sweet conception of Kṛṣṇa. Therefore the blessed author has proven that the Vraja-associates' feelings of personal relationship are not even slightly slackened when they hear about Kṛṣṇa's supernatural prowess or see it, and they do not feel even the slightest awe and reverence towards Him. In the Yugala Gīta in Śrīmad Bhāgavata it is described how, when Śrī Kṛṣṇa returns to His village in the afternoon with His friends and His cows (*uttara goṣṭha*), some *gopī* pacifies mother Yaśomatī by explaining her why Śrī Kṛṣṇa's arrival is delayed - *vandinā tam upadevagaṇā ye gīta vādya balibhiḥ parivabruḥ* "O Yaśode! The demigods like the Gandharvas are worshipping Śrī Kṛṣṇa with songs, flowers and instrumental music, hence He will be home a little later, since He is busy accepting their worship and honouring them!" Then again they say: *vandyamāna caraṇaḥ pathi vṛddhaiḥ* "Brahmā and other universal elders are praising His lotus feet while He is on the way." From these statements of Śrīmad Bhāgavata's Yugala Gīta it is known that the fraternal love of Śrī Kṛṣṇa's friends like Śrīdāma and Subala is not even slightly slackened when they personally see Brahmā, Indra, Nārada and other divinities worshipping Śrī Kṛṣṇa by praising His lotus feet, showering Him with flowers and singing and playing musical instruments for Him as He takes His cows out of the forest back into the meadows. In Śrī Govinda Līlāmṛta Śrīpāda Kṛṣṇadāsa Kavirāja Gosvāmī has written -

*vrajapati sevita viṣṇur yasya sva balam harau nihantya'surān  
tān hasantyam iti matvā mūḍhā devāḥ stuvantyeṇam  
ittham devān hasantas tān teṣām ākāra ceṣṭitaiḥ  
sakhāyas te'nukurvantaḥ sakhelam hariṇā yayuḥ (19.47-48)*

When Śrī Kṛṣṇa returned to Vraja in the afternoon the demigods approached Him and offered different praises to Him in connection with His various kinds of prowess, such as killing so many demons. After the demigods left, the cowherdboys said: "Look at these foolish demigods, praising Kṛṣṇa like that! They don't know that Lord Viṣṇu gave the strength to Hari to kill those demons, being pleased with Nanda Maharaja's worship of Him!" In this way the cowherdboys mocked the forms and the activities of the demigods, and imitated their forms and activities for fun. Then they went back to Hari to play with Him. Śrīmat Rūpa Gosvāmī wrote the following about the friendship of Kṛṣṇa's cowherdboyfriends in Vraja:

*unnidrasya yayus tavātra viratiṁ sapta kṣapās tiṣṭhato  
hanta śrānta ivāsi nikṣīpa sakhe! śrīdāma pāṇau girim  
ādhir vidhyati nas tam arpayā kare kiṁ vā kṣaṇaṁ dakṣiṇe  
doṣṇas te karavāma kāmam adhunā savyasya samvāhanam*

(Bhakti Rasāmṛta Sindhu 3.3.18)

"Seeing Kṛṣṇa lifting Girirāja with His left hand for seven days and nights, one of His friends told Him: "O friend! You have stood here now for seven nights, without sleeping, Aho! You must surely have become tired by now, therefore hand Girirāja over to Śrīdāma! We feel very distressed by seeing You go through this hardship. Or alternatively, shift the mountain to Your right hand, so that we can massage Your left hand!" Although they saw Śrī Kṛṣṇa's great prowess while He lifted Girirāja, their fraternal love for Him was not even slightly weakened - this is the best evidence to that.

The blessed author says that although the Vraja-gopīs heard from Kṛṣṇa's cowherdboyfriends that Brahmā, Nārada and others praised Kṛṣṇa while He returned to Vraja in the afternoon, it did not even slightly weaken their sweet feelings for Him. After Kṛṣṇa lifted Girirāja the subjects of Śrī Nanda Mahārāja described Śrī Kṛṣṇa's supernatural prowess to their king Nanda and Nanda Mahārāja consoled and pacified them by quoting the statement of Śrī Garga about Śrī Kṛṣṇa being able to display the prowess and attributes of Lord Nārāyaṇa. Then it was seen that mother Vrajeśvarī's motherly love was not even slightly weakened, although she heard these consoling statements about Śrī Kṛṣṇa's prowess. Rather, her motherly love for her son was only greatly strengthened when she realized 'My son is the Supreme Lord! Therefore I am fortunate!' In the material world it is also seen that when a mother hears that he has become the President or any kind of big universal leader, her love for her son does not weaken, it only increases. In the form of the legislation he imposes the king or President is present throughout the world, and everyone must follow it. That is the characteristic of the king. Then again, when he performs his royal duties in his royal court with his friends and ministers he wears his jewel studded crown and coat and many ornaments and everyone praises him with awe and fear - this is his prowess. Then, when his royal duties are finished he gives up his dress and ornaments and changes into his ordinary clothes, bathing, eating and resting in his private chambers, where he will not be honoured or praised in such a reverential manner by his mother, wife and friends as he was in his royal court by his subjects, although they too are aware of his royal status. They simply deal with him according to their own moods and they may even get on his case, according to their own individual feelings towards him, when he becomes so absorbed in his royal duties that he comes home a little too late for his bath and supper. This is their *mādhurya*. In the same

way it is Śrī Kṛṣṇa's characteristic that He is all-pervading and omnipresent. In abodes like Śrī Vaikuṅṭha He displays unlimited majesty in His *vilāsa mūrti*-form, this is His *aiśvarya*, and in His original form He relishes the love of His mother, father, friends and sweethearts that all act according to their own feelings towards Him in His 'inner chamber' Śrī Vṛndāvana. That is His *mādhurya*. Here, because the Vrajavāsīs' love for Śrī Kṛṣṇa is greater, their feelings, that fit their own relationship, become more firm, even though they beheld His prowess. Just like His mother, His friends also think: "Our friend is the Supreme Lord, therefore we are blessed that we have found ourselves such a qualified friend!" The beloved *gopīs* also think: "Our darling is the Supreme Lord, therefore we are blessed." This is the nature of the sweet conception of the Vraja-associates.

*kiṁ ca saṁyoge sati aiśvarya-jñānaṁ na saṁyag avabhāsate saṁyogasya śaittyāt candrātapa-tulyatvāt virāhe tvaiśvarya-jñānaṁ saṁyag avabhāsate virahasyauṣṇyāt sūryātapa-tulyatvāt. tad api hṛt-kampa sambhramādarādyabhāvān naiśvarya-jñānam. yad uktam - mṛgayur iva kapīndraṁ vivyadhe lubdha dharmā striyam akṛta virūpām stri-jitaḥ kāmāyānām. balim api balimattvāveṣṭayad dhvāṅksavad yas tad alam asita sakhyair dustyajas tat kathārtha iti. atra vrajaukasām govardhana-dhāraṇāt pūrvaṁ kṛṣṇa īśvara iti jñānaṁ nāsīt. govardhana-dhāraṇa varuṇaloka gamanānantaraṁ tu kṛṣṇo'yam īśvara eveti jñāne'py ukta prakāreṇa śuddhaṁ mādhurya-jñānam eva pūrṇam. varuṇa vākyenoddhava vākyena ca sāksād īśvara-jñāne'pi yuvām na naḥ sutāv iti vasudeva vākyavat vrajeśvarasya na me putraḥ kṛṣṇa iti manasy api manāg api noktiḥ śrūyate iti tasmād vrajasthānāṁ sarvathaiṣa śuddham eva mādhurya-jñānaṁ pūrṇam purasthānāṁ tu aiśvarya-jñāna miśraṁ mādhurya-jñānaṁ pūrṇam.*

**In times of meeting the *aiśvarya jñāna* is not fully manifest. The moonrays of union are very cool, but the time of separation, in which *aiśvarya-jñāna* is fully manifest, is as hot as the sunrays. Nevertheless, if there is no heart-throbbing reverence and esteem during the manifestation of *aiśvarya jñāna*, then it cannot be really accepted as *aiśvarya jñāna*. For instance, Śrī Rādhārāṇī said: "O bumblebee! There's no more need for us to make friends with dark-complexioned men. One black man (In His descension as Rāma) pierced the monkey-king Bāli like a hunter. Again, being controlled by a woman (His wife Sītā) He cut lusty Sūrpaṅakhā's nose and ears off. Then, like a black crow (in His descension as Vāmana) He accepted the worship of Bāli Mahārāja and then bound him up. But still it is difficult to give up speaking about Him!" After Kṛṣṇa lifted Govardhana Hill and had gone to Varuṇa-loka, the hearts of the Vrajavāsīs were, after initially realising that He is the Lord Himself, at once filled with sweet feelings of love towards Him. One has never heard even a single word like "You are not our sons, You are the Original Godhead" from the mouth of Nanda Mahārāja, like they were spoken by Vasudeva to Kṛṣṇa and Balarāma, even after he had heard from Varuṇa-deva and Uddhava that Kṛṣṇa is the Supreme Lord. Therefore the Vrajavāsīs were always full of *madhurya jñāna*, but Kṛṣṇa's associates in Dvārakā were filled with *aiśvarya jñāna* mixed with *mādhurya jñāna*.**

**Kṛpā-kaṇikā Vyākhyā:** When the Vrajavāsī-*pārśadas*, who are all endowed with sweet feelings for Śrī Kṛṣṇa, are together with Him, there is no awareness of prowess manifest, because this meeting is as cool and pleasant as the moonrays. At the time of separation their

awareness of Kṛṣṇa's prowess is somewhat manifest, because this time is scorching like the rays of the sun. In Vraja *aiśvarya* is like a blade of grass on the bottom of a milkpot that vanishes in the vast and bottomless ocean of the Vrajavāsī-*pārśadas'* sweet conception. Just as the blade of grass which is situated below, comes floating on the surface of the pot when the milk is stirred while being boiled by the fire in the hearth, similarly prowess becomes manifest or sought after when the immaculate *rāga*-ocean of the Vrajavāsīs' love is being heated and stirred by the slow fire of separation. Śrīpāda Baladeva Vidyābhūṣaṇa has written in his book Śrī Siddhānta Ratna: *mādhurya niṣṭhānām aiśvarya jñānam trivenyām sarasvatī pravāhad gaṇatayāsti. virāhe vismaye vipadi ca tasyodaya parvaṇi sārsvatasyeva pravāhasya* "Just as the Sarasvatī-river is underlying in the Trivenī, *aiśvarya* is underlying the sweet conception the Vrajavāsī-devotees are fixed in. Just as the Sarasvatī-river is visible in the Trivenī-*saṅgama* during the full moon or other auspicious occasions, similarly a conception of prowess and majesty may be slightly manifest within the Vrajavāsī-devotees at the time of separation, astonishment or danger, so that they may be consoled. Still this cannot be properly called a conception of prowess or majesty, because there is no heart-throbbing reverence or hesitation at the time of its manifestation. The pure awareness of sweetness in Vraja is of such a nature that even when they witness hundreds of divine manifestations of Śrī Kṛṣṇa, it will not cause even the slightest reverence or hesitation in the hearts of the people of Vraja, nor will it weaken their relationship with Him, rather it will make their relationship with Him only more firm.

In Śrī Vṛndāvana a lot of great prowess was manifest, starting from Śrī Kṛṣṇa's childhood-pastimes all the way up to the crownjewel of all transcendental pastimes, Śrī-Śrī Rāsa-*līlā*, and it was all inconceivable. Although all the Vrajavāsīs had witnessed the pastimes of killing Pūtanā, Aghāsura and Bakāsura, lifting Govardhana Hill, defeating the Kāliya-serpent and swallowing the forestfire, they felt no hesitation towards Kṛṣṇa in their hearts at all. Rather, all these pastimes were manifest to them decorated with limitless sweetness. During the Rāsa-*līlā* Śrī Kṛṣṇa simultaneously manifested Himself between each pair of the countless *gopīs*, entering in between them to show His pleasure pastime of dancing, and after the Rāsa He entered into the *kuñjas* of innumerable *gopīs* in all separate forms to make love with them, but all these signs of prowess drowned within the bottomless ocean of the *gopīs'* matchless sweetness, and simply nourished their sweet feelings. The limitless sweetness that was established on top of the foundation of endless prowess, and its pride, attracts the hearts of everyone.

To give an example of how *aiśvarya* manifests itself at the time of separation in Vraja in a sweet, yet majestic way, accomplishing a nourishment of the *mādhurya rasa*, the blessed author provides evidence from the Bhramara Gīti, in which Śrī Rādhārāṇī speaks in the condition of *divyonmāda*, divine madness.

*mṛgayur iva kapīndraṁ vivyadhe lubdha dharmā striyam akṛta virūpām stri-jitaḥ kāma-yānām  
balim api balimattvā veṣṭayad dhvaṅkṣayad ya tad alam asita sakhyair dustyajas tat kathārthaḥ*

(Śrīmad Bhāgavata 10.47.17)

In his commentary on this verse Śrīdhara Svāmī has written: *kim ca śrī kṛṣṇasya pūrvāṇi karmāṇi anusandadhānā vibhemya'smāt ityāha mṛgayur iti* "During separation Śrī Rādhārāṇī perceives Śrī Kṛṣṇa's divine prowess and this reminds Her of His pastimes in previous descensions. Thus She tells the bumblebee in this verse: "O Bumblebee! Those who have a dark

complexion are extremely crooked, merciless and irreligious! It is not just that I am afraid of the behaviour of Your friend, I am very much afraid of dark-complexioned people altogether!" Here Śrīmatī's *sañcārī bhāva* (transitory ecstasy) of *nirveda* (remorse) is so intense that She becomes afraid even when She pronounces the word '*śyāma*'. Hence She just uses the word *asita*, not white. "O rey! One *asita* (Śrī Rāmacandra) has secretly killed the monkey-king Bāli with His arrows, just like a merciless hunter. O rey! Those who are hunters do not kill monkeys, for they know that monkey-meat is uneatable, but this person, simply because He was endowed with a blackish complexion, acted in a way that is despicable even for a hunter, although He was the greatest among the righteous. Then again He was so enamoured by Sītā that He maimed Sūrpanakhā by cutting off Her nose. The fault of Sūrpanakhā was that she wanted to marry Him because she was so attracted to His looks, but He did not marry her and made it also impossible for anyone to marry her by cutting of her nose and thus making her ugly. Another *asita* (Śrī Vāmana) took birth in a *brāhmaṇa*-family and was a *brahmacārī* endowed with all good qualities such as self-control and equilibrium. He showed His small feet to the righteous Bali Mahārāja and asked him for three steps of land, but in the end He came out with very big feet that covered the whole universe and then bound him up and took his articles of worship on the pretext of taking His third step of land. O rey! Just as a crow first eats the food of a donor and then hurts him by striking him with its beak, similarly He had the righteous Bali bound up by His associates like Garuḍa and Sunanda and finally had him thrown into the nether worlds known as Pātāla. Although He was the son of the great sage Kaśyapa and he was even a *brahmacārī*, He makes My heart tremble of fear when I remember His evil behaviour, caused by His assumption of a dark complexion!!"

Then it was as if the bumblebee replied through its humming: "Ṭhākuraṇi! If He is so full of faults, then why are You constantly speaking about Him? Is it proper always to speak about the faults of people who are faulty?" To this She replied: *dustyajam tat kathārthaḥ* "O rey! Although I do not need any friendship with this black person, I am still unable to give up the treasure of speaking about Him! I can give up everything, including your friend, but I cannot give up speaking about Him! I can only survive this harsh separation from Him by continuing to talk about Him!" These ecstatic words that emanate from Śrī Rādhārāṇī's beautiful mouth serve as the best example of how the Vrajavāsīs experience the majesty and prowess of Śrī Kṛṣṇa as sweet and relishable, according to their own feelings towards Him.

Although the Vraja-devotees, who are swimming in sweet flavours, witnessed many of Śrī Kṛṣṇa's sports of prowess, like the killing of different demons, after He descended, they did not consider Him to be the Supreme Lord, but when they saw Śrī Kṛṣṇa lifting Govardhana Hill and bringing Śrī Nanda Mahārāja back from Varuṇa-loka, they started calling Him the Supreme Lord. After Kṛṣṇa lifted Govardhana Hill the Vrajavāsīs told Śrī Nanda Mahārāja (Bhāgavata 10.26.2,3 and 14):

*bālakasya yad etāni karmāṇyatādbhutāni vai;  
katham arhatyasau janma grāmyeṣvātma jugupsitam  
yaḥ sapta hāyano bālaḥ kareṇaikena līlayā; katham vibhrad girivaram puṣkaram gajarād iva  
\*\*\*\*\*  
kva sapta hāyano bālaḥ kva mahādri vidhāraṇam; tato no jāyate śaṅkā vrajanātha tavātmaje*

"O Mahārāja! It is not possible for a child that took birth in a family of cowherders to perform such astonishing feats! This seven-year old boy has lifted the Govardhana Hill with just one hand with the same ease as Airāvata, the king of elephants, holds a lotus flower in his trunk." Then, after describing all the other extraordinary pastimes of Śrī Kṛṣṇa, such as killing Pūtana, Śakaṭāsura, Trṇāvarta and Bakāsura, as well as the subjugation of Kāliya, they finally said: "Where is this seven-year old boy, and where is that great mountain of Govardhana? O Lord of Vraja! When we see all these amazing activities of your son, we are overcome with many doubts. This son of yours can never be an ordinary human child; this is certainly the Supreme Lord, who is endowed with great inconceivable potencies!"

Hearing their words Śrī Nanda Mahārāja quoted the words Garga Muni spoke when he performed Śrī Kṛṣṇa's name giving ceremony, ending with *manye nārāyaṇasyāṁśaṁ kṛṣṇam akliṣṭa-kāriṇam* (Bhāg. 10.26.23) "O cowherders! From then onwards I consider Śrī Kṛṣṇa to be a particle of Śrī Nārāyaṇa who is able to do anything." After Śrī Nanda Mahārāja spoke these words the cowherders had no more doubt in the supernatural activities of Śrī Kṛṣṇa, such as His lifting of Govardhana Hill, and most blissfully they began to praise Śrī Nanda and Śrī Kṛṣṇa. In the same way Śrī Śuka Muni told Śrī Parīkṣit when Śrī Kṛṣṇa took Śrī Nanda Mahārāja from Varuṇaloka:

*nandas tvatīndriyaṁ dṛṣṭvā lokapāla mahodayam  
kṛṣṇe ca sannatiḥ teṣāṁ jñātibhyo vismito'bravīt  
te tvautsukya-dhiyo rājan matvā gopās tam īśvaram*

(Bhāg. 10.28.10-11)

"O King! Seeing the transcendental opulence of Varuṇaloka and seeing the inhabitants of Varuṇaloka behaving like servants towards Śrī Kṛṣṇa, Goparāja Nanda became most astonished and told it to his friends and relatives. Hearing Śrī Nanda's words the cowherds considered Śrī Kṛṣṇa to be the Supreme Lord!" Still, even then the Vrajavāsīs' conception of Śrī Kṛṣṇa as the extraordinary good wordly friend remained unchanged, because of their fixation in a sweet attitude. Although both Śrī Varuṇa-deva and Śrī Uddhava Mahāśaya, who was sent to Vraja to console Śrī Nanda and the cowherds when they suffered separation from Kṛṣṇa when He resides in Mathurā (Māthura-viraha), told Śrī Nanda that Śrī Kṛṣṇa is the Supreme Lord Himself, Śrī Nanda Mahārāja never uttered statements like Śrī Vasudeva, when he told Śrī Kṛṣṇa-Baladeva that 'You are not our sons; You are the Supreme Lord Himself!', and such feelings did not even awaken within his mind! He just considered Śrī Kṛṣṇa to be his very own son. In this way the Vrajavāsīs were always filled with purely sweet feelings, while the sweet conceptions of the residents of Mathurā and Dvārakā were mixed with a knowledge of Śrī Kṛṣṇa's prowess.

TEXT 6:

*nanu pure vasudeva-nandanaḥ śrī kṛṣṇo'yam īśvara eva iti naralīlatve'pi jānātyeva yathā  
tathāiva nandanandanaḥ kṛṣṇaḥ svam īśvaratvena vraje jānāti na vā. yadi jānāti tadā dāma-bandhanādi  
līlayāṁ mātr bhīti hetukāśru-pātādikāṁ na ghaṭate. tadādikam anukaraṇam eveti vyākhyā tu manda-  
matīnām eva natvabhijna bhaktānām. tathāvyākhyānasyābhijñatva sammatatve 'gopyādade tvayi*

*kṛtāgasi dāma tāvad yā te daśāsru kalilāñjana sambhramākṣam. vaktraṁ niliya bhaya bhāvanayā sthitasya sa mām vimohayati bhīr api yad vibheti'. ityuktavatyām kuntyām moho naiva varṇyeta. tathāhi bhīr api yad vibheti ityuktyaiva kuntyā atraīśvarya jñānam vyakti-bhūtaṁ bhaya bhāvanayā sthitasya ityantar bhayasya ca tayā satyatvam evābhimatam. anukaraṇa mātratve jñāte tasyā moho na sambhaved iti jñeyam. yadi ca svayam īśvaratvena na jānāti tadā tasya nitya jñānānanda ghanasya nitya jñānāvaraṇam kena kṛtam iti - atrocyate. yathā saṁsāra-bandhe nipātya duḥkam evānubhāvayituṁ māyāvṛttir avidyā jīvanām jñānam āvṛṇoti yathā ca mahā madhura śrī kṛṣṇa-līlā sukham anubhāvayituṁ guṇātītānām śrī kṛṣṇa parivārāṇām vrajeśvaryaīdīnām jñānam cicchakti-vṛttir yogamāyāvṛṇoti tathāiva śrī kṛṣṇam ānanda svarūpam apyānandātiśayam anubhāvayituṁ cicchakti sāra vṛttih premaiva tasya jñānam āvṛṇoti. premaṣ tu tat svarūpa-śaktivāt tena tasya vyāpter na dosaḥ.*

The next question is: Although Śrī Kṛṣṇa, as the son of Śrī Vasudeva played human-like pastimes in Dvārakā-līlā, He knew it that He is God, but did He also know it as the son of Nanda in Vraja, or not? If you say 'Yes, He knew it', then I say that He would not have been able to cry tears of fear while He was bound up with ropes by mother Yaśodā in Vraja-līlā. Those who explain that 'He was simply pretending to be afraid, and that's why He was crying tears' are less intelligent. The wise and learned do not say this. If intelligent devotees would give this explanation, then the words of Queen Kuntī (in Śrīmad Bhāgavata 1.8.31) "Mother Yaśodā took up a rope to bind You when You committed an offense by smashing Her yoghurt-pot, and Your perturbed eyes overflowed with tears, which washed the collyrium off Your eyes. And You were afraid, trying to hide Your face, although fear personified is afraid of You. This sight is bewildering to me", would never contain the word '*vimoha*' (bewildered). The purport of this verse is that Kuntī's conception is *aiśvarya jñāna*. That is why she says that 'even fear personified is afraid of You'. With the words *bhaya bhāvanayā sthitasya*, that He contemplates fear, it is proven that Kuntī finds Kṛṣṇa genuinely afraid in His heart. If Kuntī had known that Kṛṣṇa was simply pretending to be afraid, then she would not have been bewildered. And if you say 'allright, so Kṛṣṇa did not know that He is God, but then by whom or what was His eternal omniscience covered over, whereas He is the embodiment of eternal blissful and complete knowledge?' About this it is said: "It is the essence of Kṛṣṇa's *cit*, or knowledge-potency, named *prema*, or love of God, that covers Him over, making Him forget His actual identity, although He is ecstasy personified, for the sake of increasing His own ecstasy, just as *avidyā*, or the ignorance-potency of *māyā* keeps all the living beings bound up in the material world, making them experience only suffering, and the transcendental energy of *yogamāyā* covers over the God-knowledge of Kṛṣṇa's transcendental associates in Vraja like mother Yaśodā to make them experience His all-sweet humanlike pastimes. There is no fault in *prema* covering over Kṛṣṇa's knowledge of His *svarūpa* (true identity).

**Kṛpā-kaṇikā Vyākhyā:** After describing how the Vrajavāsīs always keep a sweet conception of Śrī Kṛṣṇa and are thus able to relish His sweetness accordingly, even if they see His prowess, the blessed author now describes how Śrī Kṛṣṇa is able to relish the sweetness of the Vrajavāsīs' *prema*, considering Himself to be just the son of Śrī Nanda. The question is this:

In His Pura-*līlā* (urban pastimes in Dvārakā and Mathurā) Śrī Kṛṣṇa always knew Himself to be God, despite performing human-like pastimes. Through Pura-*līlās* such as Śrī Kṛṣṇa's assuming four-armed forms, mounting Garuḍa and kidnapping Rukmiṇī, taking the Sudarśana-disc to kill the demons, speaking of His opulences to Śrī Arjuna during the Kurukṣetra war and showing His universal form it is proven that Śrī Kṛṣṇa knew Himself to be God in the Pura-*līlās*. Now did Vrajendranandana similarly know Himself to be God during His Vraja-*līlā*, or not? If one answers to this question "Yes, He knew it", then He would not have shown fear of mother Yaśodā during the Dāma-*bandhana-līlā* and He would not have shed tears because of it. Actually the basic characteristic of *prema* is that it awakens a desire in the loving devotee's heart to serve Śrī Kṛṣṇa that causes a corresponding desire in the heart of Śrī Kṛṣṇa, who is actually the crownjewel of all those who are self-satisfied and self-delighted, to accept the loving service of the devotee. The Pura-*vāsīs* consider Śrī Kṛṣṇa to be their son, friend or lover, and they feel hesitation and reverence towards Śrī Kṛṣṇa as being the Lord accordingly. Their *prema* thus makes Śrī Kṛṣṇa consider Himself simultaneously to be both their relative and their Lord. The abode of pure love is Vraja, here everyone's heart is constantly filled with increasing feelings for Śrī Kṛṣṇa as the good worldly friend, be He their son, friend or lover. The awareness that Śrī Kṛṣṇa is the Supreme Lord does not cause feelings of reverence or hesitations in their minds even in dreams. Since Śrī Kṛṣṇa's heart always corresponds with the feelings of His various devotees He also does not consider Himself to be the Supreme Lord in Vraja-*dhāma*.

When someone thinks, during the Dāma Bandhana-*līlā* Śrī Kṛṣṇa was just imitating a human child by weeping and being afraid, then this is not correct. The blessed author says that the experienced devotees never think like that, only unintelligent people do, for in the prayers of Śrī Kuntī-*devī* in Śrīmad Bhāgavata we see:

*gopyādade tvayi kṛtāgasi dāma tāvad yā te daśāśru kalilāñjana sambhramākṣam  
vaktraṁ ninīya bhaya bhāvanayā sthitasya sā mām vimohayati bhīr api yad vibhetti*

(Bhāg. 1.8.31)

Śrī Kuntī-*devī* said: "O Kṛṣṇa! When You committed the prank of breaking mother Yaśodā's yoghurt-pot, Your mother caught a rope to bind You up with. Then Your eyes became filled with fear and anxiety and Your eyeblack became muddled by Your tears. There You stood with lowered face, although fear personified fears You, contemplating fear. When I remember You thus in this condition I become bewildered!" If Śrī Kṛṣṇa was just imitating a child's fear and weeping, then the bewilderment of a knower of transcendental truths like Kuntī-*devī* would never have been described here. The explanation here is that Kuntī-*devī* revealed her majestic awareness (*aiśvarya jñāna*) here by saying that even fear personified fears Kṛṣṇa. Then again Kuntī-*devī* expresses that Śrī Kṛṣṇa felt actual fear in His heart by saying *bhaya bhāvanayā sthitasya*, He became afraid by contemplating fear. In his Krama-Sandarbhā Ṭīkā on this verse Śrīmat Jīva Gosvāmī has written: *atra bhīr api yad vibhettityuktyā tasyā aiśvarya jñānaṁ vyaktam. tato yadi sā bhīḥ satyā na bhavati tadā tasyā moho'pi na sambhaved iti gamyate. sphuṭam eva cāntar bhayam uktaṁ bhaya bhāvanayā sthitasyeti*. Thus it is known that Śrī Kṛṣṇa's fear was real and not an imitation.

Then again if it is said that "If Śrī Kṛṣṇa did not know Himself to be the Supreme Lord, then one may doubt by whom His knowledge is covered over, although the full knowledge

potency is serving Him at every moment? Generally the *māyā*-potency covers over the knowledge of the people of the world, through its ignorance-faculty (*avidyā-vṛtti*). Śrī Kṛṣṇa is like the sun and the self-manifest *māyā* resides in the place of darkness. Hence '*yāhā kṛṣṇa tāhā nāhi māyāra adhikāra* (C.C.)' "Wherever there is Kṛṣṇa, *māyā* has no right to enter." Because Śrī Kṛṣṇa knows the deceitfulness of *māyā*, she is too shy to appear before His eyes - *vilajjamānaya yasya sthātum ikṣa-pathe'muyā. vimohitā vikatthante mamāham iti durdhiyaḥ* (Bhāg. 2.5.13) *Māyā* has no power at all over any of the *bhagavat svarūpas* (Personalities of Godhead). Although the *Puruṣāvātāras* have no relationship with *māyā* they ultimately glance towards her, so that the universes can be created, but the Original Personality of Godhead, Śrī Kṛṣṇa, does not have even the slightest such connection with *māyā*. *tā' sabhāra darśanādye āche māyā gandha; turīya kṛṣṇera nāhi māyāra sambandha* (C.C.) By whom then is the knowledge potency of Śrī Kṛṣṇa covered over so that He just considers Himself the son of Śrī Nanda in Vraja, although He is the Original Personality of Godhead and an ocean of endless prowess?

To this question the answer is: "Just as *māyā* gives misery to the conditioned souls, keeping them bound in the material world by covering over their knowledge with her ignorance-faculty, and Śrī Kṛṣṇa's *Yogamāyā* potency covers over the knowledge of the transcendental Vraja-associates like Śrī Vrajeśvarī Yaśodā with its transcendental potency that can accomplish even the impossible, similarly for the sake of making Śrī Kṛṣṇa relish some unprecedented flavour of bliss, the purely sweet *prema* of the Vraja-associates, which is the essential faculty of the *cicchakti* (knowledge potency), covers over His knowledge, although He is the embodiment of the full *jñānānanda*, the bliss of transcendental knowledge. Since *prema* is a faculty of the *svarūpa-śakti* (Kṛṣṇa's innate potency) there is no fault here in its covering over Śrī Kṛṣṇa's awareness of His innate prowess, rather it makes the greatest glories arise, as is shown below.

*yathā hy avidyā svavṛtṭyā mamatayā jīvaṁ duḥkayitum eva badhnāti; tathā daṇḍanīya janasya gātra-bandhanam rajju nigadādinā mānanīya janasyāpi gātra-bandhanam anarḥḥa sugandha sūkṣma kañcukoṣṇīṣādinā; ity avidyādhīno jīvo duḥki; premādhīnaḥ śrī kṛṣṇo'ti sukhī. kṛṣṇasya premāvaraṇa svarūpaḥ sukha viśeṣa bhoga eva mantavyaḥ yathā bhṛṅgasya kamalakoṣāvaraṇa rūpaḥ. ataevoktaṁ 'nāpasi nātha hṛdayāmburuhāt svapuṁsām' iti 'praṇaya rasanayā dhṛtāṅghri-padme' iti ca. kim ca yathāvāvidyayā svatāratamyena jñānāvaraṇa tāratamyāt jīvasya pañcavidha kleśa tāratamyam vidhiyate tathāiva premṇāpi svatāratamyena jñānaiśvaryādyāvaraṇa tāratamyāt sva viśayāśrayayor ananta prakāraṁ sukha tāratamyam vidhiyate iti. tatra kevala premā śrī yaśodādi niṣṭhaḥ sva viśayāśrayau mamatā rasanayā nibadhya paraspara vaśibhūtau vidhāya jñānaiśvaryādikam āvṛtya yathādhikam sukhayati na tathā devakyādi niṣṭho jñānaiśvaryā miśra iti. tasmāt tāsām vrajeśvaryādinām sannidhau tad vātsalyādi prema mugdhaḥ śrī kṛṣṇaḥ svam īśvaratvena naiva jānāti. yat tu nānā dānava dāvānalādyutpātāgama kāle tasya sārvañjānāṁ dṛṣṭam tat khalu tat tat prema parijana pālana prayojanikayā līlā-śaktyaiva sphuritam jñeyam. kim ca maugdhyā samaye'pi tasya sādḥaka bhakta paricaryādi grahaṇe sārvañjānāṁ acintya śakti siddham iti prak pratipāditam.*

**Just as ignorance binds up the conditioned souls with the ropes of possessiveness, giving them simply misery and prisoners are bound with ropes and chains, that give them much pain, similarly the body of a respectable person is bound up by valuable, pleasurable thin clothes like a shirt and a turban. In the same way the**

conditioned soul's ignorance leads to his misery and Śrī Kṛṣṇa's ignorance makes Him very happy, because He is controlled by love. Śrī Kṛṣṇa enjoys great happiness being covered over by *prema*, just as a bumblebee feels very pleasant being covered over in the whorl of a lotus flower. Therefore it is said: "O Lord! You don't leave the lotuslike hearts of Your devotees!" and: "The devotees have bound Your lotus feet with the ropes of their love". Just as one experiences the five kinds of misery to a greater or lesser extent according to the amount in which one is covered over by ignorance, so also *prema* covers over the knowledge and prowess of both its object and subject to a greater or lesser extent, expanding innumerable ways of transcendental ecstasy. Because their love for Kṛṣṇa is mixed with knowledge of His divine prowess, the inhabitants of Dvārakā like Devakī do not experience as much bliss as pure devotees like Śrī Yaśodā do. They (the Vrajavāsīs) are experiencing ever-increasing bliss, being bound to Kṛṣṇa, the object of their love, by the ropes of 'mine-ness', that keeps the object and the subject of that love subdued by each other. Therefore Śrī Kṛṣṇa, being bewildered by such love of the Queen of Vraja (Yaśodā) and others, does not know about His own Godhood. When some disturbance is caused by a demon or by a forestfire, then Kṛṣṇa manifests His omniscience, but that is only for the sake of protecting such loving devotees and the *līlā-śakti* (playpotency) then makes Him aware of His power. Previously (in verse one) it was already corroborated that His inconceivable potency enables Him to be omniscient so that He can accept the service offered to Him by the practising devotees, even when He is bewildered by loving bliss.

**Kṛpā-kaṇikā Vyākhyā:** It has been ascertained that *prema* binds up Śrī Kṛṣṇa by covering over His knowledge about His real Self, and this makes Śrī Kṛṣṇa most happy. A criminal offender is given much misery when he is bound up with ropes and chains, whereas the bondage of a valuable shirt, turban and garlands makes a respectable person most happy. In the same way the bondage of the conditioned souls by ignorance is felt as very miserable and the bondage of Śrī Kṛṣṇa is experienced by Him as most delightful. Just as a drunken bumblebee may be locked up within the whorl of a lotus petal, but he actually feels very happy because he is relishing the honey of the lotus flower, similarly Śrī Kṛṣṇa enjoys the greatest happiness drinking the honey of love while being locked up in the lotuslike heart of his pure devotees. Hence He has no desire to ever leave the hearts of His devotees. In his prayers to Lord Garbhodaka-śāyī Lord Brahmā said: *bhaktyā grhīta caraṇaḥ parayā ca teṣāṃ nāpaiṣi nātha hṛdayāmburuhāt svapuṃsām* (Bhāg. 3.9.5) "O Lord! You are unable to leave the lotuslike heart of Your devotees, since You are bound up by the ropes of their love for You!" In the ascertainment of the Mahābhāgavata it is also said:

*visṛjati hṛdayaṃ na yasya sākṣād dharir avasābhihito'pyghaughā nāśaḥ  
praṇaya rasanayā dhṛtāṅghri-padmaḥ sa bhavati bhāgavata pradhāna uktah*

(Bhāg. 11.2.55)

Śrīpāda Kavi Yogīndra told Nimi Rājā: "O Mahārāja! When Śrī Hari, who can destroy all the sins of anyone who even accidentally pronounces His holy name, does not leave the heart of someone who has bound His lotus feet with the ropes of love, then such a person is called the greatest Bhāgavata (devotee)!" In his commentary on this verse Śrīdhara Svāmīpāda has written: *harir eva svayam sākṣād yasya hṛdayam na viśṛjati na muñcati* "Śrī Hari Himself does not leave his heart." Through this it is ascertained that the subjugation of the Lord by the bondage of the ropes of His devotees' love for Him is a most blissful thing.

Then again, just as ignorance covers over the knowledge of the conditioned souls that are bound by *māyā* to a greater or a lesser extent by giving them the five kinds of misery, viz. *avidyā* (ignorance), *asmitā* (self-esteem), *rāga* (attachment) *dveṣa* (repulsion) and *abhiniveśa* (mundane absorption) to a greater or lesser extent, similarly *prema* also covers over the knowledge of spiritual truth and awareness of prowess of both the object of love Śrī Kṛṣṇa and the subject of love, the devotee, to a greater or lesser extent and gives them corresponding amounts of a variety of transcendental bliss. The purport of this is that in the *sādhaka bhakta prema* is present to an atomic extent, in the various associates of the Lord like Nārada and Vyāsa it is present to a greater or lesser extent, in the Vrajavāsī-associates of the Lord it is present to a great extent, and in Śrī Rādhārāṇī it is present to the utmost extent. Therefore this great and greatest amount of love is fully covering over all transcendental knowledge and awareness of prowess in both Śrī Kṛṣṇa and his Vrajavāsī-associates. This makes Śrī Kṛṣṇa relish the pure mellow of the Vrajavāsīs' love for Him and makes the Vrajavāsīs relish the mellows of Śrī Kṛṣṇa's attributes and pastimes in a way that is completely free from awe, reverence and hesitation. Therefore the blessed author says that the pure Vrajavāsī-*prema* of Mother Yaśodā and others binds the object Śrī Kṛṣṇa and the subject, the Vrajavāsīs to each other with the ropes of mine-ness (loving possessiveness), causes them to be subdued by each other and covers over their transcendental knowledge and awareness of prowess, giving them an increase of bliss that could never be given to the Pura-vāsīs like Śrī Devakī, whose love is mixed with transcendental knowledge and an awareness of Kṛṣṇa's prowess. Thus, in accordance with the love of the Puravāsīs, Śrī Kṛṣṇa is aware of His own prowess, which means that He considers Himself to be the Supreme Lord with them, but with the Vrajavāsīs He never considers Himself to be the Supreme Lord, as He is then bewildered by their love for Him. He constantly considers Himself to be their son, friend or lover. Then when He destroys the demons or a forestfire, or when Indra sends powerful torrents of rain and thunderbolts to destroy Vraja, thus creating a great danger for the Vrajavāsīs, He displays energies like omniscience, but this is only meant for the protection of such great loving devotees and this is revealed within Śrī Kṛṣṇa by His inconceivable potency. Even when Śrī Kṛṣṇa is bewildered or ignorant the potency of omniscience may be seen in Him to accept the worship of the *sādhaka bhaktas*, and should be known to be created by His inconceivable potency.

*tad evam vidhi-mārga rāga-mārgayor viveka aiśvarya mādihuryayor viveka aiśvarya-jñāna mādihurya-jñānayor vivekaś ca darśitaḥ. svakīyā parakīyātayor vivekas tu ujvala nīlamanī vyākhyāyām vistārita eva. atra vidhi-mārgaṇa rādhā-kṛṣṇayor bhajane mahā vaikunṭhastha goloke khalvavivikta svakīyā parakīyā-bhāvam aiśvarya-jñānaṁ prāpnoti. madhura bhāva lobhitve sati vidhi-mārgaṇa bhajane dvārakāyām śrī rādhā satyabhāmāyor aikyāt satyabhāmā parikaratvena svakīyā-*

*bhāvam aiśvarya jñāna miśra mādhyurya-jñānaṁ prāpnoti. rāga-mārgena bhajane vrajabhūmau śrī rādhā parikaravēna parakīyā-bhāvaṁ śuddha mādhyurya-jñānaṁ prāpnoti. yadyapi śrī rādhikā śrī kṛṣṇasya svarūpabhūtā hlādinī śaktiḥ tasyā api śrī kṛṣṇaḥ eva tad api tayor līlā sahitayor evopāśyatvaṁ na tu līlā rahitayoḥ līlāyāṁ tu tayor vraja-bhūmau kvāpy āṛṣa-śāstre dāmpatyāṁ na pratipāditam iti śrī rādhā hi prakāṭāprakāṭa prakāśayoḥ parakīyaiva iti sarvārtha niṣkarṣa saṅkṣepaḥ.*

In this way the distinction between *vidhi mārga* and *rāga mārga*, *aiśvarya* and *mādhyurya*, and *aiśvarya jñāna* and *mādhyurya jñāna* was shown. The philosophy of *svakīyā* and *parakīyā bhāva* has been elaborately explained in my commentary on Śrīla Rūpa Gosvāmī's Ujjvala Nīlamaṇi. There it is seen that if one worships Śrī-Śrī Rādhā-Kṛṣṇa on the *vidhi*-path one attains *aiśvarya jñāna* without differentiation between *svakīyā* and *parakīyā bhāva* in the Goloka-sphere within Mahā Vaikuṅṭha. When one is greedy for the *madhura bhāva*, but holds on to the *vidhi mārga*, one attains the position of associate of Satyabhāmā in Dvārakā's *svakīyā rasa*, knowing that Śrī Rādhā and Satyabhāmā are One. This is a blend of *aiśvarya jñāna* and *mādhyurya jñāna*. And when one worships solely on the path of *rāga*, one attains an awareness of pure *mādhyurya* and the position of associate of Śrī Rādhā in Vrajabhūmi's *parakīyā bhāva*.

Although Śrī Rādhikā is Śrī Kṛṣṇa's very own pleasure potency and Śrī Kṛṣṇa also belongs to Śrī Rādhikā, still one must meditate on Śrī Rādhā-Kṛṣṇa within Their pastimes, never only on Śrī Rādhā-Kṛṣṇa without Their pastimes. But within these pastimes none of the scriptures revealed by the sages, has corroborated a marital status of Rādhā and Kṛṣṇa in Vrajabhūmi. Therefore Śrī Rādhā has a *parakīya*, or extramarital relationship with Śrī Kṛṣṇa, both in the *prakāṭa* (manifest earthly) as well as in the *aprakāṭa* (unmanifest Goloka-) pastimes, not *svakīyā*. In this way the essence of all topics has been briefly described.

**Kṛpā-kaṇikā Vyākhyā:** In this Rāga Vartma Candrikā-*grantha* the blessed author has described the difference between *vidhi mārga* and *rāga mārga*, what should be especially known to *rāga-mārgīya sādhakas*. In this book he has very expertly shown the different distinctions between Śrī Kṛṣṇa's prowess and sweetness and the distinctions between the awareness of prowess and sweetness of both Śrī Kṛṣṇa and His worshippers. The blessed author has extensively described the different distinctions and theories in connection with *svakīyā* and *parakīyā-bhāva* in his Ānanda Candrikā-commentary on Śrī Ujjvala Nīlamaṇi-*grantha*. Although he was surrendered to the lotus feet of Śrī-Śrī Rūpa-Sanātana, the *ācāryas* of pure *parakīyā bhāva*, Śrīmat Jīva Gosvāmīpāda sometimes described the *parakīyā bhāva* as being only present in the Lord's manifest pastimes in various places of his Locana Rocanī-commentary on Ujjvala Nīlamaṇi, just to free the *sampradāya* from a dilemma at that time. In order that people who were not able to understand the deep purport of Śrī Jīva, would not mock him, considering him to be a *svakīyā ācārya*, the most learned author of this book wrote the Ānanda Candrikā-commentary, in which he showed his natural affection for Śrīmat Jīva Gosvāmīpāda and accomplished an unlimitedly beneficial work for the *sampradāya*. It is not exaggerated to say that such expert explanations about *parakīyā-bhāva* are extremely rare. All the learned and wise devotees will admit without hesitation that Śrī Jīva Gosvāmīpāda, who established the eternality

of all of the Lord's pastimes in his Śrī Bhagavat Sandarbha, could never have described those most elevated pastimes that are filled with extramarital love as being non-eternal. Therefore it can be easily understood that when he ascertained the *parakīyabhāva-maya* pastimes as being non-eternal, he did not speak out his own philosophical conclusions. Therefore he wrote at the end of his commentary on the verse *laghutvam atra yat proktam* of Śrī Ujjvala Nīlamanī's Nāyaka Bheda Prakaraṇa: *svecchayā likhitam kiñcid kiñcid atra parecchayā. yat pūrvāpara sambandham tat pūrvamaparam param* "In this commentary I write some things according to my own wishes and some things according to the wishes of others. Any conclusion that is filled with consistency from the beginning to the end, is written according to my own wish, and that which is not filled with consistency from beginning to end is written according to the wish of others. Thus it is to be known." Those who wish to know this topic in the best possible way should certainly study Śrīla Viśvanātha Cakravartī Mahāśaya's Ānanda Candrikā Ṭīkā.

After this the blessed author describes the successive order of worship required to attain one's beloved devotional service, in order to establish the fact that the attainment of Śrī-Śrī Rādhā-Kṛṣṇa's devotional service in Vraja is very rare without practising pure *rāga mārga bhajana*. Those who worship Śrī-Śrī Rādhā-Kṛṣṇa while holding on to the *vidhi mārga* do not discriminate between *svakīyā* and *parakīyā*, and thus they attain Śrī Rādhā Kṛṣṇa in the majestic atmosphere of the Śrī Goloka which is situated in the Mahā Vaikuṅṭha-realm. With this, most certainly the devotees who are in *dāsyā bhāva* and so are being described. When someone takes shelter of the *madhura bhāva* and worships Śrī-Śrī Rādhā-Kṛṣṇa in *vidhi mārga*, then he will see that Śrī Rādhā and Satyabhāmā are one, and will attain devotional service as an associate of Satyabhāmā in *svakīyā bhāva* in the *madhura bhāva* mixed with an awareness of prowess. And when one worships in in pure *rāga mārga* one will attain the position of an associate of Śrī Rādhārāṇī in Vraja. In other words, he will attain the service of Śrī-Śrī Rādhā-Kṛṣṇa in Vraja in a pure *mādhurya bhāva* as a *sakhī* or *mañjarī* in *parakīyā rasa*. Therefore there is no doubt that it is indispensable for all the *sādhakas* who desire to attain the Śrī Yugala-*sevā* in Vraja and who want to learn *bhajana* in the pure *rāga mārga* to study this book.

Śrī Rādhārāṇī is Śrī Kṛṣṇa's innate supreme *hlādinī-śakti*, and since there is no difference between the energy and the energetic there is also no difference between Śrī Rādhā and Kṛṣṇa. This is the technical side of it. In worship Śrī Rādhā-Kṛṣṇa are to be worshipped within Their pastimes, They cannot be worshipped without Their pastimes, just as a theological truth, because as a result of one's worship the devotional service of Śrī Rādhā-Kṛṣṇa is attained within the kingdom of Their pastimes. As far as pastimes are concerned: there is no scripture revealed by any Ṛṣi (transcendental seer) that describes Śrī Rādhā-Kṛṣṇa's pastimes in Vrajabhūmī as wedded pastimes. Someone may say: "Why, in books like the Bhaviṣya Purāṇa there is a description of Śrī Rādhā-Kṛṣṇa's wedding, therefore can this conclusion of Cakravartīpāda be proper?" Actually those who speak such words have misunderstood the meaning of Cakravartīpāda's words. The purport of these words of Śrīla Cakravartīpāda is that in no Ārya-śāstra the wedded pastimes of Śrī-Śrī Rādhā-Kṛṣṇa in Vṛndāvana can be seen, therefore he begins his sentence with the words *līlāyām tu* (..but in the pastime). Thus there can be no more doubt about it that Śrī Rādhārāṇī is engaged in extra-marital love in Vraja, both in the manifest pastimes as well as in the unmanifest manifestation. (6)

TEXT 7:

*atha rāgānugā bhakti majjanasyānartha nivr̥tti niṣṭhā-rucyāsaktyantaram̐ prema-bhūmikārūḍhasya sākṣāt svābhīṣṭa-prāpti-prakārah̐ pradarsyate. yathojjala nilamaṇau "tad bhāva baddha rāgā ye janās te sādhanē ratāḥ. tad योगyam anurāgaugham̐ prāpyotkanṭhānusārataḥ. tā ekaśo'thavā dvi-trāḥ kāle kāle vrajē'bhavan" iti. anurāgaugham̐ rāgānugā bhajanautkanṭhyam̐ natvanurāga sthāyīnam̐ sādhanā-dehe'nurāgotpattiyasambhavāt. vrajē'bhavann̐ iti avatāra samaye nitya priyādyā yathā āvirbhavanti tathāiva gopikā-garbhe sādhanā-siddhā api āvirbhavanti. tataś ca nitya-siddhādi gopīnām̐ mahā-bhāva-vatīnām̐ saṅga mahimnā darśana śravaṇa kīrtanādibhiḥ sneha māna praṇaya rāgānurāga mahā-bhāvā api tatra gopikā-dehe utpadyante. pūrva janmani sādhanā-dehe teṣām̐ utpattiyasambhavāt. ataeva vrajē kṛṣṇa preyasīnām̐ asādharaṇāni lakṣaṇāni. yad uktam - "gopīnām̐ paramānanda āsīd govinda darśane. kṣaṇam̐ yuga-śatam̐ iva yāsām̐ yena vinā bhaved" iti. "truṭir yugāyate tvām̐ apaśyatam" ityādi ca. kṣaṇasya yuga śatāyamānatvam̐ mahā-bhāva lakṣaṇam.*

Now it will be described how the *rāgānugīya bhakta* gradually advances through the stages of *anartha nivr̥tti* (cessation of bad habits), *niṣṭhā* (fixation), *ruci* (taste), and *āsakti* (attachment to the beloved deity) upto the stage of *prema* (love of God) and the direct attainment of his beloved deity. In the Ujjvala Nilamaṇi it is said that 'those who are specially attracted to the ecstasy of the Vrajavāsīs and thus perform *rāgānugā bhajana* will attain that abundance of eagerness that is fit for performing *rāgānugā bhajana* and will take birth in Vraja in groups of one, two or three in their own time, according to their eagerness.' Here the word *anurāgaugha* means 'that eagerness that makes one qualified for doing *rāgānugā bhajana*'. The *anurāga* mentioned here does not refer to the *sthāyī bhāva* (permanent mood) of that name, because the *sthāyī bhāva* named *anurāga* cannot be attained within a material body. The words 'having taken birth in Vraja' means the *sādhanā siddhas* take birth from the womb of a *gopikā*, just as Kṛṣṇa's eternally beloved *gopīs* appear with Him when He descends to earth (*prakāṣa līlā*). After that, gradually *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva* will become manifest in the *gopikā*-body of that *sādhanā* on the strength of associating with the *gopīs* that are endowed with *mahā-bhāva* and by hearing and chanting and seeing the greatness of Kṛṣṇa's eternally liberated *gopīs*. These feelings could not possibly have arisen in the material body of the *sādhanā*, in his previous birth. In this way the extraordinary characteristics of Śrī Kṛṣṇa's beloveds in Vraja has been shown. In Śrīmad Bhāgavata it is said that the *gopīs* attained the pinnacle of transcendental bliss by seeing Govinda. Without Him, they experienced a moment to last like a hundred ages. Their statement (in Śrīmad Bhāgavata 10.31.15) 'Without seeing You, we consider a second to last like an age', is a symptom of *mahābhāva*.

**Kṛpā-kaṇikā Vyākhyā:** Now it is described how the *sādhanā* attains the personal service of his beloved deity in His *līlā*-kingdom, after attaining the perfection of *prema*. Two kinds of *sādhanā* have been described of the *rāgānugīya* devotees - the external practice of hearing and chanting in the *sādhanā*-body and the desired mental service in the self-conceived *siddhā* body. When the *sādhanā*'s obstacles, such as *anarthas* (different kinds of mischief) are removed by the continued practice of *bhajana*, he gradually becomes fixed up, gets (lasting) taste for *bhajana* and becomes genuinely attached to the Lord. Then, when *rati* and *prema* are attained the

practice in the *sādhaka deha* is completed. In other words, when all the stages of the stream of *sādhanā* - faith, surrender, taking shelter of the lotus feet of Śrī Guru, serving Śrī Guru and Vaiṣṇava, hearing, chanting, remembering, meditating, becoming free from mischief, becoming fixed up, acquiring taste, becoming attached to the Lord and *rati* - have been fulfilled - then one reaches the culmination named *prema*. It is described in the book named Śrī Ujjvala Nīlamaṇi how, after attaining this *prema*, all these *rāgānugīya sādhakas* that do *bhajana* in the *madhura rasa* with the feelings of *sakhīs* or *mañjarīs*, will attain the personal service of the Lord in the kingdom of *līlā*:

*tad bhāva baddha rāgā ye janās te sādhanē ratāḥ  
tad yogyam anurāgaughaṁ prāpyotkaṅthānusārataḥ  
tā eko'thavā dvi-trāḥ kāle kāle vraje'bhavan*

(Śrī Haripriyā Pra.- 49 and 50)

"Those who are especially attracted to the feelings of the *gopīs* and are thus engaged in *rāgānugā bhajana*, attain the abundance of *anurāga* that is proper for *rāgānugā*, and according to their eagerness, take birth in Vraja at different times as Vraja-*gopīs* alone or in groups of two or three." In the above verse the word *anurāgaughaṁ* means the eagerness that is proper for *rāgānugā*, not the *sthāyi bhāva* named *anurāga*, because only stages up to *prema* can appear in the *sādhaka* body. The stages above *prema*, from *sneha* up to *mahābhāva*, that are required to attain personal service in the mood of the *gopīs*, can only appear in a transcendental *gopī*-body, for a *sādhaka* body is unable to tolerate the coolness of meeting with Śrī Kṛṣṇa or the heat of separation from Him. The words '*vraje'bhavan*', meaning "taking birth in Vraja", must be understood to mean that the *sādhana siddhas* appear in the womb of a *gopikā* in the same way as the eternally beloved Vraja-*vadhūs* of Śrī Kṛṣṇa appear during the manifest pastimes. After that, on the strength of the association of *nitya-priyās* like Śrī Rādhā and Lalitā they gradually attain *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *mahābhāva* through seeing, hearing and glorifying Śrī Kṛṣṇa and His associates. Without this *mahābhāva* the personal devotional service of Śrī Kṛṣṇa in a *gopī* body cannot be attained. The example of this is given by Śrī Śukadeva in the Śrīmad Bhāgavata, when he described how the *gopīs* went on their way to dance the Rāsa with Kṛṣṇa after they heard Śrī Kṛṣṇa playing His flute, but some *gopīs* were locked into their inner chambers because they were sages from the Daṇḍaka-forest in their previous birth who were unable to get the association of the *nitya siddha gopīs*, although they had taken birth in Vraja as *gopīs*. Since they were thus unable to attain *mahābhāva* and could also not get the aid of Yogamāyā, the *gopīs* who were locked into their houses by their relatives felt such great pangs of separation from Śrī Kṛṣṇa that on the strength of their meditations on Him they were quickly able to attain this stage of *mahābhāva*, that is usually only attained through a gradual process, and thus became blessed by attaining the Rāsa-dance. Thus the blessed author says that in the *sādhaka* body of the previous birth it is not possible to awaken the stages from *sneha* up to *mahābhāva*. Therefore the extraordinary characteristics of the Śrī Gopikās in Vraja are described in Śrīmad Bhāgavata:

*gopīnām paramānanda āsid govinda darśane  
kṣaṇam yuga-śatam iva yāsām yena vinābhavat (10.19.16)*

"The *gopīs*, that experience a single moment without Śrī Kṛṣṇa to be like a hundred ages, attained the topmost bliss when they saw Govinda." Then again in the Śrī Gopī Gīta we can find the Śrī Gopikās speaking the following words to Śrī Kṛṣṇa:

*aṭati yad bhavān ahni kānanam truṭir yugāyate tvām apaśyatām  
kuṭila kuntalam śrī mukham ca te jaḍa udikṣatām pakṣmakṛd dṛśām* (10.31.15)

"When You go out into the forest in the daytime to tend Your cows we consider even a split second that we don't see You to be like an age, and then when You return home in the evening we consider the Creator, who made our eyelids blink, so that our eyes cannot gaze constantly at Your face, that is decorated with curly locks, to be dull and *arasika*." This experience of a moment like a hundred ages is a characteristic of *mahābhāva*. Śrīmat Rūpa Gosvāmī writes in his definition of *rūḍha mahābhāva* -

*nimeśāsahatāsanna janatā hṛd viloḍanam  
kalpa kṣaṇatvam khinnatvam tat saukhye'py ārti śānkayā  
mohādya bhāve'pyātmādi sarva vismaraṇam sadā  
kṣaṇasya kalpatetyādya yatra yoga viyogayoḥ*

(Ujjvala Nīlamaṇi Sthāyibhāva Prak. - 161. 162)

"In the stage of *rūḍha mahābhāva*, either during union or during separation, the *gopīs* show the following physical expressions of permanent emotions (*anubhāvas*): they cannot tolerate a moment of separation, their hearts are disturbed by approaching people, they consider an age (when they are together with Kṛṣṇa) to be like a moment, they suffer when they are anxious about Kṛṣṇa's happiness, even if He is happy, they forget all about themselves even when they are free from delusion and they consider a moment to be like an age (when they are separated from Kṛṣṇa)."

*nanu prema-bhūmikārūḍhasya sādhakasya deha-bhaṅge satyevāprakṛta prakāśe gopīgarbhāj  
janmanā vinā eva gopikā-deha prāptau satyām tatraiva nitya-siddha gopikā saṅgodbhūtānām  
snehādīnām bhāvānām prāptiḥ syād ityevam kim na brūṣe. maivam. gopīgarbhāj janmanā vinā iyaṁ  
sakhī kasyāḥ putrī kasya vadhūḥ kasya strī ityādi nara-līlatā vyavahāro na sidhyet. tarhyaprakṛta  
prakāśa eva janmāstīti cennaivam prapañcāgocarasya vṛndāvanīya prakāśasya sādhakānām prapañcika  
lokānām ca praveśādarśanena siddhānām eva praveśa darśanena jñāpitāt kevala siddha bhūmitvāt  
snehādayo bhāvās tatra sva sva sādhanair api tūrṇam na phalanti, ato yogamāyayā jāta premāṇo bhaktās  
te prapañca gocare vṛndāvana prakāśe eva śrī kṛṣṇāvatāra samaye nīyante tatrotpattyanantaram śrī  
kṛṣṇāṅga-saṅgāt pūrvam eva tat tat bhāva siddhyartham. tatra sādha bhaktānām karmī prabhṛtinām  
siddha bhaktānām ca praveśa darśanenaivanubhūyate sādha bhūmitvam siddha bhūmitvam ca. nanu  
tarhyetāvantaṁ kalam taiḥ paramotkaṇṭhair bhaktaiḥ kva sthātavyam. tatrocyate sādha-deha-bhaṅga-  
samaye eva tasmai premavate bhaktāya cira samaya vidhṛta sāṅgāt sevābhilāṣa mahotkaṇṭhāya  
bhagavatā kṛpayaiḥ aparikarasya svasya darśanam tad abhīlāṣānīya sevādikam cālabdha snehādi  
prema-bhedāyāpi sakṛd dīyate eva yathā nārādāyaiva. cidānandamayī gopikā tanuś ca dīyate. saiva*

*tanur yogamāyayā vṛndāvanīya prakāṣa prakāśe kṛṣṇa parivāra prādurbhāva-samaye gopīgarbhād udbhāvate. nātra kāla-vilamba gandho'pi. prakāṣa līlāya api vicchedābhāvāt. yasminn eva brahmāṇḍe tadānīm vṛndāvanīya līlānām prakatyam tatraivāsyām eva vraja-bhūmau atah sādḥaka premi-bhakta-deha-bhaṅga-sama-kale'pi saporikara śrī kṛṣṇa prādurbhāvaḥ sadaivāsti iti bho bho mahānurāgi sotkaṅṭha bhaktā mā bhaiṣṭa susthiras tiṣṭhata svasty evāsti bhavadbhya iti.*

One may ask: "Why don't you say: 'When the *sādḥaka* attains the stage of *prema* and leaves his body, he will take a *gopikā*-body in the spiritual world (*aprakāṣa prakāśa*) without first taking birth from the womb of a *gopikā*, after which he manifests *sneha*, etc. there in that body through the association of the eternally perfect *gopīs*?" The answer here is: "No, that will not happen, because without taking birth from the womb of a *gopī* one can not get a proper acquaintance according to the human-like pastimes there, like: "Whose daughter is this *sakhī*? Whose wife is she? Whose daughter-in-law is she?" "Allright then", one may say, "then why not take birth in the *aprakāṣa prakāśa*?" Then the answer is: "No, that can also not be! *Sādḥakas* (practising devotees) or materially conditioned souls can not enter into the transcendental manifestation named Śrī Vṛndāvana, only perfected souls can enter it. Even through one's own *sādḥana* the feelings of *sneha* and so on are not easily attained there. Therefore Yogamāyā takes those devotees, whose *prema* has awoken, to Kṛṣṇa's materially manifest pastimes in Vṛndāvana when Kṛṣṇa descends there, for the sake of perfecting their feelings like *sneha* etc. before they attain Śrī Kṛṣṇa's bodily association. Because practising devotees, fruitive workers and perfected devotees can all be seen to enter into the materially manifest Śrī Vṛndāvana, it is experienced as both *sādḥaka bhūmi* (the land for practitioners) and *siddha bhūmi* (the land for the perfect).

"Then where will those most eager *sādḥakas* stay all this time?" The answer is: "After the *sādḥaka*-body perishes, that loving devotee, who has eagerly desired direct devotional service for a long time, will once, by the Lord's grace, receive the gift of the desired service and the audience of the Lord and His eternal associates, even though he has not yet attained the manifestations of *prema* like *sneha* and so, just as the Lord once bestowed His Personal audience to Nārada Muni in his previous birth (see Śrīmad Bhāgavata Canto One, Chapter Six). He will give the *sādḥaka* a transcendental *gopikā*-body. Yogamāyā will make that body take birth from a *gopikā*-body in the manifest pastimes, when Śrī Kṛṣṇa descends to earth with His eternal associates. There will be not even the slightest delay in that, because the *prakāṣa līlā* goes on without interruption. The liberated devotee will take birth in that material universe where Kṛṣṇa plays His manifest Vṛndāvana-*līlā* at the time. Śrī Kṛṣṇa and His associates always appear when the loving practising devotee leaves His body. Therefore, O greatly eager *anurāgi* devotees! Do not fear! Be at ease! All is auspicious for You !"

**Kṛpā-kaṇikā Vyākhyā:** Previously it has been said that the *sādḥana siddhas* take birth from the wombs of *gopīs* just as the *nitya-siddha kṛṣṇa-priyās* do during Kṛṣṇa's manifest pastimes, and that in such bodies they attain *sneha*, *māna* and all the other stages leading up to

*mahā-bhāva*, on the strength of their association with the *nitya siddhas*. In a *sādhaka deha* it is not possible to practise the higher stages of *prema* like *sneha* and *māna*, and without the advent of *mahābhāva* the personal service of Śrī Kṛṣṇa in the mood of a *gopī* is not possible. Here one may ask: the *rāgānugā bhajana* of those who practise *sakhī* or *mañjarī bhāva* is performed by meditating on one's *guru*-given *siddha svarūpa* and by establishing one's self-identification with it. When *prema* is attained the *sādhaka* has established a full self-identification as such and, forgetting his *sādhaka* body, he perceives his *siddha svarūpa* day and night. Why is there any further need then for taking birth from the womb of a *gopī*, after already attaining *prema*? They should get *gopī*-bodies in the unmanifest (spiritual) world, and there they should attain personal service after gradually going up the stages like *sneha* and *māna* to *mahābhāva* on the strength of associating with the *nitya siddhas*." To this question the author replies: "Without taking birth from the womb of a *gopī* it is impossible to nourish the human-like pastimes, because without knowing whose daughter, whose daughter-in-law and whose wife this is one can never have human-like acquaintance and customs with each other. We can find corresponding prayers of the *mahājanas*: *kobe vṛṣabhānupure, āhūrī gopera ghare, tanayā hoiyā janamibo?* *yāvaṭe āmāra kobe, e pāṇi grahaṇa hobe, vasati koribo kobe tāy?* "When will I be born as a daughter in the house of a cowherd in Vṛṣabhānupura (Barsana)? When will I be married in Yāvaṭa and when will I live there?" and so on (Śrīla Ṭhākura Mahāśaya).

If someone says: "What is the harm in taking birth from the womb of a *gopī* in the unmanifest pastimes? All the pastimes in the *aprakāṣa prakāśa* are after all just the same as the pastimes in the *prakāṣa prakāśa*!" The answer to this is that it is not possible, since *sādhakas* or materially conditioned souls cannot enter into Vṛndāvana's unmanifest pastimes. That is a *siddha bhūmi*, an abode reserved for accomplished souls. Only they can enter there, and not the *sādhakas*, or those who are still developing in practice. Therefore how can stages like *sneha* and *māna* be practised there? For this reason Śrī Kṛṣṇa's Yogamāyā, who can accomplish the impossible, places the *sādhaka* in the womb of a *gopī* in Śrī Kṛṣṇa's manifest pastimes in Śrī Vṛndāvana, that are visible to the material eyes, after they have attained *prema* and before they attain Śrī Kṛṣṇa's association, and here they can reach perfection in *sneha* and *māna* and so on. We can see that *sādhaka bhaktas*, *siddhas* and even ordinary people can enter into the visible manifestation of Śrī Vṛndāvana on the earth, therefore this place is both *sādhaka bhūmi* and *siddha bhūmi*.

Here one may doubt that: Śrī Kṛṣṇa, the Original Personality of Godhead, descends in Vraja once in a day of Brahmā and then performs His pastimes. In one day of Brahmā there are fourteen Manvantaras, and Śrī Kṛṣṇa's manifest pastimes take place once at the end of the Dvāpara yuga in the 28th Caturyuga of the seventh Manvantara. Where and in what condition will the eager devotee, who has developed *prema*, stay all these days, after he gives up his body in a universe where he will have to wait many ages before Śrī Kṛṣṇa's manifest pastimes commence again? It will be impossible for him to wait that long!

The answer to this is that the Lord will be kind to such a loving devotee, who has been very eager to attain His personal devotional service for so long, and when the devotee leaves his body He will once grant him His audience along with His associates, and will also give him a little of his long-desired devotional service, even though he has not attained the manifestations of *prema* known as *sneha* and *māna*. There is an example in the Śrīmad Bhāgavata of the Lord giving a single *darśana* to Nārada Muni, after he attained *prema* in his previous birth as the son

of a maidservant. Certainly this will not occur again and again, therefore there is a consolation in such an event that he will swiftly attain the kingdom of devotional service and attain his coveted service there. In this instance we see Śrī Nārada once attaining the *darśana* of the Lord, and when he became eager to see the Lord again, the Lord consoled him with the following unembodied words -

*sakṛd yad darsitam rūpam etaṁ kāmāya te'nagha  
mat kāmahaṁ śanakaiḥ sādhuḥ sarvān muñcati hṛcchayān  
sat sevayā dīrghayāpi jātā mayi dṛḍhā matih  
hitvāvadyam imaṁ lokam gantā maj janatām asi (Ś.B. 1.6.23-24)*

"O sinless one! I showed you this form of Mine once, just to increase your desire to see Me! When the desire to see Me and to serve Me has arisen the devotee gradually gives up all desires for sense gratification. You have become fixed in Me simply by serving My devotees for a short while. Thus you will swiftly give up this material world and attain My abode as one of My associates."

The Lord also gives the desired *gopī*-body to a loving devotee who worships Him in the mood of a *gopī*. Yogamāyā makes this body appear from the womb of a *gopī* at the time when Śrī Kṛṣṇa's associates appear in Śrī Vṛndāvana's manifest pastimes. There won't be even the slightest delay in this, because Śrī Kṛṣṇa's manifest pastimes are constantly revolving within the innumerable material universes, just like a firebrand, without interruption. Not only that, each and every manifest pastime is also eternal. This means that as soon as the pastime of Kṛṣṇa's advent or His killing of Pūtanā is completed it will commence again in some other material universe. In this way each and every pastime is eternal, just like the ever-revolving firebrand. Therefore as soon as the *sādhaka* leaves his body, Yogamāyā will grant him birth from a *gopī*'s womb in Vraja, in a universe where Śrī Kṛṣṇa has manifest Himself. *tatraivāsyām eva vrajabhūmau* "There, **in that Vrajabhūmi.**" This sentence means that the holy *dhāma* is a manifestation of Śrī Kṛṣṇa's *sandhinī-śakti*, His existence potency, and is all-pervading like Śrī Kṛṣṇa. This *dhāma* is one and is simultaneously present in the spiritual world and in all the material universes.

*sarvopari śrī gokula vrajaloka dhāma; śrī goloka śvetadvīpa vṛndāvana nāma  
sarvaga ananta vibhu kṛṣṇa tanu sama; uparyādho vyāpi āche nāhika niyama  
brahmāṇḍe prakāśa tāra kṛṣṇera icchāya; ekai svarūpa tāra nāhi dui kāya (C.C.)*

"Above all there is Śrī Gokula, Vrajaloka-*dhāma*, which is also called Śrī Goloka, Śvetadvīpa and Vṛndāvana. This abode is all-pervading and endless, just like Kṛṣṇa's body; it extends above and below without any fixed rule. By Kṛṣṇa's wish it is manifest in the material universe in one form, not two." Therefore it is not so that the *dhāma* is different when it is situated in another universe. Thus there is no need for the eager and anxious loving devotees to worry - by Śrī Kṛṣṇa's wish they should know themselves to be in an all-auspicious situation.

TEXT 8:

*līlā vilāsena bhakti mañjarī lolupāline.*

*maugdhyā sarvajña nidhaye gokulānanda te namaḥ.  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te.  
ityuvācaḥ prabho tasmād etad evāham arthaye.  
gopikucālāṅkṛtasya tava gopendra-nandana.*

*dāsyam yathā bhaved evam buddhi yogaṁ prayaccha me.*

*ye tu rāgānugā bhaktiḥ sarvathaiva sarvadaiva śāstra-vidhim atikrāntā eva iti bruvate 'ye śāstra  
vidhim utsrjya yajante śraddhayānvitah'. iti 'vidhi hīnam asṛṣṭānnam' ityādi gītokter garhām arhanto  
muhur utpātam anubhūtavanto'nubhavanto'nubhaviṣyanti cety alam ati vistārena.*

*hanta rāgānugā vartma dūrdarśam vibudhair api.  
paricinvā tu sudhiyo bhaktās candrikayānayā.*

*iti mahāmahopadhyāya śrīmad viśvanātha cakravartī mahāśaya viracita rāga vartma candrikā samāpta.*

**O Gokulānanda! You are enjoying Your pastimes like a bumblebee thirsty for the buds of devotion! You are the embodiment of bewilderment and omniscience! I offer my obeisances unto You! O Lord! You personally said: "I give My devotees the transcendental intelligence by which they can come to Me". Therefore I pray to You: "O Vrajendranandana! Give me the intelligence by which I can attain You, as You are adorned by the *gopīs*' breasts!"**

Those who say that *rāgānugā bhakti* is always fully transcendental to all scriptural injunctions in all respects are denounced by Gītā-verses such as 'those who give up all scriptural injunctions to worship with mere faith', and 'food made without regulations', have always caused disturbance, are causing disturbance and will cause disturbance. There is no need to say anything more.

Aho! The path of *rāgānugā bhakti* is hard to see even by the demigods! May the intelligent devotees get to know this path through the diffusion of this light.

**Kṛpā-kaṇikā Vyākhyā:** Śrī-Śrī Gokulānandajīu is the *sevita vigraha* of Śrīla Cakravartīpāda. In this conclusion of Rāga Vartma Candrikā he reveals his prayers to the lotus feet of his beloved deity and thus also reveals what is the desired goal of the *rāgānugīya sādha*. "O Gokulānanda! You delight everyone here in Gokula or Vṛndāvana, therefore You will surely not deprive this fallen soul of transcendental delight! You are so playful, always eager to enjoy the mellows of pastimes with Śrī Rādhārāṇī, and also You will certainly need me, since I am the maidservant of She who is rarely attained by You and Whom I can help You to meet. Then again You are also a bumblebee who is eager to drink the honey from the bud of *bhakti*, so You will also accomplish Your own relish of *prema rasa* by blessing me by giving me *prema*. So it is not just that I need You, You will also need to get me. In Vraja-*līlā* You are the embodiment of both bewilderment and omniscience, therefore You know exactly what I want. Please bless me by fulfilling those aspirations!"

When Śrī Gokulānanda says: "Tell Me, what do you want?", then the answer is: "O Lord! You personally said in the Gītā-*śāstra*: *dadāmi buddhi yogaṁ taṁ yena mām upayānti te* "I grant My devotees transcendental intelligence through which they can come to Me." So kindly give me the intelligence through which I can attain Your service, as You are adorned by the *gopīs*' breasts!"

In other words, I desire to serve You as You are surrounded by Śrī Rādhārāṇī and Her girlfriends, enjoying many different erotic sports of laughter and joking."

It has been ascertained before that *rāga-mārgīya bhajana* is performed by taking shelter of the scriptures. In this conclusion the blessed author stresses this again, just to emphasises its importance. Those who consider this *rāgānugā bhajana mārga* to be completely beyond all scriptural injunctions at all times and in all circumstances<sup>3</sup>, and therefore violate scriptural injunctions, thinking that *rāgānugā bhajana* consists of all kinds of whimsical, independent activities, are not *rāga sādhakas*, but are blameworthy in all respects. Previously it has been said that even unalloyed Hari bhakti is to be seen as a social disturbance if it is not practised according to the regulations of the Śrutis, Smṛtis, Purāṇas and the Pañcarātra. So we should know that those who violate the scriptural injunctions have caused disturbance, are causing disturbance and will cause disturbance. The blessed author proves this statement by quoting the sacred words of the Gītā. In the Gītā Śrī Arjuna asks Śrī Kṛṣṇa -

*ye śāstra vidhim utsṛjya yajante śraddhayānvitāḥ  
teṣāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamah (17.1)*

"O Kṛṣṇa! Are those who faithfully worship, but who give up the scriptural injunctions, fixed in goodness, passion or ignorance?" The Lord said:

*vidhi hīnam asṛṣṭānnaṁ mantra hīnam adakṣiṇam  
śraddhā virahitam yajñam tāmasam paricakṣate (17.13)*

"O Arjuna! Sacrifices performed without following the scriptural injunctions, without donating foodstuffs, practising *mantras*, giving financial donations, or having any faith, are called *tāmasika* sacrifices in the mode of ignorance." The purport of this is that Arjuna mentioned two contradictory things in the first verse, namely 'giving up the scriptural injunctions' and 'worshipping with faith', since real, natural faith never causes one to give up the scriptural injunctions. Whenever there is any kind of spiritual celebration going on that does not follow the scriptural injunctions, it must be considered devoid of real faith, and hence it should be called a celebration in the mode of ignorance. There is no more need to elaborate on this. This *rāgānugā mārga* is very confidential - it is difficult to perceive even for the demigods. May the intelligent devotees, who traverse the path of *rāgānugā*, find the way on the path of *rāga* through the diffusion of this *rāga vartma candrikā*, the moonlight on the path of *rāgānugā bhakti*.

Thus ends the Kṛpā Kaṇikā-commentary on Mahāmahopādhyāya Śrīla Viśvanātha Cakravartīpāda's Rāga Vartma Candrikā.

**Thus ends Śrīla Viśvanātha Cakravartīpāda's 'Rāga Vartma Candrikā'.**

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TRANSLATED BY ADVAITADAS

<sup>3</sup> Although the moment of the awakening of *lobha* is transcendental to the scriptural injunctions, the path of *rāgānugā bhajana* becomes dependent on scriptural injunctions as soon as one starts practising it.