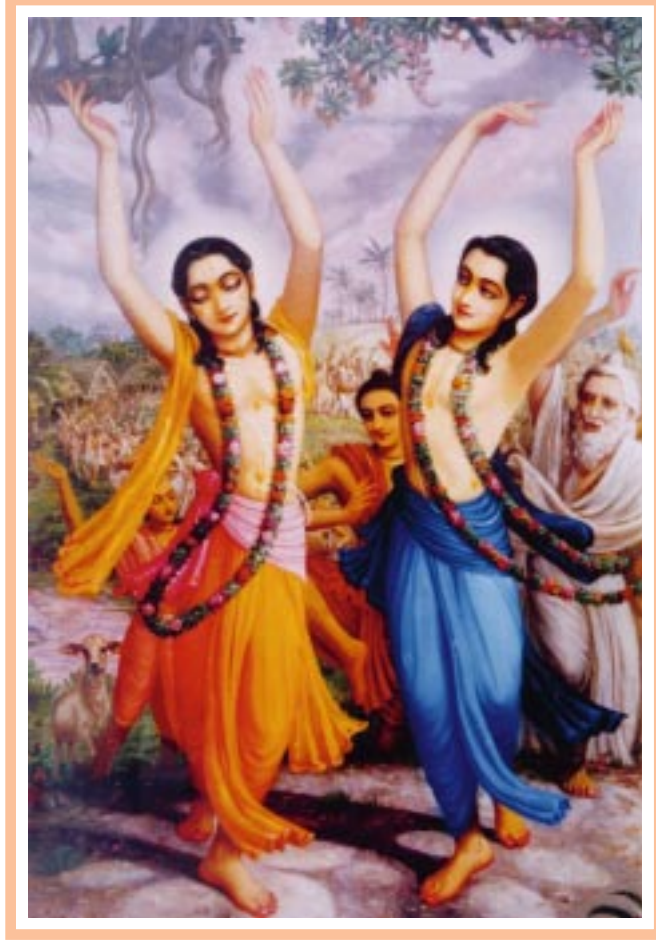


Śrī Guru-Gaurāṅgau Jayataḥ

Śrī Śikṣāṣṭaka



Śrī Sanmodana Bhāṣyam

Commentary by Śrīla Bhaktivinoda Ṭhākura

Vivṛti

Commentary by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Translation and Commentary

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

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Bhakti-tattva-viveka

Available from:

Gauḍīya Vedānta Publications
254 Moorside Road
Downham, Bromley, Kent BR1 5EZ
ENGLAND

or

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Mathurā (U.P.) 281001
INDIA

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Preface

Not only in Śrī Gauḍīya Vaiṣṇava literature, but in the *śruti*, *smṛti*, Purāṇas, and in the entirety of Indian literature *Śrī Śikṣāṣṭaka*, issued from the divine mouth of Śrī Caitanya Mahāprabhu, shines as a supremely radiant transcendental jewel. It is a source of boundless happiness to me that today, by the inspiration and causeless mercy of my most revered *śrī śrī gurudeva*, *nitya-līlā-praviṣṭa oīm viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, this *Śrī Śikṣāṣṭaka* is presented to the reading audience in the English language.

Śrī Caitanya Mahāprabhu, the incarnation who delivers the fallen conditioned souls in the age of Kali (*kali-yuga-pāvanāvātārī*), is directly Svayam-Bhagavān Śrī Kṛṣṇa. Vrajendra-nandana Śrī Kṛṣṇa, overwhelmed with an intense desire to relish a particular sentiment, assumed the heartfelt *bhāva* and lustre (*kānti*) of the limbs of Śrīmatī Rādhikā, the embodiment of His *hlādinī-śakti*, and bestowed upon the entire world the gift of *kṛṣṇa-nāma* and *kṛṣṇa-prema*. By His deep scholarship, matchless renunciation, humility, supremely radiant spotless character, and His pre-eminent transcendental devotional sentiment, He not only astounded renowned *paṇḍitas* and scholars, but also very easily attracted ordinary religionists and *bhāvu-ka-bhaktas* to the religion of *viśuddha-prema*.

Due to the distinctive and magnanimous characteristics, not only of Śrī Caitanya Mahāprabhu, but of His followers as well, from Śrī Svarūpa Dāmodara, Rāya Rāmānanda, and the six Gosvāmīs up to present day *ācāryas* and devotees, the waves of *bhagavad-bhakti* have spread to every town and village of the world. Everywhere, the sound of *harināma-saṅkīrtana* is resounding, accompanied by *mṛdaṅga* and *karatālas*.

It is truly a source of great honour and happiness for us that today the extensive Gauḍīya Vaiṣṇava literatures are appearing in many other major languages and Gauḍīya Vaiṣṇavism is being propagated around the world. Nevertheless, it is a matter of great astonishment that, in spite of being unlimitedly qualified, Śrī Caitanya Mahāprabhu did not personally write any books like *ācāryas* who propounded other opinions. Instead, He inspired His followers to write books. Only eight verses are famous as His own composition. Some other verses have been attributed to Him, but up till now this has not been substantiated.

This *Śikṣāṣṭaka* is the very essence of all the Vedas. Although its Sanskrit language is quite simple, its import is so profound that even if one studies it throughout his life, his study will not come to an end. Each time one reads and deliberates

on this subject, newer and newer meanings come to light. Therefore, it remains eternally fresh. This *Śrī Śikṣāṣṭaka* is a necklace for all Gauḍīya Vaiṣṇavas.

Śrī Bhaktivinoda Ṭhākura, the eternal associate of Śrī Caitanya Mahāprabhu in the modern age and author of many sacred texts expounding the glories of *bhakti*, has again initiated the flow of the Bhāgīrathī of *bhakti*, inundating the entire world in the flood of *kṛṣṇa-prema*. He has written a soul-stirring commentary to these eight verses, filled with many important philosophical conclusions.

This commentary is famous by the name of *Śrī Sanmodana Bhāṣya* or the commentary which brings delight to the devotees. To understand the hidden truths of the original verses without careful study of this commentary is not only difficult, but impossible. Concealed in these verses is the paramount *bhāva* of full-blown *ujjvala-prema-rasa* (*śṛṅgāra-rasa*) situated within the heart of the *prema-avatāra*, Śrī Śacī-nandana Gaurahari. Beholding this incomparable *bhāva* with the help of this captivating commentary, one is sure to be astonished at every step. Furthermore, one's heart becomes deeply overwhelmed with transcendental pleasure, and unprecedented faith and devotional sentiment develop toward *śrī-kṛṣṇa-nāma*.

This subject is so important and its greatness is unlimited. Moreover, the commentator has illuminated this subject in summary yet in a very significant manner. Therefore, to write more is like holding a lamp to illuminate the sun.

The truths of *sambandha*, *abhidheya* (*sādhana*), and *prayojana* (*sādhya*) are very nicely included in *Śrī Śikṣāṣṭaka*. Although instructions regarding *abhidheya-tattva* are inherent within all eight verses, the first five verses deal with *sādhana-bhakti*, verses six and seven deal with *bhāva-bhakti*, and verses seven and eight describe *prema-bhakti*.

In the seventh and eighth verses, in particular, is found a pre-eminent example of Śrīmatī Rādhikā's deep emotional anguish due to love in separation (*vipralambha-prema-vaicittya*), instigated by Her own *aḍhirūḍha-mahābhāva*. (*Prema-vaicittya* refers to a state in which even in the beloved's presence, the lover, out of intense love, fails to perceive the presence of the beloved and is thus aggrieved with feelings of separation.)

Jagad-guru nitya-lilā praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda in the year 442 Gaurābda (1929), edited and published *Śrī Śikṣāṣṭaka* in the Bengali language within a book entitled *Sādhana Paṭha*, with the *Sanmodana Bhāṣya* and songs composed by Śrī Śrīmad Bhaktivinoda Ṭhākura, and a short commentary of his own known simply as *Vivṛti* (commentary). However, its non-availability in Hindi literature was acutely felt by me. It was the desire of my most revered *śrī śrī gurudeva* that these Bengali *bhakti* literatures of unparalleled

benefit be published in Hindi and now in the English language as well. He kindly inspired me to fulfil this purpose.

Lastly, I am especially obliged to the present day head and *ācārya* of the Śrī Gauḍīya Vedānta Samiti, *parivrājakācārya* Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. He is a very influential *ācārya*, deeply immersed in spiritual knowledge. Moreover, he is an object of great affection of our *śrī gurudeva*. At this time, he himself is engaged in preparing and editing Gauḍīya *bhakti* literature in the Bengali language. This edition is being published by his special enthusiasm and inspiration. May he kindly deliver this precious *Śikṣāṣṭaka* into the lotus hands of our revered *śrī gurudeva* and thus fulfil his innermost desire. This is our fervent prayer at his respectful feet.

I have complete faith that this book will be respectfully received by faithful *sād-hakas* possessed of yearning for *bhakti* and by learned circles as well. By studying this book, such persons may enter into the spotless *prema-dharma* propagated by Śrī Caitanya Mahāprabhu. This is our desire.

Being aggrieved at the distress of others, may Śrī Śacīnandana Gaurahari and our most revered *śrī gurudeva*, who is the direct embodiment of the Lord's mercy, be pleased and bestow upon us eligibility to serve their inner heart's desire—this is our sole heartfelt prayer at their lotus feet.

On the occasion of the appearance day of Śrī Gaurāṅga,
Dola Pūrṇimā (Holī), 24 March, 1997

An aspirant for a particle of mercy of *śrī guru* and Vaiṣṇavas,
Tridaṇḍī Bhikṣu Śrī Bhaktivedānta Nārāyaṇa
Śrī Keśavajī Gauḍīya Maṭha, Mathurā, U.P.

Introduction

Śrī Caitanya Mahāprabhu, adorned with the inner sentiment (*bhāva*) and bodily splendour of Śrīmatī Rādhikā, appeared in this world in order to taste the ecstatic moods of Her love for Śrī Kṛṣṇa. Simultaneously, He distributed *śrī-nāma* profusely for the deliverance of the fallen conditioned souls of the age of Kali. But which *nāma* did He distribute?

The chanting of the Hare Kṛṣṇa *mahā-mantra* was already existing prior to the appearance of Mahāprabhu. The principles of Vaiṣṇavism were established and spread all over India by renowned *ācāryas* such as Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbāditya, Śrī Viṣṇu Svāmī and others. But previous to Śrī Gaurāṅga, the practices of *bhakti* and even the chanting of the *mahā-mantra* were directed toward the attainment of Vaikuṅṭha.

Śrī-nāma can deliver to the performer whatever he may desire. But unless one is infused with the highest aspiration, its full potential will not be realised. Therefore, Śrī Caitanya Mahāprabhu's unique contribution was that He revealed the confidential loving moods of Śrīmatī Rādhikā and thus inspired the living entities to aspire for the highest attainment—the spontaneous loving service of Śrī Śrī Rādhā-Kṛṣṇa in Goloka Vṛndāvana. This is indicated in the following verse from *Śrī Caitanya-caritāmṛta (Ādi-līlā, 4.15-16)*:

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa*

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

Śrī Kṛṣṇa's desire to appear was born from two principal causes (*mūla-kāraṇa*): He wanted to taste the sweet essence of *prema-rasa*, and He wanted to propagate *bhakti* in the world on the platform of spontaneous attraction (*rāga-mārga*). Thus He is known as *rasika-śekhara* (the topmost relisher of transcendental *rasa*) and as *parama-karuṇa* (the most merciful of all).

The chanting of the holy name must be accompanied by *sambandha-jñāna*. In the eight verses known as *Śrī Śikṣāṣṭaka*, Śrī Caitanya Mahāprabhu has expressed the essence of His teachings. If we chant according to the method outlined in these verses, we are assured of attaining that most precious and confidential gift which Śrī Gaurāṅga came to distribute.

The teachings of Śrī Gaurasundara, which appear in condensed form in the *Śikṣāṣṭaka*, have been expanded upon elaborately in the writings of His followers like Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Jīva Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Kṛṣṇa dāsa Kavirāja Gosvāmī, Śrī Narottama Ṭhākura, Śrī Viśvanātha Cakravartī Ṭhākura and others.

It was the intention of Śrī Caitanya Mahāprabhu and His confidential associates that all His present-day followers should have access to all these literatures in order to firmly implant in their hearts the desire to follow in the footsteps of Śrī Kṛṣṇa's eternal associates in Vraja. These books enunciate the exact method by which this goal may be attained.

With this in mind, Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja has inspired the presentation of this edition of *Śrī Śikṣāṣṭaka* in the English language. By studying its contents carefully, one can easily gain access to the wealth of literature left by the Gosvāmīs. The deep and confidential mysteries of *Śrī Śikṣāṣṭaka* have been revealed in this volume through the commentaries of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Without their insights, we would have no access to the truths that are contained in these verses. Yet even in revealing these secrets, they have inserted in select places still other secrets to be discovered by those who have acquired the eyes to see. The insights of Śrīla Nārāyaṇa Mahārāja have been invaluable in bringing out all the subtleties of meaning in these commentaries. The result is an astonishingly clear presentation of very deep and esoteric truths. Śrīla Nārāyaṇa Mahārāja has illuminated selected points of this book with his own comments. These give us a perception of topics that would otherwise have to remain beyond our vision. They have been identified in the book simply as 'Comments'.

This edition of *Śrī Śikṣāṣṭaka* has been made possible by the constant guidance and causeless mercy of my beloved *śikṣā-guru, oṃ viṣṇupāda paramahansa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*. He strongly desired that this book be made available for all the Vaiṣṇava followers of Śrīla Rūpa Gosvāmī. We have translated it into English from Śrīla Gurudeva's Hindi edition. He gave his time generously to answer questions and explain many subtle points of philosophy contained in this book. I pray that he will be pleased by this humble attempt to present this book in the English language.

I would like to thank Śrīmad Tīrthapada dāsa Adhikārī and Śrīmatī Vicitra dāsī for their fine work in editing and proofreading this book. I would also like to thank Śrīmad Prema-vilāsa dāsa Adhikārī and Śrīmatī Yaśodā-gopī dāsī for their help in preparing the second edition. I offer my *daṇḍavat-praṇāma* at the feet of all these

Vaiṣṇavas and pray that the mercy of Śrīla Gurudeva, Śrī Gaurāṅga, and Śrī Śrī Rādhā-Vinoda-bihārī be upon them all.

An aspirant for the service of the
lotus feet of Śrī Guru and Vaiṣṇavas,

Navadvīpa dāsa

Prayers to Śrī Caitanya Mahāprabhu

*anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

May Śrī Śacīnandana Gaurahari, resplendent with the radiance of molten gold (having adopted the splendour of the limbs of Śrīmatī Rādhikā), ever manifest Himself within your hearts. He has descended in the age of Kali out of His causeless mercy to bestow upon the world that which had not been given for a long time, the most confidential wealth of His *bhakti*, the highest and most radiant *madhura-rasa* (*unnata-ujjala-prema-rasa*).

—Śrī Rūpa Gosvāmī, *Vidagdha-mādhava-nāṭaka* (1.2),
Caitanya-caritāmṛta (Ādi-līlā 1.4)

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmanāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

Although Rādhā and Kṛṣṇa are one (*ekātma*) in identity (*svarūpa*), They perpetually exist in two forms because of the eternality of the principal of exchanging amorous pastimes (*vilāsa-tattva*). This is brought about by the *hlādinī-śakti* which exhibits itself in the form of the transformation of Their love. At this time these two personalities have manifested as one person in the form of Śrī Caitanya Mahāprabhu. I offer my respectful obeisances unto Him who has assumed the form of Lord Gaura, but who is the very same Lord Kṛṣṇa, covered with the sentiment (*bhāva*) and bodily splendour (*kānti*) of Śrīmatī Rādhikā.

—Śrī Svarūpa Dāmodara Gosvāmī, *Kaḍaca*,
Caitanya-caritāmṛta (Ādi-līlā 1.5)

Śloka One

Nāma-tattva

What is the most excellent form of sādhana?

चेतोदर्पणमार्जनं भव-महादावाग्नि-निर्वापणम्
श्रेयः-कैरवचन्द्रिकावितरणं विद्यावधू-जीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनम्
सर्वात्मस्नपनं परं विजयते श्रीकृष्ण-सङ्कीर्तनम् ॥१॥

ceto-darpaṇa-mārjanam bhava-mahādāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam vidyāvadhū-jīvanam
ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Anvaya

param—only, or supreme; *vijayate-śrī-kṛṣṇa-saṅkīrtanam*—may *śrī-kṛṣṇa-saṅkīrtana* be especially victorious; *ceto-darpaṇa-mārjanam*—which cleanses the mirror of the heart; *nirvāpaṇam*—which extinguishes; *mahā-dāvāgni*—the blazing forest fire; *bhava*—of material existence; *candrikā-vitarāṇam*—which spreads the moonshine of *bhāva*; *śreyaḥ-kairava*—bringing to bloom the *jīva*'s white lotus of good fortune; *vidyā-vadhū-jīvanam*—which is the life and soul of the wife in the form of transcendental-knowledge; *ānandāmbudhi-vardhanam*—which expands the ocean of transcendental bliss; *prati-padam pūrṇāmṛtāsvādanam*—which enables one to taste complete nectar at every step; *sarvātma-snapanam*—and which cleanses and cools the self (*ātmā*), one's nature (*svabhāva*), determination (*dhṛti*), and the body both inside and out, by a thorough bath.

Translation

“Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa alone, which cleanses the mirror of the heart and completely extinguishes the blaz-

ing forest fire of material existence. *Śrī-kṛṣṇa-saṅkīrtana* diffuses the soothing moon rays of *bhāva* which causes the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of transcendental knowledge, which is here compared to a wife. It continuously expands the ocean of transcendental bliss, enabling one to taste complete nectar at every step. The holy name of Śrī Kṛṣṇa thoroughly cleanses and cools the self, one's nature and determination, as well as the body both internal and external.”

Maṅgalācaraṇa

*namaḥ om viṣṇupādāya gaura preṣṭhāya bhūtale
śrīmad bhakti-prajñāna keśava iti nāmine
namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te
namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

In spite of being very low and insignificant, and thoroughly incompetent, I am engaged in translating this Śrī Sanmodana Bhāṣya by the mercy of my most revered *śrī gurudeva, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī; Śrīla Bhaktivinoda Ṭhākura*, the eternal associate of Śrī Gaurasundara and writer of the Śrī Sanmodana Bhāṣya; and the original author of *Śrī Śikṣāṣṭaka*, Śrī Kṛṣṇa Caitanya Mahāprabhu, the incarnation who delivers the fallen conditioned souls of Kali-yuga, and who is the very self-same personality known as Śrī Nanda-nandana. Holding in my heart their lotus feet which grant all desires, I am engaged in this work in order to fulfil their inner hearts' longing.

Śrī Sanmodana Bhāṣyam

*pañca-tattvānvitān nityān praṇipatya mahāprabhum
nāmnā sanmodanān śikṣāṣṭaka-bhāṣyān praṇīyate*

Offering my humble obeisances at the lotus feet of the original Supreme Lord Śrī Caitanya Mahāprabhu, who is the bestower of *kṛṣṇa-nāma* and *kṛṣṇa-prema*, and who is eternally associated with the *pañca-tattva*, I am writing a commentary named 'Śrī Sanmodana' of the *Śrī Śikṣāṣṭaka* which issued from the lotus mouth of the Lord.

In *Śrīmad-Bhāgavatam* (2.2.34), it is said:

*bhagavān brahma kārtsnyena trir anvīksya manīṣayā
tad adhyavasyat kūṭa-stho ratir-ātman yato bhavet*

How can there be any benefit for the living entities who are oblivious to the Lord, having fallen into the cycle of repeated birth and death in material existence? Pre-occupied with this question, Śrī Brahmājī, who knows the fundamental truths regarding the Lord, thought long to find its solution. With resolute attention, he scrutinized all the Vedas three times, and by his intelligence he concluded that the topmost perfection of religion is that by which one can obtain exclusive love for Bhagavān Śrī Kṛṣṇa who is the Supersoul of all existence.

This conclusion of *Śrīmad-Bhāgavatam* (2.2.34) clearly establishes that only *bhagavad-bhakti* is the topmost process of religion bestowing ultimate good for the living entities. *Karma*, *jñāna*, *yoga*, *tapasyā*, and other processes do not bestow the ultimate good and therefore they are not the topmost religious process. But this *bhakti* is extremely rare. It is obtainable only by *pāramārthika-śraddhā* or transcendental faith.

Pāramārthika-śraddhā is of two kinds: (1) *sāstrārtha avadhāraṇamayī-śraddhā*—faith which brings about engagement in the path of *bhakti* inspired by the governing principles of scripture, and (2) *bhagavat-līlā-mādhurya-lobhamayī-śraddhā*—faith which brings about engagement in *bhakti* due to *lobha* or intense longing, arisen out of some extreme good fortune by hearing the *līlā-mādhurya* of Bhagavān.

Even if one of these two kinds of *śraddhā* arises, *śuddha-bhakti* can develop only by continuous engagement in *śuddha-hari-kathā* in the form of *śravaṇa* and *kīrtana* in the association of unadulterated pure devotees. If one does not regularly engage in such *hari-kathā* in the association of saintly persons, his *śraddhā* will gradually dwindle and then vanish altogether. In the *Śrīmad-Bhāgavatam* (3.25.25), the Lord has said: *satām prasaṅgān mama vīryasaṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*—“In the association of saintly persons, one has the opportunity to hear narrations which illuminate My glories and which are very pleasing to both the ear and the heart. By such engagement in hearing and chanting saturated with love, ignorance is immediately destroyed and *śraddhā*, *rati*, and *prema-bhakti* develop one after another.” Therefore, by faithfully hearing and chanting about the names, forms, qualities, and pastimes of Bhagavān in the association of pure devotees, pure *saṅkīrtana* is possible—otherwise not.

The glories of pure *saṅkīrtana* are the very first thing spoken of in the teachings of Śrī Caitanya Mahāprabhu. Because *śrī-kṛṣṇa-kīrtana* is the very identity of all auspiciousness, the word ‘*param*’ has been used in the fourth line of the verse under discussion. The word *param* or supreme here specifically indicates pure *śrī-kṛṣṇa-saṅkīrtana*, which is obtained in progressive stages beginning from *śraddhā*, followed by *sādhu-saṅga* or saintly association, and leading to *bhajana-kriyā* or execution of the *aṅgas* of *bhakti*. It does not refer to *hari-kīrtana* which is within the jurisdiction of *pratibimba-bhakti-abhāsa*. (*Pratibimba-bhakti-abhāsa* refers to a semblance of *bhakti* that is undertaken by persons whose sole motivation is to attain liberation or promotion to the heavenly planets.)

In this *Śrī Śikṣāṣṭaka*, the ocean of mercy Śrī Caitanya Mahāprabhu, appearing like a *bhakti-sādhaka*, is singing the glories of *śrī-kṛṣṇa-saṅkīrtana* and the transcendental form and identity of Śrī Kṛṣṇa in order to enlighten the *jīvas* with the truths of *sambandha*, *abhidheya*, and *prayojana*. In this commentary, the very same truths of *sambandha*, *abhidheya*, and *prayojana* are being discussed in summary fashion.

Śrī Caitanya Mahāprabhu, who is the Supreme Lord of all and whose lotus feet are constantly served by *śuddha* Vaiṣṇavas, says, “*param vijayate śrī-kṛṣṇa-saṅkīrtanam*.” In other words, let there be supreme victory only for the chanting of the holy name of Śrī Kṛṣṇa. A question may be raised here. Can *śrī-kṛṣṇa-saṅkīrtana*, which is non-material (*aprākṛta*) and beyond the range of *māyā*, become victorious in this material world created by the external energy? Yes, even in this illusory material world *śrī-kṛṣṇa-saṅkīrtana* can be thoroughly victorious. Please hear how this is possible.

The Absolute Truth:

1. Prominence of the personal feature of the absolute truth

From the statement of the *śrutis* the oneness of the absolute truth is established. This is expressed in the *Chāndogya Upaniṣad* (6.2.1): *ekam evādvitīyam*—“The absolute truth is one without a second.” Another statement of the *śrutis* establishes that the absolute truth is *nirviśeṣa* or devoid of material form, attributes, and qualities. This is expressed in the *Bṛhad-āraṇyaka Upaniṣad* (4.4.19): *neha nānāsti kiñcana*—“Other than the one non-dual absolute truth, *advaya-brahma*, there is no existence of any separate forms.” Yet another statement of the *śrutis* establishes that the absolute is *saviśeṣa* or possessing eternal attributes and qualities. This is

expressed in *Chāndogya Upaniṣad* (3.14.1): *sarvaṁ khalv idaṁ brahma*—“This entire creation is the form of the absolute truth.”

Therefore, according to the *śrutis*, the absolute truth is simultaneously *saviśeṣa* and *nirviśeṣa*. The *nirviśeṣa* feature, however, is imperceptible. The mere non-possession of material qualities and attributes does not define what is the absolute, and thus it remains but a vague notion. But the *saviśeṣa* feature directly ascertains what is the absolute by describing His transcendental name, form, qualities, activities, associates, and abode. Because of the intangibility of the *nirviśeṣa* feature and because of the eternal tangibility of the *saviśeṣa* feature, it is the *saviśeṣa* feature which is prominent and superior.

2. Four features of the absolute truth

In his *Bhagavat-sandarbha* (*Anuccheda* 16.16), Śrīmad Jīva Gosvāmī, our *ācārya* on such philosophical conclusions, has stated that by the influence of His inherent inconceivable potency, *svabhāvikī acintya-śakti*, the one absolute truth eternally exists in four features: (1) *svarūpa*—His original form, (2) *tad-rūpa-vaibhava*—His personal splendour, which includes His abode, eternal associates, and expansions such as Lord Nārāyaṇa, (3) *jīvas*—the living entities, and (4) *pradhāna*—the unmanifest state of the three modes of material nature.

He compares these four features to the four aspects of the sun: (1) *suryāntar maṇḍala sthita teja*—the effulgence situated in the interior of the sun planet, (2) *maṇḍala*—the sun globe, (3) *raśmi-paramāṇu*—the atomic particles of sunlight emanating from the sun, and (4) *pratibimba-raśmi*—the reflected rays of the sun. Although the sun is one, it exists in these four forms.

3. The absolute truth as śakti and sarva-śaktimān

The absolute truth described above is further explained here. Bhagavān Śrī Kṛṣṇa, who is replete with six opulences, is the absolute truth. He is *sarva-śaktimān* or one who possesses all potencies. In the *Brahma-sūtra* it is said:—*śakti-śaktimator abhedah*—“There is no difference between *śakti*, or the Lord’s potency, and *śaktimān*, or He who possesses all potency.” According to this statement *śakti* and *śaktimān* are non-different. But that one transcendental potency known as *parā-śakti* is perceivable in different forms—*parāsya śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8).

From this Vedic *mantra* it is proved that the Lord's inconceivable potency known as *acintya-śakti* is adept in carrying out that which is unfeasible. In the material world we cannot conceive of anything which is one and different simultaneously. If *śakti* and *śaktimān* are one, how can they be different? Yet if the Lord's potency is one in all respects, how can it manifest in different forms as above stated? This inconceivable power is known as *aghaṭana-ghaṭana paṭīyasī*. In other words the Lord's *acintya-śakti* makes possible even that which is impossible. Therefore the eternal difference between *śakti* and *śaktimān* is also inevitable. The *kevalādvaita-vādis* or unqualified monists advocate that the absolute truth known as Brahman is impersonal, formless, and divested of potencies. The conclusion established above proves that this opinion is contrary to scripture and reasoning.

The Lord's potencies:

1. Antaraṅgā-śakti

The one *parā-śakti* or superior potency, described above, is manifest in three forms: (1) *antaraṅgā-śakti*—the Lord's internal potency, (2) *taṭasthā-śakti*—the marginal potency, and (3) *bahiraṅgā-śakti*—the external potency. By the Lord's *antaraṅgā-svarūpa-śakti*, the supreme absolute truth in His complete and original feature eternally exists as Bhagavān who is devoid of all faults, supremely auspicious, and the basis of all transcendental qualities.

In addition to this the Lord's feature known as *tad-rūpa-vaibhava*, which refers to His transcendental abode, *Vaikuṅṭha dhāma*, His eternal associates, and the variegated manifestations of Lord Nārāyaṇa, is eternally established by the same all-accommodating internal potency for the accomplishment of His transcendental pastimes.

2. Taṭasthā-śakti

The same absolute truth, when endowed with the *taṭasthā-śakti* or marginal potency, exists as the innumerable, infinitesimal, conscious living entities, who are *vibhinnāṁśa-svarūpa* or separated expansions of the Lord. Just as innumerable tiny molecular particles of light continuously shimmer in the rays of the sun, the numberless, infinitesimal *jīvas* exist like atomic particles of spirit in the rays of the Lord's marginal potency.

The tiny molecular particles within the rays of sunshine have no independent existence from the sun, nor can they ever be equated with the sun. Similarly, the

infinitesimal, conscious *jīvas* have no separate existence from the Lord—neither can they ever be addressed as the Lord, nor become the Lord.

3. Bahiraṅgā-śakti

Again, the supreme absolute truth, Bhagavān, has manifested this entire material world, the display of His external splendour, by His inferior potency known as *bahiraṅgā-māyā-śakti*. This material world is a transformation of the Lord's *māyā-śakti* or *pradhāna*, which refers to the sum total of material existence. Just as the reflected rays of the sun create a colorful rainbow, the Lord's *māyā-śakti* or *pradhāna* manifests this fascinating material world. The material world is a shadow of the spiritual world which is manifested by the Lord's internal potency. As such, the material world is also not separate from the absolute truth.

4. Acintya-bhedābheda-tattva

Simultaneous oneness and difference of the Lord and His potencies

From the above discussion, it is proved that the living entities (*jīvas*), the material world (*jaḍa-jagata*), and the Lord's personal splendour as regards His Vaikuṅṭha existence (*tad-rūpa-vaibhava*) are inconceivably one and different from His original spiritual form (*bhagavat-svarūpa*). The *anucit-jīvas*, on account of being dependent on the Lord, are His separated parts and parcels—in this is found their non-distinction from the Lord (*abheda*). However, due to an absence of knowledge of the Supreme Lord, they are preoccupied with the material energy—in this lies their difference (*bheda*).

The process by which hari-kīrtana becomes successful for the jīva:

1. The meaning of the jīva as marginal potency

Just as the sun's rays are covered by the clouds, the living entities are covered by the influence of *māyā* or *avidyā* (ignorance). How is it possible for a conscious entity to be covered by matter? In this we see application of the principle of *aghaṭana-ghaṭana-patīyasī*. That which is impossible is made possible by the Lord's inconceivable potencies. The infinitesimal *jīva*, manifested by the *taṭasthā-śakti* of the Lord, becomes covered by *māyā* on account of being an instrument for the Lord's pastimes in the matter of the material creation. Otherwise how can the conscious *jīva* be covered by inert matter?

Because he is manifested by the *taṭasthā-śakti*, the nature of the *jīva* is also *taṭasthā*. This means that he is prone to be influenced either by the internal potency known as *svarūpa-śakti* or by the Lord's external potency known as *māyā-śakti*. When his connection with *svarūpa-śakti* is established, he obtains the happiness of serving the Supreme Lord in the liberated condition. When the living entity desires material enjoyment, he is covered by *māyā*.

The living entity, bewildered by *māyā*, suffers the pangs of material existence. But when he establishes his relationship with the *svarūpa-śakti*, the external potency in the form of ignorance is dissipated. As a result, he is liberated from the material condition and becomes situated in his pure constitutional form (*śuddha-svarūpa*).

2. The process of conquering *māyā*

The living entity, bewildered by *māyā*, is crushed again and again by the miseries of material existence. Becoming exasperated with these miseries, he may obtain the service of saintly persons by some great fortune. At that time his faith awakens toward *bhagavad-bhakti* as being the exclusive goal of the scriptures. Alternatively, he may awaken intense longing for the *mādhurya* of Bhagavān (this is a reference again to the two types of faith that one can develop, as previously mentioned). At that time, he attains eligibility for *bhakti*, which is predominated by the *hlādinī* or pleasure-giving aspect of the Lord's *svarūpa-śakti*.

On the awakening of *śraddhā*, he first of all takes shelter of the lotus feet of a spiritual master by accepting *harināma-dikṣā* from him. Thereafter, in the association of *śrī gurudeva* and pure Vaiṣṇavas, he obtains an excellent opportunity to hear the truths of the scriptures. When he begins to perform *kīrtana* of the *nāma*, *rūpa*, *guṇa*, and *līlā* of Kṛṣṇa, the process of conquering *māyā* begins. This means that his ignorance and *anarthas* begin to vanish. Simultaneously, the pure form of the *jīva* starts to become clear.

This is the process by which *hari-kīrtana* becomes victorious within the phenomenal world of matter. By this process, *hari-kīrtana* makes its descent into this illusory world. By performing *hari-kīrtana* according to this system, one obtains seven excellent results. These seven kinds of results are spoken of in the first verse by the words *ceto-darpaṇa-mārjanam*, and so on. Each of these will now be separately discussed.

Seven excellent results of śrī-kṛṣṇa-saṅkīrtana:

1. Ceto-darpaṇa-mārjanam:

Cleanses the mirror of the heart

By the initial words *ceto-darpaṇa-mārjanam*, the truth concerning the identity of the *jīva* is disclosed. The conclusion of Śrī Jīva Gosvāmī regarding this subject is that the individual living entity is only one insignificant portion of the supreme absolute truth who is endowed with the conglomerate potency represented by the sum total of all *jīvas*. Like the atomic particles of sunlight which have emerged from the accumulated effulgence within the sun, the living entities are infinitesimal particles of spirit emanated from the absolute truth who is always situated in His *svarūpa* and who is the personification of undivided transcendental *rasa* (*akhaṇḍa-cinmaya-rasa-vigraha*).

Śrī Baladeva Vidyābhūṣaṇa, who wrote a commentary on the *Vedānta-sūtra* known as *Śrī Govinda-bhāṣya*, has also analyzed the Supreme Lord as *vibhu-caitanya*, or the all-pervading consciousness, and the *jīva* as *aṇu-caitanya*, or infinitesimal consciousness. Unlimited transcendental qualities which bestow all good fortune eternally exist in the Supreme Lord. In Him pure ego exists both as absolute knowledge and as the knower (ego is here defined as the sense of I-ness). Similarly, the *jīva* also has transcendental qualities in minute quantity and a pure ego which manifests both as knowledge and as the knower. This is not contrary to logic because qualities such as heat and light which can be seen in the sun are also observed in the particles of sunlight.

Amongst the Lord and the living entities, the Lord is one, independent, and the embodiment of all potencies. He enters into material nature and regulates it. He creates the material world and maintains it. He is the concentrated form of spiritual bliss. Being eternally situated in His own *svarūpa* and being the bestower of *prema-rasa* through the medium of *bhakti*, He causes it to be tasted by others.

But the *jīvas* are innumerable. They are situated in many conditions of life, both conditioned and liberated. When their vision is averted from the Lord, they become bound by material nature. When their attention is turned toward the Lord, the covering of *māyā*, which covers the pure identity and qualities of the *jīva*, is withdrawn. Thereafter, they directly perceive their own spiritual form.

From this conclusion it is clear that the *jīvas* are particles of spiritual consciousness. They have a spiritual identity which consists of pure ego, pure consciousness, and a spiritual body. When their vision is averted from the Lord and engrossed in

illusory material enjoyment, their pure ego and pure consciousness become contaminated with the filth of ignorance.

Here the heart has been compared to a mirror. Just as one's face cannot be seen in a dirty mirror covered by dust, the living entity cannot see his actual form in the heart which is contaminated by the filth of ignorance. When the practice of *bhakti* predominated by the *hlādinī* potency of the Lord begins, one engages in the process of *śravaṇam*. Thereafter, *śrī-kṛṣṇa-saṅkīrtana* automatically appears and thoroughly cleanses the filth of ignorance.

At that time the *jīva*'s pure consciousness becomes manifest, and he becomes situated in his pure ego. From this, he begins to see factually in the mirror of his pure consciousness the following five truths: (1) *īśvara*—the Supreme Lord, (2) *jīvas*—the living entities, (3) *prakṛti*—material nature, (4) *kāla*—time, and (5) *karma*—fruitive activities. When the mirror of the heart is completely cleansed and purified, the vision of one's own *svarūpa* and, consequently, his *svadharma* or constitutional occupation is made possible. The *svadharma* of the *jīva* is *bhagavat-dāsyā*, or in other words, to engage in the service of Bhagavān.

2. Bhava-mahādāvāgni-nirvāpaṇam:

Extinguishes the forest fire of material existence

By engaging steadily in the service of Bhagavān, the materialistic demeanor is transformed into the inclination for rendering service to Lord Kṛṣṇa. The purport of the word *bhava*, or mundane existence, is that the *jīva* has to take birth in this material world again and again. Repeated birth and death is compared to a great forest fire (*mahādāvāgni*). This blazing forest fire cannot be extinguished by any means other than *śrī-kṛṣṇa-saṅkīrtana*.

The question may be raised here that upon attainment of the knowledge of one's constitutional duty, does one cease to chant the holy name? The answer is that this never happens. *Hari-saṅkīrtana* is the *nitya-dharma* of the *jīva*. The phrase *śreyaḥ-kairava-candrikā-vitaraṇam* has been used in a qualifying sense to point out that the holy name is eternally the natural and characteristic function of the living entity.

3. Śreyaḥ-kairava-candrikā-vitaraṇam:

Diffuses the moonrays of bhāva-bhakti for the highest good of the jīva

For the living entities ensnared by *māyā*, material enjoyment alone is desirable, and it is on this account that they have to rotate in the cycle of repeated birth and

death in this material world, suffering the three-fold miseries. In complete opposition to this, aversion toward *māyā* and constant engagement in the service of Śrī Kṛṣṇa is the highest achievement (*śreyah*). This highest achievement is compared to the white water lotus or *kumudini*. Just as the soothing rays of the moon cause the white lotus to blossom, *śrī-kṛṣṇa-saṅkīrtana*, diffusing the moon rays of *bhāva-bhakti*, causes the white lotus of good fortune to bloom for the *jīvas*.

According to the statement of *Srīmad-Bhāgavatam* (11.3.31): *bhakti*—*bhakti* arises from *bhakti*—one must first continuously engage in the process of *sādhana-bhakti* through *śravaṇa*, *kīrtana*, and so on. At this stage one’s devotion is said to be an *abhāsa* or a semblance of real *bhakti*. By such practice, *śuddha-bhakti* makes its appearance in the heart of the faithful *jīvas*. Here *śrī-kṛṣṇa-saṅkīrtana* has been compared with the moon. Just as the nectarine light emitted from the moon causes the white lotus to bloom, *śrī-kṛṣṇa-saṅkīrtana* causes *bhāva* or *rati*, which is predominated by the *hlādinī* potency, to appear within the hearts of the *jīvas*. All kinds of benedictions arise as a consequence of this.

4. Vidyā-vadhū-jīvanam:

It is the life of all transcendental knowledge

A question may be raised here: when will those who have already attained *śuddha-bhakti* obtain their pure spiritual forms? In reply to this question, Śrī Śācīnandana Gauracandra says: *vidyā-vadhū-jīvanam*—“*Saṅkīrtana* is the life of transcendental knowledge.” In reality Bhagavān has but one *śakti*. Its two functions are *vidyā* (knowledge) and *avidyā* (ignorance). The Lord’s internal potency known as *yogamāyā-svarūpa-śakti* is called *vidyā*. The external potency or *mahāmāyā*, which is responsible for the creation of the material world and which covers the original spiritual form of the living entity and the qualities associated with that form, is called *avidyā*.

When *śuddha-bhakti* arises in the heart of the *sādhaka-jīva* by continual practice of hearing and chanting, Bhakti-devī, who dispels all desires other than that for the service of the Lord, removes this *avidyā*. By the function of the *vidyā-vṛtti* or knowledge potency, Bhakti-devī destroys the gross and subtle bodies of the *jīva*. Simultaneously, Bhakti-devī manifests the original pure spiritual form of the *jīva*, to the extent that one receives the purely spiritual form of a *gopī*, if by qualification one is fit to taste the *madhura-rasa*. (One may attain a form in any of the five transcendental relationships of *sānta*, *dāsyā*, *sakhya*, *vātsalya*, or *madhura* in accordance with one’s eligibility or, in other words, in accordance with the *sthāyī-bhāva*.)

Thus, it is proved that *śrī-kṛṣṇa-kīrtana* is the life of all transcendental knowledge which has been compared to a *vadhū*, a wife or consort. The *svarūpa-śakti*'s being compared to Śrī Kṛṣṇa's consort is especially notable in context of the description of His sportive amorous pastimes known as *līlā-vilāsa*.

Comment

Bhakti is a function of the Lord's *svarūpa-śakti*. *Śuddha-sattva* is the essence of the combination of the *hlādinī* and *samvit* potencies of *svarūpa-śakti*. When *śuddha-sattva* is obtained, *bhakti* is also present. By executing the various practices of *sādhana-bhakti*, such as *śravaṇam*, *kīrtanam*, and so on, *śuddha-sattva* arises in the heart. *Śuddha-sattva* is eternally existing in the hearts of the Lord's eternal associates. By performing *bhakti* under their guidance, *śuddha-sattva* manifests in the heart.

This *śuddha-sattva* is also known as *rati* or *bhāva*. By further execution of *bhakti* in the stage of *rati*, *bhāva-bhakti* is transformed into *prema-bhakti*. The essence of *prema-bhakti* is *bhāva* (not to be confused with *bhāva-bhakti*, but rather a stage which comes in the systematic development of *prema*, i.e. *rati*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*) and the essence of *bhāva* is *mahābhāva*. This *mahābhāva* is the form of Śrīmatī Rādhikā, or otherwise stated, Śrīmatī Rādhikā is the embodiment of *mahābhāva*. Therefore, where *mahābhāva* is present, the form of Rādhikā is present.

Śrīmatī Rādhikā is eternally the *hlādinī* aspect of Śrī Kṛṣṇa's *svarūpa-śakti*. Śrī Kṛṣṇa is *sarva-śaktimān* and Śrīmatī Rādhikā is His *śakti*. Consequently They are one in Their identity. For the purpose of *līlā-vilāsa* or transcendental pastimes, They manifest as two personalities. Śrīmatī Rādhikā further manifests as all the *gopīs*. *Bhakti*, as the essential function of *svarūpa-śakti*, is always present within the hearts of the *gopīs*. In particular, Śrīmatī Rādhikā is the personification of the *svarūpa-śakti* and, consequently, the personification of *bhakti*. Therefore, the *svarūpa-śakti*, as well as *bhakti*, have been compared to the beloved consort of Śrī Kṛṣṇa.

5. Ānandāmbudhi-wardhanam:

Increases the ocean of bliss

When the gross and subtle bodies of the *jīva* have been completely destroyed, his infinitesimal nature becomes evident. At that time, on account of the *jīva*'s *svarūpa* being infinitesimal, it may be assumed that his constitutional happiness is also infin-

itesimal. In order to dispel this apprehension, Śrī Caitanya Mahāprabhu informs us that the holy name is an ever increasing ocean of bliss, *ānandāmbudhi-varadhanam*. In other words, *śrī-kṛṣṇa-saṅkīrtana*, performed in the liberated condition (upon the *jīva*'s attainment of his pure spiritual form), unlimitedly expands the inherent transcendental pleasure of the *jīva* by virtue of the *hlādinī* potency.

6. Prati-padaṁ pūrṇāmṛtāsvādanam:

Enables one to taste complete nectar at every step

In that condition, the *jīva*, being eternally situated in one of the transcendental *rasas* of *dāsyā*, *sakhya*, *vātsalya*, or *madhura*, relishes complete nectar at every step by virtue of the ever-increasing freshness of his attachment to Śrī Kṛṣṇa (*navanavāyamān anurāga*). Śrī Kṛṣṇa has four unique qualities: (1) *līlā-mādhurya*—He is a surging ocean of astonishing pastimes out of which *rāsa-līlā* is supremely captivating, (2) *prema-mādhurya*—He is surrounded by devotees who possess incomparable *madhura prema* which develops up to the stage of *mahābhāva*, (3) *veṇu-mādhurya*—the sweet and mellow sound of His flute attracts the minds of everyone within the three worlds, and (4) *rūpa-mādhurya*—His extraordinary beauty astonishes all moving and non-moving entities. These four unique qualities of Bhagavān Śrī Kṛṣṇa are eternally fresh. Although the *jīvas* who have awakened their *prema* toward Śrī Kṛṣṇa continuously drink these aspects of the Lord's sweetness, they remain unsatiated and hanker for more. Therefore, they unceasingly drink that sweetness in endlessly new varieties.

7. Sarvātma-snapanam:

Premānanda is completely pure

A doubt may be raised here. The longing or endeavor for one's own enjoyment is opposed to *viśuddha-prema*. When the *jīva* is relishing the ever-fresh bliss of *prema*, he is also enjoying. So how can this condition be called *nirmala-premānanda* or the untainted spiritual bliss of *prema*? As if to dispel this doubt, Śrī Caitanya Mahāprabhu, the crest jewel of all *sannyāsīs*, has used the qualifying statement: *sarvātma-snapanam*—“*Śrī-kṛṣṇa-saṅkīrtana* thoroughly bathes the living entity both internally and externally, leaving him very clean and cool.”

In the condition of *prema*, Kṛṣṇa's *ānanda* is completely pure. In other words, because the *jīva* in the status of *prema* gives unadulterated *ānanda* to Śrī Kṛṣṇa, he is devoid of any selfish motives for personal enjoyment. Obtaining one's spiritual

form, the *jīva* becomes a maidservant of Śrīmatī Rādhikā who is the embodiment of the *hlādinī* potency and who is always absorbed in the ecstasy of *mahābhāva*. He thus tastes unlimited spiritual bliss in connection with the *prema-vilāsa* of Śrī Yūgala. Therefore, there is no possibility of his having even the faintest trace of *kāma* or material desire, which is completely opposed to the nature of *prema*.

The two words *sarvātma-snapanam* have been used to indicate supreme purity, completely devoid of the faults of merging into the impersonal Brahman, known as *sāyujya-mukti*, and selfish sense enjoyment.

Śrī-kṛṣṇa-saṅkīrtana is thus decorated with seven transcendental qualities. It is the embodiment of eternity, bliss and knowledge. May śrī-kṛṣṇa-saṅkīrtana be thoroughly victorious especially in revealing the astonishing pastimes of love of Śrī Śrī Rādhā-Kṛṣṇa *yūgala*.

Comment

Harināma is like a new bud of a lotus flower. By constant chanting of *harināma*, the name first makes its appearance within the heart of the *sādhaka*. Thereafter, Kṛṣṇa's form, His transcendental qualities, His pastimes, and associates such as the *gopas* and *gopīs*, all become manifest within the heart. The devotee directly perceives all of these within his heart. He also perceives the *vilāsa* or amorous sports of the Lord. In the end, he gives up this material body and obtaining his eternal form, enters into the pastimes of the Lord. It is, therefore, said that the holy name which reveals the *prema-vilāsa* of Śrī Śrī Rādhā Kṛṣṇa should be especially glorified.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.11,13-14):

*nāma-saṅkīrtana haite sarvānārtha-nāśa
sarva-śubhodaya, kṛṣṇa-premera ullāsa
saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama
kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana*

“By the performance of *śrī-kṛṣṇa-saṅkīrtana*, all kinds of *anarthas* are destroyed and the heart becomes purified. The reactions to many lifetimes of sinful activities are eradicated and along with them, material existence consisting of repeated birth

and death which is a by-product of those sins. All kinds of benedictions arise from *śrī-kṛṣṇa-saṅkīrtana*, which instigates all varieties of *sādhana* giving rise to *prema-bhakti*. *Kṛṣṇa-prema* appears and one begins to taste its nectar. Śrī Kṛṣṇa is then obtained. Finally, one achieves spotless purity and is thoroughly cooled and refreshed by complete immersion in the nectar ocean of service to Śrī Kṛṣṇa.”

Śikṣāṣṭaka: Song One (from Gītāvalī)

*pīta-varaṇa kali-pāvana gorā
gāoyāi aichana bhāva-vibhorā
citta-darpaṇa parimārjana kārī
kṛṣṇa-kīrtana jaya citta-vihārī
helā bhava dāva-nirvāpaṇa-vṛtti
kṛṣṇa-kīrtana jaya kleśa nivṛtti
śreyah-kumuda-vidhu jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-vilāsa
viśuddha vidyā vadhū-jīvana rūpa
kṛṣṇa-kīrtana jaya siddha-svarūpa
ānanda-payo nidhi vardhana-kīrtti
kṛṣṇa-kīrtana jaya plāvana-mūrtti
pade-pade pīyūṣa svāda-pradātā
kṛṣṇa-kīrtana jaya prema vidhātā
bhaktivinoda-svātma snapana vidhāna
kṛṣṇa-kīrtana jaya prema-nidāna*

Adopting the sentiment and golden lustre of the limbs of Śrīmatī Rādhikā, Śrī Śacīnandana Gaurahari, the supreme deliverer of the fallen conditioned souls of Kali-yuga, would chant the holy name of Śrī Kṛṣṇa absorbed in a deep emotional state. By the potency of His *kīrtana*, not only the sinful and materially afflicted people of Kali-yuga were delivered, but the birds, beasts, insects, and worms as well. While describing the glories of the holy name, He spoke as follows:

“The chanting of the holy name of Śrī Kṛṣṇa thoroughly cleanses the mirror of the heart. It very easily extinguishes the blazing forest fire of material existence and dissipates, once and for all, the threefold miseries:(1) *ādhyātmika*—miseries arising from one’s own body and mind, (2) *ādhibhautika*—miseries arising from other living entities, and (3) *ādhidāivika*—miseries arising from material nature or the demigods.

“As the moon, by its nectarine soothing and cooling rays, causes the white lotus to bloom, the holy name brings to blossom the white lotus of *bhāva-bhakti*, which is the highest benediction for the *jīvas*. May there be all victory for *śrī-kṛṣṇa-saṅkīrtana*, the embodiment of the variegated manifestations of *bhakti*.

“*Viśuddha-bhakti* or unalloyed devotion is the embodiment of the highest knowledge and it is like a new wife (*vadhū*). *Śrī-kṛṣṇa-saṅkīrtana* is the life of transcendental knowledge in the form of *bhakti*. May there be all victory again and again for the chanting of the holy name of Śrī Kṛṣṇa which manifests the eternal constitutional form of the living entities.

“*Śrī-kṛṣṇa-saṅkīrtana* expands the unfathomable, unlimited ocean of transcendental bliss. May there be all victory for the chanting of the holy name of Śrī Kṛṣṇa which is an inundation of transcendental bliss. *Śrī-kṛṣṇa-saṅkīrtana* enables one to taste ever-increasingly fresh nectar at every step.

“May there be all victory again and again for the chanting of the holy name of Śrī Kṛṣṇa which bestows *kṛṣṇa-prema*. The holy name forever bathes and immerses the chanter in this *prema*. May there be all victory again and again for the chanting of the holy name of Śrī Kṛṣṇa which is a storehouse of love of God.”

Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura’s Vivṛti (commentary)

śrī kṛṣṇa-kīrtanāya namaḥ

śrī kṛṣṇa-saṅkīrtana-kārī śrī gurudevera o śrī kṛṣṇa-kīrtana-vigraha

śrī gaurasundarera jaya hauka

I offer my respectful obeisances unto *śrī-kṛṣṇa-kīrtana*. May there be all victory to *śrī gurudeva*, who is constantly engaged in the performance of *śrī kṛṣṇa-saṅkīrtana*, and to Śrī Gaurasundara, who is the personification of *śrī-kṛṣṇa-kīrtana*.

Out of innumerable different kinds of *sādhana-bhakti*, many *aṅgas* of *bhakti* have been described in *Śrīmad-Bhāgavatam* and *Śrī Hari-bhakti-vilāsa*. In *sādhana-bhakti*, there are principally sixty-four *aṅgas* of *bhakti* which have been described in connection with *vaidhī* and *rāgānugā-bhakti*. In the statements of Prahlāda Mahārāja as well, found in *Śrīmad-Bhāgavatam*, we find reference to *śuddha-bhakti*. Śrī Gaurasundara has said, “*Śrī-nāma-saṅkīrtana* is the topmost performance out of all the various *aṅgas* of *bhakti*.”

Learned scholars of the absolute truth have described the supreme non-dual substance known as *advaya-jñāna-vastu* in three different stages. When that non-dual

substance is realised exclusively by knowledge, or in other words through the function of the *cit* potency, it is referred to as Brahman. When realised through the combined functions of the *sat* and *cit* potencies, it is referred to as Paramātmā, and when realised through the functions of all potencies—*sat*, *cit*, and *ānanda*—that supreme truth is referred to as Bhagavān.

When the absolute truth, or in other words Bhagavān, is viewed in terms of His opulences or majesty (*aiśvarya*), He is perceived as Vāsudeva Kṛṣṇa, and when viewed in terms of His sweetness (*mādhurya*), He is perceived as Vrajendra-nandana Śyāmasundara Śrī Kṛṣṇa, the topmost relisher of transcendental *rasa*. Śrī Nārāyaṇa is the worshipable object of two and a half *rasas*. He is served primarily in the moods of *śānta* and *dāsyā*. The relationships of *sakhya* and *vātsalya* are faintly present, but because the natural feelings of intimacy are somewhat crippled by the sense of the Lord's majesty, they are only counted as half. Śrī Kṛṣṇa is served in all five principal transcendental *rasas* known as *mukhya-rasa*.

Vrajendra-nandana Śyāmasundara Śrī Kṛṣṇa is the supreme truth, the original source of all manifestations. His *vaibhava-prakāśa* expansion, Śrī Baladeva Prabhu, manifests the abode of Mahā-Vaikuṅṭha. He is situated there in His eternal *catur-vyuha* expansions—Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

When a *mantra* is recited only within the mind, it is called *japa*. At that time the chanter attains the perfection of the goal upon which he has fixed his mind. But *kīrtana*, which is executed with vibration of the lips, yields a greater result than *japa*. When chanting is done audibly with movement of the lips, it is called *kīrtana*. *Kīrtana* is superior to *japa* within the mind, because one derives great benefit by hearing the sound vibration. Simultaneously, others who hear such *kīrtana* also derive benefit. Thus there is benefit both for the chanter and for the hearers.

The word *saṅkīrtana* means *sarvato bhāvena-kīrtana*. (*Sarvato-bhāvena-kīrtana* means complete *kīrtana*, or in other words, *kīrtana* that is performed in full knowledge of *sambandha-jñāna* and free from all *anarthas* and *aparādhas*.) This refers to that *kīrtana*, the performance of which requires no assistance from any other *aṅgas* of *sādhana*. Partial *kīrtana* of the holy name of Śrī Kṛṣṇa is not called *saṅkīrtana*. When there is partial or imperfect chanting of the holy name of Śrī Kṛṣṇa, the *jīva* does not attain the full effect. As a result, many people fall into doubt about the potency of the holy name. Therefore, let there be all victory for the perfect and complete chanting of the holy name of Śrī Kṛṣṇa.

By discussing material topics, one obtains fragmentary material happiness. In the transcendental realm, Śrī Kṛṣṇa is the only object of attainment. There is no possibility of any material objects being there. Therefore, by chanting the holy name of

Śrī Kṛṣṇa, one obtains all kinds of perfections which are transcendental to material nature. Out of the various types of perfection, seven in particular are certainly obtained by *śrī-kṛṣṇa-saṅkīrtana*. These seven types of perfection are being described here.

1. Ceto-darpaṇa-mārjanam:

Cleanses the mirror of the heart

The chanting of the holy name of Śrī Kṛṣṇa cleanses the dust from the mirror of the heart of the living entity. The mirror of the heart of the *baddha-jīva* is thoroughly covered by the dust of material contamination. This material contamination, indicative of the *jīva*'s disregard for the Lord (*bhagavat-vimukhatā*), is of three types: (1) *anyābhilāṣa*—the living entity who is distracted from the Lord is filled with desires separate from the interest of the Lord, (2) *phala-bhoga*—enjoyment of the fruits of worldly activities, and (3) *phala-tyāga*—renunciation which is not undertaken for the pleasure of the Lord.

The chanting of the holy name of Śrī Kṛṣṇa is the most effective instrument for cleansing the dirt from the mirror of the *jīva*'s heart. As long as the dirt of material contamination is present, the pure spiritual form of the living entity is not reflected in the mirror of his heart. Therefore, the three kinds of contamination mentioned above are all forms of *kaitava* or deceit which obscure the true vision of the self. They are obstacles which completely cover the heart of the *jīva*.

By the chanting of the holy name of Śrī Kṛṣṇa, all these obstacles are removed. Finally, when the mirror of the heart is cleansed by complete chanting of the holy name, one's pure spiritual form is reflected in the mirror of the heart and one understands, "I am the servant of Lord Kṛṣṇa."

2. Bhava-mahādāvāgni-nirvāpaṇam:

Extinguishes the blazing forest fire of material existence

Externally, this material world appears very beautiful, charming, and pleasing. But in reality, it is just like a blazing fire within a dense forest. This material world is blazing with innumerable sufferings which come under three headings: (1) *ādhyātmika*, (2) *ādhidāivika*, and (3) *ādhibhautika*.

As a blazing fire thoroughly destroys all the trees and animals of the forest, the forest fire of material existence in the shape of repeated birth and death constantly burns the living entities who are distracted from Śrī Kṛṣṇa. But when one takes up

the chanting of the holy name of Śrī Kṛṣṇa under the expert guidance of a qualified *guru* and Vaiṣṇavas, then even while residing in this material world, one obtains relief from the blazing fire of material existence. This is due to one's adopting an attitude which is favorably disposed toward Śrī Kṛṣṇa (*kṛṣṇa-unmukhatā*). By *śrī-kṛṣṇa-nāma-saṅkīrtana*, all these miseries are driven away.

3. Śreyah-kairava-candrikā-vitaraṇam:
Diffuses the moonrays of bhāva-bhakti
for the highest good of the jīva

Complete chanting of the holy name of Śrī Kṛṣṇa diffuses the radiance of supreme auspiciousness. The word *śreyah* means auspiciousness; *kairava* means white lilies (*kumuda*); and *candrikā* means the rays of the moon. Just as the soothing rays of the rising moon cause the white lilies to bloom and thus enhance their whiteness, the chanting of the holy name of Śrī Kṛṣṇa expands the good fortune of the living entities. Good fortune cannot be had by separate desires (*anyābhilāṣa*), *karma* or *jñāna*. But *śrī-kṛṣṇa-saṅkīrtana* promotes the highest welfare of the *jīva*.

4. Vidyā-vadhū-jīvanam:
The life of all transcendental knowledge

Two kinds of knowledge have been described in the *Muṇḍaka Upaniṣad*: (1) *laukikī-vidyā*—material knowledge, and (2) *parā-vidyā*—transcendental knowledge. Indirectly, *śrī-kṛṣṇa-saṅkīrtana* is the life of *laukikī-vidyā*, but it is primarily the life of *parā-vidyā* or *aprākṛta-vidyā*. By the influence of *śrī-kṛṣṇa-saṅkīrtana*, the *jīva* is liberated from the false ego arising from mundane knowledge, and he obtains *sambandha-jñāna*. The goal to be obtained by *aprākṛta-vidyā* is *śrī-kṛṣṇa-saṅkīrtana* (i.e., the chanting of the holy name of Vrajendra-nandana Śyāmasundara Śrī Kṛṣṇa). By this, Kṛṣṇa Himself is obtained.

5. Ānandāmbudhi-wardhanam:
Increases the ocean of transcendental bliss

Śrī-kṛṣṇa-saṅkīrtana expands the ocean of transcendental bliss for the living entities. The word ocean cannot be applied to a small reservoir of water. Therefore, the unlimited bliss which arises from the chanting of the holy name is comparable only with a boundless ocean.

6. Prati-padam pūrṇāmṛtāsvādanam:

Enables one to taste nectar at every step

Śrī-kṛṣṇa-saṅkīrtana causes one to taste complete nectar at every step. In the relishing of transcendental *rasa*, there is neither deficiency nor incompleteness of *ānanda*. By the performance of *śrī-kṛṣṇa-saṅkīrtana*, one relishes the complete and uninterrupted bliss of *rasa* at every moment.

7. Sarvātma-snapanam:

Completely bathes the body, mind, and ātmā

Even *aprākṛta-vastu* or transcendental objects become softened by the chanting of the holy name of Śrī Kṛṣṇa. In the material realm, the body, mind, and the soul are not only purified by *śrī-kṛṣṇa-saṅkīrtana*, but are undoubtedly softened as well.

The living entity who is engrossed in bodily designations becomes covered with the dirt of the gross and subtle bodies. By the power of the holy name, all these contaminations are cleansed away. When attachment toward mundane existence is vanquished, the *kṛṣṇa-unmukha jīva* obtains the cooling and soothing service of Śrī Kṛṣṇa's lotus feet.

Śrī Jīva Gosvāmī has written in the *Bhakti-sandarbha* (273) and in his *Krama-sandarbha* commentary on *Śrīmad-Bhāgavatam* (seventh canto):

*ataeva yadyapy anyā bhaktiḥ kalau kartavyā
tadā kīrtanākhyā bhakti-saṁyogenaiva*

This means that although in Kali-yuga it is necessary to perform the other eight *aṅgas* of *bhakti* (i.e., *śravaṇam*, *smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātmā-nivedanam*), they must be performed in connection with the chanting of the holy name (*kīrtanam*). By this method, *bhakti* is fully accomplished.

Śrīla Bhaktivinoda Ṭhākura's Śrī Bhajana-rahasya verses

Ceto-darpaṇa-mārjanam:

In material existence, the heart is covered by attachment for mundane enjoyment, *aparādha*, lust, anger, greed, intoxication, illusion, and envy. The mirror of the heart

is cleansed from all these impurities by *bhagavān-nāma-kīrtana*. This is possible because the holy name is *sac-cid-ānanda-maya*, as described by Śrī Rūpa Gosvāmī in his *Śrī Nāmāṣṭaka* (7) taken from *Stava-mālā*:

*sūditāśrita-janārti-rāśaye
ramya-cid-ghana sukha-svarūpiṇe
nāma! gokula mahotsavāya te
kṛṣṇa! pūrṇa-vapuṣe namo namaḥ*

“O Nāma! O Kṛṣṇa! You destroy all the sufferings (arising from *nāmāparādha*) of those who have taken shelter of You. You are the form of supreme beauty, concentrated consciousness, and spiritual happiness, and You are the embodiment of bliss for the residents of Gokula (the *gopas*, *gopīs*, cows, calves, and all other life forms of Gokula). Therefore, I offer repeated obeisances unto You, who are the personification of the complete manifestation of Vaikuṅṭha.”

Bhava-mahādāvāgni-nīrvāpanam:

The blazing forest fire of material existence in the form of repeated birth and death, and the three-fold miseries arising thereof, is effortlessly extinguished by performing *nāma-saṅkīrtana*. This is confirmed in *Hari-bhakti-vilāsa* (11.371) quoting from *Śrīmad-Bhāgavatam* (6.2.46):

*nātaḥ paraṁ karma-nibandha-kṛntanaṁ
mumuksatām tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilām tato 'nyathā*

“Therefore, for persons desiring release from material bondage, there is no method superior to the chanting of the holy name of the Supreme Lord at whose feet all the places of pilgrimage reside. Such chanting destroys the root cause of sinful activity. Consequently, by the performance of *nāma-saṅkīrtana*, one will never again become implicated in fruitive activities (*karma-khaṇḍa*). This is not the case, however, with material methods of atonement, because even after such performances, the heart again becomes contaminated by the modes of passion and ignorance.”

Śreyah-kairava-candrikā-vitaranam:

Śrī-kṛṣṇa-nāma emits nectarine rays which cause the white lily of supreme fortune to bloom. As the moon, by its rays, causes the white lilies to blossom and become very fragrant, the holy name, by the transmission of its potency, causes all kinds of good fortune to arise for the *jīvas*. The following verse from the *Prabhāsa-khaṇḍa* of the *Skanda-Purāṇa* has been cited as evidence of this in the *Hari-bhakti-vilāsa* (11.451):

*madhura-madhuram-etan maṅgalam maṅgalānām
sakala-nigamavallī-sat-phalam cit-svarūpam
sakṛd-api parigītam śraddhayā helayā vā
bhṛguvara nara-mātram tārayet kṛṣṇa-nāma*

“Of all that is auspicious, the holy name of Śrī Kṛṣṇa stands supreme. Of all that is sweet, the holy name is sweeter still. It is the eternal spiritual fruit of the wish-fulfilling tree of the entire Vedas and the embodiment of the absolute truth endowed with full consciousness. O best of the Bhṛgus! If anyone even once chants the holy name of Lord Kṛṣṇa, either with faith or indifferently, the holy name delivers him from the ocean of material existence.”

Comment

In his *Dig-darśinī* commentary on this verse Śrīla Sanātana Gosvāmī has explained that the word *cit-svarūpam* means *caitanya-brahma-svarūpam*. This means that the holy name is the embodiment of that Brahman which is endowed with full consciousness. In other words the holy name is identical with the Supreme Lord Himself. The words *sakṛd-api* mean that if the holy name is chanted even once, everything even up to *mokṣa* follows as a necessary result. Sanātana Gosvāmī emphasizes this point by using the conditional case (*bhavet*) meaning that it must be so. He says that the suffix *pari* in *parigītam* indicates that even if the holy name is uttered indistinctly (*avyaktam*) or incompletely (*asampūrṇam*), it will deliver such a result.

The suffix *pari* alters the meaning of words in many different ways. It expresses the following ideas: against, opposite to, away from, except, round about, fully, abundantly, richly, in high degree, and so on. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has interpreted the word *pari* in a different sense. He takes it

in the sense of distinctly or fully (*prakṛṣṭa-rūpe*) meaning that the holy name should be chanted without offence (*niraparādhe*). If the holy name is chanted in this way, it will immediately deliver the chanter.

Vidyā-vadhū-jīvanam:

The holy name is the life of all transcendental knowledge, which is here compared to a wife. This is supported in the *Hari-bhakti-vilāsa* (11.441) quoting from the *Gāruḍa Purāṇa*:

*yad-icchasi param jñānam jñānād yat paramam padam
tadādareṇa rājendra kuru govinda kīrtanam*

“O Rājendra (best of Kings)! If you desire to obtain that topmost knowledge by which the supreme goal (*param-padam*) is attained, then with great respect and devotion, chant the holy name of Śrī Govinda.”

Comment

In his *Dig-darśinī* commentary on this verse Śrīla Sanātana Gosvāmī explains that the word *jñānam* here refers to knowledge concerning the glories of the topmost *bhagavad-bhakti*. By chanting the holy name of Govinda one easily obtains such knowledge and, consequently, the supreme destination known as *param-padam*. *Param-padam* does not refer to *mukti*. Beyond *mukti*, beyond Vaikuṅṭha, beyond even Ayodhyā and Mathurā—the attainment of the service of the lotus feet of Śrī Kṛṣṇa in Vraja is what is here referred to as *param-padam*. This fruit is obtained by *kīrtana* of *govinda-nāma*, not by any ordinary knowledge.

It is further stated in the *Śrīmad-Bhāgavatam* (3.5.40):

*dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhīhatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyām sa-vidyām ata āśrayema*

“O maintainer of the universe! O Lord! In this material world the *jīvas* who disregard the Lord are always overwhelmed by the three-fold miseries—*ādhyātmika*, *ādhibhautika*, and *ādhidaivika*. Thus they are unable to find any happiness or peace. Therefore, O Bhagavān, in full knowledge, we are taking shelter of the shade of Your lotus feet.”

Comment

The words *sa-vidyām*—with full knowledge—mean with *bhakti*. Out of all types of *vidyā*, *bhakti* is the best, because by it Bhagavān becomes known.

In the *Śrīmad-Bhāgavatam* (4.29.49) it is stated, *sā vidyā tan-matir-yayā*: “That by which one’s attention is concentrated upon the Supreme Lord is called *vidyā*.” Śrīla Bhaktivinoda Ṭhākura has composed a verse in this connection explaining how *kṛṣṇa-nāma* is the life of such knowledge (*Bhajana-rahasya* 1.21):

*ye śaktite kṛṣṇe mati kare udbhāvana
vidyā-nāme sei kare avidyā khaṇḍana
kṛṣṇa-nāma sei vidyā-vadhura jīvana
kṛṣṇa-pāda-padme ye karaye sthira mana*

“That potency by which one’s intelligence is aroused toward Kṛṣṇa is known as *vidyā*. Only by *bhakti* can one’s attention be drawn upon the lotus feet of Bhagavān. Therefore, the knowledge being referred to here is *bhakti*. This knowledge dissipates ignorance. *Kṛṣṇa-nāma* is the life of transcendental knowledge by which the consciousness becomes firmly situated at the lotus feet of Śrī Kṛṣṇa, and one is engaged in the service of His lotus feet.”

Ānandāmbudhi-varḍhanam:

Nāma-kīrtana expands the ocean of transcendental bliss within the heart, as it is stated in the *Hari-bhakti-vilāsa* (10.193) quoting from *Śrīmad-Bhāgavatam* (8.3.20):

*ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
gāyanta ānanda-samudra-magnāḥ*

“The *ekāntika-bhaktas*, who are fully surrendered unto the Lord, become immersed in the ocean of bliss by chanting and reciting the Lord’s transcendental pastimes which are astonishing and supremely auspicious. They have no desire other than to obtain the lotus feet of Bhagavān. I pray unto that supreme Brahman, who is the Supreme Personality of Godhead.”

Prati-padaṁ pūrṇāmṛtāsvādanam:

When the mirror of the heart is cleansed by chanting the holy name of the Lord, then all types of good fortune arise for the chanter. Thereafter, he attains perception of his constitutional identity. For one who chants the holy name in that stage of attainment, the ocean of transcendental bliss is enlarged, and he tastes complete nectar in newer and newer varieties at every step.

Comment

An ordinary conditioned soul will not experience *ānanda* when he chants the holy name. When, however, one chants the holy name according to this process, in other words, after having freed oneself from all *anarthas* and having attained one’s *sva-rūpa*, one who then chants the holy name with love and spiritual emotion (*bhāva*) will taste the nectar of the name at every step.

It is therefore said in the *Hari-bhakti-vilāsa* (11.504) quoting from the *Padma Purāṇa*:

*tebhyo namo ’stu bhava-bāridhi-jīrṇa-paṅka-
sammagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣāṁ
ānandathur-bhavati nartita-roma-vṛndaḥ*

“I offer my respectful obeisances again and again unto the lotus feet of that person whose heart trembles with bliss upon chanting and hearing the holy name of Śrī Kṛṣṇa, whose bodily hairs stand on end and dance due to ecstasy, and who is expert in delivering the conditioned souls who are sunk in the mud of the ocean of material existence.”

Sarvātma-snapanam:

The self is thoroughly cleansed by bathing in the holy name, as it is stated in the *Hari-bhakti-vilāsa* (11.359) quoting from *Śrīmad-Bhāgavatam* (12.12.48):

*sankīrtyamāno bhagavān anantaḥ
śrutānubhāvo vyasanān hi puṁsām
praviśya cittān vidhunoty aśeṣān
yathā tamo ’rko ’bhram ivāti-vātaḥ*

“By describing the transcendental characteristics or pastimes of Bhagavān Śrī Hari, or by hearing of His glories, the Supreme Lord Śrī Kṛṣṇa enters within the heart (as *hari-kathā*) and drives away all ignorance (*andhakāra*) exactly as the sun drives away darkness. And as a powerful wind blows away a mass of clouds, the hearing of *līlā-kathā* eradicates all the sufferings of material existence.” The word *andhakāra* refers to the various contaminations of the heart such as *anarthas* and *aparādhas*.

Śrīla Bhaktivinoda Ṭhākura has composed the following Bengali verse in this connection (*Bhajana-rahasya* 1.24):

*śruta anubhuta yata anartha saṁyoga
śrī kṛṣṇa kīrtane saba haya ta viyoga
je rūpa vāyute megha sūrya tamaḥ nāśe
citte praveśiyā doṣa aśeṣa vināśe
kṛṣṇa nāmāśraye citta darpaṇa mārjjana
ati śighra labhe jīva kṛṣṇa prema-dhana*

“All varieties of *anarthas* that have ever been heard of or experienced are destroyed by chanting the holy name of Śrī Kṛṣṇa. As the wind disperses the clouds or as the sun dissipates the darkness, the Supreme Lord, through the medium of hearing His transcendental pastimes, enters the heart and completely destroys the extensive material contamination. By taking shelter of the name of Śrī Kṛṣṇa, the

mirror of the heart is cleansed and very quickly the *jīva* attains the treasure of *kṛṣṇa-prema*.”

The holy name of Śrī Kṛṣṇa is *caitanya*, fully conscious, and it is the personification of *mādhurya*, sweetness, and of transcendental *rasa*. As stated in the *Nāmāṣṭaka* (8):

nārada-vīṇoj-jīvana!
sudhormi-niryāsa-mādhurī-pūra!
tvam kṛṣṇa-nāma! kāmam
sphura me rasane rasena sadā

“O *kṛṣṇa-nāma*! You are the life-support of Śrī Nārada’s *vīṇā*. You are the crest upon the waves of nectar arising from the ocean of *mādhurya*. May you, therefore, always appear very prominently on our tongues, accompanied by great attachment.”

Śrī-harināma is worshipable particularly for liberated persons. Simply by *nāmā-bhāsa*, or a semblance of pure chanting, all misery and distress are dissipated. As stated in the *Nāmāṣṭaka* (2):

jaya nāmadheya! muni-vṛnda-geya!
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg-udīritam
nikhilogra-tāpa-pāṭalīm vilumpasi

“O Nāmadheya, O Kṛṣṇa appearing in the form of the name! Great sages such as Nārada and others constantly chant Your glories. For the delight of all humanity, You have appeared in the form of transcendental syllables. Although You are directly the supreme Brahman, Śrī Kṛṣṇa Himself, You appear in the form of syllables for the benefit of people in general. Even if one chants the holy name of the Lord indifferently (*avahelanā*), or in other words, with the four kinds of *nāmā-bhāsa*—*sāṅketya* (to indicate something else), *parihāsa* (jokingly), *stobha* (for musical entertainment), and *helā* (neglectfully)—the holy name is competent to destroy the most grievous sins and thus nullify all severe material afflictions. Therefore, O Nāma, may there be all victory unto You!”

It is, therefore, stated in *Śrī Caitanya-Bhāgavata* (*Madhya* 23.76-78):

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

*prabhu kahe-kahilañ ei mahā-mantra
ihā japa giyā sabe kariyā nirbandha*

*ihā haite sarva-siddhi haibe sabāra
sarva-kṣaṇa bala 'ithe vidhi nāhi āra*

“Śrī Caitanya Mahāprabhu said, ‘I have spoken this *mahā-mantra*, now all of you return home and perform *japa* and *kīrtana* of the holy name with great love and faith, keeping track of the number of rounds you chant. By this practice, all types of perfection will arise. Always chant the holy name, for there are no rules and regulations regarding its performance. At every moment, utter this *mahā-mantra*.’”

Śloka Two

Why is nāma-sādhana so accessible?

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥२॥

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

Anvaya

(he) *bhagavan*—O Bhagavān (being compelled by causeless mercy); *nāmnām bahudhā akāri*—You have manifested innumerable names such as Kṛṣṇa and Govinda just to benefit the living entities; *tatra*—and in all those names; *arpitā*—You have invested; *nija sarva śaktiḥ*—all the potencies of Your respective personal forms; *smaraṇe kāla api*—moreover, in remembering the holy names of the Lord; *na niyamitaḥ*—You have not imposed any restrictions as is the case with *sandhyā-vandanā*, or *sāvitrī-gāyatrī*, which must be chanted by *brāhmaṇas* only at specified times of the day. In other words, at any time of the day or night, the holy names can be chanted and remembered. This is the provision You have made; *tava etādṛśī kṛpā*—although Your mercy is so great; *mama īdṛśam durdaivam*—my misfortune (in the form of offenses to the holy name) is such that; *anurāgaḥ na ajani*—I have not awoken attachment; *iha*—for these holy names which award all benedictions and are so easily accessible.

Translation

“O Bhagavān! Your holy name bestows all auspiciousness upon the living entities. Therefore, for the benefit of the *jīvas*, You eternally manifest Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda, Dāmodara, and so on. You have invested those names with all the potencies of Your

respective personal forms. Out of causeless mercy, You have not even imposed any restrictions on the chanting and remembrance of such names as is the case with *sandhyā-vandanā*, which must be chanted only at specified times of the day. In other words, at any time of the day or night, the holy name can be chanted and remembered. This is the provision You have made. O Lord! This is Your causeless mercy upon the living entities. Nonetheless, I am so unfortunate due to committing offenses that I have not awoken any attachment for Your holy name, which is so easily accessible and bestows all good fortune.”

Śrī Sanmodana Bhāṣyam

Śrī-kṛṣṇa-saṅkīrtana is of four varieties being distinguished by *nāma*, *rūpa*, *guṇa*, and *līlā*. The holy name of Śrī Kṛṣṇa is the original seed of all happiness. The word *nāmī* literally means possessing a name. It is used almost exclusively with reference to the Supreme Lord to indicate the personality whom the holy name addresses. *Śrī-nāma* and *śrī-nāmī* are one and the same fundamental truth. There is no difference between Them. *Śrī-kṛṣṇa-nāma-saṅkīrtana* is extremely beneficial for everyone in all respects. Therefore, in order to arouse faith in the *jīvas* toward the holy name of the Lord, Svayam Bhagavān Śrī Caitanya Mahāprabhu personally broadcast the supreme utility of *kṛṣṇa-nāma-saṅkīrtana*.

He says, “O Bhagavān! O most merciful one! Seeing me devoid of all shelter, You have manifested Your holy names, being moved by Your causeless mercy. You have many names which are all non-different from You. These are classified into two groups: (1) *mukhya*—principal, and (2) *gauṇa*—secondary. The names Hari, Kṛṣṇa, Govinda, Acyuta, Rāma, Ananta, Viṣṇu, and so on, are principal names; whereas, the names Brahma, Paramātmā, *niyantā* (supreme controller), *pātā* (maintainer), *sraṣṭā* (creator), and *mahendra* (the great chief) are secondary names. Furthermore, You have invested Your principal names with all the potencies and perfect competence of Your *svarūpa-śakti*.”

This is proved by the statements of many scriptures. The first reference describes the holy name’s power to destroy sins. This verse is found in *Hari-bhakti-vilāsa* (11.486) quoting from *Śrīmad-Bhāgavatam* (6.16.44):

*na hi bhagavann aghaṭitam idam
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo ’pi vimucyate saṁsārāt*

“O Bhagavān! Just by seeing You, all the sins of men become destroyed. This is not at all impossible, for even a low class dog-eater (*caṇḍāla*) who hears Your holy name but once is liberated from material existence.”

The next two verses explain the superiority of chanting the holy name to study of the Vedas. These verses are found in *Bhakti-sandarbha* (*Anuccheda* 265) quoting from the *Viṣṇu-dharmottara Purāṇa*. The second verse in this series is also found in *Hari-bhakti-vilāsa* (11.378):

*vedākṣarāṇī yāvanti paṭhitāni dvijātibhiḥ
tāvanti harināmāni kīrtitāni na samśayaḥ
ṛg-vedo yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ
adhītās tena yenoktaṁ harir ity akṣara dvayam*

“The extent to which the twice-born *brāhmaṇas* recite the syllables of the Vedas, they most certainly (indirectly) chant the holy name of the Lord. Of this there is no doubt. But one who has uttered the two syllables ‘Hari’ should be understood to have completed his study of all the Vedas—the *Ṛg Veda*, *Yajur Veda*, *Sāma Veda* and *Atharva Veda*.”

The next verse is also on the same theme. It is found in *Bhakti-sandarbha* (*Anuccheda* 265) and in *Hari-bhakti-vilāsa* (11.379), quoting from the *Skanda Purāṇa*:

*mā ṛco mā yajustāta mā sāma paṭhakiñcana
govindeti harer-nāma geyam gāyasva nityaśaḥ*

“Therefore do not study the *Ṛg*, *Yajur*, *Sāma*, *Atharva* or any other of the Vedas. Just sing the name of Govinda, and in this way engage constantly in the chanting of the holy name of the Lord.”

The next verse shows the effect of disrespecting the holy name. It is found in *Bhakti-sandarbha* (*Anuccheda* 265) and in *Hari-bhakti-vilāsa* (11.509) quoted from the *Vaiśākha-māhātmya* of the *Padma Purāṇa*:

*avamanya ca ye yānti bhagavat-kīrtanaṁ narā
te yānti narakam ghoram tena pāpena karmaṇā*

“Those persons who disrespect the chanting of the holy name of the Supreme Lord and go about their way fall down into formidable hell as a consequence of such a sinful act.”

The next verse establishes that the chanting of the holy name is the most effective method of *sādhana* both for the *sādhakas* and for the *siddhas*. This verse is found in *Śrīmad-Bhāgavatam* (2.1.11). It has been cited in *Bhakti-sandarbha* (*Anuccheda* 265), *Hari-bhakti-vilāsa* (11.414), and *Bhakti-rasāmṛta-sindhu* (1.2.230):

*etan nirvidyamānānām icchatām akuto-bhayam
yoginām nṛpa nirṇītam harer-nāmānukīrtanam*

“O King! It is the opinion of all scriptures and all previous *ācāryas* that whether one is an unalloyed devotee, detached from material existence on account of direct experience of the misery of material life, whether one is desirous of elevation to the heavenly planets or liberation, or whether one be a self-satisfied *yogī* (*ātmārāma*), one should chant the holy name of the Lord with great love.”

In his *Bhakti-rasāmṛta-sindhu* commentary on this verse Śrīla Viśvanātha Cakravartī Ṭhākura explains that the term *nirvidyamānānām* means of those who are devoid of all desires, including the desire for liberation. This term refers to the *ekānta-bhaktas*. The word *icchatām* means of those who seek the heavenly planets and liberation. This refers to the *jñānīs* and *karmīs*. The word *yoginām* means of the *yogīs*. This refers to the *ātmārāmas* or those who take pleasure in the self.

The word *akutobhayam* means that there is absolutely no doubt about the efficacy of *nāma-kīrtana*. It does not depend on time, place, person, articles of worship, purity or impurity. Even if the holy name comes in contact with a *mleccha* who is intolerant of the service of the Lord, the holy name will act. The words *nāma-anukīrtanam* mean either constant chanting or chanting to an extent that is appropriate for one’s practice of *bhakti*. This practice is suitable both in the stage of *sādhana*, practice, and *sādhya*, perfection. The purport of the word *nirṇītam* (it has been decided) is that this fact has been decided by the common consent of previous *ṛṣīs* and *maharṣīs* who became devoid of all doubt after direct experience and realization.

The next verse describes the self-revealing power of the holy name and its ability to deliver the living entities from material existence. This verse is found in *Hari-bhakti-vilāsa* (11.512), quoted from the *Ṛg Veda* (1.156.3):

*āsya jānanto nāma cid-viviktana
mahaste viṣṇo sumatim bhajāmahe
om ity etad-brahmaṇopadiṣṭam nāma
yasmād-uccāryamāṇam-eva saṁsāra
bhayāt-tārayati tasmād ucyate tāraḥ*

“O Viṣṇu! Your name is fully spiritual (*cit-svarūpa*), and thus it is self-manifested. Although we are not perfectly acquainted with the glories of uttering Your holy name, if we chant, knowing just a little of its glories, we will obtain full knowledge of that subject. Brahmājī propagated the transcendental sound ‘*om*’, the mere utterance of which liberates one from the fear of material existence. Therefore, the vibration *om* is known as *tāraka-brahma*.” *Tāraka* means that which liberates or enables one to cross over.

The next verse shows how the mere utterance of the holy name makes one a fit candidate for liberation. This verse is quoted in *Hari-bhakti-vilāsa* (11.417) from the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter 46):

*sakṛd-uccāritam yena harir-ityakṣara-dvayam
baddaḥ parikaras-tena mokṣāya gamanam prati*

“Those who are free from all offenses and who utter even once the two syllables ‘Hari’ become resolute to obtain liberation from material existence and the service of the lotus feet of the Supreme Personality of Godhead.”

In his *Dig-darśinī* commentary on this verse, Śrīla Sanātana Gosvāmī has explained that the words *baddaḥ-parikaras*, to tighten one’s girth, mean that he becomes immediately prepared, and *mokṣāya gamanam prati* mean for obtaining liberation. He says that by this simple act one’s *sādhana* is complete, *sādhanam samyag-anuṣṭhitam ity arthaḥ*.

The next verse from *Śrīmad-Bhāgavatam* (2.3.24) shows by indirect indication the power of the holy name to melt the heart. It is cited in *Hari-bhakti-vilāsa* (11.505):

*tad aśma-sāram hṛdayam batedam
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ*

“O Sūta! If one’s heart does not melt and begin to flow toward the Supreme Lord upon hearing and chanting His holy name, if one’s eyes do not fill with tears and the hairs of one’s body stand on end due to ecstasy, then one should know that one’s heart has become as hard as iron due to committing *nāmāparādha*.”

The next verse confirms that the holy name is the ripened fruit of all the Vedas and can thus easily deliver one from material existence. This verse is found in *Hari-bhakti-vilāsa* (11.451) quoting from the *Prabhāsa-khaṇḍa* of the *Skanda Purāṇa*:

*madhura-madhuram-etan-maṅgalam maṅgalānām
sakala-nigama-vallī-satphalam cit-svarūpam
sakṛd-api parigītam śraddhayā helayā vā
bhṛguvara naramātram tārayet kṛṣṇanāma*

“Of all that is auspicious, the holy name of Śrī Kṛṣṇa stands supreme. Of all that is sweet, the holy name is sweeter still. It is the eternal spiritual fruit of the wish-fulfilling tree of the entire Vedas and the embodiment of the absolute truth endowed with full consciousness. O best of the Bhṛgus! If anyone even once chants the holy name of Lord Kṛṣṇa, either with faith or indifferently, the holy name delivers him from the ocean of material existence.”

The next verse from the *Ādi Purāṇa* proves the power of the holy name to bring Kṛṣṇa under control. This verse is quoted in *Hari-bhakti-vilāsa* (11.446) and *Bhakti-rasāmṛta-sindhu* (1.2.231):

*gītvā ca mama nāmāni vicaren-mama sannidhau
iti brabīmi te satyam kṛīto ’ham tasya cārjuna!*

“O Arjuna! I declare this truth unto you that those who approach Me chanting My name certainly purchase Me. I become completely subservient to them.”

The last two verses in this section, quoted from the *Padma Purāṇa*, establish that the holy name is completely beyond material nature and, therefore, cannot be grasped with the material senses. These verses appear in *Bhakti-rasāmṛta-sindhu* (1.2.233-234). The first verse in the series also appears in *Hari-bhakti-vilāsa* (11.503):

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto ’bhinnatvān-nāma-nāminoḥ*

“The holy name of Śrī Kṛṣṇa awards all blessings just like the *cintāmaṇi* stone. It is Kṛṣṇa Himself, the embodiment of all transcendental mellows (*caitanya-rasa-vigraha*). The holy name is complete, beyond the influence of *māyā*, and eternally liberated, since *śrī-kṛṣṇa-nāma* and *śrī-kṛṣṇa-nāmī* are non-different.”

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

“Therefore, the transcendental name, form, qualities, and pastimes of Śrī Kṛṣṇa cannot be perceived with the gross material senses. They automatically manifest themselves on the tongue and other senses which have awakened eagerness for the transcendental service of the Lord.”

Thus the existence of all potencies in *harināma* is established by the statements of the *śruti*, *smṛti*, and the *tantras*. After explaining how Bhagavān has mercifully invested all powers in His holy names, Śrī Caitanya Mahāprabhu says:

“In the processes of *karma*, *jñāna*, and *yoga* emphasis is placed on the rules or considerations regarding time, place, and performer. But in the chanting and remembering of Your holy name, You have not imposed any restrictions regarding time, place, and performer. This is an example of your limitless mercy upon us. In spite of this, we are so unfortunate that we have failed to obtain even the slightest attraction toward Your most munificent names.” The word *durbhāgya*, misfortune, indicates the presence of *nāmāparādha*. *Nāmāparādha* will be briefly described in the discussion ahead. Śrī Caitanya Mahāprabhu continues:

“In this material world fashioned by *māyā*, the *jīvas* who are distracted from the Lord are bound by attachment to innumerable types of sense gratification. They never make any endeavour to direct their attention toward the Lord. They are always engrossed in *karma*, *jñāna*, and other methods which simply produce misery. But the *jīva* can never achieve eternal welfare by these methods.

“Thinking thus, unlimitedly merciful Śrī Kṛṣṇa manifested His holy names to the *jīvas* as the method of obtaining *bhakti*. *Bhakti* is predominated by the *hlādinī* potency of Śrī Kṛṣṇa’s *svarūpa-śakti*, and by the chanting of the holy name it is transmitted into the hearts of the *jīvas*. But in spite of hearing and chanting, the *jīvas* do not obtain attachment toward the holy name on account of offenses. Therefore, persons possessing *śraddhā* should receive *harināma* from the mouth of *śrī guru-deva*. Being attentive to avoid committing offenses, they should perform *japa* and *nāma-saṅkīrtana* with great faith, as far as their capacity allows.”

Offenses are of ten kinds:

The ten offenses to the holy name are mentioned in the *Padma-Purāṇa* (*Svarga-khaṇḍa*, 48). They have also been quoted in *Hari-bhakti-vilāsa* (11.521-524) and *Bhakti-sandarbhā* (*Anuccheda* 265):

(1) *satām nindā nāmnaḥ paramam aparādham vitanute; yataḥ khyātim yātam katham usahate tad vigarhām*—To criticise the devotees of the Lord is a very grievous offense to *śrī-nāma*. How can *śrī-nāma-prabhu* tolerate criticism of those great souls who are deeply devoted to the holy name and who spread its glories throughout the world? Therefore, criticism of saintly persons and devotees is the first offense against the holy name.

(2) *śivasya śrī viṣṇor ya iha guṇa-nāmādi-sakalam; dhiyā bhinnam paśyet sa khalu harināmāhitakaraḥ*—In this world, those persons who, by mundane intelligence, see a difference in the all-auspicious transcendental holy name, form, qualities, and pastimes of Śrī Viṣṇu, in other words, who consider them to be like material phenomena and thus different from *nāmī-viṣṇu*, commit an offense against the holy name. Furthermore, one who considers the qualities, names, and other attributes of Śrī Śiva to be different from those of Śrī Viṣṇu commits a serious offense.

In his *Dig-darśinī* commentary on this verse quoted in *Hari-bhakti-vilāsa* (11.521), Śrīla Sanātana Gosvāmī has said: *ādi-śabdena rūpa-līlādi, dhiyāpi harināmni ahitam aparādham karotīti tathā saḥ*—“The word *ādi* refers to the other attributes of Śrī Śiva such as his form and pastimes. If one even thinks that Śrī Śiva’s name, form, qualities, and pastimes are different from those of Śrī Viṣṇu, he commits a serious offense against *harināma*.”

Śrīla Jīva Gosvāmī has nicely explained the meaning of this statement in the *Bhakti-sandarbhā* (*Anuccheda* 265). He says that if the possessive case is used, then the word *ca* (and) must be used after Śrī Viṣṇu. This means that the name, form, qualities, and pastimes of Śiva and those of Śrī Viṣṇu are identical. The meaning here is that the Śiva being referred to is none other than Viṣṇu in another form. The word *śrī* in the verse appears in front of Viṣṇu and not in front of Śiva to give prominence to Viṣṇu. The word *nāmāparādha* used with reference to Śiva signifies that the name Śiva here simply indicates Śrī Viṣṇu. The name of Śiva has also been listed in this way in the thousand names of Viṣṇu. Therefore the oneness referred to simply means that Śiva is nothing but a manifestation of Viṣṇu in another form. Consequently one should not see any difference between them. Otherwise if one thinks that Śiva is a separate and independently powerful Lord, that is an offense to *harināma*.

(3) *guror avajñā*—To disregard the spiritual master who is established in all the truths regarding the holy name, considering him to be an ordinary man possessing a perishable body composed of material elements, is the third offense against the holy name.

- (4) *śruti-śāstra nindanam*—The fourth offense is to find fault with the Vedas, the *sattvata* Purāṇas, and other scriptures.
- (5) *tathārthavādo*—The fifth offense is to consider the glories of the holy name to be exaggerated.
- (6) *hari-nāmni kalpanam*—The sixth offense is to ascribe one’s own imaginary meaning to the holy name.
- (7) *nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ*—Persons who have the tendency to commit sinful actions on the strength of the holy name cannot be purified by any artificial processes of *yoga*, such as *yama*, *niyama*, *dhyāna*, *dhāraṇā*, and so on. This is certain.
- (8) *dharma-vrata-tyāga-hutādi karma śubha-kriyā-sāmyam api pramādaḥ*—To consider routine religion, penances, renunciation, sacrifices and other ordinary pious activities in the material mode of goodness (*sat-karma*) to be equal to the transcendental holy name of the Lord is negligence and is thus considered an offense.
- (9) *āsraddadhāne vimukhe ’py aśṅvati yaś-copadeśaḥ śiva-nāmāparādhaḥ*—To instruct the glories of the holy name to faithless persons who are averse to hearing and chanting the holy name is also an offense.
- (10) *śrutvāpi nāma-māhātmyam yaḥ prītir-ahito ’dhamāḥ aham mamādi-paramo nāmni so ’py aparādhakṛt*—Those who, in spite of hearing the astonishing glories of the holy name, maintain the conception that “I am this material body” and that worldly objects are ‘mine’, and who display no persistence in or love for the utterance of the holy name, are also offenders to the holy name.

It is essential to chant the holy name free from these ten kinds of offenses. A chanter of the holy name does not have to endeavor to dissipate sins by *sat-karma*, nor does he endeavor to accumulate pious credits like the fruitive workers. Such fruitive activities are no longer under his jurisdiction. In other words, he has already relinquished the authority as well as the obligation to perform them.

If, however, one commits any offense against the holy name, he should constantly chant the holy name, feeling very aggrieved at heart. By such constant chanting of *harināma*, there will be no opportunity to commit further offenses and all previous offenses will be destroyed.

This is stated in the *Padma Purāṇa* (*Svarga-khaṇḍa*, 64):

*nāmāparādha-yuktānām nāmāny eva haranty adham
aviśrānti prayuktāni tāny evārtha karāṇi ca*

“Only *harināma* is able to destroy the sins of persons who are infested with *nāmā-parādha*. Therefore, one should constantly chant the holy name of the Lord. By this process, all offenses will be dissipated and one will obtain *kṛṣṇa-prema*, the highest attainment of life.”

When all offenses have thus been nullified, attachment will awaken for *śrī-harī-nāma*. At that time *sarvārtha-siddhi*, complete perfection, will be attained. Here *sarvārtha-siddhi* implies *kṛṣṇa-prema*. This is the second instruction of Śrī Caitanya Mahāprabhu.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.17-19):

*aneka-lokera vāñchā—aneka-prakāra
kṛpāte karila aneka-nāmera pracāra
khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya
“sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva—nāme nāhi anurāga!”*

“Those who are distracted from the Lord, being bound by the illusory energy, have innumerable desires for sense enjoyment in their hearts. Therefore they are cheated and deprived of their constitutional occupation which is to engage in *bhagavad-bhakti*. The Supreme Lord is very merciful. Moved by great compassion, He has manifested His many names, and in the vibration of such names, He has not imposed any restrictions in regard to time, place, or person. Even by chanting *śrī-kṛṣṇa-nāma* at the time of eating, drinking, and sleeping, all perfection is attained. Alas, Śrī Kṛṣṇa has invested all His potencies in His holy names, but I am so unfortunate that I have not even the slightest attachment for them.”

Śikṣāṣṭaka: Song Two (Gītāvalī)

*tuñhu dayā-sāgara tārayite prāṇī
nāma aneka tuyā śikhāoli āni’
sakala śakati dei nāme tohārā
grahaṇe rākhali nāhi kāla-vicārā
śrī-nāma-cintāmaṇi tohāri samānā
viśve bilāoli karuṇā-nidānā*

*tuyā dayā aichana parama udārā
atīśaya manda, nātha! bhāga hāmārā
nāhi janamīla nāme anurāga mora
bhaktivinoda-citta duḥkhe vibhora*

“O ocean of mercy Śrī Kṛṣṇa, You have manifested Your innumerable names in this world just to deliver the living entities from the ocean of material existence. Out of Your kindness, You have invested all the potencies of Your respective transcendental forms into those names. In the chanting of the holy name, You have not placed any restrictions regarding time, place or other considerations. At any time, in any place, under any circumstance, the *sādhaka-jīva* can perform *japa*, *kīrtana*, or *smaraṇa* of the holy name.

“Like Your transcendental form, the holy name is *sat-cit-ānanda*, and it is superior even to *cintāmaṇi*, touchstone. You have distributed this touchstone-like *hari-nāma* throughout the entire world. This is the topmost display of Your mercy. On the one hand Your mercy is extremely generous and beyond compare. Yet my misfortune is very great, for I have not even the slightest attraction toward the magnanimous name of Śrī Kṛṣṇa. Therefore Bhaktivinoda Ṭhākura says, ‘My heart is overwhelmed with sadness. What shall I do? O Lord! Now I am simply waiting expectantly upon Your causeless mercy.’ ”

Vivṛti

“O Bhagavān! Out of Your causeless mercy, You have manifested innumerable names for the benefit of the entire world. You have invested each of those names with all the potencies of Your respective personal forms. In the chanting and remembrance of these names, You have not imposed any restrictions regarding when such chanting should be done. Even while eating, reclining, or sleeping—at any time—one can chant the holy name of the Lord. There is no inconvenience in this whatsoever. Yet I am so unfortunate that I have not even the slightest attachment for chanting or remembering such liberal and magnanimous names.”

Mukhya and gauṇa-nāma:

It is mentioned above that the Lord manifests innumerable (*bahu*) names. The word *bahu* indicates that the Lord’s holy names are of two types: *mukhya* and *gauṇa*.

Mukhya-nāma is also of two types: *mādhurya*—names which represent the sweet, intimate, loving feature of the Lord, and *aiśvarya*—names which represent His opulent and reverential feature. Included in the first category are Kṛṣṇa, Rādhā-ramaṇa, and Gopījana-vallabha; in the second category are Vāsudeva, Rāma, and Nṛsiṃha. The separated expansions of the Lord, or in other words, His partial manifestations such as Brahma, Paramātmā, and so on are included in the *gauṇa* or secondary names of the Lord. The principal names of the Lord are non-different from Him and are endowed with all the potencies that are to be found within His personal form. The secondary names are only partially endowed with select potencies.

The meaning of durdaiva:

The *jīva* is *cetana*, conscious. The principal meaning of the word *cetana* is that the *jīva* has independence. But when the *jīva* misuses his independence and remains disinterested in the Lord, he is bound in the perishable kingdom of *māyā*. This is his *durdaiva*, misfortune. The word *durdaiva* refers to the *jīva*'s apathy toward the service of Bhagavān known as *bhagavat-sevā-vimukhatā*.

When the *jīva* embarks upon the threefold path of enjoyment—namely, *anyābhilāṣitā*, *karma*, and *jñāna*—he forgets his true identity and, thus, meets with disaster. The term *anyābhilāṣitā* literally means desirousness. It refers to the state of being driven or impelled by material desires. Under the sway of *anyābhilāṣitā*, the *jīva* becomes intoxicated with desires to satisfy his own mind and body. In this way, he becomes attached to the happiness of this inert material world.

The word *karma* refers to the duties prescribed in the Vedas directed toward superior enjoyment. The *jīva* engages in *sat-karma* in order to obtain fleeting heavenly pleasures. When, in the midst of such enjoyment, he is forced to experience distress, he renounces the inclination for material enjoyment. He then cultivates *jñāna* directed toward liberation by merging into the impersonal, undifferentiated feature of the Supreme (*nirbheda-brahma*).

Nāmāparādha, nāmābhāsa, and śuddha-nāma:

By some great fortune, the *jīva* obtains the association of the Lord's devotees. By the association of those devotees, by the instructions received from the spiritual master, and by the mercy of the Lord, the *jīva* awakens a desire to serve Śrī Kṛṣṇa. This is the *nitya-dharma* of the *jīva* in his constitutional position.

At present, because the *jīva* remains covered by the impurities of the three paths cited above, his good fortune is severely impaired. Sometimes he remains busy in the acquisition of *trivarga*—namely, religiosity (*dharma*), accumulation of wealth (*artha*), and sense enjoyment (*kāma*). Sometimes, being disgraced by irreligiosity, *anarthas*, and unsatisfied material desires, the *jīva* takes up the chanting of the holy name. Because he is infested with the ten offenses, he commits still more offenses to the name. At that time, the name which he chants is not *śuddha-nāma*, but *nāmāparādha*.

Sometimes, being harassed by his restless state, he avoids material sense gratification, hoping to obtain peace. For his welfare, he takes up the chanting of the holy name, but remains indifferent toward the cultivation of *sambandha-jñāna*. At that time also, the name which he chants is not *śuddha-nāma*, but *nāmābhāsa*, a semblance of the holy name. By chanting in the stage of *nāmābhāsa*, he becomes liberated from the materialistic conception of life and becomes eligible to take up the service of the Lord.

Pure devotees, having rid themselves of misfortune in the shape of mundane existence and impersonal liberation, chant the pure holy name of the Lord; consequently, they attain unalloyed *kṛṣṇa-prema*.

The process to attain freedom from *nāmāparādha*:

Observing the predicament of the *baddha-jīvas*, Śrī Gaurasundara instructed them on the system for performing *nāma-bhajana*. The *jīvas*' absence of attachment toward the holy name of Bhagavān is their misfortune. But in spite of such misfortune, the mercy of Bhagavān is always present. There is a method of becoming freed from the hands of *nāmāparādha*. Considering offences to be like a thunderbolt, one should never engage in *aparādha*, and by incessantly chanting the holy name, there will be no occasion to commit such offenses.

By chanting *nāmābhāsa*, one obtains *mukti*, or in other words, freedom from attachment to material sense enjoyment. Thereafter, the *jīva* obtains qualification to chant the holy name purely. The attainment of all such opportunities is an indication of the mercy of Bhagavān. By the influence of *mukhya-nāma*—i.e., Rādhā-kānta, Rādhā-ramaṇa, Madana-mohana, Govinda, Madhusūdana, and other such names—the *jīvas* attain exceptional and exclusive benefit.

Niyamitaḥ-smaraṇe na kālaḥ:

As far as the fulfilment of desires for insignificant material sense enjoyment are concerned, there are rigid considerations regarding time, place, person, eligibility, and so on. But out of His mercy, Bhagavān has exonerated those who chant the holy name from the iron shackles of such inflexible strictures. At all times and in any condition, one can chant the holy name of Bhagavān.

In this connection, Śrī Caitanya Mahāprabhu has said the following in the *Śrī Caitanya-Bhāgavata* (*Madhya* 28.28; and *Madhya* 23.78):

*ki śayane, ki bhojane, kivā jāgaraṇe
ahar niśa cinta kṛṣṇa, balaha vadane*

“Whether sleeping, eating or waking—day and night—chant and remember the holy name of Śrī Kṛṣṇa.”

sarvakṣana bala ithe vidhi nāhi āra

“There are no hard and fast rules for chanting the holy name of the Lord, so chant always.”

It is further stated in the *Śrī Caitanya-caritāmṛta* (*Antya* 20.18):

*khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya*

“The holy name may be chanted at any time, even while eating or sleeping. In this matter, there are no considerations of time and place. By chanting the holy name, one will attain all perfection.”

Śrī Bhajana-rahasya Verses

Nija-sarva-śaktih-tatrārpitā:

Śrī Kṛṣṇa has invested all potencies in His holy names, as stated in the *Hari-bhakti-vilāsa* (11.398), quoting from the *Skanda Purāṇa*:

*dāna-vrata-tapas-tīrtha-kṣetrādināñ-ca yāḥ stitāḥ
śaktayo deva-mahatām sarva pāpa harāḥ śubhāḥ
rājasūyāśvamedhānām jñānasyādhyātma vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu*

“Śrī Kṛṣṇa invested all potencies in His holy names. Whatever potencies are to be found within the demigods to destroy sins or to bestow benedictions, as well as all potencies that are present within charity, vows, penances, holy places, the *rājasūya* and *āśvamedha* sacrifices, or knowledge of spiritual phenomena, have been assembled by the Supreme Lord and invested in His holy names.”

Śrīla Bhaktivinoda Ṭhākura has composed the following Bengali verse in this connection (*Bhajana-rahasya* 2.3):

*dharmā-yajña-yoga-jñāne-yata śakti chila
saba harināme kṛṣṇa svayam samarpila*

“Śrī Kṛṣṇa extracted all the potencies that are present in *dharmā*, *yajña*, *yoga*, and *jñāna*, and conferred them upon His holy names.”

Niyamitaḥ-smaraṇe na kālaḥ:

There are no rules regarding the time for chanting and remembering the name of Bhagavān. In the performance of *nāma-bhajana*, there are no considerations such as whether one is clean or unclean, purified or unpurified, or whether the occasion is timely or untimely. This is corroborated in the *Hari-bhakti-vilāsa* (11.411), quoting from the *Vaiśvānara-saṁhitā*:

*na deśa kāla niyamo na śaucāśauca nirṇayaḥ
param śaikīrtanād eva rāma rāmeti mucyate*

“In *nāma-bhajana*, there are no rules regarding time and place, nor are there any considerations of cleanliness or uncleanness. Simply by repeating the holy name ‘Rāma, Rāma’, the *jīvas* obtain liberation from material existence.”

Durdaivam-idṛśam-ihājani-nānurāgah:

But we are so unfortunate that we have not even the least attachment for Your holy name which bestows all benedictions. The characteristics of such misfortune have been stated in *Hari-bhakti-vilāsa* (10.466), quoting from *Śrīmad-Bhāgavatam* (3.9.7):

*daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāsubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śāśvat*

“O Bhagavān! By hearing, chanting, and remembering Your *līlā-kathā*, all misfortune is driven away. Persons who are averse to such hearing and chanting, which mitigate all distress, continuously engage in inauspicious activities, their hearts' being overcome with an obsession to enjoy worthless material sense gratification. Due to their ill-fate, they are unfortunate and bereft of all good sense.”

Śloka Three

What is the process of chanting the holy name?

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥३॥

ṭṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

Anvaya

ṭṛṇād-api sunīcena—being completely free from materialistic pride and considering oneself even lower and more worthless than insignificant grass which has been trampled beneath everyone’s feet; *taror api sahiṣṇunā*—being more tolerant than a tree; *amāninā*—being prideless; *mānadena*—giving respect to others in accordance with their respective positions; *sadā hariḥ kīrtanīyaḥ*—always incessantly chant the holy name of Śrī Hari.

Translation

“Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone’s feet, being more tolerant than a tree, being prideless, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.”

Śrī Sanmodana Bhāṣyam

Four symptoms are observed in the *sādhaka* who chants the holy name of Śrī Kṛṣṇa free from all offenses: (1) natural humility born of complete detachment from material sense gratification, (2) pure compassion devoid of envy, (3) purity of heart free from materialistic false ego, and (4) an attitude of respect toward everyone in accordance with their respective positions.

**(1) Tṛṇād-āpi sunīcena:
Humbler than a blade of grass**

When *śrī-harināma*, which is the personification of *aprākṛta-cinmaya-rasa*, makes its appearance in the heart of the *sādhaka*, it overwhelms his heart and he begins to think thus:

“Aho, I am by nature infinitesimal consciousness (*aṅu-caitanya*) and a servant of Śrī Kṛṣṇa. I have absolutely no use for mundane material objects. Alas! Alas! Due to my apathy toward Śrī Kṛṣṇa, I now find myself in a miserable plight. I have fallen into the cycle of repeated birth and death, and I am being scorched by various kinds of afflictions. By the mercy of *śrī guru* and Vaiṣṇavas, I have now understood that my indifference can be dissipated only by *sādhana* of *bhagavad-bhakti*.

“By becoming situated again in my constitutional identity, I can obtain *bhagavat-prema*. Therefore, until, by the grace of Bhagavān, I obtain release from material existence, I shall have to take support of the principle of *yukta-vairāgya*. While cultivating *sambandha-jñāna*, I will accept only those things which are appropriate for the maintenance of life.

“Misery arising from scarcity, disease, lamentation, and old age, as well as happiness arising from wealth, good health, strength, knowledge, and so on are all manifest reactions of previous activities known as *prārabdha-karma*. These I will certainly have to enjoy or suffer. Loss and gain, life and death, happiness and distress are not *pāramārthika*, meaning that they have nothing to do with ultimate spiritual reality. Therefore, I have absolutely no use for these mundane subjects. Thinking in this way, I shall say with great humility:

“ ‘Alas, Alas! Kṛṣṇa! Gauracandra! Prāṇanātha! When shall I obtain Your unadulterated service? Please be merciful upon this wretched and fallen soul, and accept me without delay.’ Speaking in this way, I shall pass my days, somehow or other, living either at home or in the forest.

“Even though grass is a material object, its ego in respect to matter is natural and reasonable. But my ego in respect to the present subtle and gross material body is fundamentally wrong, because it is not related to my pure constitutional nature. The ego of grass is real, but my material ego is unreal. Therefore, it is only proper for me to become even lower than a blade of grass.”

**(2) Taror-api sahiṣṇunā:
More tolerant than a tree**

The meaning of the statement *taror api sahiṣṇunā* is that the tree is so tolerant it does not neglect to offer its shade and sweet fruits even to the person who comes to cut it down. Because the devotee of Kṛṣṇa is even more merciful than the tree, he does good to all—both friend and enemy. This compassion, free from envy, is the second symptom of saintly persons engaged in the performance of *harināma-kīrtana*.

Persons who chant the holy name free from all offenses think as follows: “O Nātha! My associates, who are all among the group of conditioned souls, are very unfortunate. How may they obtain attachment for Your all-auspicious holy name? Being blinded by the illusory energy, they are submerged in the happiness and distress of wife and children, wealth and property, victory and defeat, loss and gain, and birth and death. They are filled with *anarthas*, and have not even the slightest detachment from mundane matter. They are bound by the stringent ropes of innumerable desires for sense enjoyment. At all times, they are busily engaged in seeking the fruit of *karma* and *jñāna*. The fruit of *karma* is the momentary happiness of material enjoyment available in this world or in the heavenly planets. This momentary happiness ultimately leads to suffering. The fruit of *jñāna* is liberation. How may the desire be awakened in them to perceive their actual form?” Speaking thus, the *sādhaka-jīvas*, being deeply moved with emotion, begin to sing in a very loud voice (*Bṛhan-nāradya Purāṇa* 38.126):

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatih anyathā*

“In Kali-yuga, there is no other way, there is no other way, there is no other way, than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”

(3) Amānī: Absence of false prestige

The word *amānī* indicates the third symptom of the *sādhaka* engaged in the performance of *kīrtana*, namely, that he is freed from false ego. All egotism arising from *yogic* powers, material opulence, wealth, beauty, high birth, social status, strength, prestige, and high position associated with the gross and subtle body of the living

entity who is bound by the illusory energy, is false and opposed to one's real identity. To be freed from such false designations is to be devoid of false ego.

One who, in spite of possessing all these qualifications, is further ornamented with the qualities of tolerance and freedom from false ego is most competent to chant the holy name. Such a pure *sādhaka-bhakta*, completely renouncing the pride of being a *brāhmaṇa* householder, or the egotism of being a *sannyāsī* or ascetic in the renounced order of life, fixes his mind exclusively on the lotus feet of Śrī Kṛṣṇa and engages constantly in *śrī-kṛṣṇa-nāma-saṅkīrtana*.

(4) Mānada: Offering all respect to others

Lastly, the word *mānada* indicates the fourth symptom of a *sādhaka* engaged in the chanting of the holy name, namely, that he offers respect to everyone as is befitting their respective position. Understanding all living entities to be servants of Kṛṣṇa, they bear no attitude of malice or vengeance toward anyone. They please everyone with their sweet words and auspicious behaviour which are intended for the good of the entire world. They humbly offer respect as befits any individual's position, whether he be a qualified *brāhmaṇa* or other dignified person of this world, or whether he be an exalted demigod such as Brahmā or Rudra. They pray to them for the awakening of *bhagavad-bhakti*. In particular, they thoroughly and lovingly engage themselves in the service of the pure devotees of the Lord.

Thus *śrī-kṛṣṇa-saṅkīrtana*, performed with the four above mentioned symptoms, is the only method of attaining the topmost perfection of human life. This is the instruction of Śrī Caitanya Mahāprabhu, the incarnation who delivers the conditioned souls in Kali-yuga.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.22-26):

*uttama hañā āpanāke māne tṛṇādhamā
dui-prakāre sahiṣṇutā kare vṛkṣa-sama
vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya
yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa
uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna*

*ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāñra prema upajaya*

“In spite of being very exalted, a chanter of the holy name considers himself to be even more worthless and insignificant than lowly grass. He is as tolerant as a tree in two ways. Even at the time of being cut, a tree raises no protest. Although being dried up and on the verge of death, it will ask water from no one. Yet to anyone who requests something from it, the tree will offer its fruit, flowers, wood, bark, and sap—everything that it has. The tree, while personally tolerating all kinds of heat and rain, offers protection to others from the same hardships.

“Similarly, a Vaiṣṇava desires nothing for himself, but gives everything to others and offers them protection to the extent of giving them their constitutional occupation of *kṛṣṇa-prema*. In spite of being the most elevated person, a Vaiṣṇava is devoid of false ego. He offers respect to everyone as befits their position, knowing everyone to be the residence of Śrī Kṛṣṇa. Such a person is genuinely fit to chant *kṛṣṇa-nāma*. Only those who chant the holy name of Śrī Kṛṣṇa endowed with such qualifications obtain *kṛṣṇa-prema*.”

Śikṣāṣṭaka: Song Three (Gītāvalī)

*śrī-kṛṣṇa-kīrtane jadi mānasa tohāra
parama yatane tañhi labha adhikāra
ṭṭṇādhika hīna, dīna, akiñcana chāra
āpane mānabi sadā chāḍi’ ahañkāra
vṛkṣa-sama kṣamā-guṇa karabi sādhana
pratihimsā tyaji’ anye karabi pālana
jīvana-nirvāhe āne udvega nā dibe
para-upakāre nija-sukha pāsaribe
haile-o sarva-guṇe guṇī mahāśaya
pratiṣṭhāśā chāḍi’ kara amāni hṛdaya
kṛṣṇa-adhiṣṭhāna sarva-jībe jāni’ sadā
karabi sammāna sabe ādare sarvadā
dainya, dayā, anye māna, pratiṣṭhā-varjjana
cāri guṇe guṇī hai’, karaha kīrtana
bhaktivinoda kāñdi, bale prabhu-pāya
hena adhikāra kabe dibe he āmāya*

“If you desire to chant the holy name of Śrī Kṛṣṇa, then you must sincerely endeavour to acquire proper qualification. Give up your false material ego and consider yourself to be more fallen and insignificant than lowly grass. Become as tolerant and forgiving as a tree. Abandon violence and the spirit of vengeance, and give protection and maintenance to all. For the maintenance of your own existence, do not create anxiety for anyone. Renounce your own happiness and work for the welfare of all others. Although you may be a repository of all good qualities, shun the aspiration to acquire reputation and prestige. Know all living entities to be the residence of Śrī Kṛṣṇa and humbly offer respect to everyone according to their position.

“Being thus possessed of four qualities—humility, compassion, respect for others and renunciation of the desire for personal prestige, chant the holy name of Śrī Kṛṣṇa. Crying again and again, Śrī Bhaktivinoda Ṭhākura prays at the lotus feet of the Supreme Lord: ‘O my Lord! When will You give me the qualification to chant the holy name?’ ”

Vivṛti

By his constitutional nature, the *jīva* is an eternal servant of Kṛṣṇa. Therefore, whether residing in this world or in the spiritual world, the chanting of the holy name of Śrī Kṛṣṇa is the eternal *dharma* of the living entity. *Harināma* is both the means of attainment (*upāya*) as well as the object to be obtained (*upeya*) both for self-fulfillment and for rendering benefit to others. Nothing else can compare with it. By the chanting of the holy name, all types of auspiciousness arise, both for oneself and for others. Śrī Caitanya Mahāprabhu, out of His mercy upon the living entities, composed the verse *trṇād api sunīcena* in order to describe how the *jīvas* may chant the holy name free from *nāmāparādha* and *nāmābhāsa*.

Those who have no inclination at heart to serve Kṛṣṇa and who are intoxicated with material enjoyment can never acknowledge their insignificance. Such recognition is foreign to the functional make-up of the hedonists. Tolerance is also absent from their character. The hedonists can never give up their false ego and material prestige. No material sense enjoyer is inclined to offer respect to another material sense enjoyer. Their nature is to be envious of one another.

The *nāma-bhajanānandī* Vaiṣṇavas, on the other hand, are even humbler than a blade of grass; they are more tolerant than a tree; and while remaining indifferent toward their own prestige, they are always eager to offer respect to others. In this material world, they alone are competent and able to chant the holy name of the Lord constantly.

The respect which pure Vaiṣṇavas offer to their respective *gurus* and other Vaiṣṇavas is inspired by their innate propensity to honour others. This is known as *svabhāvika-mānada-dharma*. In order to enthuse their followers or dependents in *bhajana*, pure devotees display affection and encouragement toward them. This is done out of their natural pridelessness. This is known as *amānī-svabhāva*. In other words the respect, honor, and affection that such devotees offer is due to the innate feeling of the heart. Pure devotees do not consider such affectionate words of appreciation to be cheap material flattery. Furthermore, by tolerating the taunting remarks of the foolish, they exhibit their quality of forbearance.

Pure devotees constantly engaged in chanting the holy name consider themselves to be even lower than the straw in the street that is trampled beneath the feet of all living entities in this world. They never think of themselves as *gurus* or Vaiṣṇavas. They consider themselves to be disciples of the entire world and the most fallen and insignificant of all. Knowing every atom and every infinitesimal living entity to be the residence of Śrī Kṛṣṇa, they do not consider anything to be inferior to themselves. Devotees absorbed in chanting the holy name never desire nor request anything for themselves from anyone else in this world. Even if others bear malice toward them or commit violence, they never retaliate nor adopt a vengeful attitude; on the contrary, they pray to the Lord for the welfare of their tormentors.

The devotees who chant the holy name adorned with the above-mentioned qualities never abandon the devotional process received from their *guru* in order to propagate new and divergent views. They do not fabricate concocted verses and chant those in place of the *harināma mahā-mantra*. To preach the glories of *śrī-nāma*, to write books based on *śuddha-bhakti*, and to perform *kīrtana*, all under the guidance of *śrī gurudeva*, is not opposed to the principle of Vaiṣṇava humility. In such activities, there is no transgression of humility, for the devotee always considers himself to be low and fallen. Whereas, a false display of humility through speech or behavior to deceive others for some ulterior motive, in one who is lacking genuine simplicity, is not the true sign of humility.

The *uttama mahā-bhāgavatas*, while engaged in chanting the holy name of Śrī Kṛṣṇa, never consider the moving and stationary entities within this material world to be items for their own enjoyment, rather they see this entire material world as favorable for the service of Kṛṣṇa and the devotees of Kṛṣṇa. In other words, they see everything in this world as related to Kṛṣṇa; they see all moving entities as servants of Kṛṣṇa and all non-moving entities as enjoyable by Kṛṣṇa.

They never think this material world to be for their own enjoyment, but for Kṛṣṇa's enjoyment. They never invent new *mantras*, giving up the chanting of the

mahā-mantra which they obtained from their *gurudeva*. They do not engage in propagating new theories and opinions.

To regard oneself as a *guru* of Vaiṣṇavas is an impediment to one's humility. Those who do not listen to the instructions of *Śikṣāṣṭaka* set forth by Śrī Gaurasundara, who are forgetful of their actual spiritual identity, who are greedy for prestige and material gain and who are thus anxious to obtain the status of Vaiṣṇava or *guru* to satisfy their senses, can never chant the holy name of the Lord. A disciple who has faith in the *kīrtana* performances of such persons also cannot obtain qualification for hearing the holy name. Therefore, one should chant the holy name of the Lord while considering oneself lower than the straw in the street, being more tolerant than a tree, devoid of false prestige and offering all respect to others.

Śrī Bhajana-rahasya Verses

Kīrtaniyaḥ-sadā-hariḥ:

Everyone should chant the holy name of the Lord at all times. This is stated in the *Śrīmad-Bhāgavatam* (2.1.11):

*etan nirvidyamānānām icchatām akutobhayam
yoginām nṛpa nirṇītam harer nāmānukīrtanam*

“O King! It has been decided by previous *ācāryas* that whether one be an unalloyed devotee, thoroughly detached from material existence, whether one be desirous of elevation to the heavenly planets or liberation, or whether one be a self-satisfied *yogī*, one should in all cases hear, chant, and remember the transcendental name, form, qualities, and pastimes of Śrī Hari. These three activities are considered to be the supreme form of *sādhana* and *sādhya*.” In other words, previous *ācāryas* have determined that these three activities are both the means of attaining perfection as well as the goal to be obtained by such practice for all types of persons.

First of all, one must give up the bodily conception of life. This is stated by Śrīmad Kulaśekhara in the *Mukunda-mālā stotra* (37):

*idam śarīraṁ śata-sandhi-jarjjaram
pataty-avaśyaṁ pariṇāma-peśalam
kim-auśadhiṁ pṛcchasi mūḍha durmate
nirāmayam kṛṣṇa-rasāyanam piba*

“O fool! O dull-headed creature! This constantly mutable body, which is afflicted by innumerable attachments, will surely perish one day. What medicine are you seeking to remedy this situation? Just incessantly drink the medicine of the holy name of Śrī Kṛṣṇa which destroys the disease of this material existence, the source of all other diseases.”

Śrīla Bhaktivinoda Ṭhākura has composed the following Bengali verse in this connection (*Bhajana-rahasya* 3.3):

*śata-sandhi-jara-jara, tava ei kalevara,
patana haibe eka-dina; bhasma, krimi, viṣṭhā habe,
sakalera ghrṇya tabe, ihāte mamatā arvācīna;
ore mana, śuna mora e satya-vacana;
e rogera mahauṣadhi, kṛṣṇa-nāma-
niravadhi, nirāmaya kṛṣṇa-rasāyana*

“Your material body, which is afflicted by hundreds of attachments, will undoubtedly perish one day. It will then transform into ashes, worms, and stool, and become most abominable to all. Therefore, to become attached to this body is certainly foolish. O mind! Just listen to my truthful words. The only remedy for this disease is to constantly hear, chant, and remember the holy name of Śrī Kṛṣṇa. This elixir (*rasāyana*) of the holy name of Śrī Kṛṣṇa is the only cure for all diseases.”

Śloka Four

What is the desire of the sādhakas?

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि ॥४॥

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

Anvaya

(he) jagadīśa! (aham) dhanam na, janam na, sundarīm kavitām vā na kāmaye—O Lord of the universe! I do not desire wealth, followers such as wife, sons, and relatives, or mundane knowledge expressed in poetic language; *mama janmani janmani*—my only prayer is that in birth after birth; *tvayi īśvare ahaitukī bhaktiḥ bhavatāt*—(I) may have unadulterated devotional service unto You, my dear Lord.

Translation

“O Jagadīśa! I do not desire wealth, followers such as wife, sons, friends and relatives, or mundane knowledge expressed in poetic language. My only desire, O Prāṇeśvara, is that in birth after birth I may have *ahaitukī-bhakti* unto Your lotus feet.”

Śrī Sanmodana Bhāṣyam

The *sādhaka* possessed of faith should first of all hear the holy name of Śrī Hari emanating from the mouth of *śrī gurudeva*. Thereafter, being freed from all offenses, he should chant *harināma* with great faith. By chanting *bhagavān-nāma* according to this method, the four symptoms mentioned in the previous *śloka* will manifest in his heart. But accompanying this positive assertion (*anvaya*) is a negative con-

sideration (*vyatireka*). If the *sādhaka* does not give up all connection with the sensual happiness of this material world, his pure spiritual form will not arise. Without the awakening of his *śuddha-svarūpa, bhakti*, whose essence is the *hlādinī* potency, cannot be transformed into *bhāva-bhakti*.

It is in consideration of this that the pure character of *sādhana-bhakti* in the form of *śrī-nāma-saṅkīrtana* is being clearly described by negative indication in the first two lines of this verse (*na dhanam na janam*, etc.). The positive indication refers to the *svarūpa-lakṣaṇa*, or intrinsic characteristic of *bhakti*. In defining an object the *svarūpa-lakṣaṇa* refers to those characteristics which are part of its fundamental nature or *svarūpa*. The *svarūpa-lakṣaṇa* of *bhakti* is that it involves the cultivation of activities favorable to Śrī Kṛṣṇa. This is known as *ānukūlya-maya kṛṣṇa anuśīlana*.

The negative indication refers to the *taṭastha-lakṣaṇa* or extrinsic characteristics of *bhakti*. In defining an object the *taṭastha-lakṣaṇa* refers either to those characteristics which are visible by-products of the inherent quality or symptoms which are excluded from the object. In the second case they help to define the object by describing what it is not. There are two *taṭasthā-lakṣaṇas* of *bhakti*: (1) *anyā-bhilāṣitā-śunya—bhakti* is devoid of all desires for anything other than the pleasure of Kṛṣṇa, and (2) *jñāna-karmādy-anāvṛta—bhakti* should not be covered by *karma*, *jñāna*, and so on. As long as the cultivation of activities favorable to Śrī Kṛṣṇa remains covered by *anyābhilāsa*, *karma*, *jñāna*, and *yoga*, it does not become *śuddha* or *uttamā-bhakti*; rather, it remains as a mere semblance of *bhakti*.

In order to dissipate the *abhāsa* referred to here, the following instruction is being given—“O Jagadīśa! I do not desire wealth, followers, or beautiful poetry.” The word *dhana* refers to the wealth of religiosity of those who are devoutly engaged in the performance of duties in *varṇāśrama*. It also refers to all varieties of desires for material enjoyment in this world and in the heavenly planets, and all paraphernalia for the enjoyment of the gross and subtle senses, such as wealth, property, and so on.

The word *jana* refers to women, sons, servants, maidservants, subjects, friends and relatives. The word *vidyā* is defined in *Śrīmad-Bhāgavatam* (4.29.49): *sā vidyā tan-matir yayā*—“That by which the intellect remains firmly situated at the lotus feet of Bhagavān is known as real knowledge.” But the words *sundarī-kavitā* refer to ordinary knowledge related to mundane poetry. They do not refer to *aprākṛta-kāvya*, or transcendental poetry related to the *līlā-kathā*, *tattva*, and *kīrtana* of Bhagavān.

Lord Caitanya, praying in the mood of a devotee, says: “I do not pray to you for all these things. My only prayer is that birth after birth I may have *ahaitukī-bhakti* unto You, Śrī Kṛṣṇa, the Lord of my life.” *Ahaitukī-bhakti* is here defined as having

the following characteristics: (1) *phalānusandhāna-rahita*—it is devoid of the result-seeking mentality, (2) *cinmaya-svabhāva-āśraya*—it is fully transcendental and sentient in nature, (3) *kṛṣṇānanda-rūpa*—it gives pleasure to Śrī Kṛṣṇa, (4) *śuddha*—it is pure, (5) *kevalā*—it is exclusive, (6) *amiśrā*—it is unmixed, and (7) *akiñcana*—it is free from all material attachments.

The endeavour to remove the miseries of material existence in the form of repeated birth and death is a matter beyond the ability of the living entities, for it depends exclusively on the will of Bhagavān. One’s liberation from all miseries occurs automatically upon cessation of the cycle of birth and death which takes place by the will of the Lord. Therefore, what is the need of praying for the removal of such miseries, when such a mentality is opposed to *bhakti*? Lord Caitanya thus prays:

“Until the cycle of birth and death is terminated by the will of Bhagavān, let Me have *ahaitukī-bhakti* unto His lotus feet birth after birth, regardless of my material circumstances—this is my only prayer.”

Śrī Caitanya-caritāmṛta (Antya-līlā 20.27, 28, 30-31):

‘*śuddha-bhakti*’ *kṛṣṇa-thāñi māgite lāgilā*
premera svabhāva—yāñhā premera sambandha
sei māne,—‘kṛṣṇe mora nāhi prema gandha’
dhana, jana nāhi māgoñ, kavita sundarī
‘*śuddha-bhakti*’ *deha’ more, kṛṣṇa kṛpā kari*
ati-dāinye punaḥ māge dāsya-bhakti-dāna
āpanāre kare sañsārī jīva-abhimāna

“Svayam-Bhagavān Śrī Caitanya Mahāprabhu, considering Himself to be an ordinary conditioned soul, prays to Śrī Kṛṣṇa for *śuddha-bhakti*. The nature of *prema* is such that whoever possesses it begins to think that they have not even a scent of *kṛṣṇa-bhakti*. Therefore, Śrīman Mahāprabhu, who is the very embodiment of *prema*, says:

‘I do not want wealth, followers such as wife, sons, friends, and relatives, or mundane knowledge expressed in poetic language. O *karuṇāmaya* Śrī Kṛṣṇa! Please bestow causeless mercy upon me and give Me only Your *śuddha-bhakti*. Again and again I humbly beg for the gift of *dāsya-bhakti* at Your lotus feet.’”

Śikṣāṣṭaka: Song Four (Gītāvalī)

*prabhu! tava pada-yuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana
nāhi māgi svarga, āra mokṣa nāhi māgi
nā kari prārthanā kona vibhūtira lāgi'
nija-karma guṇa-doṣe ye-ye janma pāi
janme janme yena tava nāma-guṇa gāi
ei mātra āśā mama tomāra caraṇe
ahaitukī bhakti hṛde jāge anukṣaṇe
viṣaye ye prīti ebe āchaye āmāra
sei-mata prīti hauk caraṇe tomāra
vipade sampade tāhā thākuk samabhāve
dine dine vṛddhi hauk nāmera prabhāve
paśu-pakṣī ha'ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye*

“O *dayāmaya* Prabhu (O merciful Lord)! This is my specific submission at Your lotus feet. I do not ask for bodily happiness, knowledge, wealth, followers, attainment of the heavenly planets, liberation from material existence, or any other such thing. I do not ask You for any kind of opulence or perfection. In whatever species I may take birth as a consequence of my good and evil deeds, may I continuously chant Your sweet names and describe Your transcendental qualities. In every birth, may *ahaitukī-bhakti* ever remain awakened within my heart—this is my only prayer at Your lotus feet.

“Let whatever attraction I presently have for material sense enjoyment be transformed into attraction and affection for Your lotus feet. I pray not only that this affection for Your lotus feet remain steady in all circumstances of happiness and distress, but that day after day it continues to grow by the influence of the chanting of Your holy names. Wherever I take birth, be it in the animal species, in the heavenly planets, or in hell, may *ahaitukī-bhakti* ever grace the heart of this servant, *Bhaktivinoda*.”

Vivṛti

“O Jagadīśa! I do not desire wealth, followers, or beautiful poetry adorned with literary embellishments. You are my worshipful Lord birth after birth. My only desire is that I may have *ahaitukī-bhakti* unto Your lotus feet.”

The words *sundarī-kavitā* refer to material religiosity prescribed in the Vedas. The word *dhana* refers to wealth, and *jana* refers to wife, children, family, and so on.

“I reject not only *bhukti*, material enjoyment, in the form of *dharma*, *artha*, and *kāma*, but *mukti* as well. I do not desire liberation from the cycle of repeated birth and death. I do not desire engagement in Your service in order to obtain the four Vedic goals: *dharma*, *artha*, *kāma*, and *mokṣa*. I desire to serve You only for Your own pleasure.”

The prayer of King Kulaśekhara from *Mukunda-mālā-stotram* (4-5) is worthy of consideration here:

*nāhaṁ vande tava-caraṇayor-dvandvam-advandva-hetoḥ
kumbhīpākam gurum-āpi hare nārakam nāpanetum
ramyā-rāmā mṛdu tanu latā-nandane nābhirantum
bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam*

*nāsthā dharme na vasunicaye naiva kāmopabhoge
yad yad bhavyam bhavatu bhagavan pūrva-karmānurūpam
etad-prārthyam mama bahumataim janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir-astu*

“O Lord Hari! I do not pray to Your lotus feet to obtain monistic liberation. I do not pray for deliverance from the hell known as Kumbhīpāka or any other dreadful hell. I do not pray to enjoy the company of exquisitely beautiful heavenly damsels in the Nandana-kānana pleasure gardens of the heavenly planets. I only pray that in life after life I can meditate upon You in the temple of my heart with great love.

“O Bhagavān, I have no regard for *varṇāśrama-dharma*, which consists of pious activities related to the body and mind. I have no desire to accumulate wealth, nor to enjoy material pleasure. Whatever reactions I am destined to suffer or enjoy for the activities of my previous life, let them come. My only prayer is that in birth after birth I may have unflinching *prema-bhakti* toward Your lotus feet.”

Persons possessing faith in the Vedas and who are desirous of routine religiosity worship Sūrya (the sun-god). Those who desire wealth worship Gaṇeśa. Those who

desire varieties of sensual enjoyment worship Śakti (Durgā). Those who desire liberation worship Rudradeva (Śiva), and the adulterated devotees worship Lord Viṣṇu through *sakāma-bhakti*, or *bhakti* mixed with material desires. Worship of these five personalities is known as *pañcopāsana*. *Pañcopāsana* is *sakāma-upāsana*, worship with material desires. Whereas the worship of the Lord’s undifferentiated impersonal feature, known as *nirguṇa-brahma*, is effected in the *niškāma* stage of freedom from attachment to the results of one’s activities. Lord Viṣṇu is worshipped purely by *ahaitukī-bhakti*.

Śrī Bhajana-rahasya Verses

Exclusive unmotivated devotional service, known as *ekāntikī-ahaitukī-bhakti*, is depicted in various places in the scriptures; as in *Śrīmad-Bhāgavatam* (1.2.14):

*tasmād ekena manasā bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā*

(The highest attainment to be achieved by humanity by perfect execution of one’s prescribed duty within the categories of *dharma*, *artha*, and *kāma* is to please Śrī Hari.) “Therefore, with one-pointed attention, pure devotees, being devoid of all desires for *dharma*, *artha*, *kāma*, and *mokṣa*, should constantly engage in *śravaṇa*, *kīrtana*, *smaraṇa*, and *japa-pūjā* of the names, forms, qualities, and pastimes of Bhagavān Śrī Hari, who is the protector of the devotees.”

Śrīla Bhaktivinoda Ṭhākura says in this connection (*Bhajana-rahasya* 4.6):

*ananyabhāvete kara śravaṇa-kīrtana
nāma-rūpa-guṇa-dhyāna-kṛṣṇa-ārādhana
saṅge saṅge anartha-nāśera yatna kara
bhakti-latā phala-dāna karibe satvara*

“One should hear about, chant, and meditate upon the transcendental name, form, qualities, pastimes, and associates of Śrī Kṛṣṇa with undivided attention. Simultaneously, one should worship Kṛṣṇa in all respects. One should endeavour to eliminate all *anarthas*. Only then can the *bhakti-latā* quickly bear fruit.”

The devotee has no desire to attain the heavenly planets, Brahmaloḥa, sovereignty over the entire earth, rulership of Rasātala, or the eight or eighteen mystic *yoga-siddhīs*. All these things are worthless to him. This is confirmed in *Śrīmad-Bhāgavatam* (6.11.25):

*na nāka-prṣṭham na ca pārameṣṭhyam
na sārvabhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe*

(Śrī Vṛtrāsura is praying to the lotus feet of Śrī Hari.) “O Lord, who are the abode of all auspiciousness! I have no desire to attain Dhruvaloka, Brahmaloaka, or sovereignty over the earth. I do not desire the eight mystic *siddhīs* (such as *aṇimā* and *mahimā*), the nine priceless jewels of Kuvera (the Padma, Mahāpadma, Śaṅkha, Makara, Kacchapa, Kunda, Mukunda, Nīla, and Kharva), nor even *mokṣa*, if I have to give up Your service.”

The symptoms of advancement in *ahaitukī-bhakti* are given in *Śrīmad-Bhāgavatam* (11.2.42):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika ekakālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣudapāyo ’nughāsam*

“With each morsel of food that a hungry person takes, three effects are simultaneously accomplished: he obtains satisfaction, nourishment, and cessation of hunger. Similarly, surrendered souls engaged in the performance of *bhajana* simultaneously experience three effects: the awakening of *bhakti* ultimately developing into *prema*, direct manifestation of the Lord’s beloved form, and detachment from material objects.”

One should endeavour to attain *śuddha-ahaitukī-bhakti*. This is stated in *Śrīmad-Bhāgavatam* (1.5.18):

*tasyaiva hetoḥ prayateta kovidō
na labhyate yad bhramatām uparyadhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-rāmhasā*

“As misery is obtained without any endeavour by the effect of one’s past fruitive activities, material happiness is also acquired automatically by the unfathomable influence of irrepressible time. Therefore, intelligent persons should strive for that

supreme object which cannot be achieved even by wandering from the highest region of the universe, Brahmaloĳa, down to the lowest position of stationary life.”

Śrīla Bhaktivinoda Ṭhākura has expressed the same thing in this Bengali verse (*Bhajana-rahasya* 4.15):

*vinā yatne duḥkhera ghaṭanā yena haya
sei rūpa kāla-krame sukhera udaya
ataeva caudda-loke durlabha je dhana
sei bhakti-janya yatna kare budha-gaṇa*

“As misery is obtained without any endeavour, happiness will also come of its own accord in due course of time. Therefore, intelligent persons do not endeavour even slightly for *dharma*, *artha*, *kāma*, *mokṣa*, and so forth. They endeavour only for *bhakti* which is the rarest treasure within the fourteen planetary systems.”

Śloka Five

What is the svarūpa of the sādḥaka?

अयिनन्दतनूज किङ्करं
पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कज-
स्थितधूलिसदृशं विचिन्तय ॥५॥

*ayi nanda-tanūja kiṅkaraṁ
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadr̥śaṁ vicintaya*

Anvaya

ayi nanda-tanūja—O son of Mahārāja Nanda; *mām kṛpayā*—being merciful upon me; *kiṅkaraṁ*—your eternal servant; *patitaṁ*—fallen; *viṣame-bhava-ambudhau*—in the dreadful ocean of material existence; *vicintaya*—please consider (me); *dhūli-sadr̥śam*—like a particle of dust; *tava pāda-paṅkaja-sthita*—affixed to Your lotus feet (in other words as your eternally purchased servant).

Translation

“O Nanda-nandana! Please be merciful upon me, your eternal servant, fallen in the dreadful ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as your purchased servant.”

Śrī Sanmodana Bhāṣyam

Is it proper for the *sādḥaka* who has taken up the process of *harināma-saṅkīrtana* to reflect upon the miseries of material existence? To solve this doubt, Śrī Gaura-sundara has presented us this verse (*ayi nanda tanūja*).

“O Nanda-nandana! In reality, I am Your eternal servant. But now I have fallen into this dreadful ocean of material existence as a result of my own misdeeds. Lust,

anger, envy, and other contaminations are like crocodiles with ferocious gaping mouths ready to swallow me up. Drifting here and there in the waves of wicked hopes and misplaced anxieties, I am severely oppressed. The powerful blasts of wind in the form of corrupt association have scattered my wits. In such a condition, I have no shelter other than You.

“*Karma, jñāna, yoga*, austerity, and so on are like bunches of straw that are seen floating here and there. But has anyone succeeded in crossing the ocean of material existence by taking shelter of them? Sometimes persons drowning in the ocean of material existence grab hold of these bunches of straw and pull them down along with them.

“Now there is no refuge other than Your mercy. Your holy name alone is the only sturdy boat, taking shelter of which, the *jīva* can easily cross the ocean of material existence. Considering all this, I have taken shelter of the very firm boat of Your holy name by the causeless mercy of the lotus feet of *śrī guru*. You are very affectionate to the surrendered souls. Please forgive all my faults, because I am without any other shelter, and consider me as a particle of dust at Your lotus feet. Then I shall never be separate from Your lotus feet.”

This is the purport of the above mentioned verse. It is to be understood from this that the *bhakti-sādhaka* must completely renounce the desire for material enjoyment and liberation.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.33-35):

“*tomāra nityadāsa mui, tomā pāsariyā
paḍiyāchoṅ bhavārṇave māyābaddha hañā
kṛpā kari’ kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana”
punaḥ ati-utkaṅṭhā, dainya haila udgama
kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana*

“ ‘O Prabhu! I am Your eternal servant. Due to great misfortune, I have abandoned You. Being bound by *māyā*, I am drowning in the bottomless ocean of material existence. Kindly accept me as a particle of dust at Your lotus feet. I shall become Your servant and eternally engage in Your service.’ Speaking in this way, great longing welled up within the heart of Śrī Caitanya Mahāprabhu. In a very humble mood, He again began to pray to Śrī Kṛṣṇa to awaken love for *nāma-saṅkīrtana*.”

Śikṣāṣṭaka: Song Five (Gitāvalī)

*anādi karama-phale, paḍi' bhavārṇava jale,
taribāre nā dekhi upāya
e viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya
āśā-pāśa śata-śata, kleśa deya avirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chaya, vāṭapāḍe deya bhaya,
avasāna haila āśi' belā
jñāna-karma-ṭhaga-dui, more pratāriyā lai,
avaśeṣe phele sindhu jale
e hena samaye bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kari' tola more bale
patita kiṅkare dhari,' pāda-padma-dhūli kari,'
deha bhaktivinoda āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ha'ye āchi dayāmaya*

“O supremely merciful Kṛṣṇa! I am drowning in the bottomless ocean of material existence as a consequence of my fruitive activities, which are without any beginning. I can see no means of crossing this ocean. My heart is being scorched with the deadly poison of sense gratification. My mind is greatly perturbed. I am continuously troubled, being bound by the stringent ropes of unlimited lusty desires. I am being tossed here and there, struck by the violent crashing of the waves of material nature. On the one hand, my life duration is dwindling and death is approaching. On the other hand, lust, anger, illusion, envy, greed, and madness are like six thieves which have pounced upon me. *Karma* and *jñāna* are like two swindlers who have cheated me and thrown me into a bottomless ocean.

“O ocean of mercy! At such a time of formidable distress, You are the only friend. O Kṛṣṇa! Kindly deliver me. I am Your eternal servant. I have forgotten You and thus become tightly bound by the illusory energy. Please accept this fallen servant, Bhaktivinoda, and fix me as a particle of dust at Your lotus feet.”

Vivṛti

Śrī Nanda-nandana is the worshipable object for all *jīvas*. Every *jīva* is by nature a servant of Kṛṣṇa. *Kṛṣṇa-dāsya* is inherent within the *nitya-svarūpa* of every *jīva*. The *jīva*, having become indifferent to the sense of servitorship toward Śrī Kṛṣṇa, is drowning in the insurmountable and fearful ocean of material existence. On this account, he is tormented by the three-fold miseries of material life. In this condition, the *jīva*'s only support is the mercy of the Lord. If Śrī Kṛṣṇa, out of His causeless mercy, accepts the *jīva* as a particle of dust at His lotus feet, then the *jīva*'s covered identity and eternal disposition of servitorship to Śrī Kṛṣṇa, can become manifest once again.

The attempt to attain the lotus feet of Śrī Kṛṣṇa by one's own endeavour is called *āroha-pantha*. Kṛṣṇa cannot be obtained by this method, because it is opposed to the *jīva*'s inherent function. Only by adopting a service attitude which is in accordance with Kṛṣṇa's will is it possible to attain His lotus feet. Endowed with such firm faith, one should engage in the process of *sādhana* and *bhajana*. The words *pada-dhūli*, dust particle, indicate the *jīva*'s eternal identity as an infinitesimal part and parcel of Bhagavān known as *vibhinnāmśa*.

As long as the *jīva* is not situated in his *svarūpa*, *anarthas* are inevitable. In such a condition, ascertainment of the ultimate goal remains ambiguous. *Śuddha-harī-nāma-saṅkīrtana* begins upon the awakening of *sambandha-jñāna*, and only by such *śuddha-nāma-saṅkīrtana* is *prema* obtained. When the heart is purified by continuous chanting of *śuddha-nāma*, *rati* is manifested in the heart of the *jīva*. This *rati*, also known as *bhāva*, is the initial sprout of unalloyed love for Kṛṣṇa. It is a combination of the *samvit* and *hlādinī* potencies of the Lord's *svarūpa-śakti* and is eternally situated in the hearts' of the Lord's eternal associates. By the mercy of Śrī Kṛṣṇa and *śrī gurudeva*, this *bhāva* is transmitted into the *jīva*'s heart, at which time he is known as a *jāta-rati-bhakta*, or a devotee in whom *rati* or *bhāva* has manifested.

There is a difference between the *nāma-saṅkīrtana* of an *ajāta-rati-sādhaka* (one in whom *rati* is not manifest) and a *jāta-rati-bhāvuka-bhakta*. To deceitfully present oneself as a *jāta-rati-bhakta* before having attained to such a stage is completely improper. After *anartha-nivṛtti*, one becomes situated in *nairantarya*, or uninterrupted steadiness in the practice of *sādhana*. Next, one attains *svecchā-pūrvikā* which means meditation on the pastimes of the Lord by one's own will. This is an advanced stage of remembrance of the Lord which comes in the stage of *āsakti*. This is followed by the condition known as *svārasikī* when the pastimes of the Lord auto-

matically manifest in one’s heart as an uninterrupted flow. This comes in the stage of *bhāva* after *śuddha-sattva* manifests in the heart. At last one comes to the stage of *kṛṣṇa-prema*.

Śrī Bhajana-rahasya Verses

When *bhāva* manifests in the heart of the *sādhaka*, then *dāsya-rati* is easily awakened. The *dāsya-rati* mentioned here is general. It refers to the natural inborn inclination to serve Kṛṣṇa. Without the manifestation of *bhāva*, one’s service to Kṛṣṇa is superficial. But when *śuddha-sattva* manifests in the heart, then one naturally wants to serve Kṛṣṇa with full expression of the heart. This is supported in *Śrīmad-Bhāgavatam* (6.11.24):

*aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāins te
gṛṇīta vāk karma karotu kāyaḥ*

“O Lord Hari! Will I again be able to become a servant of Your servants who have taken exclusive shelter at Your lotus feet? I pray that my mind may always remain engaged in remembering Your transcendental qualities, my words in describing those qualities, and my body in varieties of service to You, who are the Lord of my life.”

Śrīla Bhaktivinoda Ṭhākura then says (*Bhajana-rahasya* 5.6):

*chinu tava nitya-dāsa, gale bāndhi’ māyā-pāśa,
saṁsāre pāinu nānā-kleśa
ebe punaḥ kari āśa, haṅa tava dāser dāsa,
bhaji’ pāi tava bhakti-leśa
prāṇeśvara! tava guṇa, smaruk mana punaḥ punaḥ,
tava nāma jīhvā karuk gāna
kara-dvaya tava karma, kariyā labhuk śarma,
tava pade saṁpinu parāṇa*

“I am your eternal servant, but due to my own misfortune, I have forgotten You. Consequently, *māyā* has captured me and, binding me by the neck, she has cast me down into this material atmosphere. I have been wandering here and there in this

material existence and rotating through thousands and millions of different species of life. I am being crushed by varieties of different miseries. Now in the association of the Vaiṣṇavas, my intelligence has become aroused. Now the only aspiration in my heart is that I may become a servant of the servant of Your servants. I may then engage in Your *bhajana* and obtain a particle of *bhakti*.”

“O Prāṇeśvara! Let my mind be constantly engaged in remembering Your transcendental glories and attributes; let my tongue be always engaged in chanting Your holy name, form, qualities, and pastimes; let my two hands be engaged in various types of service to You. I shall thus taste the bliss of service to You. My entire being is offered at Your lotus feet.”

By his constitutional nature, the *jīva* is meant to be enjoyed (*bhogya*), whereas Kṛṣṇa is the Supreme enjoyer (*bhoktā*). Therefore, by continuous practice of *bhajana*, an ardent desire will arise in the heart to become a maidservant of Śrīmatī Rādhikā who is the embodiment of transcendental bliss (*ānandamayī*). At that time, *gopī-bhāva*, or the loving sentiment exhibited by the *gopīs*, awakens in the heart. This is confirmed in *Śrīmad-Bhāgavatam* (10.29.38):

*tan naḥ prasīda vṛjinārdana te 'nghri mūlam
prāptā viśṛjya vasatī-tvad-upāsanāśāḥ
tvat-sundara-smita nirīkṣaṇa tīvra-kāma-
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam*

The *gopīs* say, “O Svāmī, You mitigate the sufferings of anyone who takes shelter of Your lotus feet. Now please be kind to us also and make us the objects of Your mercy. With a desire to serve You, we have abandoned our families, relatives, household, and village, and come to take shelter at Your lotus feet. O dearest one, there is no opportunity to serve You there. O jewel among men! Seeing Your enticingly sweet smile and compelling glance, our hearts are inflamed with anxious longing. Please accept us as Your maidservants and grant us the service of Your feet.”

Śrīla Bhaktivinoda Ṭhākura has expressed this in the form of a Bengali verse (*Bhajana-rahasya* 5.7):

*tava-dāsyā-āśe chāḍiyāchi ghara-dvāra
dayā kari deha kṛṣṇa, caraṇa tomāra
tava hāsyā-mukha-nirīkṣaṇa-kāmi-jane
tomāra kainkarya deha praphulla vadane*

“With a desire to serve You, we have forsaken house and home. Please be merciful, O Kṛṣṇa, and give us the service of Your feet. Seeing Your sweet smiling face has kindled a burning fire within our hearts to meet with You. Please grant us the vision of Your blossoming lotus face and accept us as Your maidservants.”

The necessity of taking shelter of the lotus feet of Śrīmatī Rādhikā is expressed by Śrīla Raghunātha dāsa Gosvāmī in *Śrī Stavāvalī* (*Sva-saṅkalpa-prakāśa-stotram*, 1):

*anārādhya rādhāpadāmbhoja reṇu
manāsritya vṛndāṭavīm tat padāṅkām
asambhāṣya-tadbhāva gambhīra cittān
kutaḥ śyāma-sindho rasasyāvagāhaḥ*

“If you have never worshipped the dust of the lotus feet of Śrīmatī Rādhikā, or taken shelter of Śrī Vṛndāvana, which is marked with the impressions of Her lotus feet, or spoken with the devotees whose hearts are deeply submerged in the profound loving sentiments of Śrīmatī Rādhikā, how can you become immersed in the blackish ocean of nectar known as *śyāma-sindhu-rasa*?”

Śrīla Bhaktivinoda Ṭhākura has sung (*Bhajana-rahasya* 5.10):

*rādhā-padāmbhoja-reṇu nāhi ārādhibe
tānhāra padāṅka-pūta vraja nā bhajile
nā sevile rādhikā-gambhīra-bhāva-bhakta
śyāma-sindhu-rase kise habe anurakta?*

“If you have never worshipped the dust of the lotus feet of Śrīmatī Rādhikā or the land of Vraja which is marked with the impressions of Her lotus feet, or have not served the feet of those devotees who taste the profound loving sentiments of Śrīmatī Rādhikā, how will you become attached to the blackish ocean of nectar known as *śyāma-sindhu-rasa*?”

Attainment of the service of the lotus feet of Śrīmatī Rādhikā is the one and only goal of the *bhāvuka-bhaktas*. This is exhibited in the eighth verse of *Vilāpa-kusumāñjali*, taken from *Stavāvalī*:

*devi duḥkha kula-sāgarodare
dūyamāna mati durgataṁ janaiṁ
tvaiṁ kṛpā prabala naukayādbhutaṁ
prāpaya sva-pada-pankajālayam*

“O Śrīmatī Rādhike, who are adept in amorous sports! I am drowning in an unlimited ocean of horrible miseries. I am severely oppressed and shelterless. Kindly place me on the infallible boat of Your causeless mercy and guide me to the extraordinary shelter of Your lotus feet.”

Śrīla Bhaktivinoda Ṭhākura has sung (*Bhajana-rahasya* 5.17):

*duḥkha-sindhu mājhe devi, durgata e jana
kṛpā-pote pāda-padme uṭhāo ekhana*

“O Devi! This wretched soul is drowning in the ocean of misery. Please lift me now on the boat of Your mercy and place me at Your lotus feet.”

Comment

Those who taste *rasa* are called *rasika*, and those who taste *bhāva* are called *bhāvuka*. The *gopīs* and Kṛṣṇa are both *rasika* and *bhāvuka*. When *viśuddha-sattva*, or in other words, *bhāva* descends from the *gopīs* upon those who are in the stage of *sādhana*, they attain *svarūpa-siddhi*, or perception of their *sthāyi-bhāva*, but they have not yet attained their *siddha-deha*. At that stage they are known as *bhāvuka-bhaktas*. When, by further advancement, the *sthāyi-bhāva* mixes with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva* and one is able to taste *bhakti-rasa*, instigated by hearing the pastimes of Śrī Kṛṣṇa, then one is called a *rasika*.

Just like in *rāsa-līlā*, Kṛṣṇa is dancing and all the *gopīs* are dancing. Kṛṣṇa is continuously taking cups of *rasa* and giving them to the *gopīs*—they are *rasika*, and those hearing all these things, who are drinking unlimited cups of that *rasa* within their hearts—they are also *rasika* and *bhāvuka*. Those who meditate upon and remember the *bhāva* exchanged between Rādhā and Kṛṣṇa, or that which is found in the *gopīs*, the *sakhās*, or in *vātsalya*, are called *bhāvuka*. *Bhāva* is the spiritual emotion of the *ātmā*; it is not of this bodily heart.

For example, Kṛṣṇa is addressing Śrīmatī Rādhikā: “Who are You? How have You come here (at Govardhana or Rādhā-kuṇḍa)? Why are You stealing all my

flowers and breaking all my creepers which are very dear to me?” Then Śrīmatī stopped, turned toward Kṛṣṇa, and without saying a word, She glared at Him with an angry mood. What does this mean? Although She said nothing, Her look expressed everything. This is *bhāva*. What *bhāva*? “Are You are a thief, or am I a thief? You are a thief, so don’t accuse Me in this way.” She did not say this, but everything was expressed in Her gaze.

Those devotees who aspire to become maidservants of Śrīmatī Rādhikā constantly seek Kṛṣṇa’s mercy through intent *saṅkīrtana*. This is stated in *Śrī Rādhā-rasa-sudhā-nidhi* (259):

*dhyāyāms tam śikhi piccha mauli manīsam tan-nāma saṅkīrtayan
nityam tac-carāṇy ambujam parīcaran tan-mantra varyam japan
śrī rādhā-pada-dāsyam eva paramābhīṣtam hṛdā dhārayan
karhi syām tad-anugraheṇa paramādbhutānurāgotsvavaḥ*

“Keeping in my heart my highest aspiration to obtain the service of the feet of Śrī Rādhā, I constantly meditate on Śrī Kṛṣṇa, whose head is bedecked with a peacock feather, chant His sweet holy names, serve His lotus feet, and utter His *mantras*. When, by His mercy, will the supreme festival of *anurāga* toward the service of the feet of Śrīmatī Rādhikā awaken in my heart?”

Śrīla Bhaktivinoda Ṭhākura has sung (*Bhajana-rahasya* 5.14):

*nirantara kṛṣṇa-dhyāna, tan-nāma-kīrtana
kṛṣṇa-pāda-padma-sevā tan-mantra-japan
rādhā-pada-dāsyā-mātra abhīṣta-cintana
kṛpāya labhība rādhā-rāgānubhāvana*

“My only desire is to obtain the service of the lotus feet of Śrī Rādhā. Having fixed this goal in my heart, I constantly meditate on Śrī Kṛṣṇa, chant His names, serve His lotus feet, and utter His *mantras*. In this way I shall obtain His mercy, and deep spontaneous attachment will awaken toward Her lotus feet.

Śloka Six

What are the external symptoms of perfection?

नयनं गलदश्रुधारया
वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा
तव नाम-ग्रहणे भविष्यति ॥६॥
nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

Anvaya

(O my Lord!) *tava nāma-grahaṇe*—at the time of chanting Your holy name; (*mama*—my); *nayanam*—eyes; *galad aśru dhārayā*—flooded by a stream of tears; *vadanam*—my throat; *gadgada*—stammering; *ruddhayā girā*—with a choked voice; *vapuḥ*—and all the limbs of my body; *pulakaiḥ nicitam*—pervaded by rows of hair standing erect due to ecstasy; *kadā bhaviṣyati*—when will this take place?

Translation

“O Prabhu! When will my eyes be filled with a stream of tears? When will my voice choke up? And when will the hairs of my body stand erect in ecstasy as I chant Your holy name.”

Śrī Sanmodana Bhāṣyam

In the five previous *ślokas* the systematic development of *parama-dharma* has been described. *Parama-dharma* refers to the unfolding of the eternal constitutional identity of the *jīva*, which takes place through the medium of *bhakti* predominated by the *hlādinī* potency of the Lord. This systematic development, which begins with *śraddhā*, is described in *Bhakti-rasāmṛta-sindhu* 1.4.15-16):

*ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premnaḥ prādurbhāve bhavet kramaḥ*

Faith leads one to associate with saintly persons, *sādhu-saṅga*. In their association one begins to practice the nine-fold path of *bhakti* consisting of *śravaṇa*—hearing, *kīrtana*—chanting, *smaraṇa*—remembering, *pāda-sevana*—serving the lotus feet of the Lord, *arcana*—worship of the Lord in the temple, *vandana*—offering prayers and obeisances, *dāsya*—servitude, *sakhya*—friendship, and *ātma-nivedana*—full surrender of the self. By execution of these items, one attains self-realization, *ātma-svarūpa*, as a result of which all *anarthas* in the form of ignorance are destroyed. Thereafter, one attains *niṣṭhā*—steadiness, *ruci*—taste, *āsakti*—attachment for the Lord, and finally *bhāva* arises.

Upon the attainment of *bhāva*, *bhakti* attains to its pure identity which is now unbreakable. *Bhāva* is also called *rati*. It is regarded as the *aṅkura* or sprout of *prema*. *Prema* is the fully blossomed state of *bhakti*. Of the various *aṅgas* of *bhakti*, such as *śravaṇa* and *kīrtana* practiced in the stage of *sādhana-bhakti*, *śrī-kṛṣṇa-nāma-saṅkīrtana* in particular becomes intensified in the stage of *bhāva-bhakti*.

Nine characteristics of bhāva:

In the stage of *bhāva*, the following nine symptoms (*anubhāvas*) become manifest, as described in *Bhakti-rasāmṛta-sindhu* (1.3.25-26):

*kṣāntir avyārtha-kālatvam viraktir māna-sūnyatā
āśābandhaḥ samutkaṅṭhā nāma-gāne sadā-ruciḥ*

*āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale
ityādayo 'nubhāvāḥ syur-jāta-bhāvāṅkure jane*

(1) *kṣānti*—even though a cause for agitation may be present, the devotee's heart remains unagitated, (2) *avyārtha-kālatva*—a devotee does not waste time in activities that are not directed toward the cultivation of *bhakti*, (3) *virakti*—detachment from the objects of sense enjoyment, (4) *māna-sūnyatā*—pridelessness, (5) *āśā-bandha*—a firm hope of attaining Bhagavān, (6) *utkaṅṭhā*—intense longing for the Lord, (7)

nāma-gāne-sadā-ruci—ever relishing a strong taste to chant the holy name, (8) *āsaktis-tad-guṇākhyāne*—attachment for hearing and chanting the qualities of Bhagavān, and (9) *prītis-tad-vasati-sthale*—love for the places where the Lord enacted His transcendental pastimes.

Constitutional nature of bhāva:

Bhāva-bhakti is described in the *Bhakti-rasāmṛta-sindhu* (1.3.1):

*śuddha-sattva-viśeṣātmā prema-sūryāṁśu sāmyabhāk
rucibhiś citta-māsṛṇya kṛd asau bhāva ucyate*

When the heart becomes melted by *ruci*, or in other words an intense longing to attain the Lord, then what was previously *sādhana-bhakti* is called *bhāva-bhakti*. The primary characteristic of *bhāva* is that it is a phenomena constituted entirely of *viśuddha-sattva*. *Viśuddha-sattva* is the self-revealing agency of the *cit-śakti*, comprised of *hlādinī*, *sandhinī*, and *saṁvit*, through which the Lord and His paraphernalia are revealed to the devotees. This means that *bhāva* is completely beyond the influence of material nature, and as such it is compared to a ray (*kiraṇa*) of the sun of *prema-bhakti*. The conclusion established by the above verse is that *bhāva-bhakti* or *rati* is the sprout of *prema* and an atom of *prema*. This fact is further established by the following two verses from *Bhakti-rasāmṛta-sindhu* (1.3.2-3). The first verse is quoted from the *tantra* and the second from the *Padma Purāṇa*:

*preṃṇas tu prathamāvasthā bhāva ity abhidhīyate
sāttvikāḥ svalpa-mātrāḥ syur atrāśru-pulakādayaḥ*

*dhyāyam dhyāyam bhagavataḥ pādāmbhuja-yugam tadā
īśad-vikriyamāṇātmā sārādra-dṛṣṭir abhūd asau*

“In its initial stage, *prema* is called *bhāva*. In that stage, various transformations of ecstasy arising from *viśuddha-sattva* such as tears, hairs of the body standing on end, and so on, are observed to a very slight extent. Because such symptoms arise from *viśuddha-sattva* they are known as *sāttvika-bhāvas*. In the stage of *bhāva*, while meditating on the lotus feet of Bhagavān, the heart melts and tears begin to flow from the eyes.” According to this statement, the *anubhāvas* and *sāttvika-bhāvas* which manifest very powerfully in the stage of *prema*, are visible to a slight extent in the stage of *bhāva*.

Anubhāvas of bhāva-bhakti:

The external transformations or symptoms which illustrate the emotions that are experienced within the heart are called *anubhāvas*. The *anubhāvas* are thirteen in number as described in *Bhakti-rasāmṛta-sindhu* (2.2.2):

*nṛtyam viluṭhitam gītam krośanam tanu-moṭanam
hukāro jṛmbhaṇam śvāsa-bhūmā lokānapekṣitā
lālāsvravo 'ṭṭahāsaś ca ghūrṇā-hikkādayo 'pi ca*

(1) *nṛtyam*—dancing, (2) *viluṭhitam*—rolling on the ground, (3) *gītam*—singing, (4) *krośanam*—loud crying, (5) *tanu-moṭanam*—writhing of the body, (6) *hukāro*—roaring, (7) *jṛmbhaṇam*—yawning, (8) *śvāsa-bhūmā*—breathing heavily, (9) *lokānapekṣitā*—neglecting others, (10) *lālāśrava*—drooling, (11) *aṭṭahāsa*—loud laughter, (12) *ghūrṇā*—staggering about, and (13) *hikkā*—a fit of hiccups.

Sāttvika-bhāvas of bhāva-bhakti:

The *sāttvika-bhāvas*, or transformations of ecstasy arising from *viśuddha-sattva*, are eight in number as described in *Bhakti-rasāmṛta-sindhu* (2.3.16):

*te stambha-sveda-romāñcāḥ svarabhedo 'tha vepathuḥ
vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ*

(1) *stambha*—becoming stunned, (2) *sveda*—perspiration, (3) *romāñca*—standing of the hairs on end, (4) *svrabhedo*—faltering of the voice, (5) *kampa*—trembling, (6) *vaivarṇya*—loss of color, (7) *aśru*—tears, and (8) *pralaya*—all activity is arrested and one loses consciousness. Out of all these symptoms (*sāttvika-bhāvas* and *anubhāvas*), dancing, singing, tears, standing of the hairs on end, and faltering of the voice are especially observed in the stage of *bhāva*. The crest jewel of instructors, Śrī Caitanya Mahāprabhu, has indicated the condition of *bhāva* while speaking in this way:

“O Kṛṣṇa! O Nanda-nandana! When will streams of tears flow from my eyes while chanting Your holy name? When will my throat become choked up due to a faltering voice? And when will the hairs of my body stand on end due to ecstasy? O Nātha! Please be merciful so that all these symptoms will arise in me as soon as possible while chant-ing Your holy name.”

Śrī Caitanya-caritāmṛta (Antya-līlā 20.37):

*prema-dhana binā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana*

“Without the wealth of love of God (*prema-dhana*), this wretched life is useless. O Prabhu! Please accept Me as Your servant and give me the wages of *prema*.”

Śikṣāṣṭaka: Song Six (Gītāvalī)

*aparādha phale mama, citta bhela vajra-sama,
tuyā nāme nā labhe vikāra
hatāśa haiyā hari, tava nāma ucca kari,
baḍa duḥkhe ḍāki bāra bāra
dīna dayāmaya karuṇā-nidāna
bhāva bindu dei rākhaha parāṇa
kabe tava nāma uccāraṇe mora
nayane jharaba dara dara lora
gadgada svara kaṇṭhe upajaba
mukhe bola ādha ādha bahirāba
pulake bharaba śarīra hāmāra
sveda-kampa-stambha habe bāra-bāra
vivarṇa śarīre hārāoba jñāna
nāma samāśraye dharabuṅ parāṇa
milaba hāmāra kiye aiche dīna
rovaye bhaktivinoda matihīna*

“As a result of my offenses, my heart has become as hard as a thunderbolt. Consequently, it does not melt even slightly when I chant Your holy name. O Prabhu! Now I am feeling very despondent. Being very aggrieved with distress, I am calling Your name again and again. You are very merciful. Kindly give me just a single drop of *bhāva* and save my agitated life.

“When will that auspicious day arrive when, upon chanting Your holy name, a stream of tears will flow from my eyes? When will my throat become choked up, causing my words to become garbled? When will the hairs of my body stand erect due to ecstasy? When will I become soaked with perspiration? When will the limbs

of my body begin to tremble? O Prabhu! When will my body become stunned? Becoming overwhelmed with *bhāva*, when will my color fade, and when at last will I lose all consciousness? Regaining my consciousness once again, I will maintain this life simply by taking shelter of Your holy name. Crying incessantly, this Bhaktivinoda, who is devoid of all intelligence, says, ‘Will there ever be such a day for this unfortunate soul?’”

Vivṛti

“O Gopījana-vallabha! When will a stream of tears lovingly flow from the eyes of this *gopī* while chanting Your holy name? When will my voice choke up, and when will the hairs of my body stand on end due to ecstasy? When will I be overtaken by such a condition?” This prayer is an example of *lālasāmayī-vijñapti*. The word *vijñapti* means a kind of entreaty or submissive prayer. These have been described to be of three kinds: (1) *samprārthanātmikā*—a prayer with whole-hearted submission of mind, body and everything to the Lord. This is a prayer for the awakening of *rati* or *bhāva* of one in whom it is not yet aroused, (2) *dāinyabodhikā*—making known one’s insignificance and worthlessness, and (3) *lālasāmayī*—this kind of prayer applies only to one in whom *rati* has already been awakened.

Lālasā means intense yearning. After *rati* manifests in the heart, an intense yearning will come to serve the Lord in a particular manner in accordance with one’s *sthāyi-bhāva*. This is a prayer to obtain that service for which one always hankers. Another example of *lālasāmayī-vijñapti* is given in the *Bhakti-rasāmṛta-sindhu* (1.2.156):

*kadāham yamunā-tīre nāmāni tava kīrtayan
udvāspah puṇḍarikākṣa racayīṣyāmi tāṇḍavam*

(Nārada Muni addresses the Lord as follows:) “O Puṇḍarikākṣa (O lotus-eyed Lord Kṛṣṇa)! While chanting Your holy name on the bank of the Yamunā, when will my throat choke up and my voice stammer with ecstasy? When will I become absorbed in deep spiritual sentiment and dance just like a madman not caring for outsiders?”

In regard to the secondary names of the Lord, such as Brahma, Paramātmā, Īśvara, Jagannātha, and so on, it is not possible to perform *saṅkīrtana* with *prema*. Only while chanting the principal names of the Lord, such as Kṛṣṇa, Govinda, and Rāma, is it possible to perform *saṅkīrtana* with *prema*. Therefore, Śrī Gaurasundara

has said: *śrutam apy aupaniṣadam dūre hari-kathāmṛtāt yan na santi dravac-citta-kampāśru-pulakādayaḥ*—“The subject of the Upaniṣads is far removed from the nectarean topics of Lord Hari. Therefore, they are unable to melt the heart or cause one to experience ecstatic trembling, tears, or standing of the bodily hairs on end.”

Comment

When anyone chants the *gauṇa-nāma*, there will be no expression of *prema* because there is no *lilā* and no *mamatā*, or sense of intimate relationship with the Lord. *Mamatā* is the primary characteristic of *prema*. When an intimate relationship is there, then so many beautiful pastimes will also be there. Without these things there is no feeling of *prema*. But when one chants the *mukhya-nāma* and remembers Kṛṣṇa’s pastimes with the *gopīs*, a special kind of *prema* comes. Then he automatically forgets his body and everything. Sometimes he rolls on the ground, sometimes cries, sometimes, laughs, dances, or sings. This cannot take place when one chants *gauṇa-nāma* because there is no *lilā* and no *mamatā*. When you chant Yaśodā-nandana, *hā śrī yaśodā-tanaya prasīda*—“O son of Yaśodā, be pleased with me,” so many expressions are coming. But, when you chant ‘Īśvara,’ nothing will come.

The subject of Brahman which has been described in the Upaniṣads is far removed from the nectarine topics of Lord Hari. When there is a discussion of *hari-kathā*, the heart may become melted giving rise to the eight *sāttvika-bhāvas* such as shedding of tears, trembling of the bodily limbs, standing of the hairs on end, and so on. This verse does not refer to those who shed tears very easily by acquired nature, as is the case with women, nor does it apply to those who delight in making a show of such symptoms without actually being situated in *rati* or *bhāva*. Such a display is known as *bhāvābhāsa*; it is not *śuddha-bhakti*.

But when the pure *jīvātmā* becomes spontaneously inclined to the service of the Lord, his mind and entire body, which have become completely favorable to Kṛṣṇa’s pleasure, can no longer stand in opposition to the *nitya-bhāva* situated in his heart. At such a time, the heart naturally melts and the *sāttvika-bhāvas* and bodily transformations of ecstasy are displayed in pure devotees who are free from all *anarthas*.

Those of weak faith deceive others by imitating the behaviour of *mahā-bhāga-vatas* and by pretentiously displaying so-called symptoms of ecstasy. The emotion

displayed by such imitative and deceptive practice is thoroughly opposed to the awakening of *śuddha-bhakti*. By following in the footsteps of pure devotees and by continuous engagement in *bhakti*, the *sāttvika-bhāvas* and *anubhāvas* will arise automatically in a pure devotee in whom *rati* has manifested.

Śrī Bhajana-rahasya Verses

The following references from *Śrīmad-Bhāgavatam* (11.3.30-31) show the necessity of performing ardent practice of *nāma-bhajana* and *kīrtana* in the association of pure devotees in order to attain *bhakti* which has the characteristics of *rati*:

*parasparānu-kathanam pāvanam bhagavad-yaśaḥ
mitho ratir-mithas-tuṣṭir nivṛttir-mitha ātmanah*

*smarantaḥ smārayantaś ca mitho 'ghaughā haram harim
bhaktyā sañjātayā bhaktyā bibhraty-utpulakām tanum*

“In the association of pure devotees, there is constant chanting and discussion of the glories of the Lord’s transcendental pastimes, which are by nature purifying and produce the highest virtue. By such association there will be three effects: the feelings of mutual affection and love between devotees will be increased, mutual happiness will be experienced, and devotees will help each other to become free from all material attachments and distress. All this is learnt in the association of devotees.

“In this way, devotees constantly remember Lord Hari, who destroys all sins. They also cause the remembrance of the Lord to appear within each others’ hearts. Thus by *prema-bhakti* awakened through *sādhana-bhakti* (*bhaktyā-sañjātayā-bhaktyā*), they always remain engaged in thinking of Bhagavān and exhibit transcendental symptoms of ecstasy in their bodies such as standing of the hairs on end.”

In this connection, Śrīla Bhaktivinoda Ṭhākura has composed the following verse (*Bhajana-rahasya* 6.12):

*bhakta-gaṇa paraspara kṛṣṇa kathā gāya
tāhe ratī, tuṣṭī, sukha paraspara pāya
hari smṛti nīje kare, anyere karāya
sādhane udīta bhāve pulakāśru pāya*

“Devotees constantly hear and chant the topics concerning Lord Kṛṣṇa among themselves. They become intently absorbed in such discussions which become the basis of mutual loving relationships, satisfaction, and happiness. They themselves remember Bhagavān Śrī Hari and cause others to do the same. By continuous engagement in *sādhana*, *bhāva* is manifested in their hearts, giving rise to the eight *sāttvika-bhāvas*, such as tears and standing of the hairs on end.”

The symptoms of ecstasy displayed by devotees in the stage of *bhāva* are described in *Śrīmad-Bhāgavatam* (11.3.32):

*kvacid-rudanty acyuta cintayā kvacid-
vasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tuṣṇīm parametya nirvṛtāḥ*

“Thereafter, having obtained freedom from the misconception of identifying the self with the body, they are distinguished from ordinary worldly persons by their deep absorption in constant remembrance of the Lord in the stage characterised by consummated endeavours for *bhakti* (in other words, in the stage of *bhāva*). In this condition, they sometimes cry, sometimes laugh, sometimes become delighted, sometimes speak out to the Lord, sometimes dance, sometimes sing, and sometimes enact the transcendental pastimes of Lord Hari. Thereafter, having obtained the personal audience of the Lord, they become peaceful and silent.”

Śrīla Bhaktivinoda Ṭhākura says in this connection (*Bhajana-rahasya* 6.14):

*bhāvodaye kabhu kānde kṛṣṇa cintā phale
hāse ānandita haya, alaukika-bole
nāce gāya, kṛṣṇa-ālocane sukha pāya
līlā-anubhave haya, tuṣṇīmbhūta prāya*

“After the awakening of *bhāva* within the heart, when one becomes deeply absorbed in thinking of Kṛṣṇa, sometimes tears come to the eyes, sometimes one laughs, sometimes one becomes overjoyed with deep ecstasy, sometimes one speaks in an extraordinary manner, sometimes one dances or sings, sometimes one experiences great happiness by a direct perception of Kṛṣṇa, and sometimes one becomes silent at heart by witnessing the pastimes of the Lord.”

At that time their love toward the places which are dear to Śrī Kṛṣṇa is observed. This is stated in the following verse from *Bhakti-rasāmṛta-sindhu* (1.2.156):

*kadāham yamunā-tīre nāmāni tava kīrtayan
udvāṣpaḥ puṇḍarikākṣa racayīṣyāmi tāṇḍavam*

(Nārada Muni addresses the Lord) “O Puṇḍarikākṣa! When, on the bank of the Yamunā, will my throat become choked up with ecstasy as I chant Your holy names, and when will I dance just like a madman not caring for outsiders?”

Śloka Seven

What are the internal symptoms of perfection?

युगायितं निमेषेण
चक्षुषा प्रावृषायितम् ।
शून्यायितं जगत् सर्वं
गोविन्द-विरहेण मे ॥७॥

yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

Anvaya

govinda virahaṇa—in separation from Vrajendra-nandana Śrī Kṛṣṇa; *nimeṣeṇa*—even a moment; *yugāyitam*—seems like a millenium; *cakṣuṣā*—from my eyes; *prāvṛṣāyitam*—tears flow like rain from the monsoon clouds; *sarvam jagat*—this entire world; *śūnyāyitam*—seems void; *me*—to me.

Translation

“O *sakhī!* In separation from Govinda, even a moment seems like a millenium to me. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void to me.”

Śrī Sanmodana Bhāṣyam

Rati has been described in the previous *śloka*. When *bhakti* is endowed with this *rati*, it assumes the form of the *sthāyī-bhāva*, which refers to the ruling emotion of the heart in one of the five transcendental relationships with Śrī Kṛṣṇa. When it then mixes with the other four *bhāvas*—*vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*—it is transformed into the relishable experience known as *bhakti-rasa*. In that state the *anubhāvas* and *sāttvika-bhāvas* of *bhakti* are fully exhibited. In *Bhakti-rasāmṛta-sindhu* (1.4.1), Śrīla Rūpa Gosvāmī establishes the definition of *prema* in the following words:

*samyañ masṛñita svānto mamattvātiśayāñkitaḥ
bhāva sa eva sāndrātmā budhaiḥ premā nigadyateḥ*

“*Bhāva-bhakti* which melts the heart much more thoroughly than in its beginning stage thus making it completely soft, which produces supreme exultation of transcendental bliss, and which gives rise to a very deep sense of possessiveness (*mamatā*) in relationship to Śrī Kṛṣṇa is called *prema* by learned persons.”

According to the philosophical conclusion of this verse, *bhāva-bhakti* which is fully matured owing to the upsurge of a very powerful sense of *mamatā* in relationship to Śrī Kṛṣṇa should be understood to be *prema*.

In *Bhakti-rasāmṛta-sindhu* it is described that Śrī Kṛṣṇa is the *viśaya* or object of *prema* for the devotees. The devotees are the *āśraya* or receptacle of *prema* for Kṛṣṇa. In the mutual exchange of love between Kṛṣṇa and the devotees, five types of relationships are possible: *sānta*, *dāśya*, *sakhya*, *vātsalya*, and *madhura*. These five primary relationships are known as *mukhya-rati*.

In each of these there is a particular ruling emotion known as the *sthāyībhāva*. In *sānta* the ruling emotion is *śānti-rati*, tranquility. In *dāśya* the ruling emotion is *prīti-rati*, affection in servitude. In *sakhya* the ruling emotion is *sakhya-rati*, affection in friendship. In *vātsalya* the ruling emotion is *vātsalya-rati*, parental affection. And in *madhura* the ruling emotion is *priyatā-rati*, affection in conjugal love. When these five types of *mukhya-rati* combine with the sentiments of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, then affection becomes converted into the relishable sentiment known as *mukhya-bhakti-rasa*, as described in *Bhakti-rasāmṛta-sindhu* (2.5.115):

*mukhyas tu pañcadhā śāntaḥ prītaḥ preyāñś ca vatsalaḥ
madhuraś cety amī jñeyā yathā-pūrvam anuttamāḥ*

“*Mukhya-rasa* is of five varieties: (1) *sānta*—tranquility, (2) *prīta* (*dāśya*)—servitude, (3) *preyāñś* (*sakhya*)—friendship, (4) *vātsalya*—parental affection, and (5) *madhura*—conjugal love. Each one of these is successively better than the previous one.”

The primary ruling emotion is always present in a devotee who has awakened *prema* for Kṛṣṇa, and it is therefore known as *sthāyī-bhāva*, permanent emotion. Yet sometimes the devotee’s ruling emotion recedes and gives nourishment to secondary emotions known as *gauṇa-rati*. *Gauṇa-rati* is of seven types and when they combine with the emotions of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, they

produce the relishable sentiments known as *gauṇa-rasa*. These are described in *Bhakti-rasāmṛta-sindhu* (2.5.116):

*hāsyo 'dbhutas tathā vīraḥ karuṇo raudra ity api
bhayānakaḥ sa vībhatsa iti gauṇaś ca saptadhā*

“*Gauṇa-rasa* is of seven varieties: (1) *hāsya*—laughter, (2) *adbhuta*—astonishment, (3) *vīra*—heroism, (4) *karuṇa*—compassion, (5) *raudra*—anger, (6) *bhayānaka*—fear, and (7) *vībhatsa*—disgust.”

Out of the five types of *mukhya-rasa*, *madhura-rasa* is the highest. As the intensity of *prīti* or love for Kṛṣṇa increases within the *mukhya-rasas*, it takes the form of *prema*, *praṇaya*, *māna*, *sneha*, *rāga*, *anurāga*, and *mahābhava*.

Development of *prīti* from *rati* to *mahābhāva*:

Rati:

The development of *prīti* is described in *Prīti-sandarbha* (*Anuccheda* 84). The initial stage of *prīti* is known as *rati* and it is defined as follows: *tatrollāsa-mātrād-hikya-vyañjikā prītiḥ ratiḥ, yasyām jātāyām tad ekam-tātparyam anyatra tucchatva buddhiś ca jāyate*—“*Prīti* which is predominated only by a feeling of *ullāsa*, elation, is called *rati*. Because this *prīti* arises from *rati* it is exclusively fixed on Śrī Bhagavān. All other things which are not related to the Lord are considered as worthless.” *Prīti* which extends only to the level of *rati* is indicative of *śānta-rasa*.

Prema:

Prīti which increases to the level of *prema* is defined as follows: *mamatātiśayāvīr-bhāvena samṛddhā prītiḥ premā, yasmin jāte tat prīti-bhaṅga-hetavo yad īyam udyamam svarūpam vā na glapayitum īsate*—“When *prīti* is augmented due to the appearance of a strong sense of *mamatā* in relationship with Śrī Kṛṣṇa, it is called *prema*. On the appearance of *prema*, *prīti* is so deep that even though multiple causes may appear to bring about a break in affection, they are completely unable to dampen either the enthusiasm or the fundamental character of that love.” *Prīti* which extends to the level of *prema* is indicative of *dāsya-rasa*. The character of *prema* in *dāsya-rasa* is illustrated in *Bhakti-rasāmṛta-sindhu* (3.2.169):

*dviṣadbhiḥ kṣodiṣṭair jagad avihatecchasya bhavataḥ
karād ākṛṣyeva prasabham abhimanyāv api hate
subhadrāyāḥ prītir danuja-damana! tvad-viṣayikā
prapede kalyāṇī na hi malini-mānaṁ lavam api*

Śrī Nārada spoke to Kṛṣṇa, “O slayer of the demons! In this world no one can oppose Your will. Everything is happening according to Your desire. Yet, it was from Your hands that Abhimanyu was forcibly snatched away and killed by trifling enemies like Karṇa and Jayadrātha. Nonetheless, Subhadrā’s endearing love for You was not tarnished even in the least.” Subhadrā was the younger sister of Kṛṣṇa, and therefore she had the attitude of being cared for by Kṛṣṇa, which comes under the heading of *gaurava-prīti*, a division of *dāsya-rasa*. She knew that without Kṛṣṇa’s sanction, her son Abhimanyu could never have been killed, yet her *prema* for Kṛṣṇa was not affected. This is the symptom of *prema*.

Praṇaya:

Following *prema* is *praṇaya*: *atha viśrambhātiśayātmakaḥ premā praṇayaḥ, yasmin jāte sambhramādi yogyatāyām api tad-abhāvaḥ*—“When *prema* is imbued with an exceptional feeling of intimacy, known as *viśrambha*, it is called *praṇaya*. When *praṇaya* is present, there is a complete absence of awe and reverence toward the beloved even in the midst of a circumstance which would normally evoke such feelings.” A vivid example of this is given in *Bhakti-rasāmṛta-sindhu* (3.3.109):

*surais tripurajin mukhair api vidhīyamāna stuter
api prathayataḥ parāmadhika pārameṣṭhya śriyam
dadhat pulakinam harer adhi-śirodhi savyam bhujam
samakuruta pāṁśulān śirasi candrakān arjunah*

“Even though Tripurāri (Lord Śiva) accompanied by the other *devas* approached Śrī Kṛṣṇa and began to offer prayers proclaiming His supreme opulence and supremacy, His cowherd friend Arjuna lovingly placed his left arm on Kṛṣṇa’s shoulder and flicked the dust from the peacock feather which adorned His head.”

Śrīla Jīva Gosvāmī mentions in his commentary that such a pastime should be understood to have occurred after the killing of some demon. Śrīla Viśvanātha Cakravartī Ṭhākura mentions that this occurred in Vraja and that the Arjuna referred to is a *priya-narma-sakhā*.

This *praṇaya* is the very life of *sakhya-rasa*. Its basis is the sense of deep faith devoid of reverence known as *viśrambha*. *Viśrambha* is defined as the feeling of being identical with the beloved. Such a feeling causes one to consider one’s mind, life, intelligence, body, and possessions, to be one with the mind, life, intelligence, body, and possessions of the beloved. The feeling of oneness being referred to means that out of great love one feels equally at ease with the beloved as one does with oneself, and this feeling is mutually experienced.

Māna:

Māna is described in the following words: *priyatvātiśayābhimānena kauṭilyā-bhāsa-pūrvaka-bhāva-vaicitrīm dadhat praṇayo mānaḥ, yasmin jāte śrī bhagavān api tat-praṇaya-kopāt prema-mayam bhayam bhajate*—“When the devotee’s self conception of being extremely dear to the Lord causes *praṇaya* to assume a crooked appearance and thus attain to a surprising and unusual state, it is known as *māna*. When *māna* is present, even Śrī Bhagavān Himself becomes fearful out of love due to the *praṇaya-kopa* of His beloved.”

The term *praṇaya-kopa* means anger out of affection. When Kṛṣṇa’s beloved exhibits *māna*, He is compelled to appease her, just to savour her loving sentiment of anger aroused by their lover’s quarrel. The words *priyatva-atiśaya-abhimāna* literally mean the egoism of being very dear to Kṛṣṇa. Such a feeling causes the heroine to think thus, “My love for Him is so great that it has no limit. He is under the control of my *prema*.” It is due to this type of *abhimāna* that *praṇaya* externally exhibits a feature of crookedness which is referred to by the words *kauṭilya-abhāsa*. This crookedness in turn causes *praṇaya* to attain a most astonishing state, *bhāva-vaicitrī*, which is then known as *māna*. In *Ujjvala-nīlamaṇi* (15.74), the symptoms of *māna* are described:

*dampatyor bhāva ekatra sator apy anuraktayoḥ
svābhīṣṭāśleṣa vīkṣādi nirodhī māna ucyate*

“Although the lover and beloved are present together, although they are deeply attached to one another, and although their inner longing is to embrace, to behold each other, and to exchange affectionate words, the sentiment which prevents them from doing so is known as *māna*.”

If affection is lacking, if the lover and beloved are not present together, or if there is no desire to embrace then there is nothing astonishing. But in *māna* all three con-

ditions are present and yet the exchange which is desired by both of them does not occur. This is the *bhāva-vaicitrī* referred to above. Although rejection is exhibited externally, there is no diminution of attachment within due to the presence of *praṇaya*.

Sneha:

Sneha is described as follows: *ceto dravātiśayātmakaḥ premaiva snehaḥ, yasmin jāte tat-sambandhābhāsenāpi mahā-vāṣpādi vikāraḥ priya-darśanādy atṛptis tasya parama-sāmarthyādau satyapi keṣāñcid aniṣṭāsaṅkā ca jāyate*—“Only that *prema* which melts the heart to an abundant extent is called *sneha*. Due to the appearance of *sneha*, even slight contact with the beloved gives rise to a great profusion of tears. One never feels satiated in beholding the beloved, and although Śrī Kṛṣṇa is supremely competent, the devotee becomes apprehensive that some harm may come to Him.” These last two symptoms are especially observed in *vātsalya-rasa*. The character of *sneha* in *vātsalya-rasa* is illustrated in *Bhakti-rasāmṛta-sindhu* (3.4.58):

*pīyūṣa-dyutibhiḥ stanādri-patitaiḥ kṣīrotkarair jāhnavī
kālindī ca vilocanābja janitair jātāñjana-śyāmalaiḥ
ārān madhyama vedimāpatitayoḥ klinnā tayoh saṅgame
vṛttāsi vraja-rājñī! tat-suta muka-prekṣām sphuṭam vāñchasi*

On the pretext of observing a solar eclipse, Śrī Yaśodā went to Kurukṣetra with an overpowering desire to see her son. When an ascetic lady who was previously acquainted with Yaśodā saw her, she said, “O Vrajeśvarī! The splendid stream of milk-nectar flowing from the mountain of your breasts is the Jāhnavī river. The stream of water from your lotus eyes, made blackish by mixing with your collyrium, is the Kālindī river. These two rivers have met at the Prayāga of your waist. Strange it is though, that in spite of bathing in the confluence of these two rivers, you still openly desire only to see the face of your son.”

Śrīla Viśvanātha Cakravartī Ṭhākura explains in his commentary on this verse that it is well known that people go to bathe at the holy place of Prayāga only with the desire of obtaining *darśana* of Bhagavān. But Yaśodā, in spite of having completed her bath, did not hanker for *darśana* of Bhagavān. She desired only to see the face of her son, Śrī Kṛṣṇa. The symptoms of streams of tears, milk flowing from the breasts, and unabated desire to see her son are all characteristics of *sneha* in *vātsalya-rasa*.

Rāga:

Rāga is described as follows: *sneha evābhilāṣātiśayātmako rāgaḥ, yasmin jāte kṣaṇikasyāpi virahasyātyantaivāsahiṣṇutā, tat-saṁyoge paraṁ duḥkham api sukhatvena bhāti, tad-viyoge tad-viparītam*—“Sneha which is endowed with intense longing is called rāga. Due to the appearance of rāga, even a moment’s separation from the beloved is intolerable. In meeting, great sorrow appears like happiness, whereas in separation, it is just the opposite (i.e., great happiness becomes a source of unbearable distress).” An example of pain being experienced as happiness due to rāga is found in *Ujjvala-nīlamanī* (14.127):

*tīvrārka-dyuti-dīpatāir asilatā dhārā karālāsribhir
mārttaṇḍopala maṇḍalaiḥ sthapuṭite ’py adres taṭe tasthuṣī
paśyantī paśupendra-nandanam asāv indīvarair āstrte
talle nyasta-padāmbujeva muditā na spandate rādhikā*

Lalitā, accompanied by her friends, saw Śrīmatī Rādhikā from a distance. Savoring Rādhā’s rāga, Lalitā said to her friends, “O *sakhīs*, just see! It is midday at the height of summer. The terrain of Govardhana is rugged and uneven and in some places the stones are as jagged as swords. The stones are like blazing coals at this time of day due to the intense heat of the sun. Although Śrīmatī Rādhikā, standing at the edge of Giri-Govardhana, is experiencing unbearable pain, She is merged in the ocean of bliss by beholding Śrī Kṛṣṇa who is grazing the cows nearby in great happiness, surrounded by His cowherd friends. Absorbed in the bliss of seeing Kṛṣṇa, it appears to Her as if Her lotus feet are placed on a bed of soft lotus petals, and thus She is not moving even an inch.”

In this example the pain resulting from contact with extremely hot, jagged, hard stones is experienced as happiness because of seeing Kṛṣṇa. This is the symptom of rāga.

Anurāga:

Anurāga is defined as follows: *sa eva rāgo ’nuksaṇam sva-viśayam nava-navatvenānubhāvayan svayam ca nava-navībhavann anurāgaḥ, yasmin jāte paraspara-vaśī-bhāvātiśayaḥ, prema-vaicittyam, tat-sambandhiny aprāṇiny api janma-lālasā, vipralambhe visphūrṭis ca jāyate*—“Only that rāga which causes its object of affection to be experienced in newer and newer varieties at every moment, and which is

itself experienced in ever new varieties is known as *anurāga*. Due to the appearance of *anurāga*, four symptoms become manifest: (1) *paraspara-vaśībhāvātīśaya*—a tremendous increase of the sentiment exchanged between the lover and beloved of having been brought under one another’s control, (2) *prema-vaicittya*—fear of separation from the beloved even while in their presence, (3) *aprāṇiny api janma-lālasā*—the desire to take birth as inanimate objects that are connected to Śrī Kṛṣṇa, and (4) *vipralambhe visphūrṭi*—in separation from Śrī Kṛṣṇa, the beloved begins to see Kṛṣṇa everywhere, as if He were directly before her. This type of vision or appearance is known as *visphūrṭi*.”

The quality of *anurāga* causing the beloved to be newly experienced is illustrated in two examples from *Ujjvala-nīlamaṇi* (14.147-148). The first example is taken from *Dānakeli-kaumudī* (28):

*prapannaḥ panthānain harir-asakṛda asman nayanayor
apūrvo 'yam pūrvam kvacid api na dṛṣṭo madhurimā
pratike 'py ekasya sphurati muhur aṅgasya sakhi yā
śriyas tasyāḥ pātuin lavam api samarthā na dṛg iyam*

Seeing Śrī Kṛṣṇa from a distance at Dānaghāṭī, Śrī Rādhā said to Vṛndā, “O *sakhī*, I have seen Śrī Kṛṣṇa many times, but I have never before seen such unprecedented sweetness. My eyes are unable to even partially relish the splendour that is radiating from even a single portion of His limbs.”

*ko 'yam kṛṣṇa iti vyudasyati dhṛtim yas tanvi karṇain viśan
rāgāndhe kim idam sadaiva bhavatī tasyor asi krīḍati
hāsyain mā kuru mohite tvam adhunā nyastāsyā haste mayā
satyam satyam asau dṛg aṅganam agād adyaiva vidyun nibhaḥ*

Once while talking about Kṛṣṇa, Śrī Rādhā became overwhelmed by intense longing which incited in Her heart a powerful upsurge of *anurāga*. She began to speak with Lalitā: “O thin-waisted girl (Kṛśodarī), Lalitā! Who is that person who goes by the name of Kṛṣṇa? When those two syllables enter My ears, My gravity completely vanishes.”

Lalitā said, “O You who are blinded by attachment (Rāgāndhe), what are you saying? You are always sporting upon His chest.”

Śrī Rādhā: “O *sakhī*, don’t ridicule me. Why are you speaking such impossible words?”

Lalitā: “Rādhe, what I am saying is neither impossible, nor derisive, nor false. O bewildered one (Mohite), just a moment ago I offered You into His hands.”

Śrī Rādhā: “Lalite, you are certainly truthful, but it seems to me that until this very moment, I have never in my life laid eyes on Him before, and even then the experience was so brief that it was like a flash of lightning.”

Each of the four symptoms of *anurāga* will now be illustrated by examples from *Ujjvala-nīlamanī*.

(1) *Paraspara-vaśībhāva*—(14.150):

*samārambham pārasparika vijayāya prathayathor
apūrvā ke 'yam vām agha-damana samrambha-laharī
mano hastī baddhas tava yad anayā rāga-nigāḍais
tvayāpy asyāḥ premotsava-nava-guṇaiś citta-hariṇaḥ*

Impelled by intense longing, Śrī Rādhā and Śrī Kṛṣṇa, while searching for each other, met along the path by a *kuñja* and bathed each other in a stream of bliss. Kundaletā, who suddenly appeared there, tasted the sweetness that emerged from that meeting and with great delight and astonishment, she spoke to Kṛṣṇa, “O slayer of Agha, both You and Śrī Rādhā are expanding the waves of Your efforts to defeat each other. The astonishing zeal which You are both displaying in this attempt is indescribable. Just see, the mad elephant of Your mind has been bound by the ropes of Śrī Rādhā’s *anurāga*, and You have bound the deer of Her heart with the new ropes of the festival of Your *prema*.”

(2) *Prema-vaicittya*—(14.151):

prema-vaicittya sañjñas tu vipralambhaḥ sa vakṣyate

“*Prema-vaicittya* will be described ahead under the heading of *vipralambha*.” In other words, although *prema-vaicittya* is a symptom of *anurāga*, it is a special condition of *vipralambha* and is, therefore, described separately there. Consequently *prema-vaicittya* is a type of *vipralambha* which is inspired by *prema* in the condition of *anurāga*.

In the section on *vipralambha*, *prema-vaicittya* is defined as follows—(15.147):

*priyasya sannikarṣe 'pi premotkarṣa svabhāvataḥ
yā viśleṣa dhiyārtis tat-prema-vaicittiyam ucyate*

“The distress which is experienced due to fear of separation even in the presence of the beloved, brought about by the inherent nature of an exceptional quality of *prema* is known as *prema-vaicittya*.”

In his commentary on this verse, Śrīla Jīva Gosvāmī defines the word *prema-vaicittya* as *prema-janita-vicittatā*, or the perplexity that arises due to *prema*. This refers to an altered state of consciousness wherein the mind becomes so absorbed in a particular thing that it loses touch with other objects of perception. When the consciousness meditates continuously on some object that is related to Śrī Kṛṣṇa, and becomes so deeply absorbed in it that it attains a state of total identification with that object, then at that time there is no perception even of other objects that are related to Kṛṣṇa. Thus even when Kṛṣṇa is directly present nearby, one cannot recognise Him. One thus becomes overwhelmed by the anguish of separation from Kṛṣṇa. This unique condition of *prema* is known as *prema-vaicittya*.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *premotkarṣa* or exceptional quality of *prema* which brings about this condition refers to the *sthāyībhāva* in the state of *anurāga*. This is clear from the fact that *prema-vaicittya* was previously described as a symptom of *anurāga* (*Ujjvala-nīlamaṇi* 14.149). This *anurāga* is rooted in such an overwhelmingly unquenchable thirst that even an object which has been experienced over and over seems as if it has never been experienced at all.

Sometimes in the state of *anurāga* the intelligence loses the subtlety to be able to experience Śrī Kṛṣṇa and the sweetness of His qualities at the same time. When one is experiencing Śrī Kṛṣṇa, one is unable to experience His qualities, and when one experiences His qualities, one is unable to experience Him directly. In *sambhogarasa* or the relishing of union with Kṛṣṇa, Śrīmatī Rādhikā sometimes becomes so totally immersed in thinking of Kṛṣṇa’s qualities, such as His expertise in loving affairs, the cleverness of His speech, His singing, musical ability, dancing, and other unlimited qualities, that She loses perception of Kṛṣṇa directly. Then after some time She remembers the person who possesses those qualities and asks, “Where is He?” At that time She abandons Her absorption in His qualities and begins to seek Him out. Being overwhelmed by a feeling of separation, She is unable to see Kṛṣṇa, who is present right before Her. *Prema-vaicittya* is illustrated in this statement (*Ujjvala-nīlamaṇi* 15.148):

*abhīrendra-sute sphuraty api puras tivrānurāgotthayā
 viśleṣa jvara sampadā vivaśa-dhīr atyantam udghūrṇitā
 kāntam me sakhi darśayeti daśanair udgūrṇa śaspāṅkurā
 rādhā hanta tathā vyaceṣṭata yataḥ kṛṣṇo 'py abhūd vismitaḥ*

When Vṛndā saw the *prema-vaicittya* of Śrī Rādhā, she said to Paurṇamāsī-devī, “Even in the presence of Vrajendra-nandana, Śrī Rādhā’s intelligence became overwhelmed by an acute fever of separation arising from intense feelings of *anurāga* and, staggering about in delusion, She exclaimed, ‘O *sakhi!* Where is My *prāṇa-val-labha?* Please show Him to Me just once.’ Saying this, She took a piece of straw between Her teeth and began to behave in such a way that even Kṛṣṇa Himself became completely astonished.”

(3) *Aprāṇany api janma-lālasā*—(14.152), taken from *Dānakeli-kaumudī* (6):

*tapasyāmaḥ kṣāmodari varyitum veṇuṣu janur
 vareṇyam manyethāḥ sakhi tad akhilānām sujanuṣām
 tapastomenocair yad iyam urarikṭya muralī
 murārāter bimbādhara madhurimāṇam rasayati*

Śrī Rādhā, considering Herself unsuccessful in the attempt to attain Śrī Kṛṣṇa, said to Lalitā, “O Kṛṣṇodari, what is the use of us having attained these attractive human forms? We cannot attain Kṛṣṇa through these forms. I will perform austerities to take birth as a flute, because that is the highest possible birth one may take. Just see, by the fruit of its potent austerity, this flute is tasting the sweetness of the *bimba* fruit of Kṛṣṇa’s lips.”

(4) *Vipralambhe-visphūrti*—(14.153):

*brūyās tvam mathurā-dhvanīna mathurā-nātham tam ity uccakaiḥ
 sandeśam vraja-sundarī kam api te kācin mayā prāhiṇot
 tatra kṣmāpati-pattane yadi-gataḥ svacchanda gacchādhunā
 kim kliṣṭām api visphuran diśi-diśi kliśnāsi hā me sakhīm*

Lalitā said to a traveller who was on the way to Mathurā, “Go to the master of Mathurā and loudly tell Him that a *vraja-sundarī* has sent You this message through me, ‘O Kṛṣṇa, now that You have gone off to the capital, You may go wherever it pleases You. But why must you manifest Your appearances (*visphūrti*) throughout the four directions and thus again and again harass my anguished friend?’ ”

Śrīla Viśvanātha Cakravartī Ṭhākura explains that when Śrī Kṛṣṇa went to Mathurā Śrī Rādhā was seeing His *sphūrti* in every direction due to the overwhelming experience of *anurāga*. When Śrī Rādhā, afflicted by separation, would see a *sphūrti* of Kṛṣṇa, She thought that Kṛṣṇa had come to Her directly. Becoming delighted, She would rush forward to embrace Him. But the *sphūrti* would then vanish and, not being able to see Him anymore, She would sink into an ocean of grief. Her pain of separation would then be multiplied many times over. Lalitā could feel the acute suffering of Śrī Rādhā and therefore she sent this message to Kṛṣṇa not to trouble her *sakhī* in this way. Śrīla Cakravartīpāda also mentions that from the example of Bilvamaṅgala Ṭhākura it may be understood that *sphūrtis* of Kṛṣṇa are possible in the stage of *rati* or *bhāva*. But the *visphūrtis* experienced in the stage of *anurāga* are far more powerful.

Bhāva or Mahābhāva:

Mahābhāva is described as follows: *anurāga evāsamorddhva-camatkāreṇonmā-dako mahābhāvaḥ, yasmin jāte yoge nimeśāsahatā, kalpa-kṣaṇatvam ity ādikam, viyoge kṣaṇa-kalpatvam ity ādikam, ubhayatra mahoddīptāśeṣa sāttvika-vikārādikam jāyate*—“When *anurāga* becomes matchless and filled with astonishment, it obtains a state of complete madness (*unmāda*) and is called *mahābhāva*. In the state of *mahābhāva*, when the devotee is in Kṛṣṇa’s association, even a moment’s obstruction in seeing Him due to the blinking of the eyes is intolerable, and an entire millennium (*kalpa*) appears to be but a moment. Conversely, when the devotee is separated from Kṛṣṇa, even a moment appears to be like a *kalpa*. In the state of *mahābhāva*, both in union and in separation, the *sāttvika-bhāvas* are displayed up to their highest possible limit of intensity known as *mahā-uddīpta*.” In *Bhakti-rasāmṛta-sindhu* a gradation of *sāttvika-bhāvas* is given of which *uddīpta* is the highest state. Yet in the condition of *mahābhāva* this state is converted into *suddīpta-sāttvika-bhāva*, in which all eight symptoms simultaneously manifest to the ultimate limit of their brilliance. This same condition is here referred to as *mahā-uddīpta*.

In *Ujjvala-nīlmaṇi* Śrīla Rūpa Gosvāmī has used the terms *bhāva* and *mahābhāva* interchangeably. He uses both words to refer to the same state. This is seen in at least two instances. In the section on *sthāyībhāva* (14.57) he says that when *samarthā-rati* is matured it attains to the state of *mahābhāva*. Immediately after that (14.59) he says that as *prema* intensifies it is transformed successively into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*. In this progression *bhāva* is mentioned as the final stage, which was just previously referred to as *mahābhāva*. Later on

(14.154) he defines *bhāva*. Then in (14.156) he says, “This *bhāva* is extremely difficult for any of Kṛṣṇa’s queens to obtain. It can be experienced only by the *vraja-devīs*, and it is known as *mahābhāva*.” Here again he has used the two terms to refer to the same state.

In Jīva Gosvāmī’s commentary on the verse defining *bhāva* (14.154), he says, *bhāva-śabdasya tatraiva vṛttiḥ parākāṣṭhā, bhagavac-chabdasya śrī kṛṣṇa iveti bhāvaḥ, mahābhāva-śabdasya tu kvacitt-atra prayogaḥ svayaṁ bhagavac-chabdasyeva jñeyah*—“In this circumstance the word *bhāva* refers to the highest possible limit of the development of the function of *prema*. In this sense it is used in exactly the same way that Śrī Kṛṣṇa expresses the highest possible limit of the term Bhagavān. The word *mahābhāva* is sometimes used elsewhere and should then be understood in the same sense as the term Svayaṁ-Bhagavān.” He is showing here how both *bhāva* and *mahābhāva* refer to the highest development of *prema* in exactly the same way that Śrī Kṛṣṇa and Svayaṁ-Bhagavān both refer to the highest and original form of Bhagavān.

In Jīva Gosvāmī’s description from *Prīti-sandarbha*, we don’t find any separate mention of the state of *bhāva*. According to this description, when *anurāga* is intensified it is converted into *mahābhāva*. Therefore, here also no distinction is made between *bhāva* and *mahābhāva*. *Bhāva* is defined in *Ujjvala-nīlamaṇi* (14.154):

*anurāgaḥ sva-saṁvedya-daśām prāpya prakāśitaḥ
yāvad-āśraya-vṛttiś ced bhāva ity abhidhīyate*

“When *anurāga* reaches a special state of intensity, it is known as *bhāva*. This state of intensity has three characteristics: (1) *anurāga* reaches the state of *sva-saṁvedya*, which means that it becomes the object of its own experience, (2) it becomes *prakāśita*, radiantly manifest, which means that all eight *sāttvika-bhāvas* become prominently displayed, and (3) it attains the state of *yāvad-āśraya-vṛtti*, which means that the active ingredient of this intensified state of *anurāga* transmits the experience of Rādhā’s and Kṛṣṇa’s *bhāva* to whomever may be present and qualified to receive it. This includes both the *sādhaka* and *siddha-bhaktas*.”

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura have given detailed explanations of this verse. The word *saṁvedya* means capable of being known or realised. This comes from the word *saṁvedana* which means to thoroughly understand or experience. The word *sva* means oneself. Thus the term *sva-saṁvedya* literally means that which has the power to be fully tasted or experienced by itself. When *anurāga* reaches the state where it becomes the object of its own experience, it is known as *sva-saṁvedya*.

There are three fundamental features of this heightened state of *anurāga*: (1) *bhāva-svarūpa*—the experience of tasting, (2) *karaṇa-svarūpa*—the cause of tasting, and (3) *karma-svarūpa*—that which is tasted. *Bhāva-svarūpa* refers to the act of experiencing Kṛṣṇa by virtue of the *hlādinī* aspect present within the intensified condition of *anurāga*. When Kṛṣṇa’s sweetness is experienced along with a powerful yearning (*utkaṇṭhā*) in the developed state of *anurāga*, then the relisher becomes so absorbed in the exceptional taste of that sweetness that he completely forgets himself and even the object he is tasting and simply becomes immersed in the act of tasting or experiencing itself. This is known as the *bhāva-svarūpa* of *anurāga*.

Next is the *karaṇa-svarūpa* of *anurāga*. The word *karaṇa* means a cause. That by which something is accomplished is known as its *karaṇa*. Kṛṣṇa’s sweetness is tasted by *anurāga* in its *saṁvit* aspect. Therefore, the intensified state of *anurāga* is the cause of Kṛṣṇa’s sweetness being tasted. When *anurāga* reaches its highest limit, Kṛṣṇa’s sweetness can also be tasted to its highest limit.

Next is the *karma-svarūpa* of *anurāga*. *Karma* refers to the object of any action. That which is tasted is known as the object of taste. As the sweetness of Kṛṣṇa is tasted by the excellence of *anurāga*, the excellence of *anurāga* is also experienced by Kṛṣṇa’s sweetness. By the influence of *anurāga*, Kṛṣṇa’s incomparable sweetness increases, and as a result of tasting Kṛṣṇa’s sweetness the eminence of *anurāga* also increases beyond measure. Thus both Kṛṣṇa’s sweetness and *anurāga* itself are the *karma* of *anurāga*.

When *anurāga* is fully manifested in these three features—*bhāva*, *karaṇa*, and *karma*—*ānanda* is fully experienced. That state is known as *sva-saṁvedya*. *Anurāga* is a highly intensified condition of *rati*, and *rati* is a function of the Lord’s *svarūpa-śakti* predominated by the *hlādinī* and *saṁvit* potencies. Therefore, *hlādinī* and *saṁvit* are present in *anurāga*. When it is said that *anurāga* attains the state of *sva-saṁvedya*, this means that the *bhāva*, *karaṇa*, and *karma* of *anurāga* each become objects of the experience of *anurāga*. Each of these are realised one after another. First, by virtue of the *hlādinī* aspect in *anurāga*, the act of experiencing or tasting Kṛṣṇa is realised. Then by the *saṁvit* aspect in *anurāga*, Kṛṣṇa is tasted due to the causality of *anurāga*. Finally, by a combination of both the *hlādinī* and *saṁvit* potencies, *anurāga* itself becomes the object of taste due to the effect of tasting Kṛṣṇa. In reality, *rati* itself is imbued with taste, and it becomes the cause of tasting Kṛṣṇa.

The term *prakāśita* means that in the stage of *bhāva* the *sāttvika-bhāvas* manifest externally to the degree of intensity known as *uddīpta*. When five, six, or all eight of the *sāttvika-bhāvas* manifest simultaneously and attain supreme exultation, this condition is known as *uddīpta*. Thus, when the intensified condition of *anurāga* causes

the *sāttvika-bhāvas* to manifest to this degree of intensity, *anurāga* is said to have attained the quality of *prakāśita*.

In the term *yāvad-āśraya-ṛtti*, *yāvad* means whomever and *āśraya* means the receptacle or abode of the experience of *anurāga*. This refers to both the *sādhaka* and *siddha-bhaktas*. The word *ṛtti* means function or activity. The function or transaction which extends its influence to whomever is in a position to receive it is known as *yāvad-āśraya-ṛtti*. When *anurāga* reaches the zenith of expression in Rādhā and Kṛṣṇa and extends its influence to the hearts of whatever devotees may be present, then it is said that *anurāga* has reached the state of *yāvad-āśraya-ṛtti*.

The extent to which the heart is moved by the influence of the *anurāga* situated in Rādhā's and Kṛṣṇa's hearts is dependent on one's eligibility. Not everyone's heart is moved to the same extent. In the material world the moon is supreme amongst cool objects, and the sun is supreme amongst hot objects. Although the moon distributes its cooling rays equally, not all objects have the same degree of coolness. Similarly, the sun distributes its heat equally, but not all objects radiate the same degree of heat. In the same way, the *anurāga* in Śrīmatī Rādhikā's heart in the intensified stage of *anurāga* is transmitted to whatever *sādhaka* and *siddha-bhaktas* are present to receive it. Yet the degree to which it is experienced is dependent on their eligibility.

Yāvad-āśraya-ṛtti has a second meaning. *Āśraya* can be taken to mean basis or foundation. In that case it means that *rāga* is the basis of *anurāga*. *Ṛtti* can also mean state or existence. *Yāvad* will then mean as much as, or to its topmost limit. When *rāga* reaches its ultimate state or condition, it is called *yāvad-āśraya-ṛtti*. The question may be raised as to why the word *rāga* is used here when it is a stage prior to *anurāga*. *Rāga* is defined as the condition wherein distress is experienced as great pleasure if it affords one the opportunity to meet with Kṛṣṇa. The word *rāga* is used here to indicate that when the extreme limit of distress is turned into the greatest happiness, *rāga* reaches its highest point and is known as *yāvad-āśraya-ṛtti*.

What is the highest limit of distress for the *vraja-sundarīs*? For chaste girls there is no greater suffering than to abandon the path of righteousness. To preserve their chastity such girls are prepared to enter a lake of fire and give up their life without flinching. But for the service of Śrī Kṛṣṇa the chaste *vraja-sundarīs* give up family and the path of righteousness without hesitation. That supreme difficulty is experienced by them as the greatest happiness. This condition is known as the *yāvad-āśraya-ṛtti* of *anurāga*.

To summarise, when *anurāga* reaches its highest limit of intensity, it causes one to fully experience the bliss of tasting Śrī Kṛṣṇa's incomparable sweetness. As a

result of tasting Kṛṣṇa’s sweetness, one fully experiences the relish produced from the supreme excellence of *anurāga*. By the combined experience of these two tastes, one becomes so immersed in the extraordinary quality of taste that one forgets himself and the object of relish and remains conscious only of the experience of tasting. In that state five, six, or all eight *sāttvika-bhāvas* manifest very prominently. Due to the superexcellence of *rāga* in that condition the chaste girls of Vraja abandon without shame even their own families and the path of righteousness for the service of Kṛṣṇa and they experience such difficulty as the greatest happiness. In that intensified condition *anurāga* extends its influence into the hearts of whatever *sādhaka* or *siddha-bhaktas* may be present at the time. When all this takes place, it is known as *bhāva*.

An example of *bhāva* is given in *Ujjvala-nīlamaṇi* (14.155):

*rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramain
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛti*

In a *kuñja* on Govardhana Hill Śrī Rādhā and Śrī Kṛṣṇa were immersed in tasting each other’s sweetness. Their bodies were decorated by *uddīpta-sāttvika-bhāvas*. Appreciating the sweetness of Their *mahābhāva*, Vṛndā said, “O king of elephants who sports in the groves on Govardhana Hill, conjugal love itself is a highly skilled artist who has slowly melted the shellac of Your hearts with the heat of Your perspiration, thus liquifying them into an undifferentiated, unified substance. He is mixing that with a full measure of the vermilion of Your new *rāga* in order to paint an extraordinary picture on the interior walls of the palace of this universe.”

In his commentary on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura explains that just as all incarnations are present in Svayaṁ-Bhagavān, all the stages of *prīti* beginning from *rati* are present in *mahābhāva*. He then explains how in this example all the stages of *prema* are exhibited, as well as the special symptoms of *mahābhāva*.

In the above verse the words *śṛṅgāra-kāruḥ-kṛti* mean that the artist of conjugal love is expert in his craft. This refers to *rati* because *rati* is the basis of *śṛṅgāra-rasa*. In *Ujjvala-nīlamaṇi* (14.1), it is said: *sthāyībhāvo ’tra śṛṅgāre kathyate madhurā-rati*—“*Madhurā-rati* is the *sthāyībhāva* of *śṛṅgāra-rasa*.” The *sthāyībhāva* is the ruling emotion which brings all the subsidiary emotions under its control. This means

that *madhura-rati* is an artist who deftly mixes the colors of various emotions and paints a picture of *śṛṅgāra-rasa*.

The words *rādhāyā bhavataś ca* mean of Rādhā and Kṛṣṇa. The fact that Rādhā and Kṛṣṇa are mentioned together is suggestive of paramour love. Rādhā's and Kṛṣṇa's disregard for the infamy They may receive in this world and the next due to Their paramour love means that Their love is unaffected even when there is cause for that love to break. This is the symptom of *prema*.

Rādhā's and Kṛṣṇa's hearts are compared to shellac which is melted by the heat of Their *prema* exhibited in the form of perspiration. This melting of the hearts is a symptom of *sneha*. The word *yuñjan* means that Rādhā's and Kṛṣṇa's hearts are combined together into one substance. This complete intimacy is the symptom of *praṇaya*. The words *nirdhūta-bheda-bhrama* mean having cast off the illusion of duality. This means that Their hearts are so completely unified that there is no chance that any consciousness of duality may arise. This type of oneness is a symptom of *susakhya* or intimate friendship, which is described elsewhere as *viśrambha*. *Viśrambha* is also a symptom of *praṇaya*.

The word *kramāt* means slowly or gradually. This indicates the presence of *vāmya* or contrariety which is suggestive of *māna*. If *māna* were not present, Their hearts would be melted all at once, without any hesitation.

The words *adri-nikuñja-kuñjara-pate* mean the king of elephants who sports in the groves on Govardhana Hill. This is suggestive of *rāga*. With an anxious longing to meet in day or night, Rādhā and Kṛṣṇa come and go along the rough terrain of Govardhana Hill which is full of sharp stones and thorns. This causes great pain to Their soft feet. Yet They experience this pain as great happiness. This is the symptom of *rāga*.

The words *nava-rāga hiṅgula-bharaiḥ* mean by a full measure of the vermilion of new attachment. This is indicative of *anurāga*, because it shows the ever-fresh quality of *rāga* and its abundance. The word *bhūyobhir* means with tremendous profusion. This means that the ever-fresh quality of *anurāga* is experienced in a highly intensified condition which is indicative of *mahābhāva*.

After analysing how all the stages of *prema* from *rati* to *mahābhāva* have been illustrated in this verse, the three special characteristics of *mahābhāva* are now shown. The substance of Śrīla Jīva Gosvāmī's commentary on this is that Rādhā's and Kṛṣṇa's hearts are melted and unified to such an extent that not only is there no knowledge of duality between Their hearts, but there is not even an illusion of such duality. From this it may be understood that Their absorption in the experience of tasting each other is so complete that They have no awareness of anything else.

Nothing else can penetrate Their awareness. Neither is this perception dependent on any other object. Their *anurāga* is both the cause and the object of its own experience. This is the symptom of *sva-sainvedya*.

Jīva Gosvāmī then explains that, when shellac is repeatedly exposed to the heat of fire, it becomes completely melted both inside and out. Similarly, when Rādhā and Kṛṣṇa are repeatedly exposed to the upsurge of the *sāttvika-bhāva* known as *sveda*, perspiration, Their hearts melt both inside and out. This indicates the presence of *uddīpta-sāttvika-bhāva* which is the symptom of *anurāga* manifesting its *prakāśita* feature.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that in order to paint a picture inside a wealthy person's mansion, an expert artist slowly melts shellac, which is inherently red, by the heat of fire. He then mixes in an abundant quantity of vermillion to prepare an excellent color. When he paints the inside of the mansion with that mixture, he attracts the hearts of all people and they become overwhelmed with astonishment. Similarly, *anurāga* melts the hearts of Rādhā and Kṛṣṇa who are experiencing the condition of *mahābhāva*. Their hearts are then infused with a great inundation of ever-fresh *rāga*. At the time of Their *prakaṣa-lilā*, the devotees within the universe experience the exhilaration of Rādhā's and Kṛṣṇa's hearts due to the condition of *mahābhāva* and become astonished. The effect of Rādhā's and Kṛṣṇa's *mahābhāva-mayī-lilā* is experienced by whatever devotees are present there as far as their qualification allows. This is the symptom of *anurāga* manifesting the condition known as *yāvad-āśraya-vṛtti*. In this way all the symptoms have been displayed by this verse.

Thus with the help of the statements of *Prīti-sandarbhā*, it has been shown how Śrī Caitanya Mahāprabhu, in one *śloka*, has very concisely expressed the essence of the systematic development of *prema* through its various stages. In particular, He has described the fully developed and radiant *madhura-prema-rasa* of the *gopīs* (*unnata-ujjala-madhura-prema-rasa*).

Comment

It may be noted that the order of the stages of *prema* that is given by Śrīla Jīva Gosvāmī in the *Prīti-sandarbhā* differs slightly from that which is given by Śrīla Rūpa Gosvāmī in *Ujjvala-nīlamanī*. In *Prīti-sandarbhā* the order is given as *rati*, *prema*, *praṇaya*, *māna*, *sneha*, *rāga*, *anurāga*, and *mahābhāva*; whereas in *Ujjvala-nīlamanī* it is given as *rati*, *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *mahābhāva*. There is no contradiction between these two different views because some-

times the order of *sneha*, *māna*, and *praṇaya* is reversed in accordance with different *rasas*.

The word *yugāyitam*, appearing like a millenium, is simple and straight-forward. The phrase *govinda-virahaṇa* expresses the attitude of *vipralambha* or separation from Govinda. *Vipralambha* is defined in *Bhakti-rasāmṛta-sindhu* (3.5.25):

*sa pūrva rāgo mānaś ca pravāsādi mayas tathā
vipralambho bahu-vidho vidvadbhir iha kathyate*

“Self-realized *rasika* devotees have described *vipralambha* to be of many varieties, such as *pūrva-rāga*—the mutual attachment and anticipation of meeting that exists between lovers who have not yet met, *māna*—anger which prevents a loving couple from consummating their desire for union, and *pravāsa*—separation due to living at a distant place.”

The esoteric mystery implied in Śrī Caitanya Mahāprabhu’s statement is that the *sādhaka-jīva* who is still within the world of matter is fit to taste love in separation only in the condition of *pūrva-rāga*.

Comment

It is essential for the *sādhaka-jīvas* to cultivate the mood of *vipralambha*, and because they have never experienced meeting with Kṛṣṇa, their *vipralambha* will come only in the category of *pūrva-rāga*. But without having ever met with Kṛṣṇa, how can they experience separation from Him in *pūrva-rāga*?

By hearing the *līlā-kathā* of Śrī Kṛṣṇa from others, *pūrva-rāga* is awakened. This was the case with the *dvija-patnīs* as well as the ladies of Mathurā previous to Kṛṣṇa’s arrival there. Rukmiṇī also had never seen Kṛṣṇa, but by hearing about Him from Śrī Nārada, *pūrva-rāga* arose within her heart. Thus, she became exceedingly anxious to meet with Kṛṣṇa. Similarly, by hearing from *śrī guru* and Vaiṣṇavas or by reading the *śāstras*, the *jīvas* may have *vipralambha pūrva-rāga* awakened within their hearts. The *jīvas* have qualification only up to this extent because they have never experienced meeting with Kṛṣṇa. Therefore, the other types of *vipralambha* such as *māna* and *pravāsa* are not possible for them.

There are ten conditions which arise due to separation: (1) *cintā*—anxious consideration, (2) *jāgaraṇa*—sleeplessness, (3) *udvega*—agitation, (4) *tānava-kṛśatā*—emaciation of the body, (5) *malināṅgatā*—discoloring of the limbs of the body, (6) *pralāpa*—incoherent speech, (7) *vyādhi*—being stricken with a tormenting ailment, (8) *unmāda*—madness, (9) *moha*—bewilderment, and (10) *mṛtyu*—death, which is also known as *mūrcchā*—unconsciousness.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.40-41):

*udvege divasa nā jāya, 'kṣaṇa' haila 'yuga'-sama
varṣāra megha-prāya aśru varṣe nayana
govinda-virahe śūnya haila tribhuvana
tuṣānale poḍe—yena nā jāya jīvana*

Śrī Caitanya Mahāprabhu, absorbed in intense feelings of separation in the ecstasy of *mahābhāva*, speaks as follows:

“O *sakhi!* Without Śrī Nanda-nandana, I am so agitated and distressed that my days simply do not pass. Each and every moment appears to be like an entire millennium. Tears are flowing incessantly from my eyes just like torrents of rain from the clouds. Now I simply cannot tolerate separation from Govinda. This entire universe appears as if void. My body is always burning in the fire of separation as if my limbs had been bound by straw and set ablaze. Yet I remain alive. What am I to do now?”

Śikṣāṣṭaka: Song Seven in four parts (Gītāvalī)

(7-a)

*gāite gāite nāma ki daśā haila
kṛṣṇa nitya-dāsa mui hṛdaye sphurila
jānilāma māyā-pāṣe e jaḍa jagate
govinda-virahe duḥkha pāi nānā mate
āra je saṁsāra mora nāhi lāge bhāla
kānhā jāi kṛṣṇa heri e cintā viśāla
kāndite kāndite mora āṅkhi variṣaya
varṣā-dhārā hena cakṣe haila udaya
nimeṣa haila mora śata yuga sama
govinda-viraha āra sahite akṣama*

“While repeatedly chanting the holy name of Śrī Kṛṣṇa, I was overtaken with a most astonishing condition. The realization that I am the eternal servant of Lord Kṛṣṇa began to manifest within my heart. Because my attention has been diverted from Śrī Kṛṣṇa, I have been bound in the dreadful grip of *māyā*. Thus I am suffering from various kinds of miseries in this material world.

“Now this material world no longer holds any attraction for me. Where shall I go now? What shall I do? Where will I meet Śrī Kṛṣṇa? Without seeing Him, I can get no relief. This has become a great anxiety. As I cry repeatedly, the tears are flowing from my eyes in an incessant downpour, like rain falling from the clouds in the monsoon season. In separation from Śrī Govinda, a single moment appears like hundreds of millenniums. O *sakhi!* Now I cannot tolerate separation from Śrī Govinda.”

(7-b)

*śūnya dharātala, caudike dekhiye,
parāṇa udāsa haya
ki kari ki kari, sthira nāhi haya,
jīvana nāhika raya
vraja-vāsī-gana, mora prāṇa rākha,
dekhāo śrī rādhānāthe
bhaktivinoda, minati māniyā,
laohe tāhāre sāthe
śrī kṛṣṇa-viraha āra sahite nā pāri
parāṇa chāḍite āra dina dūi cāri*

“Now this entire universe seems void, and my life has become gloomy. Where shall I go? What shall I do? I am unable to attain any sense of calm. My vital air is on the verge of quitting this body. O residents of Vraja *dhāma!* Give me a glimpse of Śrī Rādhānātha and save my life. Please hear the prayer of this Bhaktivinoda and take him along with you. Otherwise, I cannot tolerate separation from Kṛṣṇa anymore. Within a few days I shall give up my life.”

(7-c)

*gāite govinda-nāma, upajila bhāva-grāma,
dekhilāma yamunāra kūle
vṛṣabhānu-sutā-saṅge, śyāma naṭavara raṅge,
bānsarī bājāya nīpa-mūle
dekhīyā yugala-dhana, asthira haila mana,
jñāna hārā hailuṅ takhana
kata-kṣaṇa nāhi jāni, jñāna lābha haila māni,
āra nāhi bhela daraśana*

“Aho! When I began to chant the holy name of Śrī Govinda in a loud voice, various symptoms of ecstasy began to manifest in my body. Suddenly, I saw the beautiful shore of the Yamunā. In a charming and lush green grove beneath a *kadamba* tree, the best of dancers, Śyāmasundara, was displaying His graceful threefold bending form and playing the flute accompanied by Śrī Vṛṣabhānu-nandinī. Seeing the unprecedented couple, I could not remain steady. I lost consciousness and fell upon the ground. How long I lay in that condition, I do not know. When I awoke, I looked here and there. But in spite of searching for a long time with great effort, I was unable to obtain Their *darśana*.”

(7-d)

*sakhi go! kemane dhariba parāṇa
nimeṣa haila yugera samāna
śrāvaṇera dhārā, āṅkhi varīṣaya,
śūnya bhela dharātala
govinda-virahe, prāṇa nāhi rahe,
kemane bāñciba bala
bhaktivinoda, asthira haiyā,
punaḥ nāmāśraya kari'
ḍāke rādhānātha, diyā daraśana,
prāṇa rākha, nahe mari*

“Now this entire universe has begun to appear void. Streams of tears flow from my eyes like torrents of rain during the month of *śrāvaṇa*. O *sakhi*! The life air within this body has become very restless and agitated. I feel that my life is about to come to an end—how shall I go on? In separation from Govinda, a single moment appears like hundreds of millenniums. Deeply agitated, this Bhaktivinoda chants the holy

name again and loudly cries, ‘O Rādhānātha! O Kṛṣṇa-prāṇapriye! Please, both of You give me Your *darśana* and save my life. Otherwise, I will surely perish’.”

Vivṛti

“O Govinda! In separation from You, this entire universe seems void to me. A stream of tears is incessantly flowing from my eyes like torrents of rain during the monsoon season, and the batting of an eyelash appears like a millenium.”

This is a vivid example of *vipralambha-rasa*. For *jāta-rati-bhaktas*, it is absolutely essential that one seek to experience *vipralambha-rasa*, without concern for *sambhoga* or union with the Lord. This *śloka* has been cited in order to demonstrate this point.

Feelings of separation which are experienced in material relationships are simply full of misery, whereas in *aprākṛta-vipralambha-rasa*, one experiences supreme bliss within the heart even though externally it appears like intense suffering. Therefore, it has been said regarding the feelings of separation experienced by a Vaiṣṇava: *yata dekha vaiṣṇavera vyavahāra duḥkha, niścaya jānio sei parānanda sukha*—“Although the feelings of separation experienced by a Vaiṣṇava appear like ordinary distress, you should know them to be transcendental bliss.” *Vipralambha-rasa* always gives nourishment to *sambhoga*.

In the condition known as *prema-vaicittya*, which comes under the heading of *vipralambha*, there is an external appearance of *sambhoga*. In this condition, although one is directly in Kṛṣṇa’s presence, one feels intense grief due to the internal conception of separation that is generated by the unique excellence of *prema*. By contrast with this, when one is physically separated from Kṛṣṇa, remembrance of Him is so intense that there is no possibility of forgetting Him even for a moment. This stage is the culmination point of all *bhajana*.

The group known as Gaura-nāgarī, who are actually oblivious to Lord Kṛṣṇa, make a licentious display of *sambhoga-rasa*. Due to their negligence of Lord Kṛṣṇa, they simply create obstacles to the development of *aprākṛta-rasa*. Those who aspire for *sambhoga* always endeavour for the selfish satisfaction of their own senses. Therefore, they are devoid of *kṛṣṇa-bhakti*.

In the *Caitanya-caritāmṛta*, *Ādi-līlā* (4.165) it is said: *ātmendriya-prīti-vāñchā tāre bali ‘kāma’, kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma*—“The desire to gratify one’s own senses is *kāma*, but the desire to please the senses of Lord Kṛṣṇa is *prema*.” If the Gaura-nāgarīs understood the meaning of this verse, they would not be so quick to place Śrī Gaurāṅga in the position of *nāgara*, the enjoyer, and them-

selves as *nāgarī*, the enjoyed, with an urgent desire to promote their own *sambhoga-rasa*. One should abandon this and perform *bhagavat-bhajana* purely under the guidance of Vaiṣṇavas.

The confidential secret of Śrī Gaurāṅga *līlā* is that Śrī Kṛṣṇa Himself, accepting the *bhāva* of an *āśraya-jātīya* (a receptacle of loving sentiments, or in other words, a devotee), is always situated in the mood of *vipralambha*. The fullest display of the sentiment of the *āśraya-jātīya-jīva* who is seeking to give nourishment to *sambhoga-rasa* is found in the mood of *vipralambha*. In order to demonstrate this, Śrī Kṛṣṇa manifests His eternal Śrī Gaura *svarūpa* who is the incarnation of *vipralambha-rasa*. From this it can be concluded that the misplaced endeavours of those who aspire for *sambhoga* can never become successful.

Śrī Bhajana-rahasya Verses

The following verse from *Śrī Kṛṣṇa-karṇāmṛta* (41) is an example of Śrīmatī Rādhikā's *pralāpa* (incoherence or speech filled with lamentation) instigated by feelings of separation from Śrī Kṛṣṇa. This verse is also quoted in *Bhakti-rasāmṛta-sindhu* (3.2.100) as an example of the *vyabhicārī-bhāva* known as *autsukya*, anxious longing, experienced in the condition of separation from Kṛṣṇa:

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha bandho karuṇaika-sindho
hā hanta hā hanta kathaiṁ nayāmi

“O Anātha-bandhu (friend of the destitute), O Hare, O Karuṇā-sindhu! Alas, alas! How can I bear the passing of these miserable days and nights, being bereft of Your association?”

Śrīla Bhaktivinoda Ṭhākura has composed the following verse in this connection (*Bhajana-rahasya* 7.14):

nā heriye tava mukha, hṛdaye dāruṇa duḥkha
dīna bandho karuṇā sāgara
e adhanya divā-niśi, kemane kātābe dāsī,
upāya balaha ataḥ para

“Being unable to see Your face, my heart is filled with unbearable distress. O Dīna-bandhu, Karuṇā-sāgara! How shall I pass these miserable days and nights? I am Your maidservant. Therefore, please tell me immediately what am I to do about this?”

The following verse from *Padyāvalī* (330) is a statement of Śrī Mādhavendra Purī which illustrates Śrī Rādhā’s *bhāvocchvāsa*. (*Bhāvocchvāsa* is a deep outburst of feeling which expresses the *bhāva* or spiritual sentiment which is hidden in the heart of Śrīmatī Rādhikā. There are many different instances of this. The one mentioned here is instigated by feelings of separation. In the references from *Bhajana-rahasya* given in text eight, there is a statement from *Kṛṣṇa-karṇāmṛta* which shows an example of Śrīmatī Rādhikā’s *bhāvocchvāsa* instigated by meeting with Kṛṣṇa. See the comment given there for further explanation of *bhāvocchvāsa*.)

*ayi dīna-dayārdra-nātha, he
mathurā-nātha, kadāvalokyase
hṛdayam tvad-aloka kātaram
dayita bhrāmyati kiṁ karomy aham*

“O Lord whose heart melts with compassion for the destitute, O Lord of Mathurā! When will I obtain Your *darśana*? Being bereft of Your association, my sorrowful heart has become greatly agitated and unsteady. O dearly beloved! What shall I do now?”

Śrīla Bhaktivinoda Ṭhākura sings (*Bhajana-rahasya* 7.7):

*‘he dīna-dayārdra-nātha, he kṛṣṇa, mathurā-nātha,
kabe punaḥ pāba daraśana
na dekhi se cānda-mukha, vyathita hṛdaye duḥkha,
he dahita! ki kari ekhana’*

“O Lord whose heart melts with compassion for the destitute, O Kṛṣṇa, master of Mathurā, when will I see You again. My heart is greatly distressed because of not seeing Your moonlike face. O beloved! What shall I do now?”

The following verse from *Ujjvala-nīlamanī* (15.167) describes ten conditions which arise due to separation from Śrī Kṛṣṇa and which thus promote the state of *bhāvonmāda* in Śrīmatī Rādhikā. *Bhāvonmāda* is a kind of divine madness which comes in the stage of *māhabhāva*:

*cintātra jāgarodvegau tānavaiṁ malināṅgatā
pralāpo vyādhir-unmādo moho mṛtyur-daśā daśa*

“There are ten conditions which arise in *sudūr-pravāsa-vipralambha*, separation due to living at a distant place. These conditions are as follows: (1) *cintā*—anxious consideration, (2) *jāgaraṇa*—sleeplessness, (3) *udvega*—agitation, (4) *tānavakṛśatā*—emaciation of the body, (5) *malināṅgatā*—discoloring of the limbs of the body, (6) *pralāpa*—incoherent speech, (7) *vyādhi*—being stricken with a tormenting ailment, (8) *unmāda*—madness, (9) *moha*—bewilderment, and (10) *mṛtyu*—death, which is also known as *mūrcchā*—unconsciousness.”

Śrīla Bhaktivinoda Ṭhākura sings (*Bhajana-rahasya* 7.11):

*‘jāgara, udvega, cintā, tānavāṅga malinatā,
pralāpa, unmāda āra vyādhi
moha, mṛtyu daśā daśa, tāhe rādhā suvivaśa,
pāila duḥkha-kulera avadhī’*

“When Śrī Rādhikā is stricken with these ten conditions due to separation from Śrī Kṛṣṇa, She attains to the ultimate limit of distress.”

Śloka Eight

Steadiness in perfection

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनान्मर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव नापरः ॥८॥

*āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

Anvaya

saḥ lampāṭaḥ—that debauchee, who acts for His own pleasure; *vā*—either; *pinaṣṭu*—let Him crush (make me His very own); *mām*—me (a maidservant); *pāda-ratām*—attached to the service of His lotus feet; *āśliṣya*—by a deep embrace; *vā*—or; *marma-hatām karotu*—let Him break my heart; *adarśanāt*—by not being visible; *vidadhātu*—let Him do; *yathā tathā vā*—whatever He likes (let Him even enjoy the association of other lovers); *tu eva*—nonetheless (He only); *mat prāṇa nāthaḥ*—is the Lord of My life; *aparaḥ na*—there is no one other than Him.

Translation

“Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make me His very own. Or let Him break my heart by not being present before Me. He is a debauchee and can do whatever He likes. Even if He sports with other lovers directly in front of Me, He is still My *prāṇanātha*. There is no one other than Him.”

Śrī Sanmodana Bhāṣyam

In this verse we are acquainted with the mental condition of the *jīva* upon attainment of the status of *prema*. “That crest jewel of debauchees may delight this maid-servant who is attached to the service of His lotus feet by tightly embracing Me. Or He may trample Me, or break my heart by not being present before Me. He may do whatever He likes. Even if He sports with other lovers directly in front of me, He is still My *prāṇanātha*. There is no one other than Him.” This characteristic of one-pointed devotion to Śrī Kṛṣṇa is known as *kṛṣṇaika-niṣṭhitā*. This is also demonstrated in *Śrīmad-Bhāgavatam* (11.29.34):

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

“When mortal beings abandon all fruitive activities and surrender themselves fully unto Me, I become desirous of bestowing some special benediction upon them. At that time, I cause them to attain their immortal forms (*amṛta-svarūpa*) and promote them to the status of My dear eternal associates.”

From this characteristic it is understood that in the stage of *prema*, Śrī Kṛṣṇa is the only life, wealth, and heart of the devotee. In that condition, the perfection of religion is fully exhibited in the form of the mutual attraction between Bhagavān and the devotee. In the *Śrīmad-Bhāgavatam* (7.5.14), Śrī Prahlāda Mahārāja has said:

*yathā bhrāmyaty ayo brahman svayam ākarṣa sannidhau
tathā me bhidyate cetaś cakra pāṇer yadṛcchayā*

“O *brāhmaṇa*, just as iron is automatically attracted toward a magnet, my consciousness has become released from this mundane existence and forcibly attracted to Cakrapāṇi Bhagavān, the Lord who carries a discus in His hand, by the irresistible force of the Lord’s willing potency, known as *icchā-śakti*.”

This statement supports the idea that a *svabhāvika-dharma* or natural function does exist between the infinitesimal living entity and the all-pervading Lord Śrī Kṛṣṇa, and that it involves mutual reciprocity. When the *jīva* is in the state of indifference to the Lord, this *svabhāvika-dharma* is practically non-existent. But when, by some great fortune, the *jīva*’s nature becomes cleansed and purified, this eternal-

ly established *svabhāvika-dharma* that exists between Kṛṣṇa and the living entity is manifested again.

At such a time, the attraction of the living entity for the Lord is exactly like the attraction of clean iron for a magnet. Consequently, the sole purpose of religion is to bring into effect this eternally existing *svabhāvika-dharma*. Religion has no purpose other than this. Therefore, it should be understood that in the *sādhana* leading to the manifestation of *prema*, the pure *jīva* is completely devoid of desire for any other result. In *Śrīmad-Bhāgavatam* (10.32.22), Kṛṣṇa Himself has given support to this in the following words:

*na pāraye 'ham niravadya-saṁyujāṁ
svasādhu-kṛtyāṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā*

“My beloved *gopīs*! Your meeting with Me is completely pure and faultless. You have completely broken the tenacious bonds of household life just to serve Me. Even if I obtain a fantastic span of life like that of the *devas*, it will not be possible for Me to repay your love, service, and renunciation. Therefore, you will have to be satisfied by accepting your own auspicious activities as repayment.”

By this statement of the Lord it is proved that love for Kṛṣṇa is itself the fruit of loving Kṛṣṇa. In other words, the devotees are completely devoid of any desire for their own happiness. They serve Kṛṣṇa, offer their love to Him, and meet with Him. The sole purpose of whatever they do is to please Kṛṣṇa.

In this verse of *Śrī Śikṣāṣṭaka*, the words *adarśanāt-marma-hatām* mean breaking the heart due to separation. In reality, the anguish of the heart related to separation is not a source of distress, but of supreme happiness. This is evidenced by Śrī Kṛṣṇa’s statement in the *Śrīmad-Bhāgavatam* (10.32.21):

*evaiṁ mad-arthojjhita-loka-veda-
svānāṁ hi vo mayy anuvṛttaye 'balāḥ
mayā parokṣaṁ bhajatā tirohitāṁ
māsūyitumārthata tat priyāṁ priyāḥ*

“O beloved *gopīs*! O tender-hearted friends! For My sake, you abandoned social conventions, Vedic regulations, and even your family relationships. I disappeared from you only to increase the intensity of Your feelings for Me, and I was secretly

listening to your love-intoxicated speeches. I am your beloved. Therefore don't be displeased with Me.”

Another important point spoken of in this verse is that in the statement “delighting Me by Your embrace,” there is not even a scent of desire for personal happiness. The purport of this statement is that the devotee simply wants to offer his love to Kṛṣṇa, and to bring happiness to Him. Therefore, this statement is thoroughly appropriate. It is in complete conformity with the nature of *prema* and the conclusions of the scripture.

Significance of Śrī Śikṣāṣṭaka as related through the life and experience of Śrī Caitanya Mahāprabhu

The glory of this *Śikṣāṣṭaka* will now be summarized. What is the greatness of the transcendental love of Śrīmatī Rādhikā who is the personification of the Lord's *svarūpa-śakti*? What is the extraordinary sweetness of Śrī Kṛṣṇa which She tastes through Her love? And what is the indescribable happiness which She experiences when She tastes the sweetness of Śrī Kṛṣṇa? The supreme absolute truth, Śrī Kṛṣṇa, desiring to fulfill these three inner longings, assumes the form of Śrī Kṛṣṇa Caitanya Mahāprabhu. Deeply absorbed in the mood of *audārya* or munificence, He eternally performs unlimited pastimes in Śrī Navadvīpa *dhāma*, which is situated in a special section of Vaikuṅṭha named Goloka. There in the seat of His eternal transcendental pastimes He tastes these three sentiments.

Śrī Kṛṣṇacandra, united with the bodily complexion and sentiment of Śrī Rādhā, appears in this universe only once in a day of Brahmā in the form of Śrī Caitanya Mahāprabhu. He appeared just recently on the sacred banks of the Bhāgīrathī (Gaṅgā) within the Nadia district of West Bengal, in Śrī Navadvīpa-Māyāpura, which is non-different from Śrī Vṛndāvana. He appeared in the year 1486, on a Saturday at dusk of the full moon night of the month of Phālgunī (February-March) during a lunar eclipse. At that time, due to the lunar eclipse, the entire town vibrated the melodious sound of *hari-nāma-saṅkīrtana*.

Caitanya Mahāprabhu's father's name was Paṇḍita Śrī Jagannātha Miśra, and His mother's name was Śrīmatī Śacī-devī. By His transcendental pastimes, enacted at different stages of life, He inundated the entire land of Gauḍa with transcendental bliss. In childhood He displayed His childlike mischievousness, and occasionally demonstrated astonishing superhuman pastimes. In boyhood He was emersed in the pastimes of education and study. In youth He was married according to the regula-

tions of scripture and set an ideal example of how to execute the duties of householder life. It was at this time also that He began to discourse on the principles of *bhakti*.

Thereafter, He went to Gayā and accepted initiation into the ten-syllable *gopāla-mantra* from Śrī Īśvara Purī, who was the foremost mendicant of the Śrī Madhva *sampradāya*. By doing so, He instructed all living entities about their duty to take shelter of the lotus feet of a *sad-guru* who is endowed with all the characteristics described in the *śāstras*. Returning from Gayā, He submerged all of Gauḍa-bhūmi in the flow of the river of *bhakti*, by performing *śrī-harināma-saṅkīrtana* in the company of His devotees. At the age of twenty-four, He abandoned householder life for good, and accepted the renounced order of life from Śrī Keśava Bhāratī, who was a *sannyāsī* in the line of Śrī Śaṅkarācārya.

Afterwards, on the pretext of going for pilgrimage, He spent six years travelling throughout Bengal, Orissa, South India, Mahārāṣṭra, Uttar Pradesh (Mathurā, Vṛndāvana, Prayāga, and Kāśī), and Bihār (Kanhai Nāṭaśālā and Rāja Mahala). During His travels, He inspired hundreds of thousands of people to obtain the ultimate goal by bestowing upon them *śrī-nāma-prema*. Everywhere He went, He propagated *śuddha-bhakti*. Through logical debate He defeated many persons who subscribed to doctrines which were opposed to the principles of scripture. He clearly established His own doctrine which is the essence of all conclusions of the four Vaiṣṇava *sampradāyas*. This is known as *acintya bhedābheda tattva*, the inconceivable truth of the oneness and difference that exists between the Lord, His energies, and the living entities.

Thereafter, He remained in Śrī Jagannātha Purī continuously for eighteen years. In order to fulfill His three inner longings, He tasted the nectar of *prema* in the company of His eternal associates. He sent His influential preachers of *śuddha-bhakti* all over and propagated His pure doctrine through them. Thus, He submerged all of India in the flow of *śrī-kṛṣṇa-prema*.

In the meantime, He empowered the hearts of His eternal associates like Svārūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Prabodhānanda Sarasvatī, Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Gopāla-bhaṭṭa, Śrī Jīva, Kavi Karṇapura, and others. He inspired them to write many jewels of transcendental literature and thus gave nourishment to His own ideals.

That very same Śrī Gaurāṅgadeva Himself composed the *Śrī Śikṣāṣṭaka*, which is filled with all the conclusions of *bhakti*, and instructed it to persons of all different levels of qualification. He often tasted the nectarean essence of this *Śikṣāṣṭaka* in a secluded place in the company of His two most confidential associates, Śrī Sva-

rūpa Dāmodara and Rāya Rāmānanda. This topic is found in *Śrī Caitanya-carit-āmṛta* and other literatures.

In this way, by His pastimes as an ideal practitioner of *bhakti* within *gṛhasthāśrama*, Svayaṁ-Bhagavān Śrī Gaurāṅgadeva instructed all religious householders how to properly carry out family life. Likewise, by His pastimes as a *sannyāsī*, He instructed all renunciants, showing them an ideal example of renunciation combined with the highest devotional sentiment. The glory of this *Śikṣāṣṭaka* is unlimited.

Benediction for the readers of Śrī Śikṣāṣṭaka:

Faithful persons who with great devotion read and study this *Śikṣāṣṭaka*, which emanated from the lotus mouth of Śrī Gaurāṅgadeva, will become infatuated with greed to taste the honey from the lotus feet of Śrī Gaurasundara. Moreover, they will be submerged in the reservoir of *prema* for Murāri, Śrī Kṛṣṇacandra. Four hundred and one years after the appearance of Śrī Gaurāṅga, this commentary on *Śrī Śikṣāṣṭaka* named Sanmodana Bhāṣya has been composed by me—Kedāranātha Bhaktivinoda.

Śrīla Nārāyaṇa Mahārāja’s concluding words to Śrīla Bhaktivinoda’s commentary

For pure *rasika* Vaiṣṇavas who taste *madhura-rasa*, this *Śikṣāṣṭaka* is the essence of all the Vedas. Because it emanated from the lotus mouth of Svayaṁ-Bhagavān, it is an essential truth (*mahā-vākya*). Therefore, all fortunate persons should adorn their necks with the garland of this *Śikṣāṣṭaka* by reading, studying, and worshiping it daily as a fixed principle.

Thus ends the translation of the commentary on *Śrī Śikṣāṣṭaka*, known as Sanmodana Bhāṣya, composed by the greatly merciful eternal associate of Śrī Śrī Gaurāṅga, Śrīmad Saccidānanda Bhaktivinoda Ṭhākura.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.48-52):

“*āmi—kṛṣṇa-pada-dāsī, teṅho rasa sukha-rāsī’*
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṅho—mora prāṇa-nātha”

*sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa—anya naya*

*chāḍi’ anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakāṣa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā*

*kivā teṅho lampāṣa, śaṭha, dhṛṣṭa, sakapaṣa,
anya nārī-gaṇa kari’ sāṭha
more dite maṇḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho—mora prāṇa-nāṭha*

*nā gaṇi āpana-duḥkha, sabe vāñchi tānra sukha,
tānra sukha—āmāra tātparya
more yadi diyā duḥkha, tānra haila mahā-sukha,
sei duḥkha—mora sukha-varya*

“O *sakhi!* I am a maidservant of the lotus feet of Śrī Kṛṣṇa. He is the ocean of the topmost happiness of transcendental *rasa*. He may take possession of Me by tightly embracing Me, or He may cause My body and mind to wither away by not giving Me His *darśana*. Whatever He does, He is still My *prāṇanāṭha*.

“O *sakhi*, please hear My heart’s conviction. Whether He loves Me or torments Me, Kṛṣṇa is My *prāṇeśvara*—there is no other. Abandoning the other beautiful *ramaṇīs*, He may manifest My good fortune by submitting His mind and body to My control. By sporting with Me in front of those *ramaṇīs*, He will bring about their distress. Yet He is a wicked, impudent, and deceitful debauchee, who is immersed only in the satisfaction of His own whims. He may mortify Me by frolicking with other *gopa-ramaṇīs* in My presence. Even then, He is My *prāṇanāṭha*. I am not the least bit concerned about My own distress. I always desire His happiness alone. The basis of My life is simply to please Him in every way. If by giving Me distress, He is pleased, that distress becomes My greatest happiness.”

Śikṣāṣṭaka: Song Eight in two parts (Gītāvalī)

(8-a)

*bandhu-gaṇa! śunaha vacana mora
bhāvete vibhora, thākiye jakhana,
dekhā deya citta-cora
vicakṣaṇa kari' dekhite cāhile,
haya āṅkhi-agocara
punaḥ nāhi dekhi', kāṇdaye parāṇa,
duḥkhera nāhi thāke ora
jagatera bandhu sei kabhu more laya sātha
yathā tathā rākhu more, āmāra se prāṇa-nātha
darśana-ānanda dāne, sukha deya mora prāṇe,
bale more praṇaya-vacana
punaḥ adarśana diyā, dagdha kare mora hiyā,
prāṇe more māre prāṇa-dhana
yāhe tānra sukha haya, sei sukha mama
nija sukhe duḥkhe mora sarva dāi sama
bhakativinoda, saṁyoge, viyoge,
tañhe jāne prāṇeśvara
tānra sukhe sukhi, sei prāṇa-nātha,
se kabhu nā haya para*

“O *priya-sakhis!* Please hear my words. How shall I describe the sentiment of my heart? When I am overwhelmed with emotion, then I see that alluring person who has stolen my heart. But as soon as I return to full consciousness, I see that He has disappeared. Even upon searching, He is not to be found anywhere. At that time there is no limit to my distress. My body begins to shake and tremble. My life air becomes restless and agitated.

“Alas! Alas! What am I to do? He is the friend of whole world. When will He take me with Him? Wherever He may keep me, He is my *prāṇanātha*. By giving me His *darśana*, He may delight me, please me, and appease me with affectionate words. Or He may scorch my heart by not giving His *darśana*. Let Him do whatever He likes. Even if He kills me by separation from Him, He remains the very wealth of my life. Whatever gives Him pleasure is my happiness. My own happiness and distress are all the same to me. He is the *prāṇeśvara* of Bhaktivinoda both in separation

and in union. My happiness is only in His happiness. He alone is my *prāṇanātha*, there is no one else.”

(8-b)

*yoga-pīthopari sthita, aṣṭa-sakhī-suveṣṭita,
vṛndāraṇye kadamba-kānane
rādhā saha bamśī-dhārī, viśva-jana citta-hārī,
prāṇa mora tānhāra caraṇe
sakhī-ājñāmata kari donhāra sevana
pālya-dāsī sadā bhāvi donhāra caraṇa
kabhu kṛpā kari’, mama hasta dhari’,
madhura vacana bole
tāmbūla laiṇyā, khāya dui jane,
mālā laya kutūhale
adarśana haya kakhana ki chale
nā dekhiyā donhe hiyā mora jvale
jekhāne sekhāne, thākuka du’jane,
āmi ta’ caraṇa dāsī
milane ānanda, virahe yātanā,
sakala samāna bāsi
rādhā-kṛṣṇa prāṇa mora jīvane maraṇe
more rākhi’ māri’ sukhe thākuka du’jane
bhaktivinoda, āra nāhi jāne,
paḍī’ nija sakhī-pāya
rādhikāra gaṇe thākiyā satata,
yugala-caraṇa cāya*

“Śrī Nanda-nandana, who plays the flute and steals the hearts of the entire universe, is graciously seated on a jeweled throne with Śrīmatī Vṛṣabhānu-nandinī, at the seat of Their transcendental pastimes, surrounded by the *aṣṭa-sakhīs* in a *kadamba* forest of transcendental Vṛndāvana. The lotus feet of this *yugala-kīśora* are my life and soul. I have offered myself at Their lotus feet. I am Their *pālyadāsī* engaged in the service of Their lotus feet. Sometimes They take hold of my hands, and with sweet voices, They request *tāmbūla* and then eat it. Sometimes with great wonder, They take a garland from me and wear it. While at other times, They disappear from me on some pretext.

“O *sakhī!* Happiness is found wherever They are found. I am a maidservant of Their lotus feet. Bliss obtained in Their company and torture endured in Their separation are all the same to me. In life and in death—at all times—Śrī Rādhā-Kṛṣṇa *yugala*, are my very life. Bhaktivinoda knows no one else but Them. Falling at the lotus feet of Their dearest *sakhīs*, I beg for one thing alone: that they accept me into the personal group of Śrīmatī Rādhikā and engage me always in the service of the lotus feet of *yugala-kīśora*.”

Vivṛti

“I am a maidservant of the *gopīs* who are always engaged in serving the lotus feet of Śrī Kṛṣṇa in varieties of different ways. He may embrace me, He may make me His very own, or He may break my heart by not being present before me. He is a debauchee who is always engaged in seducing the young wives of the *gopas*. He may do whatever He likes, yet He is my *prāṇanātha*. There is no one other than Him. Śrī Kṛṣṇa is the independent Supreme Person. Acting in accordance with His desire is my only religion. I have no interest separate from His, nor do I have any inclination for service that is contrary to His will.”

In the stage of perfection, the *jīva* is devoid of all material designations pertaining to both the body and the mind. At that time, the *jīva* becomes a female attendant of the *gopīs* in *aprākṛta* Vṛndāvana, the place where Nanda-nandana Śrī Kṛṣṇa freely enacts His divine *līlā*. There one is engaged in fulfilling the desires of Śrī Kṛṣṇa through spiritual senses in one’s *siddha-deha*. This is the actual nature of *prema-bhakti*.

The *jīva* should never consider himself as the *āśraya-vigraha*. The *āśraya-vigraha* refers to the Lord’s eternal associates who are naturally the receptacle of love for Śrī Kṛṣṇa and under whose guidance the aspiring devotees place themselves in order to awaken their spontaneous attraction toward the Lord. The *āśraya-vigraha* here specifically refers to Śrīmatī Rādhikā. A devotee never considers himself to be identical with the *āśraya-vigraha*, but always feels himself to be their follower and an aspirant for their mercy. When one considers himself as the *āśraya-vigraha*, then his worship becomes *ahaṅgrahopāsanā*.

Ahaṅgrahopāsanā refers to a type of worship in which the devotee considers himself to be identical with the object of worship. The unadulterated condition of the pure *jīva* is to remain always under the guidance of the *āśraya-jātiya* (Śrīmatī Rādhikā and Her confidential associates). Although the *jīva* is dear to Śrī Kṛṣṇa, he is,

by constitution and by the will of Kṛṣṇa, the separated part and parcel of the Lord (*vibhinnāmśa*).

Summary of Śrī Śikṣāṣṭaka:

In all eight *śloka*s of *Śikṣāṣṭaka*, three subjects have been explained: *sambandha* directed toward the practice of *bhakti*, *abhidheya*, and *prayojana tattva*. In the first *śloka*, *sādhana* in the form of *śrī-kṛṣṇa-saṅkīrtana* has been described in a general way. In the second *śloka*, the awareness of one's incompetence to execute this super-excellent form of *sādhana* is shown. The third *śloka* teaches the method for chanting the holy name; the fourth *śloka*, the necessity of eliminating unfavorable desires and deceit in the form of the aspiration for *mokṣa*; the fifth, knowledge of the *jīva*'s original spiritual identity; the sixth, how one achieves good fortune by attaining proximity to Śrī Kṛṣṇa; the seventh, the mood of separation in those who have acquired the highest qualification; and the eighth, the ultimate perfection of one's cherished goal.

In the first five *śloka*s, instructions have been given on *sambandha-jñāna*, which is the basis of *abhidheya*. In all eight *śloka*s, *abhidheya-tattva* has been described. In the final three *śloka*s, instructions regarding *prayojana*, or the ultimate goal, are found. In the first five *śloka*s, the process of *sādhana-bhakti* is described under the heading of *abhidheya-tattva*, and in the next two *śloka*s, *bhāva-bhakti*. The sixth to eighth *śloka*s, and particularly the seventh and eighth *śloka*s, deal with *sādhya* or the perfectional stage of *bhakti*, which culminates in *prema*.

Presenting the following *śloka* composed by Śrīla Viśvanātha Cakravartī Ṭhākura, I offer my obeisances at the feet of all the readers:

ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhor-matam-idaṁ tatrādaro naḥ paraḥ

“Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and His transcendental abode Śrī Vṛndāvana-dhāma are my worshipable objects. The most excellent method of worshipping Kṛṣṇa is that adopted by the *gopa-ramaṇīs*, the young wives of Vraja. *Śrīmad-Bhāgavatam* is the flawless and most authoritative scripture, and *kṛṣṇa-prema* is the fifth and highest achievement of human life beyond *dharma*, *artha*, *kāma*, and

mokṣa. It is thus known as *pañcama-puruṣārtha* or *parama-puruṣārtha*. This is the opinion of Śrī Caitanya Mahāprabhu. We have supreme regard for this conclusion. We have no inclination or respect for any other cheating opinions.”

Śrī Bhajana-rahasya Verses

The following verse from *Śrīmad-Bhāgavatam* (10.31.11) gives an example of the highly developed *kṛṣṇa-prema* of the *gopīs*. When Kṛṣṇa was wandering about in the forest with bare feet chasing after the cows, the *gopīs* felt tremendous anxiety thinking of the pain that Kṛṣṇa might be experiencing and spoke as follows:

*calasi yad-vrajāc-cārayan paśūn
nalina-sundaram nātha te padam
śīla-trṇāṅkuraiḥ sīdatīti naḥ
kalilatām manaḥ kānta gacchati*

“O Nātha! O Kānta! When You set out from Vraja and head for the forest to graze the cows, our hearts become greatly anguished with the thought that Your feet, which are softer and more delicate than a lotus flower, will be pricked by jagged stones, spiked husks of grain, and by the rough grass, shoots, and thorns.”

Śrīla Bhaktivinoda Ṭhākura sings (*Bhajana-rahasya* 8.14):

*dhenu la'ye vraja ha'te jabe jāo vane
nalina-sundara tava kamala-caraṇa
śīlāṅkure kaṣṭha habe manete vicāri'
mahā-duḥkha pāi morā ohe citta-hāri*

“O beloved, who have stolen my heart, when You leave Vraja and go to the forest taking the cows, my mind simply thinks how Your beautiful, soft lotus feet will be pained by sharp stones, and thus I experience tremendous sorrow.”

When the *gopīs* are unable to behold the lotus face of Śrī Kṛṣṇa which is encircled by curling locks of hair, they consider each and every moment to be like hundreds of *yugas*. (The exact words used here to express a moment are *nimeṣa*, which means the blinking of an eye, and *truṭi*, which is the time occupied in the integration of eighteen atomic particles, or in other words, 1/1687.5 of a second.) This is expressed in the following verse from *Śrīmad-Bhāgavatam* (10.31.15):

*aṭati yad-bhavānahni kānanam
truṭi yugāyate tvāmapaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd-dṛśām*

“O dear beloved! When You go to the forest to herd the cows, we are unable to see You and thus even a single moment (*truṭi*) appears to us to be like an entire *yuga*. At the day’s end, we are able to behold Your beautiful face encircled by curling locks of hair. Yet even at that time, the blinking of our eyes presents an obstruction in seeing You, which we are unable to tolerate for even a moment (*nimeṣa*). We then consider the creator of our eyelids to be a great fool.”

Śrīla Bhaktivinoda Ṭhākura sings (*Bhajana-rahasya* 8.15):

*pūrvāhne kānane tumi jāo go-cāraṇe
truṭi yuga-sama haya tava adarśane
kuṭila-kuntala tava śrī candra-vadana
darśane nimeṣa-dātā vidhira nindana*

“At forenoon when You go to the forest to graze the cows, a single moment in Your absence appears to us like an entire millenium. When we behold Your beautiful moonlike face encircled by curling locks of hair, the blinking of our eyelids interferes with our seeing You and thus we severely rebuke the creator.”

The following verse from *Kṛṣṇa-karṇāmṛta* (12) is an example of the *gopīs’ bhāvocchvāsa* at the time of union with Kṛṣṇa:

*nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyām
kamala-vipina-vīthi-garva-sarvaṅ-kaṣābhyām
praṇamad-abhaya-dāna-prauḍhi-gāḍhādṛtābhyām
kim api vahatu cetaḥ kṛṣṇa pādāmbujābhyām*

“Śrī Kṛṣṇa’s lotus feet are the abode wherein Śrīmatī Rādhikā, who is the original source of all *lakṣmīs*, conducts Her eternal pastimes. The beauty of those feet completely shatters the pride of the forest path which is decorated with rows of lotus flowers. They are powerful and deeply attentive in bestowing fearlessness upon the surrendered souls. May His lotus feet be ever manifest in my heart, transmitting the indescribable happiness of serving them.”

Śrīla Bhaktivinoda Ṭhākura sings (*Bhajana-rahasya* (8.17):

*nikhila-bhuvana-lakṣmī rādhikā-sundarī
tānra nitya-lilāspada parama-mādhurī
kamala-vipina-garva kṣaya yāche haya
praṇata-abhaya-dāne prauḍha-śakti-maya
hena kṛṣṇa-pāda-padma, kṛṣṇa, mama mana
apūrva utsava-rati karuk vahana*

“May an unprecedented festival of love awaken in my heart for Śrī Kṛṣṇa and His lotus feet, which are the highest sweetness, being the abode of the eternal pastimes of the divinely beautiful Śrīmatī Rādhikā, the source of all *lakṣmīs*, which shatter the pride of the forest path bedecked with lotuses, and which are fully competent to bestow fearlessness upon the surrendered souls.”

Comment

Śrī Bilvamaṅgala Ṭhākura is here praying with intense longing to become immersed in the pleasure of serving the Lord’s lotus feet. The word *vahatu* means to bear or carry, but it is used here in the sense of shelter. Bilvamaṅgala Ṭhākura prays that his mind may take shelter of Kṛṣṇa’s lotus feet. The word *kimapi* used in combination with *vahatu* means vehemently or to a great extent. This means that he not only wants to take shelter of those feet but he wants to serve them. Or the word *sukham*, happiness, may be understood here. In that case *kimapi* means a certain happiness. The fact that it is indefinite implies that it is so extraordinary it cannot be described. This refers to the happiness of serving Kṛṣṇa’s lotus feet by massaging them and so on. He prays that his mind take shelter only of that happiness.

What is the attraction of those feet? The term *nikhila-bhuvana-lakṣmī* refers to Śrīmatī Rādhikā. It means that She is the original source of all *lakṣmīs* who are of three types: the *lakṣmīs* of Vaikuṅṭha, the *mahiṣīs* or queens of Dvārakā, and the *vraja-devīs*. The words *nitya-lilāspadābhyām* mean that Śrī Kṛṣṇa’s lotus feet are the abode wherein Śrīmatī Rādhikā enacts Her eternal pastimes. *Nikhila-bhuvana-lakṣmī* also refers to the beauty, opulence, and splendour of all the worlds including Vaikuṅṭha. In that case the words *nitya-lilāspadābhyām* mean that all opulence, beauty, and splendour eternally and joyfully reside at Kṛṣṇa’s lotus feet. In either case the beauty of Kṛṣṇa’s feet are beyond compare. Consequently they completely shatter the pride of a beautiful forest lined with rows of fragrant lotuses.

How may those extraordinary feet be obtained? *Praṇamad*—simply by bowing down to them with great respect. To those who bow down in this way, Kṛṣṇa’s feet bestow fearlessness. And in doing so, they are *prauḍhi*, which means that they are audacious. They display uncommon boldness, and therefore nothing can stand in their way. Furthermore, he says that they are *gāḍhāḍṛta*, they are deeply attentive in bestowing such fearlessness. Thus although those feet are so precious, he is confident of attaining his goal.

The term *bhāvocchvāsa*, referred to above, means an outburst of feeling which expresses the *bhāva* hidden in the hearts of the *gopīs*. How does this occur?

The *gopīs* were silent and Kṛṣṇa was silent. They were feeling the mood of separation. The *gopīs* were weeping and feeling very distressed at heart. But suddenly Kṛṣṇa approached Śrīmatī Rādhikā from behind and clasped His hands in front of Her eyes. She knew it was Him by the touch of His hands, but She did not let on that She knew. She exclaimed, “Viśākhā,” and Kṛṣṇa laughed trying to restrain Himself. Śrīmatī Rādhikā was feeling overjoyed. Then just to increase Kṛṣṇa’s mood, She said, “Yes, I know. You are Lalitā.”

Then Kṛṣṇa could not check Himself anymore and He at once began to laugh very loudly. Then Śrīmatī Rādhikā said, “Oh You, You, You, You!” After this They embraced.

This is an example of *bhāvocchvāsa*. Śrīmatī Rādhikā is always experiencing *bhāva* within Her heart. But if any *uddīpana* comes and makes these moods come out from the heart so that everyone can see, it is called *bhāvocchvāsa*. This *bhāvocchvāsa* is so powerful that it cannot be checked by anything, just as the flow of a swift-moving river cannot be checked.

Śrīla Nārāyaṇa Mahārāja’s Concluding words to Śrī Śikṣāṣṭaka

Now in conclusion, this translator, who aspires for the service of the lotus feet of Śrīmatī Rādhikā, cites a verse from Śrī Viśvanātha Cakravartī Ṭhākura and humbly bows at the respected feet of the faithful readers.

*ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhor-matam-idam tatrādaro naḥ paraḥ*

“Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and His transcendental abode Śrī Vṛndāvana-dhāma are my worshipable objects. The most excellent method of worshipping Kṛṣṇa is that adopted by the *gopa-ramaṇīs*, the young wives of Vraja. *Śrīmad-Bhāgavatam* is the flawless and most authoritative scripture, and *kṛṣṇa-prema* is the fifth and highest achievement of human life beyond *dharma*, *artha*, *kāma*, and *mokṣa*. It is thus known as *pañcama-puruṣārtha* or *parama-puruṣārtha*. This is the opinion of Śrī Caitanya Mahāprabhu. We have supreme regard for this conclusion. We have no inclination or respect for any other cheating opinions.”

Glossary

A

Abhidheya—the means by which the ultimate goal is achieved; the practices of *sādhana-bhakti*.

Ācārya—spiritual preceptor; one who teaches by example.

Ahaituki-bhakti—(1) unmotivated, pure devotional service. (2) *bhakti* which has no cause. This means that *bhakti*, being an eternal function of the Lord's internal potency, has no cause for its appearance. There is nothing that can generate *bhakti*. *Bhakti* manifests itself in the heart of the devotee by its own sweet will when it is pleased by the sincerity of the devotee who has taken full shelter of *śrī gurudeva* and Śrī Kṛṣṇa.

Aisvarya-jñāna—knowledge of the Lord's opulence, splendour, magnificence, majesty, and supremacy. In regard to *bhakti* this refers to devotion which is inspired by the opulence and majesty of the Lord especially in His feature as Lord Nārāyaṇa. The intimacy of exchange between the Lord and His devotees is restricted in this type of devotion.

Ānanda—(1) transcendental bliss; (2) the potency of the Lord which relates to His aspect of bliss. This corresponds to the *hlādinī* potency (see *hlādinī*).

Ananya—having no other object; undistracted; not devoted to anyone else.

Ananya-bhakti—exclusive or pure devotion; devotion which is unmixed with any other desires; devotion which has no other object than Śrī Kṛṣṇa.

Anartha—unwanted desires in the heart which impede one's advancement in *bhakti*. These *anarthas* are of four types: (1) *duṣkṛtoṭtha*—those arising from past sins, (2) *sukṛtoṭtha*—those arising from previous pious activities, (3) *aparādhotoṭtha*—those arising from offenses, and (4) *bhaktiyutoṭtha*—those arising in relationship to *bhakti*.

Anartha-nivṛtti—elimination of unwanted desires in the heart. This is the third stage in the development of the creeper of *bhakti*, and it occurs by the influence of *sādhu-saṅga* and *bhajana-kriyā*.

Aṅga—(1) limb, division, part; (2) the various practices of *bhakti* such as hearing and chanting are referred to as *aṅgas*.

Antaraṅga-śakti—the Lord's internal potency (see *svarūpa-śakti*).

Anubhāva—one of the five essential ingredients of *rasa*. The actions which display or reveal the emotions situated within the heart are called *anubhāvas*. The *anu-bhāvas* are thirteen in number: (1) *nṛtya*—dancing, (2) *viluṭhita*—rolling on the ground, (3) *gīta*—singing, (4) *krośana*—loud crying, (5) *tanu-moṭana*—writhing of the body,

(6) *huṅkāra*—roaring, (7) *jṛmbhaṇa*—yawning, (8) *śvāsa-bhūmā*—breathing heavily, (9) *loka-anapekṣitā*—giving up concern for public image, (10) *lālāsrāva*—salivating, (11) *aṭṭahāsa*—loud laughter, (12) *ghūrṇā*—staggering about, and (13) *hikkā*—a fit of hiccups.

Anurāga—(1) attachment in general; (2) spiritual attachment; (3) an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. In *Ujjvala-nīlamaṇi* (14.146) *anurāga* has been defined as follows: “Although one regularly meets with the beloved and is well-acquainted with the beloved, the ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one has never before had any experience of such a person. The attachment which inspires such a feeling is known as *anurāga*.”

Aparādha—offences committed against the holy name, the Vaiṣṇavas, the *guru*, the scriptures, the holy places, the Deity and so on. The word *rādha* means to give pleasure and the word *apa* means taking away. Thus the word *aparādha* signifies all activities that are displeasing to the Lord and His devotees.

Aprākṛta—non-material, supramundane, spiritual, transcendental; that which is not composed of *prakṛti* or material nature.

Arcanam—to worship the Deity in the temple with all different types of paraphernalia. When this worship is conducted internally, it is known as *manasi-pūjā*. *Arcanam* is one of the nine primary *aṅgas* of *bhakti*.

Artha—acquisition of wealth. This is the second *puruṣārtha*, or goal of human attainment, which succeeds *kāma*. The desire to accumulate wealth is also for the satisfaction of the senses but the means are more refined. Animals have no use for wealth. They are happy simply with gratifying their belly and genitals. Human beings in whom the animal propensity is prominent may desire wealth, but it is only for gross sensual enjoyment. Above them are persons who desire not only the satisfaction of the senses, but who also desire respect and recognition in society. They desire wealth primarily for this reason. They are concerned with the welfare of the body, mind, and society at large. For this reason they accept some restrictions in the matter of their sensual enjoyment. Because they desire respect in society, they endeavor to curb their licentious tendencies. They also perform welfare activities for others in as much as it is favorable to the fulfilment of their own goal. To accomplish their goal wealth is necessary, and consequently their primary objective is the accumulation of wealth. Therefore, their *puruṣārtha* is known as *artha*.

Those whose only goal is *kāma* are concerned only with gross satisfaction of the senses and they pay no heed to the means they must adopt to satisfy their lust. They do not accept any restriction. The second category of persons also desire sensual

gratification, but they are concerned about the means and they do accept restrictions. They are not satisfied only with gross sensual gratification. They desire to satisfy the subtle senses by doing some welfare for others. Both these classes of persons have no thought about the next life. They are concerned only with the present life. (See *kāma*, *dharma*, and *mokṣa*.)

Āsakti—attachment. This especially refers to attachment for the Lord and His eternal associates. *Āsakti* occurs when one's affection for *bhajana* leads to a direct and deep attachment for the person who is the object of that *bhajana*. This is the sixth stage in the development of the creeper of *bhakti* and it is awakened upon the maturing of one's *ruci* for *bhajana*.

Āśraya—(1) shelter, support, refuge, container. (2) the receptacle of *prema*; Kṛṣṇa's devotees. Kṛṣṇa may also become the receptacle of *prema* for His devotees.

Āśrayāmbana—the receptacle of love for Kṛṣṇa, the devotees. This is an aspect of *vibhāva*, one of the five essential ingredients of *rasa* (see *vibhāva*). Although the word *āśraya* also conveys the same meaning as *āśrayāmbana*, it may often be used in the general sense of shelter or support. The word *āśrayāmbana*, however, is specifically used to indicate the receptacle of *prema* as one of the necessary ingredients of *rasa*. It is not used in any other sense.

Ātmā—the soul; it may also refer to the body, mind, intellect, or the Supreme Self. It usually refers to the *jīva* soul.

Ātma-nivedanam—to offer one's very self to the Lord. When one offers oneself to the Lord, one no longer acts for one's independent pleasure. One engages body, mind, life, and everything in the service of Śrī Bhagavān. Just as when one sells his cow, he no longer endeavors to feed or maintain it; similarly when one offers oneself to the Lord, he no longer endeavors independently for his maintenance and welfare. This is one of the nine primary *aṅgas* of *bhakti*.

Āvidyā—ignorance. Ignorance is of four kinds: to mistake that which is impermanent to be permanent, that which is full of misery to be blissful, that which is impure to be pure, and that which is not the self to be the self. *Āvidyā* is one of the five types of *kleśa*, or miseries, destroyed by *bhakti*.

B

Bahiraṅga-śakti—the Lord's external potency, which is also known as *māyā*. This potency is responsible for the creation of the material world and all affairs pertaining to the material world. Because the Lord never directly contacts the material energy, this potency is known as *bahiraṅga*, external.

Bhagavān—the Supreme Lord; the Personality of Godhead. In the *Viṣṇu Purāṇa* (6.5.72-74) Bhagavān is defined as follows: *śuddhe mahāvibhūty ākhye pare brahmaṇi varttate maitreya bhagavac-chabdaḥ sarva-kāraṇa-kāraṇe; sambhartteti tathā bharttā bha-kāro 'rtha-dvayānvitaḥ netā gamayitā sraṣṭā ga-kārārthas tathā mune; aiśvaryaśya samagrasya dharmasya yaśasaḥ śriyaḥ jñāna-vairāgyayoś caiva ṣaṇṇāṃ bhaga itīṅganā*—“The word *bhagavat* is used to describe the supreme Brahman who possesses all opulence, who is completely pure, and who is the cause of all causes. In the word *bhagavat* the syllable *bha* has two meanings: one who maintains all living entities and one who is the support of all living entities. Similarly the syllable *ga* has two meanings: the creator and one who causes all living entities to obtain the results of *karma* and *jñāna*. Complete opulence, religiosity, fame, beauty, knowledge, and renunciation are known as *bhaga* or fortune.” The suffix *vat* means possessing. Thus one who possesses these six fortunes is known as Bhagavān.

Bhagavat-vimukhatā—the state of having one’s attention turned away from Kṛṣṇa; the state of absorption in the material world.

Bhāgīrathī—another name for the Ganges River.

Bhajana—(1) the word *bhajana* is derived from the verbal root ‘*bhaj*’ which is defined in the *Garuḍa Purāṇa* (*Pūrva-khaṇḍa* 231.3): *bhaj ityeṣa vai dhātuḥ sevāyām parikīrtitaḥ tasmāt sevā budhaiḥ proktā bhaktiḥ sādhana-bhūyasī*—“The verbal root *bhaj* is used specifically in the sense of *sevā* or service. Therefore, when *sādhana* is performed with the consciousness of being a servant, it is called *bhakti*.” According to this verse, *kṛṣṇa-sevā* or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. Therefore, whatever services are performed in this consciousness may be referred to as *bhajana*; (2) in the general sense *bhajana* refers to spiritual practices, especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

Bhajana-kriyā—taking up the practices of *bhakti* such as hearing and chanting. There are sixty-four primary *aṅgas* of *bhakti* out of which the first four are to take shelter of the lotus feet of *śrī guru*, to receive *dīkṣā* and *śikṣā*, to serve one’s *guru* with great affection, and to follow the path of *sādhus*. Without adopting these practices, there is no question of making any advancement in *bhajana*. This is the second stage in the development of the creeper of *bhakti* and it occurs by the influence of *sādhu-saṅga*.

Bhakta—a devotee.

Bhakti—the word *bhakti* comes from the root *bhaj*, which means to serve (see *bhajana*). Therefore the primary meaning of the word *bhakti* is to render service. The performance of activities which are meant exclusively for the pleasure of the

Supreme Lord Śrī Kṛṣṇa, which are done in a favorable spirit saturated with love, which are devoid of all other desires, and which are not covered by *karma* and *jñāna* is called *bhakti*.

Bhakti-devī—the goddess of *bhakti*. All potencies of the Lord have personified forms. In *Mādhurya-kādambinī* (1.3), Śrīla Viśvanātha Cakravartī Ṭhākura explains that *bhakti* is the *svarūpa-śakti* of Bhagavān and it is *yadṛcchā*, which means that it has its own will. It is *sva-prakāśa* which means that it is not dependent on any other agency for its manifestation. In the *Bhāgavatam* (1.2.6) it is said: *yato-bhaktir-adhokṣaje ahaituky apratihātā*—“that by which causeless and uninterrupted *bhakti* arises.” The word *ahaituky* in this verse indicates that *bhakti* has no cause. The only cause of *bhakti* is *bhakti* itself. Śrīla Cakravartīpāda analyzes the meaning of this statement. He says that the *bhakti* situated in the heart of a *bhāva-bhakta* is the only cause for its manifesting in others. Since the Lord is under the control of His unalloyed devotees, He has invested such power in them. Therefore *sādhana* is not the true cause of *bhakti*’s appearance. Bhakti-devī, being self-willed, manifests *bhakti* in the heart when she is pleased with the devotee’s unalloyed service attitude. Ultimately, this indicates that Bhakti-devī acts through the agency of the Lord’s devotees who are situated in the stage of *bhāva*. When they see the sincerity of the *sādhaka-bhakta*, they transmit *bhakti* into their hearts. Other than this, there is no cause for *bhakti*’s appearance.

Bhakti-latā—the creeper of devotion. *Bhakti* is likened unto a creeper which grows in the devotee’s heart until it matures and produces the fruit of love for Kṛṣṇa. The *bīja* or seed of this creeper is known as *kṛṣṇa-sevā-vāsanā*, the inception of the desire to serve Śrī Kṛṣṇa. This desire is sown in the heart of the devotee by the grace of *śrī gurudeva* and it manifests externally as *śraddhā*, faith in the conclusions of the *śāstra*. After its initial inception in the form of the *bhakti-latā-bīja*, the creeper develops through eight successive stages leading to *prema*. These stages are *sādhū-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, and *prema*. Each of these are separately described in the glossary.

Bhakti-latā-bīja—the seed of the creeper of devotion. This refers to the inception of the desire to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity known as *kṛṣṇa-sevā-vāsanā*. Within this seed is the undeveloped conception of *bhāva*. This seed externally manifests as *śraddhā*, or faith in the instructions and goal described by the scriptures. When this seed is watered by the methods of hearing, chanting, and service to Vaiṣṇavas, it grows into a luxurious plant and ultimately delivers the fruit of love of God.

Bhāva—(1) spiritual emotions, love, sentiment; a particular mood of love in which the devotee serves Kṛṣṇa as a servant, friend, parent, or lover. (2) an intensified stage of *prema* which in *Ujjvala-nīlamaṇi* has been equated with *mahābhāva*. An elaborate description of *bhāva* has been given in the commentary to *śloka* seven.

Bhāva-bhakti—the initial stage of perfection in devotion. A stage of *bhakti* in which *viśuddha-sattva* or the essence of the Lord's internal potency consisting of spiritual knowledge and bliss is transmitted into the heart of the practicing devotee from the heart of the Lord's eternal associates and softens the heart by different kinds of taste. *Bhāva-bhakti* is the first sprout of *prema* or pure love of God, and it is also known as *rati*. Thus it should be distinguished from the *bhāva* referred to under (2) above, which is an intensified stage of *prema* in the development from *rati* to *mahābhāva*. This is the seventh stage in the development of the creeper of *bhakti*.

Bhāvuka-bhaktas—devotees who taste *bhāva* or spiritual emotions within their hearts.

Bhukti—material enjoyment.

Brahman—the impersonal, all-pervading feature of the Lord, which is devoid of attributes and qualities. The supreme Brahman or Parabrahman refers to the Supreme Lord, Śrī Kṛṣṇa.

Brāhmaṇa—one of the four *varṇas*, or castes, in the *varṇāśrama* system; one who is a member of that *varṇa* such as a priest or teacher.

C

Cinmaya—possessing full spiritual nature and consciousness; composed of pure cognition; spiritual.

Cit—the potency of the Lord which relates to His cognisant feature or transcendental knowledge. This corresponds to the *samvit* potency (see *samvit*).

D

Daṇḍavat-praṇāma—prostrated obeisances; falling like a stick to offer obeisances.

Darśana—seeing, meeting, visiting with, beholding.

Dāsyā—(1) one of the five primary relationships with the Lord which is established in the stages of *bhāva* or *prema*; love for or attraction to the Lord which is expressed in the mood of a servant. (2) in this world the general relationship of practicing devotees with the Lord is known as *kṛṣṇa-dāsyā* or *bhagavat-dāsyā*. This means simply to recognise that one's true identity is to be a servant of the Lord.

Dāsyam—one of the *aṅgas* of *sādhana-bhakti*; to render service with the pure egoism of being a servant of Kṛṣṇa. Only when one renders service with this attitude,

giving up false conceptions of the self, can one's *bhajana* practices attain perfection. According to *Bhakti-rasāmṛta-sindhu* (1.2.183) there are two kinds of *dāśya*: (1) in its beginning form, *dāśya* means to offer all one's activities to the Lord, and (2) to render all kinds of services to the Lord with the feeling that 'I am a servant of Śrī Kṛṣṇa, and He is my master.' This attitude is called *kaiṅkarya*. *Dāśyam* is one of the nine primary *aṅgas* of *bhakti*.

Devas—higher beings situated in the heavenly planets who are entrusted with specific powers for the purpose of universal administration; celestial deities.

Devatās—same as *devas*.

Dhāma—a holy place of pilgrimage; the places wherein the Lord appears and enacts His transcendental pastimes.

Dharma—(1) the natural, characteristic function of a thing; that which cannot be separated from its nature. (2) religion in general. (3) the socio-religious duties prescribed in the scriptures for different classes of persons in the *varṇāśrama* system. (4) material religiosity. Succeeding *artha*, this is the third *puruṣārtha* or goal of human attainment. *Dharma* is aspired for by persons who not only desire appropriate enjoyment in this world, but who hanker for something more as well. These people are not satisfied to simply enjoy in this world. They aspire to attain the heavenly planets after death and enjoy there as well. This necessitates following the religious codes outlined in the scriptures. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain the heavenly planets in the hereafter for a greater standard of happiness. With this in mind, their primary concern is to carry out their religious duty and therefore their *puruṣārtha* is known as *dharmā*.

The three types of *puruṣārthas* thus far described relate only to the happiness of the body and senses. But all these types of happiness are mixed with distress. Even in the heavenly planets there is fear of demons, and even in Brahmāloka there is fear of the cosmic annihilation. Furthermore, all such types of happiness are temporary and culminate in distress. Therefore in reality, because all living entities ultimately desire that happiness which is eternal and uninterrupted by any trace of misery, these three *puruṣārthas* cannot be the goal of human attainment. Such happiness is not to be found in these objectives. (See also *kāma*, *artha*, and *mokṣa*.)

Dikṣā—receiving initiation from a spiritual master. In the *Bhakti-sandarbhā* (*Anuccheda* 283) Jīva Gosvāmī has defined *dikṣā*: *divyain-jñānam yato dadyāt kuryāt pāpasya saikṣayam tasmād dikṣeti sā proktā deśikais tattva-kovidaiḥ*—“Learned exponents of the absolute truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dikṣā*.” He

then explains what is *divya-jñāna* or divine knowledge: *divyaṁ-jñānaṁ hy atra śrī-mati mantre bhagavat-svarūpa-jñānaṁ tena bhagavatā-sambandha-viśeṣa-jñānaṁ ca*—“*Divya-jñāna* is transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord contained within a *mantra*.” This means that at the time of initiation the *guru* gives to the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one’s worship and the devotee’s specific relationship with the Lord in one of the relationships of *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*.

Dikṣā-guru—initiating spiritual master. One who gives a *mantra* in accordance with the regulations of scripture to a qualified candidate for the purpose of worshipping the Lord and realising the Lord through that *mantra* is known as a *dikṣā* or *mantra-guru*.

Dikṣā-mantra—the *mantras* given by the *guru* at the time of initiation. These *mantras* include the *mahā-mantra*, *brahmā-gāyatrī*, *guru-mantra*, *guru-gāyatrī*, *gaura-mantra*, *gaura-gāyatrī*, *gopāla-mantra*, and *kāma-gāyatrī*. The *guru*’s internal mood of service to Rādhā and Kṛṣṇa is transmitted through the medium of these *mantras*. This is indicated in the following verse from *Bhakti-sandarbhā* (*Anuccheda* 237): *yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ svayaṁ gurur-yasya bhavet tuṣṭas-tasya tuṣṭo hariḥ svayam*—“The *mantra* (which is given by the *guru*) is itself the *guru*, and the *guru* is directly the Supreme Lord Hari. He with whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.” These *mantras* are invested with *divya-jñāna* or transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord (see also *dikṣā* and *mantra*).

G

Gauḍīya Vaiṣṇava sampradāya—the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu.

Gauḍīya Vaiṣṇava ācāryas—prominent teachers in the line of Caitanya Mahāprabhu.

Gaurābda—a year in the era beginning from the appearance of Śrī Gaurāṅga Mahāprabhu (corresponding to 1486 A.D.).

Goloka Vṛndāvana—the highest realm of the spiritual world. The abode of Śrī Kṛṣṇa where He is manifest in His original and topmost feature as a cowherd boy, surrounded by His intimate and loving devotees, the *gopas* and *gopīs* of Vraja.

Gopas—the cowherd boys who serve Kṛṣṇa in the mood of intimate friends. This may also refer to the elderly *gopas* who serve Kṛṣṇa in the mood of parental affection.

Gopīs—the young cowherd maidens of Vraja headed by Śrīmatī Rādhikā who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

Gṛhastha—the second *āśrama*, or stage of life, in the *varṇāśrama* system; family life.

Guṇa—(1) in relationship to Kṛṣṇa this refers to His transcendental qualities which are heard, described, and meditated upon by devotees as part of the practice of *sādhana-bhakti*; (2) qualities of objects such as hardness and softness; (3) qualities in general such as compassion, tolerance, and mercy; (4) the three qualitative modes of material nature—*sattva* (goodness), *rajas* (passion), and *tamas* (ignorance).

H

Hari-kathā—narrations of the holy name, form, qualities, and pastimes of Śrī Hari.

Harināma—the chanting of the holy names of the Lord. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* softly to oneself on a strand of *tulasī* beads.

Hlādinī—this refers to *svarūpa-śakti* which is predominated by *hlādinī* (see *svarūpa-śakti*). *Hlādinī* is the potency which relates to the *ānanda* or bliss aspect of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss. When *viśuddha-sattva* is predominated by *hlādinī* it is known as *guhya-vidyā* or confidential knowledge. This *guhya-vidyā* has two faculties: (1) *bhakti*, and (2) that which bestows *bhakti*. It is by these two faculties that *bhakti*, which consists of *prīti* or *prema*, is manifest. *Bhakti* which is of the nature of *prīti* is itself a special feature of *guhya-vidyā*.

J

Jaḍa-jagat—the material world.

Japa—very soft utterance or whispering of the holy names of the Lord to oneself; usually refers to the practice of chanting *harināma* on *tulasī* beads. The word *japa* comes from the verbal root *jap* which means to utter or whisper repeatedly (especially prayers or incantations). In the *Śabda-kalpadruma* it has been defined as utterance of *mantras* either within the heart or verbally. In *Hari-bhakti-vilāsa* (17.155-159) Śrīla Sanātana Gosvāmī describes *japa* in the following words: “In the *Nṛsiṅha Purāṇa* it is said that *japa-yajña* is of three kinds: (1) *vācika* (verbal), (2) *upāṁśu* (in a whisper), and (3) *mānasika* (within the mind). Each one is successively better than the previous one. When a *mantra* is pronounced very distinctly either in a high, low,

or resonant voice, it is known as *vācika-japa*. When a *mantra* is uttered slowly with slight movement of the lips and can be heard only by one's own ears it is known as *upāṁśu-japa*. When one meditates on the meaning of the *mantra* by application of the intelligence going repeatedly from one syllable to the next and from one word to the next, it is known as *mānasika-japa*. The sage Yajñavalkya has said that *upāṁśu-japa* is one hundred times superior to *vācika-japa* and *mānasika-japa* is one thousand times superior to *vācika-japa*. The reason is that *mānasika-japa* is equivalent to *dhyāna* or deep meditation.”

Jīva—the eternal individual living entity who in the conditioned state of material existence assumes a material body in any of the innumerable species of life.

Jñāna—(1) knowledge; (2) knowledge of the *ātmā*'s separateness from matter and its identity with Brahman leading to impersonal liberation.

Jñāna-kāṇḍa—a division of the Vedas which relates to knowledge of the one undifferentiated spirit known as Brahman.

K

Kali-yuga—the present age of quarrel and hypocrisy which began five thousand years ago (see *yuga*).

Kāma—(1) material enjoyment, or the desire to gratify the gross senses. In terms of the development of consciousness, this is considered to be the first and lowest of the four *puruṣārthas*, or goals of human attainment. Those who have no desire other than the satisfaction of the gross senses aspire for such pleasure. Animals know nothing other than this. Those in whom the animal propensity is unrestricted are conducted by such desires. Since they have no objective other than gross sensual enjoyment, their *puruṣārtha* is known as *kāma*. (See also *artha*, *dharma*, and *mokṣa*.)

Karatālas—small brass hand cymbals used for devotional songs.

Karma—(1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; former acts as leading to inevitable results.

Karma-kāṇḍa—a division of the Vedas which relates to the performance of ceremonial acts and sacrificial rites directed toward material benefits or liberation.

Kīrtana—congregational singing of the Lord's holy names sometimes accompanied with music. This may also refer to loud individual chanting of the holy name as well as oral descriptions of the Lord's names, forms, qualities, associates, and pastimes. One of the nine most important *aṅgas* of *bhakti*.

Kṛṣṇa-dāsyā—acceptance of one's position as a servant of Kṛṣṇa (see *dāsyā*).

Kṛṣṇa-unmukhatā—the state of being attentive to Kṛṣṇa, the state of having one’s attention focused on Kṛṣṇa.

L

Līlā—divine sportive pastimes. The Lord’s activities whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His devotees are never under the influence of *karma* or material nature. They are all manifestations of His self-willed potencies and therefore they are known as *līlā* or divine sport. These pastimes are heard, described, and meditated upon by devotees as part of the practice of *sādhana-bhakti*.

Līlā-mādhurya—the sweetness of Kṛṣṇa’s pastimes which are characterised by intimate exchanges with His devotees in the mood of intense spontaneous love (see also *mādhurya*).

Lobha—greed. In the spiritual sense this refers to an intense desire to follow in the footsteps of the eternal residents of Vraja upon hearing of the sweetness of their moods of loving service to Śrī Kṛṣṇa. This sincere *lobha* is the only qualification for entrance into the path of *rāgānugā*.

M

Madhura-bhāva—one of the five primary relationships with Kṛṣṇa established in the stages of *bhāva* and *prema*; love or attachment toward Kṛṣṇa which is expressed in the mood of a lover. This mood is eternally present in the *gopīs* of Vraja. Those who are performing *bhakti* in this world in pursuance of the *gopīs* and who have realised this mood in their hearts are also said to be established in *madhura-bhāva*.

Mādhurya—sweetness or beauty. In regard to *bhakti* this refers to devotion which is inspired by attraction to the Lord’s sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between the Lord and His devotees.

Mādhurya-bhāva—same as *madhura-bhāva*.

Mamatā—the word *mamatā* refers to a deep sense of attachment or possessiveness in relation to Śrī Kṛṣṇa by which one thinks, “Kṛṣṇa is my master,” “Kṛṣṇa is my friend,” “Kṛṣṇa is my son,” or “Kṛṣṇa is my lover.” This type of *mamatā* is a symptom of *prema*.

Māna—(1) jealous anger; (2) an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described as follows in *Ujjvala-nīlamañi* (14.96): “When *sneha* reaches exultation, thus causing one to experience the sweet-

ness of the beloved in ever new varieties, yet externally takes on a crooked feature, it is known as *māna*.”

Mantra—a mystical verse composed of the names of the Lord which addresses any individual deity. *Mantras* are given to a disciple by a *guru* at the time of *dikṣā*. The question may be raised that since *bhagavan-nāma* is not dependent on *dikṣā*, why is it that *mantra* is dependent on *dikṣā* when *mantra* is composed of the names of the Lord? Śrīla Jīva Gosvāmī has raised this question in *Bhakti-sandarbha* (*Anuccheda* 284). He says that *mantra* is *bhagavan-nāmātmakā*. This means that *mantras* are composed of the names of Bhagavān. The difference is that *mantras* also contain some special words like *namaḥ*, *svāhā*, and *klīm*. Śrī Bhagavān and the *ṛṣis* have invested *mantras* with some special power by which the *mantras* reveal to the *sādhaka* their own specific relationship with the Lord. (From these considerations it may seem that *mantras* are endowed with some special potencies that are not invested in *nāma*.) If *bhagavan-nāma* (which is lacking these special attributes) is able to bestow the supreme object of attainment (*parama-puruṣārtha*) without any need for *dikṣā*, then how is it that *mantra* is dependent on *dikṣā* when it is even more powerful than *nāma*?

Śrīla Jīva Gosvāmī analyses that by its constitutional nature *mantra* is not dependent on *dikṣā*. Nonetheless people in general are influenced by the bodily conception and their hearts are polluted with abominable desires. In order to curb these tendencies the *ṛṣis* have established some regulations to be followed in the *arcana-mārga*. Otherwise, by constitutional nature, there is no difference between *nāma* and *mantra* in the matter of their independence from any formalities.

Nāma, being non-different from *nāmī* or Bhagavān Himself, is already invested with all potencies. Therefore, in actuality the glory of *nāma* is superior to that of *mantras*. Yet Jīva Gosvāmī says that the *dikṣā-mantras* are invested with the power to reveal the *sādhaka*'s specific relationship with the Lord—*śrī bhagavatā-samamātmā-sambandha-viśeṣa-pratipādakāś ca* (*Bhakti-sandarbha*, *Anuccheda* 284). The same thing is stated in *Anuccheda* 283: *divyain-jñānain hy atra śrīmati mantre bhagavat-svarūpa-jñānain tena bhagavatā sambandha-viśeṣa-jñānam ca* (see *dikṣā*). This means that when a *guru* who is situated on the platform of *bhāva* gives *dikṣā*, the *mantras* are invested with the potency of the *bhāva* situated in his heart. Therefore, those who are desiring to attain the *prema-sevā* of Śrī Kṛṣṇa in Vraja in one of the four relationships of *dāsya*, *sakhya*, *vātsalya*, or *madhura* should accept *dikṣā-mantras* from a *guru* who is established in one of these moods.

Māyā—illusion; that which is not; the Lord's external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

Mokṣa—liberation from material existence. This is the fourth *puruṣārtha*, or goal of human attainment, which succeeds *dharma*. Those who aspire for *mokṣa* and do not hanker for the other three goals are few in number. As it is said in the *Gītā* (7.3): *manuṣyānāṁ sahasreṣu kaścit yatati siddhaye*—“Out of thousands of men, one might endeavor for perfection.” Such persons seek a form of happiness which is not temporary and abounding in misery like the happiness resulting from *dharma*, *artha*, and *kāma*. They also consider that the happiness arising from *dharma*, *artha*, and *kāma* is merely bodily happiness and since the body is temporary, such happiness is also temporary. As long as one is connected to the temporary body, one will not be able to obtain eternal happiness. The question arises as to how the relationship with the temporary body can be severed. The *jīva*’s relationship with the temporary body is only due to the bondage of *māyā*. If the bonds of *māyā* can be cut, the *jīva*’s relationship with the temporary body will cease and one will be able to find eternal happiness. One who thinks in this way endeavors to remove the bondage of *māyā*. Destruction of this bondage of *māyā* is known as *mukti* or *mokṣa*. Consequently, the *puruṣārtha* of those who seek release from material bondage as their sole objective is known as *mokṣa*. (See also *kāma*, *artha*, and *dharma*.)

Mṛdaṅga—a double-headed clay drum which is used in the performance of devotional songs.

Mukhya-rasa—refers to the transcendental mellow of love which is experienced in five primary relationships with the Lord: equanimity, servitude, friendship, parental affection, and conjugal love (see *śānta*, *dāsya*, *sakhya*, *vātsalya*, and *madhura*).

Mukti—liberation from material existence. There are five types of liberation: *sārūpya*—obtaining the same form as the Lord, *sāmīpya*—living in close proximity to the Lord, *sālokya*—living on the same planet as the Lord, *sārṣṭi*—having the same opulence as the Lord, and *sāyujya*—becoming one with the Lord either by merging into His body or by merging into His Brahman effulgence. The last type is vehemently rejected by devotees of the Lord. Although the other four types of *mukti*, as they are not entirely incompatible with *bhakti*, are sometimes accepted by some devotees, they are never accepted by unalloyed devotees of Śrī Kṛṣṇa.

N

Nāma—the holy name of the Lord, which is chanted by devotees as part of the practice of *sādhana-bhakti*.

Nāmāparādha—offenses against the holy name of which there are ten varieties.

Navadhā-bhakti—nine types of *bhakti*: *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyaṁ*, *sakhyam*, and *ātma-nivedanam* (hear-

ing, chanting, and remembering the glories of the Lord, serving His lotus feet, worshipping Him, praying to Him, carrying out His orders, making friends with Him, and offering one's very self to Him).

Nirviśeṣa—the impersonal feature of the Lord; a method of describing the absolute which stresses that it is devoid of material form, attributes, and qualities (compare with *saviśeṣa*).

Niṣṭhā—firm faith. Steadiness in one's devotional practices. This is the fourth stage in the development of the creeper of *bhakti*. It occurs after the elimination of a significant portion of one's *anarthas*.

Nitya-dharma—the eternal characteristic function of a thing or that which relates to its eternal inherent function.

P

Pāda-sevanam—literally means to serve the feet. But the question arises as to how a *sādhaka* can serve the feet of the Lord. Therefore in his *Krama-sandarbhā* commentary on *Śrīmad-Bhāgavatam*, Jīva Gosvāmī has defined *pāda-sevanam* as follows: *pāda-sevāyām pāda śabdo bhakty eva nirdiṣṭaḥ tataḥ sevāyām sādaratvaṁ vidhīyate*—“In the term *pāda-sevā* the word *pāda* refers only to *bhakti*. The word *sevā* indicates that this *bhakti* or service should be done with great love and respect.” To take *darśana* of the Deity, to touch the Deity, to do *parikramā* of the Deity, to follow behind the Deity in a procession, to visit the Lord's temples or holy places such as the Gaṅgā, Puruṣottama-kṣetra, Dvārakā, and Mathurā, to observe Vaiṣṇava festivals, and to serve Vaiṣṇavas and *tulasī* are all included in *pāda-sevanam*. This is one of the nine primary *aṅgas* of *bhakti*.

Pañca-tattva—the Supreme Lord manifested in five features: (1) *bhakta-rūpa*—the original Supreme Lord appearing as the embodiment of a devotee, Śrī Caitanya Mahāprabhu, (2) *bhakta-svarūpa*—the Lord's direct expansion appearing as a devotee, Śrī Nityānanda Prabhu, (3) *bhakta-avatāra*—the Lord's incarnation appearing as a devotee, Śrī Advaita Prabhu, (4) *bhakta*—the Lord's liberated associate manifest as a devotee, Śrīvāsa, and (5) *bhakta-śakti*—the Lord's internal potency manifest as a devotee, Śrī Gadādhara. In *Caitanya-caritāmṛta (Ādi-līlā 7.5-6)* it is explained that the *pañca-tattva* in essence is one fundamental truth. There is no separation between them. They manifest in five forms simply for the purpose of tasting transcendental sentiments in reciprocal exchanges of love. Within the *pañca-tattva*, the *bhakta-rūpa*, *bhakta-svarūpa*, and *bhakta-avatāra* represent the original Supreme Lord (Svayam-Bhagavān), the Lord's direct expansion (*prakāśa*), and the Lord's partial expansion (*amīśa*). These three belong to the category of *viṣṇu-tattva*. *Bhakta-*

śakti refers to the Lord’s eternal associates who are manifestations of His internal potency. These are represented by Gadādhara, Svarūpa Dāmodara Gosvāmī, and Rāya Rāmānanda. The word *bhakta* refers to the Lord’s pure devotees in the category of liberated *jīvas*. These are represented by Śrīvāsa and others. The Lord is the embodiment of *rasa*. For *rasa* to take place different ingredients are required. The devotees and the loving exchanges between the Lord and His devotees are part of the ingredients which make up the experience of *rasa*. Therefore it is said that the one absolute truth assumes five features for the purpose of tasting *līlā-rasa*. At the time of tasting *rasa* the experience is so overwhelming that the individual ingredients of *rasa* are not separately identified. If any of the ingredients are missing or if there is separation of the ingredients, then *rasa* cannot be effected. Therefore, it is said that these five features are in essence one fundamental truth.

Pālyadāsī—a female maidservant. This specifically refers to the *mañjarī* assistants of Śrīmatī Rādhikā. The word *pālya* means one who is fit to be maintained, protected, and nourished. The *mañjarīs* have no conception of independence and no desire other than to serve the feet of Śrīmatī Rādhikā. Hence, they are always under Her loving protection and care and are known as *pālyadāsīs*.

Pāramārthika—that which relates to the supreme spiritual truth or ultimate reality; real, essential, true; that which relates to a higher object.

Paramātmā—the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

Parikara—an associate or attendant of the Lord.

Phalgu-vairāgya—futile renunciation; renunciation which is unfavorable to *bhakti*. This is defined in *Bhakti-rasāmṛta-sindhu* (1.2.256): “When persons who are desirous of liberation give up objects which are related to the Lord considering them to be material, their renunciation is known as *phalgu-vairāgya*.” Śrīla Jīva Gosvāmī has explained in his commentary that this especially refers to giving up *prasāda* or remnants of food and other articles offered to the Lord. This giving up of *prasāda* is of two types: never requesting the Lord’s *prasāda* and refusing it when it comes unsolicited. The second one in particular is considered to be an offense and therefore unfavorable to *bhakti*.

Pradhāna—the original, dormant state of material nature, prior to the creation, when the material elements are unmanifest. In this state the three modes of nature are in balance and thus inactive.

Prāṇanātha—literally means the Lord of one’s life, but it has the sense of one who is infinitely more dear than life itself.

Praṇaya—an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described in *Ujjvala-nīlamaṇi* (14.108): “When *māna* assumes a feature of unrestrained intimacy known as *viśrambha*, learned authorities refer to it as *praṇaya*.” The word *viśrambha* used in this verse means complete confidence devoid of any restraint or formality. This confidence causes one to consider one’s life, mind, intelligence, body, and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved.

Prāṇeśvara—the Lord of one’s life (see *prāṇanātha*).

Prārabdha-karma—the results of previous activities which have already begun to bear fruit.

Prayojana—the ultimate goal, *kṛṣṇa-prema*.

Prema—(1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā* or possessiveness in relationship to the Lord (This is the general definition of *prema* given in *Bhakti-rasāmṛta-sindhu*, 1.4.1.). (2) when *rati* becomes firmly rooted and unchecked by any obstacle, it is known as *prema*. When *prema* is augmented it is gradually transformed into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*. When some cause arises that could conceivably ruin the relationship between the lover and beloved and yet it remains completely unaffected, such an intimate loving bond is known as *prema*. (*Ujjvala-nīlamaṇi* 14.59, 63). (See also *sneha*, *māna*, and so on.)

Prema-avatāra—the incarnation of love, Śrī Caitanya Mahāprabhu.

Prema-bhakti—a stage of *bhakti* which is characterised by the appearance of *prema*; the perfectional stage of devotion. This is the eighth and final stage in the development of the creeper of *bhakti*.

Prema-dharma—the religion of *prema*.

Prema-rasa—the concentrated essence of loving devotional mellows (see *rasa*).

Prīti—love for Kṛṣṇa which is also known as *prema* or *bhakti*. Jīva Gosvāmī has defined *prīti* in *Prīti-sandarbhā* (*Anuccheda* 65): *tasyā hlādinī eva kāpi sarvā-nandātiśāyinī vṛttir-nityam bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prītyākhyayā varttate*—“When the eternal pleasure-giving faculty of the *hlādinī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the devotee’s heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Purāṇas—the eighteen historical supplements to the Vedas.

Puruṣārtha—the goals of human attainment. In the Vedic scriptures these are classified into four categories: (1) *dharma*—religious duty, (2) *artha*—acquisition of wealth, (3) *kāma*—satisfaction of material desires, and (4) *mokṣa*—liberation from

material existence. Beyond all of these is the development of unalloyed love for the Supreme Lord who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-puruṣārtha* or the supreme object of attainment. Since this is truly the ultimate goal, why have the scriptures declared the other four as goals to be attained? By careful analysis, the underlying purpose of the *śāstra* may be understood in this regard.

There are many different classes of men in material existence. Their tendencies and tastes are not all the same. Their aspirations may be roughly divided into the four categories mentioned above. When these four are analysed comparatively in terms of their respective merits, it is seen that *kāma* is lowest, then *artha*, *dharma*, and finally *mokṣa*. In other words when these are viewed in terms of the development of consciousness, then it is seen that those in the gross bodily consciousness seek only *kāma*. When one progresses beyond this and desires satisfaction of the mind and intellect, he seeks *artha* to fulfil his goals. When one looks beyond this life to the next life and aspires for superior enjoyment in the hereafter, he pursues *dharma* by which his goal may be accomplished. When one completely abandons the quest for material enjoyment and aspires freedom from material existence, he seeks *mokṣa*. Thus when considered in this order, these four goals represent the successive development of human consciousness. Each of these four have been analysed in this glossary under their individual headings, in accordance with this order.

In the *śāstra*, however, we find that the order generally given is *dharma*, *artha*, *kāma*, and *mokṣa*. This order has been given simply for the benefit of the conditioned living entities. By adhering to one's religious duty, economic development naturally follows, and from that satisfaction of the senses. When the attempt to satisfy the senses is satiated, the desire for liberation ensues. This is the psychology. If those who desire nothing other than bodily happiness can be encouraged to adopt religious principles to fulfil their goals, then they will develop morality and a sense of duty. If they develop faith in the Vedic principles, then by coming into the association of devotees they can be purified and aspire for the ultimate goal of *bhakti*. *Artha* and *kāma* are not the real fruit of *dharma*, nor can *kāma* be satiated by any amount of material enjoyment. Therefore, understanding all these points, one should strive for the *parama-puruṣārtha* of *kṛṣṇa-prema*.

R

Rāga—(1) a deep attachment which is permeated by spontaneous and intense absorption in the object of one's affection. The primary characteristic of *rāga* is a deep and overpowering thirst for the object of one's affection. The desire for water

is called thirst. When the body is deprived of water this thirst arises. The greater the thirst, the greater the longing for water. When this thirst reaches the point that without water one can no longer maintain the body, it is known as an overpowering thirst. Similarly, when the loving thirst to please the object of one's affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga*. This *rāga* is the basis of the *rāgātmikā* devotees' *bhakti*. (2) an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described as follows in *Ujjvala-nīlamaṇi* (14.126): "When *praṇaya* reaches exultation, thus causing even extreme misery to be experienced within the heart as happiness, it is known as *rāga*." In his commentary on this verse Jīva Gosvāmī explains that if by accepting some misery there is a chance of meeting with Kṛṣṇa, then that misery becomes a source of great happiness. And where happiness affords one no opportunity to meet with Kṛṣṇa, that happiness becomes the source of great distress. When such a state is experienced, it is known as *rāga*.

Rāga-mārga—the path of *rāgā* or spontaneous attachment; see *rāgānugā*.

Rāgamayī-bhakti—*bhakti* which is permeated with *rāga* or spontaneous affection.

Rāgānugā-bhakti—a stage of *bhakti* which is motivated by spontaneous attraction or love; *bhakti* which follows in the wake of the *rāgātmika* nature present in the hearts of the Lord's eternal associates in Vraja.

Rāgātmikā—one in whose hearts there naturally exists a deep spontaneous desire to love and serve the Supreme Lord Śrī Kṛṣṇa. One whose *bhakti* is permeated with *rāga*. This specifically refers to the eternal residents of Vraja.

Rasa—(1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies. In *Bhakti-rasāmṛta-sindhu* (2.1.5) *bhakti-rasa* is defined: "When the *sthāyībhāva*, or the permanent emotion of the heart in one of the five primary relationships of neutrality, servitude, friendship, parental affection, or conjugal love, mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, and produces an extraordinary taste in the heart of the devotee, it is called *bhakti-rasa*." This explanation of *bhakti* as *rasa* is the unique contribution of Śrīla Rūpa Gosvāmī. The theory of *rasa* was well known even at his time, originating from the *Nāṭya-śāstra* of Bharata Muni, the famous work on Sanskrit poetics and drama. Rūpa Gosvāmī has explained how *rasa* is generated exactly in accordance with Bharata Muni's definition. Yet he has explained the experience of *rasa* in terms of *bhakti* or love for Kṛṣṇa, whereas the common view is that *rasa* applies to the emotional experience of poetry or drama. Thus, there is both a transcendental and secular conception of *rasa*. The definitions which follow give some

insight into the ordinary conception of *rasa* as it applies to drama and poetry. (2) the state of aesthetic consciousness; the word *rasa* primarily means taste, flavour, savour, or relish, but metaphorically it means the emotional experience of poetry or drama; the taste or character of a poetic or dramatic work, the feeling or sentiment prevailing in it; the aesthetic experience on witnessing a dramatic performance or reading or listening to a poem; the spectator identifies with a particular emotion, such as being the hero or heroine, and that is known as the dominant emotion or *sthāyī-bhāva*. When that emotion is aroused by a skillful dramatic performance and combines with other sentiments it is consummated into a relishable sentiment known as *rasa*.

Rati—(1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva* (see *bhāva-bhakti*).

Ruci—taste. The awakening of taste for hearing, chanting, and other such devotional practices means that one has greater liking for these activities than any type of material activity. At this stage one's attraction to spiritual matters exceeds one's attraction to material things. This is the fifth stage in the development of the creeper of *bhakti*. It occurs after one has acquired steadiness in *bhajana*.

Rūpa—form, shape, appearance; when used in relationship with Kṛṣṇa this refers to His transcendental eternal form which is heard about, described, and meditated upon by devotees as part of the practice of *sādhana-bhakti*.

S

Sādhaka—one who follows a spiritual discipline to achieve a specific goal; especially a practitioner of *bhakti*.

Sādhana—the method one adopts in order to obtain a specific goal is called *sādhana*. Without *sādhana* one cannot obtain *sādhya* or the goal of one's practice. There are many different types of *sādhana* corresponding to various goals. Those who desire material enjoyment adopt the path of *karma* as their *sādhana*. Those who desire liberation adopt the path of *jñāna* as their *sādhana*. And those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting, and so on.

Sādhana-bhakti—a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses for the purpose of bringing about the manifestation of *bhāva* or spiritual love of God. The practicing stage of devotion.

Sādhu—although in a general sense this may be translated as a saintly person or a devotee, it refers to devotees who are highly advanced. Such devotees are also

known as *mahat* (great souls) or *bhāgavata* (devotees who embody the characteristics of Bhagavān). Their symptoms are described in *Śrīmad-Bhāgavatam* (5.5.2-3): *mahāntas te sama-cittāḥ praśāntāḥ vimanyavaḥ suhṛdaḥ sādhave ye. ye vā mayīse kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu gṛheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke*—“The *mahat* or great souls are endowed with the following qualities: They see all living entities with equal vision. They are fully peaceful due to their intelligence being firmly fixed in the Lord. They are devoid of anger. They are well-wishing friends to all living entities. They are saintly, meaning that they never consider others’ faults. They are firmly established in a loving relationship with the Supreme Lord, and they consider that love to be the supreme object of attainment. They do not consider any other object to be worthy of interest. They have no attachment for persons who are absorbed in material enjoyment nor for wife, children, wealth, or home. They have no desire to accumulate wealth beyond what is necessary to maintain their body for the service of the Lord.”

Sādhu-saṅga—the association of highly advanced devotees who possess the qualities described above. The word *sādhu-saṅga* does not mean merely to be in the proximity of advanced devotees. It means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in the footsteps of their behavior, to take on their mood, and to conduct one’s life according to their instructions. In *Bhakti-rasāmṛta-sindhu* (1.2.91) Śrīla Rūpa Gosvāmī specifically defines what type of *sādhu-saṅga* we should seek out—*sajātīyāśaye snigdhe sādhu saṅgaḥ svato vare*. He says that we should associate with devotees who are significantly more advanced than ourselves, who are soft-hearted, and who are established in the mood of service to Kṛṣṇa for which we aspire. This is the first development of the creeper of *bhakti* after its initial inception in the form of *śraddhā*.

Sādhya—the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process. There are many different types of *sādhya*s, or objects of attainment, and these are generally grouped into four categories: *dharma*, *artha*, *kāma*, and *mokṣa*. The *sādhya-vastu*, or object of attainment, for devotees of the Lord is *bhagavat-prīti* or love for the Supreme Lord. This is also known as *prema*. *Bhakti* or *prema*, being an eternal function of the Lord’s *svarūpa-śakti*, is not produced by anything, yet when the devotee’s heart is purified by performing *sādhana-bhakti*, it becomes fit to receive the manifestation of the Lord’s *hlādinī*, pleasure-giving potency. At that time Kṛṣṇa manifests this *hlādinī* potency in the devotee’s heart and it becomes known as *bhagavat-prīti* (see *puruṣārtha*).

Sakhya—one of the five primary relationships with Kṛṣṇa which are established in the heart at the stage of *bhāva* or *prema*; love or attachment for the Lord which is expressed in the mood of a friend.

Sakhyam—one of the nine primary *aṅgas* of *sādhana-bhakti*; the worship of the Lord while one is in the stage of *sādhana* in the mood of being a friend of the Lord. Although Śrī Bhagavān possesses all opulence and majesty, a devotee who thinks of the Lord as his friend and endeavors to please Him in this way exhibits this mood of friendship toward the Lord. In the summer season, thinking that his worshipful Lord must be suffering greatly from the heat, the *sādhaka* will fan Him and offer Him sandalwood and other fragrant and cooling substances. When one does so, he demonstrates a mood of friendship toward the Lord. The difference between *dāsyā* and *sakhya* is that *sakhya* is imbued with *viśrambha-bhāva* or the mood of intimacy free from any formal restraint.

Śakti—the Lord’s potencies which are innumerable. They are generally grouped into three categories: (1) *antaraṅga-śakti*—the internal potency, (2) *tatasthā-śakti*—the marginal potency, and (3) *bahiraṅga-śakti*—the external potency (see each of these listings for more information).

Śaktimān—the Supreme Lord, Śrī Kṛṣṇa, who possesses all potencies.

Sambandha-jñāna—knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to the Supreme Lord. Therefore He is the true object of relationship. The general relationship between the living entities and the Supreme Lord is one of servant and served. However, in the perfectional stage of *bhakti* one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

Sampradāya—a line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching. According to the *Padma Purāṇa*, in the age of Kali there are four authorised lines of Vaiṣṇava disciplic succession: *ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ*—“In the age of Kali four Vaiṣṇava *sampradāyas* will purify the earth. These are known as the Śrī (Lakṣmī), Brahmā, Rudra, and Sanaka (Catuḥsana) *sampradāyas*.” These *sampradāyas* are renowned by the names of the *ācāryas* who established their doctrines in recent times: *rāmānujaṁ śrīḥ svīcakre madhvācāryaṁ caturmukhaḥ śrī viṣṇusvāmināṁ rudro nimbādityaṁ catuḥsanaḥ*—“Śrī, Lakṣmīdevī, accepted Rāmānuja; Caturmukha Brahmā accepted Madhvācārya; Rudra accepted Viṣṇusvāmī; and Catuḥsana, the four Kumāras, accepted Nim-

bādīya as the respective heads of their *sampradāyas*.” Although Śrī Gaurāṅga Mahāprabhu is accepted as belonging to the Madhva *sampradāya*, His line is distinguished as the Gauḍīya *sampradāya* because He is the Supreme Lord Himself and He presented the highest conceptions of love of God which were previously unknown to any of the *sampradāyas*.

Samvit—this refers to *svarūpa-śakti* which is predominated by *saṁvit* (see *svarūpa-śakti*). It is the potency which relates to the *cit*, or cognizant aspect of the Supreme Lord. Although the Supreme Lord is the embodiment of knowledge, *saṁvit* is the potency by which He knows Himself and causes others to know Him. When the *saṁvit* potency is prominent in *viśuddha-sattva*, it is known as *ātma-vidyā*, or knowledge of the individual self and the Supreme Lord. This *ātma-vidyā* has two faculties: (1) *jñāna*—knowledge itself, and (2) *jñāna-pravartaka*—one who or that which promotes knowledge. The worshipper’s knowledge is manifest by these two faculties. Knowledge of absolute reality is possible only with the help of *ātma-vidyā*.

Sandhinī—this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency which relates to the *sat* or existential aspect of the Supreme Lord. This is the potency by which the Lord maintains His own existence and the existence of others. When the *sandhinī* potency is prominent in *viśuddha-sattva*, it is known as *ādhāra-śakti*, the all-accommodating potency. The spiritual abode of the Lord and His associates are manifest by this *ādhāra-śakti*.

Sanikīrtana—loud congregational chanting of the Lord’s holy names.

Śānta—one of the five primary relationships with the Lord which is established in the heart when one is in the stages of *bhāva* and *prema*; love for Kṛṣṇa in His four-armed feature as the *paramātmā* which is expressed in the mood of perfect equilibrium of mind. Actually, *śānta-rati* is said to be *prema* only in the sense that the *śānta-bhaktas* are fully situated in the developed stage of *viśuddha-sattva* or unalloyed goodness, which is the intrinsic characteristic of *prema*. They are, however, completely devoid of *mamatā*, or the sense of relationship with Kṛṣṇa. They simply meditate upon Him within their hearts and render no service.

Śāstra—scripture; especially the Vedic scripture.

Sat—the potency of the Lord which relates to His existential aspect. This corresponds to the *sandhinī* potency (see *sandhinī*).

Sat-cid-ānanda—that which is composed of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

Sāttvika-bhāva—one of the five essential ingredients of *rasa*; eight symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva* or in other words, when the

heart is overwhelmed by emotions in connection with the primary or secondary forms of *rati*. These are as follows: (1) *stambha*—becoming stunned, (2) *sveda*—perspiration, (3) *romāñca*—standing of the hairs on end, (4) *svara-bhaṅga*—faltering of the voice, (5) *kampa*—trembling, (6) *vaivarṇa*—pallor or change of color, (7) *aśru*—tears, and (8) *pralaya*—loss of consciousness or fainting.

Saviśeṣa—the personal feature of the Lord; a method of describing the absolute which stresses that it possesses eternal transcendental form, qualities, and attributes (compare with *nirviśeṣa*).

Sāyujya-mukti—becoming one with the Lord either by merging into His body or by merging into His Brahman effulgence.

Siddhi—eight mystical perfections attained through *yoga* (see *yoga-siddhi*).

Śikṣā-guru—the person from whom one receives instructions about how to progress on the path of *bhajana* is known as the *śikṣā-guru* or instructing spiritual master. After hearing instructions from the *śravaṇa-guru* regarding the fundamental truths of the Lord, a desire may arise to engage in *bhajana*. If such a desire arises, the person whom one approaches in order to learn how to perform *bhajana* is known as a *śikṣā-guru*. The *śravaṇa-guru* and *śikṣā-guru* are usually one and the same person as stated in the *Bhakti-sandarbha*, *Anuccheda* 206—*atha śravaṇa-guru bhajana-śikṣā-gurvoḥ prāyakam-ekatam-iti tathaiivāha*.

Smarāṇam—remembrance and meditation upon the Lord’s names, forms, qualities, and pastimes. *Smarāṇam* should be done in connection with *nāma-saṅkīrtana*. There are five stages in the process of *smarāṇa* known as *smarāṇa*, *dhāraṇa*, *dhyāna*, *dhruvānusmṛti*, and *samādhi*: (1) a little investigation or examination of Śrī Hari’s names, forms, and so on is called *smarāṇa*, (2) to withdraw the mind from all external objects and fix it in a general way upon the name, form, etc. of Śrī Hari is called *dhāraṇa*, (3) to contemplate the Lord’s names, forms, etc. in a distinctive manner is called *dhyāna*, (4) when that remembrance proceeds in an uninterrupted manner like a continuous flow of nectar, it is called *dhruvānusmṛti*, (5) that meditation in which the object of one’s contemplation is the only thing manifest in the heart is called *samādhi*. *Smarāṇam* is one of the nine primary *aṅgas* of *bhakti*.

Smṛti—(1) that which is remembered; (2) the body of sacred literature which is remembered (in contradistinction to *śruti* or what is directly heard or revealed to the *ṛsis*). These include the six Vedāṅgas, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *itihāsas*.

Sneha—an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described as follows in *Ujjvala-nīlamaṇi* (14.79): “When *prema*

ascends to its ultimate limit, intensifies one's perception of the object of love, and melts the heart, it is known as *sneha*.”

Śraddhā—faith. This refers to faith in the statements of the scriptures which is awakened after accumulating pious devotional activities over many births. Such faith is aroused in the association of saintly persons and it is the external manifestation of the seed of the creeper of *bhakti*. The inner essence of that seed is the conception which is planted in the heart of the disciple to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity (see also *bhakti-latā-bija*).

Śravaṇa-guru—the person from whom one hears instructions regarding the fundamental truths of the Supreme Lord, His energies, the living entities, and *bhakti* is known as the *śravaṇa-guru*.

Śravaṇam—hearing the transcendental descriptions of the Lord's names, forms, qualities, pastimes, and associates from the mouths of advanced devotees. One of the nine most important *aṅgas* of *bhakti*.

Śṛṅgāra-rasa—another name for *madhura-rasa* or the devotional sentiment which is a transformation of love in the mood of conjugal attraction.

Śruti—(1) that which is heard; (2) infallible knowledge which was received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them; the original four Vedas (also known as the *nigamas*) and the Upaniṣads.

Sthāyibhāva—one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment in one of the five primary relationships of *śānta*, *dāsya*, *sakhya*, *vātsalya*, or *mādhurya*, which are known as *mukhya-rati*. This also refers to the dominant sentiment in the seven secondary mellows (*gauṇa-rati*) of laughter, wonder, heroism, compassion, anger, fear, and disgust.

Śuddha-bhakti—pure devotion; devotion which is unmixed with fruitive action or monistic knowledge and which is devoid of all desires other than the exclusive pleasure of Kṛṣṇa; this is also known as *uttama-bhakti*.

Śuddha-sattva—the state of unalloyed goodness (see *viśuddha-sattva*).

Svabhāva—the natural inherent nature of a thing which forms an essential part of its composition.

Svadharmā—(1) ‘own-duty’; the true eternal spiritual function of the self; (2) in regard to *varṇāśrama-dharma* this refers to the temporary duties prescribed in accordance with one's social caste. Thus *svadharmā* is used in both the absolute and relative sense.

Svarūpa—(1) form, identity, nature; (2) the eternal constitutional nature and identity of the self which is realised in the stage of *bhāva*.

Svarūpa-śakti—the Lord’s divine potency is known as *svarūpa-śakti*. It is called *svarūpa-śakti* because it is situated in the Lord’s form. This potency is *cinmaya*, fully conscious, and thus it is the counterpart and antithesis of matter. Consequently, it is also known as *cit-śakti*, or potency endowed with consciousness. Because this potency is intimately connected with the Lord, being situated in His form, it is further known as *antaraṅga-śakti*, or internal potency. Because it is superior to His marginal and external potencies both in form and glory, it is known as *parā-śakti*, or superior potency. Thus, by its qualities, this potency is known by different names—*svarūpa-śakti*, *cit-śakti*, *antaraṅga-śakti*, and *parā-śakti*. The *svarūpa-śakti* has three divisions: (1) *sandhinī*—the potency which accommodates the spiritual existence of the Lord and all His associates, (2) *saiṁvit*—the potency which bestows transcendental knowledge of the Lord, and (3) *hlādinī*—the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His devotees (see *sandhinī*, *saiṁvit*, and *hlādinī*).

The supreme entity known as Parabrahma is composed of *sat-cit-ānanda*. These features (eternal existence, full cognisance, and supreme bliss) can never be separated from each other. Similarly *sandhinī*, *saiṁvit*, and *hlādinī* are always found together. Any one of these potencies can never be separated from the other two. However, they are not always manifest in the same proportion. When *sandhinī* is prominent in *viśuddha-sattva*, it is known as *svarūpa-śakti* predominated by *sandhinī*. When *saiṁvit* is prominent, it is known as *svarūpa-śakti* predominated by *saiṁvit*. And when *hlādinī* is prominent, it is known as *svarūpa-śakti* predominated by *hlādinī*.

Svayam-Bhagavān—the original Supreme Lord, Śrī Kṛṣṇa. Although the word Bhagavān may be used for any incarnation of the Lord, the word Svayam-Bhagavān specifically refers to the original form of the Lord, Śrī Kṛṣṇa, who is the source of all incarnations (see Bhagavān).

T

Tapasya—voluntary acceptance of austerity for the purpose of detaching oneself from the sense objects.

Tatasthā-śakti—the marginal potency known as the *jīva*. Because the *jīva-śakti* is included neither within *svarūpa-śakti* nor within *māyā-śakti*, it is known as *tatasthā-śakti* or the marginal potency. The word *tata* means a shore or bank, like the shoreline of an ocean, and the word *stha* means to be situated. The shore is not part of the ocean, yet it is not part of the land which borders the ocean. One situated on the shoreline is known as *tatastha*. He is situated neither within the ocean, nor on the land.

In his *Paramātmā-sandarbhā*, Jīva Gosvāmī has described the *taṭasthā-śakti* as follows: “The *jīva-śakti* is known as *taṭasthā-śakti* for two reasons. First of all it cannot be included within *māyā-śakti* for it is beyond the *māyā-śakti*. Secondly, although the *jīva-śakti* is overcome by ignorance, the defect of being overcome in this way cannot touch the Paramātmā situated in his heart. This is understood in the same way we see that some portion of the sun’s rays can be covered by shade or clouds, but the sun itself cannot be covered. (Similarly, the individual soul who is *vibhin-nāṁśā*, or a separated part of the Lord, can be covered by *māyā*, but the Lord Himself can never be covered.) From this it may be understood that the *jīva-śakti* is separate from the *svarūpa-śakti* also. *Svarūpa-śakti* is present in the Paramātmā. If the *jīva-śakti* were included within the *svarūpa-śakti*, then the defect of the *jīva*’s being overcome by ignorance would be transposed upon the *svarūpa-śakti* situated within the Paramātmā as well and ultimately upon the Paramātmā Himself. Since that is not the case, it is evident that the *jīva-śakti* is not included within *svarūpa-śakti*. Consequently, because the *jīva-śakti* is included neither within *svarūpa-śakti* nor within *māyā-śakti* it is known as *taṭasthā-śakti*.”

Tattva—truth, reality, philosophical principle; the essence or substance of anything.

Tulasī—a sacred plant whose leaves, blossoms, and wood are used by Vaiṣṇavas in the worship of Lord Kṛṣṇa.

Tulasī-mālā—(1) a strand of wooden beads made from the *tulasī* plant, used like a rosary by the Vaiṣṇavas to count their *harināma* chanting. (2) a small necklace of *tulasī* beads is worn around the neck of Vaiṣṇavas to indicate their devotion to Śrī Kṛṣṇa.

U

Uddīpana-vibhāva—an aspect of *vibhāva* which refers to those things which stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on. *Vibhāva* is one of the five essential ingredients of *rasa* (see *vibhāva*).

V

Vaibhava-prakāśa—a particular type of expansion of Lord Kṛṣṇa. This has been defined in *Caitanya-caritāmṛta* (*Madhya* 20.171). When an expansion manifests some difference from the original form in bodily features and in *bhāva-āveśa* or complete absorption in a particular mood, it is known as *vaibhava-prakāśa*.

Vaidhī—a stage of *bhakti* which is prompted by the rules and prohibitions of scripture.

Vaikunṭha—the spiritual world. The majestic realm of the spiritual world which is predominated by Lord Nārāyaṇa or His various expansions.

Vaiṣṇava—a devotee of Lord Kṛṣṇa or Viṣṇu.

Vaiṣṇava-dharma—the Vaiṣṇava religion which has as its goal the attainment of love for Kṛṣṇa.

Vandanam—refers to *namaskāra* or obeisances. These are of four types: (1) *abhivādana*—salutation or bowing, (2) *aṣṭaṅga*—prostrated obeisance performed with eight parts of the body (two hands, two feet, two knees, the chest, and the forehead), (3) *pañcaṅga*—obeisance performed with five parts of the body (two knees, two arms, and the forehead), and (4) *kara-śiraḥ-saṁyoga*—obeisance by joining the hands to the head and bowing. *Vandana* may also be divided into another three categories: (1) *kāyika*—by the body, (2) *vācika*—by speech, and (3) *mānasika*—by the mind. Although *vandanam* is actually included within *arcana*, it has been listed as an independent *aṅga* to show its importance. To offer obeisances with one hand, to offer obeisances directly facing the Deity, behind the Deity, or with one's right side facing the Deity are all considered to be offenses. *Vandanam* is one of the nine primary *aṅgas* of *bhakti*.

Varṇāśrama-dharma—the Vedic social system, which organises society into four occupational divisions (*varṇas*) and four stages of life (*āśramas*).

Vātsalya—one of the five primary relationships with Kṛṣṇa which are established in the stages of *bhāva* and *prema*; love or attachment for the Lord expressed in the mood of a parent.

Vibhāva—one of the five essential ingredients of *rasa*; that in and by which *rati* is stimulated and thus caused to be tasted is called *vibhāva*. *Vibhāva* is of two kinds—*ālabhana* (the support) and *uddīpana* (the stimulus). He for whom *rati* is aroused is called *viṣayālabhana* (the object of *rati*) and one in whom *rati* is aroused is called *āśrayālabhana* (the receptacle of *rati*). Śrī Kṛṣṇa is the *viṣayālabhana* of *kṛṣṇa-rati* and the devotees are the *āśrayālabhana*. *Uddīpana-vibhāva* refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on.

Vipralambha—love in separation. This *vipralambha* is of many varieties, chief of which are *pūrva-rāga*, *māna*, and *pravāsa*. *Pūrva-rāga* is a mutual feeling of attachment that exists between the lover and beloved prior to their meeting. *Māna* refers to jealous anger in the heroine aroused by the unchaste behavior of the hero, thus resulting in temporary separation. *Pravāsa* refers to separation due to living at a distant place.

Viṣayāmbana—the object of *prema*, Śrī Kṛṣṇa. This is an aspect of *vibhāva*, which is one of the five essential ingredients of *rasa* (see *vibhāva*).

Viśuddha—completely pure; beyond the influence of material nature.

Viśuddha-sattva—the state of unalloyed goodness; the quality of existence which is beyond the influence of material nature; Śrīdhara Svāmī has defined *viśuddha-sattva* in his commentary on a *śloka* from the *Viṣṇu Pūrāṇa* (1.2.69): *tad evaṁ tasyās try-ātmakatve siddhe yena svaprakāśatā-lakṣaṇena tad-vṛtti-viśeṣeṇa svarūpaṁ vā svarūpa-śakti-viśiṣṭaṁ vāvirbhavati, tad-viśuddha-sattvaṁ tac-cānya-nirapekṣas tat-prakāśa itī jñāpaṁ-jñāna-vṛttikatvāt samvid eva. asya māyayā sparśābhāvāt viśuddhatvam*—“The Lord’s *cit-śakti* is known as *svaprakāśa*. The term *svaprakāśa* means that it reveals itself and illuminates others also. Just as when the sun rises, it makes itself known and illuminates other objects, so when *cit-śakti* arises in the heart, one can know what is *cit-śakti* and one can know oneself in one’s true spiritual identity. Because the *cit-śakti* is *svaprakāśa*, its *vṛtti* is also *svaprakāśa*. The word *vṛtti* literally means function, which refers to the active agency through which the *cit-śakti* operates. The *cit-śakti* is composed of *hlādinī*, *sandhinī*, and *saṁvit*. The particular *sva-prakāśa-vṛtti* of this threefold *cit-śakti* which reveals Bhagavān, His form, and the transformations of His *cit-śakti*, such as His associates and *dhāma*, is known as *viśuddha-sattva*. In other words *viśuddha-sattva* is the self-revealing agency of the *cit-śakti* through which the Lord and His paraphernalia are revealed to the devotees. Because it has no contact whatsoever with the external energy, it is known as *viśuddha-sattva*.”

Vraja-dhāma—the eighty-four square mile area in the district of Mathurā wherein Kṛṣṇa enacted His pastimes.

Vraja-maṇḍala—same as Vraja-dhāma.

Vraja-ramaṇī—the *gopīs* of Vraja. The word *ramaṇī* means a beautiful young woman.

Vraja-sundarī—the *gopīs* of Vraja. The word *sundarī* means a beautiful young woman.

Vyabhicāri-bhāva—one of the five essential ingredients of *rasa*; thirty-three internal spiritual emotions which emerge from the nectarean ocean of *sthāyībhāva*, cause it to swell, and then merge back into that ocean. These include emotions like despondency, jubilation, fear, anxiety, and concealment of emotions.

Y

Yoga—(1) union, meeting, connection, combination; (2) a spiritual discipline aiming at establishing one’s connection with the Supreme. There are many different

branches of *yoga* such as *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. Unless specified as such the word *yoga* usually refers to the *aṣṭāṅga-yoga* system of Patañjali (see *aṣṭāṅga-yoga*).

Yogamāyā—In Śrīla Jīva Gosvāmī’s *Vaiṣṇava-toṣanī* commentary on *Śrīmad-Bhāgavatam* (10.29.1), he has defined *yogamāyā*: *yogamāyā parākhyācintya-śaktiḥ*—“*Yogamāyā* is the inconceivable potency known as *parā*.” Therefore in essence *yogamāyā* is the Lord’s *parā-śakti* or *svarūpa-śakti*. Both *yogamāyā* and *māyā* are potencies endowed with inconceivable power to bewilder and delude. However, the application of this deluding power is not identical. *Māyā* deludes those who are diverted from the Lord, and *yogamāyā* deludes those who are in contact with the Lord. *Māyā* deludes the *jīvas* who are averse to the Lord and covers their knowledge in order to prompt them to reap the fruits of their *karma*. Yet why does *yogamāyā* delude those who are in contact with the Lord? Those who are in touch with the Lord refers to His associates. They serve the Lord in His pastimes. *Yogamāyā* bewilders the Lord’s associates only for the purpose of enhancing the sweetness and beauty of the Lord’s pastimes. The Lord’s pastimes with His associates are known as *antaraṅga-līlā*. Therefore, *yogamāyā*, the Lord’s internal potency, serves the Lord in His *antaraṅga-līlā*. *Yogamāyā* is personified in Vraja in the form of the ascetic lady, Paurṇamāsī.

Yoga-siddhi—subtle material powers attained by practice of the *yoga* system. There are eight principal *siddhis* described in *Śrīmad-Bhāgavatam* (11.15.4-5). The first three powers relate to the subtle *yogic* body: (1) *aṇimā*—the ability to enter even within the smallest particle, such as an atom; (2) *mahimā*—the ability to assume a huge expansive form; and (3) *laghimā*—the ability to make the body so light that it can be supported by the fluid rays of the sun and can enter the sun planet. The next five powers relate to the mind: (4) *prāpti*—the ability of the mind to enter any one of the senses and with their assistance obtain whatever may be desired (this refers to the relationship with the predominating deities of each of the senses); (5) *prākāmya*—the ability to enjoy at will any object within this world or the heavenly planets (this refers to a power whereby one can enjoy any object simply by mental vision, even though the object is far removed); (6) *īśitā*—the ability to manipulate other living entities and certain minute aspects of the external potency; (7) *vaśitā*—the ability to remain detached even in the presence of enjoyable objects; and (8) *kānavasāyitā*—the ability to enjoy to the fullest extent whatever happiness may be desired.

Yuga—an age of the world. Four ages are described in the Vedas: Kṛta or Satya, Tretā, Dvāpara, and Kali. The duration of each *yuga* is said to be respectively

1,728,000, 1,296,000, 864,000, and 432,000 years of men. The descending numbers represent a corresponding physical and moral deterioration of mankind in each age. The four *yugas* comprise an aggregate of 4,320,000 years and constitute a *mahā-yuga*, or great-*yuga*.

Yugala—a couple or pair.

Yugala-kīśora—the divine youthful couple, Śrī Śrī Rādhā-Kṛṣṇa.

Yukta-vairāgya—appropriate renunciation; renunciation which is suitable for entrance into *bhakti*. This is defined in *Bhakti-rasāmṛta-sindhu* (1.2.255): “When one is detached from material sense enjoyment, but accepts in appropriate proportion objects which are favorable to one’s *bhakti*, and shows special inclination toward things which are directly related to Kṛṣṇa, such as *mahāprāsada*, his renunciation is known as *yukta-vairāgya*.” (See *phalgu-vairāgya* with which this is contrasted.)

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10.193, 466; 11.359, 371, 378-379,
398, 411, 414, 417, 441, 446, 451,
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