

श्री श्री गुरु गौरांगौ जयतः

Sri Shandilya Bhakti Sutras

By

Sri Shandilya Rishi

Translated into English

By

Tridandi Sri Bhakti Prajnan Yati

SREE GAUDIYA MATH

MADRAS - 600 014

1 9 9 1

Published by :

Sri Nityananda Brahmachari, Gitikovid

Sree Gaudiya Math

Gaudiya Math Road P.O.

Madras - 600 014

Phone : 8 6 8 7 8 1

PLACED ON THE SHELF

Rate.....

First Edition :

Sree Krishna Jayanti

2nd September 1991

(*All Rights Reserved*)

SRI VENKATESWARA
CENTRAL LIBRARY &
RESEARCH CENTRE,

Acc. No. 55696

Date.....

TIRUPATI. Printed at :

Mercury Printers

82, Bazaar Road, Ms. - 600 004

Phone : 8 4 8 7 9 7

Dedicated to

My Divine Master

Srimad Bhakti Vilas Tirtha

Goswami Maharaj

— *YATI*

This book is published with the
Financial Assistance from
Tirumala Tirupati Devasthanams
under their Scheme
"Aid to Publish Religious Books"
for which we are very grateful to them

Shandilya Bhakti Sutras

PREFACE

getting the Sri Narada Bhakti Sutra translated
lish naturally I felt a great urge to get the
Bhakti Sutra also translated into English
y its succulent taste-somehow I could collect
mall booklet from our Sri Chaitanya Research
Library. But the book is a mere verbal
n in Bengali without any sequence.

ow when I started the work and completed a
art of it I could get a book with Svapnesvara
endered in english by Swami Hashananda and
d by University of Mysore and also another one
d by Major B. D. Basu published within the series
acred Books of the Hindus. But both the books
wing the same Commentator and anyhow I could
e with them because the commentator does not
unadulterated devotion and at many places
ly misconstrued the original idea of the author
arly while dealing with the Chapter III. Further
to know that Sri Narayana Thirtha and Baladeva
aya also wrote commentaries on this Shandilya
at I could not look to them.

Sri Shandilya is also an equally great rishi of an ancient time. His name is found in Satapatha Brahmana.¹ In Brihad-aranyaka Upanishad² : We find Sri Shandilya in the line of Vedic rishis, but no lesson except the name whereas in the Chandogya Upanishad³ : where although it is very brief but a vital lesson he has given which affirms the glorious path of Devotion to the All-Blissful Supreme Godhead, Who possessess All-Transcendental Characteristics : Here we find the famous sayings of *Sarvam Khalvidam Brahman — Tājjalāniti* and learn : Brahman is the Cause, Support and Goal of the universe. From Him beings are born, by Whom they live and to Whom they finally repair. (i) According to one's faith or Devotion here in this world, thus does such one become on departing hence. (ii) The Supreme Godhead is Both : Immanent and Transcendent, and (iv) the final Goal of every being is to attain unalloyed devotion to Him''.

There is one Shandilya Upanishad also. Shandilya when goes to Pancharatra literature he goes to the extent that if anybody denies authenticity of the Pancharatra, delinking them from the Vedas he affirms that the Vedas themselves have got no value to him because Pancharatras are the ripening knowledge or the ontological aspect of the Vedas.

Further we find that while a number of sages approached him in the mount Gandhamadana with inquiry concerning the manner in which the ultimate Reality can be known, Shandilya replied : "This science is very secret and ancient and this can be given only to true believers who are ardently devoted to their spiritual preceptors".

¹ Vide 10.6.3 ² Vide IV.6.1,3 and VI.5.4. ³ Vide III.14.4.

Shandilya's Bhakti Sutras are numbering all total one hundred only but within this compass he has given an unambiguous Doctrine of unalloyed Bhakti and demonstrates that jnana is like the loose flesh hanging from the neck of a goat which is good for nothing. Bhakti is *ahaituki* : there is no precondition for obtaining Bhakti by a fallen soul. Bhakti is the natural characteristic of a freed soul; and he also agrees with Sri Narada that it is only when a jiva gets a chance, by dint of previous unknown Sukriti, to have *satsanga* — Bhakti gets manifested in the soul. Bhakti is transcendental process and Sri Nama Samkirtana is the best which brings ecstasy. He also touches on *Rāgānugā-Bhakti* but not to the extent as Sri Narada goes in his Bhakti Sutra. But he deals with the philosophy to a great extent.

He begins with *Athato — Bhakti Jijnāsā* : that is after commenting upon other Treatises he now takes delight to illustrate the philosophy, science and ontology of Bhakti where in the very first instant he says 'Bhakti is the unshakable attachment to the Supreme Godhead and that is only the way for oneself becoming immortal, beatific and eternally blissful.' He says jnāna is not indispensable for culturing Bhakti. At the dawn of Bhakti jnāna itself is totally lost of its charm and significance. Sri Narada considered even hatred or malice secondary (gauna) Bhakti when they help the remembrance of God; but Sri Shandilya says, even in such case hatred cannot be taken by any means as Bhakti because where there is no *anurāga* there is no *rasa*, whereas Bhakti is *Rasa*. Jnana is not at all related to Bhakti because, jnana is acquired by one's own endeavour, but Bhakti is causeless and gets

manifested on its own accord. Jñāna is the Inductive Process and Bhakti is the Deductive Process. It is only Bhakti that makes one to realise God in His totality and absolutely it does not require any help from earlier Knowledge of God, When Bhakti is referred to other than the Supreme Godhead, it is perverse. Without becoming subjugated to Bhakti, jñāna or yoga or karma cannot produce any real spiritual result. Shandilya further says: 'Even attainment of *Samādhi* or contemplation upon God is the secondary aspect of Bhakti. Attachment to *a-sat* is the gateway of life of transmigration whereas attachment to *sat* (saints-devotees) merits the highest spiritual reward and *anurāga* to *uttamapurusha* leads to Prema. If Bhakti is not the *sm-qua-non* of Vedanta Philosophy then Vedanta itself cannot have its *locus standi*. The second Chapter begins with: 'the path of jñāna and karma are to be followed till one's heart becomes untinted at the dawn of *Shraddhā*. Jñāna and Karma may be followed when they are subservient to Bhakti. Bhakti is the eternal unbreakable relationship of jiva-soul with Godhead that is established undisputedly by the Vedas as well as by the exalted Parama Bhagavata devotees.

Going to the philosophy of religion he illustrates that jiva-souls are although qualitatively same with God but quantitatively different from Him; thereby he establishes the Doctrine of *Achintya-bheda-abheda Theory*. Jiva is liable to be enthralled by *maya*-but having taken recourse to Bhakti he becomes free from the life of transmigration. Jivas are infinitesimal parts of God, came out from the *Tatastha Shakti* of God and subject to be enveloped by *māyā*; but God's position is eternal, unchangable

and undiminished and not subject to any modification. Although all jiva souls essentially are *chit*, eternal and constitutionally separated parts (*Vibhinnāmsa* but not *Svāmsha*) of God and also characteristically possessing right of getting emancipation through Devotion to God, yet why do they all not thrive for emancipation? Because at the state of bondage jivas have variegated, perverse knowledge being propelled by the gunas of maya. Though God creates the universe through His Own external Potency *maya* but he ever remains immutable because He is *Sat-Chit-Ananda Swarupa*. Neither jiva nor Prakriti nor they both mutually create or procreate nor can they have their existence without the superintending of the God. Prakriti or *maya* is not unreal or false because it is a potency of God. The Descents of Supreme Godhead viz. His Births and Actions are Transcendental as they are out of His *Swarupa Shakti*. The highest type of Bhakti is Bhajan and other phases are component parts of it. In the Philosophy of Vedanta as well as in the Upanishadic Doctrine Bhakti to Bhagavan is the sine-qua-non. He speaks about the worship of *Srimurti* and the importance of the *Mahāprasādam* as well as of *Tirtham*. He also warns against the spiritual offences but for expiation even of the gravest offences a devotee need not observe any severe penance like *Chāndrayana Vrata*, but the constant chanting of the Divine Name not only saves a devotee from the offences but it does not allow offences befall upon him. Because steadfast devotion makes the Lord stationed at heart therefore for the expiation of offences or sins it does not require any other assistance.

Every man down to the lowest born, has equal right to follow the path of devotion. Even worst sinners when

feel destitute and fervently craving the Mercy from God they too are bestowed with devotion and gradually attain the Abode of Peace. Without the vision of Truth life is undone or one is doomed to destruction.

Bhagavan is One without a second although He appears many as Paramātmā, Indwelling Monitor of all jiva-souls like the sun reflected upon many transparent objects—because God is devoid of any modification by the adjuncts of *maya*.¹

It is not due to lack of knowledge but devoid of unalloyed devotion to God that cause the cycling of life of transmigration.

Here too as in the Narada Bhakti Sutra, Sri Shandilya emphatically proclaims that Bhakti is unparalleled and unprecedented. Karma and Jnana have got their relative values when they are in conformity with Bhakti. It is through Bhakti alone, that one can attain *summum-bonum* of life.

The modern philosophers how they distort the import of philosophy that you may see that the Mysore University edition writes: "The merit and demerit of the individuals reside in the intellect of the Supreme Lord... merit and demerit will continue to exist eternally in Him." Now tell me, if God has got demerit and again, which continue to exist eternally, then why should we approach Him at all and how He can make us totally free

¹ Unfortunately some take this Sutra in relation to jiva and most erroneously explain.

from demerits and how He can bestow emancipation? Should I quote hundreds of such gravest mistakes that they have committed? But that will not be to my purpose. I feel great pain at my heart to go through them. That is why it is correctly said, 'The milk sipped by a poisonous snake is most injurious to the health, so also Narrations about Supreme God's Pastimes no doubt are Nectarine Blissful but such topics when dealt with by a non-devotee actually cause a digradation from the high achievement.

I with the benediction of my Divine Master ventured to render this most glorious Treatise into english just for enjoying myself the succulent taste of the Nectarine Bliss and also although it is done with my faulty language but I know the Saragrahi Vaishnavas like swans will take the substance and will kindly overlook my defects.

Sri Shandilya Bhakti Sutras

CHAPTER - I

LESSON - 1

अथातो भक्तिजिज्ञासा ॥ १ ॥

Athāto Bhaktijijnāsā ॥ 1 ॥

Translation :

Thereafter henceforth to make inquiry into Devotion.

Purport :

Whereas Sri Narada begins his *Bhakti-Sutra Athāto Bhaktim Vyākhyāyamah*: the doctrine of devotion we shall expound. In the first aphorism of the Brahma sutra (Vedānta) the commentator says: *Atha adhita Vedasya-apatō-īdhigatad-arthasya*: one strictly following Ashrama Dharma, studied the Vedas and by following the life of austerities has become pure in heart, thereafter realising at heart the transitoriness of the ephemeral pleasure he providentially meets an exalted divine personage and *Atho*: there yields an inquisitiveness to enquire after the Nature of Brahman.

But Bhakti as such does not depend upon any precondition as Bhakti is *ahaituki* * causeless. So here *Shandilya atho:* does not say that there is necessary preconditional subsequence of acquiring some disposition for culturing Bhakti. Therefore we should know that after commenting upon other treatises he now and finally takes delight to illustrate the philosophy, science and ontology of Bhakti. Further *Atho:* one who by dint of his association with exalted devotee of Sri Hari *Bhaktisthu Bhagavat Bhakta sangena parijayate* when gets his soul cognised whereby soul's faculties can become manifest in the faculties of the body and mental quantum thereafter *ata:* inquiry into Bhakti. *Shvetashvatara Upanishad*** says: "He who at the beginning of creation created Brahma and Who delivered the Vedas to him, He bestows intuitive wisdom (Bhakti) Bhagavan Himself says:*** "Now I bestow upon you (Brahma) the ontology of devotion .. because it is only by My Grace alone the supra-mundane characterised Bhakti is known." Bhakti is cognised as the faculty, of the jiva-soul by the Lord's swarupa-shakti out of Her innate faculty, whereby the limited faculty of the jiva atma

* Vide Bh.1.2.6

** Vide VI.18

*** Bh.II 9.30

functions fully and wholly in reciprocity to Godhead. It does not strive after logical certainty but adores mystery which is revealed to the seeker when he enters the inner sanctuary where the ustle of the mind is stilled. Therefore Bhakti as such is supra-logical, does not depend upon any result of meritorious or virtuous works or Vedic rituals nor it is to be inquired like preconditional acquisition of some disposition as in the case of inquiry after Brahman in Vedanta. What righteous conduct did the hunter possess? Was Dhruva advanced in age? What erudition did Gajendra possess? Did Vidura claim any high descent? What was the prowess exhibited by Ugrasena, the Yadava King? Did Kubja have an attractive appearance? What wealth did Sudama claim? The Lord is pleased only by devotion, for He is fond of devotion alone.

Sri Shandilya Rishi who thoroughly dealt with all the branches of the Vedas nay, was a repository of all Secular knowledge and spiritual wisdom after expounding and discussing all the other branches of the Vedas where it is said that he turned to the doctrine of Bhakti because he could not find anything in the four Vedas suitable

for the attainment of his desired end which he found in the Pancharatras, Treatise of Bhakti.

सा पराऽनुरक्तिरीश्वरे ॥ २ ॥

Sā parānuraktirīshvare ॥ 2 ॥

Translation :

Bhakti is the unshakeable attachment to the Supreme God.

Purport :

Bhakti has got only one definition that is unalloyed attachment or love for the Supreme Godhead and therefore it is concerned only in relation to cognised soul with the Over-soul. It is not born of worldly things, for there is no grammatical rule that enjoins the application of the locative case ending to the cause nor mere philosophical knowledge can affirm it. It is causeless and unswerving love and attachment to Godhead where there is no iota of the aspiration of elevation or salvation as we find in the Vishnupurana:* “May not that ceaseless flow of Love desert my heart, even though I may have to pass through thousands of births.” Sri Bhagavan says:** “I the Beloved Self of the holy one can be captivated only through Bhakti. Devotion to

* Vide 1.20.16 ** BH.XI.14.21

Me absolves even the *shvapacha* from the stigma attaching to his birth". Further Bhagavan Sri Krishna says:* "My single minded devotees knowing Me as their only the Supreme Object of attachment, have their unstinted heart and soul exclusively enlivened by culturing My Glorious Nama, Rupa, Guna, Leela etc. nay, the *Madgata pranah*: live and breath solely and entirely for Me alone - void of Me void of life to them. To them even a moment's separation from Me is unbearable, as Sri Chaitanya Mahaprabhu says :

*One wink appears like Ages,
Tears stream down from my eyes—
Like showers in rainy season,
And the entire world itself
Like a dreary void appears,
To Me bereft of the sight of Govinda.*

such a devotee of Mine eats and drinks, walks and moves, sleeps and keeps awake, and carries on all other activities for My sake alone, and has no personal interest in those activities as I alone is the enshrined Darling of their heart *Bodhayantah Parasparam* — My mystic crest jewel devotees when they meet together their very entertainment is to delve deep in to the most Esoteric — Love of My Transcendental Pastimes.

I enlighten the hearts of those who follow strictly the path of devotion, with the ever-burning lamp of Divine Wisdom and completely destroy the gloom of ignorance. They enjoy spiritual communion with Me in discoursing on My ever — blissful Glories, Attributes and Pastimes". Further* "A clever man when he tears the veil known by the name of Ego realises Brahman, mind becomes transparent, therefore does not grieve, does not hanker after anything mundane, gets equitable vision towards all beings, and in that state of his self he gains unadulterated devotion to Me". The Love of God is an infinite and absolute feeling which does not admit of any rational limitation, the delight in god is that peace and bliss which passes all understanding. It is supreme longing for God for its own sake. It is a profound experience which negates all desires and fills the hearts with Love for God alone. One who has once experienced God-Love will see Him alone and speak of him alone, for he never thinks anything but Him alone.

Bhakti is the spontaneous inclination of the unstinted heart to God which is unconditioned and immediate, which is not prompted by *sattva* or *raja* or *tama* gunas of prakriti and which is

* G.XVIII.54

evoked by hearing the excellent qualities of God alone. Devotion is a mode of God's essential Power of Bliss, which He grants to finite self in order to know Him directly. Bhakti after passing through various stages such as *Nishta*, *Ruchi*, *Asakti* and *bhava* at its climax goes to ecstatic *Prema* to the supreme delight of *Akhilarasamrita sindhu: Raso vai Sah* Sri Krishna, the Lord of Love-transcendent par-excellence. Oh Beloved! that intense love which the ignorant bear to worldly objects, may I have the same for Thee; may I have the same intensity of love for Thee, but only for Love's sake.

तत्सस्थस्यानृतत्वोपदेशात् ॥ ३ ॥

Tad-samsthasya-amritatva-upadeshat ॥ 3 ॥

Translation :

Unalloyed devotion to Godhead makes oneself immortal, beatific and eternally blissful.

Purport :

In the Chandogya Upanishad* we learn that all other rites or Vedic lessons may lead one to the respective result but it is the unalloyed devotion to the Supreme Godhead alone helps oneself to attain immortality. Katha Upanishad:** Through unalloyed devotion to Godhead one

* Vide II 23.1

** Vide II.III.17-18

transcends the mundanity and attains the final beatitude. This is indeed the instruction of the Upanishad and it ends here.* Blessed is he who loves god with all his heart, body and mind, seeks no reward accounts himself only to be His debtor Unalloyed devotion to Godhead brings an end of the cycling of a life of transmigration and ultimately it makes the devotee drink the Nectar with unsatiated evergrowing thirst in rendering unalloyed service with poignant Love. The highest force in life is Love of god. Love is the profoundest philosophy of life

*“The waking ones, alas! are not awake;
And the sleepers sleep —
Until Thy Light on them doth shine!”*

ज्ञानमिति चेन्न, द्विषतोऽपि ज्ञानस्य तदसंस्थितेः ॥ ४ ॥

*Jnānamitichenna - dvishato - api jñānasya
tadasamsthiteh ॥ 4 ॥*

Translation :

Some may opine that for culturing devotion to God philosophical knowledge : *jnana* is indispensable or there is necessary preconditional subsequence of philosophical knowledge of God. (Shandilya says) We say absolutely not, because we know an antagonist may also have knowledge

* Vide Br.Su.1.3.13

of God but there rests not an iota of devotion in his mind towards God. And he never gets the state of highest blessedness.

Purport :

One may think that the philosophical knowledge of Brahman makes oneself immortal beautiful and blissful. Hiranyakasipu, had he not full philosophical knowledge of God, soul and the world or maya? At the death of his brother when he consoled his mother and the sister-in-law what a wonderful philosophical talk he gave. Yet he ever maintained inimical tendency against God as well as His devotee Sri Prahlada. Vedanta Sutra* says : "Because it has been taught that emancipation accrues to him who is devoted to Him."** Bhagavata says : "Those who abandoning the path of unalloyed devotion to the Lotus Feet of Godhead, the Source of true-well-being, labour for dry abstract knowledge for its own sake, toil in vain like those who pound empty husks of paddy." Brahma says : "O Lord, intelligence cannot be pure without devotion to Thee."

No doubt, by possessing intuitive wisdom one gets the subjective, realisation of Godhead

* Vide 1.1.7. ** Bh.X.XIV.4

but it does not mean that philosophical knowledge is the pre-condition of Bhakti whereas steadfast devotion is aroused in the heart there one does not lack in his philosophical wisdom. He is already firmly established in Reality without any ambiguity.

Bhagavata says : 'Those who leaving aside all attempts after knowledge, listen to Thy Transcendental Glorious Pastimes chanted by the self-realised devotees and live a life of pure devotion in body, mind, and words can easily hold sway over Thee although Thou art inaccessible to all in the three worlds'. Further as cold dismay and darkness disappear in the case of a man who betakes himself to fire, so do the fear of future birth and its root ignorance, get dissolved in the case of a man who renders loving service to a devotee. Just as a strong bark is the supreme resort to those who are being drowned in water, noble devotees who have realised Me, the Supreme and have attained perfect peace and tranquility of mind are the highest resort of those who having sunk to the lowest depths are coming once more to the surface of the ocean of mundane existence. By the mercy of Sri Narada Rishi an immoral Fowler became the great repository of all virtues. By the mercy of Lord Sri

Ramachandra, Sabari, a wild hunter-woman got a divine life. What knowledge had they? Jatayu bird, Gajendra, the elephant, boy Dhruva, and many such others realised God through mere devotion. So it is clear that the blessings from a devotee of God is the panacea for worldly disease and it brings forth into one the realisation of God and the highest blessedness in life.

Some others opine that Bhakti and Jnana are inter-woven. No doubt where there is steadfast devotion there is full wisdom of God, where *Tattva-Jnāna* is lacking in or with eclipsed knowledge of God how can pure Bhakti be rendered? On realisation of God one develops exclusiveness in his devotion to God. But when steadfast devotion appears in one's heart knowledge of relationship between Sri Krishna and His devotee which is concomitant with Bhakti and dispassion for other objects not conducive to Krishna Bhakti go pari-passu. Sri Garga Rishi told Sri Narada Maharaj that Sri Krishna was God-par-excellence and in fact from His very child-hood many Supreme-natural Acts of Sri Krishna he noticed yet to his overflowing parental affection he knew Him none other than his own Darling; Mother Yasoda tied Him up with ropes. The friends climbed on His shoulders and Vraja

Gopis chided Him in their sulks. God says : Their reproaches fascinate Me more than the hymns of the Vedas.

Mere knowledge of the king does not help one to Make the king pleased and thereby make oneself gain something positive. So also mere talks about the palatable feast does not appease one's hunger. Mere philosophical knowledge of God without devotion is like pounding the husk where there is no corn. Merely if we talk of substantial potencies of respective kinds of food without enjoying them does it help one to get any nourishment or to appease his hunger? So also jnana devoid of Bhakti is comparable to the purposeless loose flesh hanging from the neck of a goat.

Further we learn* — The Yajnic Brahmins said, “These ladies are most fortunate indeed, neither they got purificatory rites of investiture with sacred thread of a twice-born, nor they have resided in the preceptor's house for learning the Vedas, nor any austerity performed by them. Yet they could attain Sri Krishna. The Lord of the Universe having been endowed with unswerving devotion. Fie unto us who are devoid of

devotion to Sri Krishna. Vain is our high lineage, vain our learning, austerities, versatility of the scriptures and our being adept in rituals, for we are void of devotion to the exalted Lord. Although we already heard that Sri Hari Who is the very Substance and the Substratum of every constituent of the sacrifice, viz. the time, place, materials for offerings, mantra, the procedure, the priests, the fire deities, sacrificer, the sacrifice itself and the fruits of the sacrifice – has incarnated Himself in the clan of the Yadus and yet, fools that we are, we could not recognise Him.” In the Gita Lord says** “My devotee alone is on the real path (*yuktatama*) to attain to his highest blessedness whereas path of jnana is beset with dangers and results in a sorrowful wreck.

तयोपक्षयाच्च ॥ ५ ॥

Tayopakshayāchha ॥ 5 ॥

Translation :

Because at the very dawn of Bhakti, Jnana or abstruse knowledge of Brahman, nay, the Jnana-yoga itself (path of induction) has totally lost its charm and significance.

Purport :

Emancipation that is gained through the path of jnana may be an excellent thing, but compared to the Love of god it is a mustard seed beside mount Meru and the selfish cultivation of one's own immortal soul is contemptuously dismissed as fit only for those who do not know how to love in the Shvetashvatara Upanishad : *
 "I have realised this transcendental Personality of Godhead, Who shines most brilliantly like the sun beyond all darkness only by realising Him one goes (*atimrityum*) beyond the cycle of the life of transmigration. Absolutely there is no other means for God-realisation and thereby become blessed save and except the path of unalloyed devotion." Bhagavat says : ** "Neither Brahmanahood, Godship, becoming a Rishi, noble calling, versatility, nor charity, austerity, worship, purity of mind, sacred vows are conducive to please Mukunda (One Whose very sight fades the charm of emancipation), Sri Krishna, Who is propitiated through unalloyed devotion alone."
 In the Gita Lord says : *** "My devotee alone is on the real path (*Yuktatama*) to attain this highest Blessedness.

* Vide III.8 ** Bh. VII.7.52 *** Vide XII

At the very dawn of Bhakti, jnana retreats; apt illustration we find in Chatussanas that * “The sweet and fragrant smell of the Tulasi leaves tinged with the pollens offered at the Lotus Feet of the Lord having entered into the nostrils of Chatussanas, erstwhile Brahma-jnanis or Atmaramas were absolved from *Ati Vidya* ** and their dormant intrinsic nature of devotion got manifested at the very sight of the transcendental beauty of God and then felt a thrill of ecstasy in their hearts and at once fell in prostration at the Lord’s Feet.

Further Bhagavata says :¹ “Even sages who are *atma-ramis* who remain at the state of complacency and equilibrium and who are free from any adjunct of maya, they too are infatuated with unalloyed loving devotion to Sri Hari and such an unstinted soul gains Parabhakti or unadulterated and unalloyed devotion to Sri Krishna, the Supreme Par-excellence Which is an end in itself. Therefore jnana-yoga has got no significance before the Bhakti-yoga. Sri Chaitanya Mahaprabhu says : Just as the foolish crow sucks the

* Bh. III.15.43

** Issa Up.9. Bri.Up. IV.4.10, Bh.X. 2.32,

¹ Bh. 1.7.10.

bitter nimba-fruit while the cuckoo feeds on the mango blossoms, so the unfortunate followers of jnana-yoga chew dry wisdom, while the fortunate devotee quaffs the nectar of Sri Krishna Prema. The Lord is pleased only by devotion and not anything else, whatsoever it may be, for He is fond of devotion alone. Thus unswervingly attached to Me alone, thou shalt attain Me in My Blissful Realm as a devout servitor.”

द्वेषप्रतिपक्षभावाद्रसशब्दाच्च रागः ॥ ६ ॥

*Dvesha-pratipakshabhāvāt rasa-shabdācch
rāgah ॥ 6 ॥*

Translation :

Hatredness is antagonistic to Bhakti because Bhakti is *Raga* Nectarine Blissful with succulent taste in relation to eternal unalloyed Loving *Raga* service to the Supreme Godhead Who is *Sat-Chit-Ananda*: *Raso vai sah*.

Purport :

In the Gita Bhagavan Sri Krishna says: *
“Stepped in nescience people who are filled with egoism, haughtiness, lust anger and malice hate Me,

I hurl them perpetually into the demoniacal wombs in the world of samsar. Born in ignominious forms, these ignoramuses are quite incompetent to attain Me, and are destined to still lower births. But sometimes it is also said that God is attained quicker through hatredness and at times referred to the very utterance of Sri Nārada. It is my firm conviction that the deep absorption that one attains through *voirānubandhena* that cannot be possible by following the path of devotion." But how grossly this statement is misconstrued that may be learnt from my English rendering the particular śloka of Srimad Bhagavatam. Here Devarshi Nārada's statement is *anukulyamayi* and absolutely not *Pratikulyamayi*. It is referred to only of those who possess *Prema-Vilāsarupa-Vairabhāva* where *Priti* or *anurāga* is at its climax that of Vraja Gopis whose reproches fascinate God more than the hymns of the Vedas.

Devotion is Rasa and the Taittiriya Upanishad says :* "Supreme Godhead is *Raso-vai-sah, rasam hyevayam labdhānanda bhavati*. He is the very Transcendental Embodiment of All-ecstatic Bliss.

* Vide 11.7.

By rendering unalloyed devotion to Him one is endowed with Transcendental Nectarine Bliss." Devotion is of the forms of *Rāga* or *anurāga* towards its Supreme Object, because it is an inalienable natural quality of the cognised soul different from the selfish feeling that this object is the means of attaining one's own interest, therefore whatever does not confirm to this description cannot be called devotion.

Sri Chaitanya Mahaprabhu says :* The summum bonum of life is unalloyed Love for Sri Krishna Who is the Sole-seat of everlasting Immortality of eternal Religion of Divine Love and of Transcendental Bliss, in comparison with that, fourfold Purushartha viz. *dharma*, *artha*, *kama* and *moksha* are most negligible and insignificant, whereas the fifth or highest pursuit of human being is the fathomless ocean of Nectarine Bliss derived in loving service of Sri Krishna. Brahmananda of the jnani may not be even a drop before the shoreless ocean of Krishna-Prema.'

Further it is not knowledge but devotion in the form of *Anurāga* or final attachment to the Lord that leads to the attainment of highest

* C.C.A. VII 84-85.

blessedness. Shandilya's idea is that when soul is not fully saturated with *Rāga* or love alone, what is the use of realisation. A jiva soul gains *Raga* or what is etymologically known as *atmarati** which is imbibed only in association with the exalted devotees of the Lord of Love-Transcendence. *Raso vai sah: Sat-Chit-Ananda Vighraha*. Therefore Sri Shandilya's hidden exposition is that one must see that the association with the mystic devotee of Sri Krishna should be the principle rule and all other rules should be consonant to that.

Lord Sri Chaitanya says: "Pure Atma's true characteristic is passionate (final) Love for Sri Krishna." Sri Narottama Thakur sings :

*Hari, Hari when the dawn of that day comes
I shall serve Sri Radha-Krishna with
passionate love
Sing aloud in ecstatic rapture Their
Divine Names
Extolling Their Erotic Love-dalliance
of Supreme Glory*

* Vide Ch. Up.

*In Love-in-separation I shall cry calling
Radha-Govinda
Drenching my heart with profuse tears.*

न क्रिया कृत्यनपेक्षणाज्ज्ञानवत् ॥ ७ ॥

Na Kriyā Kṛtyanapekshanat jñanavat ॥ 7 ॥

Translation :

Jñāna is to be acquired by one's own endeavour whereas Bhakti is causeless and gets manifested on its own accord *ahaituki*.

Purport :

In the very beginning we have already discussed this. It may be said that by providence when one comes in contact with an exalted Parama Bhagavata devotee of the Supreme God-head one is endowed with devotion which is the natural characteristic of jiva-soul which so long remained dormant due to one's aversion to God. Worst possible cruel hunter became in no time a Parama-Bhagavata devotee of Sri Hari by dint of causeless mercy of Devarshi Nārada, therefore such an exalted devotee is known as philosopher's stone that by its very touch converts an iron into gold.

The intrinsic attribute of Hladini-Potency of God is like the function of the lamp which reveals itself as well as other objects, so also the Hlādiṇi-Potency of God causes spontaneous Bliss both to Himself and to His devotee. Thus the causeless case of Bhakti is the grace of the exalted devotee which is again an aspect of the infinite Hladini-Potency of God. As when a deer after quenching her thirst gets up from the pond and sees a hunter aiming at her in front and on the left a tiger ready to pounce upon her, on her right burning forest fire and at the back already remains the deep pond, now she knows not the way out! Such is the world. There is no way out but Hari above, is the cul-de-sac. If providentially a thunder bolt bashed with storm and torrential rains, the tiger and the hunter run away, the forest fire is extinguished and the deer finds her way out and she gets solace in remembering the mercy of God.

अत एव फलानन्त्यम् ॥ ८ ॥

Ata-eva Phalānantyam ॥ 8 ॥



Translation :

Therefore the reward of Devotion is Transcendental and infinite.

Purport :

In the Gita it is said that the merit that one gains by dint of performing virtuous Vedic karma that no doubt makes oneself after death to enjoy heavenly enjoyments but after the exhaustion of the merit he is once again hurled down to this earth. Chāndogya Upanishad says :* “Just as here on earth the world which is got by virtue of previous deeds perishes, even so there in the other world, which is obtained by merit derived from the performance of sacrifices etc. perishes.** Those treading the path of jnana devoid of an iota of devotion to Thee (God) may feel themselves liberated from maya and become *Brahma-bhuta* but being devoid of devotion to Godhead have to return to the life of transmigration once again, because their minds remain impure for not taking recourse to the path of devotion at Thy Lotus Feet.” In the Gita+ ‘Exceedingly great is the toil of those who follow the path of jnana’. Whereas Bhagavata says:++ “Those who are Thine own and exclusively devoted to Thee, never (under any circumstances) go astray from Thy Bliss-showering Lotus Feet. Daunted by nothing they overcome all obstacles by Thy

* Vide VIII.1.6. ** Bh.X.2.32

† Gita XII.5 ++ Bh. X.2.33

causeless Grace." Further* "The gods with all their virtues remain in the hearts of a devotee who has taken absolute shelter at the Lotus Feet of the Supreme Godhead."** "A devotee whose cup is full with Divine Nectarine Bliss does not covet for anything else so he says: O Lord, I nether crave for Brahmaloaka, Indra-Loka, the sovereignty of the upper worlds, nor kingship of the neither worlds, the fulfilment of success in *astanga-yoga* nor even the solvation except Thy Loving service." Further:*** "Those who have secured the pollen of Thy Lotus Feet neither covet the realm of Brahma, nor the rulership of the entire globe, nor the dominion over the subterranean regions, nor the occult power of yoga, nor even emancipation of the jnanis."

An exalted devotee eternally is inundated in the ocean of Transcendental Bliss and in comparison with that bliss Brahmananda is a drop whereas Premananda is an ocean. Sri Chaitanya Chandramritam† says: "One who is pregnant with the unalloyed devotion, to him *Kaivalya* (Sayujya-mukti, attained by a jnani) appears as worst as Hell and Paradise is as vain as castles in the air; and the gross senses which

* Bh. V.18.12 ** Bh. VI.11.52 *** Bh. X.16.1.37

† Vide No.5

are so vehement to others like most ferocious cobra but become subjugated as if having rooted out of its fangs and the very world which is the cause of triple affliction appears to be the abode of peace losing its illusiveness and although the exalted position of Brahma and Indra offered to him but becomes insignificant as that of an insect to him."

Bhakti is the very essential nature of soul and it is never lost. It is transcendental and ever blissful. It is infused in the faculty of the finite self by the Lord's *svarupa - shakti*, whereby finite self-cognised jiva-atma in rendering unalloyed service to Godhead enjoys the eternal Bliss.

Bhagavata says:* 'Even among tens of millions of those who have been rid of the *trigunas* of *māyā* and even become self-realised and thereby become perfectly serene, but it is most difficult to find a person who is solely devoted to Lord Nārāyana.' Further Bhagavata says** The Vedas ultimately treat of Bhagavata Vāsudeva; the sacrifices themselves aim at the attainment of Vāsudeva; the various *yagas* eventually lead to Vāsudeva and all sorts of

* Bh. VI.14.5 ** Bh. 1.2.28-29

rituals have their end in Vāsudeva; and all wisdom has its culmination in Vāsudeva; all austere penance has Vāsudeva for its goal; all virtues aim at the realisation of Vāsudeva and all destinies terminate in Vāsudeva.'

तद्वतः प्रपत्तिशब्दाच्च न ज्ञानमितरप्रपत्तिवत् ॥ ९ ॥

Tadvataḥ prapattishabdācha na jñanam

itara-prapattivat ॥ 9 ॥

Translation :

A jnani, when becomes fortunate indeed takes recourse to Bhakti. Even jñāna cannot be acquired independently without self-surrender to God.

Purport :

Bhagavān Himself says : * 'Brahma-jñānis who feel themselves liberated from māyā and become *Brahma-Bhutaḥ* but being devoid of devotion to the God's Lotus Feet they too return into this cycle of creation. And in course of such a birth some one among them may perchance associate himself with some single minded devotee of God and by dint of that association he will imbibe *Sukṛiti* which after many a birth endows him to get liberty to surrender himself to

* Gita VII.19

Godhead realising that Vāsudeva is the All-in-all. And such a self-surrendered soul is really a Mahātma.

Further Gita says :* “A clever man when he tears the veil known by the name of Ego realises Brahman, the mind becomes transparent, therefore does not grieve, does not hanker after anything mundane, gets equitable vision towards all beings, and in that state of his self he gains unadulterated devotion to God.” Further :† “He who is free from quagmire of māyā, thus knows Me as the Supreme Purusha and takes recourse to My worship with single-minded devotion.” Sri Sankarāchārya who was responsible for propagating *Jnana-vada* at the present age, but finally had to pour his heart with devotional hymns: *Bhaja Govindam*. Sri Madhusudan Saraswati, who was known as the second Shankarāchārya finally became fascinated to take the Path of devotion. He said, “with mind rapt in meditation if mystic sees the unqualified actionless light, let him see; as for myself, my only yearning is that there may appear before my gladdened eyes that Bluish Some One Who keeps Himself roaming on the banks of Yamuna.” The heart knows God, the

* Vide XVIII.54 † G.XV.19

spirit loves God, and the inmost ground of the jiva contemplate on God.

LESSON — II

सा मुख्येतरापेक्षितत्वात् ॥ १० ॥

Sā mukhyetarāpekshitatvāt ॥ 10 ॥

Translation :

Bhakti is the fundamental and principal means and others (karma-jnana etc.) are subordinate and depending upon her.

Purport :

Jnāna and Yoga themselves independently cannot yield in the fulfilment without being subservient to Bhakti. Chāndogya Upanishad says :* 'That Bhuma-purusha is the Summit of Vedānta and the final goal of all religious and philosophical concepts — From Him only one derives Bliss by rendering unalloyed devotion to Him; Further :** Being saturated with devotion he feels extremely delighted in rendering unalloyed service to that Lord of Love, he in his state of *Vastusiddhī* joins with the Transcendental sports of that Lord of love (*ātma-śridā*), nay, he who is

* Vide VII 23.1 ** Vide VII 25.2

so fortunate indeed imbibing *Rāgānugā* – *Bhakti* in his self-some divine nature serves that Lord and feel intoxicated by attending to that Blissful Sport at the sole pleasure of that Beloved Lord of Autumnal Moon. This is the final pursuit of human life. Whereas those follow otherwise than this are heteronomous. In no world they will have freedom. The journey ends in a dancing field of brilliant and eternal spring sweet scented love, elevating tolerance, golden satisfaction, perfect equilibrium and abiding peace. Whereas to satisfy physical ‘*itchās*’, man, the roof and crown of things, labours, sweats and toils, reaping a harvest of tears, sighs and regrets.

‘Should one think of *jnāna* and *vairāgya* even after following the path of *Bhakti*, one would be cut off from *Bhakti* itself’—*Bhakti Rasamrita Sindhu*.

प्रकरणाच्च ॥ ११ ॥

Prakaranaccha ॥ 11 ॥

Translation :

Bhakti is the substratum.

Purport :

Bhakti is the means as well as the end in herself. In a living being, no doubt, all the

senses have their individual faculties, as it is stated in the Upanishad that once it so happened that each one of them (senses) one after another desired to take leave for sometime and accordingly they were allowed but when they all returned and joined to work with co-operation, in each the life breath soon took leave of them and they all became totally inactive and motionless. So too without Bhakti every spiritual attainment is void. Therefore Sri Chaitanya Mahāprabhu says : Krishna-Bhakti is the *Dhātu*, the very substratum of Human pursuit.

What purpose will serve if merely one analytically discusses about the substantial potencies of various kinds of food, without enjoying it. Does it help one to get any nourishment or appease one's hunger? So too, mere philosophical knowledge without drinking deep the Nectar that flows through the poignant loving service to the Supreme Godhead what pursuit one may gain? So Bhakti is the *sin-qua-non* of the Philosophy of God-realisation.

दर्शनफलमिति चेन्न, तेन व्यवधानात् ॥ १२ ॥

Darshana-Phalam-iti chenna tena

Vyayadhānāt ॥ 12 ॥

Translation :

Some opine to see God is the supreme attainment or highest pursuit. No, because there is intervention.

Purport :

Referring to Chāndogya Upanishad :* *Sa svarāt Bhavati* : Here it is clearly stated that mere vision of Truth is not the sine-qua-non of becoming *svarāt* but after visualisation of God when one gets *ātma-rati* delights the God of Autumnal Moon, God of Love-Transcendence with poignant Love in relation to either of *atma-crida* or *atma-mithuna* or *atmānanda* — such a devotee alone is supremely great.

Every Philosopher should know that God's Divine Nature is always immutable. It never can be hardened by one's ingratitude or softened by one's prayer. But as the sun though shedding its light equally everywhere, casts its reflection only on transparent objects and not on opaque things accordingly God is accessible only to His devotees because they constantly dwell with Him in lieu of their loving service to Him. It is their Love that makes the God to enshrine in them.

* Vide VII.25.2

Bhagavata says :* “The devotees are My own Heart as it were, and I am the heart of them. They do not want anything but only service to Me and I know not anything other than My devotees.” Vedānta :** *Bhakta-Vātsalya* of Bhagavān is a special characteristic in the very *Swarūpa Shakti* of God for His devotees.”

Bhagavān says : If at the very sight of Me everyone could realise Me then Hiranyakashipu would not have fought with My Sri Narasimhārūpa whereas Bhakta Prahlāda recognised Me as the worshippable Lord. Though many wonders even of My Infancy were not unknown to the Kauravas yet when I Myself went as an Ambassador to them for some lawful settlement with Pāndavas how they refused to accept Me and they tried to round Me up! Why did not Kamsa take refuge at My Feet? What else, even those Yājñika Brahmins of Mathurā well-versed in Vedic lore could not serve Me. And how lastly they lamented: Fie upon our three-fold birth and learning! | Fie upon our sacred vow, fie upon our versatile knowledge; fie upon our pedigree and fie upon our proficiency in rituals when we have actually turned our face away from Lord

* Vide XI.5.88

** Vide II.1.36

Sri Krishna, fools that we are! Even Brahma from whose four mouths four Vedas came out, so great philosopher as he was he too failed to realise Sri Krishna as the Supreme Godhead. So God says: "It is only by single-minded devotion that I can be truly perceived."

दृष्टत्वाच्च ॥ १३ ॥

Drishtatvāccha ॥ 13 ॥

Translation :

Yes, it is also by the very sight of god one comes *satāt* (viz. attains highest pursuit of life).

Purport :

In the previous aphorism we learnt that mere Vision of Truth cannot bring the fulfilment but it is seen in the world that at the sight of a beautiful youth, a virgin suddenly entreats passion of love for him. But one should understand here too that when love is already pregnant into one's heart such person only at the very sight of the object of love gets the desire of fulfilment. One who has not reached to the stage of adolescence how at the sight of an object of love can entreat passion of love at the heart? Therefore by dint of association with the exalted devotee

when one already is pregnant with *atmarati* he or she entertains Love at the unstinted heart at the very sight of his or her only Object of Love-Transcendence.

We learn that Sri Krishna while entering the city of Mathurā on the way He met Kubjā, when the Lord asked her to offer Him unguents that were meant for Kamsa, she, though was hunch-backed yet was exquisitely beautiful with her prime of youthfulness* actually being captivated by the bewitching Beauty, Adolescent Charm, loving Disposition, smiling Countenance, and witty Talks and penetrating Glances of Sri Krishna, offered to Him best kinds of perfumes. And in return when Sri Krishna by touching her transformed her into a perfect damsel in her virginity with straight well developed physique having full blossomed two hips and broad breast as it were, a matchless beauty-queen, she with her exquisite beauty and magnanimity of youth became poignant with an exuberance of (divine) Erotism caught hold of the fringe of Lord's upper garment to give Love to Him: so saying *Strijana-dharma dhamsa virobhavati-iti*. Next we find Sri Krishna in due course after killing Kamsa went

* Vide Bh.X.LII.I

to her home and she whose *ātmā*; *deha yāyā sā* took bath (in *Krishna lāvanyamritā*) and then embellished herself with applying most scented perfumes, sandal-wood-paste, fine raiment, costly jewels, circled her tress with a chaplet and also quaffed some heavy drink but with the most natural bashfulness of a Love-lorn virginity approached Sri Krishna, the Delight of the Vraja Gopis for amorous dalliance with the Lord to get her passion gratified.

Here we must very carefully understand that she with her *Prasādhitā-ātmā*: *rati yogyatām-āpāditā-ātmā-deho-yasā-sā** viz. she was already pregnant with *ātmā-rati* therefore at the very sight of Sri Krishna, only the Paramount Object of Love, she cared, not even Kamsa, for whom she was carrying the unguents, she actually being captivated by the bewitching Beauty, Adolescent Charms etc. of Him anointed Him with that best perfumes and that most perfect virgin got passionate urge to enjoy amorous dalliance with none but that only the Object of Transcendental Love, the Gallant Lover of the Vraja Gopis. No doubt Sri Krishna enjoyed happily amorous Love-dalliance with her but in her giving Love to Sri Krishna she had a desire of her own gratifica-

* Vide Bh.X. LXVIII. 5.

tion therefore it is known as *sādhārāni-rati* of *Rāgātmikā-Bhakti* whereas the Love of Vraja-Gopis is *Sāmarthā-rati* where there is complete self-effacement of any desire for their own pleasures — their Love was for the absolute satisfaction of Sri Krishna; again the Love of the queens of Dwaraka is known as *Samanjasā-rati* where there is mutual feeling of enjoyment. But all these three are of the plane of transcendence unapproachable by any Baddha-mukta jiva even. As a man who is suffering from a disease of bile cannot get the taste of sweetness of sugar-candy so also one who is void of devotion *Bhagavatah swarupam na āśwaditam* does not get the Bliss. So here in this aphorism *Raganuga-bhava* peeps into the heart of Sri Shandilya rishi. Therefore only at such cases when unstinted heart is already saturated with *atma-rati* at the very sight of the Lord of Autumnal Moon the heart gets inundated with the floods of Love.

अत एव तदभावाद्द्वल्लवीनाम् ॥ १४ ॥

Ata-eva tad-abhavad-Vallaveenām ॥ 14 ॥

Translation :

Whereas even before having seen Sri Krishna the Vraja Gopis were pregnant with poignant infatuation of unsurmounting Love for the sole gratification of His Amour.

Purport :

Neither the knowledge of Divinity nor the Visualisation of God to be taken as the cause of entreating unalloyed devotion into one's bosom. They are not to be taken even as rudimentary cause for arousing Devotion. As without attaining the age of adolscent even an analytical knowledge of love or the very appearance of a naked person does not entrust any passion into the bosom of the opposite sex. So it is only *Rati* or *Bhavā* is the cause.

i) As we have already illustrated elsewhere that Yājñika-Patnis of Mathura how ran to Sri Krishna.

ii) Sri Rukminidevi sent this message to Krishna, "Hearing about Thy Divine Attributes and Splendours my untainted heart has clung to Thee without fear or shame.....Having Thy Name entered into my ear-holes I got Thyself enshrined in my untainted heart. Therefore claim the right of Thy Own over this immaculate virgin making me Thy spouse." Here with aroused *Purva-rāga* of her *Samanjasārati* Sri Rukminidevi wants to unite herself with her eternal Husband Sri Krishna for His spiritual Sense-gratification and

absolutely not for the gratification of her lust as (*harato angatapa*) vide she was not only totally free from lust as such, but she got natural Transcendental *Svakīyā-Samanjāsārati* in her blossoming youth having her body and mind identical with her soul.

iii) Fully accomplished of their purpose are the bhil women who, when smitten with pangs of love dismissed that agony having besmeared their faces and breasts with the saffron paste which originally painted on the bosom of His darling Gopi and rendered still more charming by the contact with the Pollen of the Lotus Feet of Sri Krishna and ultimately got mixed with the blades of grass of Vrindavan due to His rambling there.

iv) The Lord of Autumnal Moon, when hailed His dexterity in playing upon His mysterious Flute let no cupid-heart of the Gopis untouched in alluring dance. Enraptured as they were so overwhelmed with poignancy of erotic rapturous Love in their untainted transparant hearts that they in their *Purvarāga* or *Samanthā-rati* on the very recalling of their would-be Gallant

Lover Sri Krishna celebrated Him with extolling His dexterity.*

v) The Vraja Kumārikās (different from the actual Gopis) though they were very very young not even beyond the age of five years (see my translation of Srimad Bhāgavatam) yet they and *Rāgānugā Madhura-rati* to gratify Sri Krishna and accordingly they propitiated Katyayanidevi to make the Son of Nandagopa as their Spouse.

vi) It is when Sri Krishna resonated *Kāma-Bija Klim* in His Flute it penetrated into those Gopis who had *Samarthā - Parakiya Rāgātmikā Bhāva* and those Gopis alone run to Him for the gratification of the Transcendental Amour of only the Gallant Lover.

भक्त्या जानातीति चेन्नाभिज्ञप्त्या साहाय्यात् ॥ १५ ॥

Bhaktiyā jānātīti chennābhijnptyā sāhāyyāt ॥ 15 ॥

Translation :

It is only Bhakti that alone makes to realise God in His totality and absolutely it does not require any help from earlier knowledge of God. (Some wrongly translate that first knowledge

* Vide Bh XXI

which leads to devotion. But it contradicts the previous statements (vide No 4 and 5).

Purport :

1) Now what we find that the Sākhas of Sri Krishna from their very childhood although have been observing the Super-human Acts of Sri Krishna yet they climbed on His Shoulders and plucked fruits and after tasting them gave Him.

ii) Sri Krishna's showing Vishvarupa to His mother could create no change in her mind to convert her into a worshipper of Him. On the otherhand she felt deeper Love for Sri Krishna to suck her breast and He was enthralled by her affectionate Love. Sri Yogamāyā exercised her all the powers to make Yashodā realise that her Darling was not an ordinary personage to be taken to task. But this Child of *Kevala-rati*-Love of Mother Yashodā was a mere sulk of her which actually makes Sri Krishna more glorified towards the exposition of His *Mādhurya*. Sri Gargāchārya told about the Divinity of Sri Krishna. So nothing was left to the knowledge of Sri Nanda-Yashodā about the Divinity of

their Darling. Whereas even after this *dekhile-onāhi-māne kevalār riti*.* the knowledge of Divinity could not hold any ground in the hearts of *Kevalā-Rati Rāgātmikā* devotees of His. So even after this the parental Love and affection towards Sri Krishna could not be interrupted by any feeling of awe and reverence.

प्रागुक्तं च ॥ १६ ॥

Prag - uktam - cha ॥ 16 ॥

Translation :

It was already illustrated beforehand.

Purport :

It is devotion that leads to knowledge and not knowledge to devotion.** “It is only the pure devotion to Me, through which one comes to know Me in reality.” Through *Suddāh-Bhakti* alone one is enlightened with the full knowledge of Transcendental Manifestation of God, His Attributes and Sports and forthwith the pure Soul enters into the Blissful Abode of God. This is one of His confidential Teachings to the jiva.

* Vide C.C. ** G. XVIII. 55

So the realisation of a Bhakta, however, has all the vitality and vividness of direct Personal experience of God. There is nothing nebulous or hazy inconclusive or indefinite aspect about it. (See Aphorism No. 9)

एतेन विकल्पोऽपि प्रत्युक्तः ॥ १७ ॥

Etena vikalpopi pratyuktah ॥ 17 ॥

Translation :

Now with these expositions the contradiction regarding Jnāna and Bhakti is solved.

Purport :

So now without any contradiction it is clear that Bhakti is independent and causeless. Whereas Jnāna or Knowledge itself has got no value without being subservient to Bhakti. Therefore Knowledge devoid of Bhakti cannot serve the purpose of attaining final beatitude in life. Bhakti is the Means as well as the End in itself. The highest pursuit of human life is attained through Bhakti alone.

देवभक्तिरितरस्मिन् साहचर्यात् ॥ १८ ॥

Deva-Bhaktiritarasmin Sāhacharyāt ॥ 18 ॥

Translation :

When Bhakti is referred to other than the Supreme Godhead, it is of course, a degraded form or perversely coined.

Purport :

The derivating meaning of Bhakti is always in relation to Supreme Godhead only. It is the means as well as the end in itself and it is totally free from the aspiration of elevation as well as solvation. Knowledge is always ancillary to it. In the Gītā* Bhagavan Sri Krishna says : “Those who are devoted to gods other than the Supreme Godhead even though *Shraddhānvitah*, with unwavering faith, no doubt I being the very source of existence of all gods am thereby ultimately worshipped, but lacking as it does the right spirit (Wherein I alone should be worshipped), such devotion is not recognised as the proper one. Being deluded by *Māyā* merely get their desires fulfilled in obtaining the objects of their enjoyments heaven as its fruits instead of attaining the highest pursuit of life viz. eternal Bliss in My Service.” Further God says: “Those who are devoted to other gods go to them but My devotees come unto Me, thereby no longer

* Vide IX.23

they are subject to birth and death where as all others are subject to this law of Transmigration.

योगस्तूभयार्थसपेक्षणात् प्रयाजवत् ॥ १९ ॥

Yogastubhayārtham-apekshanāt-prayajavat ॥ 19 ॥

Translation :

As for the Jnāna so also for Yoga Bhakti is the substratum to bring the final success. Just as *Prayāja* ceremony is subsidiary to *Vājapeya-yajna* etc. as well as of *Dikshaniya* etc. so too Yoga and Jnāna are subservient to Bhakti.

Purport :

As knowledge devoid of Bhakti does not yield the final emancipation so also yoga without becoming subservient to Bhakti cannot even subdue the mind. The prompt answer we find from the life of Saubari as well as from master yogi *Durvāshā*. So *Bhāgavatam* says:* “For attaining Me, neither yoga, nor *Sāṅkhya*, nor righteousness, nor study of Vedas, or austerity or renunciation captivates Me as does intense devotion to Me.” Further:** “I am not known through *Yajna*, *Tapasyā*, and *Yoga* whereas

* Bh XI.14.20 ** Bh IV.20.16

I ever shine in the untainted heart of My devotees." Further :* 'As the same milk with its various qualities or attributes is differently observed through different senses say through the eye only its colour, through the touch its coolness or heat or its liquidity but through the tongue when it is drunk, all the qualities are positively utilised; so also through karma, jnāna, yoga one may have partial view of the Lord but it is only through unalloyed devotion the full realisation of God is had.

गौण्या तु समाधिसिद्धिः ॥ २० ॥

Gaunṃyā tu Samādhi-siddhi ॥ 20 ॥

Translation :

Even attainment of Samadhi or meditation or contemplation upon God is the secondary aspect of Bhakti.

Purport :

Samadhi or meditation makes the mind contemplated upon God but Bhakthi enchants all the senses at a time. In Samādhi what realisation one gets that cannot be made to understand to others and it is only particular person's own

* Bh.III.32.33

gain, whereas devotee's every act makes others also spiritually benefitted. Meditation can be done at a particular time and at a particular place but Bhakti has got different phases particularly Nāma-Samkirtana which is the highest, can be done at all times and at all places and at all conditions of life. In meditation perception of God is only within, whereas unalloyed highest Bhakti makes a devotee feel the presence of God. Unalloyed devotion enchants all the senses and in Samādhi there is *ātmā rāmatā* whereas specially *Rāgānuṣa-Bhakti* transcends *ātmā-rāmatā* becoming Krishna-prema-Svarupa i.e. it goes only for the gratification of the Amour of the Transcendental Gallent-Lover Sri Krishna, the Swayamrupa-Bhagavān when the devotee is fully inundated in the ocean of Bliss in comprising of which *ātmānandā* is a drop. *Ātmānandā* may be an excellent thing, but compared to the unalloyed Love of God it is as a mustard seed beside mount Meru. Even master Yogi Sri Shiva although was absorbed in perfect meditation but when the melody of Sri Nārada's lute pierced through his transparant heart he became enchanted with the enchanting rapture. Sri Durvāsā was in deep meditation but when God made His presence before him he lost his

meditation and poured his heart in hymns in His Glory. So was the case for Prahlāda too.

हेया रागत्वादिति चेन्नोत्तमास्पदत्वात् सङ्गवत् ॥ २१ ॥

Heyā-rāgatvāt-itichet-na-uttamā-āspada tvāt

sangavat ॥ 21 ॥

Translation :

As is the general testament that one must give up the attachment but attachments with the *sat* (exalted devotee of Supreme Godhead) merits the highest spiritual reward; so also *anurāga* to Uttama-purusha must not be given up.

Purport :

In the philosophy of yoga enunciated by Sri Patanjala Rishi in his Yogasutra where Samādhi-state is the final pursuit which can be had through secondary Bhakti but unalloyed exalted characteristic of Bhakti is far far superior to that that is illustrated in the previous aphorism. Now as per Patanjala Yoga-Sutra* *Rāga-doesha-abhinivesha klesha* : ‘ Attachment, aversion, and infatuation are the afflictions.’

* Vide 11.3

The Jnānis' and Yogis' vague idea is that Bhakti is the means only. Further they make such a blaspheme that Bhakti is performed for Saguna Iswara whereas highest Reality is Nirguna Brahman therefore for them so long there is *rāgadvesha-abhinvesha* no nirgunata-state viz. *Brahmabhuta* for the jnāni and Nirvikalpa-samadhi-state for the Yogis can be attained. They understand only the *sat* aspect of God whereas to the realisation of an exalted devotee Bhagavan is *sat-chit-ānanda vigraha*. So it is absurd that which are considered to be abandoned in relation to mundanity are also be applicable for transcendental culture in relation to Supreme Godhead. *Dussanga* : companionship with the people who are averse to God and steeped in nescience is the gate-way of the hell but companionship with the exalted devotees is not only the gate-way of liberation but that is the only true-spiritual welfare of humanity. When we are in close companionship with the exalted devotees, the rays of the divine Love that radiate from every pore of their divine persons bring spiritual enlightenment. So when one goes deeper and deeper to his culture of devotion one will have accordingly deeper attachment, pang of Love-in-separation and infatuation to the Supreme Godhead. A devotee says : O Lord, that intense

love for which the ignorant bears to worldly objects, may I have the same for Thee; May I have the same intensity of Love for Thee, but only for Love's sake. Further he says :

I wait and weep for Thee
Here in the garden of my heart
As a thirsting man yearneth for water,
Even so doth my soul long for a
vision of Thee
Thy Love, Beloved, like an arrow,
hath pierced my heart
When wilt Thou come and relieve
this agony of pain
Bhakti is the Means as well as the End in
itself.

तदेव कर्मज्ञानियोगिभ्य आधिक्यशब्दात् ॥ २२ ॥

Tadeva karma-jnāni-yogibhya ādhikyashabdāt ॥ 22 ॥

Translation :

Therefore without any contradiction Bhakti indeed is the highest of all and a Bhakta is superior to Karma, Jnani or a Yogi.

Purport :

Unalloyed devotion to the Supreme Godhead

is the highest. Sri Krishna says :¹ “That type of yogi is superior to a karmi, to a jnāni, to a tapaswi and therefore My dear Arjuna, do become that type of yogi. But among all the yogis one who has fully surrendered to Me and serves Me with intense devotion with spiritualised body, mind and soul is undoubtedly the greatest of all.”

Bhāgavatam says :³ “Among the innumerable *muktas* and *siddhas* rarely is found a devotee whole-heartedly devoted to the Supreme Godhead and

*Whose atma is completely satiated with Love
He whose be - all and end - all of life is
To serve Me with exclusive loving devotion
With all energy of body, mind and soul
Him I regard as the greatest yogi above all.*

प्रश्ननिरूपणाभ्यामाधिक्यसिद्धेः ॥ २३ ॥

Prashna-nirupanābhyām-ādhikya-siddheh ॥ 23 ॥

Translation :

The Supremacy of Devotion without any contradiction is established in reply to the question.

¹ G.VI.42 ² Bh VI.14.15

Purport :

In the 12th Chapter of the Gitā, Arjuna asks Sri Krishna, the Godhead, “those that constantly worship Thee devotedly as Thy devotees and those that meditate upon the formless and attributeless Brahman — of these two classes whose excellency predominates ?”

In answer Sri Krishna says : “My devotee alone is on the real-path (*Yuktatama*) to attain to the highest blessedness in rendering eternal service to Me, the Supreme, with his mind intent on Me, ever harmonised and attended with supreme faith. So I deem it that My single — minded devotee alone stands foremost among the yogis, others that seek to realise Me as the Abstract Brahman, the Nameless, unmanifest, unthinkable, unchangeable and Abstruce one keeping the senses under control, with equality of vision everywhere no doubt attains oneness with My Brahman Aspect, but they shall have to experience a lot of difficulties and troubles and besides, that path is beset with dangers.” Bhagavān says, contemplation on an undefined, Absolute Brahman for an embodied soul results in a sorrowful wreck.¹ Further Bhagavat says :²

¹ Bh.XI.4.4 ² Bh XI.2.32

“Intelligence cannot be pure without devotion to Thee.”

नैव श्रद्धा तु साधारण्यात् ॥ २४

Naiva Shraddhātu sādharanyāt ॥ 24



Translation :

The idiomatical use of Shraddhā or Faith in the Philosophy of Bhakti is not to be taken in an ordinary sense.

Purport :

Shraddhā on the path of Bhakti is the constituent of soul but absolutely not of mental or physical exuberance. Shraddhā is the first-step or foundation of the edifice of Prema. Sri Rupa-Goswami, an exponent of Prema - Bhakti in his most glorious science on Philosophy of Bhakti “Bhakti-Rasāmrita-Sindhu”¹ has stated *Ādau* : first, Shraddhā, Faith is endowed in the cognised soul by listening to the Transcendental Exploits of Supreme Godhead in the company of exalted Parama Bhāgavata devotees. This Faith refers to Faith in the infallibility of the fundamental teachings of scriptures regarding God,

¹ Vide Purva 4.11

individual soul, the universe, māyā and their inter-relationship and final conclusion. Therefore there is great difference in between belief and faith. It is like when a girl steps to her youth naturally she hunts for her mate, so when soul imbibes Shraddhā he searches for his object of Love but for Love's sake only, without its adulterated form of one's own sense-gratification.

Unfortunately some commentators so erroneously make them understand that devotion should never be doubted to be of the form of faith because faith is subsidiary only to ceremonial works. We do not understand in what way their brain works.

तस्यां तत्त्वे चानवस्थानात् ॥ २५ ॥

Tasyām tattve chānavasthānāt ॥ 25 ॥

Translation :

If Shraddhā, Faith, is not taken as fundamental, then a regressus ad infinitum would result and it would be sacrilegious.

Purport :

Bhakti is causeless and also the means as well as the end in itself. Therefore Shraddhā is not different from Bhakti whereas Shraddhā is

the rudimentary stage of Bhakti and Prema is the climax. Bhagavān Sri Krishna says :¹ "He who has surrendered himself to Me and serves Me with unswerving Faith is considered by Me as the best Yogi." The value and the intensity of a man's Faith lies in being devoted to God as the only object of his Love. Such a faithful and real lover of God is the most perfect among the accomplished yogis. To know God, to have Faith in Him, and to be whole-heartedly devoted to Him, are indeed the things which build up the perfection and these are certain to make him feel that, in all that he thinks and feels and does, he has to serve merely as the instrument of God and carry out His Will. Shraddhā is the bud and Prema is the fully blossomed flower with its fragrance. So to separate Shraddhā from Bhakti is sacrilegious.

ब्रह्मकाण्डं तु भक्तौ तस्यानुज्ञानाय सामान्यात् ॥ २६ ॥

Brahmakāṇḍam tu bhaktau tasyānujñānāyat

Sāmānyat ॥ 26 ॥

Translation :

For Brahma-Kānda what is known as Vedānta moreover Bhakti is the sine-qua-non, otherwise it cannot have its locus-standi.

¹ G.VI.47

Purport :

Generally Vedas are classified as Purva-mimāmsā or Purva-kānda or Karma-kānda dealing with rituals or ceremonial rites and other one Uttara-mimāmsā or Uttara-kānda viz. Vedānta or Jñāna-kānda dealing with knowledge all about Brahman (God), jiva-soul and māyā and what relationship have they got in between them. There is a vague idea that the Uttara-Kānda or Vedānta particularly after the commentary of Sri Shankarāchārya being it popular among the intellectuals that Vedānta deals with jñāna of Pāntheism or Monism and approach is Inductive Process or which is known as *Neti Neti*: not this, not this. But if negative way *neti neti* could be the approach then how *athāto Brahma jijnāsā*? Definitely enquiry is after something positive. Therefore enquiry should be affirmative. Now who will have the knowledge of Brahman? *Shraddhāvān-labhate jñānam*¹ One who possesses firm faith in God. Again to whom will Brahman reveal Himself? One who possesses steadfast devotion to God. *Bhaktyā aham ekayā grāhyah*:² "I am attainable only through exclusive devotion." Therefore Bhakti is the sine-qua-non of Vedanta philosophy, otherwise

¹ G.IV.39 ² Bh XI. 14.21

Vedānta has got no locus standi in the ontology of God-realisation.

CHAPTER — II

LESSON — I

बुद्धिहेतुप्रवृत्तिराविशुद्धेरवघातवत् ॥ २७ ॥

Buddhi hetu-pravrittir-avishuddher-avaghātavat ॥ 27 ॥

Translation :

The path of Jñāna or Knowledge and path of Karma viz. Rituals are to be followed till one's heart becomes untinted at the dawn of Shraddhā as threshing the paddy is to be continued till grains are husked.

Purport :

Bhagavān says:¹ "I have prescribed in the Vedas three yogas - that of Jñāna yoga, karma yoga and Bhakti yoga-and there is no fourth proposition." Shraddhā which is the seed of Bhakti and so long,² "one does not imbibe unflinching Shraddhā in listening to God's Nectarine Blissful Pastimes and Glories from the

¹ Bh XI.20.67 ² Bh XI.20.9

holy lips of exalted Parama-Bhāgavata devotees of Godhead and thereby gets distaste to ritualistic ceremony until then he has to perform karma-yoga." Next Bhāgavata says :¹ "Those who abandoning the path of unalloyed devotion to God's Holy Feet, the Source of true well-being, labour for dry abstract knowledge path of Jnāna for its own sake, toil in vain like those who pound empty husks of paddy." Isha-Upanishad says : He who is addicted to the path of Abstruce knowledge enters a darkened region than he who is without knowledge. Gīta says :² "Exceedingly great is the toil of those whose minds are attached to the Nirguna Brahman." Without taking recourse to Bhakti, Jnana cannot be purified. Therefore so long one does not follow the path of unalloyed devotion, due to eclipsed knowledge one may take oneself to either path of Karma-yoga or path of Jnāna-yoga, but without Bhakti no purification of heart is possible. Bhakti is the sine-qua-non of the cognised soul, totally free from quagmire of māyā.

तदङ्गनां च ॥ २८ ॥

Tad-angānām-cha ॥ 28 ॥

¹ Bh. X.14.4 ² G.X.11

Translation :

When* they are subservient to Bhakti they should be followed.

Purport :

In the previous aphorism we come to know that neither Karma-yoga nor jñāna-yoga can make the soul cognised with intuitive wisdom to the subjective Realisation of Supreme Godhead. But at the sametime we know that they are prescribed as the means by God Himself. Therefore as Upanishad says “This should be the vow that one should never go without meeting his wife on bed while she is at her flowering time, that is, when prakriti is congenial i.e. shows her *unmukhini-vritti* one should not outright neglect her merely thinking her as māyā. So for a Karmi, Prakriti is like a dancing girl alluring the passion of the mind, and for a Jñāni, she is to be divorced, whereas for a devotee she is carefully taken as a faithful wife, a mutual helpmate to evolve perfection in life. So it is said, being free from all the adjuncts of māyā viz. I-ness and my-ness and fully spiritualised engage all the senses in the loving service of Godhead. And that is the wisdom which makes one to devote to God Sri Krishna which must be obtained. The

wisdom which endows one with the realisation of Sri Krishna's Divinity is the quality of *Samvit*, a potency of His Swarupa-shakti. Further *Shravana* and *Kirtana* of God, Transcendental Pastimes, in association with the exalted Parama-Bhāgavata devotees are not only the constituents of Bhakti, but are the sine-qua-non of Bhakti.

तामैश्वर्यपरां काश्यपः परत्वात् ॥ २९ ॥

Tām-ishvarya-parām Kāshyapah Paratvāt ॥ 29 ॥

Translation :

Kāshyapa rishi opines that jiva souls are infinitesimal beings entirely dependent upon Him and realising His Omnipotence should be subservient to Him.

Purport :

Kashyapa views that jiva soul is entirely dependent on God. Therefore when he realises his own littleness and the Omnipotency of Godhead naturally with all reverence he will devote himself to Him and will enjoy supreme Bliss.

आत्मैकपरां बादरायणः ॥ ३० ॥

Atmaikaparām Bādarāyaṇah ॥ 30 ॥

Translation :

The very essential function or characteristic of the soul is the definition of Bhakti. - says Sri Veda Vyāsa.

Purport :

Bhakti has got nothing with mental or physical exercise. Bhakti is the very nature of the soul. Soul at its unconditional state, free from māyic bondage naturally becomes dovetailed in the unalloyed service to Supreme Godhead.

उभयपरां शाण्डिल्यः शब्दोपपत्तिभ्याम् ॥ ३१ ॥

Ubhayaparām Shāṅḍilyah Shabdopapattibhyam ॥ 31 ॥

Translation :

Shāṅḍilya says that it is, as per the Vedas, as well as from the precepts of the exalted selves, established that Bhakti is the eternal unbreakable relationship of jiva-soul with Godhead as servitor and Served.

Purport :

Shāṅḍilya says that Bhakti indeed is the constitutional faculty of the cognitive soul, which is the eternal uninterrupted Love for Godhead; but there must be no lacking in spiritual wisdom and it must be authoritative based upon the

Veda as well as upon the precepts of the people who have translated the very spirit of the Vedas into their own lives. For illustration we find in the Gita:¹ "jivas are fragments of Myself being not *Svāmsha* but *Vibhinnāmsha* having stationed at the demarcating line in between chid-jagat and māyik-jagat."

Mundaka Upanishad² says: This Transcendental Divinity is only the Reality. The great seers realised Him and the mystic Sounds that helped them for the realisation, is the rita in the three Vedas which they followed." Sri Bhāgavata says:³ The Supreme God is only the Enjoyer of Transcendental Nectarine Bliss and at His unalloyed service only jiva can enjoy Bliss-remnant from Him. Also vide Vedanta⁴ Chandogya Upanishad:⁵ "A man with intuitive wisdom should worship Him, for, as is one's faith such indeed is one's reward and according to one's faith or spiritual endeavour here in this world, does such one become on departing hence. So let one culture devotional service to Him". Further:⁶ "He is the Cause of all causes, is the Wish-yielding Self-some Divinity

¹ Vide XV.7 ² Vide 1.2.1 ³ Bh II.6.18

⁴ Vide II.3.41 ⁵ Vide III.14.1 ⁶ Ch. up. III.14.4

possessing all the Transcendental or lovely fragrance or Glories and All-Blissful: His immanence is pervading althrough and He is Self-some possessing no phenomenal or mundane senses; whereas everything in Him is Transcendental and absolutely free from any ambiguity. He is the Lord whom I install in my untainted heart. He is my adorable Supreme Godhead - I must attain Him on departing hence." He who possesses such steadfast faith and devotion absolutely free from any doubt, this divine character of the Supreme Divinity, will certainly accomplish himself thus declared Shāndilya — yea, Shāndilya.

(Also see Bri. Up. 1.4.7; II.1.20; III.8.9 and IV.4.22)

वैषम्यादसिद्धमिति चेन्नाभिज्ञानवदवैशिष्ट्यात् ॥ ३२ ॥

Vaishamyā-d-asiddhamiti chennābhijñānavad

vaishishtyāt ॥ 32 ॥

Translation :

Though jiva is qualitatively same with the Brahman or God but quantitatively different from God; it is established by the philosophy of Truth that God is *Advaya-Jñāna-Tattva*: One without a second.

Purport :

Lord Sri Chaitanya Mahāprabhu says :
 'Achintya-bheda-abheda in between jiva and
 Brahman is the true philosophical Doctrine. We
 find (i) in Chāndogya Upanishad¹ *sarvam Khal-*
vidam Brahman. It is wholly Brahman.

(i) *Nehananastikinchna*² There are no
 diversities.

(iii) *Prajñānam Brahma*³ Full wisdom is
 Brahman.

(iv) *Tatvamasi*⁴ Thou art That.

(v) *Aham Brahmāsmi*⁵ I am Brahman.

(vi) *Ekam eva advitīyam*⁶ There is only One
 without a second - these all are as abheda shruti
 accordingly bheda shruti such as (i) *Brahmavid-*
*āpanati param*⁷ one who realises Brahman attains
 the summum bonum of life. (ii) *Satyam jñanam*
*brahmanabīpaschita*⁸ Brahman is the eternal
 Source of all wisdom unbounded: he who
 finds Brahman existent in his heart as in the

¹ Vide III.14.1 ² Bri. Up. IV.4.19

³ Ait Up. III.1.1 ⁴ Ch. VI.8.7 ⁵ Brih.1.4.10

⁶ Ch.VI.2.1 ⁷ Tait.II.1.2 ⁸ Tai. II.1.2

world beyond this, he gets his objects fulfilled with the wisdom of Brahman. (iii) *Ayamātmā sarveshām Bhutānām madhu*¹ This Paramātmā is like honey or Nectarine Blissful to all beings. (iv) *Tamāhuragrayam purusham mahāntam*² The wise describe Him as the efficient cause and the Highest Entity. (v) *Nityonityānām*³ Those really wise persons who by virtue of their devotion behold the supreme Brahman as the Paramount eternal Reality among all eternal. (vi) *Vālāgrashatabhāgasya*⁴ jiva is like the finest of the fine end of a hair and is yet fit to remain immortal. Further Chandogya Upanishad⁵ etc. Thus distinction (*bheda*) is established.

So Brahman or Supreme Godhead alone is to be served eternally by the jiva-souls. And *Achintya-bheda-abheda* is the established Philosophical Doctrine.

न च क्लिष्टः परः स्यादनन्तरं विशेषात् ॥ ३३ ॥

Na cha klishṭah parah syādanantaram visheshāt ॥ 33 ॥

Translation :

Though jiva-soul is subject to the affliction of māyā but when he is dovetailed in loving

¹ Bri. II. 5.14. ² Sveta. Up. III. 19 ³ Katha. II. 2.13

⁴ Sveta V. 9. ⁵ Vide VIII. 1.5

service of Godhead he becomes totally free from any sorrow or suffering and becomes blissful.

Purport :

In the Katha Upanishad:¹ 'The man of wisdom who beholds the Supreme Brahman as the Paramount Eternal Reality among all other sentient beings — as the Fountain-Source of consciousness to all conscious beings — as the only Reality without a second but as a Monitor-self dwelling in the cave of the heart of all sentient beings and rewarding them in accordance with their respective actions of life — he enjoys true eternal Bliss and not others who are ignorant of Him'. The cognised jiva-soul by dint of his devotion to Godhead when attains final emancipation he is characterised as such:²

1. *Apahata pāpa* (devoid of sins and sinful propensity), (ii) *Vijara* (free from oldness), (iii) *Vimrityu* (overcomes death), (iv) *vishoka* (free from any affliction for any worldly loss), (v) *Vijghatsā* (free from lust), (vi) *apīpāsā* (without any hankering), (vii) *Satyakāmā* (wishing for truth of sentience of God) and (viii) *Satyasankalpa* (with fulfilled objective)

¹ Vide.II.11.13 ² Chando Up VIII.1.5

enjoy eternal Bliss. Without the intuitive wisdom in the jiva-soul being kindled through the bestowing Grace of the Omnipotent God, and without having unalloyed service to him the heart does not get saturated with the flow of the Nectarine Bliss without which one cannot get perfection. By dint of unalloyed devotion one gets final liberation and gains summum bonum of life.¹ The *Vijnanamaya* soul accomplishes devotional services to God and never recedes from the *Anandamaya-purusha*.² 33

ऐश्वर्यं तथेति चेन्न स्वाभाव्यात् ॥ ३४ ॥

Aishvaryam tatheti chenna svābhāvvyāt ॥ 34 ॥

Translation :

Jiva-soul comes to the state of bondage due to his infinitesimal potentiality.

Purport :

Jiva-soul, constituent of infinitesimal atomic energy of the God that too not direct from Him but from His *Tatsthā-shakti* viz. demarcating-line in between transcendental world and mundane world is eternally backward (*anādi-bahirmukha*) and subject to maya. When he

¹ Vide Shveta Up ² Tai.Up. 11.8

comes in contact with māyā his perverted nature prevails, giving room for his sojourn to this mundane world. Jiva is no doubt spiritual in essence but being infinitesimal, is liable to be enthralled by maya as soon as he turns away from God and again when by dint of the association with the exalted Parama-Bhāgavata devotees of God his essential dormant characteristic of devotion to God is awakened he cuts asunder the knots of the nescience; he goes back from his sojourn of this mundanity to the plane of transcendence and devotes himself solely in loving service to God eternally without any interruption.¹ 34

अप्रतिषिद्धं परैश्वर्यं तद्भावाच्च नैवमितरेषाम् ॥ ३५ ॥

*Apratishiddham paraishvaryam tadbhāvāchha
naivam itareshām ॥ 35 ॥*

Translation :

The Supralogical transcendental Potencies of Supreme Divinity are ever unchangeable and undiminished and not subject to any modification because they are His *Swarupa-shaktis* : *sat-chid* ever existent and unabated whereas jivas are subject to modification.

¹ Vide Ch Up. VII 3.4

Purport :

The Attributes of God are eternal as they are of His *Swarupa-shakti* not distinguishable from His very Person. They are not absolutely of the nature of any modification as in the case of the jivas. Jivas are subject to sorrow and suffering but absolutely not the God. *Māyā* envelopes the jiva and causes affliction but God is *māyādhisha*, the Controller of *māyā* and therefore *māyā* cannot have sway over God. Jiva gets released from the encasement of *māyā* when Grace of God befalls upon him.¹ Further², it is by His governing Who is the Transcendental Supreme Being, all beings maintain their respective positions. Without His superintending, none can independently function. He does not become Greater by good works nor Inferior by bad works, being the Master of all and Autocrat Lord of all beings. In the *Gītā*, God says: "My Birth and Actions are not the modifications of *māyā* but They are transcendental because They are attributed to My *Svarupa-shakti*. 35

¹ Brih. Up. IV.3.7

² Brih. Up. III.8.9

सर्वानृते किमिति चेन्नैवम्बुद्धयानन्त्यात् ॥ ३६ ॥

Sarvānrite kim-iti chennaivam budhyā anantyaāt ॥ 36 ॥

Translation :

When all jiva-souls essentially are *Chit* : eternal and constitutionally separated parts (*Vibhinnāmsha*) of God and also characteristically possessing rights of getting emancipation through Devotion to God then why do they all not try for emancipation? Because at the state of bondage they have variegated perverse knowledge being propelled by the *gunas* of *māyā*.

Purport :

As we have already discussed in the previous aphorism (No. 34) that due to *anādibahirmukhatā* jiva souls being averse to the service of Godhead are enveloped by *māyā* and subjected by the afflictions of her triple *gunas*; but those who perchance get spiritual *Sukriti*¹ in association with the exalted *Paramā-Bhāgavata* devotees of the Supreme Godhead they make full self-surrender at His Lotus Feet and thereby cross over this ocean of *māyā* and with the unalloyed service of God, attain final emancipation; but God says those (i) who are after their physical and mental

¹ Vide G.VII.16

ameliorations, (ii) who are atheists at heart, though ethical in word and deed, (iii) who read well the Vedas but disparage God's Transcendental Form and (iv) who are arrogant, insolent and demoniac by nature -- as such their intellect has been stolen away by delusion they cannot try for getting emancipation or make their journey to 'Back to God and Back to Home'. 36.

प्रकृत्यन्तरालादवैकार्यं चित्सत्त्वेनानुवर्तमानात् ॥ ३७ ॥

Prakriti-antarālat-avaikāryam chid-sattvena-

anuvartamānāt ॥ 37 ॥

Translation :

Though God creates the universe through His Own external potency *māyā*, He ever remains immutable because He is Sat-Chid-Ananda Swarupa.

Purport :

God is the Creator, Sustainer and Destroyer of all the universe which He does through His external Potency *māyā*. Now naturally the audacious mind will question when God propels *māyā* to cause these, then God should be also

getting Himself involved into the gunas of māyā and become the cause and effect under the rules of modification. But that is not so, because He is essentially *Sut-Chid-Ananda-Swarupa* beyond any modification. As proverb goes that a philosopher's stone by its touch of an iron converts the iron into gold, but the philosopher's stone remains unchanged. Also we find a magician who creates, through his power of illusion some magics does not certainly become the subject of his own illusion. In the Prashna Upanishad,¹ The Creator God mooted a thought to create. He glanced upon and simultaneously got manifested Prakriti or maha tattva and Prāna jiva-souls. These two became the secondary causes whereas He Himself ever remains as the Efficient-cause for creation." Aitreya Up.² says : "Before the creation of the universe verily Brahman, the Supreme God along with His self-some Potency was existent and there was nothing gross or subtle, nor the very cause of both viz. primordial matter. He exists as it is even after creation of the Universe and also He alone will be remaining after all these disappear. God says : "There is no birth or death for Me. I ever exist; that is in past, future and present.

¹ Vide G.VII. 16 ² Vide 1.4

On My command the world is expounded and again it is composed or withdrawn — all these done through My Potency, whereas I am the Efficient cause-yet there is no modification in Me." Shvetashvatara Up.¹ The Lord has got three Principal potencies viz (i. *Swarupa-Shakti* or Essential Potency; (ii. *jiva-shakti* or *tatasthā-shakti* or Intermediatory Potency and (iii) *Maya-shakti* or external-potency or *Bhahirangā-shakti*. So it is stated that the phenominal world got manifested out of His external Potency and the Wielder of *māyā* is the Great God Himself whereas the whole world is pervaded with beings who are emanated from the Intermediatory-potency otherwise known as His *Vibinnāmsa* (separated parts). Bhagavan says :² 'I through My Own free Will propel Prakriti (My external potency) for creation and destruction of the universe, but I entirely keep Myself detached from those actions and indifferent to them like an unconcerned witness. So *māyā* has no sway over me." So I am neither attached to the moods of prakriti nor to its functions. I remain ever immutable.' 37

¹ Vide IV. 10 ² G.IX.

तत्प्रतिष्ठा गृहपीठवत् ॥ ३८ ॥

Tad-pratishthā grihapithavat ॥ 38 ॥

Translation :

As it is said a man is seated in the room although actually he sits on a wooden chair.

Purport :

Although it is known that the universe before its Creation remained with Brahman and again after the Dissolution goes back to Him one may say that Creation of the Universe is the modification of the Brahman. It is not so. But it is only the modification of His external potency (māyā). As a spider emits and withdraws its web, so also this world proceeds from the Immutable Divinity. As out of a conscious man comes out hairs unconsciously and without any exertion on his part, similarly the jivas and the universe come out from the God without any effort on His part.¹ For instance, even though one is seated in a seat kept inside a house, he is said equally to be seated in the seat as well as in the house. Brahman is the Efficient-cause. He causes māyā modified, whereas Himself ever remains immute. It is

¹ Vide Ch.Up. VI

only *shakti-parinamā-vāda* but not *Brahma-parināma-vāda*.

38

मिथोऽपेक्षणादुभयम् ॥ ३९ ॥

Mitho-apekshanād-ubhaya m ॥ 39 ॥

Translation :

Neither jiva nor Prakriti (māyā; nor they both mutually can create or procreate nor can they have their existence without the superintending of the God.

Purport :

Bhagavata¹ says: "When God charged the Prakriti, her equilibrium state gave birth to the mahat-tattva, thence commenced the creation." In the Gita² "Prakriti gives birth, under My propelling, to this universe and that is how the universe revolves in its course." Further³ "It is due to God that universe, consisting of both cause and effect, even remains in a state of flux even as iron is set in motion by the presence

¹ Vide III 26.19 ² Vide IX.10 ³ Bh. IV. 11.17

of a loadstone.’ Secondly¹ ‘the Lord thought “If I do not remain as a Monitor-self along with the jiva-soul within, then how can jiva-soul independently act without Me — as nothing moving or inert can exist bereft or independent of Me.”’

Shvetashvatara Upanishad says: “God ever presides over the Prakriti; besides He, with His All-pervasiveness remains in and out of the universe, yet He is not subjected to the modes of Prakriti.”² “Not only the Prakriti, but also all the jiva souls like the sparks of a blazing fire, came out from Him only and they too are superintended by Him.” “Jivas and the universe come out from Him as He willed but without any effort on His part.”³ “On the question of Shalavatya: What is the substratum of this world? Answered by Pravahana:⁴ “It is *Akasha*: All these beings emanate from *Akasha*

¹ Aitariya Up.

² also Vide G.IX.10. ³ Vide Ch. Up. Ch. VI

⁴ Vide Ch. Up. 1.8.9

alone. They finally return back to *Akasha* because *Akasha* alone is the final Goal for everything.' *Akasha* denotes Supreme Purusha vide Vedanta *Akashat-allingat*.¹ Taittiriya Upanishad² 'For who indeed could breathe, who could be alive, if the Blissful Lord ever not remains as Monitor within one's soul'. 39

चेत्याचितोर्न ॥ ४० ॥

Chetyachitorna tritiyam ॥ 40 ॥

Translation :

When *Vibhu-Chid* (Supreme God-head) is realised by *anu-chid* (jiva-soul), there remains no third dimension.

Purport :

Vibhu-Chid (Supreme Godhead) is known as Vaikuntha-tattva viz. beyond the third-dimension. When jiva-soul is in bondage he is dominated by triple gunas of *māyā* where he is limited within the time and space viz. of breadth, length and depth or thickness; and also past, present

¹ Vide V.I.I.23 ² Vide II. 7.1

or future — these are all known as third dimensions. So when a jiva-soul (*anu-chid*) exclusively devotes himself to *Vibhu-Chid*; Godhead, there all the adjuncts of *māyā* are dissolved viz. he goes beyond mundanity and dwells at the plane of transcendence. For him world does not remain as such. Whereas he sees *sarvam khalvidam brahma*.¹ Verily all this universe is Brahman. i.e. a man with intuitive wisdom realises that the world has come from Him, is sustained by Him and finally will dissolve into Him. So *isavasyam idam saraam*.² So one who is dove-tailed in the unalloyed loving service of Godhead, to him there is no mundanity as such, but it appears that every particle is associated with the Glory of the Lord. So tri-quadrantal dimensional world appears no more before him.³ The three-fold identification of the embodied jiva viz. corporeal body, subtle body and ego are the modifications of Prakriti that are imposed upon the engrossed jiva which were not present before and will not remain after the spiritual illumination of a soul. 40

¹ Vide Ch.Up.III.14.1 ² Iso Up. I ³ Bh.XI.19.5-7

युक्तौ च सम्परायात् ॥ ४१ ॥

Yuktau ca samparayat ॥ 41 ॥

Translation :

He thought and Prakriti and Purusha got united for procreation.

Purport :

Regarding the creation there are certain misconceptions : viz.

- i. Buddhists say *aparaspāra-sambhutam*: not created due to any cause and effect, therefore there is no creator.
- ii. Lokayat or Charvakas say *Kāmahetukam*: created by lustful union of opposite sex.
- iii. Jains say *kāma-kritam*: created by the desires.

but the Veda¹ says ‘Before the creation of the world verily God alone with His *Swarupa-shakti* existed — His *Tatasthāshakti* Viz. *jiva-shakti* and the *māyā*, His *aparā* or external-

¹ Ait. Up. I.1.1.

potency were remaining within His fold." When He charged the equilibrium state of Prakriti, that is the mahat-tattva, out of which Pancha-tanmatras, all the five constituent elements of the universe, got manifested. Here "from Hiranmaya Purusha,"¹ all the jiva-souls that lay dormant in an unmanifest state came out, but as they originated from the *Tatasthā-shakti* of God some of them went back to the Vaikuntha as the eternal devotees of God and others due to *anādi-Bahirmukkhata* became enthralled by māyā, (Prakriti). Thus purusha (jiva) fallen into the garb of Prakriti became the instrumental cause for procreation through the gunas of māyā but God is the Efficient - cause Who sits in the jiva-soul as Monitor. Shvetāshvatara Up.² says: "The prakriti or māyā is His external Potency and the Wielder of māyā is He Himself whereas the whole world is pervaded with beings who are emanated from the intermediary potency of God."³

¹ Bh. III. 6.6 ² Vide IV.10

³ also Vide G.XIII.20

¹ 'I send forth the jivas into this world, thus multitude of jivas, guided by My Prakriti, comes into existence. Prakriti gives birth, under My direction to this universe and that is how the universe revolves in its course.'²

³ 'If I do not remain as a Monitor along with the jiva-soul within, then how jiva-soul independently acts without Me? – As nothing moving or intert can exist bereft of Me.' 41

शक्तित्वाज्ञानृतं वेद्यम् ॥ ४२ ॥

Shaktitvānuānritam Vedyam ॥ 42 ॥

Translation :

Prakriti or māyā is not unreal or false because it is an energy or potency of Braman (God).

Purport :

Māyā is the external Potency of God. No doubt her productions are ephemeral but Prakriti herself is eternal and beginningless. During the period of creation by the propelling of God

¹ G.IX.8 ² Vide Ch. Up. IV. 2.3 ³ Vide G.X.39

her *pradhān* or *Mahat-tattva* gets agitated and transformed into twenty four elements, again at the dissolution, she once again goes back to that equilibrium state and remains within the fold of God. So she being the external potency of God is beginningless and ever existent, not as a separate entity but as a dependent potency of God¹ So māyāvadīs' Theory of "world is unreal" is not sustainable. Cha. Up.² He glanced upon. Upon What? – on inert Prakriti: His external Potency. It was the act before creation started. Therefore it proves without any contradiction that before the creation of the universe, God along with His *Svarūpa-Shakti* was existent and nothing else remained separately; thereby it is to be understood that His *tatastha-shakti* (jiva-souls) and the māyā, His eternal Potency, were not separately existing but they were within Him.³

42

¹ Vide Shveta Up.IV.10 ² Vide VI 1. 3

³ Vide Ait. Up.I.1.1

तत्परिशुद्धिश्च गम्या लोकवल्लिङ्गेभ्यः ॥ ४३ ॥

Tad-pari-shuddhischa gamyālokavallingebhyaḥ ॥ 43 ॥

Translation :

The unadulterated mood of devotion may be inferred from the natural outburst of a devotee.

Purport :

Sri Shāndilya's object of deliberation is to illustrate Bhakti, therefore he stops discussions on collateral philosophy and now goes back to his essential discussion. It is difficult even for Shruti to draw any straight line to define the actual feeling of a devotee. A devotee is very very preserved. Only at times he gives hints of his feelings by sudden expressions. Further, without obtaining a direct experience of Love how can one know what it is like? It may be ascertained only through the manifested signs like the ecstatic rapture, horripilation, emotional talks about God. It is only one who possesses it, feels its charm. 43

सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्या-
 तितदर्थप्राणस्थानतदीयतासर्वतद्भावाप्रातिकूल्यादीनी
 च स्मरणेभ्यो बाहुल्यात् ॥ ४४ ॥

*Sammāna bahumāna prīti virahetara-vichikitsā
 mahimakhyāti tadartha prānasthāna tadīyatā sarvataḍ
 bhāvāpṛitikulyāḍinicha smaraṇebhyo bāhulāt ॥ 44 ॥*

Translation :

Characteristic of single minded devotee is :
 Anything that is conducive to his devotional service, he duly receives with due honour. Even a little help that a devotee receives he values it with great esteem. Any thing concerning the service of God, he receives with all love; he feels extreme pang in Love-in-Separation. Aversion to everything else that is not in consonance with devotion to God, ecstatic rapture in singing the Glory of His Beloved God, to sustain his life only for His sake, feeling : I am of Thy Own, observing His presence every where and every thing as belonging to Him. He leads a life that never goes in vain for a moment and in

no way contradicting the mood of devotion. And very many such other aspects can be noticed.

Purport :

Sammāna : When a devotee leads a life of devotion, he feels himself humbler than a blade of grass, but he gives due honour to one and all. Secondly he is not an abstruce abnigator; he follows a life of *Yukta-Vairāgya*; he looks the entire world *isāvāsyam idam sarvām*: therefore anything that relates to the Service of God, that he honours duly. He does not look to it as mundane one but he treats it as divine.

ii) *Bahumāna* : Things or persons that are at the service of God, he does not estimate them with the worldly consideration but he looks to them with high esteem.

iii) *Priti* : Anything or any person that is at the service of his Beloved God, he loves them with all his love. It is said : *Priti tad-vasatisthale*: Love for dwelling at the place which is hallowed by God's Pastimes, *Priti tad-gunākhyāne* : feeling

excessive love in listening to or discoursing on the Glorious Pastimes of God. He loves to associate himself always with exalted Parama Bhāgavata devotees.

iv) *Viraha* : Feeling extreme pang in Love-in-separation from God, which brings to him the feeling void of God void of life—as it were, a fish out of water. Equally so is *Vaishnava-Viraha* as we find in the conversation of Lord Sri Chaitanya Mahāprabhu and Sri Raya Ramananda : “What is the heaviest of all sorrows ? There is no greater sorrow than the separation from a devotee of God Sri Krishna.”

v) *Itara-vichikitsā* : He does not want even elevation or salvation, nay, he does not concern with anything else save and except loving service to God.

vi) *Mahimā-khyāti* : He feels thrills of joy when he listens to or gives discourses on the pristine Glory of God. He sings aloud in ecstasy the Divine Name.

vii) *Tad-artha-prānathāna* : He feels "if I have got no chance to render service to God, then what is the use of sustaining my life. Being deprived from the service of Sri Krishna I do not want to live even for a moment."

vii) *Tadiyata* :

I am His and to none else,
 For Whose installation is this temple of
 my heart meant?
 My Lord, is it not built for installation
 of Thee !
 Oh, will it be like a state without a
 sovereign ?
 Or like a bride ever remaining unwedded !
 O my Hope and my Rest and my Delight !
 I pine at heart and languish for Thee,
 Upto the last breath of my life I shall
 await
 When wilt Thou come to claim Thy right
 in this humble chit !

ix) *Sarvatad-bhāva* : A mystic devotee intoxicatedly drinks the Nectar of Love, as it were

licks through his tongue, pours through his twinkling eyes and embracing into his bosom, folding within his arms and breathes through the nostrils by having the Beloved's Fragrance. Every where he finds the splendour of God. The whole world is pervaded with His Splendour.¹

x) *Aprātihulyādini* : He feels better to embrace death than to live a life, even for a moment, in aversion to God. Sri Haridas Thakur said : 'Even if my body is cut into pieces, yet I cannot give up chanting Divine Krishna Nama'. "Let Him hug me or crush me if He so wills." Thus a devotee lives on earth. 44

द्वेषादयस्तु नैवम् ॥ ४५ ॥

Dveshādayah tu naivam ॥ 45 ॥

Translation :

Whereas hatred, jealousy, malice etc. are not the signs of devotion.

Purport :

The very nature of Bhakti is *Paresānurāga*.

¹ Vide G.XIII.14

Sri Rupa Goswami in his Bhakti Rasāmrita Sindhu says that Bhakti is not only agreeable (*anukula*) to God (Krishna), but is also completely free from hostility or the feeling of antagonism (*Pratikulata*) on the part of the devotee. Any active endeavour in relation to God that gives delight to Him and which is free from any malicious hostility is Bhakti. Therefore as Sri Vyāsa says (Mahabharat Ā 149.133): ‘Neither anger nor envy, nor greed, nor impure thought can dwell at the heart of those who are devoted to Supreme Godhead.’ 45

तद्वाक्यशेषात् प्रादुर्भवेष्वपि सा ॥ ४६ ॥

Tadvākyaśeṣhāt prādurbhāveshvyapi sā ॥ 46 ॥

Translation :

To the conclusion of the previous statement (Shloka No 44) it is also to be understood that Bhakti to the other Incarnations of God (Vishnu) is also recognised or defined as genuine.

Purport :

The highest type of Bhakti when it reaches its climax viz. Prema, it is Rāgānugā Bhakti

which is applicable to Swayamrupa-Bhagavān Vrajendra-nandan Sri Krishna: *Krishnastu Bhagavān Swayam*, the Supreme Godhead par-excellence Who is *Rasoh-vai-sah*: Whereas Vaidhi-Bhakti (conventional) is equally applicable to all other Incarnations of the Supreme God, Sri Krishna Who is the Fountain-source of all Incarnations. Here why does the Rishi say *tad-vākya-sheshāt* Because after going to the climax, he feels that it may be an omission on his part not to record about the conventional Bhakti to the Incarnations of God Vishnu which is no doubt quite distinct from the worshippers of other gods, (gods other than Vishnu-Incarnates) which ends in fiasco.¹ The incarnations of God Vishnu such as Sri Rama, Narasimha, Vāmana etc., are the Svāmsha of God, the Emanations of Himself identical with Him, whereas other gods including Brahmā are from *Vibhinnāmsha* of God Vishnu. Because all the incarnations of God Vishnu are eternal and having Their eternal Abode at Vaikuntha; therefore those who are devoted to Them steadfastly they too eternally

¹ Vide G. VII. 23

render devotional service to them respectively. Brahmasamhitā¹ says "As from one original candle-light other candles are burnt in the same way from the Fountain-source Godhead Rama, Narasimha etc. are manifested, So They all are same in Their essence and quality." So devotion to them is *Vidhi-purvakam* whereas devotion to other Gods are *a-vidhi-purvakam* (vide Gita)

जन्मकर्मविदश्चाजन्मशब्दात् ॥ ४७ ॥

Janmakarma vidashcha ājanma shabdāt ॥ 47 ॥

Translation :

Through the revealed Shruti Shāstra it is known that one goes beyond the life of transmigration when he realises the mystery of the Birth and Actions or Pastimes of God.

Purport :

In the Gita² Bhagavan Himself says : "*Vetti Tattvatah*: realising Me in reality," of My Births and Actions which are Divine in nature; thereby it is to be known that even through philosophical knowledge devoid of unalloyed devotion

¹ Vide Sl. 46 ² Vide IV.9

He is not known in reality. The aspirant when becomes *satatayukta*:¹ As God says: I enlighten the hearts of those who follow strictly the path of devotion, with the ever-burning lamp of Divine Wisdom and completely destroy the gloom of ignorance; then only a devotee realises that God's Descents and the Pastimes thereof are supra-mundane and operated by Yogamaya, God's essential Potency and therefore It has got no relation with mahamaya.

One whose heart is polluted with fear, lust, anger and malice how can he know the Supra-mundane Divinity in the Descents of God? Again those who follow the philosophy of monism or pantheism how does transcendentalism of the Divine Descents get manifested before them? The monists consider Me as Impersonal Brahman being ignorant of My *Parama Bhavam*² Super-mundane, imperishable Infinite and Unsurpassed exaltation, so their vision is blunted depriving them from realising My Transcendental Swarupa.

¹ Vide G.X.10 ² G.VII.24

God says neither gods, nor the great sages know the secret of My Birth and the Leelā that I enact during My Descent in human Form. I manifest My eternal beautiful Form on the mundane plane through My Yoga-māyā but the sages and the gods including Brahmā fail to conceive My Transcendental inconceivable Form by their empiric knowledge; without single-minded devotion to Me I am unknowable and without bestowing by Me the vision to know Me nobody knows about the virtue of My Manifestation.

So those who have made themselves free from worldly attachments, fear, anger, malice and taken shelter at His Lotus Feet, entirely relying upon God's sayings, in the Sanātana Shāstras and discourses from the exalted Parama-Bhagavata devotees of Godhead, such persons realising the Transcendental Nature of God's Form, Attributes, Deeds etc. go beyond the sway of māyā viz. life of unending cycling of transmigration and attain the summum bonum of life.

तच्च दिव्यं स्वशक्तिमात्रोद्भवात् ॥ ४८ ॥

Tat cha divyam svashakti mātra—udbhavāt ॥ 48 ॥

Translation:

His Descents viz. Births and Actions are Transcendental, because They are operated by His Own Essential Potency viz. Yogamāyā.

Purport :

All beings within the earth are the products of five gross elements of mahā-māyā, external potency of God and so all beings are mortals. God's Transcendental Form is neither a subtle nor a gross one but His Divine Personality is one and the same with His body, Mind and Soul. His Births and Actions are beyond the mundane rules and regulations as He retains His entire Divinity, Glory and Power of Omniscience, Omnipotence and Omnipresence unhampered and unimpaired in the least. He is *Sat-Chit - Ananda - Vighraha* beyond the scope of understanding of those who are steeped in the quagmire of māyā. Therefore the Births and Actions of God are such that They reveal their transcendentalism to those who are untinted at heart and dove-tailed at His loving

service but at the same time appear as deluding phenomena to those who are averse to His Service. He remains unaffected by the gunas of the illusive māyā even when He is born within this mundane sphere. He was a specific personality of His Own, but He is subjected to no limitations. In Him all the opposite qualities meet and are reconciled losing all their apparent grossness.

So we should understand that the Manifestations of Vishnu are neither the composition of the materials which are perishable nor the product of mundane qualities but is Transcendental wherein the body and the Indweller are identical without any distinction what-so-ever. 48

मुख्यं तस्य हि कारुण्यम् ॥ ४९ ॥

Mukhyam Tasya hi Kārūnyam ॥ 49 ॥

Translation :

The principle cause for His Advent on earth is indeed, His compassion.

Purport :

Bhagavān Himself says:¹ "My Descent is primarily to strengthen the spiritual vitality of human life, and thereby to sustain the purity and to stimulate the progress of human civilization and to counteract effectively the aggressive assertion of man's low animalism and selfishness over his higher humanity and spiritual purity and freedom." Even His killing asuras is not an act of atrocity because asuras who are killed at the Hands of God get their mukti (*nigraho-āpi-anugraha eva*)

Bhagavatām says:² He descends for bestowing the boon of final beatitude on human beings." Further³ "Out of His infinite causeless Mercy upon His devotees God Manifests His divine Sports by cultivating which man attains summum bonum of life." 49

¹ Gita IV: 7, 8

² Bh. X. 29.14

³ Bh. X. 36

प्राणित्वात् विभूतिषु ॥ ५० ॥

Prānitvāt-na vibhutishu ॥ 50 ॥

Translation :

Love and attachment or rendering service even to the *Vibhūtis*, persons possessing introspective grandeur, glory, might, sublimity, beauty or loveliness — all those are qualities of living beings; therefore they cannot be called Devotion in its true sense and absolutely cannot help for attaining final beatitude in one's own life.

Purport :

In the shloka number 46 we are told that Bhakti to the other Incarnations of God (Vishnu) is to be accepted as genuine. Therefore naturally it may be also considered that, why not love and attachment for the *Vibhūtis* of God Vishnu also be sine-qua-non of Bhakti? But this sutra refutes prima facie of such Bhakti on the ground that the *Vibhūtis* are out of *vibhinnāmsa* of God whereas the Incarnations of God (Vishnu)

are out of His *Svānsha*. Therefore worship of *vibhūtis* including gods other than Lord Vishnu is *avidhipurvakam*:¹ God says: "Those who are devoted to other gods even though *Shradhānvitāh* viz. with un-wavering faith, but such worship is not recognised as the right method of worship. They being deluded by *māyā* are deprived of gaining immortality. Whereas My devotees come unto Me, thereby no longer are they subject to birth and death." 50

द्यूतराजसेवयोः प्रतिषेधाच्च ॥ ५१ ॥

Dyuta rājasevayoh pratishedhāccha ॥ 51 ॥

Translation :

To wait upon the king's favour and gambling must be prohibited.

Purport :

For a devotee of God gambling is the worst enemy. And a devotee must not wait upon favour of the king. When we depend upon

¹ Vide Gītā IX. 23

the favour of the king or of the rich we cannot maintain our steadfastness in our devotional life. As it is said, "If we eat the salt of a man who is steeped in nescience our mind becomes contaminated and therefore at that tinted heart how can we have memory of Sri Krishna? Sri Chaitanya Mahāprabhu says: "Better to embrace death than to look for a favour from the king". Gambling snaps all the good dispositions of the heart and makes one cruel and hard-hearted. 51

वासुदेवेषीति चेन्नाकारमात्रत्वात् ॥ ५२ ॥

Vāsudeve api iti chennākāramātratvat ॥ 52 ॥

Translation :

Is it to be the cause in relation to Vāsudeva too? No, because Vāsudeva is the Self-some Manifestive Form of the Supreme God Himself.

Purport :

In the Gita while Sri Krishna was narrating about His *Vibhūti*s, He has spoken that:¹ "I am

¹ Vide G.X.37

Vāsudeva among the Vrishnis; therefore as per the statement of Sutra No 50, devotion to Vāsudeva also is not to be recognised. But that is not so, because Sri Krishna although includes Vāsudeva in the line of His Own *Vibhūtis* but actually He Himself is Vāsudeva Who is the Supreme God Himself. As we find in the Bhāgavatam¹ that Sri Krishna is also included in the list of Leelā Avatāras as well as in the Yuga-avatāras; whereas He is really the Supreme Godhead, the Fountain-source of all Descents *Krishnastu Bhagavān Swayam*:² He is the Entire-whole and every other Descent is His Part or Part of Parts. Krishna is included as Avatāras in this sense that Vishnu in Krishna performed the duties of Avatāras in discharging the asurās by killing and establishing Yuga-dharma. So also Sri Krishna makes people understand by reckoning Vāsudeva name in the list of the *Vibhūtis* that as per the Akashavani, the eighth son of Devaki (Who is Vāsudeva) may be looked merely a *Vibhuti* of Him because God need not descend to be a man among men merely to do that very work which man himself as men can do. Endowed with a fragment of His Divine Splendour

¹ Vide I.3

² Bh. I.3.28

(*Vibhuti*) a god or a human being can discharge that duty. So Vāsudeva is not to be taken as a *Vibhuti* of God but He is God Himself Incarnate with His unhampered Divine Potency, therefore Devotion to Him is not only to be recognised but that is the must and *uttama-bhakti*.

प्रत्यभिज्ञानाच्च ॥ ५३ ॥

Pratiabhijnānāccha ॥ 53 ॥

Translation :

That is the established Truth instituted in the most authentic literatures.

Purport :

The Bhāgavatam says:¹ The Vedas ultimately treat of Bhagavān Vāsudeva, the sacrifices themselves aim at the attainment of Vāsudeva, the various yogas eventually lead to Vāsudeva and all sorts of rituals too have their end in Vāsudeva. Therefore final attainment is Bhagavan Vāsudeva.

¹ Bh. I. 2.28

Sri Rudra says to Prachetas :¹ He is indeed supremely dear to me, who has directly taken recourse to Bhagavān Vāsudeva, Who is beyond the triple guna of Prakriti and also Who is superior to all the jivas including the celestial beings. Further, Bhāgavatam says :² “Steadfast devotion to Bhagavān Vāsudeva forthwith endows oneself with full crystal philosophical knowledge of the Supreme Divinity as well as speedily brings to him aversion to worldly enjoyments.”³ “Man of highly spiritual insight ultimately realises that Bhagavān Vāsudeva is the Be-all and End-all of the human pursuit.” Further in Shruti, Smriti, everywhere Vasudeva is glorified. See also Sri Gopala Tāpani Upanishad — Text No. 20. 53

बृष्णिषु श्रेष्ठयेन तत् ॥ ५४ ॥

Vrishnishu shreshtyena tat ॥ 54 ॥

Translation:

Why Sri Krishna has put Himself as Vāsudeva in the line of *Vibhutis* for gloryfying the Vrishni-race.

¹ Bh.IV.24.28

² Bh.I.2.7

³ Gita VII. 19

Purport :

As in the Vishnupurana¹ Sri Parāshara says:
 “Men listening to the history of the race of
 the Yadus will get rid of impurity of their
 hearts for, in the said race was born the Supreme
 God-head Vāsudeva. 54

एवं प्रसिद्धेषु च ॥ ५५ ॥

Evam prasiddheshu cha ॥ 55 ॥

Translation :

In the same way Bhakti is to be recognised
 when applied to the other Incarnations of
 God Vishnu.

Purport :

Bhakti to Sri Rama, Varaha, Nrisimha,
 Vamana etc. Who all are the Incarnations of
 God Vishnu is to be recognised as genuine and
 the means for emancipation. Those Who are
Swāmsa of God Vishnu They are identical with
 Him whereas those Who are merely *Guna-avasha*
 or *Shaktyavasha* they are within the category of
 His *Vibhutis*, their service to them are not to
 be considered as genuine Bhakti. 55

¹ Vide IV.4.2

SECTION — II

भक्त्या भजनोपसंहाराद्गौण्या परायं तद्धेतुत्वात् ॥५६॥

Bhaktiyā bhajana upasamhārāt gaunya parāya

etat hetutvāt ॥ 56 ॥

Translation :

Final or paramount attainment of Bhakti is Bhajan (ecstatic rapture in singing the Glories of Godhead) and all other phases of Bhakti are component parts of it.

Purport :

Gītā says:¹ “The devotees engage themselves in constant chanting of My Divine Names with all determination and firmness, with all humility and sincerity.”

Bhajan inundates the devotee into the ocean of Bliss; where *Shravan* and *Kirtanam* are done, a devotee's senses are surcharged with the current of Prema and the whole thing is a transcendental process. Through the spiritual

¹ Vide IX. 13 to 29

body he does everything without in any way being associated with phenomenal qualities. Krishna Nāma Samkirtana is the best among all the transcendental devotional practices. When Sri Krishna-Nāma enchants a devotee in ecstasy and dances on his tongue, at times the devotee drinks deep the Nectarine succulence thereof which cannot be compared with anything else. Sri Krishna Nāma Samkirtana is the safest, easiest, strongest and most direct means to attain the Prema when Sri Krishna Himself is infatuated to that Love. In Nāmasamkritana the *Sambhoga* (Love-in-union) and *Vipralambha* (Love-in-Separation) with all their sentiments remain, therefore nothing else can be compared with It. 56

रागार्थप्रकीर्तिसाहचर्याच्चेतरेषाम् ॥ ५७ ॥

Rāgārtha prakīrti sāhacharyāt cha etareshām ॥ 57 ॥

Translation :

For arousing *Rāga* or *Anurāga* infatuation or poignancy of Love in singing Divine Krishna Nāma other phases of Bhakti are to be followed.

Purport :

Therefore *Shravana* etc. the nine phases of Bhakti such as visiting pilgrim centres, observing God's days like Ekādasi, Janmāshtami etc. with fasting are to be performed with a view to arousing intensity of Love for Hari samkirtana. In the 'Hari Bhakti Vilas':¹ "One who acquired the merit of performing worship perfectly of Sri-murti of Sri Vāsudeva, the Supreme Godhead in his one hundred Brahminical births, such a person is endowed with the taste of chanting the Divine Krishna Nāma all the time. 57

अन्तराले तु शेषाः स्युरुपास्यादौ च काण्डत्वात् ॥ ५८ ॥

Antarāle tu sheshāḥ syurupāsyāḍau cha Kāṇḍatvāt ॥ 58 ॥

Translation :

In the Uttara-Kānda (Vedānta) including the Upanishadas (Upanishadas are the sources of Vedānta philosophy) the main purpose is to establish the Object (Brahman) Who is to be worshipped and that is spoken either in incognito or most esoterically everywhere in the beginning as well as at the end.

¹ Vide XI.237

Purport :

In the Prasthānatraya viz. Upanishadas, Vedānta-sutras as well as in the Srimad Bhagavat Gita and also in the final Testament, Srimad Bhāgavatam, no doubt three paths viz. Karma, Jnāna and Bhakti are prescribed for attaining human pursuits. But wherever Karma-yoga and Jnāna-yoga are illustrated there too secretly it is worked out that they must ultimately lead to Devotion otherwise they end with coup de grace.

As it is stated in Bhāgavatam:¹ ‘So long as there is no firm faith in hearing, chanting etc. of My Glorious Pastimes and Qualities and thereby no distaste to the fruitive actions, one engages himself on his socio-religious duties (Karma-yoga) enjoined in the scriptures.’ Further² ‘Those who, abandoning the path of unalloyed devotion to the Lotus Feet of God-head the Source of true-well-being, labour for dry abstract knowledge for its own sake, toil in vain like those who pound empty husks of paddy.’³

¹ Vide XI.237 ² Bh X.14.4 ³ Also see Gita XVIII.

55, Bh 1.7.10 and see the Sutra No. 26

ताभ्यः पावित्यमुपक्रमात् ॥ ५९ ॥

Tābhyah pāvityam-upacramāt ॥ 59 ॥

Translation :

Why Karma-yoga and Jnāna-yoga are prescribed? Because at the initial stage before the dawn of Bhakti they may result in purifying the mind but not absolutely defacto to endance Bhakti.

Purport :

Bhagavān says:¹ "Different purposes are served by different small reservoirs of water, but a large lake serves all purposes, similarly different paths (yogas) are for attaining different goals but a man of wisdom alone knows that by steadfast devotion to Me, rewards with paramount pursuit in life."

And also He says : *Yogasthah kuru karmani* : Do your duty, relinquishing attachment and indifferent to success or failure. Karma done

¹ Gita II. 46

for the sake of Yajna alone, that too, without any desire for fruits, releases one from bondage; otherwise Karma, with whatsoever merit done, binds one to the strong chain of worldliness: *Karmā loadhyate Jantuh*: Shruti says: *Yajno vai Vishunu. Yajno Aham Bhagavattamah¹ Yajno Harih Svayam²* Regarding Jnana vide *Ātmārāmascha³* etc. 59

तासु प्रधानयोगात् फलाधिक्यमेके ॥ ६० ॥

Tāsu pradhāna yogāt phalādhikyameke ॥ 60 ॥

Translation :

Some opine that when Karma-yoga and Jnana-yoga are superintended by Bhakti-yoga they indeed produce better results.

Purport :

Karma-yoga devoid of Bhakti to Godhead is like the loose-flesh hanging from the neck of a she-goat, good for nothing but when that *Karma yat Haritoshana*: is conducive to Hari Bhajan it, ultimately leads to one's emancipation.

¹ Bh XI.19.39 ² Tantrasara ³ Bh.1.7.10

The sameway jñāna too:¹ Even Jñāna however pure, when divorced from devotional aptitude towards the Supreme Lord Krishna, does not lead to perfection; how can there shine again Karma performed with selfish desire or even desirelessly if not consecrated to the Lotus Feet of the Godhead? Whereas:² The Sweet-fragrant scent emanating from the sacred Tulasi tinged with the Pollens of the Lotus. Feet of the God, having entered into the nostrils of those Brahma-jñānis (Kumāras), send a thrill of joy in their hearts and horripilations in their body. They could visualise the Transcendental Beauty of God having been converted into devotees. Such illustrations are noticed in the characters of many a sage like Sri Sukadeva etc. 60

नाम्नेति जैमिनिः सम्भवात् ॥ ६१ ॥

Nāmneti Jaiminīh sambhavāt ॥ 61 ॥

Translation:

Sri Jaimini rishi opines that listening to or

¹ Bh. I.5.9

² Bh. III.15.43

chanting the Divine Name is the best method for culturing unalloyed devotion.

Purport :

No doubt as per one's spiritual sentiment one may take recourse to any one of the nine-fold Bhakti and to such respective devotees the prescribed phase becomes the best and sweet, but listening to Transcendental Krishna Nāma from the Holy lips of the exalted Parama Bhāgavata mystic Devotees or singing in ecstasy is considered by the crest jewel devotees, the best and unparalleled, which inundates a devotee into the ocean of bliss. Among all the phases of Bhakti Sri Krishna Nāma Sankirtana is the best because It produces Prema in no time. When Sri Krishna-Nāma enchants a devotee in ecstasy and dances on his tongue, at that time the devotee drinks deep the Nectar which cannot be compared with anything else; nay who will be able to fathom its depths? It enchants all the senses at a time. Even at the pang of Separation, Premic devotee gets solace in Nāma Sankirtāna. The Leelās of God are

an ocean of nectarine Bliss and Nāmasankirtana is the natural flow of current of different Leelas of that ocean.

Every letter of Divine Krishna Nāma when chanted it swells the ocean of Nectarine Bliss'— Thus Spake Sri Chaitanya Mahāprabhu,

Further He says: The chanting of Divine Krishna Nāma wipes and polishes the dust lader mirror of the soul; extinguishes the raging forest conflagration of worldly life; endows the lily of righteous living with benevolent moon-light; yields life-giving support to the bride of true knowledge; swells the ocean of Bliss; adds the full relish of Nectar to every syllable of the Holy Name; loves and chastens the entire self with supreme spirit. (Shikshashtakam).

Lord Sri Chaitanya Mahāprabhu further says: When a jiva realises his real nature as the eternal servitor of Sri Krishna, then and then alone the Divine Name dwells upon his tongue.

By listening to Divine Names and uttering Them, by bowing down to Him even a shvapacha becomes eligible to perform a soma-yajna. He is an object of veneration to all, on the tip of whose tongue the Divine Name has appeared at least once, even if he be a shvapacha (dog-eater) O Lord, What a marvellous fact, even a shvapacha becomes highly venerable on the tip of whose tongue Your Name exists. Even the *Nāmābhās* (dawn Name) unfailing results in emancipation from worldly bondage. Ajāmil got mukti by uttering a single *Nāmābhas* then how much more would be the result, if a person takes the *Suddha* (pure) *Nāma*, Love has surely its own reward. Though Kali is a repository of all evils, it possesses a great quality that a person gets rid of worldliness, and secures supreme Bliss through Krishna Nāma Sankirtana alone. Through Nāma Sankirtana alone, all become rid of their griefs and faults and become devotees of Sri Hari. What was obtained by meditation in Krita Age, by offering sacrifices in Tretā Age, and by worshipping Vishnu in Dvāpara Age, is all obtained by Krishna Nāma Sankirtana in Kaliyuga.

The Name of Hari, the Name of Hari, O, the Name of Hari alone and nothing else in Kaliyuga, nothing else can lead one to the summum bonum of life. Even the worst sinner will wash off his all sins by chanting Divine Krishna Nāma in this Kaliyuga, I am the Lord of all the universe and am a meditator of Sri Krishna Nāma. I tell you the Truth and nothing but the Truth that Sri Rādhā-Krishna Nāma is the sole resort.

Hare Krishna Hare Krishna

 Krishna Krishna Hare Hare

Hare Rama Hare Rama

 Rama Rama Hare Hare

This is the Mahāmantra with invocation of Rādhā-Krishna composed of sixteen words with thirty two letters and is the only means as well as the end.

In this Yuga of Kali, Sri Rādhā-Krishna manifests as the Mahāmantra. The whole world is liberated by chanting this Name. Krishna's

Name once uttered without any offence washes off all sins and enkindles nine forms of devotional faith. Uttering the Name in whatever place whether eating or sleeping, irrespective of time, place and person, all is fulfilled. The performance of the chanting of the Name of Sri Krishna with a loud voice, is the highest form of doing good to others. If once the nectar-like Name becomes manifest on the tongue. It inundates all the other senses too with Its luscious sweetness. If even with any motive one chants "Rād̄hā-Krishna," a hundred desires of the person are fulfilled. Blessed are those among the sons of men, to whom the Name is dear; Krishna Himself is enjoying the sweetness of His Name. Constant chanting of Krishna Nāma roots out all the evil influence of lust, anger, greed, infatuation, pride and prejudice. Constant chanting of Krishna Nāma is by far superior to making crores of pilgrimages. Constant chanting of Krishna Nāma is most effective in destroying all hostile causes and is the root of spiritual well-being. Know it for certain that His Name is spiritual wealth.

Name is the highest salvation. Name is the highest end, and the noblest final beatitude. Know it for certain that Name is eternally existing, Name alone is the supreme devotion; Name is the highest intellect. Know it for certain that His Name is the best *Priti* and Name alone is the brightest remembrance. Name is the seed, and the fruit to jivas. Know it for certain that His Name is the Supreme Lord and Name alone is the supremest object of jiva's worship. Name is the best preceptor.

Name is the *Chintāmani*, the Bestower of all objects of desire, Name is the embodiment of Divine Intelligence.

Name is the Spiritual Fact, Name is absolutely free from any material nature and fully identical with His Form. Sri Krishna's Name is the means as well as the end. The Name is the greatest benefactor both before and after God-realisation. 'Hare Krishna' Name leads one towards the attainment of the Highest goal, love of God; the Name is the manifestation of Sri Krishna-Prema. Krishna is Name, Krishna's

Form, and His Holy Image are the same and Transcendental by nature, there is not the least difference between Them. The Beauty of Krishna's Name can be experienced by a fortunate person who possesses a pair of eyes saturated with Prema-Bhakti. My Name will be spread unto all the regions, every nook and corner of the whole universe. I stay neither in Vaikuntha nor in the hearts of Yogis, but wherever My devotees chant My Name, there I am; the Name is the essence of Divine Love leading to the highest, ultimate end is the Blissful Realm.

Offences against the Divine Name if not nipped in the bud will delay the realisation of the fruit of Sri Nāma-Sankirtana. Be guarded against disregarding the spiritual preceptor without whose grace there is no Grace of God. Be guarded against disparaging sadhus who are the living embodiments of God's Mercy and His most favourite, dearer to Him than His Own-self. Be warned against regarding Sri Vishnu as absolutely different from His

auspicious Names, Forms, Qualities or to treat Him on a par with other deities. Be guarded against speaking too highly or contemptuously of the sacred, and infallible Shastras. Be guarded against the impression that the whole Glory of the Divine Name is merely an exaggeration far from the real facts. Be guarded against taking all the efficacy of the incomparable Names of the Lord as mere tricks of the imagination. Be guarded against committing sins repeatedly and intentionally by doubting the strength of the Holy Name. Be guarded against regarding the Holy Names belonging to the same category as all other religious practices. Be guarded against imparting the secret of the Holy Name to persons who have no faith in the chanting of It and also to those who are irreligious from their very birth. Be guarded against extreme addiction to worldliness even after listening to the excellences of the Divine Name. Aspirants indulging in offences against the Divine Krishna Name cannot taste the incomparable Bliss flowing from the Eternal-fountain of the Name.

Thakur Sri Bhakti Vinode thus illustrates :

The fortunate ones who earnestly long to ascend the terrace of Prema, do sincerely and incessantly chant the Name of Krishna in the company of Sadhus. They do not have any appetite for any other feature of devotion. When in a short time by the grace of Name, the heart becomes closely attentive, the fruits of religious forbearance, control over sensual appetites, religious observances, with holding the breath by way of religious austerity, abstract religious contemplation, steady abstraction of the mind indifference to external impressions are very easily gained without paying the least heed to all these. Name alone is a complete suspension of the fleeting mental operations. The more the heart is pellucid, the more diverse pastimes of the Spiritual Kingdom plays in it. The flow of the milk of this felicity is so very fast running that no other means can give even the smallest drop of it.

Name is Spiritual - wisdom, vows, meditation abnegation, mental quietness, virtue, contrivance

none of these can ever equal Name. Know it for certain that Name is the highest salvation, Name is the highest end, Name is the noblest final beatitude, Name is eternally existing, Name alone is the supermost devotion, Name is the highest intellect, Name is the best *Priti* and Name alone is the brightest remembrance. Name is the seed and Name is the fruit to jivas — Name is their Lord and Name alone is the supremest Object of their worship. Name is their best preceptor.

The Vedas have described the spirituality of the Name of Krishna to be the highest truth. “O Lord! reasonably judged we have Thy Name to be higher than the highest and so do we chant Thy *Name*, *Namabhajan* is not bound by any rule — Name is beyond all virtuous acts — He is Spiritual — He is virility and lustre in a person. All the Vedas have been manifested from this Name. Name is Bliss. Name is *Ananda*. We can excellently be devoted to Him. Name is worship and Name is to be worshipped; Thy Feet are to be held in veneration: Re-

peatedly we fall prostrate at those Thy lotus-feet and anoint the body with the pollen thereof. In order to lead the soul to its highest stage devotees mutually discuss on Name and sing His Glories. They believe Thy Name to be *Chaitanya* in person, and always sing and hear *Kirtan* which is identical with Thy Name — they are purified by it. Name alone is sat or everexisting. The essence of the Vedas is Name, the Absolute Truth, Whose Form is *Sat-Chi-dā-nanda* (*Sat-ever-existing, Chit — all-knowing, and Ānanda — all bliss*). “O Vishnu! it is only by the Grace of Thy Name that we are capable of offering hymns to Thee. So we should adore and pray to Thy Name alone.” In His Own “Eight glorious Precepts” Sriman Mahāprabhu has spoken of the glories of Nāma; He has also given a glimpse of the gradual steps of Nāma-Bhajan in those eight precepts. He consider thyself humbler than the grass” shloka hints at how to adore Name after avoiding the ten offences. His “Man or money I want not” shloka speaks of the selflessness of

Nāma-Bhajan in a devotional spirit — devotion unactuated by any lustful motive; “O Thou Son of Nanda” shloka tells us how to make a plaintive report to the Lord; the last two sholakas describe the processes of Vraja-Bhajan where one loves Krishna to serve Him either in *Sambhoga* (union) or in *Vipralambha Rasa* (deeper union in separation) or in both after being completely and spontaneously attached to Srimati (Radha). The Shāstras have eulogized so highly and so often the glories of Name that their name is legion — to describe them is to write a big volume.

Name has been accepted on all hands to be an Incarnation of Krishna on this earth. A word though He looks to be, still by His unimaginable powers. He is Spiritual and is a special Incarnation of Krishna. As Krishna and His Name are identical, Krishna has descended to the earth as Name, “Blessed are they no doubt who utter :-

Hare Krishna Hare Krishna
 Krishna Krishna Hare Hare
 Hare Rama Hare Rama
 Rama Rama Hare Hare

These Hare-Krishna utterings, coming out from the lips of Sri Chaitanya, inundated the whole world with the flood of Prema; Glory be to this Name by His will! Hence, Sreeman Mahāprabhu, as mentioned in the Chaitanya-Charitāmrita and the Chaitanya-Bhāgavata, himself sang and taught jivas into count these sixteen names of thirty-two letters in beads of Tulasi.

At the utterance of Hari, all sins are washed off from the heart of the wicked. As the flame will burn the finger when even though unconsciously, you thrust it into the fire, similarly even the very casually pronounced Hari-nāma will burn every bit of sin in you. That Hari-nāma after bringing the Absolute Truth, whose Form is *Chidānanda*, to light, destroys *avidya* or illusion and its works. All this is the work of Hari-nāma. As He takes off the three-fold pangs of miseries, distresses and afflictions, He is called Hari (to steal away) or Hari is so-called because He drives out all

the three-fold distresses of every animate and inanimate being, or because the mind of the fourteen worlds is charmed by hearing and singing the Spiritual Attributes of Hari or as He, by His Beauties exceeding the loveliness and beauty of a thousand Cupids who hide their face in shame, fascinates all men and Incarnations, He is called Hari: and in the vocative case of Hari, it is Hare; or again, — She Who fascinates the Mind of Hari by Her Prem-Swarup, attachments, and love is *Harā* or in other words *Srimati-Rādhikā*, and in the vocative case of *Harā* it is Hare.

The meaning of 'Krishna' according to the views of *Āgama* is derived from and means that this Krishna Who is *Ānandu* in form and attracts every object, is Parabrahman. Krishna when in the case of address is also Krishna. The *Āgama* says: O, ye Goddess! all guilts and sinful motives vanish from the heart at the very sound of Ra and the door in the form of *Mā* is attached to it in order to shut out these evils from re-entering the heart. This together

give us Rāma.” The Purānas have further said that Krishna Who is Cleverer than the cleverest, more Witty than the greatest witty, Who is the Presiding Deity of all spiritual Pastimes and Who is eternally engaged in spiritual dalliance with Sri Rādhā, is termed as Rāma.

Devotees, who thirst for Prema and are on the way to it sing and realise this Hare Krishnā-Nama by counting. While chanting and remembering the Name, incessantly they remember His spiritual characteristics by way of explaining to the mind the meanings of Name. By this means their heart is very soon freed from every spot of scrapes and becomes pure and stainless; and with the morning-twilight of Name, as the heart is purified by constant remembrance, Name dawns in the horizon of the pellucid heart with full shining rays.

Those who have accepted Name either self-realised devotees or are still trotting onward to self-realisation. Of these, the latter class of devotees are divided according to their early

and advanced stages. Devotees, besides these, who are eternally free, no more confound the soul with the body, never identify themselves with body and mind. Devotees in their early stage begin to chant the Name by a fixed number, and as they gradually increase the countings, they come to a stage when their tongue stops not for a moment from singing Name. Though choleric-tongued by *avidya*, devotees in their first stage have no taste for Name, still a patient and continuous utterance of the Name proves to be the only remedy; now they feel uneasy if stopped from singing the Name, and a constant and careful chanting produces a supreme liking for him. Zeal and earnestness to avoid sacrileges to Name are very needful in the worldly minded men and in the company of devotees. Incessant chanting of Name will, when the first flow has passed away, naturally increase a love for the Name and kindness to jivas. In this Karma, Jnana and Yoga have nothing to do. If their workings be even then strong, they may help the devotees of Name in maintaining their livelihood. If

Krishna-Nama be sung with a firm inclination, it will ere long cleanse the heart and burn *avidya* and when *avidya* vanishes, the brighter illumination of a true unbiassed abnegation and a sense of the relationship between Krishna and jivas will appear in the heart.

With a happy heart one should re-collect the meaning and form of Name and should pray to Krishna with a heartrending lamentation and this will draw the Grace of Krishna which will lead him onward in the path of Bhajan.

Those who are bent on bhajan may be divided into two distinct classes. Some bear only the burden, others appreciate the real worth of things. Those who long for enjoyment or for self-destroying salvation and are attached to wordly affairs are only yoked to the heavy load of virtue, wealth, enjoyment and salvation — they are unaware of the fact that *Prema* is the best sap. So, such load-bearers fail to progress in Bhajan in spite of their utmost strivings, whereas the essence seekers

aiming at *Prema-lata* very soon reach the longed-for ultimate. They are called *Prema-rurukshu* (those who earnestly strive for ascending up to the region of Prema); they alone can in a very short time ascend upto the sphere of Prema or easily become Paramahansas. Thus when he, who so long simply did bear burdens only, learns to love the Truth in the company of Sadhus and also soon turns to long for Prema.

Good acts done in previous births, that look forward to devotion, invigorate reverence and a strong desire for the service of Godhead, which reverence and desire turn into an appetite for devotion in the company of devotees. Bhajan along with true devotees awakens *Sadhan-Bhakti* that looks forward in expectation of Prema. If one adopts the processes of Sadhana as directed by true and pure devotees, he will ere long almost turn mad for ascending the stage of Prema where it can be tasted; but again this Prema will remain far in the background if he associates with half-true devotees

and cannot exclusively devote himself to the service of Krishna.

The mere letters of name may be had at any place and from anybody, but the profound and unknown truth that is lurking behind those letters can only be exposed by the grace of a true preceptor who is purely devoted to Krishna; the grace of the spiritual guide alone can pass over from the early twilight of Name to the pure light of it and can save them from the ten sacrileges hindering the true service of Name.

Repeated remembrance of the meaning of Name will, by degrees, drive out every scrap from the nature of man and then Name appears in person before the spiritual eyes of the devotee. When the swarupa (form) of Name fully appears, it is identical with the spiritual Form of Krishna. The more clearly and purely is Name visible, the more Bhajan proceeds in the presence of His swarup, the more do the three elements of which primordial matter is

said to be composed, namely *satwa* (the strand of goodness), *Raja* (the strand of activity) and *tama* (the gloom of pride, haughtiness etc. of the lowest inherent principle), disappear and there appear the spiritual Attributes of Krishna in the heart of the devotee. Then again, when there is a happy union of the Name, Form and Attributes of Krishna, and devotees in their Bhajan see them the Leela pastimes of Krishna is awakened by the Grace of Krishna in their pure hearts as soon as they are absorbed in deep and easy natural meditation Incessantly then does Name dance on their tongue, the Form of Krishna is then visible to their soul's eye, all the Attributes of Krishna are then observed in their heart and the bud of Leela blooms in their soul while they are buried in meditation. In this stage, five conditions of the practising devotee are to be noticed.

1. *Shravana-dasha*;
2. *Varana-dasha*;
3. *Smaran-dasha*;
4. *Apana-dasha*;
5. *Prapana-dasha*.

The happy mood which the devotee feels at the time of listening to the object of pursuit and the means to hear from the lips of a true-spiritual Preceptor may be called *Shravana-dasha*. In this stage, every bit of knowledge about how to take Name without committing any sacrilege to Him and of the processes and fitness taking Name is gained; This facilitates the continuity of Name.

When fit to receive, the strung together beads of Name-Prema can be had from Sri Gurudeva, i.e. the disciple with every delight and from the deepest recesses of his heart cordially welcomes the boon of surrendering himself to the feet of Sri Guru for pure and unalloyed Bhajan and receives invigorating strength and faculty from him; this is *Varana-dasha* (i.e. the choice of Sri Guru for Bhajan by the acceptance of Name and strength from him).

Remembrance, contemplation, concentration constant meditation and trance (final beatitude) are the five processes of *Smaran*. From remem-

brance of the Name, the devotee thinks of the Form which gives him a steady conception of the Attributes; this steady conception of the attributes gives him a firm conviction of pursuing the Leela of Krishna and having entrance in the Leela he is completely absorbed in Krishna-Rasa: This is *Apana-dasha*. By these Smarana and Apana the devotee can know and adore the eternal and daily Leela of Krishna at eight different periods of the day and night and when he is deeply absorbed in it, he realises his own self and that of Sri Krishna. These self-realised devotees are Paramahamsas.

Then at the time of his departure from this world, the devotee, by the Grace of Sri Krishna, becomes an associated counter-part of ideal object of his worship in Vraja and thus attains the summum-bonum of Nama-bhajan.

Panegyric to Sri Krishna Nama Sankirtana

To chant the Name of Sri Krishna with loving devotion to Him is the only paramount Religion for all people at all times.

O Bharata, the Name of Hari always stays in the mouth of a person who has worshipped Vāsudeva (Krishna) in hundreds of previous births.

O Hari Nāma, the tips of Thy Lotus Feet have been eternally worshipped by the glowing radiance diffused from the gemmed chaplets of the Upanishads, the crestjewels of the Vedas. Thou art eternally adored and chanted by the liberated souls. O Hari Nāma, clearing myself of all offences, I entirely take shelter in Thee.

O Holy Nāma, All Glory to thee Who art eternal'y chanted by the saints. To confer eternal bliss upon the people, Thou hast appeared before them as the Transcendental word. Thou destroyest all sorts of terrible sufferings of him who happens to chant even Thy dim reflection known as *Nāmābhāsa*.

Having such characteristics of Mahābhāga-vata, the devotee of Sri Krishna chants the sweet Divine Krishna Nama with loving devotion

to Him, — his heart over flooded with devotion, he sometimes laughs aloud, weeps, laments for separation from his Beloved, sings and dances like a mad man, regardless of what people will say.

For those who have developed an aversion for this world and seek to attain the fearless state, as well as for realised souls that have attained union with God, O king, the chanting of Sri Hari Nama has been concluded to be the best means as well as the end.

Glory, Glory, to the blissful Nama and Form of Sri Krishna which sets back all socio-religious duties, meditation, and even worship of the Holy Deity and which when uttered without offence gives deliverance to all beings. May this Supreme Nectar-like Holy Nama be the sole Eternal Ornament of my life.¹

O wonder, none knows with how much nectar-like Bliss the two lettered word 'Krishna'

¹ Brihat Bhagavatamritam I.1.9

is composed, for no sooner is the word uttered than springs up the heart's desire for millions of tongues to chant; no sooner does the word enter into the ears than It engenders myriads of ears to hear, and no sooner is It awakened in the memory than It deters all sensuous activities of the mind and body.¹

Overwhelmed in joy of shouting Hare-
 Krishna-Nama
 Heart over-flooded with ecstatic devotion
 Made me laugh, weep and lament with
 rolling on earth
 O wonder! none knows what a fathom-
 less Nectarine Bliss,
 To whom the Holy Name is the sole
 eternal ornament of life.
 — Lord Sri Chaitanya

“All Glory to the Divine Krishna Nāma which is eternally chanted by the holiest saints; to confer transcendental Bliss upon the people the Nāma has appeared in Its Transcendental

¹ Vidagdha Madhavam - 1.12

Word. Whosoever even unwillingly chants It
 once, It destroys the terrible-worldly-sufferings.
 O Holy Krishna Nāma! Thou art the very
 Life of Narada's Lute and the very ocean of
 the Divine Sweetness of Love. I pray mayest
 Thou ever dance on my tongue with all the
 ardour of Divine Love."

Sing, singaloud, O my mind,
 The Blissful Names of Nitai and Gaur;
 Be delighted, be delighted, O my mind,
 There is never such mercy goes unto an
 offender
 As having recourse to that Name Divine,
 Offence goes, comes premananda unto ye;
 That Name wipes out all offences
 Forthwith gives the relish and taste of
 Krishnanāma
 Cuts asunder the very knot of Samsara-
 (How I enjoy the sweetness of Krishna-
 nāma)
 Summum bonum of life is attained there-
 with

Vision of Rādhā-Krishna in sportive
Vrindāvana
Comes to me through the Mercy of Gaura.
Oh, say, say all, "Gaur-Nitai".

अत्राङ्गप्रयोगानां यथाकालसम्भवो गृहादिवत् ॥ ६२ ॥

Atranga-prayogānām-Yathākala sambhavogrihādivat ॥ 62 ॥

Translation :

Here other phases of Bhakti are to be followed in accordance with proper time and appropriateness likewise as for example building a house with all completeness.

Purport :

Bhakti has got different stages such as *Sadhana-Bhakti*, *Bhāva-Bhakti* and the Paramount stage is *Prema-Bhakti*. So when a devotee proceeds with Nāma-bhajan stage by stage, accordingly he follows the appropriate sixtyfour different kinds of Bhakti. Sri Rupa Goswamī in the 'Bhakti Rasāmrita Sindu' says:¹ First

¹ Vide P IV.15

Shraddha i.e. faith, next *Sadhu-sanga* or association with exalted parama-Bhagavata devotees, after that *Bhajana-Kriya* or spiritual practices of nine-phases of Bhakti, that leads to *anartha-nivriti* i.e. cessation of all offences or obstacles, and it produces *Nishtha* or firmness which is followed by *Ruchi* or taste, and at its higher stage *Ashakti* or attachment, after this is *Bhava*, and the climax appears in *Prema*.' Further¹ those in whose hearts there has been burning forth the sprout of *Bhāva*, shall have in its wake the appearance of the following sins in them without any doubt: forbearance, insuring that not a moment is allowed to go in vain, i.e. there is no cessation *Bhāva* in them, indifference to worldly enjoyments, unassumingness i.e. having the Lord's Grace, eager and anxiously longing for the Beloved Lord, ever relishing the chanting of the Name of the Lord, attachment for the praise and eulogy of the Glories of the Lord, and love to live in His Dwelling Places or Realm and others. Regarding the stage of

¹ Vide III. 25

Prema we have already illustrated in the previous sutras. 62

ईश्वरतुष्टेरेकोऽपि बली ॥ ६३ ॥

Ishwara tushtereko api bali ॥ 63 ॥

Translation :

Even any one of the nine phases of Bhakti when performed it pleases the God.

Purport :

It is the fact that as per the spiritual sentiment of the particular devotee one takes recourse to the respective aspect of nine-fold Bhakti-sadhana and in consonance with his taste the prescribed aspect becomes the best and sweetest. As in 'Hari Bhakti Vilas':¹ (1) Sri Parikshit Maharaj by listening (*Shravanam*) to the Srimad Bhagavatam, (2) Sri Shukadeva by giving discourse (*Kirtanam*), (3) Sri Prahlada in remembrance of God Vishnu (*Smaranam*) (4) Sri

¹ Vide P 2.265

Lakshmidēvi in the Service of the Lotus Feet of Sri Narayana (*Padasevanam*), (5) Prithu Maharaj in worshipping Lord Vishnu (*Archanam*), (6) Akrura in offering Hymns or adoration of God (*Vandanam*), (7) Hanuman in rendering Service to Lord Sri Rama Chandra (*Dasyam*), (8) Arjuna by his friendship (*Sakhyam*) and (9) Bali Maharaj in complete self surrender to the Lord (*Ātma-nivedanam*) — all of them made the Lord pleased thereby and attained Him. 63

अबन्धोऽर्पणस्य मुखम् ॥ ६४ ॥

Abandho arpanasya mukham ॥ 64 ॥

Translation :

The gate-way for entering into the world of emancipation is the full dedication or self-surrender.

Purport :

God says:¹ “Dharma is no dharma whatsoever its merit may be, if that does not lead

¹ Gita XVIII. 66

to proper type of self-surrender to Me." He describes the simple and austere purity of the relationship as that of a chaste wife (*mamekam*) with complete surrender in a humble and direct attitude of trust. One must stand naked and guileless before the Supreme. One's own virtue, pride, knowledge, subtle demands and unconscious assumptions and prejudices which are his normal attainments should be totally given up and then God Krishna takes possession of the self where with the genuine completeness of the surrender in winning the over-flowing Grace of God all claims are shorn off and He is served with love and love alone.

Forsake all socio-religious systems of caste
and stations in earthly life,
Renunciation of Karma or action
Abandonment of the fruits of Karma
Rigid austerities in order to control the
inner and outer senses,
Meditation, concentration of attention;
Obedience to the grandeur and lordliness
of Iswara

And all such things that have been told
before

In order to gain knowledge of Brahman
and Paramatman,

Shun them, all.

Take absolute refuge in Me, who am the
Highest Divinity,

The supreme Lord of all gods.

Then shall I deliver thee

From all the bondage of this world,

As well as from offences and all sins and
penalties

That may arise from thy abandonment of
all those duties

That are enjoined on thee by the
scriptures.

Mourn not for committing these thy relative
duties. 64

ध्याननियमस्तु दृष्टसौकर्यात् ॥ ६५ ॥

Dhyana niyamastu drishthasaukaryat ॥ 65 ॥

Translation :

However, it is seen that some (glorious

rishis) opine meditation or contemplation (Dhyana) and austerities are more suitable for enhancing fervent devotion.

Purport :

When contemplation becomes constant, there, all the senses viz. tongue, eye, ear get absorbed in *Dhyāna*. And austerities keep the heart free from dirts and make it untinted when God takes hold of it. 65

तद्यजिः पूजायामितरेषां नैवम् ॥ ६६ ॥

Tad Yajih pujāyām itāreshām naivam ॥ 66 ॥

Translation :

Indeed, *yajan* denotes worship of the Supreme Godhead and not for any other sake.

Purport :

In the *Gītā*, Bhagavān says;¹ “Those who worship other gods even with unwavering faith are being deluded by *māyā* which ends in fiasco

¹ Vide G. IX 23-25

whereas those who worship Me and thence attain immortality. 66

पादोदकं तु पाद्यमव्याप्तेः ॥ ६७ ॥

Pādodakam tu pādyam avyāpteh ॥ 67 ॥

Translation:

Pādodakam means the holy water with which a Deity of God Vishnu is given a bath and it is not meant for any other water what-soever may be its purity.

Purport :

To honour the *Pādodakam* after the worship of the Deity is a must principle for a devotee. Therefore the glorious rishi warns us that we should not anthropomorphise our ideas considering any sanctified or pure water itself to be taken as *Pādodakam*. *Vishnu Pādodakam sarva pāpa vināshanam*: When It is honoured It destroys all the sins of the heart and generates devotion to Godhead.

स्वयमर्पितं ग्राह्यमविशेषात् ॥ ६८ ॥

Svayam arpitam grāhyam avisheshāt ॥ 68 ॥

Translation :

The offerings that are made to the Deities must be honoured without any sacrilegious superstition.

Purport :

Sri Uddava, the crest jewel devotee of Sri Krishna says : “ One without any other Sādhana but by mere honouring Mahāprasadam (the remnant offerings) can easily overcome the sway of māyā.” In the Gitā¹ God says : Those who accept the remnants of God are liberated from all sins; but, those sinful ones, who cook for the sake of nourishing their body alone, eat only sin. Sri Nārada Pancharātra says:² He is the worst among the *Dvijās* (Brāhmins) who eats and drinks without offering to Sri Hari. The panditas consider that food which is not offered to Sri Hari as the night-soil and the un-offered

¹ Vide III. 12 ² Vide II. 2.43

drink as urine. (vide Isa Up.) Offer your food and everything – that of flower, scents etc. to the Srimurti of Sri Hari and take as Mahāprasadam. The eye, the ear, the nose, the touch and the tongue all have a spiritual culture; do it with a holy heart. This is the only inexplicable means of spiritual culture. For honouring Mahāprasadam there is absolutely no bar of socio-religious culture. The Brāhmin and Chandāla sit together without any sacrilegious superstition to honour Mahāprasadam. Sri Sārvabhauma Bhattāchārya was a most orthodox Vedic Brāhmin. He never sipped even a drop of water without ablution and performing morning religious rites but it so happened that one fine early morning while yet he was on his bed suddenly Sriman Mahāprabhu knocked at his door and when he got up and opened the door he fell at the Feet of the Lord and Sriman Mahāprabhu offered him Mahāprasadam (the Remnant of previous day's offering of rice to Sri Jagnnāth); at once Sri Sārvabhauma ate It without any hesitation even before washing his face. Sriman

Mahāprabhu asked, “How it is that without your morning rites performed, you ate this Prasādam? Is it proper for a Brāhmin like you? The Pandit said, “Lord, You have converted a crow into a Garuda bird; therefore no more illusion remains. I by Thy Grace realise that there rests no time or rite for taking Mahāprasadam. Soon one receives Mahāprasadam at once it should be honoured without any consideration.” Lord says, “Sārva**b**hauma! You have won over Me today.” Sriman Mahāprabhu made all His devotees without any caste-superstition to sit together while they honoured Mahāprasādam.

निमित्तगुणाव्यपेक्षणादपराधेषु व्यवस्था ॥ ६९ ॥

Nimitta guna avyapekshanāt aparādhesu

Vyavasthā ॥ 69 ॥

Translation :

The gravity of offences are considered as it is done intentionally of involuntarily of accidentally.

Purport :

There are three types or offences, viz.

- (i) *Nāma-āparādha*, against the Divine Name,
 (ii) *Sevā-āparādha*, against the Worship of the
 Deity and (iii) *Dhāma-āparādha*, against the
 holy Tirthas.

The Padma Purāna records thirty two offences. And some where sixty three in number.

The offences against the Divine Name are ten.

1. The slandering of exalted devotees of God,
2. To differentiate the Name, Form, Pastimes from the very Person of God or to think Shiva and such other gods as equal to or independent of God Vishnu,
3. To displease or look upon one's spiritual preceptor with material estimation,
4. To slander [the Vedas and such Holy Scriptures,
5. To exaggerate the greatness of the Name,
6. To think the Names of Hari as imaginary,
7. To commit sins on the pretext of Name,
8. To consider the Transcendental Name as equal to worldly auspicious deeds such as religious rites, vows and sacrifices,
9. To

initiate a man with Harināma who has no regard to it and 10. Even after hearing the Glory of the man who cannot shake off his conviction that this body is the soul.

For other offences please see Vishnu Purāna.

पत्रादेर्दानमन्यथा हि वैशिष्ट्यम् ॥ ७० ॥

Patrāderdānamanyathā hi vaishishtyam ॥ 70 ॥

Translation :

Anything, even if it is mere leaf, when with steadfast devotion offered to God, it has got its significance.

Purport :

It is said in Isopanished that every belonging should be offered to God and thereafter as remnant it should be accepted; that act is conducive to Hari Bhajan. Elsewhere, "Whatever is desired most in the world, whatever else is dear to one at home—all that must be offered to God". In the Gita¹ Even a leaf, a

¹ Vide IX. 26

flower, a fruit or a drop of water when offered to Me with absolutely pure and loving devotion I readily enjoy them. I thirst for love, so when My *prayatāma* devotees offer something to Me with a heart overflowing with loving devotion and filled with gratitude that I readily accept.' Our beloved Lord voraciously ate up the parched rice from Sudamā saying, "O friend, this loving present brought by you offers Me supreme delight. This parched rice will satisfy Me and the entire world." 70

सुकृतजत्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ ७१ ॥

Sukritajativāt parahetubhavāccha kriyāsu shreyashyah ॥ 71 ॥

Translation :

From the fact that due to the accumulated spiritual merit when one with single minded devotion offers all the best materials that he possesses, nay, even simple offerings of leaves, or flowers, arise the para-bhakti the supreme loving devotion to God which is far far superior over all other virtuous deeds including Vedic rituals:

Purport :

Sukriti denotes the spiritual virtue which is never lost and which is the cause of true spiritual welfare of mankind viz. *Shreya*. *Sukriti* is the treasure of the soul which is gained by dint of association with the exalted parama-Bhāgavata devotees of Godhead. No virtue can be compared with it. Virtues may lead to attaining *Dharma*, *Artha Kāma* or even *Moksha* but *Sukriti* leads to unalloyed devotion to Godhead.

Sri Jiva Goswāmi says : “In whichever case (of the four) there is God’s Grace or the grace of the Lord’s devotees, in such and such a case only particular type of seeking from the Lord is weakened and worn away so as to give way to the appearance of unalloyed *Bhakti*, as in the individual case of Gajendra, Saunaka, Dhruva and Chatuhsana and others.” Vishwanātha says : “When the Grace of the Lord is bestowed on anybody he will naturally give up all trifling desire and take shelter at the Feet

of the Lord. So when the Elephant-king Gajendra was in dire distress being attacked by the Crocodile, his immediate prayers to the Lord and submission to His compassion were for the purpose of being rescued and saved from his imminent death, But when the Lord saved him out of his Grace from that terrible jaws of Gajendra's worst and most powerful enemy, Gajendra was so charmed by the soul captivating Beauty of the Lord's Person that he forgot all about his immediate danger and distress from which he wanted to be rescued and prayed for Pure Bhakti at the Lotus Feet of the Lord. So also when Saunaka and sixty-thousand other Rishis approached Sri Suta Goswami with six queries for solution regarding the way to attain heaven (svarga) their purpose was not the service of the Lord Sri Krishna i.e. Bhakti but when they listened to Sri Suta and discourses on the Name, Form, Qualities, Associates, Realm and Events of the Lord Sri Krishna, all their queries were gone for ever and they became confirmed in the way

of Pure Bhakti in the company of the genuine devotee of superior - order - Sri Suta Goswāmi. Prince Dhruva likewise underwent hard penance and invoked the Lord in order to gain the throne of his father of which he was deprived by the machinations of his step-mother, but when he was blessed by Nārada and having the Darshana of Lord Nārāyana, all his desires for earthly kingdom and material wealth vanished and he turned to be a pure devotee. In like manner, the Chatussanas were able by the Grace of Lord Nārāyana to give up their desire for moksha and became eligible for the way of Pure Bhakti.”

गौणं त्रैविध्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ ७२ ॥

Gaunam traividhyam itarena stutir-arthavāt

sāhacharyam ॥ 72 ॥

Translation :

The earlier three classes of Bhakti viz. *Artha-jijnāshu and arthārthi* although are of lower grade of Bhakti yet they are spoken along with jnāni,

to establish their superiority from all other rituals.

Purport :

Lord Sri Krishna says : “Among them the jnāni like Sri Shukadeva who possessed of exclusive loving devotion to Me, stands superior to the other three Hence I am very dear to him and he too is dear to Me. He having steadfast loving devotion to Myself at once is attracted to the *Leelā-Mādhurya*, *Guna-Mādhurya* and *Rupa-Mādhurya* of Mine and finally he in his soul-realisation worships none but My Shyamasundara Transcendental Form according to his particular spiritual sentiment (rasa). Whereas Brahma-jnānis who feel themselves liberated from māyā and become Brahma-bhuta But being devoid of devotion to Me they too have to return into this cycle of creation. And in course of such a birth some one among them may perchance associate oneself with some single-minded devotee of Mine and by dint of that association he will imbibe “*Srukrīti*” which after many a birth in culturing will make him realise that God

Vāsudeva (1) Lord of Transcendence is the Supreme, the All-in all and forthwith he is enshrined with Loving single-minded devotion to Me and to none else. But to get such a good disposition for a Brahma-jñāni is very very rare and one who gets such a chance he is most fortunate indeed, and really he is a true Mahātmā.”

बहिरन्तस्थमुभयमवेष्टिसववत् ॥ ७३ ॥

Bahirantastham—ubhayam—aveshti—sava vat ॥ 73 ॥

Translation :

Artha, arthārthi and jijnāsu—they at time are led to the attainment of external or ephemeral gains or (rarely) internal or transcendental pursuit in life like *avesti* and *sava*.

Purport :

All the people, so long they are within the jurisdiction of triguna of māyā are after ephemeral pleasures. Therefore it is absurd that at the days of thy trouble the doors of the heaven will be open unto thee. Calamities are merely the fruits of one's own Karma, *jijnāsu* : It

does not mean that whosoever hunts for solution of his queries will make search for God. If that could be so then all the intellectuals could get the spiritual enlightenment—likewise *arthāthi*: All the people who are after the material wealth will not become so fortunate like Dhruva. Therefore it is only when due to spiritual Sukriti an āṛta like Gajendra (the most rare case) when saved by God, being captivated by the Beauty of God's Person, prayed for pure Bhakti at the Feet of the Lord. So also when Saunaka and others associated themselves with Sri Suta Goswāmi they became confirmed in pure Bhakti. For *Arthārthi* Dhruva's case was also an exceptional case. So Bhāgavat says:¹ One whose wisdom is not eclipsed by the nescience of māyā viz. who possesses *Sukriti*, however whether he has got no desire or is actuated by all desires.....worships the Supreme Godhead with devotion and in due course develops unswerving devotion, the highest good in life. Therefore due to the latent sukriti only when they are led to the Supreme Godhead

¹ Bh. II. 3.10

they ultimately attain the highest good in life, otherwise the mundanity.

Note : for *avesti* vide Tai 1.8.19 and for *sava*
vide Tai Br 2.7.1 73

स्मृतिकीर्त्योः कथादेशचार्तौ प्रायश्चित्तभावात् ॥ ७४ ॥

Smṛiti - kirtyoh Kathādeśchārtau prāyashchitta

bhāvāt ॥ 74 ॥

Translation :

For the expiation of the offences one must earnestly and arduously take recourse to listening, remembering and chanting the Divine Names, Glories and Pastimes of Sri Hari.

Purport :

The offences that are referred in the Sutra 69, if anybody commits, for expiation of them the process is earnestly to listen from the holy lips of exalted Parama Bhāgavata all about God's Leelā and chant His Divine Names and the remembrance of His Divine enactment. And there is no other method that is emphasised

in the next shloka. Vishnupurāna¹ says : “Whatever be the expiatory acts, whether penances, deeds of charity or the life.....to remember Sri Krishna is the best method. Further² “Chanting of Divine Krishna Nāma with steadfast devotion is the best expiation of all sins”.

Going on pilgrimage and bathing in all sacred streams cannot produce so much spiritual merit as to listening to the Pastimes of Supreme Godhead.

भूयसामननुष्ठितिरिति चेदाप्रयाणमुपसंहारान्महत्स्वपि
॥ ७५ ॥

*Bhuyasam—ananushthitiriti—ched āprayānam—
upasamhārān mahatsu - api ॥ 75 ॥*

Translation :

Even for the expiation of the gravest offences, there is absolutely no need for a devotee to observe severe penance like Chāndrāyana Vrata etc. because when he has taken recourse to

¹ Vide II 6.32,33 ² do VI.7.9

constant chanting of Divine Name till the death does not befall upon him.

Purport :

A devotee who has made full self-surrender to God and has taken recourse to the listening to or chanting of the Divine Name and Glories of Supreme Godhead and which he does constantly unto the last breath of his life cannot possibly commit any offence, yet if it so happens that inadvertently he might have committed some gravest offence then should he perform any severe penance as such like Chāndrāyana Vrata etc. which are so prescribed as the rites to be observed by the offender for the expiation of his sins ? Absolutely not. Vishnu Purāna says :¹ “The highest attainment is constant remembrance of Vishnu.” Further :² ‘The emissaries and the weapons such as rod and the fetters of Yama, Yama himself, and all the torments of hell have no power over him whose mind has the Lord Vishnu for its constant support.’

¹ Vide II.6.34 ² Vishnu Purāna III.8.34 35

Sri Nārasimha Purāna says : “The moon may be outwardly covered with cloud, but thereby it is not subdued, so also it is with a devotee who has unwavering devotion to God. The devotee may exhibit outwardly some evil practices but he shines brightly after bringing every sin destroyed by dirt of his inner Bhakti at heart.

Sri Krishna says : “Since My devotees’ mission of life is single - minded service of Mine, he is to be recorded as a sādhu, though there might be some foreign element in his conduct just for the time being which will soon be dispelled by My Grace.” Bilvamangala even after becoming a recluse and devotee suddenly one day cast a passionate glance upon a young beautiful lady. But how could there be any fall for a devotee of God Krishna? Soon his eyes opened for all time with wisdom, and thenceforth he became extremely impatient to meet the Protector of the forlorn viz., Sri Krishna. How could Sri Krishna who is all-love, remain non-

chalant under such circumstances? Krishna played a hide and seek game with Bilvamangala, His devotee, and when Krishna said : "I am off now" Bilvamangala said : "Are You really leaving me? But remember, O Krishna, I no not wonder that You are leaving me; but I shall acknowledge Your manliness only when You manage to slip out of my heart."

Srila Bhakti Siddhanta Saraswati Goswami Thakur, our founder-Acharya commenting on this sloka says, "An Ananya Bhakta never can have any *Durāchara* viz. evil conduct. The expression in this sloka does not refer to an Ananya-Bhakta, who is not only a sadhu by nature but a God-loving soul as well. But to a single mindedly devoted aspirant there might be some foreign elements in his conduct as the dew drops may remain for a few minutes even after the sun-rise and as the electric fan may go a few more rounds even after the switch is off." So too Bhagavān says that, "Speedly this hanker of wordly affinity of the devoted aspirant is fully eradicated from the heart and thereby My

devotee will soon become a God-loving soul and will attain eternal Bliss. It is certain that one with unswerving devotion to Me is never doomed to destruction. Some foreign dirt may temporarily meet him in the incipient stage, but it will ere long be dissipated by the force of his immaculate devotional temperament, So *Pratijānihi* "O son of Kunti, proclaim the promise as thou art a Bhakta, that My devotee is not doomed to destruction even after death, because thy promise is more strictly observed than Mine."¹

Bhāgavata says :² If a beloved devotee who has forsaken all other attachments and sought shelter at the Feet of the Lord incurs any sin for any reason (although as a rule he is incapable of sin), the Supreme Lord Sri Hari enshrined in his heart, washes off all that sin."³ 'He who constantly worship Me through the path of devotion is enabled to enthrone Me in his heart

¹ Vide G. IX. 30 ² Vide Bh. XI.5.42 ³ Bh.XI.20.29

with the result that I eradicate all his evil propensities from his heart.” 75

लघ्वपि भक्ताधिकारे महत्क्षेपकमपरसर्वहानात् ॥ ७६ ॥

Laghuāpi bhaktādhikārē mahat - kshepakam -

aparasarvahānāt ॥ 76 ॥

Translation :

For a devotee even a little act of devotion destroys gravest sin, because Bhakti has got such an extra-ordinary power.

Purport :

Vishnu Purāna¹ says ‘The most heinous sins of men that lead to the torment of Hell, disappear immediately if they remember the Lord even for a moment. As it were the notorious Ratnākar became the famous Vālmiki; incidentally by meeting Nārada rishi, the vile cruel hunter became a devotee of a great order in the same way. Bilvamangala who was moral rake but soon fire of devotion blazed forth in his

¹ Vide VI. 8.10

heart; he regained his poise and thenceforth he became extremely impatient to meet the protector of the forlorn." 76

तत्स्थानत्दादनन्यधर्मः खलेवालीवत् ॥ ७७ ॥

*Tat - sthanatvāt - ananya - dharmah Khalē
vāllvat ॥ 77 ॥*

Translation :

Because steadfast devotion makes the Lord stationed at heart therefore for the expiation of sins it does not require any other assistance as Bhakti serves the self-some purpose, like the post of the threshing floor.

Purport :

Vishnu Purāna says:¹ "There is only one atonement, that is, the remembrance of Sri Hari for a single-minded devotee." Bhāgavata says (last sloka) "The chanting of Divine Krishna Nāma not only instantly destroys all sins including the nescience, the very root of sprouting

¹ Vide II.6.34

sins but consequently eradicates forthwith all the afflictions of the heart by drenching the heart with the downpour of Nectarine Bliss.

आनिन्द्ययोन्यधिक्रियते पारम्पर्यात् सामान्यवत् ॥७८॥

Ānindyayonyadhikriyate pārpamparyāt sāmānyavat ॥ 78 ॥

Translation :

Every man, even down to the lowest born, has equal right to follow the path of devotion as it is taught by successive authorities, like other objects which are common to all.

Purport :

No philosophy of “Thus far shalt thou go, and no farther,” can shut off from the path of devotion to God any one because of the land he was born in or the conditions of life that he has been accustomed to. Nārada Bhakti-Sutra (72) also says: “Birth, scholarship, external appearance, wealth and occupation etc. make no difference in devotees.” Sri Bhāgavatam says:¹ “I, Who am the most-liked Sweet-

¹ Vide XI 14.20

heart of the absolute-realised souls, am attainable only through exclusive devotion. Single-minded and unswerving devotion to Me absolves even the *shvapachas* (untouchables, who cook and eat the flesh of dogs) from the stigma attached to their births.”

Sri Chaitanya Mahāprabhu says: “He who has unflinching devotion to God is a Brāhmin, all else are Sudras. No matter whether an exalted devotee is born a Brāhmin or a Sudra, educated or uneducated in the secular learnings possessing robust health with charming beauty or sickly health with ugly physic, born in a most reputed family or unknown family, wealthy or destitute, based on these a devotee must not be judged. A devotee is a devotee no other distinction should be made as per the worldly presupposition; he should be judged by the depth of his Bhakti alone. Sri Krishna says in the Gītā:¹ “Persons that take absolute shelter in Me alone, though they be born of sinful wombs (as such Mlecchas or Yavanas),

women, Vaishyas and Sudras attain the Supreme God by their single-minded devotion to Me. 78

अतो ह्यविपक्वभावानामपि तल्लोके ॥ ७९ ॥

Ato hyavipakvabhāvānām api talloke ॥ 79 ॥

Translation :

Therefore, even though one who has not reached the highest state of his devotional perfection he will go to the Abode of God, the Home of eternal Bliss.

Purport :

Even though one whose devotion might have not fully ripened before his death, he is not at all lost. He will be given chance in his succeeding birth to regain it and soon at the discretion of Ati-vidyā he will be taken by God as His eternal devotee to His world of Transcendent. Therefore there will be no more a life of transmigration.

In the Gitā Bhāgavan says: ¹ “Incomplete performance of *Swadharmā* is better than *para-*

¹ G. XVIII. 47

dharma though nicely performed. *Swadharmā... ātma-dharma* or devotion to God.” Arjuna asks Sri Krishna¹ If one who is endowed with devotion to God falls from the path before achieving perfection what fate does he meet with? Sri Krishna replies² “Dear Arjuna ! There is no fall for a Kalyānakrit (who walks on the path of devotion for eternal good) either here or here-after.” If at all we find, he falls from his path or meets the death before attaining the perfection, know it for certain that he will be reborn in the family of enlightened devotee when he regains the potencies of his previous *Sāadhanā* and he strives, with greater responsibility and attains perfection in God-realisation in this very life. This is fully illustrated in the “Jadabharata,” and in the Gajendra-moksha episodes of the *Bhāgavatam*.

¹ G. VI. 39

² G. VI. 40

क्रमैकगत्युपपत्तेस्तु ॥ ८० ॥

Krama - eka - gati upapatteh astu ॥ 80 ॥

Translation :

There is a gradual process and also immediate process of attaining perfection in Bhakti yoga.

Purport :

Those whose hearts are untinted and beyond the virtue and vice, minds are perfectly tranquil and perfectly self-controlled, such single-minded devotees attain Lord Vāsudeva.¹

Next Bhāgavan says :² “Even though one performs his secular and casual duties but takes absolute shelter in Me, he attains by My Grace the eternal and unchangeable Realm..... By consecrating all the duties to Me with one’s full heart and by submitting his intelligence to Me, one should apply his mind and attention to Me

¹ Mahabharata Shanti Parva Ch. 394 Sl. 13383-89.

² Gita. XVIII. 55.

and be My devotee then he will gradually surmount all the impediments by My Grace.” Further we have already illustrated in the previous sutra. 80

उत्क्रान्तिस्मृतिवाक्यशेषाच्च ॥ ८१ ॥

Utkrānti - smṛiti - 'vakya' - sheshāccha ॥ 81 ॥

Translation:

The concluding statement of the Smṛiti (Gītā) is that they too gradually attain Me, the highest Goal.

Purport :

In the Gītā :¹ At the initial stage My devotee may have some foreign elements in his conduct but speedily this hankering after wordly affinity is fully eradicated from his heart by dint of his immaculate devotional temperament..... soon he attains Me, the Abode of eternal Peace.

¹ vide XI. 31.

महापातकिनां त्वातौ ॥ ८२ ॥

Mahāpātakinām tu - arto ॥ 82 ॥

Translation :

Even worst sinners when stand destitute fervently craving the Mercy from God they too are bestowed with devotion and gradually attain the abode of Peace.

Purport :

Sri Krishna says :¹ Persons that take absolute shelter in Me, though they be born of sinful wombs (such as Mleccha or the Yavanas), women, including the harlots, Vaishyas and Shudras (including even the outcastes, the untouchables), attain the Supreme goal by their fervent devotion i.e, for devotion there is no bar of caste, creed, colour, sect, sex or community. Bhāgavatam says : “The Kratas, the Hunas, the Andhras, the Kantas, the Yavanas, the Khasas and other sinful races are purged of their sins

¹ vide IX. 32.

even by taking refuge in the devotee of Sri Vishnu. 82

सैकान्तभावो गीतार्थप्रत्यभिज्ञानात् ॥ ८३ ॥

Sā - ekānta: bhava Gitārtha - prati - abhijñānāt

॥ 83 ॥

Translation:

One who has understood the essence knows that the true purport of the Gitā is exclusive or unalloyed devotion to Godhead.

Purport :

The essential teaching of Srimad Bhāgavat Gitā is exclusive devotion to Sri Krishna, the Supreme Par-excellence. The Mahābhārata¹ "Those Brāhmanas, who duly intent on observing all the rules, read the Vedas along with the Upanishads and those who are strict ascetics—Superior to their all the performance, is the way of those who have single-minded devotion to Godhead and that is declared not by any

¹ Nārāyana Section of Shāntiparva Ch. 35, Sl. 13151, 52, 54.

rishi or Devatā but by the Supreme God Himself in the form of Gita at the battlefield of Kurukshetra.’

God says :¹

He whose be-all and end-all of life is
To serve Me with exclusive loving devotion
With all energy of body, mind and soul
Him I regarded as the greatest yogi above all.

83

परं कृत्वैव सर्वेषां तथा ह्याह ॥ ८४ ॥

Parām Kṛtvā eva sarveshām tatha hi āha ॥ 84 ॥

Translation :

Exclusive unalloyed devotion to Godhead is the sine-qua-non of all the lessons: thus spake Srimad Bhāgavat Gītā.

Purport :

The devotion to God alone can bring a life of immortality. Bhagavān says:² Who-so-

¹ in the Gita VI 47.

² Gita XVIII. 18

ever imparts this supreme secret to the faithful ones, he undoubtedly gaining single-mindedness in his devotion to Me will attain Me. Now what actually the Rishi Shandilya really means in these two Sutras (83, 84) where he says *Sā-ekanta-bhāva and Parama Kṛitva*: let us dwell deep into the esoteric aspects of these utterances.

Lord Krishna gave out *sarva-shastrasāram* in the Gītā: Sri Vishvanātha Chakravarty, commenting on G. XVIII. 64 says Gītā is the essence of all Shastras; there can remain no further secret than the supreme secret spoken here, at no other place can it be had — it is full in itself."

Gita in the sloka 63 '*yathecchasi tathā kuru*': after saying it to Arjuna Sri Krishna observed a wind in the heart of Arjuna and promptly the Lord so saying '*isto-asi Me*' and '*Priyo-asi Me*' told him the secret of all secrets in such a way as if without His dear associate devotee no body else should know it. After giving such sermon Lord observed His beloved friend devotee Arjuna even then remaining silent;

Lord, the Omniscient could read the heart of His great devotee whose compassionate heart was now thinking that if the Lord left the fallen jivas for making his own choice (*yathecchasi*) from the vast ocean of the Shāstra although they were His own sayings, jiva positively would run either after all types of *dharmas* for quenching the thirst of worldliness or their labour would be in vain without any real gain. So the Lord in continuation with His advice in the sloka 63 as per the desire of Arjuna for the people at large finally declares, "Arjuna, My dear *mā suchah*, do not lament for them. As when your compassionate heart deserves their deliverance I assure you *tvam* that I shall absolve all sins of each and every one if forthwith they make their complete surrender to Me and Me alone leaving aside all types of *dharma* that I spoke of before, Nay, My dear Arjuna, as your heart laments for all jivas I assure you Arjuna, that even if a vilest person with all his sins comes to Me saying "*Prapannam pāhi Govinda*: save this supplicant creature, O Govinda" — I absolve him from all sins."

Sri Baladeva Vidyābhusana referred to that Arjuna's sole love was to Nilotpala Devaki-nandan Kṛṣṇa whereas Sri Visvanātha explained *Manmanā bhava* to Vrajendranandan Kṛṣṇa.

Vaidhi Bhakta may misconstrue a *rāgānuga-Bhakta* whose loving devotion is so great that he for the service of the Lord may trespass the binding of the Śāstra which apparently appears to *Vaidhi-Bhakta* as sinful act. Therefore Sri Kṛṣṇa tells to Arjuna who took the role of a *Vaidhi-Bhakta* that the maddening love of the *rāgānuga-Bhakta* may seemingly appear to a *Vaidhi-Bhakta* as sinful acts; but you, my dear Arjuna, know that the sins of any type what-so-ever done due to their violation of Śāstric injunctions will be completely absolved by Me. You see the Sakhās of Vrīndabana climbed on My shoulder and brought down palm fruits for Me but before I got them they tasted them.

Even Sri Jayadeva, the author of the immortal book "Sri Gita-Govindam" while was

ed in his thoughts in transcendental and was giving the expression of his ts in the way of giving shape to the Govinda", at one place suddenly his pen d, that was at an incident of the Divine es when Sri Krishna, the Predominating " begs pardon of Sri Rādhā, the Predomi- Moiety.

o the Sentiment of Sri Jayadeva this could reconciled, therefore his pen could not d further. He left the matter there and went for his bath to the nearby tank.

ere what happened, Sri Krishna Himself o disguise of Sri Jayadeva came to the , as if after quickening his bath and d the house. Thereafter as usual He erved with Mahāprasadam. The Lord in e finished His meals and went for rest he room and Sri Padmāvati, the wife of yadeva sat for partaking the remnants e same plate on which the disguised Lord

ate up. While she was taking Prasādam the real Jayadeva came back from his bath. Padmavati was struck with wonder and hastened to the room where the Lord in the disguise of Jayadeva played a trick but she could find none. Soon she spoke about the fact to Sri Jayadeva he ran to the room and after opening the book to his astonishment he saw that in bold letters the Lord on His Own Hands wrote therein "*Dehpadapallava Mudāram.*"

So here too Lord gave a teaching to Jayadeva that one should not consider it as a sin in conformity with the enactment of the predominated aspect even to make Me beg pardon of.

‘He only is fit to contemplate the Divine-
Light
Who is the slave to nothing, not even to his
virtue.’

Further illustration can be had of that at Dwārakā once Sri Krishna pretended to have serious illness of hysteria type and Himself requested Sri Nārada, the celestial Rishi that

without having the feetdust of a devotee on My Head there was no remedy. Sri Nārada at once went to Brahmā and Shiva who were considered by him the greatest of devotees to beg of it, but they were afraid of doing so, as they considered it, from their part, the gravest of all offences. Nārada reported it to Sri Krishna, Now Lord asked Nārada that why he was not giving his feet-dust so that He would be cured. Nārada's case was also the same as the Brahmā and Shiva and he wanted to run away from the Lord. Anyhow the Lord finally asked Nārada to go to Vraja and approach the Gopis. He went to Vraja and his advent there, soon made all the Gopis to run to him to enquire of Sri Krishna as He was only the rain-giving cloud to the Chātak-like thirst of theirs. While Nārada spoke to them about the illness of Sri Krishna and only the way of its remedy ; they all immediately collected dust from their respective feet and offered to Nārada for Sri Krishna. Nārada was astonished and told them that it would be the greatest sin on their part although Sri Krishna would be cured thereby, no doubt. But the Gopis

promptly replied that they knew that they might have to go to eternal hell but let Sri Krishna, our Beloved be cured for ever."

This type of grave sin that is considered is completely absolved by the Lord. So the Lord says to the Vaidhi-Bhakta that he should not judge the activities of the *Rāgānuga-Bhakta* and get pains looking to the seemingly sinful acts of them but those acts of theirs are not at all sinful; on the otherhand they are most pleasing to Him which cannot be summed up by a Vaidhi-Bhakta. A Vaidhi-Bhakta considers that one can apply only his or her upper portion of the body to the service of the Lord; but fact is this, a *Rāgānuga-Bhakta* serves the Beloved with every thing of his or her person. Particularly at this state of *Rāgānuga-Bhakta* a devotee actually becomes feminine to character. But here one is warned that there is no material anthropomorphism.

So the esoteric meaning is that one who augmenting the *rāgānuga-bhāva* under the benedic-

tion of *Rāgātmikā-bhāva* of Vraja - Gopis serves the transcendental Both the Moiety, Sri Rādhā and Sri Krishna Who are the two Halves of the One Supreme Entity, is the cul-de-sac are sine-quo-non of Parā Bhakti—the final lesson of the Gita.

As Chaitanya Mahaprabhu says: “If God Krishna favours one with the bounteous Grace then and then alone one can understand the ‘Self of God’. So too in the Gita we find *Tvat-prasādāt* by Your choicest Grace the veil of illusion which deludes jiva to the state of forgetfulness to the service of God Krishna, is removed thereby regaining the true essential character of the ‘self’ as a servitor of God Krishna also gets God-realisation ‘Old birds’ fly back into their own sequestered and comfortable homes. “The journey ends in a dancing field of brilliant and eternal spring sweet scented love, elevating tolerance, golden satisfaction, perfect equilibrium and abiding peace.” So the pure devotion based upon absolute surrender to Sri Krishna, the

Supreme Lord is the only function of the jiva soul and this can be had by His Grace alone.

‘Oh Lord! that intense love which the ignorant bears to worldly objects, may I have the same for Thee, may I have the same intensity of Love for Thee, but only for Love’s sake.’

O Beloved of hearts :

O my hope and my rest and my delight :

The heart can love

None other but Thee !

84

Here ends the 2nd lesson of the 2nd Chapter.

CHAPTER - III

Lesson - 1

भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्स्वरूपत्वात् ॥ ८५ ॥

Bhajaniyena advitiyam idam Kritisnasya tatsvarupatvat

॥ 85 ॥

Translation:

Bhajan or Parā-Bhakti is of transcendental Nature identical with God being of His essential Potency viz. Means is the End in Itself.

Purport :

Sri Rupa Goswami referring to Sri Nārada Pancharātra says:¹ To serve the Supreme Lord and all His senses by the complete application of the reciprocal chit or spiritual organs of the pure soul is called Bhakti. This Bhakti is free from all possible extraneous desires, and is subservient to the delight of the Lord and must not be clouded by Jnāna, Karma, Yoga etc.

¹ B.R.S.1/12

Bhajan or Sevā or Bhakti at its climax is Prema-svarupa. And Prema is self delight of God *Krishnānanda Pradayi*: Hlādini-Aspect of God, therefore of His Essential Potency identical with God Himself. That is the Self-some Hladini Potency of God when Projected on the uneclipsed jiva-soul all his senses thereby being surcharged with the current of pure Divine poignancy of Love become engaged in gratifying the Transcendental Senses of Hrishi-kesha, the Supreme Godhead; unalloyed service to God is the eternal and uninterrupted function of the soul. This service cannot be performed by means of this body and mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. The Nāma, Rupa, Guna, Leelā and Parikaras of God and the Form of Service to Him are spiritual. No mundane consideration exists in *Sevā* or service. Those in whose pure heart these ideas perpetually reign they soon realise God as well as of their own self; they do ere long attain *Vastu siddhi* (i.e. in their unstinted soul God

reveals and the soul augmenting his natural sentiment of Rāgānugā-Bhāva gains personal service to that Transcendental God). Here, so long he remains on earth he remains constantly engaged in the service intoxicatedly drinking deep the Nectar that flows, getting a glimpse of those Leelas of God. As Upanishad says (Chāndogya) : By providance of Shyāma, I take recourse to Shabala, the Essential Self—some Potency of Shyama, and having cogently concocted the Rāgānugā-Bhāva augmenting the Rāgātmikā-Bhāva of Shabala, the Projected-Absolute—Counter-whole-Rasa: I become dove-tailed in loving service of Shyāma. Shaking off the very nescience as a horse his hairs, shaking off the body, as the moon frees itself from the mouth of Rāhu, I, a soul with intuitive wisdom like a cuckoo-kid having grown the wings leaving aside the nest of the crow fly into my eternal nest, the Abode of Eternal Peace—yea I attain the Abode of Eternal Bliss. 85

तच्छक्तिर्माया जडसामान्यात् ॥ ८६ ॥

Tat shaktih māyā jadasāmānyāt ॥ 86 ॥

Translation :

God's external Potency is māyā but she is insentient or inert.

Purport :

Bhagavān says:¹ "My external potency which is the perverted reflection of My Internal Potency (Yogā-māyā) is known as māyā (mahā-māyā)—the mother of this mundane universe. She at her primordial state of existence in her condition of mahat-tattva remains inert and when propelled by Me she in her manifested state consists of eight components viz. earth, water, fire, air and ether—the five gross elements, and mind, intelligence and ego—the three subtle elements. The five gross elements have five-fold properties viz. smell, taste, colour, touch and sound respectively. When the jiva souls enter into her she infuses the spirit of cognizance when evolves the principle of ego and *buddhi*

¹ G. VII

with the ten operative senses and the *Sattva, rajas and tamas* are the three qualities his *māyā* with which the world universe is deluded. Thus illusioned by the gunas of *māyā* all the beings do not know Me, the final Resort of all, extremely difficult to overcome. My this deluding potency is only those who surrender themselves wholly to Me and Me, alone, can easily cross the ocean of *maya*.

When souls abusing their 'free-will' get a taste of enjoying for themselves and thereby neglect their service to Sri Krishna they are deluded by *māyā* who giving the two causal viz., physical and subtle, causes immense suffering to them: The sufferers become slaves to lust and anger, and receive kicks from the devil if they are possessed of ghosts and according to the evil spirit; now a king, now a subject, some times born in vipra or in non-human birth even the lowest insect; formerly happy then suffering like anything, now

elevated to the swargaloka, then thrown to this world or to hell. They are in endless journey of birth and re-birth passing through fourteen worlds. But to make an end of this endless journey and to possess the Transcendental Bliss they will have to regain through service to Me, the plane of consciousness which they have lost through their non-serving attitude.

They should have to get that enlightenment from the true *satsanga* which alone is the legitimate propitiation to get back the very consciousness that is innate in every soul, which is now in dormant state'

व्यापकत्वाद्वाच्यानाम् ॥ ८७ ॥

Vyāpakatvāt - vyāpyānām ॥ 87 ॥

Translation :

Due to the immanence God in the universe or His All pervasiveness all principles are subservient to or superintended by God therefore nothing can exist beyond His jurisdiction.

Purport :

Supreme God is one without a second. He has got three potencies : *Swarupa-Shakti* or *Antarangā-Shakti*, Essential Potency (Yoga-māyā) through which He creates or does His Own Leelā at the Place of Transcendence viz. His Descents (Bhauma-Leelā), Vaikuntha-Leelā and Goloka-Leelā, (ii) *Tatsthā-Shakti* or jiva-Shakti, the entire jiva-world (sentient beings) comes of this jiva-potency. Being born of Tatastha-Potency a jiva can move either in the spiritual world or in the fourteen worlds (or Universe), and (iii) Māyā-shakti is His external potency who although inert but when propelled by God and stationed in her the *anādi-bahirmukha* jiva-souls she gives Birth to this phenomenal world of cause and effect. Therefore *Tatsthā-shakti* or jiva-potency as well as external potency māyā are not independent principles. They ever remain subservient to God, they have got no separate existence without the support of God.

Before the creation of the universe, verily the Brahman (the Supreme Personality of God-

head) alongwith His Self-some Potency was existent and nothing else remained separately thereby it is to be known that His Tatsthā-shakti (jiva-souls) and the māyā, His external-potency were not separately existing but they were within Him. So He, the Selfsome Almighty thought, 'let Me create the worlds', (1) *Tadaikshata* :¹ the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert prakriti, His external-potency, (2) *bahu syām prajāyayeti* : He potentialised the inert Prakriti for evolution of manifold creation as per His design, (3) *tatteja cikhata bahu syām prajāyayeti* : Now the prakriti being propelled by the Lord, got evolved and gave birth to manifold elements.

How the Immutable and Immortal Divinity is the Source of all being without least modification of Himself : (i) as a spider emits and withdraws its web so also this world proceeds from the Immutable Divinity, (ii) as per the seeds the respective plants are grown, even

¹ Ch. Up. VI. 1.3

so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him. (Who is *Vaishamyanaigrhrye na*).¹ So these two analogies suggest that this Universe has come out from the Divinity, sustained by Him and finally resorts in Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the pralaya jiva-souls with their different karmas as their seeds remain within Him and come out unconsciously and without any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part² Shalavatya asks.³ “What is the substratum of this world ?” Answered by Pravahana : “It is Ākāsha”. All these beings emanate from Ākāsha alone. They finally return back to Ākāsha, because Ākāsha alone is greater than all beings and Ākāsha is the final Goal for every being. Here Ākāsha denotes Supreme Purusha (refer Vedānta sutras⁴ ākāshastallingāt). Such

¹ Vedānta II. 1.34 ² Ch. Up. Ch. VI ³ Ch. Up. 1.8.1.

⁴ V. 1.1.23.

terms as Akasha and the like are used here setting forth the creation and government of the world, designate not the thing—sentient or non-sentient which is known from ordinary experience, but Brāhman. “All these beings spring from Ākāsha only” Kethopanished (1.9.1.) declares that the whole world originated from Ākāsha only, and from this it follows that “Ākāsha” is none other than the Efficient Cause of the world i.e. Brahman. Further¹ ‘if this Ākāsha were not bliss, ‘Ākāsha’ indeed, is the evolver of names and forms : It thus appears that the ‘Ākāsha’ in the text under discussion denotes the Highest Self with His Characteristics for the Qualities which the mantra attributes to ‘Ākāsha’ viz., the single cause of the entire world, Greater than all and the Rest for all.

The non-intelligent elemental ‘ether’ cannot be called the cause of all, since intelligent beings clearly cannot be its effects, not can it be called the ‘rest’ of intelligent beings, nor can it be called ‘greater’ than all.

¹ Tai. 11.7.1.

In the Shvetāshvatara we find, once a number of Rishis sat together and they were pondering over, 'Who is the fundamental Creator of the universe? From Whom all of us have come and by Whom we are all sustained? at the time of dissolution where we all have to rest? Who is the Propeller and Monitor of the universe?' These fundamental philosophical queries finally were solved when they had the Subjective Realisation of the Transcendental Personality of God-head having been endowed with intuitive wisdom. They learnt that the Supreme Brahman is the Fundamental Cause of the creation. The Supreme Brahman possesses innumerable Potencies but they may be classified into three categories viz. *Chit-shakti* or *svarūpa-shakti*—(1) Essential Potency which is again classified into three as (a) *Jñāna-shakti* or *Samvit-Iccha-shakti*, (b) *Sandhini* or *krida-shakti*, (c) *Hlādinī*; (2) *Jīva-shakti* or *Tatastha-shakti* or *Intermediatory Potency*, (3) *Bahirangā-shakti* or *mayic-potency*. The individual jiva-soul is to be known as subtle as a part of the hundredth part of hair-blade

divided a hundredfold and yet he is to be understood qualitatively same with the infinity but absolutely not quantitatively, as God is Infinite and jiva finite, God is the controller of māyā but jiva is liable to be affected by māyā. In the Brihadaranyaka Upanishad¹. (i) As a spider at ease spreads a net and freely moves on it without itself being entangled, similarly God created or produced this universe (Hiranyagarbha) from His external potency and forthwith by His Providence the modes of Prakriti got themselves shaped accordingly. God ever presides over the Prakriti, moves about like a spider on its nets without in anyway involved into it. Besides, God with His All-pervasiveness remains in and out of the universe. Yet He is not subjected to the modes or qualities of Prakriti. (ii) Not only the material universe, but also all the jiva-souls, like the sparks of a blazing fire, came forth from Him only. Shruti declares *sarvepranāh* : which naturally includes the *devah* : the gods too and also *sarvāni bhūtāni*. Furthermore when the

¹ Sūv. V-9

was expressing the creation of *chetana* why (between *prāṇah* and *devah*, the word *sarve-lokāh* (including the worlds) the jada-prakriti (matter) is pointed out? So we must have the correct meaning without any contradiction. As we have that the universe in which all the worlds emerged from God's eternal potency, *sarve-lokāh* in this context cannot refer to all worlds. Here all those sparks are having similarity with the blazing fire whereas the spider has got no similarity with the spider. So the sparks are the part of the fire but they are not equal to the total atomic energy of the entire fire. Therefore immediately after telling *sarve-lokāh* all the souls *sarve-lokāh* (here *lokashabdah*) with particular characteristics are stated owing to connection with limiting conditions; (iv) *sarve devāh*: *sarve jivāh* includes all including the gods of the heaven so here *devāh* refers to the eternal Nitya-muktajivas. Therefore, telling about the emanation of all the worlds with their providence, the shruti specifically mentions the distinction of the Muktajivas though they are also from God's *tatasthā-shakti* and are

free from any limited adjuncts. (v) *Sarvāni-bhūtani* : besides the animate beings even all the inanimate beings whatsoever. (Now the Shruti crushes down the Kevaladvaitavadin's absolute monism of non-distinction; Brahman is the Supreme Reality as He is the Real of reals. The jiva souls are also real eternally existing with their particular characteristics of servitorship to God but at times this nature is dormant and at other times in-fruition. They very prakriti is external-potency-whose modes are no doubt ephemeral is itself real. God Himself says: "As all the world has emanated from My two shaktis viz. external potency and tatasthā (jiva) potency, I am the Source and the final rest at the time of dissolution of the entire cosmos. That is, He is *Srāsts* (Creator), *Poshakā* (Sustainer) and *Niyantā* (absolute Controller)."

87

न प्राणिबुद्धिभ्योऽसम्भवात् ॥ ८८ ॥

No prāni - buddhibhyo - asambhavāt ॥ 88 ॥

Translation :

This philosophy of *Shakti-parināma-vāda* : the

theory of modification of Shakti (Potency) of God cannot be intellectually comprehended.

Purport :

There are certain gross materialists who think—How before creation some one could exist. So they say from non-existence or from nothing everthing has come to its creation. Even Māyavādins say that from unmanifest Brahman come the manifest; that is the inanimate and the jivas. All these are misconceptions.

¹ That Knowledge of Brahman is that through which what is unheard becomes heard, what is not thought of, becomes conceivable and what is not understood becomes known i.e. having imbibed that wisdom of Truth which is non-approachable through the senses and Supreme makes Himself Manifest to be perceptible to the spiritual senses out of His own prerogative. So it is the intuitive wisdom which gives on the Subjective Realisation of God. A goldsmith out of his artistic skill manufactures gold-ornaments

¹ Ch.Up, VI.1.1.7

by modifying the gold into various shapes, just as a potter produces clay-products out of clay and a blacksmith makes iron-products out of iron similarly one must look into the Entity Who is the Efficient-cause thereof. Therefore know it certain that it is not out of Prakriti the world is evolved but it is only the intuitional wisdom that will make us established in our realisation, that Unheard, Unknown and Un-conceivable Supreme Reality is the Efficient-Cause of the entire creation and not the Prakriti. As it is only the matter that gets modified and not the maker so also it is the Prakriti who becomes modified and transformed into variegated products but not the Supreme Maker, the God. 88

निर्मायोच्चावचं श्रुतीश्च निर्मिमीते पितृवत् ॥८९॥

Nirmāya-ucchāvacham-shrutih cha nirmimite

pitrat ॥ 89 ॥

Translation :

Having created the jivas from His *Tatasthā-shakti* (which is superior to His *māyā* of external

potency) and the universe through His māyā or external Potency (which is inferior to jiva Potency) God created the Vedas.

Purport :

Jivas who are essentially the eternal servitors of God but being emanated from God's Tatasthā-potency they are *anādi-bahirmukha*; therefore aversion to God brought certain jivas under the clutch of māyā and they became subject to afflictions. Now more than an affectionate father, God ever looks for the true welfare of the fallen souls; therefore He forthwith created the Vedas which are only the source for the jivas to overcome this māyā, that is a life of transmigration, and attain the summum bonum of life. Back to God and back to home, the Abode of Eternal Peace is the message of the Vedas. 89

मिश्रोपदेशान्नेति चेन्न स्वल्पत्वात् ॥ ९० ॥

Mishra - upadeshāt - na - iti - chet - na svalpatvāt

॥ 90 ॥

Translation :

When the Vedas delineate most ambiguous

statements of exoteric and esoteric knowledge, then how do we consider it an act of supreme kindness of God? We should not have such doubt in respect to the most merciful Acts of God because indeed such ambiguous statements are very very few.

Purport :

God's statements in the Vedas are very very simple. He never wanted us to be confused by His lessons. It is only due to the influence of triple gunas of māyā people are not able to grasp the real import of the Vedas.¹ Those who are obsessed by desires are unintelligent in understanding the significance of the Vedic-lore as they look upon heaven as the supreme goal and argue that there is nothing beyond heaven. No doubt in the Vedas there are portions extolling heavenly pleasures but that is meant for those who are addicted to enjoyment with rebirth as their fruit. The Vedas are the wish-yielding trees. All type of people with their own perspectives

¹ Gita II. 44,45.

while approaching the Vedas according to their quality of *sattva* or *rajas* or *tamas*, gunas of *māyā*, find support in the Vedas to serve their ends. But being *nitya sattvastho* in association with the exalted Parama-Bhāgavata devotees one realises Me, who is finally known by the true import of the Vedic culture (Veda-vid).

The scriptures have twofold objects, viz., the intended (primary) and the indicated (secondary). The former is aimed at with the help of the latter. That which is aimed at in a particular scripture is the highest end of that scripture; and that which points out the highest end is the indicator of that end. As for example, when the pole-star is intended, the brightest star nearest to it is pointed out to locate the pole-star. Therefore, the pole-star is the intended object and hence the end, while the brightest star nearest to it is the indicator which is different from the end itself. So, the Vedas ultimately aim at the Absolute Truth Who is beyond any mundane attributes, but such Truth being inconceivable to the human

mind, the Vedas have used the three attributes of māyā in the beginning in order to indicate the Absolute Truth, the intended end. That is why Māyā with her three qualities of *Sattva*, *Rajas* and *Tamas* seems at first sight to be the subject matter of the Vedas.

“Oh! Arjuna you need not be confined to the indicator (māyā), but freeing yourself from the three qualities of Maya, realize the Supreme Being Who is beyond all mundane attributes but possesses Transcendental Form and Qualities and Who is the intended Subject of the Vedas. Free yourself from ‘*Kshema*’ (anxiety and care for preserving the obtained results); apply your pure intelligence to the highest end and attain your unalloyed existence in the spiritual realm, which is free from the three qualities of Māyā. The Vedas sometimes make mention of Karma (action actuated by the principles of *Rajas* and *Tamas*, i.e., active and opiate principles respectively), sometimes of *jnāna*, (abstract knowledge or dry wisdom prompted by the principle of *Sattva* or the principle of relative goodness)

and only on special occasions of *Suddha-Bhakti* (pure devotion to Me, the Supreme Lord), Oh! Arjuna Absolve yourself from such qualitative and relative sentiments as honour and dishonour, gain and loss, victory and defeat; associate yourself constantly with the eternal entities, i.e., My devotees known as 'Sādhus', desist from the quest of Yoga (search after unattained objects aimed at by the elevationists and the salvationists).

The Lord abides in the hearts of those who hear His Stories and destroys all the evil propensities of their mind.¹ Just as in the autumn, the impurities of the streamlets and stagnant pools are swept clean by the strong current of the river, so Sri Krishna, safely ensconced through the ear-holes in the form of lotus—sentiments of His Own in the hearts of His devotees, washes off all filths of lust, anger etc. from the mind. Further Gita says² My devotee will soon become a God-loving soul and will attain eternal Bliss.

¹ Bh. I. 2.17 ² G. IX. 31

When a devotee thus realised Me as the monitor of all souls the knot in the shape of I-ness and My-ness born of avidya in his heart, is cut asunder, all his doubts get resolved and the entire stock of his Karna-vāsana is burnt out right.

Mundaka Upanished say :¹ By the very realisation of that Transcendental Personality of Godhead, who is Immanent and Transcendent all the knots of the wordly bondage (i.e. the very nescience of the jiva-soul) are cut asunder, all the doubts about the science of Truth are dispersed and one meets an end of his endless cycle of births and deaths. Further :² Therefore O Uddhava! He who has completely concentrated his mind on Me and is exclusively devoted to Me neither *Jñāna* (dry agnosticism) nor even *vairāgya* (Pseudo-asceticism) will be conducive to his way of blessedness.

Steadfast devotion to Bhagavān Vāsudeva (Sri Krishna) forthwith endows oneself with full

¹ Bh. II. 2.8 ² Bh. I. 2.21

al philosophical knowledge of the Supreme
 nity as well as speedily brings to him
 ion to worldly enjoyments.¹ My sincere
 faithful devotees, by means of their
 tional practice easily attain all that can be
 ed through the Vedic rituals, austerities
 wing the path of Knowledge (Gnana)
 icism, astanga Yoga, piety, by gifts and all
 of auspicious deeds. Nay, not only they
 obtain heavenly pleasures or salvation, but
 set free access to My Transcendental abode
 ace if they are pleased to pray for it.

“My devotees who become totally free from
 ankering although all the eightfold siddhis
 l the higher worlds readily come to them of
 own accord as a sequel to devotion, do not
 der it as any gain. Nay, even they do not
 e for the wealth and enjoyments of My
 untha realm. But I out of compassion to
 take them to My Transcendental Realm
 endow them with inheritance of the Divine
 rs and Bliss that reside in Me.”²

फलमस्माद्वादरायणो दृष्टत्वात् ॥ ९१ ॥

Phalam - asmāt - Bhadarāyanab drishtatvāt ॥ 91 ॥

Translation :

The vision of Truth is the Prospect of humanity: thus spake Sri Badarayani Sri Vyāsadeva.

Purport :

What is the highest pursuit of human life ? To a man of intuitive wisdom God is Be-all and End-all of his life. He knows that God alone is the Sole-enjoyer and the Proprietor of every belonging of this universe whereas himself is a servitor and this world is a trust of His for rendering Service to Him and have that much right of partaking the remnants of Lord's offerings and thus become eligible for going back to the eternal Home of Bliss.

To a Parama Bhagavata the world with its mundanity does not remain as such but appears as it is stated by Lord Sri Chaitanya :

Bon dekhi bhram hoy aei Vrindaban
Saila dekhi mane hoy aei Govardhan
Yaha nadi dekhe taha manaye Kalindi
Sthavar jangam dekhe na dekhe tar murti
Sarvatra hoy tar Ishtadeva sphurti.

‘Every object whether animate or inanimate he does not view it with his mundanity but it delights his mind with the absorbed thought of presupposed objects associated with the Transcendental Leelā of the Lord. As such, the woods, bring unto him the replica of Vrindaban, the mountains as the Govardhana and the river as the Yamuna and so on and so forth. Having augmented the spiritual sentiment of Gopis’ Love and under the benediction of Sri Rādhā a mystic in his spiritual madness observes: ‘In whichever direction he looks he finds Shyāma and says, ‘am I mad? I see Shyāma pervading all over the earth?’ he hears only the enchanting melody of His Flute; he smells the divine fragrance emanating from His Person. The food incessantly tastes the nectar of His Love and the body feels only the incomparable touch of the Child of Nanda.”

O Beloved of heart !
 O my hope and my rest and delight
 The heart can love
 None other but Thee
 I have offered Thee perfect faith,
 I have laid my life at Thy Feet,
 Do now as Thou Will,
 I cling firmly to Thy Feet.

व्युत्क्रमादप्ययस्तथा दृष्टम् ॥ ९२ ॥

Vyutcramāt - apyayah tathā drishtan ॥ 92 ॥

Translation :

Without the Vision of Truth life is undone
 or one is doomed to destruction.

Purport :

In the Brihadāranyaka Upanishad :¹ ‘‘Indeed,
 whosoever, in this world, without knowing this
 Transcendental Supreme Personality of Godhead

¹ Vide III. 8.10

departs from this world is the most unfortunate person and is undone in life.

Bhāgavata says:¹ "The rising and setting Sun steals away in vain the life of all human beings except that of the man who spends every single moment in talks about Lord Sri Krishna." Further:² "Fortunate one who desires to cross this worldly ocean should know that there is no other means than that of constantly tasting the nectarine Blissful Narrations of the Glorious Pastimes of the Supreme Lord Sri Krishna from the holy lips of the exalted Parama Bhāgavata devotees."

Sri Chaitanya Chandrāmritam (93) says :
 "When heart is set on crossing the sea of worldliness when the mind would rejoice in the nectarine chant of the Divine Krishna Nāma, when again there is a fixed yearning to disport in the ecstatic Transcendental Love, then it is meant to supplicate at the Lotus Feet of Sri Chaitanya !"

¹ Vide II 3.17 ² Bh. XII. 4.40

Further (Chaitanya Chandrāmrita-(54), “O the Saviour Sri Chaitanya, I am drowned into the hellish ocean of worldliness, I am tied of my hands and legs by the chains of evil thoughts ; helpless, destitute as am I, and being much infatuated by the lust, anger etc, as if they are like sharks and crocodiles just ready to swallow me up at any moment—I am undone. At this state of dilemma there is none to deliver me up except Your Boat like Feet.” 92

Here ends the 1st Lesson of the 3rd Chapter.

Lesson—II

तदेक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ॥ ९३ ॥

Tadaikyam nānātvaiikatvam upādhiyogahānāt—

ādityavat ॥ 93 ॥

Translation :

Bhagavān is One without a second—although He appears many as Paramātmā, Indwelling Monitor of all jiva-souls like the Sun reflected upon many transparent objects - because God is devoid of any modification by the adjuncts of māyā.

Purport :

Bhagavān Sri Krishna is the Supreme God par-excellence and is the Fountain-Source of all Incarnations. He exhibits Himself qualitatively same in His various Manifestations. The appearance of Nārāyana, the appearance in the form of Kāranodakashāyi or Garbhodakashāyi or Kshirodakashāyi are examples of the obsequious Functions of the Divinity. And the Divine Descents such as Rāmā, Nrisimha, Varāha etc. or

His Immanent Aspect - Paramātmā, Indwelling Monitor of all jiva-souls all are *advayajnāna-Tattva*. Although He descends on earth as Avatāras and remains as Indwelling Monitor of the jivas yet like sun who is not defiled by the external impurities, so also in such cases there is no modification of God nor the Monitor-self within all beings is ever touched by the elements of the phenomenal world as He is beyond any adjunct of māyā.¹ Sri Krishna appeared as many during His Rāsa-Krida as well as during His Dwārakā Leelā and although acted individually yet He was One and the same ever maintaining His Self-some Supra-logical Transcendental Characteristic without any modification.²

पृथगिति चेन्न परेणासम्बन्धात् प्रकाशानाम् ॥ ९४ ॥

*Prithak - itichet - na parena - a sambhandhāt
prakāshānām ॥ 94 ॥*

Translation :

Some (the Pantheist, Mayāvādi) say Brah-

¹ vide Katha Up. II. 2.11

² Unfortunately some take this sutra in relation to jivas and most erroneously explain. Likewise many of the Sutras of the previous chapter too.

man in Its Variegated Manifestiveness may appear as such but essentially variegatedness cannot be maintained. Saguna Brahman when devoid of adjuncts becomes Nirguna Brahman therefore no variegatedness can be maintained.

Purport :

The Pantheists give the example that Nirguna Brahman being modified by *māyā* becomes incarnated Iswara or Saguna-Brahman and again when the adjuncts are removed He is Nirguna-Brahman (featureless like one sun reflected upon sheets of water but when waters are removed there remains only the one sun. But this is very very wrong proposition as it contradicts the previous Sutra which is consonant with Vedanta as well as Upanishad as *Upadhiyogahānatvāt*. Absolutely Brahman cannot be modified and become Saguna-Iswara which is quite absurd. (Please see my Upanishads). He has got no phenomenal qualities but He possesses non-phenomenal or transcendental potency, supra-logical Power or Potency (*Yoga-māyā*) through which He eternally main-

tains His Variegatedness as Derivative Subjective Divine Descents and in His Immanence (Indwelling Monitor) Aspect along with His Self-some Swayamrupa Swarupa without any modification as such. He eternally performs His Transcendental Leelā with His Swarupa Hlādinī predominated Moiety-whole Sri Rādhā who again manifests Herself in Her eternal Variegatedness as the Personification of different spiritual Rasas for the *Leelāmadhurya* of the two Moiety-wholes Rasarāj Mahābhāva — Ontologically One and the same. 94

न विकारिणस्तु करणविकारात् ॥ ९५ ॥

Na vikarinastu kāraṇa vikārāt ॥ 95 ॥

Translation :

Doctrine of Brahma-parināma-vāda viz. Kāraṇa (Efficient-cause) Brahma becoming modified by maya (illusion) or with the adjunct of māyā appears as jivas — this pantheistic theory cannot be maintained.

Purport :

The Pantheists or Monists say: jiva is

Brahman in reality. There is no jiva or Jagat actually. It is like *ghatākāsha* viz. reflected sun upon the sheets of water of jars but when jars are broken one sun without a second only remains. So there is no permanent existence of jivas — it is only Brahman. But question is what about the water and the jars? are they different from Brāhman? Are they separate objects or entities? Then, where is *Ekameva Brahman*? From where do they bring *māyā*? Who is she? Now they come to the theory of mistaking a rope to be a snake or shell as silver? But who does this mistake? And again when knowledge prevails, does the existence of rope gone or only the mis-identification alone is gone? Yet both the rope and the snake are known to exist in reality, though one may be mistaken for the other, when only one is before us. But according to them only Brahman exists and no jiva, How is, then, here the mistaking of one thing for another when only one exists? (Further see our Upanishads) Therefore Kārana-Brahman being modified appears *māyā*-adjunct

jivas is absurd. Whereas as proverb goes a philosopher's stone (*Sparsamani*) by its very touch converts a piece of iron into a piece of gold without itself least modified so also Supreme Brahman Who possesses innumerable Potencies (vide *Swetāswatara Upanishad* and also other *Upanishads*) and one of them is illusive *māyā* the external Potency who being propelled by God brings forth this phenomenal world and another one is *tatasthā-shakti* or *jiva-shakti* that being superintended by Him appear as individual innumerable *jiva*-souls who are again known as *Vibhinnāmsha* not *swāmsha* (see *Gita VII*) liable to be enthralled by *māyā* when they forget their position as eternal servants of God. So souls are innumerable; in fact *māyā* is in charge of a home of correction. Those *jivas* who in abusing their free-will, forgot the Service of God and thought themselves as enjoyers, were grasped by *māyā* for their penal servitude and correction. And by dint of *satsang* when they regain their lost position they turn towards God and in due course following the path of

unalloyed devotion they go back to the world of eternal Bliss.

Therefore there is *Shakti-parināma-vāda* of Brahmana but absolutely not the *Brahma-parināma-vāda*.

Let us elaborate it from the Upanishadic point of view :

Now the monists may come forward with some Vedic aphorisms in their favour like (i) *Sarvam khalvidam Brahma*.¹ It is wholly Brahman i.e., every phenomenon or the animate or the inanimate world, is Brahman, (ii) *Nehānāstikinchana*² — there are no diversities; (iii) *Prajnānam Brahma*³ — full wisdom of Brahman; (iv) *Tattvamasi*⁴ — thou art that; (v) *Aham Brahmāsmi*⁵ — I am Brahman; (vi) *Kenokam pashyet*⁶ — to see whom with what? (vii) *Ekam eva advitīyam*⁷ — there is only One without a

¹ Ch. Up, III. 14.1 ² Brih. IV. 4.19 ³ Ait I. 5.3

⁴ Ch. VI. 8.7 ⁵ Brih. I. 4.10 ⁶ Brih. I. 5.15

⁷ Ch. VI. 2.1

second etc. and claim that these vindicate their stand. But they forget that there are in the Vedas no less numerous aphorisms speaking against them, viz. (1) *Brahma-Vidāpnoti param*¹ — one who realises Brahman attains summum bonum of life. (2) *Satyam jñānam brahmanavipascita*² — Brahman is eternal, source of all wisdom unbounded, he who finds Brahman existent in his heart as in the world beyond this, he gets his objects fulfilled with the all wisdom Brahman; (3) *Ayamātmā sarveshām bhutānām madhu*³ — this Paramātmā is like honey or nectar to all beings; (4) *Tamāhurāgrayam puruṣham mahāntam*⁴ — the wise describe Him as the initial Cause and the Highest Entity etc. This quite clearly indicates that 'He' Brahman is alone the Highest and there are other 'Jivas' whose function is to know 'Him' through eternal service to Him. This distinction (*bheda*) is established.

¹ Tai II. 1.2 ² Tai II. 1.2

³ Brih. II. 5.14 ⁴ Svetes III. 19

But no portion, no saying of the Upanishads (i.e. Vedānta or the top of the Vedas) can be untrue. So the former quotations must also be true, which point at 'non-distinction (abheda). Thus we see that between God and souls there is eternal distinction and there is also eternal non-distinction. And both are true and that too simultaneously. But this synchronisation of two paradoxically contrary propositions is beyond human understanding with its limited scope in the realm of māyā by which our true entity is enveloped, which has looked to her for enjoyment. Reason fails to poke its nose into this conception of simultaneously contradictory truths. Only the perfect devotee of God can solve this problem with constitutional ease, for their comprehension is clear of the dark horizons of the mundane atmosphere which blinds the innate true vision of a free soul.

Even the aphorisms which 'Keveladvaita-vādins' (champions of the doctrine of non-distinction) rely on for support will when be

viewed with an eye cleansed with the collyrium of self surrender to God indicate the truth of 'Achintya-Bhedābheda' philosophy. For example, the full wisdom (*prajnāna*) in the aphorism 'Prajnanām Brahma'¹ is explained as devotional attitude to God in *Tamebadhiro vijnāya 'Prajnām kurvita brahmana'*² knowing Him fully well the knower of Brahman should be devoted to Him, *Tattvamasi*³ is explained in Brihadāranyaka. 'He who leaves this world Knowing the Eternal God is a knower of Brahman i.e., is (a Brāhmana)'. Isopanishad says 'he who is addicted to the learning (of non-distinction) enters a darker region than he who is without any learning'. *Sarvam khalvidam Brahma* (all this universe is Brahman) means that it has emanated from His external Potency and has no existence unrelated to Him. Even Sri Shankarāchārya admitted here Guna of Brahman. The meaning of the aphorism as given above is supported by another aphorism ; *Yato Vaimāni*⁴ *bhutāni jāyantē* etc.'— 'from Whom this universe has emanated, etc.'

¹ Ita. III.1.3 ² Brjh. IV.4.21 ³ Ch. VI.8.7 ⁴ Tai. III. 1.1

Now let us consider the aphorism '*ekamevād-vityam*' the context is '*sadeva soumyedamagrāsīt ekamevādvitiram*' 'Oh darling son, before the creation of this universe, there existed eternal God alone as One'. Yes, at *Kalpante* (at the end of the creation) only God remains with all created beings and worlds resting in Him. This is fully explained by God to Brahmā in the first sloka of the Chatusloki Bhāgavatam.¹

Thus it is seen that, if properly construed, the strongholds of the Kevalādvaitavādins or extreme monists, viz., the few aphorisms in the Vedas that they mainly rely on for supporting their cause, do not give them any safe shelter against the true interpretations as offered by the dualistic Vaishnava schools, specially when they are confronted with the other Vedic aphorisms.

The Katha Upanishad² says: '*Nityo-nityānām*' etc. Those really wise persons and none else can obtain eternal peace, who, in virtue of their devotion, see within themselves God as

¹ Bh. I. 9.32 ² vide II. 2.13

Paramātmā (Indwelling Monitor) Who is the Chief Eternal among all eternal and the chief Sentient among all sentient beings, and Who, One among the many fulfils their desires. Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the single Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? 95

अनन्यभक्त्या तद्बुद्धिर्बुद्धिलयादत्यन्तम् ॥ ९६ ॥

Ananya Bhaktiya tat buddhihe buddhilayat

tyantam ॥ 96 ॥

Translation :

In unalloyed devotion where ontology of the Supreme Divinity is not lacking but at the very dawn of Rāgānugā Bhakti philosophy of supremacy is subdued by the over-flow or poignancy of Love. Secondly an *ātmārāmi* Brahma-jnāni at the very dawn of unalloyed devotion at his heart his *ativedyā*¹ is destroyed.

¹ vide Iss. Up. 9 and Bri. Up. IV. 4.10 and

Bh. X. 2.32

Purport :

In one stage we find¹ As Sri Rāmanuja puts it : “Free from limitation of the material world, getting back the knowledge of the self that is characteristic of *Sesha* in the serviceable mood of Nārāyana, the Supreme. Next when is endowed with single-minded devotion to Bhagavān Vāsudevā there in his untinted heart naturally rests the real spirit of abnegation and the unambiguous wisdom of the Divinity. Whereas the Chatussanas who were Brahma-jnānis *ātmārāmis* when chanced to get the sweet and fragrant smell of the Tulasi, because tinged with the pollens offered at the Lotus Feet of the Lord Nārāyana having entered into the nostrils of those erstwhile they felt ecstasy of devotion that is. they were absolved from *Ati-Vidyā* which is a kind of hindrance.²

But when one augments the *Rāgānugā-Bhāva* under the benediction of *Rāgātmikā-Bhakti* there the philosophy of supremacy of the Divinity

¹ Gita. XVIII. 54 ² as it stated in Isha upanishad (vide 9) and also rih. Up. IV. 4.10

is subdued as Sri Rupa Goswami also puts it in the follow-up method as the Vraja-Gopis' Service to Sri Krishna the way that is congenial and agreeable to His Pleasure no other extraneous motive other than the desire of Bhakti rests and that is uninterrupted by *karma* or *jnāna*.

Although Sri Krishna showed Vishva-rupa in the Cavity of His Mouth to Mā Yashodā yet she could not be converted into His worshipper, whereas she ever looked after Him as none but Her Darling. Sri Krishna held the Govardhana Mount on the Tip of His little Finger and showed very many majestic feats, yet His comrades climbed on His Shoulders and offered their ramnant fruits. The gopis reposed Him which was more than the hymns of the Vedas to Him... So in *Kevalā-rati* the Majesty of Godhead cannot prevail upon, in the unstinted supremely poignant Love-laden heart. 96

आयुश्चरमितरेषां तु हानिरनास्पदत्वात् ॥ ९७ ॥

Ayuh - chiram - itareshām tu hānih anāspadatvāt ॥ 97 ॥

Translation :

Life is ever lost for those who are steeped in

nescience as they run after the will-o-the-wisp, but the devotees eternally live with Bliss.

Purport :

A jiva in bondage is propelled as per actions in life. He moves about up and down within this fourteen worlds in an unending cycling of a life of transmigration. He is ever tormented by ever unending turbulent lust, anger and thirst etc. and his life becomes will-o-the-wisp. He is undone being afflicted by triple qualities of māyā¹ whereas an unalloyed devotee has passed beyond all these states of sorrows and sufferings.

Verily, at that self-realised state of life he does not know, that is usually done although he is verily knowing though he does not know, for there is no cessation of knowing of a knower, because of his immortality as a knower. There is not however any second object independent from God and separately existing without the support of God that he may know about.

¹ Vide Bh. V. 4

Gross materialist thinks that it is through the gross sense-organs he does see, smell, taste, speak, hear, think, touch and know etc. an agnostic thinks that by cessation of functioning of these organs he destroys their faculties altogether. Whereas Shruti asserts that these are the faculties of the unstinted soul, therefore none of these faculties is getting destroyed. At the stage of bondage these faculties in their perverted condition are detrimental and cause illusion but at the stage of self realisation they are conducive to rendering the unalloyed devotion to the Lord of Transcendance. See the purport of Isa. Up- I for additional information.

In the Gitā, Sri Arjuna asked Sri Krishna, 'what are the characteristics of one who is self-realised? What does he say, and what is his conduct? Sri Krishna replied, 'My dear Partha, *Sthitaprajna* is he who leaving off the desires of his mind, finds solace ever in his soul. He is always merged in the bliss of the soul and is absolutely unconcerned about world. A self-controlled sage is unperturbed in sorrow, his

thrist for pleasures has altogether disappeared and he is free from passion, fear and anger. He is neither exultant nor despondent under good or evil circumstances, but so long as the body continues he pays no heed to worldly gain or loss maintaining a stable mind. Such a man like a tortoise draws its limbs from all directions, withdraws his senses from the sense-objects.'

Further :¹ As a man, when in the embrace of his spouse feels nothing else than bliss, so an unalloyed devotion to the Transcendental Supreme God enjoys nothing else but uninterrupted Nectarine Bliss in his life of eternity—
He knows no death, 97

संसृतिरेषामभक्तिः स्यान्नान्नानात् कारणासिद्धेः ॥ ९८ ॥

Samsritih - eshām - abhaktih syāt - na - ajñānāt

kāraṇa - asiddheh ॥ 98 ॥

Translation :

It is not due to lack of Philosophical knowledge but devoid of unalloyed devotion to God

¹ Brih. IV. 3.21

that causes the cycling of life of transmigration.

Purport :

So long as unalloyed devotion to the Feet of Supreme Godhead is not imbued at heart ; the life of transmigration continues but it ceases for ever on the dawn of devotion. So long as one does not take refuge in Thee, the Saviour from all sins, the distress, the thirst for ephemeral pleasure, lust and nescience torments the heart.¹ Mere talks about the palatable feast does not appease one's hunger. The knowledge of the king does not help one to make the king pleased and thereby make oneself gain something positive.² 98

त्रीप्येषां नेत्राणि शब्दलिङ्गक्षभेदाद्बुद्धवत् ॥ ९९ ॥

Trinyeshām netrāni shabdalinga aksha bhedāt

rudravat ॥ 99 ॥

Translation :

As Shiva has got three eyes so also three

¹ Vishnu Purana I. 9.72

² vide Sutra 4 and 5.

Principles Pramanam : Testament, valid means of philosophy of Supreme Reality.

Purport :

For taking in consideration anything in respect to the philosophy of religion or spirituality three valid means are recognised viz. (i) *Shabda-Pramān*, (ii) *Anumān* (inference), (iii) *Pratyaksha*—sense perception or reason. But Sri Chaitanya Mahāprabhu says that the rational attributes of men are not capable of approaching the Divinity, *Yukti* or reason is quite incompetent in this respect. Transcendental sounds coming down from that plane of transcendence through the exalted mystic Love-intoxicated God-realised souls which have come in the form of Vedas strictly speaking the Upanishads and the Vedānta-sutras together with Bhāgavat Gītā, the very utterance of God Himself and the valid Purānas particularly the Bhāgavatam which is the quintessence of all the valid literatures are the best Testament in establishing the Truth. The inference and the reason while

sincerely helping to understand the Vedic truth may be accepted as auxillary evidence.

Generally these three viz. (i) the Vedas, or *Shruti pramāna*, (ii) *Anumāna* inference and (iii) *Pratyaksha* Reason are accepted but in the matter of the spiritual ontology and even for philosophy the Sanātanists accept Prathānatraya viz. (i) Upanishadas : Nyāya Prasthāna, (ii) Vedānta-Sutra : Shruti Prasthāna, and (iii) Gita-Smṛiti prasthāna. 99

आविस्तिरोभावा विकाराः स्यु क्रियाफलसंयोगात्

॥ १०० ॥

Avistiribhava - vikārāḥ syuh Kriyāphalasaṃyogāt

॥ 100 ॥

Translation :

The birth and death of a jiva-soul is due to the adjunct of māyā and cycling of life of transmigration as per the results of one's own Karma, actions in life.

Purport :

Jiva-souls constitutionally are the servitors

of Godhead but they are from the *Tatastha-shakti of God (vibhinnāmsha)* and *anādi-bahirmukha*: therefore due to the aversion of God they are enthralled by *māyā* and thereby become subject to birth and death and the results of one's karma during one's life time rewards him after the death once again born either in the higher species if virtuous karmas were done, and enjoy a life in the upper regions like heaven etc., or due to his sinful actions will be born in the abominable wombs and suffer hellish afflictions — thus goes on the cycling of a life of transmigration of a fallen soul. But by providence if such a fallen soul meets an exalted Parama Bhāgavata mystic devotee he finds a way to meet an end of his life of transmigration, because thereby he gets the seed of Bhakti creeper and when that is nurtured with pouring of water in the shape of incessant listening to the Transcendental Pastimes of God from the holy lips of the exalted devotees and chanting the Divine Names. When unalloyed devotion rules the heart then and

then alone one goes beyond to the life of transmigration.

The journey ends in a dancing field of brilliant and eternal spring sweet scented Love, and abounding peace. Ah, Back to God and Back to Home! Yea I attain the Abode of Eternal Bliss!

Here ends the Shandilya Bhakti Sutra.

55696

By the unreserved grace of my divine master Om Vishnupāda Sri Srimad Bhakti Vilās Tirtha Goswāmi Mahārāj I could complete the English rendering of this glorious book Sri Shāndilya Bhakti-Sutra on this day, the 24th June 1989 at Sri Gaudiya Math, Madras.

