

Śrī Śrī Guru-Gaurāṅgau Jayataḥ

Śrīla Raghunātha Dāsa Gosvāmī's

Śrī Manaḥ-śikṣā

With the

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

commentary of

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

A translation with expanded purport of the

Bhajana-darpaṇa

commentary of

Śrīla Bhaktivinoda Ṭhākura

Other titles by Śrīla Nārāyaṇa Mahārāja:

The Nectar of Govinda-lilā
Going Beyond Vaikuṅṭha
Bhakti-rasāyana
Śrī Śikṣāṣṭaka
Veṅu-gīta
Śrī Prabandhāvalī
Śrī Bhakti-rasāmṛta-sindhu-bindu
Bhakti-tattva-viveka

Available from:

Śrī Keśavajī Gauḍīya Maṭha
Mathurā (U.P.) 281001
INDIA

or

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

Copyright©1996 by Śrī Gauḍīya Vedānta Samiti

Contents

Preface i
Introduction vii

Śloka One

Translation 1
(1) *Śrī Guru* 2
(2) *Goṣṭha*: Śrī Vraja-dhāma 3
(3) *Goṣṭhālayin*: The Residents of Vraja 3
(4) *Sujana*: The Vaiṣṇavas 3
(5) *Bhūsuragaṇa*: The Brāhmaṇas 3
(6) *Sva-mantra*: One's Dikṣā-mantras 4
(7) *Śrī Harināma* 4
(8) *Vraja-nava-yuva-dvandva śaraṇa*: Surrender to the Youthful Divine Couple of Vraja 4
(9) *Dambham-hitvā*: Give Up Pride 4
(10) *Apūrva-rati* 5
(11) *Atitarām kuru*: Make Intensive Endeavors 5
Anuvṛtti 5

Śloka Two

Translation 13
Pūrva-pakṣa: The first objection to an assertion in any discussion 13
(1) *Na dharmam nādharmam śruti-gaṇa niruktam kila kuru*:
Do not perform the religious and irreligious activities mentioned in the śrutis 14
(2) *Śacī-sūnum nandīśvara-pati-sutatve (smara)*:
Meditate on Śrī Śacinandana as non-different from Śrī Nanda-nandana 15
(3) *Guru-varam mukunda-preṣṭhatve (smara)*:
Meditate on Śrī Gurudeva as very dear to Śrī Mukunda 15
Anuvṛtti 16

Śloka Three

Translation 22
Pūrva-pakṣa: Objection 22
(1) *Rāgātmikā-bhakti* 23
(2) *Pratijanuḥ*: Life After life 27
Anuvṛtti 27

Śloka Four

Translation 29

(1) *Mati-sarvasva-haraṇī asad-vartā-vesyā:*

The prostitute of mundane talk plunders the wealth of wisdom 29

(2) *Sarvātma-gilanī mukti-vyāghryā kathā:* Talk of liberation is a tigress which devours the soul 30

(3) *Vyoma-nayanī lakṣmīpati-rati:* Rati for Lakṣmīpati Nārāyaṇa leads to Vaikuṅṭha 31

(4) *Sva-rati maṇi-da:* Bestowing the jewel of Their rati 33

Anuvṛtti 34

Śloka Five

Translation 37

(1) *Kāmādi prakāṣa pathapāti vyatikara:* Lust, etc.—The assembled aggressors on the open road 37

(2) *Asac-ceṣṭā kaṣṭa-prada vikāṣa pāśa:* The torturous, dreadful ropes of wicked deeds 39

(3) *Baka-bhid vartmapa-gaṇa:* The protectors of the path leading to the killer of Bakāsura 39

Śloka Six

Translation 41

(1) *Prodyat kapāṣa-kuṭināṭī-bhara khara kṣaran-mūtre snātvā:*

Bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy 41

(2) *Gāndharvā-Giridhara-pada-prema-vilasat-sudhāmbhodhau snātvā:*

Bathing in the nectarine ocean of love for the lotus feet of Śrī Gāndharvā-Giridhārī 42

Śloka Seven

Translation 45

(1) *Dhṛṣṭā śvapaca-ramaṇī pratiṣṭhāsā:*

The desire for prestige is an audacious dog-eating outcaste woman 45

(2) *Nirmala sādhu prema:* Immaculate divine love 46

(3) *Prabhu-dayita atula sāmanta:* The incomparable army commanders of Prabhu Śrī Kṛṣṇa 46

Śloka Eight

Translation 49

(1) *Dainya-kākuṭi:* Humble, grief-stricken expression 49

(2) *Śaṭhatā me duṣṭatvām:* Pretention is my wickedness 52

(3) *Ujjvala Premāmṛta:* The nectar of conjugal love 52

(4) *Śrī Gāndharvā Bhajana* 53

Śloka Nine

Translation 55

- (1) *Vraja-vipina-candraṁ smara*: Remember Śrī Kṛṣṇa, the moon of the forest of Vraja 55
- (2) *Tāṁ Vrajavaneśvarīṁ nāthatve (smara)*: Remember Śrīmatī Rādhikā as one's *svāminī* 57
- (3) *Lalitāṁ tad-atula-sakhītve (smara)*:
Remember Śrī Lalitā as the peerless friend of Śrīmatī Rādhikā 57
- (4) *Viśākhāṁ śikṣālī-vitarāṇa-gurutve (smara)*: Remember Śrī Viśākhā as one's *śikṣā-guru* 60
- (5) *Priyasaro (Rādhā-kuṇḍa) tat-prekṣā-lalita-rati-datve (smara)*:
Remember Śrī Rādhā-kuṇḍa as granting *darśana* of Śrī Rādhā-Kṛṣṇa and bestowing sublime *rati* for Them 63
- (6) Praying to Śrī Viśākhā (as bestowing *darśana* of and *rati* for Śrī Rādhā-Kṛṣṇa) 63
- (7) *Girīndrau lalita-rati-datve (smara)*:
Remember Girirāja Govardhana as bestowing sublime *rati* 64

Śloka Ten

Translation 65

- (1) The extraordinary qualities of Śrīmatī Rādhikā 66

Śloka Eleven

Translation 73

- (1) *Tad-gaṇa-yujoh*: With Their associates 74
- (2) *Smara-vilāsa-vivaśa*: Absorbed in amorous pastimes 74
- (3) *Vraje sākṣāt-sevā-labhana*: Obtaining direct service in Vraja 74
- (4) *Śrī Rūpeṇa-samam*: In accordance with Śrī Rūpa 74
- (5) *Ijyā*: Worship of the Deity 75
- (6) *Ākhyā*: Glorification 75
- (7) *Dhyāna*: Meditation 75
- (8) *Śravaṇa*: Hearing 76
- (9) *Natī*: Offering obeisances 76
- (10) *Govardhanam bhaja*: Worship Śrī Govardhana 76
- (11) *Nītyā*: In accordance with the rules (of *bhakti*) 77

Śloka Twelve

Translation 78

(1) *Sa-yūtha*: With his group 78

(2) *Rūpānuga* 79

(3) *Gokulavane*: In the forest of Gokula 79

(4) *Manah-śikṣā-da*: Instructing the mind 83

(5) *Varam*: Most excellent 83

(6) *Madhurayā-girā-uccaiḥ*: Loudly singing in a melodious voice 83

(7) *Samadhi-gata*: Thoroughly understood 83

Glossary 85

Preface

Today by the causeless mercy of the lotus feet of my most worshipful Śrī Gurudeva, *nitya-lilā-praviṣṭa oīm viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī, this edition of *Śrī Manaḥ-sīkṣā* composed by Śrī Raghunātha Dāsa Gosvāmī, the pre-eminent follower of Śrī Rūpa Gosvāmī, is happily presented before the faithful readers. The commentary which is found in this edition is called *Śrī Bhajana-darpaṇa-digdarśinī-vṛtti*, the purport which examines every point of the commentary known as *Bhajana-darpaṇa*. It is a translation along with expanded notes of the *Bhajana-darpaṇa* commentary written by Śrīla Saccidānanda Bhaktivinoda Ṭhākura, who in this modern age reinitiated the flow of the Bhāgīrathī river of *bhakti* which had become practically invisible.

Manaḥ-sīkṣā—written by Śrī Raghunātha Dāsa Gosvāmī, the eternal associate of Śrī Gaurāṅga—is a collection of eleven verses which offer instructions to the mind. These verses are an excerpt from the book known as *Śrī Stavāvalī*, a compilation of all of the author’s prayers and deep spiritual yearnings. In a very concise manner, Śrī Dāsa Gosvāmī has surcharged these eleven verses of *Manaḥ-sīkṣā* with the essence of the teachings of Śrī Gaurasundara, the *prema*-intoxicated embodiment of the combined forms of Śrī Śrī Rādhā-Kṛṣṇa, His intimate associate Śrī Svarūpa Dāmodara, and *rasācārya* Śrī Rūpa Gosvāmī.

In the Gauḍīya *bhakti* literatures such as *Śrī Bṛhad-bhāgavatāmṛta*, *Śrī Bhakti-rasāmṛta-sindhu*, *Ṣaṭ Sandarbhas*, and *Śrī Caitanya-caritāmṛta*, *bhakti* has been classified in three divisions: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. *Sādhana-bhakti* is further divided into two stages: *vaidhī* and *rāgānugā*. *Bhāva-bhakti* which arises from *vaidhī-sādhana-bhakti* and *prema-bhakti* which arises from *bhāva-bhakti* of that nature are predominated by *aiśvarya-jñāna* or knowledge of the Lord’s opulence and majesty. But *bhāva* originating from *rāgānugā-sādhana-bhakti* and *prema* originating from that standard of *bhāva* is predominated by *mādhurya* or sweetness without the slightest trace of *aiśvarya*.

Only by *prema* which is predominated by *mādhurya* devoid of any scent of *aiśvarya* or reverence can one obtain the loving service of the lotus feet of Yugala-kīśora, Śrī Vrajendra-nandana and Śrīmatī Vṛṣabhānu-nandini. *Prema* which is predominated by *aiśvarya* causes one to attain to Vaikuṅṭha. Therefore, there is a very subtle yet significant difference between the quality of *bhāva* and *prema* arising either from *vaidhī-sādhana-bhakti* or *rāgānugā-sādhana-bhakti*. This fundamental difference is the distinctive trait of the line of thought of the Śrī Gauḍīya Vaiṣṇava *ācāryas* as expressed in this statement from *Caitanya-caritāmṛta*, *Ādi* 3.15-17:

*sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti*

*aiśvarya jñānete saba jagata miśrita
aiśvarya-śīthila preme nāhi more pṛita*

*aiśvarya jñāne vidhi bhajana kariyā
vaikuṅṭhake jāya catur-vidha mukti pāñā*

Śrī Kṛṣṇa says, “Everywhere in the world people worship Me according to the scriptural rules of *vaidhī-bhakti*. But one cannot attain Me in My supreme Vraja feature by *vaidhī-bhakti*. In *vaidhī-bhakti*, *aiśvarya-jñāna* is most prominent. The entire world is mixed with this conception of *aiśvarya-jñāna*. *Prema* which is weakened by *aiśvarya* gives Me no pleasure. Those who worship Me according to the rules of *vaidhī* predominated by *aiśvarya-jñāna* go to Vaikuṅṭha and obtain the four kinds of liberation—*sārṣṭhī* (opulence like that of the Lord), *sārūpya* (bodily features like those of the Lord), *sāmīpya* (nearness to the Lord), and *sālokyā* (residence in the Lord’s realm).”

A deep attachment which is permeated by spontaneous and intense absorption in the object of one’s affection is called *rāga*. *Rāgamayī-bhakti* unto Śrī Kṛṣṇa which is saturated with this deep attachment is known as *rāgātmikā-bhakti*. *Bhakti* which follows in the wake of *rāgātmikā-bhakti* is called *rāgānugā-bhakti*. Greed to obtain the mood of the Lord’s *rāgātmika* devotees is the sole qualification for *rāgānugā-bhakti*. Such *rāgānugā-bhakti sādhakas* should always reside in Vraja. By means of both the physical body and the internally conceived spiritual body which is suitable to carry out the service of Śrī Kṛṣṇa for which one anxiously aspires, one should always remember Śrī Kṛṣṇa and His beloved *gopīs* of Vraja and constantly serve Śrī Rādhā-Kṛṣṇa Yugala.

While continuously residing in Vraja under the guidance of *rasika bhaktas* who are deeply immersed in the mood of Vraja, one should hear, chant, and remember the name, form, qualities, and pastimes of Śrī Kṛṣṇa. This is the method of *bhajana* for *sādhakas* who are traversing the path of *rāgānugā-bhakti*. Out of all the *aṅgas* of *bhakti* such as *śravaṇa* and *kīrtana* which have been described in relationship to *vaidhī-bhakti*, those which are favorable to the development of one’s particular disposition may also be accepted on the path of *rāgānugā-sādhana*.

It is essential to know that by following the instructions which Śrī Caitanya Mahāprabhu gave to the *jīvas* of this world, a strong yearning to pursue the path of *rāgānugā* will suddenly awaken in the *sādhaka’s* heart. Śrī Caitanyadeva personally practiced, propagated, and tasted only that *bhajana* which is undertaken via the *rāga-mārga*. If by great fortune the *jīvas* obtain the association of the beloved associates of Śrī Gaurāṅgadeva, then they will certainly develop greed for the mood of the eternal residents of Vraja. Until one receives such association, most *sādhakas* adopt the process of *vaidhī-bhakti*, which certainly must be done.

By taking shelter of the lotus feet of Śrī Caitanyadeva, one will inevitably enter into *rāga-mārga*. *Sādhakas* who are eagerly desirous of entering *rāga-mārga* must first practice the *sādhana* of *rāgānugā-bhakti*. The qualification which is required for *rāgānugā-bhakti* is extremely high. When greed actually develops toward the mood of the eternal residents of Vraja, one loses his taste for the things of this world and obtains release from pious and sinful activities, *karma*, *akarma*, *vikarma*, *jñāna*, *yoga*, and nondevotional *vairāgya*.

In *vaidhī-mārga* one first develops *śraddhā*. Then one acquires *sādhu-saṅga*. Thereafter, by practice of *bhajana* one is released from *anarthas*. Gradually one then develops *niṣṭhā*, *ruci*, *āsakti*, and *bhāva*. By this system *bhāva* is obtained after a very long time. But when greed develops, all *anarthas*

are very easily destroyed because of the absence of hankering for material sense enjoyment. *Bhāva* also arises concomitantly with this greed. In *rāga-marga*, however, it is essential to cast off all falsity, deceit, and desire for prestige. If one does not do so, *anarthas* will increase and one will be dangerously deviated. In this event, debased attachment or *rāga* will be mistaken for *viśuddha-rāga* or pure attachment. Gradually one's material association will increase, and the *sādhaka* will fall down.

Another name for *rāgānugā-bhakti* is *rūpānuga-bhakti*. Without becoming a *rūpānuga* or follower of Śrī Rūpa Gosvāmī, it is impossible to enter the path of *rāgānugā-bhakti*. If by some great fortune a person develops an intense desire to enter the path of *rāgānugā-bhakti*, then one should certainly study and follow this *Manah-sīkṣā* of Śrī Dāsa Gosvāmī, the principal follower of Śrī Rūpa Gosvāmī.

A brief history of the life of Śrī Raghunātha Dāsa Gosvāmī

Śrī Raghunātha Dāsa Gosvāmī appeared in a respected and fabulously wealthy family of *kāyastha* landholders in a village called Kṛṣṇapura (Saptagrāma) within the Hugali district of West Bengal around the year 1416 *Śakābda* (1494). His father's name was Śrī Govardhana Majuma-dāra. Śrī Govardhana's older brother was named Hiraṇya Majumadāra. Although both brothers were opulent land-owners, they were devoutly religious and maintained tremendous respect and faith in the Vaiṣṇava *sādhus*. The renowned devotee of Lord Gaura, *nāmācārya* Haridāsa Ṭhākura, used to visit their royal court. Their *guru* and royal priest, Śrī Yadunandana Ācārya, was an intimate disciple of Śrī Advaita Ācārya and a close friend of Śrī Haridāsa Ṭhākura. It was Yadunandana Ācārya who was the *dīkṣā guru* of Śrī Raghunātha Dāsa.

In his childhood Raghunātha Dāsa received the association of pure devotees such as Śrī Haridāsa Ṭhākura and Śrī Yadunandana Ācārya, and in his early youth he met with Śrī Nityānanda Prabhu and His associates. This influence left a very deep impression on him in regard to unalloyed *bhakti*. He very quickly renounced wealth comparable to that of Indra's and a wife who was as beautiful as an *apsarā* or heavenly goddess. He went to Purī-dhāma and submitted himself at the feet of Śrī Caitanya Mahāprabhu, who entrusted him into the hands of His second self, Śrī Svarūpa Dāmodara. Since that time he became known as 'Svarūpera Raghu' or the Raghu of Svarūpa, and by his mercy he acquired eligibility to render intimate service to Śrī Gaurasundara. Being very pleased with his unflinching dedication to *bhajana* and exemplary renunciation, Śrī Gaurasundara endowed him with the eligibility to serve Śrī Giridhārī in the form of *govardhana-sīlā* and Śrī Rādhikā in the form of a *guñja-mālā*.

After Śrī Gaurasundara withdrew His pastimes from the view of this world, Śrī Raghunātha Dāsa became overwhelmed with the agony of intolerable separation. He left Purī-dhāma and went to Vṛndāvana with the intention of giving up his life by throwing himself off the peak of Śrī Govardhana Hill. There, however, Śrī Rūpa and Sanātana Gosvāmīs convinced him to give up his idea by showering him with the nectar of their mercy and sweet *kṛṣṇa-kathā*. From that time he became their third brother and took up permanent residence on the bank of Śrī Rādhā-kuṇḍa.

At Rādhā-kuṇḍa he remained deeply immersed in worshipping Śrī Rādhā-Govinda in the mood of separation with severe, unearthly renunciation. At the advanced age of approximately one hun-

dred years, while performing this standard of *bhajana*, he entered into the unmanifest pastimes of Śrī Yugala by entering into Śrī Rādhā-kuṇḍa. He is understood to be Rati Mañjarī in *vraja-lilā*. In Śrī *Caitanya-caritāmṛta*, Ādi 10.98-102, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has described Śrī Raghunātha Dāsa Gosvāmī’s method of *bhajana* in the following words:

*anna-jala tyāga kaila anya-kathana
pala dui-tina māthā karena bhakṣaṇa*

*sahasra daṇḍavat kare, laya lakṣa nāma
dui sahasra vaiṣṇavere nitya paraṇāma*

*rātri-dine rādhā-kṛṣṇera mānasa sevana
prahareka mahāprabhura caritra-kathana*

*tina sandhyā rādhā-kuṇḍe apatita snāna
vraja-vāsī vaiṣṇave kare āliṅgana māna*

*sārdha sapta-prahara kare bhaktira sādhanē
cāri daṇḍa nidrā, seha nahe kona-dine*

“When Śrī Raghunātha Dāsa Gosvāmī came to Vraja, he took up residence at Śrī Rādhā-kuṇḍa on the order of Śrī Rūpa and Sanātana Gosvāmīs and became immersed in *bhajana* in the mood of anguished separation. He practically gave up all food and drink. Every day he accepted only a few ounces of buttermilk in order to sustain his life. He never spoke or listened to mundane talks which had no connection to *kṛṣṇa-kathā*. Every day as a matter of regulation he offered one thousand *daṇḍavat-praṇāmas* unto Śrī Nanda-nandana, Śrīmatī Vṛṣabhānu-nandinī, Their eternal pastime-associates, and to the places of Their divine *lilā*. He also offered two thousand *praṇāmas* unto different Vaiṣṇavas and chanted *harināma* to the extent of one hundred thousand names. Day and night he served Śrī Rādhā-Kṛṣṇa within his mind. He discussed the pastimes of Śrīman Mahāprabhu for three hours, bathed in Śrī Rādhā-kuṇḍa three times daily, and would regularly embrace the *vraja-vāsī* Vaiṣṇavas. In this way he used to perform *bhakti* for twenty-two and a half hours a day out of twenty-four. Thus he would sleep for only one and a half hours, and some days he would not sleep at all.”

He has written three books which are very famous: (1) *Śrī Stavāvalī*, (2) *Śrī Dāna-carita* (*Dāna-keli-cintāmaṇī*), and (3) *Śrī Mukta-carita*. The present book, *Maṇḍ-sikṣā*, is included within *Śrī Stavāvalī*, a compilation of *stavas* and *stutis* composed by him.

Śrīla Bhaktivinoda Ṭhākura,
Author of the commentary known as Śrī Bhajana-darpaṇa

Śrī Saccidānanda Bhaktivinoda Ṭhākura, the eternal associate of Śrī Gaurasundara, reinitiated the current of *bhakti* in this modern age wherein almost everyone is addicted to material enjoyment steeped in the glitter of material knowledge. He has written a commentary on the verses of *Śrī Manaḥ-sīkṣā* which is rooted in deep philosophical conclusions and full of *rasa*. In this commentary he has very carefully analysed every verse in relationship to *rāgānugā-bhakti* or *rūpānuga-bhakti*. Supported by quotations from *Śrī Bhakti-rasāmṛta-sindhu*, *Ujvala-nīlamanī*, *Stava-mālā*, *Stavāvalī*, and other Gosvāmī literature, he has indicated the essential method of *bhajana* for the benefit of *rāgānugā sādhakas*. All *rāgānugā sādhakas* will remain forever indebted to him for this extraordinary gift.

Śrīla Bhaktivinoda Ṭhākura is an intimate associate of Śacīnandana Śrī Gaurasundara, who is adorned with the complexion and *bhāva* of Śrī Rādhā and who delivers the fallen souls in the age of Kali. He appeared in this world in order to spread *śrī harināma-saṅkīrtana* and to propagate pure *bhakti* and in particular *rūpānuga (rāgānugā) bhakti*, thus fulfilling the inner longing of Śrī Caitanya Mahāprabhu. He appeared on September 2, 1838 in a highly educated and respected family in a village named Vīranagara near Śrī Māyāpura within the district of Śrī Navadvīpa-dhāma, West Bengal. He disappeared from this world on June 23, 1914 in the city of Calcutta. He wrote approximately one hundred books on *bhakti* in Sanskrit, Bengali, Hindi, English, Oriya, and other languages. For this reason, enlightened persons have called him ‘the seventh Gosvāmī’ and the Bhāgīratha or Ganges of *bhakti* in the modern age.

He revealed the place of Śrī Gaurāṅga’s appearance at the *yoga-pīṭha* in Śrī Māyāpura and also begot Śrīla Bhaktisiddhānta Sarasvatī. Furthermore, by his influential and impeccable discourses, articles and books about pure *bhakti*, and by his establishing *Śrī Nāma-hāṭa* or the marketplace of the holy name in every town and village, he laid the foundation for widespread distribution of *rūpānuga-bhakti* throughout the world. Today the outcome of this is directly visible everywhere. The sound vibration of *śrī-gaura-kṛṣṇa-nāma-saṅkīrtana* resounds in every corner of the world, and even in far off Western and Eastern countries enormous, opulent temples have been built.

My most worshipful *gurudeva*, *aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, is a guardian of the Śrī Gauḍīya *sampradāya* and the founder-*ācārya* of the Śrī Gauḍīya Vedānta Samiti as well as the Gauḍīya *mathas* or temples which operate under the jurisdiction of that Samiti. In addition to the books which he personally wrote, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous *ācāryas* in the Bengali language. Now by his heartfelt desire, inspiration, and causeless mercy, *Jaiva-dharma*, *Śrī Caitanya-sīkṣāmṛta*, *Śrī Caitanya Mahāprabhura-sīkṣā*, *Śrī Śīkṣāṣṭaka*, and other books have been published in India’s national language of Hindi, while others are still being published.

The present director and *ācārya* of the Śrī Gauḍīya Vedānta Samiti, my most worshipful god-brother *parivrājācārya* Śrī Bhaktivedānta Vāmana Mahārāja, is deeply immersed in transcendental knowledge and is an intimate servant of the lotus feet of our Gurudeva. I humbly pray at his lotus

feet that he may kindly offer this precious book, *Manah-sikṣā*, into the lotus hands of our beloved Gurudeva, thus fulfilling the inner longing of his heart.

I am fully confident that devotees who have a deep yearning for *bhakti* and particularly *rāgānugā-bhakti sādhakas* who covet the dust of Vṛndāvana will have tremendous appreciation for this book. Faithful persons who study this book will obtain qualification to enter into the *prema-dharma* of Śrī Caitanya Mahāprabhu. In conclusion, may our most worshipful Gurudeva, who is the concentrated manifestation of the Lord's compassion, pour down a profuse shower of mercy upon us, thus enabling us to attain greater and greater eligibility in fulfilling the inner longing of his heart. This is our anxious, heartfelt prayer at his lotus feet, which bestow *kṛṣṇa-prema*.

Nṛsimha Caturdaśī

510 years after the appearance
of Lord Gaurāṅga (Gaurābda)
(1918 by the Indian calendar)
2nd May, 1996

An aspirant for a particle of mercy
of Śrī Hari, Guru, and Vaiṣṇavas,
humble and insignificant,

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Introduction

This edition of *Śrī Manaḥ-sīkṣā* has been made possible by the inspiration and causeless mercy of His Divine Grace *om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*. He lectures often on this book both in Hindi and in English and he desired that it be made available to the English-speaking world. I pray that he may be pleased with this humble attempt.

Śrī Manaḥ-sīkṣā consists of twelve verses composed by Śrī Raghunātha Dāsa Gosvāmī. These verses instruct the mind how to make progress on the path of *bhajana*. Śrīla Bhaktivinoda Ṭhākura has written a commentary on these verses known as *Bhajana-darpaṇa* or the mirror which reveals the nature of *bhajana*. In this commentary he has very carefully analyzed every word of the verses written by Śrīla Raghunātha Dāsa Gosvāmī.

Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja has produced a Hindi edition of this book with the original verses and the commentary of Śrīla Bhaktivinoda Ṭhākura. His translation is not only an exact rendering of the Ṭhākura's *Bhajana-darpaṇa* commentary, but it also includes elaboration of his own on select points to make the subject matter all the more accessible to *sādhakas* aspiring to take up the path of *bhajana*. Therefore his translation of the commentary is known as *Śrī Bhajana-darpaṇa-digdarśinī-vṛtti* or the purport which reveals every point of the commentary known as *Bhajana-darpaṇa*.

This English edition is a translation of Śrīla Nārāyaṇa Mahārāja's Hindi work. In addition to the material which is found in the Hindi edition, this book includes purports which were taken from Śrīla Nārāyaṇa Mahārāja's lectures on the first four *ślokas*. These are identified in this book as 'Anuvṛtti' or a commentary which follows the line of thought previously given. It is hoped that a future edition may be produced which will include additional purports on all the remaining *ślokas* of the book.

A feature of this book which may be new to the English audience is the order of the word-for-word synonyms taken from the Sanskrit *ślokas*. We have not followed the sequential order of the words as they appear in the *ślokas* but rather the natural order of the words as they appear in a sentence. This system is called *anvaya* in Sanskrit. *Anvaya* literally means the natural order or connection of words in a sentence. The order of words in a Sanskrit *śloka* is not generally the natural order of words in a sentence in Sanskrit prose. Therefore translators commonly use the system of *anvaya* to transpose the words of *ślokas* into Sanskrit, Bengali, or Hindi prose. Although this system may seem awkward at first in locating the words from the *śloka*, it greatly facilitates being able to see how the words fit together to form the translation of the verse. The meaning of the verse becomes self-evident by the *anvaya* system. We hope that the readers will appreciate the advantage of this system as it helps one to delve deeper into the meaning of the verses. To bring this to the readers' attention in the book, we have identified the word-for-word synonyms simply as *anvaya*.

An elaborate glossary has been prepared for this book giving not only a general meaning of words for readers who are unacquainted with the subject matter, but explaining the deeper significance of

many concepts like *dikṣā*, *dikṣā-mantras*, *svarūpa-śakti* and its various divisions, the difference between *sambandha-rūpa* and *kāma-rūpa rāgātmika-bhakti*, and *rāsa-līlā*. The readers are encouraged to consult the glossary freely to enhance their understanding of these topics. We have also included a glossary of the names of Śrī Caitanya Mahāprabhu, Śrīmatī Rādhikā, and Śrī Kṛṣṇa used in this book.

This book has been translated into English by the combined effort of Śrīmatī Janakī dāsī and Navadvīpa dāsa. I would like to thank both Śrīpāda Sajjana Mahārāja and Śrīmad Tīrthapada dāsa Adhikārī for their fine work in editing this book. Both of them offered valuable suggestions to improve the clarity and style of the presentation. They also raised important questions on some of the more subtle philosophical points to help draw out the true intent of the authors. An invaluable contribution was made by Śrīmatī Mañjarī dāsī and Śrīmatī Śacī dāsī who edited and proofread the glossary on extremely short notice. I would like to thank Śrīman Prema-vilāsa dāsa Adhikārī for his layout and design of the book. He did all the pre-press work for this book and were it not for his relentless determination, this book would have been much delayed. I offer my *daṇḍavat-praṇāma* at the feet of all these Vaiṣṇavas and pray that the mercy of Śrīla Gurudeva, Śrī Gaurāṅga, and Śrī Śrī Rādhā-Vinoda-bihārī be upon them all.

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

Navadvīpa dāsa

Śloka One

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा-
मये स्वान्तर्भ्रतश्चटुभिरभियाचे धृतपदः ॥१॥

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambham hitvā kuru ratim apūrvām atitarā-
maye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

Anvaya

aye bhrātaḥ—O brother; *svāntaḥ*—mind; *dhṛta-padaḥ*—holding your feet; *abhiyāce*—I am praying; *caṭubhiḥ*—with sweet words; *sadā*—always; *hitvā*—giving up; *dambham*—pride; *atitarām*—exceedingly; *kuru*—adopt; *apūrvam*—unprecedented; *ratim*—spiritual attachment; *gurau*—in Śrī Gurudeva; *goṣṭhe*—in Vraja-dhāma; *goṣṭhālayiṣu*—in the Vrajavāsīs; *sujane*—in the Vaiṣṇavas; *bhūsura-gaṇe*—in the brāhmaṇas; *sva-mantre*—in one’s own dikṣā-mantras; *śrī-nāmnī*—in śrī harināma; *vraja-nava-yuva-dvandva-śaraṇe*—(and) in the shelter of the new youthful couple of Vraja.

Translation

O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and quickly develop sublime and incessant *rati* for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the brāhmaṇas, your dikṣā-mantras, the holy names of the Supreme Lord, and the shelter of Kīśora-Kīśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

Maṅgalācaraṇa

*namaḥ om viṣṇu-pādāya ācārya sinha-rūpiṇe
śrī śrīmad bhakti-prajñāna keśava iti nāmine
atimartya-caritrāya svāśritānāñca pāline
jīva-duḥkhe sadārttāya śrī nāma-prema dāyine*

First of all I pray at the lotus feet of my most worshipful Śrī Gurudeva, *nitya-līlā-praviṣṭa oīm viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī*. Although I am unqualified in all respects, by a drop of his causeless mercy, I am undertaking the translation of *Śrī Manaḥ-sīkṣā* and this *Digdarśinī-vṛtti*, a translation (with expanded purport) of the combined Sanskrit and Bengali commentary of Śrīla Bhaktivinoda Ṭhākura named *Bhajana-darpaṇa*. Falling down at the lotus feet of the annotator, Śrī Bhaktivinoda Ṭhākura, and the composer of *Śrī Manaḥ-sīkṣā*, Śrī Raghunātha Dāsa Gosvāmī, who is the chief follower of Śrī Rūpa Gosvāmī and eminent among the Six Gosvāmīs, I pray for their mercy.

śrī śrī guru caraṇebhyoḥ namaḥ
śrī śrī caitanya candrāya namaḥ
śrī śrī rādhā kṛṣṇābhyām namaḥ

Offering *daṇḍavat-praṇāma* at the lotus feet of Śrī Raghunātha Dāsa Gosvāmī, I begin the commentary named *Bhajana-darpaṇa* of his *Śrī Manaḥ-sīkṣā*. Śrī Dāsa Gosvāmī is revered throughout the world for he severed all worldly connections and took complete shelter at the lotus feet of Śrī Śācinandana Gaurahari, the munificent incarnation of Kali-yuga. He received the deep and confidential conclusions of *bhakti* from Śrī Svarūpa Dāmodara Gosvāmī on the order of Śrīman Mahāprabhu. The twelve *śloka*s of *Śrī Manaḥ-sīkṣā* are the life and soul of all Gauḍīya Vaiṣṇavas. By targeting his own mind, Śrī Raghunātha Dāsa Gosvāmī has instructed all Gauḍīya Vaiṣṇavas.

By great fortune, as a result of *sukṛti* accumulated over many lifetimes, *śraddhā* for the Supreme Lord is awakened in the heart of the *jīva*. This small book comprises those instructions which constitute the prime duty of the living entity at that time. The deep and confidential meaning of each word of the aforementioned verse will now be given.

(1) Śrī Guru

The topmost *bhāgavata* devotee who completely destroys all *anarthas* and bestows *sambandha-jñāna* or transcendental knowledge of one's relationship with Śrī Kṛṣṇa is known as the *dīkṣā-guru*. The topmost *bhāgavata* who gives instructions about how to perform *bhajana* of Śrī Śrī Rādhā-Kṛṣṇa Yugala (the Divine Couple) is known as the *sīkṣā-guru*. Knowing both to be non-different from Śrī Kṛṣṇa and very dear to Him, one should serve them lovingly in accordance with the inner desire of their heart. In all the revealed scriptures Śrī Gurudeva is considered to be the sum total of all the *devatās* (celestial denizens) and the eternal *vigraha* manifestation of the Supreme Lord. They should be worshipped and revered in the highest manner and should never be considered as ordinary human beings.

(2) Goṣṭha: Śrī Vraja-dhāma

The word *goṣṭha* here refers to Śrī Vraja-dhāma or in other words all the places within Vraja-maṇḍala wherein the *nitya-līlā* of Śrī Yugaḷa are enacted. These include Śrī Gokula, Śrī Vṛndāvana, Śrī Nandagāoṇ, Śrī Varṣāṇā, Śrī Jāvaṭa, Śrī Govardhana, Śrī Śyāma-kuṇḍa, Śrī Rādhā-kuṇḍa, and other such places. What is the deep meaning behind having love for residence in Vraja-dhāma? The following doubt may be raised. The conclusion of the *śāstras* is that one should engage in *bhagavad-bhajana*. Since this may be performed anywhere, what need is there to live only in Vraja? One should give up such doubts and antagonistic views and maintain special attachment for Vraja. If one cannot live in Vraja physically, then one should live there mentally and perform *bhajana* with great love.

(3) Goṣṭhālayin: The Residents of Vraja

Only pure devotees who live in Vraja with the motive to serve Śrī Yugaḷa are *vraja-vāsīs*. They do not aspire even for Vaikuṇṭha, what to speak of liberation or sense enjoyment. They reside in Vraja both in body and in mind and render loving service to Śrī Rādhā-Kṛṣṇa Yugaḷa. They are considered to be devotees of the highest level or *uttama-bhāgavatas*. Without their mercy one cannot enter *rāgānugā-bhakti*. One should give up the pride by which one thinks, “I am a virtuous devotee of the Lord, fully conversant with all the devotional truths and not inferior to the residents of Vraja in any respect.” Rather, one should have great love for them.

(4) Sujana: The Vaiṣṇavas

Sujanas are devotees who belong to the four Vaiṣṇava *sampradāyas* or their corollary branches but do not live in Vraja in the true sense. This means that although they may physically take up residence in Vraja, they do not serve Śrī Rādhā-Kṛṣṇa Yugaḷa with spontaneous attachment in the mood characteristic of Vraja. One should not look down upon them, but have a respectful attitude. They are intermediate devotees or *madhyama-bhāgavatas*.

(5) Bhūsura-gaṇa: The Brāhmaṇas

Brāhmaṇas who follow *daiva-varṇāśrama* and are teachers of *vaiṣṇava-dharma* are known as *bhūsuras* or lords of the Earth. They are inferior devotees or *kaniṣṭha-bhāgavatas*. One should show affection to them also. In the *Śrīmad-Bhāgavatam* (10.64.41), within the context of the narration of King Nṛga, Svayam Bhagavān Śrī Kṛṣṇa informs the residents of Dvārakā:

*vipraṁ kṛtāgasam api naiva druhyata māmakāḥ
ghnantam bahu śapantam vā namas-kuruta nityaśaḥ*

“My dear relatives! Do not bear malice even toward *brāhmaṇas* who are sinners and offenders. Even if they beat you or curse you, you should always offer obeisances unto them. Therefore do not maintain an attitude of contempt or disrespect toward them.”

(6) Sva-mantra: One’s Dīkṣā-mantras

One’s personal *mantra* or the *mantra* received from Śrī Gurudeva is known as *sva-mantra*. One should chant this *mantra* regularly with special love, in accordance with the method instructed by Śrī Gurudeva.

(7) Śrī Harināma

Śrī Hari, Śrī Kṛṣṇa, Govinda, Gopīnātha, Rādhākānta, and so on are the principal names of the Supreme Lord. Patita-pāvana, Paramātmā, Brahma, and so on are His secondary names. Only the principal names should be chanted, especially the *mahā-mantra*:

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

This *nāma-mantra* consisting of sixteen names is called the *mahā-mantra* for deliverance in Kali-yuga. Therefore one should perform *japa* and *kīrtana* of this *mantra* with love.

(8) Vraja-nava-yuva-dvandva śaraṇa:

Surrender to the Youthful Divine Couple of Vraja

Surrender means to take complete and exclusive shelter at the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa Yugala-kīśora. In his *bhajana* named *Śrī Rādhā-niṣṭhā*, part 5, line 5 from *Gītāvalī*, Śrīla Bhaktivinoda Ṭhākura has stated:

rādhikāra dāsī yadi hoyā abhimāna
śīghra milaya taba gokula kāna

“If one prides himself as a *dāsī* or maidservant of Śrīmatī Rādhikā, then very quickly he will attain Vrajendra-nandana of Gokula.”

(9) Dambham-hitvā: Give Up Pride

Illusion (*māyā*), deceit (*chala*), hypocrisy (*kapaṭatā*), ignorance (*avidyā*), dishonesty (*kuṭilatā*), and depravity (*śaṭhatā*) are different aspects of pride. In the cultivation of *bhakti*, all desires and aspirations in the mind other than those which increase one’s pure love for one’s *iṣṭadeva* or most wor-

shipful deity are known as *kapaṭatā* or hypocrisy. The influence of *avidyā* increases when there is a predominance of *karma*, *jñāna*, or *yoga* in the performance of *sādhana-bhakti*. When there is any type of unfavorable attitude in the cultivation of *kṛṣṇa-bhakti*, it is the covering of *māyā*. All these should be abandoned very diligently. All kinds of false pride arising out of *varṇāśrama-dharma*, material aspirations, and misconceptions about one's true identity are removed by taking shelter of *śuddha-bhakti*.

(10) Apūrva-rati

Ātmā-rati or *rati* of the soul is pure *rati* (spiritual attachment). The *jīva* is by nature a servant of Kṛṣṇa. Pure *kṛṣṇa-rati* is present in his pure spiritual form. But when the *jīva* is diverted from Kṛṣṇa and bound by *māyā*, his *rati* (material attachment) is directed toward perishable material objects. This perverted *rati* which is connected with *māyā* is incidental and distressful. It is only in pure *kṛṣṇa-bhakti* that *rati* of the soul finds its place. In other words, pure *kṛṣṇa-prema* is itself *ātmā-rati*, because Śrī Kṛṣṇa is the Supersoul of all souls. In its mature state, the more this pure *ātmā-rati* evolves, the more it is known as *apūrva-rati* or unprecedented spiritual attachment.

(11) Atitarām kuru: Make Intensive Endeavors

One should endeavor with great eagerness to obtain *ātmā-rati*. One should not remain complacent thinking that *bhakti* will arise of its own accord by some good fortune. The more one's spiritual strength increases, the more the effects of one's karmic activities will diminish, and without doubt one will obtain the mercy of pure devotees and the Supreme Lord.

The purport of this instruction is that as long as the desire for reward-seeking activity is not diminished by the association of devotees, *śraddhā* will not arise. As long as *śraddhā* or deep faith does not arise, one is unfit to hear and assimilate *hari-kathā* and spiritual instructions. When, by good fortune, *pāramārthika* or transcendental *śraddhā* arises, one should take shelter of a *dikṣā-guru* and receive the *śrī yugala-mantra*. Having obtained this *mantra*, one should worship the *dikṣā* and *śikṣā-gurus* with intense attachment or *ātmā-rati*.

One should not be satisfied simply to offer respect to Śrī Gurudeva considering him to be a mere sage. Rather, one should serve him with love and devotion, accepting him as one's dearest friend and well-wisher. The three kinds of Vaiṣṇava devotees—*kaniṣṭha*, *madhyama*, and *uttama*—should be offered respects suitably and received with affection. One should cultivate true attachment to *harināma* and the *mantra* given by one's *dikṣā-guru*. Considering Śrī Śrī Rādhā-Kṛṣṇa Yugala to be one's life and soul, one should take shelter at Their lotus feet.

Anuvṛtti

Śrī Raghunātha Dāsa Gosvāmī is giving instructions to the unrestrained and unsteady mind. Through the mind only a conditioned *jīva* becomes favorable or unfavorable to *bhajana*. One gets

worldly *śraddhā* through the mind and the mind pervades a person's life. Spontaneous *bhajana* is performed only when the mind is under control. Therefore Śrī Raghunātha Dāsa Gosvāmī composed these *ślokas* of *Manah-śikṣā* for the benefit of the *sādhakas*. He developed intense greed for the service of Śrī Rādhā-Mādhava after hearing *hari-kathā* from Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, and Sanātana Gosvāmī. Although he is a *siddha*, he presented himself as a *sādhaka*.

“O mind! Please give up all pride and deceit, and develop *apūrva-rati* for the lotus feet of Śrī Guru, Śrī Vraja-dhāma, the *vraja-vāsīs*, the Vaiṣṇavas, the *brāhmaṇas*, your *dikṣā-mantras*, *śrī harināma*, and the shelter of Śrī Śrī Rādhā-Kṛṣṇa Yugala.”

The word *goṣṭhālayin* refers to the *uttama-bhāgavatas* who live in Vraja in their *svarūpa* and also in their mind all the time. The word *sujana* refers to the Vaiṣṇavas of other *sampradāyas* who live and perform *bhajana* in Vraja but not in their *svarūpa*. The word *bhūsuras* means the *brāhmaṇas* who follow *smārta* customs, but have *bhakti* for Kṛṣṇa. One should develop love for all of them. *Rati* or affection is of two types: one is general and the other is *apūrva* or unprecedented. One should have *apūrva-rati* for Śrī Guru and perform *viśrambha-guru-sevā* or service that is imbued with a deep sense of faith and intimacy. *Guru-sevā* and *guru-niṣṭhā* are the foundation of *bhajana* because Śrī Guru is the guide of *bhakti*.

There are four kinds of *gurus*: *vartma-pradarśaka-guru*, *dikṣā-guru*, *śikṣā-guru*, and *antaryāmī* or *caitya-guru*. One should have *śraddhā* and *rati* for all of them. Both the *dikṣā* and *śikṣā-gurus* are equal in all respects and are of the same status. The *dikṣā-guru* is *bhagavad-rūpa*, the embodiment of the Lord's form, and the *śikṣā-guru* is *bhagavad-svarūpa*, the embodiment of the Lord's personality.

Sometimes one *guru* acts as both *dikṣā* and *śikṣā-guru*. I received both *dikṣā* and *śikṣā* from my Gurudeva. If there are two *gurus*, then both should be given the same respect. The *guru* should be a *mahā-bhāgavata*, otherwise the disciple will lose faith. *Śraddhā* comes from the heart; it is not a thing of the imagination. A *mahābhāgavata dikṣā-guru* comes down to the level of *madhyama* and gives instructions. He nourishes the disciples' *sambandha-jñāna* and removes their *anarthas*. One who gives instructions for *bhajana* and upgrades and nourishes it is a *śikṣā-guru*. One's *dikṣā-guru* can act as a *śikṣā-guru* for others, and somebody else's *dikṣā-guru* can act as one's *śikṣā-guru*. There can be some differences of a small degree in both, but neither are less than one another. Therefore the word *guru* is used for both, and both should be given equal respect.

There are two kinds of *sevā* rendered to the *guru*. One kind is ordinary and arises out of the consciousness of duty. The other kind is performed by *anurāga* or the loving affection of the heart, and this *sevā* is extraordinary. This is *viśrambha-guru-sevā*. In this *śloka* the *sevā* of *anurāga* has been described.

One simple *sādhaka* leaves home, comes in contact with a *guru*, takes *dikṣā*, and gradually takes *śikṣā* also. He makes progress in *bhajana*. He offers obeisances to his *guru* every morning, touches his feet, and performs *navadhā-bhakti*: *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam* (hearing, chanting, and remembering the glories of the Lord, serving His lotus feet, worshipping Him, praying to Him, carrying out His

orders, making friends with Him, and offering one's very self to Him.) These are the nine limbs of *bhakti* mentioned in *Śrīmad-Bhāgavatam* (7.5.23).

There are also five limbs of *bhakti* mentioned in *Caitanya-caritāmṛta* (*Madhya* 22.128):

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

“One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside in Mathurā-maṇḍala, and serve the deity with great faith.”

Of all the methods prescribed for performing *bhajana*, to always chant the holy name of the Lord is topmost. This is expressed in *Caitanya-caritāmṛta* (*Antya* 4.70-71):

bhajanera madhye śreṣṭha nava-vidhā-bhakti,
tāra madhye sarva śreṣṭha nāma-saṅkīrtana

“Of all the *aṅgas* of *bhajana*, the nine types of *bhakti* are the best, and among these *nāma-saṅkīrtana* is best of all.”

So one type of disciple places more emphasis on *sādhana* and on *śravaṇam-kīrtanam-smaraṇam*. This is ordinary *guru-sevā*. The second *sevā* which is performed with *anurāga* is when the disciple serves the *guru* first and performs *harināma* and other types of *sādhana* if he finds time after *guru-sevā*. He gives preference to *guru-sevā* rather than to *sādhana*. This is special and extraordinary *sevā*.

Yasya deve parā bhaktir, yathā deve tathā gurau: One should have equal *bhakti* for one's *guru* as for Kṛṣṇa Himself; this is an eternal truth. In the early stages of *sādhana* one should have more *bhakti* for *gurudeva* than for Bhagavān, because *śravaṇa*, *kīrtana*, and so on have *sambandha*—a relationship with the worshipable object; but in the beginning we really don't have much of a relationship with Kṛṣṇa and *kṛṣṇa-sevā*. On the other hand, *guru-sevā* bestows all kinds of perfection.

One noteworthy example of *guru-sevā* is found among the disciples of Śrī Śaṅkarācārya. This particular disciple named Giri (later Toṭakācārya) was illiterate. He used to wash his *gurudeva*'s clothes, cook for him, and perform other menial services. Even while Śaṅkarācārya was giving a lecture, Giri would be engaged in the service of his *guru*, but he tried to hear also. Other disciples considered him to be a fool. One day he went across the river to wash clothes and got delayed. Meanwhile his *guru* was scheduled to speak, but he did not start the lecture. The other disciples, numbering six thousand, asked their *gurudeva* to start the class. They said, “Except for that one ignorant disciple, all others are present. And he does not understand anything anyway, so please start the class.” But Śaṅkarācārya kept waiting for Giri. After finishing his service, Giri came running and sat for class, and began reciting *ślokas* which were full of beautiful poetry and metaphors. The others were astonished at his knowledge. Śrī Śaṅkarācārya explained that this was the result of *viśrambha-sevā*.

There are several such examples of *guru-sevā*. Govinda dāsa used to serve Śrī Mahāprabhu in the *viśrambha* mood with great love and intimacy. He used to tell Svarūpa Dāmodara, “Why do you come and make Mahāprabhu cry?” It is not so that he did not understand the dealings of Mahāprabhu. He was not a fool. He understood the *bhāvas* of Mahāprabhu. He could write Sanskrit *ślokas*, and he recorded the pastimes of Mahāprabhu in his notebooks, which are known as the *kaḍacā* or notes of Govinda dāsa. These writings were used by Śrī Kṛṣṇadāsa Kavirāja Gosvāmī in composing his *Caitanya-caritāmṛta*.

A competent *guru*, who has controlled Kṛṣṇa and has a fully mature relationship with Him, is an *uttama-bhāgavata*. He can instill his *bhakti* in the heart of his disciples. *Guru-sevā* can bestow everything and, in particular, all perfection in *bhakti*.

We have so many *anarthas*: lust, greed, anger, pride, envy, illusion, *nāmāparādha*, *sevāparādha*, and so on. Each *anartha* is removed by a separate method. To remove anger, one should not have any desire; because when a desire is unfulfilled, it leads to anger. An *uttama-bhāgavata* has no desire except the desire to please *gurudeva* and Bhagavān and to attain *premā-bhakti*. The heart of such devotees is the abode of the Lord. Lust can be removed by associating with saintly persons and by abandoning all objects of attachment. There is no guarantee that these *anarthas* will not return, but *guru-sevā* can vanquish all the *anarthas* without the possibility of their return. The *guru* gives the disciple saintly association, speaks *hari-kathā* to him, engages him in Kṛṣṇa’s service, and gradually all of the disciple’s *anarthas* are eradicated.

Goṣṭha or Vraja-dhāma and *goṣṭhālayin*, the *vraja-vāsīs*, are also served in the same two ways, i.e. ordinary and extraordinary. *Rāga-bhakti* cannot be attained without residence in Vraja. If one cannot reside there physically then one should do so mentally. Śrī Mahāprabhu said: *jekhāne sādhuḡa sekhāne vṛndāvana*, “That place where *sādhus* reside is known as Vṛndāvana.” This is alright, but Mahāprabhu very keenly desired to go to Vṛndāvana. Wherever He stayed, He remained absorbed in the meditation of Vṛndāvana. He considered the sand dune of Caṭaka-parvata to be Govardhana Hill, and the ocean as the Yamunā. When Mahāprabhu visited Vṛndāvana, He became overwhelmed in ecstatic love of Kṛṣṇa. Seeing Rādhā-kuṇḍa, Govardhana, the Yamunā, and other places of pastimes, His condition became uncontrollable in the madness of ecstasy in love of Kṛṣṇa. In this ecstasy He was embracing Govardhana, jumping into the Yamunā, weeping and rolling on the ground. Mahāprabhu’s servant Balabhadra Bhaṭṭācārya became afraid that He might encounter some serious accident in this madness, and therefore he brought Him back after eight or ten days.

Śrī Rūpa Gosvāmī has written in his *Upadeśāmṛta* (8):

*tan-nāma-rūpa-caritādi-sukīrtanānu
smṛtyoḡ krameṇa rasanā manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāram*

“Devotees should gradually withdraw the tongue and mind from all other objects and engage them exclusively in chanting and remembering the glories of Śrī Kṛṣṇa’s name, form, qualities, and

pastimes. They should spend all of their time in this way, living in Śrī Vraja-maṇḍala under the guidance of a *guru* and Vaiṣṇavas who are deeply attached to Śrī Kṛṣṇa. This is the essence of all advice.”

How does Śrī Raghunātha Dāsa Gosvāmī serve? While one servant massages the legs of Śrī Rūpa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, internally absorbed in the perception of Śrī Rūpa Gosvāmī’s and his own eternal forms as *mañjarī* assistants to Śrīmatī Rādhikā, smiles and recites the following *śloka* (*Vilāpa-kusumāñjali*, 1):

*tvam̐ rūpa mañjarī sakhi prathitā pure ’smin
puṁsaḥ parasya vadanam̐ nahi paśyasīti
bimbādhare kṣata manāgata-bhartṛkāyā
yat te vyadhāyi kim utac-chuka-puṅgavena*

“O dear friend Rūpa Mañjarī, you are famous in Vraja as a very chaste girl. You never so much as look at the face of any other man. Your husband has been away at another village for the past few days, and yet your lips are freshly cut. Can it be that some excellent parrot has bitten them, mistaking them to be a *bimba* fruit?” Hearing this, Śrī Rūpa Gosvāmī started smiling.

Further absorbed in this internal mood, Śrī Raghunātha Dāsa Gosvāmī expresses the service for which he anxiously longs (*Vilāpa-kusumāñjali*, 72):

*śrī rūpa mañjarī-karārcita pāda-padma
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanakagauri padāravinda
samvāhanāni śanakai stava kim kariṣye?*

Śrīmatī Rādhikā is fatigued from the labor of amorous pastimes and is resting with Her head in the lap of Śrī Kṛṣṇa. He is gently stroking Her hair, and Rūpa Mañjarī is gently massaging Her legs and fanning Her. Rati Mañjarī (Raghunātha Dāsa Gosvāmī) is watching this with greedy eyes and praying to obtain the remnants of Rūpa Mañjarī’s service.

Śrī Rūpa Gosvāmī understood the *mano ’bhīṣṭa* or inner desire of Śrī Mahāprabhu, and therefore he was very dear to Him. We should also understand the *mano ’bhīṣṭa* of our *gurudeva*, *goṣṭha*, and *goṣṭhālayin*, and we should serve them according to our ability and eligibility with *sraddhā* and firm conviction, even if we have to lose our life in their service. Do not consider the practice of *sādhana* to be higher than their association. *Yasya prasādād bhagavat prasādo*: one gets the mercy of Kṛṣṇa only by the mercy of the *guru*. If the *guru* is not pleased, then even pleasing the whole world will not help. We are under his shelter and have surrendered to him. One’s own independent endeavors of *sevā* will turn into *karma*. One should come so close to *gurudeva* that he becomes worried even for our eating and other bodily necessities.

Śrī Rādhā-kuṇḍa is the best place in all of Vraja-dhāma, and Govardhana is best among Nanda-grāma, Gokula, and Varṣānā. In regard to ordinary and extraordinary *sevā* toward the *vraja-vāsīs*,

ordinary *sevā* is *dr̥śyamāna-prakāśa*. This means whatever we can see with our material vision. One who sees in this way understands that although this is the *dhāma*, everything here is not eternal. There are all kinds of people—thieves and rogues who are trying to cheat the pilgrims. When an ordinary person sees this he becomes somewhat disillusioned and starts disliking Vraja. But how does Śrī Raghunātha Dāsa Gosvāmī see Vraja? His vision is expressed in the following verse:

*yat kiñcit tṛṇa-gulma kīkaṭa mukhair̥i goṣṭhe samastair̥i hi tat
sarbānandamayair̥i mukunda dayitair̥i līlānukūlair̥i param
śāstrair̥i eva muhur̥i muhur̥i sphuṭam idam niṣṭāṅkitair̥i yācñyā
brahmāder̥i apī sasṛ̥heṇa tad idair̥i sarvair̥i mayā vandyate
(Stavāvalī, Vraja-vilāsa-stava, 102)*

“With great longing I worship all the living entities of Vraja including the grass, bushes, flies, and birds which are filled with transcendental bliss. Their fortune is so great that it is aspired for even by personalities like Śrī Brahmā and Uddhava. *Śrīmad-Bhāgavatam* and other *śāstras* have repeatedly and clearly propounded their glories. They are very dear to Śrī Mukunda and assist in His pastimes.”

Śrī Dāsa Gosvāmī finds that the trees, creepers, grass, animals, birds, tigers, bears, flies, rats, and even mosquitoes are *sat-cid-ānanda svarūpa* and favorable in *kṛṣṇa-līlā*. Can we think like this? Our firmness in devotion is not so steady as this. Suppose a bull is rushing towards us. If we don’t save ourselves from him, then the bull will hit us with his horns. So at our stage of eligibility *dr̥śyamāna prakāśa* is alright.

The word *goṣṭhālayin* refers to the residents of Vraja. Those residents of Vraja who have a *bhāva* like the eternal *rāgātmika vraja-vāsīs*, although they may not have taken birth in Vraja, are the real *vraja-vāsīs*; especially if they have the topmost *madhura-bhāva* of the *gopīs* and are performing *bhajana* in this mood. We should understand these to be the real *vraja-vāsīs* and serve them. How should they be served? We should hear *hari-kathā* emanating from their mouths and serve the dust of their feet. What is the meaning of ‘the dust of their feet’? It means to develop excellent *rati* for them through service; this in turn will improve one’s *bhajana*. Always remember that everything in Vraja—even the trees, creepers, birds, and animals are all *cinmaya* or transcendental and favorable in *kṛṣṇa-līlā*. Whatever Raghunātha Dāsa Gosvāmī says is the eternal truth. We have to reach up to that stage where we can also have the same vision as he has.

Do not have any relationship with those who have taken birth in Vraja but are antagonistic to *bhakti*. Associate with those *vraja-vāsīs* who have a similar mood as ours. We are engaging in *kṛṣṇa-bhajana*. A *māyāvādī* considers Kṛṣṇa to be *māyā* and accepts *mukti* as superior. He may be pious, renowned, and good in all his dealings, but he believes in *sarvair̥i khalv idam brahma*, “All this is indeed Brahman.” Another person is serving Kṛṣṇa but is not yet on the liberated platform; he simply has attraction for *bhakti*. So who is worthy of respect? Of course, those who are serving Rādhā-Kṛṣṇa. The association of *māyāvādīs* will ruin one’s *bhakti* completely.

Sujane bhusura gaṇe: This refers to the Vaiṣṇavas of other *sampradāyas* and the *brāhmaṇas*. One should respect them also. Do not disrespect *brāhmaṇas*. Don't disrespect anyone, but associate only with those who help in increasing our *bhakti*.

Sva mantrē: One's *dikṣā mantras* are chanted three times a day. Such daily performance of religious rites at scheduled periods of the day are called *āhnikā*. Some persons chant all three in the morning and not during the rest of the day. Some chant only the Hare Kṛṣṇa *mahāmantra* given by their *guru*. The *mantras* given by the *guru* are the *brahma-gāyatrī* (for men only), the *guru-mantra*, *guru-gāyatrī*, *gaura-mantra*, *gaura-gāyatrī*, *gopāla-mantra*, *kāma-gāyatrī*, *pañca-tattva mantra*, and *harināma*. These should be chanted with *śraddhā*. Consider these *mantras* to be the form of Bhagavān and chant them with love and affection. The *guru* gives these *mantras* after some consideration. But *guru-sevā* should be done first, and *mantras* can be chanted afterwards.

Don't think that these *mantras* are ordinary. In the story of Gopa-kumāra in *Bṛhad-bhāgavatāmṛta* the importance and power of *mantra* is illustrated very nicely. Due to some good influence from his previous birth, Gopa-kumāra took birth in a cowherd family of Vraja. He used to take the cows out for grazing. Once, he saw a saintly personality crying out and singing and shedding profuse tears. He could not understand anything, but he became attracted to that saint and started visiting and serving him. He used to bring him milk, butter, and other milk products. One day the saint asked Gopa-kumāra to bathe in the Yamunā and afterwards gave him the *gopāla-mantra*. But he could recite only half the *mantra* and tears started rolling from his eyes, and later he became unconscious after somehow completing the *mantra*. The saint had no chance to even mention the method and rules of chanting the *mantra*. Gopa-kumāra went to search for some water, but when he returned, his *guru* had disappeared. He had faith in the *mantra*, and therefore started chanting it. All his material desires gradually vanished. Slowly he travelled from the Earth planet to Brahmāloka to Śivaloka, and crossed Vaikuṅṭha, Ayodhyā, Dvārakā, Mathurā, and finally in Vṛndāvana he met Kṛṣṇa. He achieved this by chanting the *gopāla-mantra*.

Mantra nourishes *sambandha*, one's relationship with Kṛṣṇa. *Mantra* means that which controls the mind and removes *anarthas*. Therefore never neglect your *mantra* and chant with concentration. In *Caitanya-caritāmṛta* (Ādi 7.77-78) Mahāprabhu has said:

*nāma laite laite mora bhrānta haila mana
dhairya dharite nāri hailāma unmatta*

“By chanting the holy name again and again my mind has become bewildered. I can no longer maintain my composure and have become mad.”

Śrī Mahāprabhu saw a beautiful dark-complexioned boy. That boy was standing in *tribaṅga-lalita* or three-fold bending posture and playing the flute. He was very attractive. Mahāprabhu ran after Him to catch Him but He disappeared. Mahāprabhu started weeping and became mad for Him.

All sinful reactions are burnt forever by chanting the *mantra*. By the chanting of *advaitavādīs*, *aprārabdha-karma* or unmanifest reactions will be removed, but one has to undergo the reactions of *prārabdha-karma*, the effects which have matured. This means that due to sins committed in pre-

vious lives, one gets this body which is to be tolerated. But the Vaiṣṇavas do not undergo these sufferings because they take shelter of *harināma*. One should chant *harināma* by following Śrī Gurudeva and the Vaiṣṇavas.

Mahotsavāyate means to enjoy bliss. How? Kṛṣṇa is running forward. His earrings are swinging on his cheeks. He is wearing *pītāmbara*, a yellow cloth. Yaśodā has decorated her small child very beautifully. Kṛṣṇa looks backwards, and seeing Yaśodā coming to catch Him, runs again. Yaśodā is very full-bodied, and as she is running, her body is trembling. This is the ‘*mahotsava*’ of Gokula. Whosoever sees this becomes enchanted. Such *mahotsavas* are manifested by *harināma*. *Śrī nāma* produces Rādhā-kuṇḍa *mahotsavāyate*, Vṛndāvana *mahotsavāyate*—but according to one’s *adhikāra*. To attain this we should also perform *bhajana* like the *rāgānugā* Vaiṣṇavas—with firm *niṣṭhā*.

Ideally one should not chant less than one *lākha* or one hundred thousand names per day, and this chanting should be done with a steady and stable mind. This is *bhajana*. The aim of *bhajana* is to attain *bhāva-bhakti*. Those who aim at *bhāva-bhakti* and perform uninterrupted *bhajana* receive all opportunities and facilities from the Lord Himself. Śrīla Haridāsa Ṭhākura received such facilities from his very birth in the form of association with Śrī Advaita Ācārya and Śrīman Mahāprabhu. This was due to the chanting of *harināma*.

“Unless I complete the chanting of fifty thousand names I shall not eat or drink. And I shall not sleep until I complete the full number of rounds”—this should be the firm resolve of a *sādhaka*. Haridāsa Ṭhākura’s body became very weak in his final days. When Mahāprabhu asked him about his disease, he replied that his disease was that he could not finish his regular number of rounds. Do we have such *niṣṭhā* for *harināma*? We should perform *ekāntika* or resolute *bhakti* toward Śrī Gurudeva, the Vaiṣṇavas, *śrī hari-nāma*, and Vraja.

Dambhaiṅ hitvā: As you perform your *sādhana* and *bhajana*, give up all kinds of cunning and deceit and aim only at *prema*. “O mind! Give up illusion and ignorance and perform *bhajana*.” Within the mind there should always be our *iṣṭadeva* Kṛṣṇa and His associates—Gurudeva and the Vaiṣṇavas. Our only concern should be how to increase our love for *guru*, the Vaiṣṇavas, and Kṛṣṇa. One should have firm faith that Kṛṣṇa will take care of us and our daily needs. He is fully capable. This firm faith is the doorway of surrender.

One should perform the practices of *bhakti* with great eagerness. One should not be complacent and think, “Oh, if *bhakti* is in my astrological chart, I will get it.” Do not simply depend on ‘luck’; make some endeavor to obtain *bhakti*, strive day and night and do not waste even a moment, for one may die at any moment. One’s body becomes spiritual by the chanting of the holy name. Gradually by the unfolding of the spiritual power the body becomes ‘*cinmaya*.’

The essence of these instructions is that the desire for worldly activities is not vanquished unless one gets the association of devotees. One attains pure chanting in the association of saints, and thus his *bhakti* grows and flourishes.

Śloka Two

न धर्म नाधर्म श्रुतिगणनिरुक्तं किल कुरु
व्रजे राधाकृष्ण-प्रचुरपरिचर्यामिह तनु ।
शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
मुकुन्दप्रेष्ठत्वे स्मर परमजस्रं ननु मनः ॥२॥

*na dharmam nādharmam śruti-gaṇa niruktaṁ kila kuru
vraje rādhā-kṛṣṇa pracura-paricaryām iha tanu
śacī-sūnum nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara param ajasraṁ nanu manaḥ*

Anvaya

manaḥ—O mind; *kila*—indeed; *na kuru*—do not perform; *dharmam*—routine religious activities resulting in piety; *adharmam na*—nor irreligious activities resulting in sin; *niruktam*—mentioned; *śruti-gaṇa*—in the Vedas; *param*—rather; *tanu*—perform; *pracura*—profuse; *paricaryām*—service; *rādhā-kṛṣṇa*—for Śrī Rādhā-Kṛṣṇa; *iha*—here; *vraje*—in Vraja-dhāma; *nanu*—(and) certainly; *ajasram*—always; *smara*—remember and meditate upon; *śacī-sūnum*—the son of Śacī; *nandīśvara-pati-sutatve*—as the son of the master of Nandagrāma; *guru-varam*—(and) Śrī Gurudeva; *mukunda-preṣṭhatve*—as most dear to Śrī Mukunda.

Translation

O my dear mind! Please do not perform either the *dharmam* or *adharmam* mentioned in the *śrutis* or Vedas. Rather, you should render profuse loving service to Śrī Śrī Rādhā-Kṛṣṇa Yugala here in Vraja, for the *śrutis* have ascertained Them to be the highest principle of supreme worship and the Supreme Absolute Truth. Always meditate on Śacīnandana Śrī Caitanya Mahāprabhu, who is richly endowed with the complexion and sentiments of Śrīmatī Rādhikā, as non-different from Śrī Nandanandana. And always remember Śrī Gurudeva as most dear to Śrī Mukunda.

Śrī Bhajana-darpaṇa-digdarsīnī-vṛtti

Pūrva-pakṣa: The first objection to an assertion in any discussion

The advice given in the first verse to give up all pride and serve Śrī Yugala-kiśora with single-minded devotion raises some doubts. The first doubt is that if one completely gives up all pride and takes exclusive shelter of *śrī kṛṣṇa-bhakti*, how will one maintain and support oneself? Life cannot be maintained without performing *nitya* and *naimittika karma* (daily and occasional prescribed

duties) which consist of pious and impious result-oriented activities. The second doubt is that if one adopts single-minded worship of Śrī Śrī Rādhā-Kṛṣṇa Yugala, then how is Śrī Caitanya Mahāprabhu to be regarded? If one performs *bhajana* of Śrīman Mahāprabhu considering Him also as one's object of worship, then, there being two objects of worship, the devotion is not single-minded (*ananya*). The third uncertainty is in what devotional mood should one meditate on Śrī Gurudeva? These three doubts are reconciled in the explanation that follows.

(1) Na dharmam nādharmam śruti-gaṇa niruktaṁ kila kuru:

Do not perform the religious and irreligious activities mentioned in the śrutis

Dharma and *adharma* are described in the *śrutis*—the original four Vedas and the Upaniṣads—and the *smṛtis* such as the Purāṇas and *itihāsas*, which follow the precepts of the *śrutis*. Whatever activities are performed by humankind come under these two categories of *dharma* and *adharma*. If they are completely prohibited, then it is not possible to live even for a moment. Therefore, Śrīla Raghunātha Dāsa Gosvāmī has not prohibited all activities of the sense organs. There are two kinds of persons in the world—the learned (*vijñā*) and the ignorant (*ajñā*). The ignorant do not work unless disciplined, and if they do act independently, it only results in inauspiciousness. Therefore all activities described in the *śrutis* and their attendant literature, the *smṛtis*, have been divided into *dharma* and *adharma* for the welfare of such persons so that they may easily abstain from inauspicious activities and engage in auspicious ones.

Those who are learned are conscious of their spiritual identity. The disciplinary injunctions of the *śāstras* are not meant for them. They have been ordained to act on the platform of *ātma-rati*, *kṛṣṇa-rati*, or in other words the unalloyed service of Śrī Yugala. Those who are faithful are included in the category of the *vijñā* or learned persons. The instruction of Śrīla Raghunātha Dāsa Gosvāmī to abandon all *dharma* and *adharma* mentioned in the Vedas and remain engaged exclusively in the *premamayī-sevā* of Śrī Rādhā-Kṛṣṇa Yugala is for such learned self-realized souls. Whatever activities must be carried out in the life of a *sādhaka* should be done in the mood of service to the Supreme Lord.

Even the activities prescribed in the Vedas for those who are firmly established in the *varṇāśrama* stage of life should be performed in this mood. *Gṛhastha* devotees should worship deities at home, and all activities like earning money, maintaining the family members, protecting assets, building a house, and so on should be done as an offering to the deities. One should consider oneself simply as a servant of the Lord. Under no circumstance should one think oneself to be an enjoyer and thus exploit the fruits of activity for one's own selfish enjoyment. The religious rituals such as *śrāddha* or offering of foodstuff to the forefathers prescribed in the book *Śrī Hari-bhakti-vilāsa* should also be done in the mood of service to the Lord. Upon attaining eligibility, one transcends his attachment to and dependence upon the principles of *varṇāśrama*. At such a time factual residence in Vraja and unalloyed service to Śrī Yugala becomes natural and easy. Those who cannot physically live in Vraja should do so mentally.

(2) Śacī-sūnuṁ nandīśvara-pati-sutatve (smara):

Meditate on Śrī Śacīnandana as non-different from Śrī Nanda-nandana

In order to distribute *śrī harināma* and *anarpita-unnatojjvala-prema*—the most radiant divine love which was never previously given—to the *jīvas* diverted from Kṛṣṇa and entangled in worldly affairs, Śrī Nanda-nandana appeared in the form of Śrī Śacīnandana Gaurahari. In particular, He assumed the complexion and sentiments of Śrīmatī Rādhikā in order to taste the unparalleled sweetness of *śrī rādhā-bhāva*.

There are two questions which may arise in this connection. Since Śrī Caitanya Mahāprabhu is the combined *vigraha* of Śrī Śrī Rādhā-Kṛṣṇa, why not worship only Him, by which the worship of Śrī Yugala will automatically be accomplished? Or should one worship Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu separately? Jagadguru Śrī Caitanya Mahāprabhu has settled these questions by personally appearing in the mood of a devotee. He demonstrated by His own example how to perform *kṛṣṇa-bhakti* and advised the *jīvas* to do the same. Following His instructions, we should worship Śrī Rādhā-Kṛṣṇa Yugala. But before performing Śrī Yugala-sevā, one should first of all meditate on Śrī Gurudeva and Śrī Gaurāṅgadeva, otherwise one will not be able to attain the supreme spiritual perfection, *paramārtha-siddhi*.

In answer to the second question it may be noted that by worshipping Śrī Śacīnandana Gaurahari separately, one is unable to understand how He is non-different from Śrī Kṛṣṇa. When one is established in the consciousness of Śrī Kṛṣṇa being non-different from Śrī Gaurahari, one is then able to remember Śrī Caitanya Mahāprabhu even while worshipping Śrī Kṛṣṇa.

(3) Guru-varaṁ mukunda-preṣṭhatve (smara):

Meditate on Śrī Gurudeva as very dear to Śrī Mukunda

Śrī Gurudeva is known as *mukunda-preṣṭha* or one who is very dear to Śrī Mukunda, who bestows *mukti* or liberation from material bondage. Devotees should think, “Śrī Kṛṣṇa, who is an ocean of mercy, has sent His very dear associate as my *gurudeva* in order to deliver me.” It is, therefore, fully appropriate to consider Śrī Gurudeva as a *priya sakhī* of Śrīmatī Rādhikā. According to the statement of the *śāstras*, “*ācārya mām vijānīyāt*,” (S.B. 11.17.27) Śrī Gurudeva is known as the *svarūpa* or embodiment of Bhagavān. In *Hari-bhakti-vilāsa* and elsewhere this has been explained to mean that the spiritual master is very dear to Bhagavān or that he is equally worshipable as the Lord. But to reject Bhagavān and worship only *guru*, thinking him to be God, is an offense.

*prathamam tu guruṁ pūjya tataś caiva mamārcanam
kurvan siddhim avāpnoti hy anyathā niṣphalam bhavet
(Hari-bhakti-vilāsa, 4.344)*

Śrī Kṛṣṇa says, “A devotee who worships Śrī Gurudeva first and then worships Me attains perfection. It is fruitless to worship Me alone.”

In direct opposition to this, if an evil-minded, arrogant and wretched man disregards Śrī Gurudeva and worships only Bhagavān, he becomes a target for the Lord’s wrath. When a lotus flower is situated in water, the rays of the sun cause it to blossom. The same sun, however, will wither a lotus which is not situated in water. In this example the *guru* is compared to water and the Supreme Lord is compared with the sun. This is the purport of the verse given below.

*nārāyaṇo ’pi vikṛtiṁ yāti guroḥ pracyutasya durbuddheḥ
kamalaṁ jalādapetaṁ śoṣayati ravir na poṣayati
(Jayadākhyāna Samhitā)*

Anuvṛtti

This *śloka* explains the method of *bhajana*. According to the instructions of the first *śloka*, one should perform *bhajana* after giving up all kinds of pride. In such a condition, worldly life cannot be maintained. Śrī Raghunātha Dāsa Gosvāmī advises that *dharma* and *adharma* both be given up if one has the desire to perform *bhajana*. In order to perform exclusive *bhajana* of Śrī Śrī Rādhā-Kṛṣṇa, one should abandon all kinds of *dharma* and *adharma* enjoined in the Vedas, *Śrutīs*, and other similar literatures. But by giving up *nitya* and *naimittika-karma* or one’s daily and occasional duties, life would become difficult and there would be several defects. Then what should we do? The activities that help us in the course of our life which are beneficial for this world as well as the next world are called *dharma*. To not follow this is *adharma*, and to do what is contrary to this is called *vidharma*. We may not perform *adharma*, *vidharma*, or *kukarma* (bad activities), but we have to follow *dharma*. In the *Śrutīs* the religious duties are divided according to *karma*, *jñāna*, and *bhakti*.

*tāvat karmāṇi kurvīta, na nirvidyeta yāvatā
mat-kathā śravaṇādau vā śraddhā yāvan na jāyate
(Śrīmad-Bhāgavatam, 11.20.9)*

“Until one awakens detachment from the results of fruitive activity or until one develops faith in hearing discourses related to Me, one must carry out his daily and occasional obligatory activities.”

The Vedas say *ahiṁsa paramo dharma*—nonviolence is the highest religious principle; *pitṛ devo bhava*, *mātṛ devo bhava*—respect your elders and parents; *atithi devo bhava*—respect those who are uninvited guests at your home; *ācārya devo bhava*—respect your teachers and *ācāryas*. In ordinary day-to-day life these cannot be abandoned, and this is how one gets entangled in *karma*. When one realizes that *karma* and its fruits result only in suffering, then one wishes to become free: *na nirvidyeta yāvatā*. No good *karma* results in eternal happiness, and the ultimate outcome will be suffering. One gets married for happiness but it turns out to be painful. Accumulation of wealth also results in suffering. When one comes to this realization he awakens detachment from material activities, *karma cetanī nirveda...kṛtaḥ*—detachment is accomplished by awareness of the misery of material activity.

Draupadī and the Pāṇḍavas were fully surrendered to Kṛṣṇa, yet even they underwent so much suffering. King Hariścandra followed the path of *dharma*, yet he had to suffer. If one comes to this understanding that *karma* and the fruits of *karma* result in suffering only, then he becomes eligible for *jñāna*. But even the elaborate commentaries on *jñāna* given in the *śāstras* do not contain real happiness because there is no acceptance of Bhagavān. They think that Bhagavān is formless and devoid of qualities and designations. This kind of void perspective cannot contain happiness. If one listens to the glorification of the Lord, then by hearing such topics one develops the desire to perform *bhajana*, and he gives up *karma* and *jñāna* immediately. This is expressed in *Śrīmad-Bhāgavatam* (11.11.32) as follows:

*ājñāyaivam guṇān doṣān mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ*

Śrī Kṛṣṇa says. “I have given duties to human beings in the Vedas and the Upaniṣads and explained what is *dharma* and what is *adharmā*, what are attributes and what are faults. To carry out one’s religious duties is a positive attribute because it purifies the heart of the performer. To neglect such duty is a fault. One who knows all this and yet abandons his prescribed duty, considering it to be a distraction to *bhajana*, and who worships Me exclusively with the firm conviction that all perfection may be attained by *bhakti* alone is the best among all humankind.”

This is further explained in *Bhagavad-gītā* in the verse *sarva-dharmān parityajya, mām ekam śaraṇam vraja*. Therefore Śrī Raghunātha Dāsa Gosvāmī advises that one abandon all *dharma* and *adharmā* given in the Vedas. “Those things will not be beneficial to your eternal *svarūpa*, so give them up and perform profuse service to Śrī Śrī Rādhā-Kṛṣṇa day and night.” Śrī Raghunātha Dāsa Gosvāmī instructs his mind, which does not have *ruci* but has developed greed to attain the mercy of Śrī Caitanya Mahāprabhu and perform *bhajana* to Śrī Śrī Rādhā-Kṛṣṇa. From the very beginning he does not aim at *vaidhī-bhakti* but at *rāgānugā-bhakti*.

If one does not develop greed after hearing the pastimes of Śrī Caitanya Mahāprabhu, one is the most unfortunate among all unfortunate persons. But Śrī Raghunātha Dāsa Gosvāmī says that all living entities are eligible for this *rāgānugā-bhajana* because everyone is a servant of Kṛṣṇa; *jīvera svarūpa hoyā kṛṣṇera nitya-dāsa*.

Some persons say, “Do not read the Tenth Canto of *Śrīmad-Bhāgavatam*”—but who should not read it? Only those who lead an animalistic life. Śrī Raghunātha Dāsa Gosvāmī says, *rādhā-kṛṣṇa pracura paricaryām iha tanuḥ*—“Perform profuse service to Śrī Rādhā-Kṛṣṇa here in Vraja. What is *pracura-sevā*? It means to serve day and night. In *Bhakti-rasāmṛta-sindhu* (1.2.295) Śrī Rūpa Gosvāmī has said:

*sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva lipsunā kāryā vraja-lokānusārataḥ*

“A *sādhaka* who has *lobha* for *rāgānugā-bhakti* should serve Śrī Kṛṣṇa both in the *sādhaka-rūpa* and the *siddha-rūpa* in accordance with the *bhāva* of the *vraja-parikaras* who possess the same mood for which he aspires. The *sādhaka-rūpa* refers to the physical body in which one is presently situated, and the *siddha-rūpa* refers to the internally conceived spiritual form which is suitable to serve Kṛṣṇa according to one’s cherished desire. In the *siddha-deha*, the perfected internal spiritual body, one should offer mental services to Śrī Kṛṣṇa under the guidance of Śrī Rādhā, Śrī Lalitā, Viśākhā, Rūpa Mañjarī, Rati Mañjarī, and others. In the *sādhaka-rūpa*, one’s physical body, one should render physical service under the guidance of Śrī Rūpa, Śrī Sanātana, and others.”

Śrī Rūpa Gosvāmī has determined the nature of *uttamā-bhakti* in the very beginning of *Bhakti-rasāmṛta-sindhu* (1.1.11):

*anyābhilāṣitā sūnyam jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-śīlanām bhaktir uttamā*

“The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttamā-bhakti*, pure devotional service.”

“Give up *anyābhilāṣa*, *karma*, and *jñāna*, and serve Kṛṣṇa favorably.” How is this favorable *pracura-sevā* performed? Śrī Raghunātha Dāsa Gosvāmī prayed at the feet of Śrī Sanātana Gosvāmī:

*vairāgya yug bhakti-rasam prayatnair
apāyayan mām anabhīpsam andham
kṛpāmbudhir yaḥ paraduḥkha duḥkhī
sanātanam tam prabhum āśrayāmi
(Vilāpa-kusumāñjali, 6)*

“Śrīla Sanātana Gosvāmī is an ocean of mercy who grieves for the distress of others. Although I was blinded by ignorance and unwilling to do so, he induced me with great diligence to drink the nectar of *bhakti-rasa* which is endowed with renunciation. I take shelter of that Sanātana Gosvāmī Prabhu as my *śikṣā-guru*.”

Sanātana Gosvāmī instructed him to serve Śrī Rādhā-Kṛṣṇa, and the aim of our *bhajana* should also be to serve Them. Sanātana Gosvāmī is very merciful. What Sanātana Gosvāmī has given in *Bṛhad-bhāgavatāmṛta* is the desire to follow Gopa-kumāra and Nārada. *Vaidhī-bhakti* starts from *śraddhā* and progresses slowly up to *ruci*. *Śraddhā* in *rāgānugā-bhakti* is different. It generally starts from *āsakti*, and due to the presence of greed it progresses very quickly.

If we are to accept the statement that one should not read the Tenth Canto of *Śrīmad-Bhāgavatam*, then we should not study *Bhakti-rasāmṛta-sindhu*, the books of our Gosvāmīs, *Caitanya-car-*

itāmṛta, and so on, because they are imbued with the same topics. We should not hear the dialogue between Rāya Rāmānanda and Mahāprabhu. Even the very first *śloka* of *Śrīmad-Bhāgavatam*—*satyaṁ param dhīmahi*—is full of *rādhā-prema*, so we should not read this either. In the third *śloka* *Śrīmad-Bhāgavatam* is described as *nigama-kalpa-taror-galitaṁ-phalaṁ*—the mature fruit of the desire tree of Vedic literature. What is in this *śloka*? The entire Tenth Canto and other pastimes are in this *śloka* in coded form. Therefore we should also be restricted from studying this. Then what is left?

When Mahārāja Parikṣit asked Śukadeva Gosvāmī, “Kṛṣṇa is Bhagavān Himself; why did He break the religious principles and perform the *rāsa* dance with the wives of others? This is not proper,” Śukadeva Gosvāmī replied, “If one can obtain Bhagavān by means of anger, lust, and envy, then why can’t one approach Him by *prema* and *kāma*?” Śukadeva Gosvāmī wanted to describe the beautiful *holī-lilā* (color throwing festival) and *jhulana-lilā* (swing festival) along with *rāsa-lilā*, but he did not describe those *lilās* because he considered the audience ineligible to hear them. Therefore our *ācāryas* described all these in *Kṛṣṇa-bhāvanāmṛta* and *Govinda-lilāmṛta* thinking that unauthorized persons would not read them, but if one has a little taste he will surely read them.

Kṛṣṇa-lilā is described in the dialogue between Uddhava and Maitreya. The pastimes of the *gopīs* are referred to in the Eleventh Canto. In every *śloka* of *Śrīmad-Bhāgavatam*, in some form or other, there is mention of the Tenth Canto. Therefore those who advise not to read the Tenth Canto are not authorized to read any part of the *Śrīmad-Bhāgavatam*. They should not even touch the *Caitanya-caritāmṛta*. For whom did Raghunātha Dāsa Gosvāmī write *pracura-sevā*, *tāmbulādi-arpaṇam* (offering of betel and so on), and *pāda-mardanam* (massaging the lotus feet)? For whom did he advise all this? For the devotees only. How can one learn these services if one does not read *Śrīmad-Bhāgavatam*? Yes, one *does* have to develop eligibility; one *does* have to have *śraddhā*, *niṣṭhā*, and so on; but if this is not our aim, then even after several lifetimes one shall not obtain the *adhikāra* to hear this.

Caitanya Mahāprabhu says there are two types of services—external and internal. Raghunātha Dāsa Gosvāmī says that externally we should follow *śravaṇam*, *kīrtanam*, and so on—the five limbs of *bhakti*—and those who have greed will follow *tan-nāma-rūpa-caritādi-sukīrtanānu smṛtyoḥ*—recitation and meditation upon Śrī Kṛṣṇa’s name, form, qualities, and pastimes as quoted previously (*Upadeśāmṛta*, 8). If we are living in Vṛndāvana, then why should we not read the Tenth Canto? If we go to Sevā-kuñja for offering *praṇāmas*, with what understanding will we go? Shall we offer *praṇāmas* only to the trees and bushes, or to the confidential pastimes of Rādhā and Kṛṣṇa which are not described even in *Śrīmad-Bhāgavatam*? What is the point in going to Nidhuvana* and Cīra-ghāṭa if all those pastimes do not overwhelm the heart? For what purpose shall we go to Girirāja Govardhana, Candra-sarovara, Paiṭhagrāma, and Rādhā-kuṇḍa? At present we may not have the *adhikāra* to perceive the pastimes which take place there, but this chapter cannot be forever closed to us, never to be read.

There are two kinds of *bhajana*: one is for *sādhakas*, and the other is for *siddhas*. In this *śloka*, Śrī Raghunātha Dāsa Gosvāmī is instructing the *sādhakas* how to perform *bhajana* which will gradually lead to the *siddha* stage. If you want to do this kind of *bhajana*, then consider Śacinandana as

Yaśodā-nandana; consider the son of Jagannātha Mīśra to be the son of Nanda Bābā. Śacīsūnu is very merciful. He has come from Vṛndāvana to bestow mercy on the *jīvas*. *Anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau*—He has appeared in the age of Kali out of His causeless mercy to bestow the most priceless gift which was not previously given. He has come to do a favor and to give this confidential *prema*. He has come to relish *rādhā-bhāvā* Himself. He is so kind that He gives *prema* to everyone, even to the birds and beasts as in Jhārikhaṇḍa.

Kṛṣṇa gave *prema* occasionally, but Caitanya Mahāprabhu gave it freely. Those entangled in the material world have no other way to receive it except by *harināma* and *satsaṅga*. Caitanya Mahāprabhu and all His associates came to give this. Śrīmatī Rādhikā became Gadādhara Paṇḍita, Viśākhā and Lalitā appeared as Rāmānanda Rāya and Svarūpa Dāmodara; Kṛṣṇa brought all eight *sakhīs* and their *mañjarīs*. Lord Brahmā and Prahlāda Mahārāja together became Haridāsa Ṭhākura. Nityānanda Prabhu preached the teachings of Caitanya Mahāprabhu and *nāma-kīrtana*. Caitanya Mahāprabhu went to Jagannātha Purī to relish *unnata-ujjvala-prema*, the highest *madhura-prema* of Śrīmatī Rādhikā, and to inundate the world with the nectar of confidential service to Her. He came in the form of Mahāprabhu to taste the unparalleled sweetness of *rādhā-bhāva* and to preach *mañjarī-bhāva*.

Without performing *bhajana* to Caitanya Mahāprabhu, one cannot perform *bhajana* of Rādhā-Kṛṣṇa. But the *śāstras* say to perform *ananya bhajana*—to worship only one *iṣṭadeva*. So what to do? Should we worship Rādhā-Kṛṣṇa, or Gauracandra? Some say that worshipping Caitanya Mahāprabhu *is* worshipping Rādhā-Kṛṣṇa. Śrīla Bhaktivinoda Ṭhākura has answered this question in his *Jaiva-dharma* and *Navadvīpa-dhāma-māhātmya*. Before Bhaktivinoda Ṭhākura came, this mockery was going on: “Mahāprabhu is my *nāgara* (hero), and I am His *nāgarī* (heroine). If I am Kṛṣṇa’s *sakhī*—Rādhā’s *sakhī*—and if They perform *rasa*, then Mahāprabhu should also perform *rasa*, and we should take part in it as His *sakhīs*.” This is called *Gaurāṅga-nāgarī-vāda*. Śrī Rūpa Gosvāmī and all other *ācāryas* have rejected this theory, for it is not accepted by Mahāprabhu. Therefore Bhaktivinoda Ṭhākura has refuted it, and Śrīla Bhaktisiddhānta Prabhupāda has refuted it.

So should we worship Rādhā-Kṛṣṇa and Mahāprabhu separately? The *sahajiyās* say, “Do not worship Gaura-Nityānanda; accept only Mahāprabhu and not Nityānanda Prabhu.” But they don’t know the intricacies of *rasa*. In our temples Mahāprabhu-Rādhā-Kṛṣṇa are there, and Gaura-Nityānanda are also there. They are non-different. Caitanya Mahāprabhu said to serve Rādhā and Kṛṣṇa and chant the name of Kṛṣṇa. *Nayanam-galad-aśru-dhārayā*. But He did not mention His own name, so should we neglect Him? Śrī Bhaktivinoda Ṭhākura says that before worshipping Rādhā-Kṛṣṇa Yuga, we should remember Mahāprabhu. He is Rādhā-Kṛṣṇa Yuga. We should pray as follows, “Out of Your causeless mercy You have come with *rādhā-bhāva* to instruct the method of *bhakti*, and therefore I remember You.” Meditate like this and serve Rādhā-Kṛṣṇa.

All the *śāstras* declare the *guru* to be the direct representative of Kṛṣṇa: *sākṣād-dharitvena-samasta-śāstrair*. Kṛṣṇa says that one should know the *guru* to be His very self—*ācāryam māim vijānīyāt*. *Caitanya-caritāmṛta* also says to serve both the *dīkṣā* and *sīkṣā gurus*, considering them to be Kṛṣṇa’s *rūpa* and *svarūpa* respectively. But without serving the *guru* one cannot perform *kṛṣṇa-*

sevā. We should serve Śrī Gurudeva, and by his mercy we can serve Rādhā and Kṛṣṇa. We should not differentiate; rather, we should have more *bhakti* for Gurudeva than for Kṛṣṇa. This is how you can serve Rādhā-Kṛṣṇa; otherwise not.

Therefore in order to worship Rādhā-Kṛṣṇa, meditate on Mahāprabhu and pray, “You are none other than Rādhā-Kṛṣṇa.” One has to serve Mahāprabhu with a mood of *dāsya*. When this *bhāva* is fully mature, then Mahāprabhu will grant His *darśana* in the form of Rādhā-Kṛṣṇa. At that time one progresses in one of the moods of *sakhya*, *vātsalya*, or *madhura*. But without meditating on Mahāprabhu one cannot perform *bhajana*.

The *guru* is very dear to Mukunda. *Prathamam tu gurum pūjya tataś caiva mamārcanam, kurvan siddhim avāpnoti hy anyathā niṣphalam bhavet*—“By worshipping Śrī Gurudeva first and then Myself one will attain perfection, otherwise one’s worship will be fruitless.” (*Hari-bhakti-vilāsa*, 4.344) One should worship the *guru* first in his form as a *sādhaka* and perform *viśrambha-guru-sevā*. Consider Gurudeva to be your ever well-wisher. There should be internal and deep love for Gurudeva. One should aspire to inherit and receive the *kṛṣṇa-prema* which is present in his heart. Serve the *vapu* or form of the spiritual master by the medium of his *vāñī* or words; otherwise that service will become material. Gurudeva is *āśraya*-Bhagavān, the supreme receptacle of love for the Lord, and Kṛṣṇa is *viśaya*-Bhagavān, the supreme object of love.

*Nidhuvana is a place in Vṛndāvana where Rādhā and Kṛṣṇa enacted many confidential pastimes. It is also the place where the deity of Śrī Baṅki-bihārī manifested. Cīra-ghāṭa is the lake or pond where the *gopīs* bathed in order to purify themselves before worshipping Kātyāyanīdevī. Śrī Kṛṣṇa stole the *gopīs*’ clothes and climbed a Kadamba tree which is situated on the bank of this reservoir. Candra-sarovara is a place in Vraja near Parāsaligrāma. After performing the *rāsa-līlā* of the spring season, Śrī Kṛṣṇa took rest there and dressed and decorated Śrī Rādhā with His own hands. Paiṭhagrāma is the place where Kṛṣṇa manifested his four-armed form before the *gopīs* after disappearing from the *rāsa* dance. But when He beheld Śrī Rādhā He was unable to maintain this form and two of His arms entered His body.

Śloka Three

यदीच्छेरावासं ब्रजभुवि सरागं प्रतिजनु-
र्युवद्वन्द्वं तच्चेत् परिचरितुमारादभिलषेः ।
स्वरूपं श्रीरूपं सगणमिह तस्याग्रजमपि

स्फुटं प्रेम्णा नित्यं स्मर नम तदा त्वं शृणु मनः ॥३॥

*yadīccher āvāsaṁ vraja-bhuvī sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ preṃṇā nityaṁ smara nama tadā tvam śṛṇu manaḥ*

Anvaya

manaḥ—O mind; *yadī*—if; *iccheḥ*—(you) desire; *āvāsam*—to live; *vraja-bhuvī*—in Vraja-bhūmi; *sa-rāgam*—with *rāgātmikā-bhakti*; *cet*—(and) if; *abhilaṣeḥ*—(you) desire; *paricaritum*—to serve; *tat* *yuva-dvandvam*—that youthful divine couple, Śrī Rādhā-Mādhava; *ārāt*—directly; *tadā*—then; *tvam*—you; *śṛṇu*—hear (me); *iha*—here; *prati-januḥ*—in birth after birth; *nityam*—always; *sphuṭam*—distinctly; *smara*—remember; *nama*—(and) bow down; *preṃṇā*—with love; *svaṛūpam*—to Śrī Svarūpa Dāmodara Gosvāmī; *śrī rūpam*—to Śrī Rūpa Gosvāmī; *tasya agrajam*—(and) to his elder brother Śrī Sanātana Gosvāmī; *api*—also; *sa-gaṇam*—with their associates.

Translation

My dear mind! Please hear me. If you are eager to gain residence in Vraja on the platform of *rāgātmikā-bhakti*, and if you desire to obtain the direct service of *nava* Yugala-kīśora, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī and his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are the recipients of His mercy.

Śrī Bhajana-darpaṇa-digdarsīnī-vṛtti

Pūrva-pakṣa: Objection

The question may be raised here whether it is possible to attain *rāgātmikā-bhakti* and residence in Vraja by accepting *dikṣā* and *sikṣā* from a Vaiṣṇava of any other *sampradāya*. This question is answered in this third *śloka*.

The most munificent Śrī Caitanya Mahāprabhu bestows *rāgātmikā-bhakti* and *vraja-prema* for Śrī Rādhā-Kṛṣṇa Yugala. He reveals the supremely confidential mysteries of that *vraja-prema* and the

method to obtain it. His most intimate associates Śrī Svarūpa, Śrī Rūpa, Śrī Sanātana, and other *gōsvāmīs* are the principal storekeepers and guardians of this most rare *vraja-prema*. Through the medium of their disciplic succession and the authentic literatures composed by them, they have given the whole world the most valuable gift of the procedures of *vraja-rasa*, the manner of residence in Vraja, and the most confidential method of obtaining *śrī yugala-prema*. Without taking shelter of their lotus feet and following their instructions, it is not possible to obtain residence in Vraja on the platform of *rāgātmikā-bhakti* and the service of Śrī Yugala-kīśora, saturated with *anurāga*.

(1) Rāgātmikā-bhakti

The word *sa-rāgam* means with *rāgātmikā-bhakti*. Generally the practice (*sādhana*) and perfection (*siddhi*) of *bhakti* are divided into three categories: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. When *sādhana-bhakti* matures, one is endowed with *bhāva-bhakti*, and fully matured *bhāva-bhakti* is known as *prema-bhakti*. Śrī Rūpa Gosvāmī, who is fully acquainted with the inner truths of *bhakti*, has employed very fine discrimination in describing the gradual development of *prema* in his book *Śrī Bhakti-rasāmṛta-sindhu* (1.4.15-16) as follows:

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

“In the beginning *śraddhā* develops by hearing the *sāstras* in the association of *sādhus*. *Śraddhā* means to have firm faith in the words of the *sāstras* and Śrī Gurudeva. This leads to *sādhu-saṅga* or associating with *sādhus* in order to learn from them the method of *bhajana*. Thereafter one takes up *bhajana-kriyā*, the practice of *bhajana*, which results in *anartha-nivṛtti* (destruction of the reactions of *prārabdha** and *aprārabdha* sins).

“After this, *niṣṭhā* or steadiness develops, which means to have continuity in *bhajana* without any disruption. This leads to the development of *ruci*, a conscious desire and taste for *bhajana*. Then one develops *āsakti* in which one experiences spontaneous attraction both for the performance of *bhajana* itself and for the object of *bhajana*, Śrī Śrī Rādhā-Kṛṣṇa Yugala. Thereafter *bhāva* manifests and finally *prema* arises. This is the general order of the development of *prema* in *sādhakas*.”

Sādhana-bhakti, which is performed during the *sādhaka*'s stage of practice, has two divisions: *vaidhī* and *rāgānugā*. At the stage of the fruition of *bhakti* also, a corresponding subtle difference remains. In other words there is a subtle difference between *prema* arising from *vaidhī-sādhana-bhakti* and *prema* arising from *rāgānugā-sādhana-bhakti*. The *siddhānta* of Śrī Rūpa Gosvāmī concerning *vaidhī-bhakti* is expressed in *Bhakti-rasāmṛta-sindhu* (1.2.6, 269) as follows:

*yatra rāgānavāptatvāt pravṛttir upajāyate
śāsane naīva śāstrasya sā vaidhī bhaktir ucyate
śāstroktayā prabalayā tat tan maryādayānvitā
vaidhī bhaktir ayam kaiścīn maryādā mārga ucyate*

“Engagement in *sādhana-bhakti* is sometimes inspired by *lobha* or intense greed and sometimes by the disciplinary statements of the *śāstras*. When engagement in *sādhana-bhakti* is not inspired by *rāga* (*ruci* or *lobha*) but by the governing directions of the *śāstras*, it is called *vaidhī-bhakti*. This *vaidhī-bhakti*, which consists of strict constraints outlined in the *śāstras*, is called *maryādā-mārga* also by some learned scholars (namely those coming in the disciplic succession of Śrī Vallabhācārya).”

In *Bhakti-rasāmṛta-sindhu* (1.2.270-273), Śrī Rūpa Gosvāmī describes *rāgānugā-bhakti* as follows:

*virājanīm abhivyaktam vrajavāsi-janādiṣu
rāgātmikām anusṛtā yā sā rāgānugocyate*

rāgānugā vīvekārtham ādau rāgātmikocyate

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ sātra rāgātmikoditā*

sā kāmārūpā sambandha-rūpā ceti bhaved dvidhā

“That *bhakti* which is distinctly present in the eternal inhabitants of Vraja—including the cows, deer, parrots, and other birds and animals—is called *rāgātmikā-bhakti*. *Bhakti* which follows in accordance with that *rāgātmikā-bhakti* is called *rāgānugā-bhakti*. In order to thoroughly understand *rāgānugā-bhakti*, *rāgātmikā-bhakti* is being described first. An unquenchable loving thirst (*prema-mayī-tṛṣṇā*) for the object of one’s affection (Śrī Kṛṣṇa) which gives rise to spontaneous and intense absorption (*svārasikī param-āviṣṭatā*) in that object is called *rāga*. Such *rāgamayī-bhakti*, or the performance of services such as stringing garlands with intense *rāga*, is called *rāgātmikā-bhakti*. This *rāgātmikā-bhakti* is of two kinds: (1) *kāma-rūpa* (that which is based on conjugal attraction) and (2) *sambandha-rūpa* (that which is based on parental and other relationships).”

Who is eligible for *rāgānugā-bhakti*? Śrī Rūpa Gosvāmī’s conclusions regarding this topic are expressed in *Bhakti-rasāmṛta-sindhu* (1.2.291-293) as follows:

*rāgātmikaika-niṣṭhā ye vrajavāsi-janādayaḥ
teṣāṁ bhāvāptaye lubdho bhaved atrādhikāravān*

*tat tad bhāvādi mādhye śrute dhīryad apekṣate
nātra śāstrāṇi na yuktiṅ ca tal lobhotpati lakṣaṇam*

*vaidha bhakty adhikārī tu bhāvāvirbhāvanāvadhī
atra śāstraiṁ tathā tarkam anukūlam apekṣate*

“Those who have intense greed to obtain that *bhāva* which is exactly in accordance with the mood and sentiments of the residents of Vraja who are exclusively established in *rāgātmikā-bhakti* are alone eligible for the path of *rāgānugā-bhakti*. The symptom of the awakening of *lobha* is that upon hearing the incomparably sweet *līlā-kathā* from *Śrīmad-Bhāgavatam* and other books composed by *rasika* devotees concerning the sentiments, form, qualities, and so on of Śrī Nanda, Śrī Yaśodā, and other *vraja-vāsīs*, which are supremely attractive to Śrī Kṛṣṇa and satisfy all His senses, one automatically engages in *bhakti* with an intense desire to obtain those same sentiments. At that time one’s intelligence is not even the least bit dependent on scriptural injunctions or logical reasoning.

“Those who are eligible only for *vaidhī-bhakti* remain dependent on scriptural injunctions and favorable reasoning until *bhagavat-rati* manifests in their hearts. After the appearance of *rati*, however, they are no longer dependent upon such things. But those who are eligible for *rāgānugā-bhakti* are from the very beginning engaged in *bhakti* with greed to obtain *vraja-bhāva*, and are never dependent on reasoning and scriptural injunctions. This is the supreme excellence of *rāgānugā-bhakti*. Nonetheless, when greed awakens it is essential to investigate the *śāstras* and to meticulously carry out the *sādhana* mentioned therein by which one’s objective may be achieved.”

Śrī Rūpa Gosvāmī’s conclusions regarding the method for performing *rāgānugā-bhajana* are stated in *Bhakti-rasāmṛta-sindhu* (1.2.294-296) as follows:

*kṛṣṇaiṁ smaran janañ cāsyā preṣṭhaiṁ nija samīhitam
tat tat kathā rataś cāsau kuryād vāsaiṁ vraje sadā*

“One should constantly remember one’s dearest *nava-kīśora* Śrī Nanda-nandana and the beloved associates of Kṛṣṇa who are possessed of *sajātiyā-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānugā-bhakti-sādhana*.”

*sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva lipsunā kāryā vraja-lokānusārataḥ*

“A *sādḥaka* who has *lobha* for *rāgānugā-bhakti* should serve Śrī Kṛṣṇa both in the *sādḥaka-rūpa* and the *siddha-rūpa* in accordance with the *bhāva* of the *vraja-parikaras* who possess the same mood for which he aspires.”

The *sādḥaka-rūpa* refers to the physical body in which one is presently situated, and the *siddha-rūpa* refers to the internally conceived spiritual form which is suitable to serve Kṛṣṇa according to one’s cherished desire. One should serve Śrī Kṛṣṇa in these two forms by following (not imitating) under the guidance of Kṛṣṇa’s beloved Śrī Rādhikā, Śrī Candrāvalī, Lalitā, Viśākhā, Rūpa Mañjarī,

and others, as well as their followers such as Śrī Rūpa, Śrī Sanātana, and Śrī Raghunātha Dāsa Gosvāmī.

A *sādhaka* of *dāsyā-bhāva* should serve in accordance with the mood of Kṛṣṇa's associates in *dāsyā-bhāva* such as Raktaka and Patraka. A *sādhaka* of *sakhyā-bhāva* should follow Śrīdāma, Subala, and others. A *sādhaka* of *vātsalyā-bhāva* should serve according to the mood of Śrī Nanda and Yaśodā. In the *siddha-deha*, the perfected internal spiritual body, one should offer mental services to Śrī Kṛṣṇa under the guidance of Śrī Rādhā, Śrī Lalitā, Viśākhā, Rūpa Mañjarī, Rati Mañjarī, and others. In the *sādhaka-rūpa*, one's physical body, one should render physical service under the guidance of Śrī Rūpa, Śrī Sanātana, and others.

*śravaṇotkīrtanādīni vaidha bhakty uditāni tu
yāny aṅgāni ca tānyatra vijñeyāni mañṣibhiḥ*

The *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, *śrī guru-padāśraya*, and others, which have already been described in regard to *vaidhī-bhakti*, are also useful and necessary in *rāgānugā-bhakti*. But judicious *sādhakas* will adopt only those *aṅgas* which nourish their specific *bhāva*, avoiding those which hamper it. A *sādhaka* who aspires for *vraja-bhāva* should not undertake those *aṅgas* which are opposed to that mood. These include the following: (1) *ahaṅgrahopāsanā*—to consider oneself as non-different from the object of worship, (2) *mudrās*—different procedures of intertwining the fingers during worship, (3) *nyāsa—prāṇāyāma*, and (4) meditation on Dvārakā and worship of Śrī Rukmiṇī and other queens of Dvārakā.

After surpassing the stage of *sādhana*, one enters the stage of *bhāva* or *rati*. In his book *Śrī Ujjvala-nīlamaṇi* (*Sthāyībhāva*, texts 57, 59-62), Śrī Rūpa Gosvāmī describes *rati* as follows:

*iyam eva ratiḥ prauḍhā mahābhāva daśāṁ vrajet
yā mṛgyā syād vimuktānām bhaktānām ca varīyasām*

*syād dṛḍheyām ratiḥ premā prodyan snehaḥ kramādayam
syān-mānaḥ praṇayo rāgo 'nurāgo bhāva ity api*

*bijam ikṣuḥ sa ca rasaḥ sa guḍaḥ khaṇḍa eva saḥ
sa śarkarā sitā sā ca sā yathā syāt sitopalā*

*ataḥ prema-vilāsāḥ syur bhāvāḥ snehādayas tu ṣaṭ
prāyo vyavahriyante 'mī prema-śabdena sūribhiḥ
yasyā yādṛśa-jātīyaḥ kṛṣṇe premābhyaudañcati
tasyām tādṛśa-jātīyaḥ sa kṛṣṇasyāpy udiyate*

“*Samarthā-rati* gradually matures and becomes transformed into *mahābhāva*. Therefore liberated souls and the topmost devotees strive to attain this *rati*. *Rati* gradually intensifies into *prema*, which

is known by different names in accordance with the distinctive character of each successive stage. It is thus identified as *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*. This development is compared to the transformation of sugarcane seeds into sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy, and rock candy. In this analogy *rati* is compared to sugarcane seeds because it is the seed of *prema*. *Prema* is compared to the sugarcane plant. Just as all six stages from sugarcane juice to rock candy are transformations of sugarcane only, all six stages from *sneha* to *bhāva* are the *vilāsa* or distinctive transformations of *prema*. Therefore learned authorities in the *śāstras* use the word *prema* in a general sense to refer to all six stages. It should be noted here that the particular type of *prema* that Kṛṣṇa has for the *nāyikās* or heroines who are possessed of *samarthā-rati* is exactly in accordance with the type of *prema* which arises in their hearts.”

If one reflects in an unbiased and thoughtful manner, then it must be concluded that the *prema* related to the *śṅgāra-rasa* of Vraja is not found in other *sampradāyas*. If at all it exists, it is only to a very limited extent. Therefore Śrī Dāsa Gosvāmī has instructed the *sādhakas* desirous of attaining *vraja-bhāva* to accept Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa, Śrī Sanātana, and other *gosvāmīs*, who are recipients of Śrī Caitanya Mahāprabhu’s mercy, as *śikṣā-gurus*.

(2) Pratijanuḥ: Life After Life

Rāgātmikā-bhakti, which possesses the characteristics of *prema*, is perfected only after many lifetimes. If, however, one receives the mercy of Bhagavān or His devotees, it may be perfected quickly.

Anuvṛtti

Those who want to perform *bhajana*, especially under the guidance of our Gosvāmīs, are instructed in the first *śloka* to develop *apūrva-rati* for the *guru*, *goṣṭha*, *goṣṭhālayin*, *sujanas*, the *brāhmaṇas*, one’s *dikṣā-mantras*, and *śrī harināma*. This is *lobhamayī-bhakti* (*bhakti* full of greed). *Apūrva-rati* begins from *śraddhā* and goes up to *rati*. This is not ordinary *bhakti*. In the second *śloka* the instruction is to live in Vraja and perform *pracura-sevā* (abundant service) to the *vraja-vāsīs*. In this there is not even *bhajana* or *sādhana*. “Abandon *adharma* and even *dharma* as enjoined in the scriptures; now you should perform *bhajana* by living in Vraja.”

In this verse it is said, *yadīccher āvāsam*: if you have the desire to perform *bhajana* life after life with intense *anurāga* for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, then the most effective method is *svarūpam śrī rūpam sagaṇam iha tasyāgrajam api*—you should weep and call out to Svarūpa Dāmodara, Rāmānanda Rāya, Rūpa Gosvāmī, and Sanātana Gosvāmī, along with their associates. They are eternal associates of the treasurer of *prema*, Śrī Caitanya Mahāprabhu. You must always offer *praṇāmas* to them every day. “O mind! I hold your feet and pray to you to do the same.”

The word *pratijanu* means life after life. This brings up the following question, “By worshipping the Supreme Lord, doesn’t the cycle of birth and death cease? Don’t the devotees of Bhagavān try to stop this transmigration?” Most people say that by performing *bhajana* we shall be liberated from birth and death. *Bhakti* is of three kinds: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. *Bhakti* is

full of nectar even from the beginning of one's *bhajana*; therefore the devotees do not want to stop the cycle of birth and death until their *bhakti* reaches its final perfection of full maturity. Until then, they are prepared to take thousands of births, live in Vraja, and try to perform *bhajana* with love and devotion.

The devotee neither wants to merge in Brahman nor to accept any other type of liberation. He wants to take birth in Vraja and to attain the association of *rasika* Vaiṣṇavas. Thus his *śraddhā* reaches the stage of *bhāva*, and that *bhāva* matures into *prema*. So until a devotee attains the paragon of perfection in his *bhakti*, he does not mind taking birth again and again. The bud of a rose or lotus will not bloom into a flower if it is plucked as a bud. The bud does not have fragrance, beauty, and nectar. All these characteristics come only when the bud blooms into a flower. At that time the bumblebee starts to visit the flower; similarly, a devotee does not mind taking several births to perfect his *bhakti* until he attains that *prema* which can control Kṛṣṇa and the eligibility for the direct *darśana* of Kṛṣṇa. This *bhakti* is full of nectar, and a devotee derives tremendous bliss by absorbing his mind in *bhakti-rasa*. It gives pleasure to Kṛṣṇa, and subsequently a devotee also feels that pleasure. The paths of *karma*, *jñāna*, and *yoga* are very difficult, but *bhajana* is full of bliss. Therefore the devotees of the Gauḍīya Vaiṣṇava *sampradāya* do not want to stop the cycle of birth and death until they attain perfection.

Another question is raised, "Can one attain *rāgānugā-bhakti* or residence in Vraja in *rāgātmika-bhakti* by taking *dikṣā* and *śikṣā* in any other *sampradāya*? If somebody has received the *mantra* of the Rāmānuja, Madhva, or any other *sampradāya*, will he get *vraja-bhāva* after the maturity of his *bhajana*, or not?" Śrī Raghunātha Dāsa Gosvāmī says and Śrī Bhaktivinoda Ṭhākura explains that only the intimate associates of *mahā-vadānyāya* Śrī Caitanya Mahāprabhu are the original treasurers and patrons of this *mahā-prema*. The most intimate, confidential, and highly esoteric mysteries of the method of *rāgātmika-bhakti* to Śrī Śrī Rādhā-Kṛṣṇa Yugala were bestowed upon Svarūpa Dāmodara and other intimate associates of Śrī Caitanya Mahāprabhu; therefore, only they can give this rare and invaluable treasure of *vraja-prema*.

The word *sarāgam* means to live in Vraja with *rāga*. What is *rāga*? The natural *anurāga* or affection which the *rāgātmika* devotees have for Kṛṣṇa is known as *rāga*, and their service is known as *rāgātmika-bhakti*. Those who follow these *rāgātmikas* are known as *rāgānugās*. This starts from *śraddhā* and goes even beyond *prema*. For those who do not have such natural *anurāga* yet want to perform *bhakti*, there is *vaidhī-bhakti*. Their desire to perform *bhakti* is due to the regulation of *śāstra*.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and my *guru mahārāja* Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja were not ordered by anyone to perform service or *bhajana*. Their *bhajana* was natural and spontaneous. One who is serving the *guru* and Vaiṣṇavas, performing deity service, and is engaged in hearing, chanting, and remembering the Lord without being ordered to do so has natural *anurāga*. One does not obtain this *anurāga* in one lifetime. It is attained over the course of several lifetimes. *Pratijānu* means several lifetimes. *Vaidhī-bhakti* can be achieved quickly, but *rāga-bhakti* is perfected after several lifetimes. For one small mistake Bhārata Mahārāja had to take three lives. We are committing so many mistakes not only with our bodies but with our minds also, so we may feel that our perfection will come after several lifetimes.

Śloka Four

असद्वार्ता-वेश्या विसृज मतिःसर्वस्वहरणीः
कथामुक्तिव्याघ्र्या न शृणु किल सर्वात्मगिलनीः ।
अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीं

व्रजे राधाकृष्णौ स्वरतिमणितौ त्वं भज मनः ॥४॥

*asad-vārtā-veśyā visrja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaniḥ
api tyaktvā lakṣmī-pati-ratiṃ ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manaḥ*

Anvaya

manaḥ—O mind; *visrja*—abandon; *asad-vārtā-veśyā*—the prostitute of contemptible mundane talk; *haraṇiḥ*—plundering; *sarvasva*—all one’s wealth; *mati*—of pure intelligence; *kila*—(and) unequivocally; *na śṛṇu*—do not hear; *kathāḥ*—talk; *mukti-vyāghryāḥ*—of the tigress of mukti; *sarvātmā-gilaniḥ*—devouring the existence of the soul; *tyaktvā*—reject; *api*—even; *ratiṃ*—attachment; *lakṣmī-pati*—for Śrī Nārāyaṇa, the husband of Lakṣmī; *vyoma-nayanīm*—leading to Vaikuṅṭha in the paravyoma; *itaḥ vraje*—in this Vraja-dhāma; *tvam*—you; *bhaja*—worship; *rādhā-kṛṣṇau*—Śrī Rādhā-Kṛṣṇa; *dau*—bestowing; *maṇi*—the jewel; *sva-rati*—of love for Them.

Translation

O my dear brother mind! Please abandon altogether the prostitute of contemptible mundane talk, which plunders the entire treasure of pure wisdom. You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṅṭha. You should live in Vraja and worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their *rati*.

Śrī Bhajana-darpaṇa-digdarsīnī-vṛtti

This fourth verse describes various elements which obstruct the attainment of *prema*.

(1) Mati-sarvasva-haraṇi asad-vartā-veśyā:

The prostitute of mundane talk plunders the wealth of wisdom

Just as a prostitute deprives a debauchee of his riches, mundane talks rob the living entity of his wealth of good intelligence. Intelligence which is directed toward spiritual attainment is the only

treasure of the *jīva* who has adopted the path of *bhajana*. Mundane talks ruin such wisdom and turn it towards sense enjoyment and liberation. Discussions of fleeting sense enjoyment and any kind of connection with such topics are *asat*, useless.

Study of scriptures which bestow only temporary, insignificant benefits, greed for wealth, and intimate association with women or with men attached to women are all *asat*. *Gṛhastha* Vaiṣṇavas who are selfishly attached to their wives, and householders or renunciates who associate with women on the pretext of sharing *hari-kathā*, but with a lusty motive, are also included in the category of *asat*. To pursue such useless objects with great attachment is called *asad-vārtā*. Śrī Rāya Rāmānanda, the chief associate of Śrīman Mahāprabhu, has said the following about good intelligence (*Padyāvalī*, 14):

*kṛṣṇa bhakti-rasa-bhāvitā matiḥ
krīyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-kotī-sukṛtair na labhyate*

“O men of virtue! If intelligence (*mati*) which is infused with *kṛṣṇa-bhakti-rasa* is available anywhere, then buy it at once, without delay. The only price to get it is an intense desire to obtain *vraja-rasa*. Without this greed, it cannot be obtained even by accumulating pious activities for millions of births.”

(2) Sarvātma-gilani mukti-vyāghryā kathā:

Talk of liberation is a tigress which devours the soul

The word *mukti* here refers to *brahma-nirvāṇa* which is also known as *sāyujya-mukti* or merging into the Lord's bodily effulgence. *Sayujya-mukti* very easily and thoroughly consumes the individual spiritual existence of the soul or *ātma-sattā*. Although *brahma-sattā* or Brahman existence is admitted in *mukti*, the conception that the individual *ātmā* becomes the all-encompassing supreme Brahman is misleading and phantasmagoric like a flower in the sky. In reality it is *sarva-śaktimān* Bhagavān who is the one and only *parama-tattva*.

The Supreme Lord has one eternal and supreme divine potency or *parā-śakti*. This *parā-śakti* serves the Lord in various capacities. As the *cit* or internal potency *Yogamāyā*, she manifests the transcendental pastimes of Bhagavān. As the *acit* or external potency *Mahāmāyā*, she produces both the unlimited material universes and the gross and subtle material bodies of the *baddha jīvas*. As the *taṭasthā jīva-śakti* or marginal potency, she manifests the innumerable, infinitesimal *jīvas*.

Those who are antagonistic to the eternal name, form, qualities and pastimes of Bhagavān imagine a state of emancipation from the reactions of their *karmic* activities known as *brahma-laya* or dissolution into Brahman, which brings about annihilation of the individual self. They derive some sort of pleasure by discussing such so-called *mukti*. But the pleasure of that *mukti* is exactly like that of a prisoner who commits suicide in order to obtain everlasting relief from material suffering. One

should carefully abandon all discussion of the methods of worship and procedures for the attainment of such *mukti*, as well as the association of persons who are intent upon it. Just as a man-eating tigress consumes a man's body, the tigress of liberation devours the individual existence of the soul. Therefore devotees of the Lord consider *mukti* as equivalent to self-annihilation.

Śrīla Rūpa Gosvāmī's conclusions on this subject are stated in *Bhakti-rasāmṛta-sindhu* (1.2.22, 25) as follows:

*bhukti mukti sprhā yāvat piśācī hṛdi varttate
tāvad bhakti-sukhasyātra katham abhyudayo bhavet*

*śrī kṛṣṇa caraṇāmbhoja sevā-nirvṛta cetasām
eṣām mokṣāya bhaktānām na kadācit sprhā bhavet*

“As long as the two witches of desire for material enjoyment and liberation remain within the heart of the *sādhaka*, how can the happiness of *viśuddha-bhakti* be awakened there? In other words, *śuddha-bhakti* can never arise in such an impure heart. Devotees whose minds are immersed in the happiness of service to the lotus feet of Vrajendra-nandana Śrī Kṛṣṇa do not have even a scent of desire for *mokṣa* or liberation.”

(3) Vyoma-nayanī lakṣmīpati-rati:

Rati for Lakṣmīpati Nārāyaṇa leads to Vaikuṅṭha

The word *vyoma* or *paravyoma* here refers to Vaikuṅṭha-dhāma. It is the abode of Lakṣmīpati Śrī Nārāyaṇa, who is characterized by supreme opulence and majesty. By attaining perfection in *sādhana-bhakti* directed toward Śrīman Nārāyaṇa, one can get four kinds of liberation in Vaikuṅṭha-dhāma: *sārūpya* (obtaining the same features and form as the Lord), *sāmīpya* (living in the Lord's association), *sālokyā* (living on the same planet as the Lord), and *sārṣṭi* (having the same opulences as the Lord). Śrīla Rūpa Gosvāmī's conclusions on this subject are stated in *Bhakti-rasāmṛta-sindhu* (1.2.55-59) as follows:

*atra tyājyatayaivoktā muktiḥ pañca-vidhāpi cet
sālokyādis tathāpy atra bhaktyā nāti-virudhyate*

*sukhaiśvaryottarā seyamī prema-sevottarety api
sālokyādir-dvidhā tatra nādyā sevājuṣām matā*

*kintu premaika-mādhurya-juṣa ekāntino harau
naivāṅgī kurvate jātu muktiḥ pañca-vidhām api*

*tatrāpy ekāntinām śreṣṭhā govinda-hṛta-mānasāḥ
yeṣāṃ śrīśa-prasādo 'pi mano hartum na śaknuyāt*

*siddhāntatas tv abhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ*

Though all five forms of *mukti* listed here are to be disregarded by a pure devotee, the first four—*sārūpya*, *sāmīpya*, *sālokya*, and *sārṣṭi*—are not altogether incompatible with *bhakti*. These four forms of *mukti* are of two kinds: (1) *sukhaiśvaryottarā*—*mukti* in which the individual desires his personal pleasure from the grandeur and wealth of Vaikuṅṭha, and (2) *prema-sevottarā*—*mukti* in which the dominant desire is to serve the Lord for His pleasure. The first of these or *sukhaiśvaryottarā-mukti* is not accepted by devotees who are attached to the *prema-sevā* or loving service of the Lord, because it is tainted with the desire for self-pleasure and enjoyment of the Lord's opulence. *Prema-sevottarā-mukti* is accepted by some devotees, but even in this there remains a trace of indirect desire for personal enjoyment. Consequently, *ekāntika-bhaktas* or devotees who are fervently attached to the service of the Lord consider even *prema-sevottarā-mukti* to be opposed to *bhakti* (which is characterized by unalloyed loving service). Therefore, *ekāntika-bhaktas* who drink deeply the mellow sweetness of *prema-bhakti* for Lord Hari and whose only interest is to give pleasure to the Lord certainly do not accept any of the five forms of *mukti*, even though they may be offered by the Lord Himself.

Of all the *ekāntika-bhaktas* of the different incarnations of the Supreme Lord, the *parama-premātura bhaktas*, those desirous of the highest *prema*, whose hearts have been stolen by Śrī Nandanandana, are the topmost. Even the grace of Lakṣmīpati Śrī Nārāyaṇa, the Lord of the *paravyoma*, cannot attract their minds. Although there is no difference between Śrī Nārāyaṇa and Śrī Kṛṣṇa in terms of *tattva*, Śrī Kṛṣṇa's form is superior due to the superexcellence of *prema-rasa*. The very nature of *rasa* itself reveals the supreme excellence of the form of Śrī Kṛṣṇa. The ultimate climax of *prema-rasa* is found only in the condition of *mahābhāva*. The only object for this kind of *rasa* is Vrajendra-nandana—not Mahā-Nārāyaṇa or other *avatāras*. Therefore even Lakṣmī, who is always situated at the chest of Mahā-Nārāyaṇa, underwent severe austerities in order to obtain this extraordinary quality of *rasa*.

Śrī Haridāsa has expressed the following sentiment in this regard (*Padyāvalī*, 102):

*alam tri-diva vārtayā kim iti sārvabhauma-śrīyā
vidūratara-vartinī bhavatu mokṣa lakṣmīr api
kalinda-giri-nandinī taṭa-nikuñja-puñjodare
mano harati kevalam nava-tamāla-nīlam mahāḥ*

“I have no use for talk about attaining the heavenly planets, what to speak of acquiring sovereignty over the entire Earth. Even the names *mokṣa* and Lakṣmī (attainment of the opulent realm of Vaikuṅṭha) afford me no pleasure. My mind is captivated only by that cluster of bluish brilliance whose color resembles a young *tamāla* tree and who graces the *kuñjas* on the banks of the Yamunā.”

(4) Sva-rati maṇi-da: Bestowing the jewel of Their rati

The Soul of all souls, Śrī Rādhā-Kṛṣṇa, are the bestowers of the jewel of *ātma-rati*. The infinitesimal living entity is an eternal servant of Kṛṣṇa. The spontaneous attraction for Śrī Rādhā-Kṛṣṇa which the *jīva* experiences in his constitutional state is called *ātma-rati*. Although this *ātma-rati* is eternally present in the original identity or *sva-rūpa* of the *jīva*, in the conditioned state it remains covered by material desires born of ignorance.

Śrīmad Īśvara Purī's transcendental *niṣṭhā* is exemplary in this regard (*Padyāvalī*, 75):

*dhanyānām hṛdi bhāsatām girivara pratyagra kuñjaukasām
satyānanda-rasām vikāra-vibhava-vyāvṛttam antar-mahaḥ
asmākaṁ kila ballavī-rati-raso vṛndāṭavī lālaso
gopaḥ ko 'pi mahendranīla-ruciraś citte muhuḥ kriḍatu*

“Those fortunate pure souls, the non-dualistic *brahma-jñānīs*, dwelling in the secluded forests of the Himalayas, may experience indescribable transcendental bliss within their hearts as a festival of perfect mental equilibrium and freedom from all anxiety. Let them do so; I have no use for that. Indeed, always sporting within my heart is a *gopa-kīśora* whose complexion is more enticing than a blue sapphire, who is the embodiment of *rasa* imbued with love for the *gopīs*, and who exhibits playful sportive pastimes in Vṛndāvana.”

Śrī Mādhavendra Purī's *niṣṭhā* is also very beautifully expressed (*Padyāvalī*, 76):

*rasām praśamsantu kavitva-niṣṭhā
brahmāmṛtaṁ veda-śīro-niṣṭhāḥ
vayaṁ tu guñjā-kalitāvataṁsaṁ
gṛhīta-vaiṁsaṁ kam api śrayāmaḥ*

“Let the poets extol the sweet taste of poetry (*kāvya-rasa*). Let the Vedic scholars extensively eulogize the nectar of Brahman realization. I myself will take shelter of a *gopa-kumāra* who is decorated with a *guñjā-mālā* and other ornaments and who holds a flute to His blossoming lips.”

Śrī Kaviratna also states (*Padyāvalī*, 78):

*jātu prārthayate na pāṛthiva-padaṁ naindre pade modate
sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣaṁ ca nākāṅkṣati
kālindī-vana-sīmani sthira-taḍin-megha-dyutau kevalaṁ
śuddhe brahmaṇi vallavī-bhuja-latā-baddhe mano dhāvati*

“My mind never hankers to become emperor, nor can it derive any pleasure from the post of Indra. It is unable to enlist the intelligence in seeking the *yoga-siddhis*, nor aspire for *mokṣa*. My mind runs only in pursuit of that indescribable *śuddha brahman* who is embraced by the creeper-

like arms of the *gopīs*, and who thus resembles a lustrous fresh raincloud interlaced with steady streaks of lightning in the Vṛndāvana forest on the banks of the Yamunā.”

Śrī Mādhavendra Purī expresses a similar glorious sentiment (*Padyāvalī*, 96):

*anaṅga-rasa-cāturī-capala-cāru-netrāñcalaś
calan-makara-kuṇḍala-sphurita-kānti-gaṇḍa-sthalaḥ
vrajollasita-nāgarī-nikara-rāsa-lāsyotsukaḥ
sa me sapadi mānase sphuratu ko 'pi gopālakaḥ*

“Alas! May that extraordinary cowherd boy soon appear within the temple of my heart, who is cunning in the art of amorous affairs, who casts sidelong glances from the corners of His charming, restless eyes, whose cheeks reflect the glittering radiance of His trembling shark-shaped earrings, and who is extremely anxious to enjoy the *rāsa* dance with the blissful *gopīs* of Vraja.”

Only by the worship of Śrī Rādhā-Kṛṣṇa Yugala in Vraja is this jewel of *rati* awakened within one’s heart. Upon receiving further nourishment, it is promoted to the stage of *mahābhāva*.

Anuvṛtti

There are two types of instruction regarding the performance of *bhajana*: one is *vidhi* or prescription, and the other is *niṣedha* or prohibition. Both are necessary. “Always remember Kṛṣṇa and never forget Him.” This is the primary injunction of all the Vedas, and all other injunctions are subordinate to this. Always remember Kṛṣṇa is *vidhi*, and never forget Kṛṣṇa is *niṣedha*. Also, “Accept whatever is favorable for *bhakti*, and reject that which is unfavorable.” Actually, we don’t have the qualification to know what is really favorable and what is not; but we can find out by *sādhu-saṅga* and from the *śāstras*. *Asad-vārtā* or mundane talk is *niṣedha*. We have been warned not to engage in worldly talks. *Grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*: Śrī Caitanya Mahāprabhu instructed Raghunātha Dāsa Gosvāmī to avoid *grāmya-kathā*. *Grāmya* means *dharma*, *artha*, *kāma*, and *mokṣa*. The *guru* and Vaiṣṇavas, being very merciful, bestow upon us this power of discernment.

Asad-vārtā-veśyā: “The worst impediment in the realm of *bhakti* is *asad-vārtā*; therefore, never speak any *grāmya-kathā*—instead, always speak about *bhakti*.” This instruction was given to Raghunātha Dāsa Gosvāmī by Śrī Caitanya Mahāprabhu, and the *Śrīmad-Bhāgavatam* also decries *grāmya-dharma* and advises one to keep away from it. A mind which is polluted is a great impediment in *bhakti*, and so Caitanya Mahāprabhu has said *ceto-darpaṇa-mārjanam*—one should cleanse the mirror of the mind through the chanting of the holy name.

The mind itself is a storehouse of pollution. It is formed by the activities performed in previous lifetimes. It carries the impressions of all the good and bad actions performed by a person through countless lifetimes. These impressions are to be cleansed away by the chanting of the holy name as advised by Mahāprabhu. One cannot perform *bhajana* with a mind which is under the grip of the qualities of material nature. One must get rid of the qualities of passion and ignorance. The qual-

ity of goodness has some virtues in it like good behavior, respect of elders, and so on, but there is no *bhajana*. A little bit of goodness has to be accepted for normal daily life, but later on it should also be given up because it comes under the jurisdiction of material nature. All three qualities are contaminated and provoke one to sense-enjoyment. *Bhakti* cannot flourish in such a mind.

The effect of bad association pollutes the mind and ruins *bhakti*. The association of materialistic people, of those who associate with women, and of *māyāvādīs* is harmful for an aspirant of pure *bhakti*. When one's mind is attracted to speaking about useless topics, one becomes implicated in the blasphemy of the *guru* and Vaiṣṇavas and finally Kṛṣṇa, and he thus falls down from the path of *bhakti*. Always keep a safe distance from those who desire *dharma*, *artha*, *kāma*, and *mokṣa*, and from *strīsaṅgīs*, *viṣayīs*, *bhogīs*, and *māyāvādīs*. Do not indulge in idle talk even for a minute. This will displace *bhakti* from the heart and destroy the seed of *rati*.

One gets this rare seed of *rati* by associating with advanced devotees, and such association is received by the accumulation of *sukṛti* over millions of lifetimes. A person who smokes or drinks liquor can be delivered in some lifetime, but one who indulges in *prajalpa* cannot be saved in any life. One person smokes tobacco and takes intoxicants, and another person embezzles the money of the Vaiṣṇavas and deities—whose sins are more serious? A smoker will give up smoking in some lifetime, but all the lives of the second person are ruined.

In *Jaiva-dharma* Śrīla Bhaktivinoda Ṭhākura mentions an incident wherein Paramahansa Bābājī forbids Sannyāsī Ṭhākura to change his dress and says, “Learn some *siddhānta*, imbibe the qualities of a Vaiṣṇava, and change your *mind*. Dress is external and can be changed at any time in a minute.”

The wicked and evil nature of the mind is very detrimental to *bhakti*. *Asad-vārtā* is the mother of all *prajalpa*, and therefore one should give it up with sincere efforts. Any talk which derides the service of the *guru*, Vaiṣṇavas, and Kṛṣṇa is *asad-vārtā* or *grāmya-vārtā*, which destroys the inclination and resolve for *bhakti*. This resolve is known as *matī*. Which *matī*? *Kṛṣṇa-bhakti-rasa-bhāvita-matī*—that resolve which is enthused by the taste of *kṛṣṇa-bhakti-rasa*. This *matī* seems very small, but it is the seed of the *bhakti-latā*, which goes up to *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *prema*, and further up to *mahābhāva*. Protect this creeper very carefully and do not let it wither. This *matī* that “I will perform *bhajana*” comes by the association of Vaiṣṇavas. This resolve is very rare and precious like a *cintāmaṇi* gem. Its creeper grows up to Goloka Vṛndāvana and produces the fruit of *prema*, so prevent it from being destroyed at any cost.

The desire to lead an easy and comfortable life is the real impediment. We want all the activities of our daily life like eating, sleeping, travelling, and so on to be comfortable not only today, but every day and even in the future. Śrī Caitanya Mahāprabhu advised Raghunātha Dāsa Gosvāmī to give up such comforts: *bhālo nā khāibe āra bhālo nā pariibe*—“Do not eat palatable food or dress very nicely.” (*Caitanya-caritāmṛta*, *Antya* 6.236). We remain in anxiety to fulfill these *asat* desires. Give up all this. If we are cooking for Ṭhākurjī (the deity) but with a desire to enjoy later on, this also comes under the classification of *asad-vārtā*. The mind is a cheater; it cheats in many ways. Always remain very alert to save yourself from all kinds of *asad-vārtā*.

Mukti is like a tigress. Even the talk of *mukti* is very dangerous. Śrīla Bhaktivinoda Ṭhākura says that *mukti* means *brahma-nirvāṇa* or *sāyujya-mukti*, which can devour the very existence of the soul.

In this definition, the word *ātmā* refers not only to the soul but to the body, mind, and intelligence to perform *bhagavad-bhakti*. If there is no soul, there cannot be *bhajana*. “We want escape from miseries and relief from birth and death. This can be attained by *sāyujya-mukti*.” We do not want the sufferings and miseries of life, and therefore all *ācāryas* have thought about *mukti*. Relief from material existence is the greatest *mukti*, and a Vaiṣṇava attains this very easily by *bhakti*. If we obtain *bhakti*, then *mukti* is attained automatically. We need not endeavor for *mukti* separately, while others strive very hard to obtain *mukti*.

It is believed that *mukti* bestows *brahma-sattā*, or that one merges into Brahman. This is absurd. It is like being possessed by a ghost, a *bhūta**, and therefore they say *brahma- ‘bhūtaḥ’ prasannātmā*. In reality Kṛṣṇa is all-powerful; He is the *paratattva*. He has one *parā-śakti* or *svarūpa-śakti*. This *śakti* manifests all the *dhāmas* of Vaiṣṇava. The mundane *jaḍa-śakti*, which is the shadow of *parā-śakti*, manifests the material world, and the *taṭasthā-śakti* manifests the *jīvas*. Śrīmatī Rādhikā is the original *śakti* and the source of all other *śaktis*.

The desire to please Bhagavān and His associates, the *guru*, and the Vaiṣṇavas comes in *bhakti*. Besides this, any other desire for self-enjoyment or the desire to go to Vaiṣṇava and enjoy the opulence there does not come under the heading of *bhakti*. One has to undertake all kinds of efforts for Kṛṣṇa: *akhila-ceṣṭā-parāyaṇa*—one should be intent to carry out all one’s endeavors for the sake of Kṛṣṇa. Do not delay; start this right now.

*The word *bhūta* means existence or having the nature of something, and it also means a ghost. While the actual meaning of the *Gītā* verse—*brahma-bhūtaḥ-prasannātmā*—is that they become fully satisfied by attaining to their spiritual nature, Śrīla Nārāyaṇa Mahārāja has humorously used this statement in regard to the aspirants for *sāyujya-mukti* to imply that they attain the happiness of becoming a *brahma* ghost.

Śloka Five

असच्चेष्टा-कष्टप्रद विकट-पाशालिभिरिह
प्रकामं कामादि-प्रकट-पथपातिव्यतिकरैः ।
गले बद्ध्वा हन्येऽहमिति बकभिद्वर्त्मपगणे
कुरु त्वं फुत्कारानवति स यथा त्वां मन इतः ॥५॥

*asac-ceṣṭā-kaṣṭa-prada vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvāṁ mana itaḥ*

Anvaya

manaḥ—O mind; *iha*—in this material existence; *prakaṭa-pathapāti-vyatikaraiḥ*—the assembled aggressors on the open road; *kāmādi*—of lust, anger, and so on; *gale baddhvā*—binding the neck; *prakāmaṁ*—licentiously; *kaṣṭa-prada vikaṭa-pāśālibhiḥ*—with the torturous, dreadful ropes; *asac-ceṣṭā*—of wicked deeds; *hanye*—are killing; *aham*—me; *iti*—(speaking) thus; *tvam*—you; *kuru*—loudly; *phutkārān*—call out; *vartmapa-gaṇe*—to the Vaiṣṇavas, the protectors of the path; *bakabhid*—of Śrī Kṛṣṇa, the killer of Baka; *yathā*—as a result of which; *sa*—those devotees; *avati*—(will) protect; *tvām*—you; *itaḥ*—from their hands.

Translation

“Lust, anger, and so on are a band of dacoits who assail one suddenly on the open road of material life. They have bound my neck licentiously with the torturous, dreadful ropes of wicked deeds and are thus killing me.” O mind, speaking in this way, you must grievously cry out to the powerful and merciful devotees who are the protectors of the path of *bhakti* leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such a condition.

Śrī Bhajana-darpaṇa-digdarsinī-vṛtti

(1) Kāmādi prakāṭa pathapāti vyatikara:

Lust, etc.—The assembled aggressors on the open road

Lust, anger, greed, illusion, pride, and envy are six dacoits on the open road of material life. The word *vyatikara* means meeting together. Having assembled together, these six dacoits assail their victims on the path of material life. In *Śrīmad Bhagavad-gītā* (2.62-63), we find the following statement regarding lust, anger, and so on:

*dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho ’bhijāyate*

*krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ
smṛti-bhraiśād buddhi-nāśo buddhi-nāśāt-praṇaśyati*

“While contemplating the objects of the senses, a person develops attachment for them; from such attachment, lust to enjoy those objects is aroused. From lust that is impeded, anger arises. From anger, delusion arises; and from delusion, bewilderment of memory. From bewilderment of memory, intelligence—or in other words *jñāna-śakti*, the faculty of wisdom—is vanquished. When intelligence is vanquished, one becomes immersed in material enjoyment once again. In this way one becomes entrapped in the cycle of material existence and suffers the results of one’s worldly activities.”

Śrī Baladeva Vidyābhūṣaṇa has explained the meaning of these verses in his commentary known as *Gītā-bhūṣaṇa-bhāṣya* as follows:

*vijitendriyasyāpi mayy aniveśita-manasaḥ punar anartha durbāra ityāha—dhyāyata iti dvyābhyām.
viṣayān śabdādīn sukha-hetutva buddhyā dhyāyataḥ punaḥ punaś cintayato yoginas teṣu saṅga āsak-
tir bhavati; saṅgāddhetos teṣu kāma-tṛṣṇā jāyate; kāmāc ca kenacit pratihatāt krodhaḥ citta-jvālas-
tat pratighātako bhavati. (62) krodhāt saṁmohaḥ kāryākārya-viveka-vijñāna-tilopaḥ; saṁmohāt
smṛter-indriya-vijayādi-prayatnānusandher-vibhramo vibhraiśa; smṛti-bhraiśād buddher-ātma-
jñānārthaka-syādhyā-vasāyasya nāśaḥ; buddhi-nāśāt praṇaśyati punar viṣaya-bhoga-nimagno bha-
vati saṁsaratītyarthaḥ—mad anāśra-yaṇād durbalaṁ manastāni sva-viṣayair yojayantīti bhāvaḥ.
tathā ca mano-vijigīṣuṇā mad upāsanaḥ vidheyam. (63)*

It is absolutely impossible to become free from the *anarthas* of lust, anger, and so on by restraining the mind through the practices of *jñāna*, *yoga*, or *tapasyā* alone, without fixing the mind on the lotus feet of Bhagavān. When one considers the objects of the senses—namely form, taste, smell, touch, and sound—to be sources of happiness, one constantly meditates upon them within the mind. By so doing, even great *yogīs* develop attachment to them. Attachment leads to the desire for enjoyment. When enjoyment is obstructed, then anger arises.

From anger, delusion arises, which here refers to the loss of intelligence or wisdom by which one discriminates between what is to be done and what is not to be done. From this delusion, memory is bewildered, which means that one is deviated from the attempt to conquer the senses. When memory is bewildered, intelligence is vanquished. This means that the cultivation of *ātma-jñāna* or knowledge of self-realization is destroyed. Finally, when intelligence is destroyed, there is total extinction or *praṇaśyati*. The word *praṇaśyati* used here means that one becomes immersed once again in sensual enjoyment.

The conclusion is that it is impossible to conquer the irrepressible mind without taking shelter of Śrī Bhagavān. The uncontrolled mind is the root cause of all severe *anarthas*. Therefore, those who

are desirous of controlling the mind must certainly worship the Supreme Lord. This is the principal and exclusive duty of all living entities.

(2) Asac-ceṣṭā kaṣṭa-prada vikaṭa pāsa:

The torturous, dreadful ropes of wicked deeds

The living entity is bound by the neck with the painful, fearful ropes of wicked deeds enacted by the above-mentioned six enemies of lust, anger, and so on.

(3) Baka-bhid vartmapa-gaṇa:

The protectors of the path leading to the killer of Bakāsura

The word *bakabhid* refers to Śrī Kṛṣṇa, who is the killer of the demon Baka, the personification of duplicity. The word *vartma* means a path, or in other words the path of the cultivation of love for Kṛṣṇa. The suffix *pa* means a guardian or protector, which here refers to the Vaiṣṇavas. The purport is that one should cry piteously and call upon the Vaiṣṇavas to save one from *anarthas*, because they are the guardians and protectors on the path of cultivating *kṛṣṇa-prema*. These powerful, most merciful Vaiṣṇavas will certainly protect you upon hearing your piteous cry.

Śrī Rāmānujācārya prays as follows (*Padyāvalī*, 52):

*prahlāda-nārada-parāśara-puṇḍarīka-
vyāsāmbarīṣa-śuka-śaunaka-bhīṣma-dālbhyān
rukmaṅgadoddhava-vibhīṣaṇa-phālgunādīn
puṇyān imān parama-bhāgavatān namāmi*

“I offer my respectful obeisances to the great saintly devotees of the Lord headed by Prahlāda, Nārada, Parāśara, Puṇḍarīka, Vyāsa, Ambarīṣa, Śuka, Śaunaka, Bhīṣma, Dālbhya, Rukmaṅgada, Uddhava, Vibhīṣaṇa, and Arjuna.”

The devotee poet Śrī Sarvajña, who is full of faith in the devotees, describes their condition as follows (*Padyāvalī*, 56):

*tvad-bhaktaḥ saritām patim culukavat khadyotavad bhāskaram
merum paśyati loṣṭravat kim aparām bhūmeḥ patim bhṛtyavat
cintāratna-cayam śilā-śakalavat kalpa-drumam kāṣṭhavat
samsāram tṛṇa-rāśivat kim aparām deham nijam bhāravat*

“O Bhagavān! Your devotees consider the ocean to be a mere puddle, the sun a firefly, Mount Meru a clump of earth, a powerful emperor of the world an insignificant servant, a pile of *cintāmaṇi* jewels mere fragments of stone, a wish-fulfilling *kalpadruma* tree an ordinary stick, and the entire world a bunch of straw. What more can be said? In separation from You, they consider their own bodies to be heavy burdens.”

Śrī Mādhava Sarasvatī explains further (*Padyāvalī*, 57):

*mīmāṃsā-rajāsā malīmasa-dṛśāṃ tāvan na dhīr īsvare
garvodarka-kutarka-karkaśa-dhiyāṃ dūre 'pi vārtā hareḥ
jānanto 'pi na jānate śruti-sukhaṃ śrī-raṅgi-saṅgād ṛte
su-svādum pariveśayanty api rasam gurvī na darvī spr̥šet*

“Those whose eyes of wisdom have been sullied by the dust of *mīmāṃsā* philosophy, which promotes only *karma-kāṇḍa*, cannot fix their intelligence on Bhagavān. Those whose intelligence has become stiffened by fallacious arguments whose ultimate end is but pride have no interest in hearing *hari-kathā*. Even learned scholars of the Vedas who are devoid of attachment to Śrī Kṛṣṇa are unable to know the actual conclusion of the Vedas. They are exactly like long-handled ladles which serve out delicious food but remain bereft of the sweet taste.”

The glories of *sat-saṅga* are described in *Śrī Hari-bhakti-sudhodaya* (quoted in *Bhakti-rasāmṛta-sindhu* 1.2.229):

*yasya yat saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kūlarddhyai tato dhīmān sva-yūthyān eva saṁśrayet*

“The influence of like-minded association is demonstrated in the following example: as a crystal reflects the color of nearby objects, so also does a person imbibe the qualities of those with whom he associates. Therefore, intelligent persons should associate with like-minded, respectable individuals in order to increase the prestige of their families.”

The purport of this verse is that the contamination of the heart cannot be eradicated by *jñāna*, *vairāgya*, *yoga*, or *tapasyā*. It is only by the influence of association with Vaiṣṇavas who are free from all pride and upon the attainment of their mercy that the heart very easily becomes cleansed of all misgivings.

Śloka Six

अरे चेतः प्रोद्यत्कपटकृतिनाटीभर-खर-
क्षरन्मूत्रे स्नात्वा दहसि कथमात्मानमपि माम् ।
सदा त्वं गान्धर्वा-गिरिधरपदप्रेमविलसत्-
सुधांभोधौ स्नात्वा स्वमपि नितरां मां च सुखय ॥६॥

are cetaḥ prodyat-kapaṭa-kuṭināṭī-bhara-khara
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvam gāndharvā-giridhara-pada-prema-vilasat
sudhāmbhodhau snātvā svam api nitarāṁ mām ca sukhaya

Anvaya

are—O; *cetaḥ*—mind; *snātvā*—bathing; *kṣaran-mūtre*—in the trickling urine; *bhara-khara*—of the great donkey; *prodyat*—of fully developed; *kapaṭa*—deceit; *kuṭināṭī*—(and) hypocrisy; *katham*—why; *dahasi*—are you burning; *ātmānam*—yourself; *mām api*—and me also; *tvam*—you; *sadā*—always; *snātvā*—bathing; *sudhā-ambhodhau*—in the ocean of nectar; *vilasat*—arising; *pada-prema*—from love born of the feet; *gāndharvā-giridhara*—of Śrī Rādhā-Giridhārī; *sukhaya*—delight; *svam*—yourself; *ca*—and; *mām api*—me also; *nitaraṁ*—thoroughly.

Translation

(In spite of having subdued the enemies of lust and anger, one may not have conquered the great enemy of deceit. This verse instructs us how to gain victory over this powerful enemy.) O wicked mind! Although you adopt the path of *sādhana*, you imagine yourself purified by bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy. By doing so, you are simultaneously burning yourself and scorching me, a tiny *jīva*. Stop this! Delight yourself and me by eternally bathing in the nectarine ocean of pure love for the lotus feet of Śrī Rādhā-Kṛṣṇa Yugala.

Śrī Bhajana-darpaṇa-digdarsinī-vṛtti

(1) Prodyat kapaṭa-kuṭināṭī-bhara khara kṣaran-mūtre snātvā:

Bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy

The overt deceit and hypocrisy which are present in a *sādhaka* even after adopting the path of *sādhana* are compared to the urine of a donkey. Considering oneself to be intently engaged in *bhajana* while remaining devious and hypocritical at heart is like considering oneself pure by bathing in the filthy, burning urine of a donkey. A *sādhaka* should carefully abandon this pitfall.

There are three kinds of *bhakti-sādhakas*: (1) *svaiṣṭha*, (2) *pariṣṭhita*, and (3) *nirapekṣa*. The *svaiṣṭha-sādhaka* completely discards the rules and prohibitions prescribed within *varṇāśrama* and endeavors incessantly simply to please Bhagavān Śrī Hari. The *pariṣṭhita-sādhaka* performs all his activities in accordance with the rules and prohibitions laid down for the service and attendance of Bhagavān. Both these types of *sādhakas* are *gṛhasthas*. The *nirapekṣa-sādhaka* is a renunciate. All three are benefited only when they become thoroughly honest. Otherwise, by resorting to deceitfulness, they are surely vanquished. The hypocrisy demonstrated by these three is described below. (1) Deceit of the *svaiṣṭha-sādhaka*—(a) indulging in sense-enjoyment on the pretext of *sādhana-bhakti*, (b) serving wealthy and influential materialists instead of unpretentious devotees, (c) accumulating wealth beyond one’s needs, (d) having great enthusiasm for futile, temporary enterprises, (e) indulging in illogical arguments on the pretext of cultivating knowledge, and (f) adopting the dress of a renunciate to get material prestige.

(2) Deceit of the *pariṣṭhita-sādhaka*—(a) making an external show of strict adherence to rules and regulations but remaining inwardly attached to material subjects, and (b) preferring the association of philanthropists, *jñānīs*, *yogīs*, and materialistic people to that of resolute, loving devotees.

(3) Deceit of the *nirapekṣa-sādhaka*—(a) to maintain pride by thinking oneself to be an elevated Vaiṣṇava, (b) to adopt the dress of a renunciate and, due to false ego, regard other *sādhakas* as inferior, (c) to accumulate wealth and materials beyond the basic necessities of life, (d) to associate with women on the pretext of *sādhana*, (e) to keep close contact with materialistic people with the intention of collecting funds and donations instead of going to the temple, (f) to worry about collecting funds on the pretext of performing *bhajana*, (g) to enfeeble one’s attachment for Kṛṣṇa by attributing importance and respect merely to the external dress and symbols of the renounced order and by being overly attached to the rules and regulations of renunciation.

Therefore, the defects of mundane arguments (*kutarka*), false philosophical conclusions (*kusid-dhānta*), and *anarthas*, all arising from deceit in the domain of *bhajana*, have been compared to the urine of a donkey. Many *sādhakas* consider themselves purified by bathing in this unholy urine of the donkey of deceit, but in reality it only consumes their soul.

(2) Gāndharvā-Giridhara-pada-prema-vilasat-sudhām-bhodhau snātvā:

Bathing in the nectarine ocean of love for the lotus feet of Śrī Gāndharvā-Giridhārī

Gāndharvā refers to Śrīmatī Rādhikā, who is the *svarūpa-śakti* or internal potency of Bhagavān. Giridhara refers to the Supreme Person, Vrajendra-nandana Śrī Kṛṣṇa, who is *sarva-śaktimān*, the Supreme Potent. One is here advised to bathe in the ocean of nectar which consists of *viśuddha-cid-vilāsa* or divine spiritual transformations born of *prema* for the lotus feet of Śrī Yugala-kīśora.

Śrī Rūpa Gosvāmī himself prays in this regard in *Śrī Prārthanā-paddhati (Stava-mālā)*:

*śuddha-gāṅgeya-gaurāṅgīm kuraṅgī-laṅgimekṣaṇām
jīta-koṭīndu bimbāsyām ambudāmbara samvṛtām (1)*

O Vṛndāvaneśvarī, Śrī Rādhikā! The complexion of Your limbs is like molten gold. Your eyes are as charming as the restless, elongated eyes of a doe. Your face defeats the brilliance of millions of moons. You are gracefully dressed in a blue *sārī* the color of a fresh cloud.

*navīna-ballavī-vṛnda-dhammillottphulla-mallikām
divya-ratnādy alaṅkāra sevyamāna-tanu-śrīyam (2)*

You are the crowning garland of *mallikā* flowers on the decorated braided hair of the young *gopīs* of Vraja. Your limbs are splendidly adorned with divine jewels and other ornaments.

*vidagdha-maṇḍala-guruṁ guṇa-gaurava-maṇḍitām
ati-preṣṭha-vayasyābhir aṣṭābhir abhiveṣṭitām (3)*

You are the best among all the elegant and dexterous *gopīs*. You are ornamented with unlimited transcendental virtues and eminence. You are surrounded by the *aṣṭa-sakhīs* who are most dear to You.

*cañcalāpāṅga-bhaṅgena vyākulī-kṛta keśavām
goṣṭhendra-suta-jīvātu-ramya-bimbādharāmṛtām (4)*

You agitate Kṛṣṇa by Your compelling sidelong glances. The nectar of Your beautiful *bimba*-fruit lips is the life-giving elixir for Vrajendra-nandana Śrī Kṛṣṇa.

*tvām asau yācate natvā viluṭhan yamunā-taṭe
kākubhir-vyākula-svānto jano vṛndāvaneśvari (5)*

O Śrīmatī Rādhikā! Rolling on the ground by the bank of the Yamunā with an agitated heart, I humbly appeal to You out of despair.

*kṛtāgaske 'py ayogye 'py jane 'smin kumatāv api
dāsya-dāna-pradānasya lavam apy upapādaya (6)*

Even though I am an offender, unqualified in all respects, and have crooked intelligence, I beg You to make me fortunate by bestowing upon me even the smallest service at Your lotus feet.

*yuktas tvayā jano naiva duḥkhito 'yam upekṣitum
kṛpā-dyota-drava-citta-navanītāsi yat sadā (7)*

O Kṛpāmayī! It is not fitting for You to neglect this anguished person, for Your butter-like tender heart is always melting with compassion.

In his *Śrī Śrī Rādhā-Mādhavayor nāma-yugāṣṭakam*, Śrī Rūpa Gosvāmī has written (*Stava-mālā*):

*rādhā mādhavayor etad vaksye nāma-yugāṣṭakam
rādhā dāmodarau pūrvam rādhikā mādhavau tataḥ (1)*

Now I will sing this prayer which consists of eight verses glorifying the names of Śrī Rādhā-Mādhava Yugala. First I will sing the praise of Śrī Rādhā-Dāmodara and then of Śrī Rādhikā-Mādhava.

*vṛṣabhānu-kumārī ca tathā gopendra-nandanah
govindasya priya-sakhī gāndharvā-bāndhavas tathā (2)*

Śrīmatī Rādhikā is Vṛṣabhānu-kumārī, the young daughter of King Vṛṣabhānu, and Śrī Kṛṣṇa is Gopendra-nandana, the son of the king of the cowherds. She is the *priya-sakhī* of Govinda, and He is the *bāndhava*, the dearest friend of Gāndharvā, Śrīmatī Rādhikā.

*nikuñja-nāgarau goṣṭa-kīśora-jana-śekharau
vṛndāvanādhīpau kṛṣṇa-vallabhā-rādhikā-priyau (3)*

She is Nikuñja-nāgarī, the heroine of the *kuñjas* of Vraja, and He is Nikuñja-nāgara, the hero. She is the *mukūṭa-maṇi*, the crown-jewel of all the graceful maidens of Vraja, and He is the *śirobhūṣaṇa*, the head-ornament of all handsome youths. She is the *adhīṣṭhātrī*, the presiding goddess of Vṛndāvana, and He is *adhīṣvara*, the presiding chief. She is Kṛṣṇa-vallabhā, the lover of Kṛṣṇa, and He is Rādhā-vallabha, the lover of Rādhā.

I will live in Vraja with great love, glorifying the names of my beloved Śrī Yugala and remembering Their *aṣṭa-kālyā-lilā* within my heart. By doing so, O mind, when will I be submerged and cause you to become submerged in the nectarine ocean of the variegated manifestations of *prema* for the lotus feet of Śrī Gāndharvā-Giridhara?

Śloka Seven

प्रतिष्ठाशा धृष्टा श्वपचरमणी मे हृदि नटेत्
कथं साधु-प्रेमा स्पृशति शुचिरेतन्ननु मनः ।
सदा त्वं सेवस्व प्रभुदयित सामन्तमतुलं
यथा तां निष्काश्य त्वरितमिह तं वेशयति सः ॥७॥

*pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
katham sādhuḥ-premā spṛśati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tāṁ niṣkāśya tvaritam iha taṁ veśayati saḥ*

Anvaya

manaḥ—O mind; *āśā*—the desire; *pratiṣṭhā*—for prestige; *dhṛṣṭā*—an audacious; *śvapaca-ramaṇī*—outcaste woman from the tribe of dog-eaters; *naṭet*—if she dances; *me hṛdi*—in my heart; *katham*—(then) how; *nanu*—indeed; *śucih*—pure; *sādhu-premā*—divine love; *spṛśati*—can touch; *etat*—that heart; *tvam*—(therefore) you; *sadā*—always; *sevasva*—serve; *atulam*—the incomparable; *dayita*—beloved; *sāmantam*—commanders (of the army); *prabhu*—of Prabhu Śrī Kṛṣṇa; *yathā*—so that; *saḥ*—they; *tvaritam*—quickly; *niṣkāśya*—expelling; *tām*—that (outcaste dog-eater); *veśayati*—cause to enter; *taṁ*—that (divine love); *iha*—in this heart.

Translation

(Why is it that deceit still lingers in the heart in spite of one's having given up all material sense-enjoyment? This verse has been composed in order to answer this question.) O mind! How can pure divine love appear in my heart as long as the shameless dog-eating outcaste woman of the desire for prestige is audaciously dancing there? Therefore, always remember and serve the immeasurably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate *vraja-prema* in your heart.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

(1) Dhṛṣṭā śvapaca-ramaṇī pratiṣṭhāśā:

The desire for prestige is an audacious dog-eating outcaste woman

The desire for honor and distinction is called *pratiṣṭhāśā*. Although all other *anarthas* may be dispelled, the desire for *pratiṣṭhā* is not easily removed. From this, all kinds of deceit and hypocrisy arise and are gradually nourished. The desire for *pratiṣṭhā* is called shameless, for although it is the

root of all *anarthas*, it fails to acknowledge its own fault. It is also called *cāṇḍālinī*, a female dog-eater, for it is engaged in eating the dogmeat of fame.

The *svaniṣṭha-sādhaka* mentioned in the previous verse yearns to be recognized as virtuous, benevolent, and free from all sin. The *pariniṣṭhita-sādhaka* thinks, “I am a devotee of Bhagavān, I understand things clearly, and I’m disinterested in material enjoyment.” In this way he nourishes the desire to expand his fame. The *nirapekṣa-sādhaka* thinks, “I am a strict renunciate, I have perfectly understood the conclusions of the *śāstra*, and my *bhakti* has come to the perfectional stage.” In this way he maintains the desire for *prathiṣṭhā*.

As long as the desire for *prathiṣṭhā* has not been driven from the heart, deceit will remain; and until one becomes free from deceit, he cannot obtain pure, unalloyed *prema*.

(2) **Nirmala sādhu prema: Immaculate divine love**

In this regard, Śrī Rūpa Gosvāmī has expressed the following conclusion in *Bhakti-rasāmṛta-sindhu* (1.4.1):

*samyam masṛṇita-svānto mamatātiśayānkitaḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate*

“When *bhāva-bhakti* or *rati* deepens and matures, the *sādhaka*’s heart becomes completely soft and melted. At that time the devotee experiences the supreme exultation of transcendental bliss and awakens an overwhelming sense of *mamatā* or possessiveness toward Śrī Kṛṣṇa. Learned authorities describe this condition as *prema*.”

(3) **Prabhu-dayita atula sāmanta:**

The incomparable army commanders of Prabhu Śrī Kṛṣṇa

The words *prabhu-dayita* mean those who are extremely dear to Prabhu Vrajendra-nandana Śrī Kṛṣṇa. The word *atula* means that which has no comparison. The word *sāmanta* means a general or commander of an army. Always serve the powerful generals of the army of Kṛṣṇa’s devotees. Their mercy is unparalleled and they are very dear servitors of Śrī Nanda-nandana. The divine rays of *hlādinī-śakti* are reflected in the hearts of pure Vaiṣṇavas. From their hearts, these rays of *hlādinī-śakti* are transmitted into the hearts of other faithful *sādhakas*, thus dispelling the *anarthas* of wickedness, deceit, and hypocrisy and manifesting *vraja-prema*. The embrace of pure Vaiṣṇavas, the dust from their lotus feet, the nectar from their lips (the remnants of their *prasāda*), the water that washes their feet, and their instructions are all fully competent to transmit *hlādinī-śakti* into the heart. Therefore, in the *Padma Purāṇa* worship of the Vaiṣṇavas is declared to be even higher than the worship of Bhagavān.

*ārādhanaṅgāṁ sarveṣāṁ viṣṇor ārādhanaṁ param
tasmāt parataraṁ devī tadīyāṅgāṁ samarcanam*

Śrī Mahādeva said, “O Pārvatī! The worship of Śrī Viṣṇu is the highest of all different types of worship. But even superior to that is the worship of His devotees.”

In *Śrīmad-Bhāgavatam* (3.7.19-20) it is further stated:

*yat sevāya bhagavataḥ kuṭa-sthasya madhu-dviṣaḥ
rati rāso bhavet tīvraḥ pādayor vyasanārdanaḥ
durāpā hy alpa-tapasah sevā vaikuṅṭha-vartmasu*

“By serving the lotus feet of the devotees of Bhagavān, highly concentrated *nitya-siddha prema*, existent in all three phases of time, develops for the lotus feet of Śrī Madhusūdana; and as a concomitant result, one obtains everlasting deliverance from the bondage of material existence. For those whose austerity and pious credits are very meager, it is extremely difficult to obtain the service of such devotees who are very dear to the Lord.”

In *Śrī Caitanya-caritāmṛta* (*Antya*, 16.60-61) it is said:

*bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,—tīna mahābala*

*ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya*

“The dust of the lotus feet of devotees, the water that washes their feet, and their *mahā-mahāprasāda* remnants—these three are very powerful. By honoring these three, one attains *prema* at the lotus feet of Śrī Kṛṣṇa. This has been proclaimed in all the *śāstras* again and again.”

In this regard, Śrī Rūpa Gosvāmī says (*Bhakti-rasāmṛta-sindhu* 1.2.219):

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

“Most of the *aṅgas* of *bhakti* described thus far (in *Bhakti-rasāmṛta-sindhu*) in relationship to the Supreme Lord may also be practiced in regard to His devotees. This is the opinion of learned scholars who know the esoteric truths of *bhakti*.”

In describing the five most potent *aṅgas* of *bhakti*, Śrī Rūpa Gosvāmī has said that they possess such inconceivable, extraordinary power that even slight performance of any one of them can cause *bhāva-bhakti* to arise in persons who are free from offense, even though they may be lacking faith. He cites the following example to show how *bhāva-bhakti* arises by association with other *bhāva-bhaktas* (*Bhakti-rasāmṛta-sindhu* 1.2.241):

*dr̥gambhobhir dhautāḥ pulaka-pāṭalī maṇḍita-tanuḥ
skhalann-antaḥphullo dadhad ati-pṛthuṁ vepathum apī
dṛśoḥ kakṣām yāvan mama sa puruṣaḥ ko 'py upayayau
na jāne kiṁ tāvan matir iha gṛhe nābhi ramate*

“I don’t know why my mind no longer remains attached to household affairs since that extraordinary person appeared on the pathway of my eyes, whose body is drenched in showers of tears, whose bodily hairs stand on end in ecstasy, who falters at every step, who is submerged in transcendental bliss within his heart, and who trembles feverishly, being overcome by spiritual emotion.”

Śrī Mukunda Dāsa Gosvāmī has commented on this verse as follows: The words *dṛśoḥ kakṣām yāvat*—since he has appeared on the pathway of my eyes—indicate very slight contact with a devotee. Although seeing the extraordinary devotee is undoubtedly the cause of the man’s detachment, he says that he does not know the cause. This is indicative of a lack of faith. Lastly, the words *iha gṛhe nābhiramata*—unattached to this household—are indicative of the appearance of *bhāva-bhakti*.

It is concluded from the above verses that the beloved devotees of Bhagavān are the incomparably powerful generals of the Lord’s army. Serving them eradicates all *anarthas* very easily and generates the rare and divine *kṛṣṇa-prema*.

Śloka Eight

यथा दुष्टत्वं मे दवयति शठस्यापि कृपया
यथा मह्यं प्रेमामृतमपि ददात्युज्ज्वलमसौ ।
यथा श्रीगान्धर्वा-भजन-विधये प्रेरयति मां
तथा गोष्ठे काक्वा गिरिधरमिह त्वं भज मनः ॥८॥

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau
yathā śrī gāndharvā-bhajana-vidhaye prerayati māṁ
tathā goṣṭhe kākva giridharam iha tvam bhaja manaḥ

Anvaya

manaḥ—O mind; *iha goṣṭhe*—in this Vraja; *tvam*—you; *bhaja*—worship; *giridharam*—Śrī Giridhārī; *tathā*—in such a manner; *kākva*—with humble words; *yathā*—so that; *śaṭhasya api*—although (I am) corrupt; *asau*—He; *kṛpayā*—mercifully; *davayati*—drives away; *me*—my; *duṣṭatvam*—wickedness; *yathā*—so that; *dadāti*—He gives; *ujjvalam*—the radiant; *amṛtam*—nectar; *prema*—of divine love; *api*—also; *mahyam*—to me; *yathā*—(and) so that; *prerayati*—He impels; *mām*—me; *śrī gāndharvā-bhajana-vidhaye*—in the service of Śrīmatī Rādhikā.

Translation

(By the association of *sādhus*, *hlādinī-śakti*, which dispels all corruption and brings about the highest perfection, is transmitted into the *sādhaka*'s heart. But that type of *sādhu-saṅga* is not easily obtained.) Therefore, O mind, with utter humility and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in Vraja in such a way that He will become pleased with me. By His causeless mercy He will remove my wickedness, bestow the nectar of His supremely radiant *prema*, and confer upon me the inspiration to worship Śrīmatī Rādhikā.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

(1) Dainya-kākutī: Humble, grief-stricken expression

“I am completely helpless and destitute.” A humble and sincere prayer with this mood is called *dainya-kākutī*. In his *Śrī Gāndharvā-samprārthanāṣṭakam (Stava-mālā)*, Śrī Rūpa Gosvāmī has prayed in such a humble and guileless manner:

*vṛndāvane viharator iha keli-kuñje
matta-dvīpa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpāṁ prasīda (1)*

O Devi Rādhikā! Being enthralled like two intoxicated elephants, You and Śrī Kṛṣṇa constantly delight in amorous pastimes in the pleasure-groves of Śrī Vṛndāvana. Therefore, O Gāndharvikā, please be kind and mercifully grant me the *darśana* of Your two lotuslike faces.

*hā devi! kāku-bhara-gadgada yādya vācā,
yāce nipatyā bhuvī daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā,
gāndharvike! nija-gaṇe gaṇanāṁ vidhehi (2)*

O Devi Gāndharvikā, I am greatly distressed. Therefore, falling to the ground like a rod, I submit the following prayer to Your lotus feet in a choked-up voice full of despair. Please be merciful upon this ignorant person and consider me as one of Your maidservants.

*śyāme! ramā-ramaṇa-sundaratā-variṣṭha-
saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanuṁ kadāham
tvāṁ indirā-virala-rūpa-bharāṁ bhajāmi? (3)*

O Śrīmatī Śyāmā (Rādhikā), You are far more beautiful than Śrī Lakṣmīdevī. When shall I worship You who are embraced by the left arm of Your beloved Śrī Śyāmasundara, whose beauty eclipses that of Śrīman Nārāyaṇa and captivates the entire creation?

*tvāṁ pracchadena mudira-cchabinā pidhāya
mañjīra-mukta-caraṇāṅ ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktāṁ kadā pramuditāṁ abhisārayiṣye (4)*

O Devi Rādhikā! When will I become Your handmaiden and dress You appropriately for Your lover's rendezvous by removing the ankle bells from Your lotus feet and covering Your graceful limbs in a blue sari the color of a fresh cloud? When will I lead You to the *kuñja* at night, Your heart filled with rapture and anticipation to meet with Your lover, Śrī Nanda-nandana?

*kuñje prasūna-kula-kalpita-keli talpe
saṁviṣṭayor madhura-narma-vilāsa-bhājoh
loka-trayābharaṇayoś caraṇāmbujāni
saṁvāhayiṣyati kadā yuvayor jano 'yam? (5)*

O Devi! You and Śrī Kṛṣṇa are the ornament of the three worlds. In the forest grove when both of You recline on a soft bed of a beautiful variety of flowers and partake in amorous pastimes abounding with merriment, will I be blessed to serve You and Your beloved's lotus feet?

*tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa
svedāmbu-cumbi-vadanāmburuha-śriyau vām
vṛndāvaneśvari! kadā taru-mūla-bhājau
saṁvījayāmi camarī-caya-cāmareṇa (6)*

O Vṛndāvaneśvari! When the lotus faces of You and Your beloved are decorated with drops of perspiration due to the labour of love-sports, You sit in the shade of a beautiful *kadamba* tree on the bank of Rādhā-kuṇḍa in order to rest. At that time will I, as Your maidservant, fan Your bodies with a jewelled *cāmara*?

*līnām nikuñja-kuhare bhavatīm mukunde
citraiva sūcitavati rucirākṣi! nāham
bhugnām bhruvaṁ na racayeti mṛṣāruṣām tvām
agre vrajendra-tanasya kadā nu neṣye (7)*

O charming-eyed Śrī Rādhikā! When You playfully hide in a concealed burrow of the forest grove, Śrī Kṛṣṇa will come to know of Your whereabouts and appear before You. You will then question me reproachfully, “O Rūpa Mañjarī! Did you disclose My hiding place to Him?” Then I will answer, “No, no, I said nothing. It was Citrā *sakhī* who told Him, so please don't frown upon me.” When will I be blessed to see You feigning such anger toward me, and when will I get the opportunity to appease You with sweet words in the presence of Śrī Kṛṣṇa?

*vāg-yuddha-keli-kutuke vraja-rāja sūnuṁ
jītvonmadām adhika-darpa vikāsi-jalpām
phullābhir ālibhir analpam udīryamāṇa-
stotrām kadā nu bhavatīm avalokayiṣye? (8)*

When, in a prankish mood, You defeat Śrī Kṛṣṇa in a battle of words, You become exceedingly jubilant and exult in the pride of Your oratory prowess. The *sākhīs*, being overjoyed with the victory of their *svāminī*, praise You, cheering, “*Jaya Rādhe, jaya Rādhe!*” When will I behold You in such a state?

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumāri-kāyāḥ
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ
sā preyasā saha sametya dhṛta-pramodā
tatra prasāda-laharīm urarī-karoti (9)*

Anyone who takes shelter of Śrī Vṛṣabhānu-nandinī, Śrī Rādhikā, by regularly reciting this *samprārthanāṣṭaka* with great faith and an attitude of *bhakti*, will surely please Her along with Her beloved Śrī Kṛṣṇa, thus becoming the recipient of Their profuse mercy.

(2) Śaṭhatā me duṣṭatvām: Pretention is my wickedness

Pretention is the vice of the *baddha-jīvas*. In their pure state the *jīvas* are by nature simple and honest. When the *jīvas* take shelter of *avidyā*, they at once become deceitful, proud, obsessed with honor and prestige, hypocritical, and immoral, and thus they stray far from the truth of their spiritual identity in relationship with the Lord. By the power of *sādhu-saṅga*, when they consider themselves to be far more insignificant than a blade of grass and offer respect to others as befits their respective positions, they take shelter of *śrī harināma*. Then Śrī Kṛṣṇa and His beloved devotees will bestow mercy upon them, and they will obtain the rare commodity of *kṛṣṇa-prema*.

(3) Ujjvala Premāmṛta: The nectar of conjugal love

The word *ujjvala* refers to *śṛṅgāra-rasa*, which is also known as *madhura-rasa*. In *Śrī Ujjvala-nīlamanī* 1.2-3, in the chapter known as *Nāyaka-bheda-prakarāṇa* (Varieties of Heroes), Śrī Rūpa Gosvāmī describes *madhura-rasa* as follows:

*mukhya-raseṣu purā yaḥ saṅkṣepeṇodito 'ti rahasyatvāt
pṛthag eva bhakti rasarāt sa vīstāreṇocyate madhuraḥ

vakṣyamāṇair vibhāvādyaiḥ svādyatām madhurā ratiḥ
nītā bhakti rasaḥ prokto madhurākhyo maṇiṣibhiḥ*

In *Bhakti-rasāmṛta-sindhu* it is described that the cultivation of *bhakti* may be undertaken in five different *rasas*: *śānta*, *dāsya*, *sakhya*, *vātsalya*, and *madhura*. These are known as *mukhya* or primary *rasas*. *Madhura-rasa* is chief among all varieties of *bhakti-rasa*. Although it is foremost of all, the first four *rasas* have been described very elaborately, whereas *madhura-rasa* is described only in brief. This is because *madhura-rasa* is very confidential. There are three reasons for its confidentiality. (1) Because it is meant only for those devotees who have taken exclusive shelter of *madhura-rasa*, it is unsuitable for devotees of the other four *rasas* (*śānta*, *dāsya*, and so on). (2) Although there are many devotees who have taken shelter of *madhura-rasa*, they are inept in tasting it because they are devoid of the appropriate impressions in the heart (*saṁskāras*) for this *rasa*. For such persons

madhura-rasa is difficult to comprehend. (3) *Madhura-rasa* deals principally with *rāga-marga*, and as such it discusses many different confidential moods. Because *sādhakas* whose hearts are bound by many desires are unacquainted with the confidential mysteries of *rāga-marga*, their minds are obsessed with *vaidhī-mārga*. Therefore this *madhura-rasa* is not fit to be broadcast before them.

For all these reasons *madhura-rasa* is very confidential, and it is inappropriate to describe it in conjunction with the other *rasas*. Consequently, in *Śrī Ujjvala-nīlamaṇi madhura-rasa* has been described very elaborately in order to make only those devotees who are pursuing *rāga-marga* with exclusive recourse to *madhura-rasa* eligible to taste this *rasa*. When *madhura-rati* is instigated by the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyābhicārī-bhāva* and becomes extremely relishable, learned scholars of *rasa-tattva* call it *madhura-rasa*.

When that *rati* which is the *sthāyībhāva* of *śānta*, *dāsyā*, *sakhya*, and *vātsalya* combines with the four elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyābhicārī-bhāva*, it attains to the status of *rasa*. The same is to be understood in regard to *madhura-rasa*. In *madhura-rasa* Śrī Kṛṣṇa is the *viṣayāmbana* or the object of love, and the *gopīs* are the *āśrayāmbana* or the receptacles of love. Their qualities are *uddīpanas* or stimulants to *madhura-rasa*. While enacting their conjugal pastimes, the beloveds of Śrī Kṛṣṇa and even Kṛṣṇa Himself sometimes display the eight *sāttvika-bhāvas* and thirty-three *vyābhicārī-bhāvas*, which rise up like waves causing the ocean of *bhakti-rasa* to swell. When *sādhana-bhakti* is transformed into *bhāva-bhakti*, the *sthāyī-bhāva* becomes manifested. When the *sthāyībhāva* combines with *vibhāva*, *anubhāva*, and so on, and attains to the state of *rasa*, it signifies the appearance of *prema* and is known as *bhakti-rasa*.

Śrī Kṛṣṇa's *ṛṇḍāvana-līlā* and all the pastimes He enacted with His beloved *gopīs* throughout Vraja-maṇḍala are examples of this *rasa*. Those who, by great fortune, awaken greed to obtain this *madhura-rasa* must follow in the wake of the *gopīs*, praying repeatedly with intense longing and anguish in a voice choked with emotion (as described previously). When Śrīmatī Rādhikā bestows Her mercy upon such persons, the rays of *hlādinī-śakti* enter their hearts and thus manifest this *rasa*. There is no other way to obtain this *madhura-rasa*.

(4) Śrī Gāndharvā Bhajana

Sometimes the infinitesimal *jīva* adopts the *sādhana* of the *jñāna-mārga* and becomes absorbed in the experience of *brahmānanda* or *ātmānanda*. But that experience is thoroughly insignificant in comparison to *paramānanda* or *prema-sevānanda*, the transcendental ecstasy of service to the Lord in unalloyed *prema*. It thus pales like the light of a firefly before the sun. As long as the infinitesimal *jīva* remains unacquainted with *premananda*, he considers the negligible pleasure of *brahmānanda* or *ātmānanda* to be all-in-all. Without gaining the mercy of the *hlādinī-śakti* one is ineligible to obtain *paramānanda*. The means to receive this mercy is as follows.

Upon hearing of the *bhāva* of the eternal residents of Vraja who are situated in *rāgātmika-bhakti*, greed may awaken in the heart to obtain this *bhāva*. When this occurs one should take shelter of the lotus feet of one of the *sakhīs* or *mañjarīs* of Śrīmatī Rādhikā and serve her with great humility. By thus rendering continuous service, one's eligibility for increased service is augmented directly in

proportion to the advancement of one's capability. Only by the mercy of the *sakhīs* can one receive the mercy of Śrīmatī Rādhikā. The more one obtains this mercy, the more *hlādinī-śakti* will be transmitted into one's heart. Thus gradually one will obtain the *nitya-premamayī-sevā* of Śrī Śrī Rādhā-Kṛṣṇa in accordance with one's eligibility.

Those who do not accept the existence of eternal divine pastimes within the realm of transcendence are guilty of denying the completeness of the absolute truth who is *sarva-śaktimāna*, the supreme potent and the embodiment of *rasa*. Such persons are cut off from the path of mercy and are thus cheated from *premamayī-sevā*.

A further consideration is that as long as a *sādhaka* maintains the conception within himself of being a mundane, material male, he is ineligible for this *vraja-bhāvamayī-sevā*. Service of this type has no relationship whatsoever with the mundane female or male bodies. The female mood or *strī-bhāva* which arises in the constitutional form of the pure, infinitesimal *jīva* is the only identity which is suitable for such service. *Sādhakas* who at the time of performing *sādhana* superimpose upon the mind the mundane conceptions of male or female which are born of contact with the material body are deviated from the path of *sādhana*. To isolate oneself from such persons and perform *bhajana* under the guidance of a *rāgānugā*, *rasika bhakta* who has taken exclusive shelter of the lotus feet of Śrīmatī Rādhā is known as *śrī-gāndharvā-bhajana*.

Śloka Nine

मदीशानाथत्वे व्रजविपिनचन्द्रं व्रजवने-
श्वरीं तां नाथत्वे तदतुल-सखीत्वे तु ललिताम् ।
विशाखां शिक्षाली-वितरण-गुरुत्वे प्रियसरो-
गिरीन्द्रौ तत्प्रेक्षा-ललितरतिदत्त्वे स्मर मनः ॥९॥

*madīśā-nāthatve vraja-vipina-candraṁ vraja-vane-
śvarīm tāṁ-nāthatve tad-atula-sakhīve tu lalitām
viśākhāṁ śikṣāli-vitarāṇa-gurutve priya-saro-
girīndrau tat-prekṣā-lalita-rati-datve smara manaḥ*

Anvaya

manaḥ—O mind; *smara*—remember; *vraja-vipina-candraṁ*—Śrī Vṛndāvanacandra, the moon of the forest of Vraja; *madīśā-nāthatve*—as the *prāṇanātha*, the Lord of the life of my mistress; *tāṁ*—that; *vrajavaneśvarīm*—Śrī Vṛndāvaneśvarī, the queen of the forest of Vraja; *nāthatve*—as my *svāminī* or mistress; *lalitām*—Śrī Lalitā; *tu*—indeed; *tad-atula sakhīve*—as the peerless friend of Śrī Rādhā; *viśākhāṁ*—Śrī Viśākhā; *śikṣāli-vitarāṇa-gurutve*—as the guru who imparts all instructions; *priya-saro-girīndrau*—the precious pond Śrī Rādhā-kuṇḍa and Girirāja Govardhana; *tat-prekṣā-lalita-rati-datve*—as bestowing *darśana* of Śrī Rādhā-Kṛṣṇa and sublime *rati* for Them.

Translation

(This verse is instructing us as to what the mutual relationship should be between *rāgānugā-bhājana* and *madhura-rasa*.) O mind! Always remember Vṛndāvanacandra Śrī Kṛṣṇa as the *prāṇanātha* of my *svāminī* Śrī Rādhikā, Vṛndāvaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalitā as the peerless friend of my *svāminī*, Śrī Viśākhā as the *śikṣā-guru* in the arrangements of Śrī Yugala *sevā*, and Śrī Rādhā-kuṇḍa and Girirāja Govardhana as those who grant *darśana* of Śrī Rādhā-Kṛṣṇa and bestow sublime *rati* for Their lotus feet.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

(1) Vraja-vipina-candraṁ smara:

Remember Śrī Kṛṣṇa, the moon of the forest of Vraja

In this regard two verses are quoted from Śrī Rūpa Gosvāmī's *Mukunda-muktāvalī-stava* taken from *Stava-mālā*.

*nava-jaladhara-varṇaiṁ campakodbhāsi karṇaiṁ
vikasita-nalināsyaiṁ visphuran-manda-hāsyam
kanaka ruci-dukūlaiṁ cāru barhāva-cūlaiṁ
kamapi nikhila-sāraiṁ naumi gopī kumāram (1)*

“I worship a *gopī*’s darling son whose complexion is like that of a fresh raincloud, whose attractive ears are decorated with *campaka* flowers, upon whose charming face a mild smile blossoms like a blooming lotus flower, who wears a yellow garment which resembles the lustre of molten gold, whose head is adorned with a beautiful peacock feather, and who is the quintessence of the three worlds.”

*mukha-jita-śarad-induḥ keli-lāvanya-sindhuḥ
kara-vinihita-kandur-vallavī-prāṇabandhuḥ
vapu-rūpa-sṛta-reṇuḥ kakṣa nikṣipta-veṇur
vacana-vaśaga-dhenuḥ pātu māiṁ nanda-sūnuḥ (2)*

“May I be protected by that Śrī Nanda-nandana whose face is far more attractive than the autumn moon, who is an ocean of elegance suitable for the enactment of amorous pastimes, whose hands are equipped with a ball for playing games, who is the dearest friend of the *vraja-ramaṇīs*, whose body is beautified by the dust raised from the hooves of the cows, whose flute is kept prominently on His left side, and who subdues the cows by His melodious voice.”

The next two *śloka*s are supplementary verses to the *Tri-bhaṅgī-pañcakam*, also taken from *Stava-mālā*.

*viracaya mayi daṇḍaiṁ dīna-bandho dayāiṁ vā
gatir-īha na bhavattaḥ kācid-anyā mamāsti
nīpatatu śata-koṭir nirbharam vā navāmbhas
tad-api kila payodaḥ stūyate cātakena (1)*

“O Dīnabandho! Whether the clouds pour down a shower of water upon the thirsting *cātaka* birds or hurl a lightning bolt at them, the *cātaka* birds never tire of propitiating the clouds, for they have no other recourse. Similarly, whether You are merciful to me or punish me, I have no support in this world other than You. You may do as You like.”

*prācīnānāiṁ bhajanam-atulaiṁ duṣkaram śṛṇvato me
nairāśyena jvalati hṛdayaiṁ bhakti-leśālasasya
viśvadrīcim-agma-hara tavākarnya kārūnya-vīcim
āśā-bindū kṣitam-idam upaity-antare hanta śāityam (2)*

“O slayer of Aghāsura (or the destroyer of sins)! When I hear of the extremely rigorous *sādhana* and *bhajana* undertaken by great souls like Śrī Śuka and Mahārāja Ambarīṣa in former times, my heart which is devoid of any trace of *bhakti* becomes stricken with remorse and hopelessness because such difficult *bhajana* and *sādhana* will never be possible for me. Thus I feel that I will never be able to obtain Your lotus feet. But when I see the waves of mercy You have diffused everywhere from Brahmā down to the most heinous sinners, my heart becomes pacified again and instilled with a ray of hope.”

(2) Tām Vrajavaneśvarīm nāthatve (smara):
Remember Śrīmatī Rādhikā as one’s svāminī

In his *Vilāpa-kusumāñjali* 7-8, quoted below, Śrī Raghunātha Dāsa Gosvāmī has acknowledged Śrīmatī Rādhikā as his *svāminī*. With great fervor and perturbation he has prayed in a mood of single-minded devotion in order to obtain Her service.

*aty-utkaṭena nitarām virahānalena
dandahyamāna hṛdayā kila kāpi dāsī
hā svāminī kṣanam iha praṇayena gādham
ākrandanena vidhurā vilapāmi padyaiḥ*

“O Svāminī Śrī Rādhikā! I am Your maidservant. But my heart is burning due to the virulent fire of separation from You. I cry repeatedly and thus I have become thoroughly aggrieved. Seeing no other means of reprieve, I reside at Śrī Govardhana by the bank of Śrī Rādhā-kunḍa and lovingly supplicate Your lotus feet with these few lines of lamentation.”

*devi duḥkha kula sāgarodare
dūyamānam atī durgatām janam
tvam kṛpā-prabala naukayā ’dbhutām
prāpaya sva-pada-paṅka-jālayam*

“May You be pleased. O Vraja-vilāsini, Śrī Rādhikā! Having fallen into the unfathomable ocean of intense grief, I am severely tormented and seized by calamity. O Parama-karuṇāmayi! Kindly place me upon the indestructible boat of Your mercy and grant me the direct service of Your lotus feet.”

(3) Lalitām tad-atula-sakhīve (smara):
Remember Śrī Lalitā as the peerless friend of Śrīmatī Rādhikā

This mood is clearly expressed by Śrī Rūpa Gosvāmī in his *Śrī Lalitāṣṭaka* taken from *Stava-mālā*.

*rādhā mukunda pada sambhava-dharma-bindu
nirmañchanopakaraṇī-kṛta deha-lakṣām
uttuṅga-sauhṛda viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi (1)*

I offer *praṇāma* unto the haughty Śrī Lalitādevī, who is the charming repository of qualities such as beauty, sweetness, and gravity, who is engaged in wiping away the glittering drops of perspiration from the lotus feet of Śrī Rādhā-Mādhava, and who is perpetually immersed in the most elevated mellows of *sauhārda-rasa* or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

*rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍī
vaktra-śriyam cakita cāru camūru-netrām
rādhā-prasādhana-vidhāna kalā-prasiddhām
devīm guṇaiḥ sulalitām lalitām namāmi (2)*

I offer *praṇāma* unto Śrī Lalitādevī, whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the repository of unlimited feminine qualities.

*lāsyollasad-bhujaga śatru-patatra-citra-
paṭṭāmśukābharāṇa-kañculikāñcitāṅgīm
gorocanā-ruci vigarhaṇa gaurimāṇam
devīm guṇaiḥ sulalitām lalitām namāmi (3)*

I offer *praṇāma* unto Śrī Lalitādevī, whose body is adorned with a splendid silk dress as brilliantly multicolored as the tail-feathers of an ecstatically dancing peacock, whose upper body is covered with an immensely attractive bodice, whose hair partition is decorated with shimmering red vermillion, and who wears various necklaces and other jewelled ornaments. Her golden complexion defeats even the lustre of *gorocanā* (a bright yellow pigment used in painting, dyeing, and *tilaka*), and she possesses innumerable good qualities.

*dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyam
mā dakṣiṇā bhava kalaṅkini lāghavāya
rādhe giram śṛṇu hitām iti śikṣayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (4)*

I offer *praṇāma* unto Śrī Lalitādevī, the charming treasure-house of all good qualities who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one), Rādhikā! Listen to my beneficial words!

Vrajendra-nandana is very guileful. Don't display Your mood of gentle submission to Him (*dākṣinya bhāva*); instead, always be contrary (*bāmya bhāva*) in all circumstances.”

*rādhāmabhi-vraja-pateḥ kṛtamātmajena
kūṭam manāg api vilokya vilohitākṣim
vāg-bhaṅgibhis tam-acireṇa vilajjayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (5)*

I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitādevī, who upon hearing Śrī Kṛṣṇa speak even a few crafty words to Śrīmatī Rādhikā, immediately becomes furious and embarrasses Kṛṣṇa by speaking sarcastic words such as, “You are so truthful and simple-hearted, and such a chaste lover!”

*vātsalya-vṛnda-vasatīm paśupāla-rājñyāḥ
sakhyānuśikṣaṇa-kalāsu guruṁ sakhīnām
rādhā-balāvaraja jīvita-nirviśeṣām
devīm guṇaiḥ sulalitām lalitām namāmi (6)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses the aggregate of all divine qualities. She is the recipient of the parental affection of Śrīmatī Yaśodā-devī, the queen of Goparāja Śrī Nanda Mahārāja. She is the *guru* of all the *sakhīs* who instructs them in the matter of friendship, and she is the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

*yām kām-ape vraja-kule vṛṣabhānujāyāḥ
prekṣya svapakṣa padavīm anuruddhyamānām
sadyas-tad-iṣṭa ghaṭanena kṛtārthayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (7)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately fulfills all of that maiden's internal desires and makes her successful in all respects.

*rādhā vrajendra-suta saṅgama-raṅga-caryām
varyām viniścitavatīm akhilotsavebhyaḥ
tām gokula-priya-sakhī nikuramba-mukhyām
devīm guṇaiḥ sulalitām lalitām namāmi (8)*

I offer *praṇāma* unto Śrī Lalitādevī, the embodiment of all divine virtues and the foremost of the *priya-sakhīs* of Gokula. Her most deeply cherished task is providing enjoyment for Śrī Rādhā-

Govinda by arranging for Them to meet. She has far greater longing to perform this exquisite task than to enjoy the entirety of other types of festivals.

*nandann-amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janaiṁ nija-vṛṇḍa-madhye
tām kīrtidā-pati-kulojjvala-kalpa-vallī (9)*

If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitādevī, who is superbly ornamented with the qualities of beauty, grace, and charm, Śrīmatī Rādhikā, the effulgent wishfulfilling creeper in the family of Vṛṣabhānu Mahārāja, affectionately draws that person toward Her and adopts her among Her group of *sakhīs*.

**(4) Viśākhāṁ śikṣālī-vitarāṇa-gurutve (smara):
Remember Śrī Viśākhā as one's śikṣā-guru**

Śrī Yamunā is considered nondifferent from Śrī Viśākhā. Śrī Baladeva Vidyābhūṣaṇa has cited the following verse in confirmation of this:

*viśākhorasi yā viṣṇor yasyām viṣṇur-jalātmani
nityam nimajjati prītyā tām saurīm yamunām stumaḥ*

“Lord Viṣṇu daily immerses Himself and plays with great pleasure and affection in the water of the Yamunā, the liquid form of Viśākhādevī. I offer prayers to Yamunādevī, the daughter of the sun-god Sūrya.”

Śrī Vidyābhūṣaṇapāda comments on this verse as follows:

*viśākhā yamunā-vapur iti vicāreṇa
yamunā-stutyā tat-stutir, iti vidyābhūṣaṇaḥ*

“Śrī Viśākhā is considered as the *vapu* or embodiment of Yamunā. Therefore, by offering prayers to Yamunā one automatically offers prayers to Viśākhā.”

Śrī Rūpa Gosvāmī has composed the following prayer in glorification of Śrī Yamunā known as *Śrī Yamunāṣṭaka* taken from *Stava-mālā*.

*bhrātur-antakasya pattane 'bhipatti-hāriṇī
prekṣyāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy-aśeṣa-citta-bandhini
mām punātu sarvadāravinda-bandhu-nandini (1)*

May Yamunādevī, the daughter of Sūryadeva, who delights the friend of the lotus (Sūrya), always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her enables wicked sinners to cross the ocean of sin. She binds the hearts of everyone by the uninterrupted sweetness of her waters.

*hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma pāmarogra-pāpa-sampad-andhinī
mām punātu sarvadāravinda-bandhu-nandinī (2)*

Yamunādevī adorns Indra’s immense Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, birds such as wagtails always dance with great jubilation. To say nothing of those who bathe in her waters, even vile sinners are absolved from dreadful sins simply by desiring to bathe in the Yamunā. May Yamunādevī, the daughter of Sūryadeva, who delights the friend of the lotus, always purify me.

*śīkarābhimṛṣṭa-jantu-durvipāka-mardinī
nanda-nandanāntaraṅga-bhakti-pūra-vardhinī
tīra-saṅgamābhilāṣi maṅgalānubandhinī
mām punātu sarvadāravinda-bandhu-nandinī (3)*

Yamunādevī destroys the reactions to the atrocious sins committed by those who merely touch a drop of her water. She increases the flow of *antaraṅga-bhakti* or *rāgānugā-bhakti* for Nanda-nandana Śrī Kṛṣṇa within one’s heart and blesses anyone who simply desires to reside on her banks. May Yamunādevī, the daughter of the sun-god, who delights the friend of the lotus, always purify me.

*dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī
śrī-mukunda-nirmitoru-divya-keli-vedinī
kānti-kandalibhir indranīla-vṛnda-nindinī
mām punāru sarvadāravinda-bandhu-nandinī (4)*

Yamunādevī is so inconceivably powerful that although she flows through the seven oceans which surround the seven giant islands of Bhū-maṇḍala, she never merges into them as ordinary rivers do. Being an intimate witness to Śrī Kṛṣṇa’s wonderful, transcendental pastimes, she causes those pastimes to arise in the hearts of those who take shelter of her. Her dark, shimmering beauty defeats that of even a precious blue sapphire. May Sūrya-putrī, Yamunādevī, who delights the friend of the lotus, always purify me.

*māthureṇa maṇḍalena cāruṇābhimaṇḍitā
prema-naddha-vaiṣṇavādhva-varadhanāya paṇḍitā
ūrmī-dor-vilāsa padmanābha-pāda-vandinī
mām punātu sarvadāravinda-bandhu-nandinī (5)*

Ornamented by the supremely enchanting land of Mathurā-maṇḍala, Yamunādevī is adept in propelling advancement upon the *vaiṣṇava-mārga* for those devotees who are bound by *prema*. In other words, she directly manifests *rāgānugā-bhakti* in the hearts of those devotees who bathe in her waters. With her waves which are like playful arms she worships Śrī Kṛṣṇa's lotus feet. May Sūrya-putrī, Yamunādevī, who delights the friend of the lotus, always purify me.

*ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
mām punātu sarvadāravinda-bandhu-nandinī (6)*

Yamunādevī is further beautified by the presence of the cows mooing in deep subdued tones on both sides of her supremely attractive banks. She is scented by the celestial fragrance emanating from the flowers of the *kadamba* trees which line her shores. She is always overjoyed by the gathering of the dear devotees of Śrī Nanda-nandana. May Yamunā-devī, the daughter of Sūryadeva, who delights the friend of the lotus, always purify me.

*phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-jaṇma-bandha-randhinī
mām punātu sarvadāravinda-bandhu-nandinī (7)*

Yamunādevī reverberates with the captivating sound of hundreds of thousands of elated white swans who glide upon her waters. She is always worshipped by the *devas*, *siddhas*, *kinnaras*, and human beings whose hearts are dedicated to the service of Śrī Hari. By the slightest touch of the breezes which gently blow upon her banks, the living entities' bondage to repeated birth and death is cut to pieces. May Sūrya-putrī, Yamunādevī, who delights the friend of the lotus, always purify me.

*cid-vilāsa-vāri-pūra-bhūr-bhuvah -svarāpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
mām punātu sarvadāravinda-bandhu-nandinī (8)*

Yamunādevī pervades the entire three worlds known as Bhuḥ, Bhuvah, and Svaḥ by the flow of her water, which carries in it the direct revelation of the uncommon transcendental pastimes of Śrī Śrī

Rādhā-Kṛṣṇa Yugala. Thus she causes those pastimes to be broadcast throughout the three worlds. By singing her glories the deeply-rooted core of insurmountable, abysmal sins are completely burnt to ashes. She has become supremely fragrant due to the sandalwood paste and *kuṅkuma* which anoints the body of Vrajarāja-kumāra Śrī Kṛṣṇa and which melts in her water as He enjoys His water-sports. May Yamunā-devī, the daughter of the sun-god, who delights the friend of the lotus, always purify me.

*tuṣṭa-buddhir-aṣṭakena nirmalormi-ceṣṭitām
tvām-anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)*

O Sūrya-putrī! O divine goddess, Śrī Yamunā! I submit this prayer at your feet that you may benedict those intelligent and contented persons who recite this *aṣṭaka* in glorification of you who are surrounded by all the *devatās* and who are possessed of immaculate activities in the form of your transparent waves. May you expand the current of their *bhakti* for the lotus-eyed Śrī Kṛṣṇa, who liberates people from all sins including ignorance.

(5) Priyasaro (Rādhā-kuṇḍa) tat-prekṣā-lalita-rati-datve (smara):

Remember Śrī Rādhā-kuṇḍa as granting darśana of Śrī Rādhā-Kṛṣṇa and bestowing sublime rati for Them

One should remember that Śrī Rādhā-kuṇḍa bestows sublime *rati* for the lotus feet of Śrī Rādhā-Kṛṣṇa Yugala. Such a prayer has been expressed by Śrī Raghunātha Dāsa Gosvāmī in his *Vilāpa-kusumāñjali* (98).

*he śrī sarovara! sadā tvayi sā madīśā
preṣṭhena sārddham iha khelati kāmaraṅgaiḥ
tvañcet priyāt priyam atīva tayor itī mām
hā darśayādya kṛpayā mama jīvitaṁ tām*

“O Śrī Rādhā-kuṇḍa! My *svāminī* Śrī Rādhikā always enjoys amorous sportive pastimes with Her beloved Śrī Kṛṣṇa along your banks. You are more precious to them than life itself. Therefore kindly grant me *darśana* this very day of Śrī Rādhikā, who is the life of my life.”

(6) Praying to Śrī Viśākhā (as bestowing darśana of and rati for Śrī Rādhā-Kṛṣṇa)

In *Vilāpa-kusumāñjali* (99), Raghunātha Dāsa Gosvāmī prays to Śrī Viśākhā in a similar manner.

*kṣaṇam apī tava saṅga na tyajed eva devī
tvam asī sama-vayas tvān-narmabhūmir yad asyāḥ
iti sumukhi viśākhē darśayitvā mad-iśāṁ
mama viraha-hatāyāḥ prāṇa-rakṣāṁ kuruṣva*

“O Sumukhi (beautiful-faced girl)! O Viśākhā! Because you are precisely the same age as my mistress, Śrī Rādhikā, you are the abode of Her playful pastimes. Consequently, She cannot give up your association even for a moment. I have become extremely agitated and distressed due to separation from Her. Kindly grant me *darśana* of Her lotus feet and thus preserve my life.”

(7) Girīndrau lalita-rati-datve (smara):

Remember Girirāja Govardhana as bestowing sublime rati

In his *Śrī Govardhana-vāsa-prārthanā-daśakam* (8) from *Śrī Stavāvalī*, Śrī Raghunātha Dāsa Gosvāmī prays for residence at Śrī Govardhana.

*giri-nṛpa! hari-dāsa-śreṇi-varyeti-nāmā-
mṛtam idam uditam śrī rādhikā vaktra-candrāt
vraja-ava-tilakatve klṛpta vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana tvam*

“O Girirāja Govardhana! The nectar of your name as Haridāsa-varya (best of the servants of Śrī Kṛṣṇa) has been manifest directly from the lotus mouth of Śrīmatī Rādhikā when She uttered the words, *hantāyam adrir abalā haridāsa-varyaḥ*—“O Sakhīs! This Girirāja Govardhana is the best of all the devotees of Śrī Hari.” (*Śrīmad-Bhāgavatam* 10.21.18). Thus all the Vedas have established you as the fresh *tilaka* mark adorning the forehead of Vraja. Therefore, O Govardhana, kindly grant me residence by your side.”

The purport of this statement is that by being granted residence at the feet of Girirāja Govardhana, Śrī Raghunātha Dāsa Gosvāmī prays that Govardhana will cause *rati* for the lotus feet of Śrī Rādhā-Kṛṣṇa Yugala to awaken in his heart.

By seeing, remembering, and reciting the glories of Śrī Rādhā-kuṇḍa and Girirāja Govardhana, one obtains *premā-bhakti* which is steeped in the mood of *rāgānugā*. All the places wherein Śrī Kṛṣṇa enacted His transcendental pastimes bestow *rati* unto the lotus feet of Śrī Rādhā-Kṛṣṇa Yugala. Therefore, one should always remember them with great love.

Śloka Ten

रतिं गौरी-लीले अपि तपति सौन्दर्य किरणैः

शची-लक्ष्मी-सत्याः परिभवति सौभाग्यवल्लनैः ।

वशीकारैश्चन्द्रावलिमुख-नवीनव्रजसतीः

क्षिपत्याराद्या तां हरिदयितराधां भज मनः ॥१०॥

*ratim gaurī-līle api tapati saundarya kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśī-kāraiś candrāvali-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tāṁ hari-dayita-rādhāṁ bhaja manah*

Anvaya

manah—O mind; *bhaja*—worship; *tām*—that; *rādhāṁ*—Śrī Rādhā; *hari-dayita*—the beloved of Śrī Kṛṣṇa; *yā*—who; *tapati*—burns or afflicts; *rati*—Ratidevī, the wife of Kāmadeva; *gaurī*—Gaurīdevī, the wife of Lord Śiva; *api*—and; *līle*—Līlādevī, the personal energy of Lord Nārāyaṇa; *saundarya-kiraṇaiḥ*—by the rays of Her beauty; *paribhavati*—(who) defeats; *śacī*—Śacīdevī, the wife of Indra; *lakṣmī*—Lakṣmīdevī, the eternal consort of Lord Nārāyaṇa; *satyāḥ*—(and) Satyabhāmādevī, one of Śrī Kṛṣṇa’s principal queens at Dvārakā; *saubhāgya-valanaiḥ*—by the superabundance of Her good fortune; *kṣipaty*—(and who) casts; *ārāt*—to a distant place; *navīna-vraja-satīḥ*—the chaste young girls of Vraja; *candrāvali-mukha*—headed by Candrāvalī; *vaśī-karaiḥ*—by Her quality of being able to bring Śrī Kṛṣṇa under Her control.

Translation

(Without taking shelter of the Lord’s internal potency or *svarūpa-śakti*, one can never obtain the fullest aspect of the absolute truth, Śrī Kṛṣṇa, who is the possessor of that potency. Therefore, the following statement is expressed.) O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati, Gaurī, and Līlā by the effulgent rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who dissipates the pride of the chaste young girls of Vraja headed by Śrī Candrāvalī by Her ability to bring Śrī Kṛṣṇa under Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

(1) The extraordinary qualities of Śrīmatī Rādhikā

In his *Śrī Ujjvala-nīlamaṇi*, in the chapter entitled *Śrī Rādhā-prakaraṇa* (4.11-15), Śrī Rūpa Gosvāmī has described the twenty-five principal qualities of Śrīmatī Rādhikā.

*atha vṛndāvaneśvaryāḥ kīrtyante pravaraṇā guṇāḥ
madhureyaṁ nava-vayāś-calāpāṅgojjvala-smitā* (11)

*cāru-saubhāgya-rekhāḍhyā gandhonmādita-mādhavā
saṅgīta-prasarābhijñā ramya-vāk narma-pañḍitā* (12)

*vinītā karuṇā-pūrṇā vidagdhā pāṭavānvitā
lajjāśīlā sumaryādā dhairyā gāmbhīrya-śālinī* (13)

*suvilāsā mahābhāva paramotkarṣa-tarṣiṇī
gokula-prema vasatir jagac-chreṇī lasad yaśāḥ* (14)

*gurvarpita guru-snehā sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā santatāśrava-keśavā
bahunā kiṁ guṇās-tasyāḥ saṅkhyātītā harer iva* (15)

“I shall now describe the principal qualities of Vṛndāvaneśvarī, Śrīmatī Rādhikā: (1) *madhurā*—She is charming, (2) *nava-vayāḥ*—She is eternally situated in *madhya-kīśora* or the middle of blooming youth, (3) *calāpāṅgā*—She casts sidelong glances from Her restless eyes, (4) *ujjvala-smitā*—She smiles radiantly and sweetly, (5) *cāru-saubhāgya-rekhāḍhyā*—Her feet and other parts of Her body are marked with beautiful, auspicious lines, (6) *gandhonmādita-mādhavā*—the fragrance of Her body drives Śrī Kṛṣṇa mad, (7) *saṅgīta-prasarābhijñā*—She is expert in the art of singing and music, (8) *ramya-vāk*—Her speech is charming, (9) *narma-pañḍitā*—She is quick-witted and accomplished in the use of joking words, (10) *vinītā*—She is modest, (11) *karuṇā-pūrṇā*—She is merciful, (12) *vidagdhā*—She is highly skilled in the sixty-four arts and in all varieties of amorous sports or *vilāsa*, (13) *pāṭavānvitā*—She is dexterous, (14) *lajjāśīlā*—She is shy, (15) *sumaryādā*—She never deviates from the path of righteousness, (16) *dhairyā-śālinī*—She is forbearing and tolerant in the face of distress, (17) *gāmbhīrya-śālinī*—She is grave, (18) *suvilāsā*—She is always decorated with various types of ornamental gestures of the body such as *hāva*, *bhāva*, and *helā* (various feminine gestures which entice the beloved) as well as smiling, horripilation, and variations of the voice which are indicative of Her ecstatic moods in relationship to Śrī Kṛṣṇa, (19) *mahābhāva-paramotkarṣa-tarṣiṇī*—She is extremely eager to display the highest manifestation of *mahābhāva*, (20) *gokula-prema-vasatī*—She is the object of love for all the residents of Gokula, (21)

jāgat-śreṇī-lasad-yaśā—Her fame is spread throughout the entire universe, (22) *gurvarpita-guru-snehā*—She is the recipient of great affection from Her elders, (23) *sakhī-praṇayitā-vaśā*—She is controlled by the love of Her *sakhīs*, (24) *kṛṣṇa-priyāvalī-mukhyā*—She is foremost of all Kṛṣṇa’s lovers, and (25) *santatāśravā-keśava*—She always keeps Śrī Keśava under Her control. What more need be said? Like Śrī Kṛṣṇa, She is fully endowed with unlimited transcendental qualities.”

The glories of Śrīmatī Rādhikā are further described by Śrī Rūpa Gosvāmī in *Ujjvala-nīlamaṇi* 4.3-6.

*tayor apy ubhayor madhye rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ guṇair ativarīyasī* (3)

“Between Śrī Rādhā and Śrī Candrāvalī, Śrī Rādhā is superior in all respects. She is the embodiment of *mahā-bhāva*. No one can compare with Her in the possession of transcendental qualities.”

*gopālottara-tāpinyām yad gāndharveti viśrutā
rādhety-ṛk pariśiṣṭe ca mādhavena sahoditā
atas-tadīya-māhātmyām pādme devarṣinoditam* (4)

“In the *Gopālottara-tāpani* She is, therefore, celebrated by the name Gāndharvā. In the supplement to the Ṛg Veda Her name has been mentioned together with Śrī Mādhava. This is expressed in the following words: *rādhayā mādhave devo mādhavenaiva rādhikā*—‘Mādhava is always with Śrīmatī Rādhikā and She is always with Him. They always remain together and are never separated from one another.’ Therefore, Śrī Devarṣi Nārada has described Her glories in the *Padma Purāṇa*.”

*yathā rādhā priyā viṣṇos tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā* (5)

“Just as Śrīmatī Rādhikā is most dear to Śrī Kṛṣṇa, Her pond Śrī Rādhā-kuṇḍa is equally dear to Him. Among all the beloved *gopīs*, none are as dear as Śrīmatī Rādhikā.”

*hlādinī yā mahā-śaktiḥ sarva-śakti-varīyasī
tat-sāra-bhāva-rūpeyam iti tanre pratiṣṭhitā* (6)

“The supreme potency or *mahā-śakti* known as *hlādinī* is superior to all the other potencies of Śrī Kṛṣṇa. The concentrated form of this *hlādinī-śakti*, which finds its ultimate expression in the stage of *mādanākhyā-mahābhāva*, is none other than Śrīmatī Rādhikā. This conclusion has been established in the Tantras.”

In his *Cātu-puṣpāñjaliḥ* from *Stava-mālā*, Śrī Rūpa Gosvāmī has glorified Śrīmatī Rādhikā as follows:

*nava-gorocanā-gaurīm pravarendīvarāmbārām
mañi-stavaka-vidyoti-veṇī-vyālāṅganā-phaṇām (1)*

O Vṛndāvanēśvari, I offer prayers unto You. Your golden complexion is like fresh *gorocana*. Your *sārī* is the colour of a beautiful blue lotus, and the upper part of Your long, braided hair is studded with jewels, making it appear like the hood of a black serpent.

*upamāna-ghaṭā-māna-prahāri-mukha-maṇḍalām
navendu-nindi-bhāloḍyat-kastūrī-tilaka-śrīyam (2)*

Your exquisite face shames the brilliance of the full moon, a fully-blossomed lotus flower, or any other possible object of comparison. Your forehead, which resembles a newly-risen crescent moon, is splendorously adorned with musk *tilaka*.

*bhrū-jitānaṅga-kodaṇḍām lola-nīlālakāvalim
kajjalōjvalatā-rājac-cakorī-cāru-locanām (3)*

Your curved eyebrows put Cupid's bow to shame. Your swaying tresses of black, curling hair are splendid, and Your eyes which are wonderfully decorated with *kājala* look like a pair of youthful *cakorī* birds (which are said to be enamoured by the moon and are therefore a symbol of amorous desire).

*tila-puṣpābha-nāsāgra-virājad-vara-mauktikām
adharoddhūta-bandhūkām kundālī-bandhura-dvijām (4)*

A splendid pearl adorns the sesame-flower tip of Your nose, Your lips are like deep red *bandhuka* flowers, and Your rows of teeth glitter like sparkling white jasmine buds.

*sa-ratna-svarṇa-rājīva-karṇikākṛta-karṇikām
kastūrī-bindu-cibukām ratna-graiveyakōjvalām (5)*

Jewel-studded stamens of golden lotus flowers decorate Your ears, Your chin is decorated with a dot of musk, and You wear a necklace bedecked with jewels.

*divyāṅgada-pariṣvaṅga-lasad-bhuja-mṛṇālikām
valāri-ratna-valaya-kalālambi-kalāvīkām (6)*

Your beautiful arms, which are like lotus-stems, are adorned with armllets, and on Your wrists are bracelets composed of blue sapphires which jingle sweetly as You move.

ratnāṅguriyakollāsi-varāṅguli-karāmbujām
manohara-mahā-hāra-vihāri-kuca-kuṭmalām (7)

The fingers of Your lotus hands are decorated with rings mounted with jewels, and Your breasts are adorned with an enchanting, precious necklace.

romāli-bhujagī mūrddha-ratnābha-taralāñcitām
vali-trayī-latā-baddha-kṣīṇa-bhaṅgura-madhyamām (8)

Sitting atop the line of hairs which cross Your navel, the central jewel of that necklace appears like the jewel on the head of a female snake. Your fine, slender waist, bent slightly by the weight of Your breasts, is marked by three lines which appear like entwining creepers.

maṇi-sārasanādhāra-visphāra-śroṇi-rodhasam
hema-rambhā-madārambha-stambhanoru-yugākṛtim (9)

Around Your broad hips is a splendid, tinkling, jewel-studded waist-band, and Your shapely thighs crush the pride of the golden trunk of the plantain tree.

jānu-dyuti-jīta-kṣulla-pīta-ratna-samudgakām
śaran-nīraja-nīrājya-mañjīra-viraṇat-padām (10)

The splendour of Your beautiful knees puts to shame the radiance of round yellow sapphire jewelry cases, and Your beautiful feet, which are adorned by tinkling anklets, are consecrated by red lotuses which blossom in autumn.

rākendu-koṭi-saundarya-jaitra-pāda-nakha-dyutim
aṣṭābhiḥ sātṭvikair bhāvair ākuli-kṛta-vidyāhām (11)

The resplendence of the nails of Your lotus feet defeats the beauty of millions of full moons, and Your entire form is pervaded by the eight *sātṭvika-bhāvas* such as perspiration and becoming stunned.

mukundāṅga-kṛtāpāṅgām anaṅgormi-taraṅgitām
tvām ārabdha-śriyānandām vande vṛndāvaneśvari (12)

As you flash sidelong glances at Śrī Kṛṣṇa, You swell with waves of amorous desire, and then You meet with Him and experience infinite bliss. O Vṛndāvaneśvari! I worship You, the reservoir of divine qualities.

*ayi prodyan-mahā-bhāva-mādhurī vihvalāntare
aśeṣa-nāyikāvasthā-prākāṭyādbhuta-ceṣṭite* (13)

O Śrīmatī! Your heart is inundated by the combined sweetness of all the symptoms of *mahābhāva* arising simultaneously in You. Because You possess all the attributes of the unlimited varieties of heroines, everyone is astonished upon witnessing Your varied moods and gestures.

*sarva-mādhurya-viñcholī-nirmañcchita-padāmbuje
indirā-mṛgya-saundarya-sphurad-aṅghri-nakhāñcale* (14)

All the attributes of a heroine such as sweetness attend Your lotus feet, and that beauty which even Lakṣmīdevī prays for shines forth from the nails of those feet.

*gokulendu-mukhī-vṛnda-sīmantottaiṅsa-mañjari
lalitādi-sakhī-yūtha-jīvātu-smīta-korake* (15)

You are the crest-jewel and flower-bud of all the women of Gokula, and Your sweet, gentle smile is life-giving tonic for all the *sakhīs* headed by Lalitā.

*caṭulāpāṅga-mādhurya-bindūnmāḍita-mādhave
tāta-pāda-yaśaḥ stoma-kairavānanda-candrike* (16)

The sidelong glances from Your restless eyes act as drops of ambrosia which madden Mādhava, and You are the moon which expands the flower of Your father's fame.

*apāra-karuṇā-pūra-pūritāntar-mano-hrade
prasīdāsmīn jane devi nija-dāsya-sprhā-juṣi* (17)

Your heart is like a fathomless reservoir which is overflowing with compassion. Therefore, O Goddess, be pleased with this humble soul who longs to become Your maidservant.

*kaccit tvaiṁ cātu-paṭunā tena goṣṭhendra-sūnunā
prārthyamāna-calāpāṅga-prasādā drakṣyase mayā?* (18)

After Your mood of jealous anger has broken, the cunning Vrajendra-nandana Śrī Kṛṣṇa entreats You to meet with Him with words of flattery. At that time You become ecstatic and shower Him with sidelong glances. When will I be able to witness such emotions?

*tvaiṁ sādhu mādhavī-puṣpair mādhavena kalā-vidā
prasādhyamānāṁ svidyantiṁ vijaiṣyāmy ahaṁ kadā?* (19)

As the skillful and artistic Śrī Kṛṣṇa decorates You with *mādhavī* flowers, the touch of His lotus hands causes the symptoms of ecstasy to break out over Your entire form, thereby drenching You in perspiration. O, when at this time will I be able to gently fan You with a palm-leaf?

*keli-vistraṁsino vakra-keśa-vṛndasya sundari
saṁskārāya kadā devi janam etaṁ nidekṣyasi?* (20)

O Devi! O Sundari! After Your loveplay with Śrī Kṛṣṇa, Your hair is left dishevelled and in need of being arranged again. When will You order this surrendered soul to perform this service?

*kadā bimbhoṣṭhi tāmbūlaṁ mayā tava mukhāmbuje
arpyamāṇaṁ vrajādhiśa-sūnur ācchidya bhokṣyate?* (21)

O Bimboṣṭhi (whose lips are like *bimba* fruits)! After You accept my offering of *tāmbula*, Śrī Kṛṣṇa will remove it from Your lotus mouth and place it in His own mouth. When will I witness such loving pastimes?

*vraja-rāja-kumāra-vallabhā-kula-sīmanta-maṇi prasida me
parivāra-gaṇasya te yathā padavī me na davīyasī bhavet* (22)

O Śrīmatī! Since You are the crown-jewel of Vrajendra-nandana's beloved *gopīs*, be pleased with me and ever-so-quickly consider me a member of Your family. Please show me this kindness.

O Queen of Vṛndāvana! I beseech You at Your lotus feet time and again. Please be compassionate and make me Your *pālyadāsī* (maidservant). After You have become indignant due to a lover's quarrel, in order to meet with You again Śrī Kṛṣṇa will speak many flattering words to me, knowing me to be Your dear attendant. At that time I will take His hand and lead Him to You. O Svāmini! When will You grant me this mercy?

*imaṁ vṛndāvaneśvayā jano yaḥ paṭhati stavam
cāṭu-puṣpāñjaliṁ nāma sa syād asyāḥ kṛpāspadam* (24)

A fortunate soul who faithfully recites this *Cāṭu-puṣpāñjali* in glorification of Vṛndāvaneśvarī Śrīmatī Rādhikā will very quickly become the recipient of Her mercy.

One should worship Śrīmatī Rādhikā by reciting prayers like this and by rendering all types of service. Śrī Raghunātha Dāsa Gosvāmī has expressed this mood in his *Vilāpa-kusumāñjali* (101-102).

*lakṣmīr yad-aṅghri-kamalasya nakhāñcalasya
saundarya-bindum-apī nārhati labdhum-iśe
sā tvam vidhāsyasi na cen-mama netradānam
kim jīvitena mama duḥkha-dāvāgni-dena?*

“O Prāṇeśvari Śrī Rādhikā! Śrī Lakṣmīdevī is unable to obtain even a drop of the beauty which radiates from the tips of the toenails of Your lotus feet. If You do not grant me the eyes to behold Your splendorous form, qualities, and pastimes, then of what use to me is this miserable life which blazes in a raging conflagration of anguish?”

*āśābharair amṛta-sindhumayaiḥ kathañcit
kālo mayāti-gamitaḥ kila sāmprataṁ hi
tvāñcet kṛpām mayi vidhāsyasi naiva kim me
prāṇair vrajena ca varoru vakāriṇāpi?*

“O Varoru (a girl with beautiful thighs)! It is decidedly only with the hope of obtaining the nectarine ocean of service unto You and the vision of Your transcendental pastimes that I have been able to maintain my life thus far with severe difficulty. But if You are not merciful unto me even now, then of what use to me is this life, residence in Vraja-dhāma, or even Śrī Kṛṣṇa Himself?”

If a person is greatly fortunate, *rati* which is steeped in the mood of Vraja may be awakened in him by the causeless mercy of Bhagavān or His devotee. At that time one comes to know of his eternal constitutional identity from a *rāgānugā guru*. Equipped with this understanding and being desirous of taking up appropriate services and *sādhana*, the spiritual aspirant should first take shelter of the lotus feet of such a *guru*, perceiving him in his eternal spiritual form as a *mañjarī*. He should then engage in *bhajana* and *sādhana* with heart and soul. By continuous practice of *sādhana* and *bhajana*, he will obtain the service of one of the *sakhīs* of Śrīmatī Rādhikā by the mercy of his *mañjarī guru*. By continued service unto that *sakhī* and by receiving her mercy, one will obtain the direct *darśana* of Vṛndāvanēśvarī Śrīmatī Rādhikā. Finally, by Her mercy, one will be able to serve Śrī Yugala in Their divine *līlā*. All this can be accomplished only by unpretentious humility, intense hankering, and one-pointed focus on the goal.

Śloka Eleven

समं श्रीरूपेण स्मरविवश-राधागिरिभृतो-
व्रजे साक्षात्-सेवालभन-विधये तद्गणयुजोः ।
तदिज्याख्या-ध्यान-श्रवण-नति-पंचामृतमिदं
धयन्नीत्या गोवर्धनमनुदिनं त्वं भज मनः ॥११॥

*samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nītyā govardhanam anudinam tvam bhaja manaḥ*

Anvaya

manaḥ—O mind; *vidhaye*—for the method; *labhana*—of obtaining; *sākṣāt-sevā*—the direct service; *rādhā-giribhṛtoḥ*—of Śrī Śrī Rādhā-Giridhārī; *smara-vivaśa*—who are entranced with amorous desire; *tad-gaṇa-yujoh*—along with Their associates; *vraje*—in Vraja; *tvam*—you; *dhayan*—drink; *śrī-rūpeṇa-samam*—in accordance with Śrī Rūpa; *idam*—this; *pañcāmṛta*—nectar consisting of five ingredients; *tad-ijyā*—(in the form of) Their worship (*arcana*); *ākhyā*—descriptions of Their names, forms, qualities, and pastimes (*saṅkīrtana*); *dhyāna*—meditation; *śravaṇa*—hearing of Their names, forms, qualities, and pastimes; *nati*—bowing down to Them; *bhaja*—(and) worship; *govardhanam*—Śrī Govardhana; *anudinam*—every day; *nītyā*—with the precepts of bhakti.

Translation

(Now the method of performing very deep and confidential *bhajana* is being explained.) O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, one should drink the *pañcāmṛta* of service to Them in accordance with the method prescribed by Śrī Rūpa Gosvāmī. This *pañcāmṛta* is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (*arcana*), chanting the glories of Their transcendental names, forms, qualities, and pastimes (*saṅkīrtana*), meditating upon Them (*dhyāna*), hearing the glories of Their names, forms, qualities, and pastimes (*śravaṇa*), and offering *praṇāmas* unto Them. In addition one should worship Śrī Govardhana daily in accordance with the precepts of *bhakti*.

Śrī Bhajana-darpaṇa-digdarśinī-vṛtti

(1) Tad-gaṇa-yujoh: With Their associates

This refers to Śrī Kṛṣṇa surrounded by His friends such as Śrīdāma and Subala and Śrīmatī Rādhikā surrounded by Her girlfriends such as Śrī Lalitā and Viśākhā.

(2) Smara-vilāsa-vivaśa: Absorbed in amorous pastimes

Śrī Rādhā-Giridhārī are deeply immersed in *śṛṅgāra-rasa*, considering it to be more attractive than *dāsyā*, *sakhya*, and *vātsalya-rasa*.

(3) Vraje sāksāt-sevā-labhana: Obtaining direct service in Vraja

The service that one performs in the stage of *sādhana* is a simulation of direct service. In the stage of perfection one first obtains remote service. By serving regularly from a distant place under the guidance of a *mañjarī*, one gradually obtains the service of the *sakhīs*. Thereafter, she obtains the direct service of Śrī Śrī Rādhā-Govinda. There are unlimited varieties of services such as cleansing the *kuñja* where Śrī Rādhā-Kṛṣṇa enact Their pastimes, arranging Their bed, bringing water, stringing garlands, preparing *tāmbula*, and offering camphor. Innumerable maidservants are each engaged in their respective services.

The direct service of Śrī Rādhā-Govinda is possible only when the *jīva* obtains his *nitya-siddha deha* or eternal perfected spiritual form. The *baddha jīva* cannot perform direct service with his material gross or subtle body. In direct service one experiences unbounded bliss and perpetually innovative *rasa* at every instant owing to the profound emotions originating from *madhura-rasa*. At this stage the happiness one derives from direct service is so great that one has not even the slightest trace of desire for personal enjoyment. Situated on this platform, a devotee's heart is never touched by any kind of misery. The distress which is exhibited in *madhura-rasa* in the mood of *vipralambha* or separation is but a transformation of divine ecstasy. This experience has no connection whatsoever with the grief associated with the material body.

(4) Śrī Rūpeṇa-samam: In accordance with Śrī Rūpa

Śrī Rūpa Gosvāmī, the *ācārya* of *madhura-rasa*, has set forth the procedures for *rāgānugā sādhakas* pursuing *madhura-rasa* in his books named *Śrī Bhakti-rasāmṛta-sindhu* and *Śrī Ujjvala-nīlamaṇi*. One should adopt these methods and drink the *pañcāmṛta* mentioned in the original verse. These methods are described in *Śrī Bhakti-rasāmṛta-sindhu* 1.2.90-93 as follows.

śraddhā viśeṣataḥ prītiḥ śrī-mūrter-aṅghri-sevane

*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare*

nāma-saṅkīrtanaṁ śrīman-mathurā-maṇḍale sthitiḥ

*aṅgānāṁ pañcakasyāsya pūrvam vilikhitasya ca
nikhila śraiṣṭhya bodhāya punar apy atra kīrtanam*

“(1) One should serve the lotus feet of the Deity or *Śrī Mūrti* with faith and especially with love, (2) one should taste the meaning of *Śrīmad-Bhāgavatam* in the company of *rasika* Vaiṣṇavas, (3) one should associate with devotees who are *sajātīya* or situated in the same mood, who are soft-hearted and affectionately disposed (*snigdha*), and who are more advanced than oneself, (4) one should perform *śrī-nāma-saṅkīrtana*, and (5) one should reside in Mathurā-maṇḍala, or in other words Vraja-maṇḍala. Although these five *aṅgas* of *bhakti* have already been mentioned, they are repeated again in order to establish their superiority to the other *aṅgas*.”

(5) Ijyā: Worship of the Deity

The *aṅgas* of *bhakti* which are incorporated under this heading include service to the lotus feet of the deity or *arcana*, observing *śrī harivāsara* or Ekādaśī and particular Dvādaśīs, wearing *tulasī-mālā* and *tilaka*, honoring *caraṇāmṛta* and *mahā-prasāda*, undertaking vows like *kārttika-vrata*, and serving *tulasī*.

(6) Ākhyā: Glorification

Study of the *bhakti-śāstras*, hearing and reciting *hari-kathā* in the association of devotees, and chanting the glories of the holy name, form, qualities, and pastimes of the Lord are known as *ākhyā* or glorification.

(7) Dhyāna: Meditation

Dhyāna refers to a specific practice which is included within the broader discipline of *smaraṇa* or remembrance. But in this verse the entire practice of *smaraṇa* has been referred to simply as *dhyāna*. Śrī Jīva Gosvāmī has elaborated on this subject in his *Bhakti-sandarbhā*, *Anuccheda* 278.

smaraṇam manasānusandhānam. atha pūrvavat krama-sopāna-rītyā sukha-labhyam guṇa-parikara-sevā-lilā smaraṇaṅ-cānusandheyam. tad-idam smaraṇam pañca-vidham—yat-kiñcid-anusandhānam smaraṇam. sarvataś-cittam-ākṛṣya sāmānyākāreṇa manodhāraṇam dhāraṇā. viśeṣato rūpādi cin-

tanaṁ dhyānam. amṛta-dhārāvanavanacchinnaṁ tad-dhruvānusmṛtiḥ. dhyeyamātra sphūraṇaṁ samādhir iti.

“Close inspection with the mind is called *smaraṇa* or remembrance. Thereafter, one should practice remembrance according to the step-by-step method described previously. In other words, one should first remember the name, then the form, then the qualities of the Lord, and in accordance with this progression one should practice the easy method of remembering the qualities, associates, services, and pastimes of Śrī Hari. This *smaraṇa* or remembrance is of five types: (1) A little investigation or examination of Śrī Hari’s names, forms, and so on is called *smaraṇa*. (2) To withdraw the mind from all external objects and fix it in a general way upon the name, form, etc. of Śrī Hari is called *dhāraṇa*. (3) To contemplate the Lord’s names, forms, etc. in a distinctive manner is called *dhyāna*. (4) When that remembrance proceeds in an uninterrupted manner like a continuous flow of nectar, it is called *dhruvānusmṛti*. (5) That meditation in which the object of one’s contemplation is the only thing manifest in the heart is called *samādhī*.”

(8) Śravaṇa: Hearing

To hear about the name, form, qualities, and pastimes of Śrī Bhagavān from the mouths of pure devotees is called *śravaṇa*. Hearing *Śrīmad-Bhāgavatam* and other *bhakti-śāstras* every evening in the association of pure devotees and other similar arrangements for hearing are also included within this item.

(9) Nati: Offering obeisances

To offer *sāṣṭāṅga praṇāmas* or prostrated obeisances before the deity at the time of taking *darśana*, or to bow down at the places where the Lord enacted His pastimes or at places which stimulate one’s remembrance of the Lord is called *nati*.

(10) Govardhanaṁ bhaja: Worship Śrī Govardhana

Śrī Raghunātha Dāsa Gosvāmī has targeted this instruction toward himself as well as toward everyone else. Svayam Bhagavān Śrī Caitanya Mahāprabhu personally gave His *govardhana-śilā* to Śrī Dāsa Gosvāmī, who describes this himself in his *Śrī Gaurāṅga-stava-kalpataru* (11) taken from *Stavāvalī*.

*mahā-sampad-dārād-āpi patitam uddhṛtya kṛpayā
svarūpe yaḥ sviye kujanam āpi mām nyasya muditaḥ
uro-guñjāhāraṁ priyam āpi ca govardhana-śilām
dadau me gaurāṅgo hṛdaya udayan mām madayati*

“Although I am atrociously fallen and despicable, Śrī Caitanya Mahāprabhu out of His causeless mercy delivered me from great material opulence, wife, and so on. He handed me over in great pleasure to Śrī Svarūpa Dāmodara, His confidential associate. Considering me to be very dear, He gave me the *guñjā-mālā* which adorned His own neck and His *govardhana-śilā*. May that Śrī Gaurāṅgadeva appear in my heart and intoxicate me with divine ecstasy.”

“*Śrī-govardhana-śilā* is a direct manifestation of the Supreme Lord. Śrī Dāsa Gosvāmī used to reside by Śrī Govardhana at Śrī Rādhā-kuṇḍa and never went anywhere else. Following his example I will never give up residence at Govardhana.” To have this kind of firm determination is another means of worshipping Śrī Govardhana.

Śrī Govardhana worship has two meanings for the ordinary *sādhakas*. The first is that one should consider *govardhana-śilā* as a venerable deity or *śrī-vigraha* and therefore worship Him in accordance with the rules previously mentioned. The second is that one should reside at Śrī Govardhana, a place wherein the Lord enacted His *līlā*, and worship Śrī Rādhā-Kṛṣṇa Yuga. By *upalakṣaṇa* or indirect implication, this signifies residence anywhere in Vraja-maṇḍala. Śrī Rūpa Gosvāmī has said that to live in Mathurā-maṇḍala is one of the principal *aṅgas* of *bhakti*; therefore, here the same thing is being expressed in different words.

(11) Nityā: In accordance with the rules (of bhakti)

One should not think that the word *nīti* used here refers only to *vidhi-mārga*. Those who are eligible for *vaidhī-bhakti* will worship according to the rules set forth by Śrī Rūpa Gosvāmī for *vidhi-mārga*, and those who are eligible for *rāgānugā-bhakti* will worship by adopting the procedures of *rāga-mārga* enunciated by him.

Śloka Twelve

मनःशिक्षादैकादशक-वरमेतन्मधुरया
गिरा गायत्युच्चैः समधिगत-सर्वार्थतति यः ।
सयूथः श्रीरूपानुग इह भवन् गोकुलवने
जनो राधाकृष्णातुलभजनरत्नं स लभते ॥१२॥

*manaḥ-śikṣā-daikādaśaka-varam etan madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate*

Anvaya

yaḥ-janaḥ—anyone who; *śrī-rūpānugaḥ bhavan*—becomes a follower of Śrī Rūpa Gosvāmī; *sa-yūthaḥ*—with his group; *iha-gokula-vane*—in this forest of Gokula (in Śrī Vraja-maṇḍala near Śrī Govardhana); *uccaiḥ*—(and) loudly; *gāyati*—sings; *etat*—these; *varam*—excellent; *ekādaśaka*—eleven verses; *manaḥ-śikṣā-da*—which give instruction to the mind; *madhurayā-girā*—with a sweet voice; *samadhi-gata*—having thoroughly understood; *sarva*—all; *artha-tati*—the many meanings; *saḥ*—he; *labhate*—obtains; *atula*—the incomparable; *bhajana-ratnam*—jewel of worship; *rādhā-kṛṣṇa*—unto Śrī Śrī Rādhā-Kṛṣṇa.

Translation

(While instructing his own mind, Śrī Raghunātha Dāsa Gosvāmī offers the following benediction in order to inspire other devotees to study and recite this *stotra* known as *Manaḥ-śikṣā*.) Anyone who, adopting the line of Śrī Rūpa and his followers, takes up residence in Gokula-vana and loudly sings these eleven excellent instructions to the mind in a melodious voice with full understanding of their meaning, will certainly obtain the matchless gem of worshipping Śrī Śrī Rādhā-Kṛṣṇa.

Śrī Bhajana-darpaṇa-digdarsinī-vṛtti

(1) Sa-yūtha: With his group

The word *sayūtha*—with his group or followers—refers to *rūpānuga* Vaiṣṇavas who are possessed of the same inclination (*sajātīya*), who are soft-hearted and affectionate (*snigdha*), and who are more advanced than oneself. One should remain under the guidance of such persons. Although Lalitādevī and other *sakhīs* are independent *nāyikās* (heroines) and *yūtheśvarīs* (group leaders), they remain under the guidance of Śrīmatī Rādhikā. Similarly, although *uttama-bhāgavata* Vaiṣṇavas may be

gurus for many disciples, they are followers of Śrī Rūpa Gosvāmī. In this connection we find the following statement from Śrī *Ujjvala-nīlamaṇi, Hari-priyā prakaraṇa* (3.61).

*yūthādhipātve 'py aucityam dadhānā lalitādayaḥ
sveṣṭa-rādhādibhāvasya lobhāt sakhya-rucim dadhuḥ*

“Although Lalitā and the other principal *sakhīs* are fully competent as *yūtheśvarīs* or group leaders, they are extremely eager to please their dearmost Śrīmatī Rādhikā and therefore they prefer to adopt the mood of attendant *sakhīs*. They do not care to assume the mood of independent *yūtheśvarī nāyikās*.”

(2) Rūpānuga

Śrī Rūpa Gosvāmī enunciated the principles of *rasa-tattva* on the order of Śrīman Mahāprabhu. He performed his own *bhajana* in accordance with those principles and thereby established the ideal standard of *vraja-bhajana* for the whole world. Śrī Jīva Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, and other *rasika ācāryas* followed this system. To follow this method of *bhajana* is known as *śrī-rūpānuga-bhajana*.

(3) Gokulavane: In the forest of Gokula

This refers to any charming place in Śrī Mathurā or Vraja-maṇḍala wherein the Lord enacted His pastimes. Śrī Rūpa Gosvāmī describes the glories of Śrī Mathurā-maṇḍala in his *Stava-mālā* (Śrī *Mathurā-stava*).

*mukter-govinda-bhakter-vitarāṇa-caturam sac-cid-ānanda-rūpam
yasyām vidyoti vidyā-yugalam-udayate tārakam pārakañca
kṛṣṇasyotpatti-līlā-khanirakhila jagan-mauli-ratnasya sā te
vaikuṅṭhād yā pratiṣṭhā prathayatu mathurā maṅgalānām kalāpam (1)*

Śrī Mathurā-purī is thoroughly adept at conferring *mukti* in the form of *bhakti* for the lotus feet of Śrī Govinda. She enables the living entities to cross over the ocean of material existence and bestows *kṛṣṇa-prema*, and is thus fully endowed with two types of knowledge known as *tāraka* (taking across) and *pāraka* (causing to reach the ultimate end). She is the crest-jewel of all places in the entire creation, being the abode where Śrī Kṛṣṇa enacted His childhood pastimes and other *līlās*. May that Śrī Mathurā-purī, who is worshipful even for Vaikuṅṭha, bestow all auspiciousness upon you.

*koṭindu-spaṣṭa-kāntī rabhasa-yuta bhava-kleśa-yodhair-ayodhyā
māyā-vitrāsivāsā muni-hṛdayam-uṣo divya-līlāḥ sravanti
sāśīḥ kāśīśamukhyāmarapatibhiraṅgaṁ prārthita-dvārakāryā
vaikuṇṭhod-gīta-kīrttir-dīśatu madhupurī prema-bhakti-śriyam vaḥ (2)*

The radiance of Śrī Mathurā-purī is superior to many millions of moons. The five types of misery beginning with *avidyā*, which are like powerful warriors perpetuating this raging material existence, are unable to conquer her. By residing there, one is easily freed from the sufferings of material existence. The mystical *devas*, being aware of the greatness of residing in Mathurā-purī, are also fearful of doing anything to her inhabitants. The pastimes of Śrī Kṛṣṇa, which steal the hearts of great sages like Śrī Śuka and Śaunaka, are eternally enacted there. She fulfills all the desires of her worshippers. Even Lord Śiva and the *devas* hanker to carry out the duty of being her watchman. Śrī Varāhadeva has sung her glories. May that Śrī Mathurā-purī bestow *prema-bhakti* upon you.

*bijam mukti-taror-anartha-paṭalī nistārakam tārakam
dhāma prema-rasasya vāñchita-dhurā saṁpārakam pārakam
etad-yatra nivāsinām-udayate cic-chakti-vṛtti-dvayam
mathmātu vyaśanāni māthurapurī sā vaḥ śriyañ ca kriyāt (3)*

Śrī Mathurā-purī is the seed of the tree of *mukti* and she delivers one from all *anarthas*. She protects one from all inauspiciousness and is the foundation of *prema-rasa*. She fulfills all desires, thus enabling one to attain complete submission unto Śrī Kṛṣṇa. Śrī Kṛṣṇa's twofold *cit-śakti*, which is of the nature of *sat-cit-ānanda*, is eternally manifest there. May that Śrī Mathurā-purī eradicate all your sins even to the extent of the subtle body, and endow you with *prema-bhakti*.

*adyāvanti! patad-graham kuru kare māye! śanair-vijaya
cchatram kañci! grhāṇa kāśi! purataḥ pādū-yugam dhāraya
nāyodhye! bhaja sambhramam stuti-katham nodgāraya dvārake!
deviyam bhavatiṣu hanta mathurā dṛṣṭi-prasadam dadhe (4)*

O Avantī (Ujjain)! Today please pick up the receptacle for chewed betel nut. O Māyāpurī (Haridvāra)! You should fan with a *cāmara*. O Kāñci! You hold up the umbrella. O Kāśi! Stay in front with the wooden sandals ready in your hands. O Ayodhyā! Don't feel apprehensive that your service may be rejected. O Dvārakā! Don't offer prayers now, for today Mahārāja Śrī Kṛṣṇa's queen, Śrī Mathurā-devī, is pleased with all of you who are her maidservants*.

In *Stava-mālā* (Śrī Vṛndāvanāṣṭakam), Śrī Rūpa Gosvāmī has described the glories of Vṛndāvana.

*mukunda-muralī-rava-śravaṇa-phulla-hṛd-vallavī-
kadambaka karambita-prati-kadamba-kuñjāntarā
kalinda-giri-nandinī-kamala-kandalāndolinā
sugandhir anilena me śaraṇam astu vṛndāṭavī (1)*

Śrī Vṛndāvana's luxuriant groves of *kadamba* trees abound with *gopīs* whose hearts are greatly delighted upon hearing the melody of Śrī Kṛṣṇa's flute, and those groves are made even more fragrant due to a gentle breeze carrying the scent of lotus flowers blossoming upon the waters of Śrī Yamunā, the daughter of Mount Kalinda. May that Śrī Vṛndāvana be my shelter.

*vikunṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitām śriyaṁ praduhatī rasa-śreyasīm
catur-mukha-mukhair api spṛhita-tārṇa-dehodbhavā
jagad-gurubhir-agrimaiḥ śaraṇam astu vṛndāṭavī (2)*

Residence in Śrī Vṛndāvana is far superior to the position of liberation in Vaikuṅṭha, and therefore thousands of times more beneficial. In other words, Śrī Vṛndāvana bestows the priceless treasure of *dāsyā*, *sakhya*, *vātsalya*, and *madhura-rasa*. Even four-headed Lord Brahmā, the spiritual master of the entire universe, prays to obtain birth there even as an insignificant blade of grass or a bush. May that Śrī Vṛndāvana be my shelter.

*anārata-vikasvara-vratati-puñja-puṣpāvalī-
visāri-vara-saurabhodgama-ramā-camatkāriṇī
amanda-makaranda-bhṛd-viṭapi-vṛnda-vandī-kṛta-
dvirepha-kula-vanditā śaraṇam astu vṛndāṭavī (3)*

The multitudes of blooming creepers in Vṛndāvana always exude a sweet aroma which extends a great distance and astonishes even Śrī Lakṣmīdevī. Vṛndāvana is eulogised by swarms of buzzing bumblebees hovering about the trees which emit an abundant shower of nectar from their blossoming flowers. May that Śrī Vṛndāvana be my shelter.

*kṣaṇadyuti-ghana-śriyor vraja-navīna-yūnoḥ padaiḥ
suvalghubhir alaṅkṛtā lalita-lakṣma-lakṣmī-bharaiḥ
tayor nakhara-maṇḍalī-śikhara-keli-caryocitair
vṛtā-kīśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī (4)*

The entire area of Vraja is marked with charming and artistic symbols such as the lightning bolt and goad which have been made by the lotus feet of the eternally youthful lovers, Śrī Rādhā-Govinda Yugala, whose bodily complexions when They meet together resemble a flash of lightning intermingled with a fresh monsoon cloud. That land is always laden with fresh buds and shoots which

emulate the beauty of the nails on the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa. May that Śrī Vṛndāvana be my shelter.

*vrajendra sakha-nandinī śubhatarādhikāra-kriyā-
prabhāvaja-sukhotsava-sphurita-jaṅgama-sthāvarā
pralamba-damanānuja-dhvanita vaiśīkā-kākalī-
rasajña-mṛga-maṇḍalā śaraṇam astu vṛndāṭavī (5)*

In the land of Vṛndāvana, on the order of Śrīmatī Rādhikā—the daughter of Nanda Mahārāja’s intimate friend Vṛṣabhānu Mahārāja—Vṛndā *sakhī* delights and invigorates both moving and non-moving living entities in order to increase the festival of divine bliss for Śrī Rādhā-Kṛṣṇa. In that land herds of deer wander about, expert at relishing the sweet, melodious sound of the flute of Śrī Kṛṣṇa, the younger brother of Baladeva—the slayer of the Pralamba demon. May that Śrī Vṛndāvana be my shelter.

*amanda-mudirārvudābhyadhika-mādhurī-medura-
vrajendra-suta-vikṣaṇonnaṭita-ñīla-kaṇṭhotkarā
dīneśa-suhrd-ātma-jā-kṛta-nijābhimānollasal-
latā-khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī (6)*

In Vṛndāvana the peacocks dance in jubilation, being intoxicated by seeing Śrī Kṛṣṇa’s dark bodily complexion which resembles a fresh raincloud. Out of deep loving attachment for this land, Śrī Rādhikā, the daughter of the sun-god’s friend Śrī Vṛṣabhānu Mahārāja, proclaims, “This Vṛndāvana is mine,” thereby greatly delighting the creepers, doe, peahens, female cuckoos, and the females of all the species of birds found there (due to the pre-eminence of femininity established by Śrī Vṛndā-vaneśvarī Śrīmatī Rādhikā). May that Śrī Vṛndāvana be my shelter.

*agaṇya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikā
manoja-raṇa-cāturī-piśuna-kuñja-puñjajvalā
jagat-traya-kalā-guror lalita-lāsya-valgat-pada-
prayoga-vidhi-sākṣiṇī śaraṇam astu vṛndāṭavī (7)*

The divinely beautiful, splendid *kuñjas* of Vṛndāvana testify to the cleverness in lovers’ quarrels of Śrīmatī Rādhikā, who possesses countless virtues. That land is witness to the captivating dance steps of Śrī Kṛṣṇa, who is supremely expert in all the arts. May that Śrī Vṛndāvana be my shelter.

*variṣṭha-hari-dāsatā-pada-samṛddha-govardhanā
madhūdvaḥa-vadhū-camatkṛti-nivāsa rāsa-sthalā
agūḍha-gahana-śriyo madhurima vrajenojjvalā
vrajasya sahajena me śaraṇam astu vṛndāṭavī (8)*

In Vṛndāvana-dhāma Śrī Girirāja Govardhana—having been awarded the extremely rare title of being the topmost servant of Hari by the *gopīs*—is gloriously manifest. In that land is situated the arena of the *rāsa* dance which thoroughly astonishes the *gopīs* or the queens of Dvārakā like Śrī Rukmiṇī and Satyabhāmā. Being surrounded by forests of trees full of fragrant flowers, foliage, and blossoms, Śrī Vṛndāvana radiates a lustrous splendour glowing with sweetness. May that Śrī Vṛndāvana naturally become my sole shelter.

*idaṁ nikhila niṣkuṭāvali-variṣṭha vṛndāṭavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyaṣana mukta-dhīr anīśam atra sad-vāśanaḥ
sa pīta-vasane vaśī ratim avāpya vikrīḍati (9)*

If a sinless person who has conquered his senses is intently engaged in the cultivation of *śuddha-bhakti*, and if while residing in Vṛndāvana he lovingly recites this *aṣṭaka* which stimulates remembrance of the qualities of Śrī Vṛndāvana, the best of all forests, he will obtain *rati* for the lotus feet of Śrī Kṛṣṇa, who wears a yellow garment and is accompanied by Śrīmatī Rādhikā, and he will become happily immersed in Their pastimes.

(4) Manaḥ-śikṣā-da: Instructing the mind

This *stotra* known as *Manaḥ-śikṣā* offers instructions to the minds of persons who are anxiously desiring to pursue the path of *bhajana*.

(5) Varam: Most excellent

These verses are filled with the most elevated and confidential instructions which were revealed by Śrī Svarūpa Dāmodara Gosvāmī and Śrī Rūpa Gosvāmī via the mercy of Śrī Caitanya Mahāprabhu.

(6) Madhurayā-girā-uccaiḥ: Loudly singing in a melodious voice

One should sing these verses with the proper meter and melody either alone or accompanied by other faithful *sādhakas* in a loud voice overflowing with love and intense feeling.

(7) Samadhi-gata: Thoroughly understood

One should recite these eleven verses with a thorough understanding of the deep and confidential meanings.

*yeṣāṁ sarāga-bhajane vraja-rāja-sūnoḥ
śrī-rūpa śikṣita matānugamanānurāgaḥ
yatnena te bhajana-darpaṇa nāma bhāṣyaṁ
śikṣāda-śloka sahitaṁ prapaṭhantu bhaktyā*

Those who have an intense desire to worship Śrī Śrī Rādhā-Kṛṣṇa Yugala with deep attachment by adopting the methods of *vraja-bhajana* in full accordance with the instructions of the *rasācārya* Śrī Rūpa Gosvāmī should study *Maṇaḥ-śikṣā* with great love and serious attention to this commentary known as *Bhajana-darpaṇa*.

Thus ends this *Digdarśinī-vṛtti*, the translation and purport of the combined Sanskrit and Bengali commentary known as *Bhajana-darpaṇa* composed by Śrīla Bhaktivinoda Ṭhākura.

Glossary

A

Ācārya—spiritual preceptor; one who teaches by example.

Advaitavāda—the theory of monism. The belief that everything is ultimately one; that there is no distinction whatsoever between the Supreme Absolute and the individual living entities; that the Supreme is devoid of form, personality, qualities, and activities; and that perfection involves the merging of the self into the all-pervading impersonal Brahman.

Advaitavādī—an advocate of the theory of monism (see *advaitavāda*).

Adharma—(1) irreligion. (2) failure to carry out one’s socio-religious duties prescribed in the scripture.

Adhikāra—eligibility or authority by conduct and temperament to perform a particular kind of work.

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

Akarma—the non-performance of auspicious activities or prescribed duties.

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

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

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

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

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

Antaryāmi—the indwelling Lord or Supersoul who guides the activities of all living entities.

Anubhāva—one of the five essential ingredients of *rasa*. The actions which display or reveal the emotions situated within the heart are called *anubhāvas*. The *anubhāvas* are thirteen in number: (1) *nṛtya* (dancing), (2) *viluṭhita* (rolling on the ground), (3) *gīta* (singing), (4) *krośana* (loud crying), (5) *tanu-moṭana* (writhing of the body), (6) *huṅkāra* (roaring), (7) *jṛmbhaṇa* (yawning), (8) *śvāsa-bhūmā* (breathing heavily), (9) *loka-anapekṣitā* (giving up concern for public image), (10) *lālāsṛāva* (salivating), (11) *aṭṭahāsa* (loud laughter), (12) *ghūrṇā* (staggering about), and (13) *hikkā* (a fit of hiccups).

Anurāga—(1) attachment in general. (2) spiritual attachment. (3) an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. In *Ujjvala-nīlamaṇi* (14.146) *anurāga* has been defined: “Although one regularly meets with, and is well-acquainted with the beloved, the

everfresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one has never before had any experience of such a person. The attachment which inspires such a feeling is known as *anurāga*.”

Aprārabdha-karma—the accumulated stock of reactions to activities which are lying in a dormant condition and waiting to bear fruit at some future time.

Apūrva—unprecedented, extraordinary, unparalleled.

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

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

Those whose only goal is *kāma* are concerned only with gross satisfaction of the senses and they pay no heed to the means they must adopt to satisfy their lust. They do not accept any restriction. The second category of persons also desire sensual gratification, but they are concerned about the means and they do accept restrictions. They are not satisfied only with gross sensual gratification. They desire to satisfy the subtle senses by doing some welfare for others. Both these classes of persons have no thought about the next life. They are concerned only with the present life. (See *kāma*, *dharma*, and *mokṣa*.)

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

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

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

Aṣṭaka—a prayer or poetical composition consisting of eight verses.

Aṣṭa-kāliya-lilā—the pastimes which Kṛṣṇa performs with His associates in eight periods of the day. *Sādhakas* who are engaged in *smaraṇa*, or remembrance, meditate on these pastimes. The periods are as follows (times are approximate): (1) *niśānta-lilā*—pastimes at the end of night (3:36 am-6:00 am), (2) *prātaḥ-lilā*—pastimes at dawn (6:00 am-8:24 am), (3) *pūrvāhna-lilā*—morning pastimes (8:24 am-10:48 am), (4) *madhyāhna-lilā*—midday pastimes (10:48 am-3:36 pm), (5) *aparāhna-lilā*—afternoon pastimes (3:36 pm-6:00 pm), (6) *sāyāhna-lilā*—pastimes at dusk (6:00 pm-8:24 pm), (7) *pradoṣa-lilā*—evening pastimes (8:24 pm-10:48 pm), and (8) *nakta-lilā*—midnight pastimes (10:48 pm-3:36 am).

Aṣṭāṅga-yoga—the *yoga* system consisting of eight parts: *yama* (control of the senses), *niyama* (control of the mind), *āsana* (bodily postures), *prāṇāyāma* (breath control), *pratyāhāra* (withdrawal of the mind from sensory perception), *dhāraṇā* (steadying the mind), *dhyāna* (meditation), and *samādhi* (deep and unbroken absorption on the Lord in the heart).

Aṣṭa-sakhis—the eight principal *gopī* friends of Śrīmatī Rādhikā; also known as *parama-preṣṭha-sakhis*—Lalitā, Viśākhā, Citrā, Campakalatā, Tuṅgavidyā, Indulekhā, Raṅgadevī, and Sudevī (see *sakhī*).

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

Ātmānanda—the happiness that one experiences in realisation of the self as a spiritual entity distinct from matter.

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

Avatāra—an incarnation; one who descends.

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

B

Baddha-jīva—the conditioned soul who is bound by matter.

Bhagavān—the Supreme Lord; the Personality of Godhead. In the *Viṣṇu Purāṇa* (6.5.72-74) Bhagavān is defined as follows: *śuddhe mahāvibhūty ākhye pare brahmaṇi varttate maitreya bhagavacchabdāḥ sarva-kāraṇa-kāraṇe; sambhartteti tathā bharttā bha-kāro ’rtha-dvayānvitaḥ netā gamayitā sraṣṭā ga-kārārthas tathā mune; aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ jñāna-vairāgyayoś caiva saṅṅānī bhaga itiṅganā*—“The word *bhagavat* is used to describe the supreme Brahman who possesses all opulence, who is completely pure, and who is the cause of all causes. In the word *bhagavat* the syllable *bha* has two meanings: one who maintains all living entities and one who is the support of all living entities. Similarly the syllable *ga* has two meanings: the creator and one who causes all living entities to obtain the results of *karma* and *jñāna*. Complete opulence, religiosity,

fame, beauty, knowledge, and renunciation are known as *bhaga* or fortune.” The suffix *vat* means possessing. Thus one who possesses these six fortunes is known as Bhagavān.

Bhāgavata—a great devotee (see *sādhu*).

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

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

Bhakta—a devotee.

Bhakti—the word *bhakti* comes from the root *bhaj*, which means to serve (see *bhajana*). Therefore the primary meaning of the word *bhakti* is to render service. The performance of activities which are meant exclusively for the pleasure of the Supreme Lord Śrī Kṛṣṇa, which are done in a favorable spirit saturated with love, which are devoid of all other desires, and which are not covered by *karma* and *jñāna* is called *bhakti*.

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

Bhakti-poṣaka-sukṛti—pious activities which foster *bhakti*. This specifically refers to the association of devotees and activities connected to *bhakti* (see *sukṛti*).

Bhāva—(1) spiritual emotions, love, sentiment; a particular mood of love which the devotee has to serve Kṛṣṇa in the attitude of a servant, friend, parent, or lover.

(2) an intensified stage of *prema*, which in *Ujjvala-nīlamaṇi* has been equated with *mahābhāva*. In *Ujjvala-nīlamaṇi* (14.154) *bhāva* is described: When *anurāga* reaches a special state of intensity it is known as *bhāva* or *mahābhāva*. This state of intensity has three characteristics: (1) *anurāga* reaches the state of *sva-samvedya*, which means that it becomes the object of its own experience, (2) it becomes *prakāśita*, radiantly manifest, which means that all eight *sāttvika-bhāvas* become prominently displayed, and (3) it attains the state of *yāvad-āśraya-vṛtti*, which means that the active ingredient of this intensified state of *anurāga* transmits the experience of Rādhā and Kṛṣṇa’s *bhāva* to

whomever may be present and qualified to receive it. This includes both the *sādhaka* and *siddha-bhaktas*.

The term *sva-samvedya* literally means that which has the power to be tasted or experienced by itself. The first effect of this is that by the *hlādinī* aspect present within *anurāga*, the taste of Kṛṣṇa's sweetness becomes so intense that the relisher completely forgets himself and even the object he is tasting and simply becomes immersed in the act of tasting or experiencing. Following this, the *samvit* aspect present within *anurāga* becomes the cause of Kṛṣṇa's being tasted. As the intensification of *anurāga* causes Kṛṣṇa's sweetness to be tasted, the taste of Kṛṣṇa's sweetness reciprocally causes the excellence of *anurāga* to be experienced. First there is absorption in the taste of bliss, then in Kṛṣṇa's sweetness, and then in the experience of *anurāga* itself. All this takes place by *anurāga* reaching its ultimate limit of exultation. When this occurs and the experience is so intense that one loses awareness of all else, *anurāga* is said to have reached the state of *sva-samvedya*.

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

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

Yāvad-āśraya-ṛtti has a second meaning. *Āśraya* can be taken to mean basis or foundation. In that case it means that *rāga* is the basis of *anurāga*. *Ṛtti* can also mean state or existence. *Yāvad* will then mean as much as, or to its topmost limit. When *rāga* reaches its ultimate state or condition, it is called *yāvad-āśraya-ṛtti*. The question may be raised as to why the word *rāga* is used here when it is a stage prior to *anurāga*. *Rāga* is defined as the condition wherein distress is experienced as great pleasure if it affords one the opportunity to meet with Kṛṣṇa. The word *rāga* is used here to indicate that when the extreme limit of distress is turned into the greatest happiness, *rāga* reaches its highest point and is known as *yāvad-āśraya-ṛtti*. What is the highest limit of distress for the *vraja-sundarīs*? For chaste girls there is no greater suffering than to abandon the path of righteousness. To preserve their chastity such girls are prepared to enter a lake of fire and give up their life without flinching. But for the service of Śrī Kṛṣṇa the chaste *vraja-sundarīs* give up family and the path of righteousness without hesitation. That supreme difficulty is experienced by them as the greatest happiness. This condition is known as the *yāvad-āśraya-ṛtti* of *anurāga*.

To summarise, when *anurāga* reaches its highest limit of intensity, it causes one to fully experience the bliss of tasting Śrī Kṛṣṇa's incomparable sweetness. As a result of tasting Kṛṣṇa's sweetness, one fully experiences the relish produced from the supreme excellence of *anurāga*. By the combined experience of these two tastes, one becomes so immersed in the extraordinary quality of

taste that one forgets himself and the object of relish and remains conscious only of the experience of tasting. In that state five, six, or all eight *sāttvika-bhāvas* manifest very prominently. Due to the superexcellence of *rāga* in that condition the chaste girls of Vraja abandon without shame even their own family and the path of righteousness for the service of Kṛṣṇa and they experience such difficulty as the greatest happiness. In that intensified condition *anurāga* extends its influence into the hearts of whatever *sādhaka* or *siddha-bhaktas* may be present at the time. When all this takes place, it is known as *bhāva*.

Bhāva-bhakti—the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the hearts of the Lord's eternal associates where it softens the heart by different kinds of taste. *Bhāva-bhakti* is the first sprout of *prema* or pure love of God.

Bhoga—material enjoyment.

Bhogī—one who indulges in material enjoyment without restriction.

Bhūḥ (Bhū-loka)—the planet earth.

Bhūvaḥ (Bhūvar-loka)—the middle region of space between the earth and heavenly planets.

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

Brahmānanda—the happiness that one experiences in realisation of Brahman or the all-pervasive existence of the Lord.

C

Caitya-guru—the *guru* within the heart. This refers to the supersoul who acts as an instructor from within the heart, guiding the devotee in his spiritual progress.

Cāmara—a fan made of the hair of a yak's tail, employed especially as part of the paraphernalia offered to the Deity.

Caraṇāmṛta—nectar from the feet of the Lord. Substances such as milk, honey, yogurt, ghee, and rose water are used to bathe the feet of the Deity. The nectar that is collected from that is known as *caraṇāmṛta*.

Cātaka—a particular type of bird. The characteristic of this bird is that it drinks only the drops of water falling directly from the clouds and then only during the constellation known as *svāti-nakṣatra*. This bird will die before it accepts any other type of water. The *gopīs* are often compared to *cātakī* birds because they live only to see Kṛṣṇa, and without Him they are on the verge of giving up their lives.

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

Cintāmaṇi—a fabulous gem which can yield all that one desires. The word *cinta* means to think and *maṇi* means gem. Therefore, this gem can produce anything one can think of. The earth in the spiritual world is made of *cintāmaṇi*.

Cit-śakti—the internal potency of the Lord (see *svarūpa-śakti*).

D

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

Darśana—seeing, meeting, visiting with, beholding.

Dāsya—(1) one of the five primary relationships with the Lord which is established in the stages of *bhāva* or *prema*; love for or attraction to the Lord which is expressed in the mood of a servant. (2) in this world the general relationship of practicing devotees with the Lord is known as *kṛṣṇa-dāsya* or *bhagavat-dāsya*. This means simply to recognise that one's true identity is to be a servant of the Lord.

Dāsyam—one of the *aṅgas* of *sādhana-bhakti*; to render service with the pure egoism of being a servant of Kṛṣṇa. Only when one renders service with this attitude, giving up false conceptions of the self, can one's *bhajana* practices attain perfection. According to *Bhakti-rasāmṛta-sindhu* (1.2.183) there are two kinds of *dāsya*: (1) in its beginning form, *dāsya* means to offer all one's activities to the Lord, and (2) to render all kinds of services to the Lord with the feeling that 'I am a servant of Śrī Kṛṣṇa, and He is my master.' This attitude is called *kaiṅkarya*. *Dāsyam* is one of the nine primary *aṅgas* of *bhakti*.

Devas—higher beings situated in the heavenly planets who are entrusted with specific powers for the purpose of universal administration; celestial deities.

Devatās—same as *devas*.

Dhāma—a holy place of pilgrimage; the places wherein the Lord appears and enacts His transcendental pastimes.

Dharma—(1) the natural, characteristic function of a thing; that which cannot be separated from its nature. (2) religion in general. (3) the socio-religious duties prescribed in the scriptures for different classes of persons in the *varṇāśrama* system. (4) material religiosity. Succeeding *artha*, this is the third *puruṣārtha* or goal of human attainment. *Dharma* is aspired for by persons who not only desire appropriate enjoyment in this world, but who hanker for something more as well. These people are not satisfied to simply enjoy in this world. They aspire to attain the heavenly planets after death and enjoy there as well. This necessitates following the religious codes outlined in the scriptures. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain the heavenly planets in the hereafter for a greater standard of happiness. With this in mind, their primary concern is to carry out their religious duty and therefore their *puruṣārtha* is known as *dharma*.

The three types of *puruṣārthas* thus far described relate only to the happiness of the body and senses. But all these types of happiness are mixed with distress. Even in the heavenly planets there is fear of demons, and even in Brahmāloka there is fear of the cosmic annihilation. Furthermore, all such types of happiness are temporary and culminate in distress. Therefore in reality, because all living entities ultimately desire that happiness which is eternal and uninterrupted by any trace of misery, these three *puruṣārthas* cannot be the goal of human attainment. Such happiness is not to be found in these objectives. (See also *kāma*, *artha*, and *mokṣa*.)

Dikṣā—receiving initiation from a spiritual master. In the *Bhakti-sandarbhā* (*Anuccheda* 283) Jīva Gosvāmī has defined *dikṣā*: *divyam-jñānam yato dadyāt kuryāt pāpasya saṅkṣayam tasmād dikṣeti sā*

proktā deśīkaiḥ tattva-kovidaiḥ—“Learned exponents of the absolute truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dikṣā*.” He then explains what is *divya-jñāna* or divine knowledge: *divyam-jñānam hy atra śrīmatī mantrē bhagavat-svarūpa-jñānam tena bhagavatā-sambandha-viśeṣa-jñānam ca*—“*Divya-jñāna* is transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord contained within a *mantra*.” This means that at the time of initiation the *guru* gives to the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one’s worship and the devotee’s specific relationship with the Lord in one of the relationships of *dāśya*, *sakhya*, *vātsalya*, or *mādhurya*.

Dikṣā-guru—initiating spiritual master. One who gives a *mantra* in accordance with the regulations of scripture to a qualified candidate for the purpose of worshipping the Lord and realising the Lord through that *mantra* is known as a *dikṣā* or *mantra-guru*.

Dikṣā-mantra—the *mantras* given by the *guru* at the time of initiation. These *mantras* include the *mahā-mantra*, *brahmā-gāyatrī*, *guru-mantra*, *guru-gāyatrī*, *gaura-mantra*, *gaura-gāyatrī*, *gopāla-mantra*, and *kāma-gāyatrī*. The *guru*’s internal mood of service to Rādhā and Kṛṣṇa is transmitted through the medium of these *mantras*. This is indicated in the following verse from *Bhakti-sandarbhā* (Anuccheda 237): *yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ svayam gurur-yasya bhavet tuṣṭas-tasya tuṣṭo hariḥ svayam*—“The *mantra* (which is given by the *guru*) is itself the *guru*, and the *guru* is directly the Supreme Lord Hari. He with whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.” These *mantras* are invested with *divya-jñāna* or transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord (see also *dikṣā* and *mantra*).

E

Ekādaśī—a fast observed on the eleventh day of the lunar fortnight.

Ekāntika—exclusive, absolute, undivided; devoted to one object, aim or person.

G

Gauḍīya Vaiṣṇava sampradāya—the school of Vaiṣṇavism following in the line of Lord Śrī Caitanya Mahāprabhu.

Gauḍīya Vaiṣṇava ācāryas—prominent teachers in the line of Lord Caitanya.

Gopas—the cowherd boys who serve Kṛṣṇa in the mood of intimate friends. This may also refer to the elderly *gopas* who serve Kṛṣṇa in the mood of parental affection.

Gopīs—the young cowherd maidens of Vraja headed by Śrīmatī Rādhikā who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

Goṣṭha—an abode for cattle, a cow-pen, a stable or station for animals, a place where cows are kept. This may also refer to the cowherd village of Vraja where Kṛṣṇa performs His pastimes.

Gosvāmī—one who is the master of his senses, a title for those in the renounced order of life. This often refers to the renowned followers of Caitanya Mahāprabhu who adopted the lifestyle of men-

dicants. Descendants of the relatives of such Gosvāmīs or of their *sevaites* often adopt this title inappropriately merely on the basis of birth. The leading temple administrators are thus popularly referred to as Gosvāmīs.

Gṛhastha—the second *āśrama*, or stage of life, in the *varṇāśrama* system; family life.

Guñjā-mālā—a necklace of *guñjā* which are small, bright-red seeds with a black patch on the top. *Guñjā* berries are said to be representative of Śrīmatī Rādhikā.

Guru-niṣṭhā—deep faith in the *guru* and unflinching determination in his service. As the practices of *bhakti* begin with *guru-padāśraya* or taking shelter at the lotus feet of a spiritual teacher, this is the foundation of one’s advancement in *bhakti*.

Guru-sevā—to render service to one’s *guru*. In the *Bhakti-sandarbhā* (*Anuccheda* 237) Jīva Gosvāmī establishes that by constant and distinguished service to one’s *guru*, one easily surmounts all obstacles and *anarthas* which cannot be overcome by any other method. Only by such service can one obtain the supreme mercy of the Lord. Jīva Gosvāmī further says that although all perfection may be obtained simply by surrendering unto the Lord, if one is anxious to taste a very special mellowness of service to the Lord, he must—if at all able—constantly serve the *guru* who explains the meaning of the *śāstra* or the *guru* who gives one *mantras* for obtaining perfection.

H

Hari-kathā—narrations of the holy name, form, qualities, and pastimes of Śrī Hari.

Harināma—the chanting of the holy names of the Lord. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* softly to oneself on a strand of Tulasī beads.

Hlādinī—this refers to *svarūpa-śakti* which is predominated by *hlādinī* (see *svarūpa-śakti*). *Hlādinī* is the potency which relates to the *ānanda* or bliss aspect of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss. When *viśuddha-sattva* is predominated by *hlādinī* it is known as *guhya-vidyā* or confidential knowledge. This *guhya-vidyā* has two faculties: (1) *bhakti*, and (2) that which bestows *bhakti*. It is by these two faculties that *bhakti*, which consists of *prīti* or *prema*, is manifest. *Bhakti* which is of the nature of *prīti* is itself a special feature of *guhya-vidyā*.

I

Iṣṭadeva—one’s worshipful Deity. The particular form of the Lord toward whom one is attracted and who is the object of one’s love and service.

J

Japa—very soft utterance or whispering of the holy names of the Lord to oneself; usually refers to the practice of chanting *harināma* on Tulasī beads. The word *japa* comes from the verbal root *jap* which means to utter or whisper repeatedly (especially prayers or incantations). In the *Śabdakalpadruma* *japa* has been defined as the utterance of *mantras* either within the heart or verbally. In

the *Hari-bhakti-vilāsa* (17.155-159) Śrīla Sanātana Gosvāmī describes *japa* in the following words: “In the *Nṛsiṃha Purāṇa* it is said that *japa-yajña* is of three kinds: (1) *vācika* (verbal), (2) *upāśu* (in a whisper), and (3) *mānasika* (within the mind). Each one is successively better than the previous one. When a *mantra* is pronounced very distinctly either in a high, low, or resonant voice it is known as *vācika-japa*. When a *mantra* is uttered slowly with slight movement of the lips and can be heard only by one’s own ears it is known as *upāśu-japa*. When one meditates on the meaning of the *mantra* using the intelligence and going repeatedly from one syllable to the next and from one word to the next, it is known as *mānasika-japa*. The sage Yajñavalkya has said that *upāśu-japa* is one hundred times superior to *vācika-japa* and *mānasika-japa* is one thousand times superior to *vācika-japa*. The reason is that *mānasika-japa* is equivalent to *dhyāna* or deep meditation.”

Jīva—the eternal individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.

Jñāna—(1) knowledge; (2) knowledge of the *ātmanā*’s separateness from matter and its identity with Brahman. This type of knowledge leads to impersonal liberation.

Jñāni—one who pursues the path of *jñāna*, or knowledge directed toward impersonal liberation.

K

Kali-yuga—the present age of quarrel and hypocrisy which began five thousand years ago (see *yuga*).

Kalpadruma—a tree which fulfils all desires. The word *kalpa* means to invent, imagine, create, or produce, and the word *druma* means tree. Therefore, whatever one can imagine, this tree can produce. The trees in the spiritual world are of this nature. They can supply the devotees with anything they desire for the service of the Lord.

Kāma—(1) material enjoyment, or the desire to gratify the gross senses. In terms of the development of consciousness, this is considered to be the first and lowest of the four *puruṣārthas*, or goals of human attainment. Those who have no desire other than the satisfaction of the gross senses aspire for such pleasure. Animals know nothing other than this. Those in whom the animal propensity is unrestricted are conducted by such desires. Since they have no objective other than gross sensual enjoyment, their *puruṣārtha* is known as *kāma*. (See also *artha*, *dharma*, and *mokṣa*.) (2) material lust, the desire to please one’s own senses. This is in direct opposition to *prema* which is the desire to please the senses of Śrī Kṛṣṇa. (3) the nature of the *gopīs*’ love for Kṛṣṇa. Although the *prema* of the *gopīs* is completely pure and devoid of even the slightest trace of selfishness, it is sometimes referred to as *kāma* because *kāma* means the unbridled desire for happiness. In the case of material *kāma* that desire is directed toward oneself but in the case of the *gopīs*’ *kāma* it is directed toward Kṛṣṇa. Their desire to please Kṛṣṇa is so intense that it is not bound by any restrictions. For Kṛṣṇa’s pleasure they are willing to transgress the boundaries of family, society, and reputation. Therefore, this unrestricted desire, which is fully of the nature of *prema*, is appropriately referred to as *kāma* (see *kāma-rūpa* and *sambandha-rūpa*).

Kāma-rūpa—one of the two forms of *rāgātmikā-bhakti* (see *sambandha-rūpa*). Although the *vraja-sundarīs* have a sense of relationship with Śrī Kṛṣṇa as lovers, their *rāgātmikā-bhakti* is not at all

dependent on relationship. Their aspiration is simply to please Kṛṣṇa in all respects by whatever methods are necessary. The word *kāma*, as described above, means a desire for happiness. Because the *gopīs*' only desire is to please Kṛṣṇa, their *rāgātmikā-bhakti* is known as *kāma-rūpa*. In order to please Kṛṣṇa by service the *vraja-sundarīs* are prepared to give up Vedic *dharma*, family *dharma*, their relatives, and even the path of morality. If they were not prepared to do so, their cherished service would not be feasible. If an obstacle comes in the *gopīs*' path, they easily and undauntedly cross beyond it. There is no obstacle which can impede their service to Kṛṣṇa. Although the *vraja-sundarīs* have a relationship with Kṛṣṇa as lover and beloved, that which a beloved or a wife would never do the *gopīs* are prepared to do without hesitation if the need arises and it is for Kṛṣṇa's pleasure. The boundary of relationship poses no impediment to their service.

For example, once in Dvārakā Kṛṣṇa pretended to be ill. When Nārada inquired from Him as to the cure He responded, "If one of my beloveds will give me the dust of their feet I will recover." Kṛṣṇa had sixteen thousand queens. Nārada went to each one of them but none would give the dust from their feet. They all responded, "How can I give my *svāmī* the dust from my feet? If I do so my religious duty as a wife will be destroyed." (The word *svāmī* means both husband and Lord and for a wife in the Vedic society there is practically no difference between the two.) After this Nārada went to Vraja. When the *vraja-sundarīs* heard of Kṛṣṇa's distress, each one of them gave the dust of their feet without the least hesitation. The *vraja-sundarīs* are dependent only on Kṛṣṇa's satisfaction, not on relationship. They are not concerned even to commit sin or irreligion; if it is for Kṛṣṇa's pleasure they can do so without shame. This is because their unflinching vow is to please Kṛṣṇa in all respects. This is the uncommon feature of *kāma-rūpa*.

Kaniṣṭha-bhakta—the neophyte practitioner of *bhakti*. The symptoms of the neophyte are described in *Śrīmad-Bhāgavatam* (11.2.47): *arcāyām eva haraye pūjām yaḥ śraddhayehate na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*—"One who worships the Deity of the Lord with faith but renders no service to the Lord's devotees or other living entities is a *prākṛta-bhakta*, or materialistic devotee."

Karma—(1) any activity performed in the course of material existence. (2) reward-seeking activities; pious activities leading to material gain in this world or the heavenly planets after death. (3) fate; former acts which lead to inevitable results.

Karma-kāṇḍa—a division of the Vedas which relates to the performance of ceremonial acts and sacrificial rites directed toward material benefits or liberation.

Kārttika-vrata—spiritual vows undertaken in the month of Kārttika (October-November). This is also known as *dāmodara-vrata*. Another name for the month of Kārttika is *ūrjā*. The word *ūrjā*, literally meaning power, strength, energy or vigour, is also known as *śakti*. Śrīmatī Rādhikā is the energy of Lord Kṛṣṇa and therefore *ūrjā* refers to Her. To worship Śrī Rādhā-Dāmodara by observing the *aṅgas* of *bhakti* (*śravaṇa*, *kīrtana*, and so on) in a regulated manner in this month of Kārttika is called *ūrjādara*, or in other words, giving respect (*ādara*) to *ūrjā* (Śrīmatī Rādhikā). The goddess who presides over this month is known as *ūrjēśvarī*. *ūrjēśvarī* is another name of Śrīmatī Rādhikā.

Kāyastha—a particular caste within society which is generally quite wealthy and often engaged in important government services.

Kinnara—the word *kinnara* comes from the Sanskrit *kim nara*—“Is it a human being?” The *kin-naras* are living entities who have facial and bodily features similar to human beings, but who reside in *bhuvan-loka*, or the region of space between the earth and heavenly planets.

Kirtana—congregational singing of the Lord’s holy names which is sometimes accompanied with music. This may also refer to loud individual chanting of the holy name as well as oral descriptions of the Lord’s names, forms, qualities, associates, and pastimes. *Kirtana* is one of the nine most important *aṅgas* of *bhakti*.

Kṛṣṇa-kathā—narrations of the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

Kuñja—a grove or bower; a natural shady retreat, the sides and roof of which are formed mainly by trees and climbing plants.

L

Lilā—divine sportive pastimes. The Lord’s activities whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His devotees are never under the influence of *karma* or material nature. They are all manifestations of His self-willed potencies and therefore they are known as *lilā* or divine sport. These pastimes are heard, described, and meditated upon by devotees as part of the practice of *sādhana-bhakti*.

Lobha—greed. In the spiritual sense this refers to an intense desire to follow in the footsteps of the eternal residents of Vraja upon hearing of the sweetness of their moods of loving service to Śrī Kṛṣṇa. This sincere *lobha* is the only qualification for entrance into the path of *rāgānugā*.

M

Mādana—*prema* in its supreme feature; the highest stage of *mahābhāva*. *Mādana* is described in *Ujjvala-nīlamaṇi* (14.219): “That particular aspect of *prema* which is the condensed essence of the *hlādinī* potency and in which all the other stages of *prema* from *sneha* up to the *modana* aspect of *adhiruḍha-mahābhāva* meet together and enjoy supreme exultation is known as *mādana*. This is the very pinnacle of *prema*, beyond which there is nothing superior. This type of *prema* is eternally present in Śrīmatī Rādhikā and no one else. Sometimes She exhibits this *prema* externally and sometimes She conceals it within Her heart.”

Madhura-bhāva—one of the five primary relationships with Kṛṣṇa established in the stages of *bhāva* and *prema*; love or attachment toward Kṛṣṇa which is expressed in the mood of a lover. This mood is eternally present in the *gopīs* of Vraja. Those who are performing *bhakti* in this world in pursuance of the *gopīs* and who have realised this mood in their hearts are also said to be established in *madhura-bhāva*.

Mādhurya—sweetness or beauty. In regard to *bhakti*, this refers to devotion which is inspired by attraction to the Lord’s sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between the Lord and His devotees.

Mādhurya-bhāva—same as *madhura-bhāva*.

Madhyama-bhakta—the intermediate practitioner of *bhakti*. The symptoms of the *madhyama-bhakta* are described in *Śrīmad-Bhāgavatam* (11.2.46): *īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca*

prema-maitrī-kṛpopekṣā yaḥ karoti sa madyamaḥ—“One who has love for the Supreme Lord, friendship toward the devotees, mercy toward those who are ignorant of *bhakti*, and who neglects those who are inimical to the Lord or his devotees is considered as a *madhyama bhāgavata*.”

Mahābhāgavata—a great devotee (see *bhāgavata* and *sādhu*).

Mahājana—a great personality who teaches and sets an example for others.

Mamatā—the word *mamatā* refers to a deep sense of attachment or possessiveness in relation to Śrī Kṛṣṇa by which one thinks, “Kṛṣṇa is my master,” “Kṛṣṇa is my friend,” “Kṛṣṇa is my son,” or “Kṛṣṇa is my lover.” This type of *mamatā* is a symptom of *prema*.

Māna—an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described in *Ujjvala-nīlamanī* (14.96): “When *sneha* reaches exultation, thus causing one to experience the sweetness of the beloved in ever new varieties, yet externally takes on a crooked feature, it is known as *māna*.”

Mañjarī—all the *gopī* friends of Śrīmatī Rādhikā who intensify the *prema-līlā* of Śrī Śrī Rādhā-Govinda may, in a general sense, be referred to as *sakhīs*. But according to the types of service they perform they may be divided into two groups: (1) *sakhīs*, and (2) *mañjarīs*. Those who, like Śrīmatī Rādhikā, are independent in their service are called *sakhīs*, such as Lalitā and Viśākhā. Those whose service follows in the wake of Lalitā, Viśākhā, and other intimate friends of Śrī Rādhā are known as *mañjarīs* or *kiṅkarīs*. These include Rūpa Mañjarī, Rati Mañjarī, Anaṅga Mañjarī, and others. They are a little younger than Rādhikā and because they are in the mood of maidservants they perform intimate services which even Lalitā and Viśākhā cannot perform. They always favour Rādhikā and therefore they are known as *asama-sneha* or *rādhikādhika-sneha*. They fit into the categories of *nitya-sakhīs* or *prāṇa-sakhīs* (see *sakhī*).

Mañjarī-bhāva—love for Rādhā and Kṛṣṇa which is expressed in the mood of an intimate maidservant of Śrī Rādhā is known as *mañjarī-bhāva*. The *mañjarīs* have no independent sense of happiness and distress. When Śrī Rādhā is pleased they feel happy, and when She is distressed they feel morose. They have no independent desire to meet with Kṛṣṇa. Even if Kṛṣṇa desires to please them by uniting with them, they remain indifferent to His advances. The *mañjarīs* internally experience the transformations of Śrī Rādhā’s *prema* for Kṛṣṇa through their mood of intimate service to Her, and not by independently meeting with Kṛṣṇa. This type of selfless love is eternally present in the *rāgātmikā* associates of the Lord such as Rūpa Mañjarī, and it is the highest goal for *sādhakas* of this world. An intense desire to serve Rādhā and Kṛṣṇa following in the wake of the *vraja-devīs* like Rūpa Mañjarī, which is totally devoid of any desire to enjoy with Kṛṣṇa independently, is known as *tat-tad-bhāva-icchāmayī kāmānugā-bhakti* (*bhakti* which follows in the wake of the *gopīs’ kāma* and which is full of desire to experience their *bhāvas* through intimate service to them.)

Mantra—a mystical verse composed of the names of the Lord which addresses any individual deity. *Mantras* are given to a disciple by a *guru* at the time of *dikṣā*. The question may be raised that since *bhagavan-nāma* is not dependent on *dikṣā*, why is it that *mantra* is dependent on *dikṣā* when *mantra* is composed of the names of the Lord? Śrīla Jīva Gosvāmī has raised this question in *Bhakti-sandarbhā* (*Anuccheda* 284). He says that *mantra* is *bhagavan-nāmātmakā*. This means that *mantras* are composed of the names of Bhagavān. The difference is that *mantras* also contain some special words

like *namaḥ*, *svāhā*, and *klīm*. Śrī Bhagavān and the *ṛṣis* have invested *mantras* with some special power by which the *mantras* reveal to the *sādhaka* their own specific relationship with the Lord. (From these considerations it may seem that *mantras* are endowed with some special potencies that are not invested in *nāma*.) If *bhagavan-nāma* (which is lacking these special attributes) is able to bestow the supreme object of attainment (*parama-puruṣārtha*) without any need for *dikṣā*, then how is it that *mantra* is dependent on *dikṣā* when it is even more powerful than *nāma*?

Śrīla Jīva Gosvāmī analyses that by the constitutional nature of *mantra* it is not dependent on *dikṣā*. Nonetheless people in general are influenced by the bodily conception and their hearts are polluted with abominable desires. In order to curb these tendencies the *ṛṣis* have established some regulations to be followed in the *arcana-mārga*. Otherwise, by constitutional nature, there is no difference between *nāma* and *mantra* in the matter of their independence on any formalities.

Nāma, being non-different from *nāmī* or Bhagavān Himself, is already invested with all potencies. Therefore in actuality the glory of *nāma* is superior to that of *mantras*. Yet Jīva Gosvāmī says that the *dikṣā-mantras* are invested with the power to reveal the *sādhakas'* specific relationship with the Lord—*śrī bhagavatā-samamātma-sambandha-viśeṣa-pratipādakāś ca* (*Bhakti-sandarbha*, *Anu.* 284). The same thing is stated in *Anuccheda* 283: *divyain-jñānam hy atra śrīmati mantre bhagavat-svarūpa-jñānam tena bhagavatā sambandha-viśeṣa-jñānam ca* (see *dikṣā*). This means that when a *guru* who is situated on the platform of *bhāva* gives *dikṣā*, the *mantras* are invested with the potency of the *bhāva* situated in his heart. Therefore those who are desiring to attain the *prema-sevā* of Śrī Kṛṣṇa in Vraja in one of the four relationships of *dāsyā*, *sakhya*, *vātsalya*, or *madhura* should accept *dikṣā-mantras* from a *guru* who is established in one of these moods.

Maryādā—that which establishes or contains clear boundaries or limits; the bounds or limits of morality and propriety; rule or custom; propriety of conduct; in *bhakti* this refers to the path of *vaidhī-bhakti* which is regulated by the strictures of the *śāstra*.

Māyā—illusion; that which is not; the Lord's external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

Māyāvāda—the doctrine of illusion; a theory advocated by the impersonalist followers of Śaṅkarācārya which holds that the Lord's form, this material world, and the individual existence of the living entities is *māyā* or false.

Māyāvādī—one who advocates the doctrine of illusion (see *māyāvāda*).

Mīmāṃsā—a philosophical doctrine which has two divisions: (1) *pūrva* or *karma-mīmāṃsā*, founded by Jaimini, which advocates that by ritualistic worship, God is obliged to supply the result; and (2) *uttar-mīmāṃsā*, founded by Bādarāyana, which deals with the nature of Brahman.

Mīmāṃsaka—a philosopher. One who adheres to the *mīmāṃsā* philosophical doctrine of which there are two divisions. This usually refers to those who follow the *karma-mīmāṃsā* of Jaimini.

Mīmāṃsā-śāstra—(1) a scripture which ascertains fundamental philosophical truths through analytical examination. (2) scripture dealing with a branch of Vedic philosophy (see *mīmāṃsā*).

Mokṣa—liberation from material existence. This is the fourth *puruṣārtha*, or goal of human attainment, which succeeds *dharma*. Those who aspire for *mokṣa* and do not hanker for the other three goals are few in number. As it is said in the *Gītā* (7.3): *manuṣyānām sahasreṣu kaścit yatati sid-*

dhaye—“Out of thousands of men, one might endeavor for perfection.” Such persons seek a form of happiness which is not temporary and abounding in misery like the happiness resulting from *dharmā*, *artha*, and *kāma*. They also consider that the happiness arising from *dharmā*, *artha*, and *kāma* is merely bodily happiness and since the body is temporary, such happiness is also temporary. As long as one is connected to the temporary body, one will not be able to obtain eternal happiness. The question arises as to how the relationship with the temporary body can be severed. The *jīva*’s relationship with the temporary body is only due to the bondage of *māyā*. If the bonds of *māyā* can be cut, the *jīva*’s relationship with the temporary body will cease and one will be able to find eternal happiness. One who thinks in this way endeavors to remove the bondage of *māyā*. Destruction of this bondage of *māyā* is known as *mukti* or *mokṣa*. Consequently, the *puruṣārtha* of those who seek release from material bondage as their sole objective is known as *mokṣa*. (See also *kāma*, *artha*, and *dharmā*.)

Mukti—liberation from material existence. There are five types of liberation: *sārūpya* (obtaining the same form as the Lord), *sāmīpya* (living in close proximity to the Lord), *sālokya* (living on the same planet as the Lord), *sārṣṭi* (having the same opulence as the Lord), and *sāyujya* (becoming one with the Lord either by merging into His body or by merging into His Brahman effulgence). The last type is vehemently rejected by devotees of the Lord. Although the other four types of *mukti*, as they are not entirely incompatible with *bhakti*, are sometimes accepted by some devotees, they are never accepted by unalloyed devotees of Śrī Kṛṣṇa (for more information the first four have been separately described).

Mūrti—(1) individual form, shape, or embodiment; (2) the Deity form of the Lord.

N

Naimittika-karma—occasional religious duties induced by specific circumstances.

Nāma—the holy name of the Lord, which is chanted by devotees as part of the practice of *sādhana-bhakti*.

Nāmācārya—the preceptor for the Lord’s holy name, Śrīla Haridāsa Ṭhākura.

Nāmāparādha—offenses against the holy name of which there are ten varieties.

Navadhā-bhakti—nine types of *bhakti*: *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāśyam*, *sakhyam*, and *ātma-nivedanam* (hearing, chanting, and remembering the glories of the Lord, serving His lotus feet, worshipping Him, praying to Him, carrying out His orders, making friends with Him, and offering one’s very self to Him). (See under the individual headings for more information on each of these.)

Nāyikā—heroine. Amongst all the *gopīs* of Vraja, those who have union with Kṛṣṇa directly are known as *nāyikās*. All the *yūtheśvarīs*, or group leaders, are also *nāyikās*. There are other types of *gopīs* who sometimes act as *nāyikās* at the prompting of their *yūtheśvarīs*.

Niṣṭhā—firm faith. Steadiness in one’s devotional practices. This is the fourth stage in the development of the creeper of *bhakti*. It occurs after the elimination of a significant portion of one’s *anarthas*.

Nitya—eternal; invariable; daily; that which has no beginning and no end.

Nitya-dharma—the eternal characteristic function of a thing or that which relates to its eternal inherent function.

Nitya-karma—daily obligatory religious duties.

Nitya-lilā—eternal pastimes of Śrī Kṛṣṇa (see *lilā*).

P

Pāda-sevanam—literally means to serve the feet. But the question arises as to how a *sādhaka* can serve the feet of the Lord. Therefore in his *Krama-sandarbha* commentary on *Śrīmad-Bhāgavatam*, Jīva Gosvāmī has defined *pāda-sevanam* as follows: *pāda-sevāyām pāda śabdo bhakty eva nirdiṣṭaḥ tataḥ sevāyām sādaratvaṁ vidhīyate*—“In the term *pāda-sevā* the word *pāda* refers only to *bhakti*. The word *sevā* indicates that this *bhakti* or service should be done with great love and respect.” To take *darśana* of the Deity; to touch the Deity; to do *parikramā* of the Deity; to follow behind the Deity in a procession, to visit the Lord’s temples or holy places such as the Gaṅgā, Puruṣottama-kṣetra, Dvārakā, and Mathurā; to observe Vaiṣṇava festivals; and to serve Vaiṣṇavas and *tulasī* are all included in *pāda-sevanam*. This is one of the nine primary *aṅgas* of *bhakti*.

Pālyadāsī—a maidservant of Śrīmatī Rādhikā. The word *pālya* means to be nourished, cared for, and protected, and the word *dāsī* means a female servant. Thus the *pālyadāsīs* are maidservants under the affectionate care of Śrīmatī Rādhikā.

Paramānanda—the happiness that one experiences in the highest object, which is love for the Supreme Lord.

Pāramārthika—that which relates to the supreme spiritual truth or ultimate reality; real, essential, true; that which relates to a higher object.

Parama-tattva—the supreme absolute truth; the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Paravyoma—the spiritual sky with innumerable spiritual planets, each presided over by Lord Nārāyaṇa or His various expansions.

Prajalpa—useless conversation, frivolous or mundane talk, unnecessary criticism of others, and gossip.

Prāṇanātha—literally means the Lord of one’s life, but it has the sense of one who is infinitely more dear than life itself.

Prāṇaya—an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described in *Ujjvala-nīlamanī* (14.108): “When *māna* assumes a feature of unrestrained intimacy known as *viśrambha*, learned authorities refer to it as *prāṇaya*.” The word *viśrambha* used in this verse means complete confidence devoid of any restraint or formality. This confidence causes one to consider one’s life, mind, intelligence, body, and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved.

Prāṇeśvara—the Lord of one’s life (see *prāṇanātha*).

Prāṇeśvarī—feminine of *prāṇeśvara*.

Prārabdha-karma—the results of previous activities which have already begun to bear fruit.

Prasāda—literally means mercy; especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity such as incense, flowers, garlands, and clothing.

Prema—(1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā* or possessiveness in relationship to the Lord (This is the general definition of *prema* given in *Bhakti-rasāmṛta-sindhu*, 1.4.1.). (2) when *rati* becomes firmly rooted and unchecked by any obstacle it is known as *prema*. When *prema* is augmented it is gradually transformed into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*. When some cause arises that could conceivably ruin the relationship between the lover and beloved and yet it remains completely unaffected, such an intimate loving bond is known as *prema*. (*Ujjvala-nīlamaṇi*, 14.59, 63). (See also *sneha*, *māna*, and so on.)

Prema-bhakti—a stage of *bhakti* which is characterised by the appearance of *prema*; the perfectional stage of devotion.

Prema-dharma—the religion of *prema*.

Premamayī-sevā—service which is imbued with love.

Prīti—love for Kṛṣṇa which is also known as *prema* or *bhakti*. Jīva Gosvāmī has defined *prīti* in *Prīti-sandarbhā* (*Anuccheda* 65): *tasyā hlādinyā eva kāpi sarvānandātiśāyiniṁ vṛttir-nityam bhaktavṛndeṣv eva nikṣipyamāṇā bhagavat-prītyākhyayā varttate*—“When the eternal pleasure-giving faculty of the *hlādinī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the devotee’s heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Priya-sakhī—the beloved girlfriends of Śrīmatī Rādhikā (see *sakhī*).

Puruṣārtha—the goals of human attainment. In the Vedic scriptures these are classified into four categories: (1) *dharma*—religious duty, (2) *artha*—acquisition of wealth, (3) *kāma*—satisfaction of material desires, and (4) *mokṣa*—liberation from material existence. Beyond all of these is the development of unalloyed love for the Supreme Lord who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-puruṣārtha* or the supreme object of attainment. Since this is truly the ultimate goal, why have the scriptures declared the other four as goals to be attained? By careful analysis, the underlying purpose of the *śāstra* may be understood in this regard.

There are many different classes of men in material existence. Their tendencies and tastes are not all the same. Their aspirations may be roughly divided into the four categories mentioned above. When these four are analysed comparatively in terms of their respective merits, it is seen that *kāma* is lowest, then *artha*, *dharma*, and finally *mokṣa*. In other words when these are viewed in terms of the development of consciousness, then it is seen that those in the gross bodily consciousness seek only *kāma*. When one progresses beyond this and desires satisfaction of the mind and intellect, he seeks *artha* to fulfil his goals. When one looks beyond this life to the next life and aspires for superior enjoyment in the hereafter, he pursues *dharma* by which his goal may be accomplished. When one completely abandons the quest for material enjoyment and aspires freedom from material existence, he seeks *mokṣa*. Thus when considered in this order, these four goals represent the successive development of human consciousness. Each of these four have been analysed in this glossary under their individual headings, in accordance with this order.

In the *śāstra*, however, we find that the order generally given is *dharma*, *artha*, *kāma*, and *mokṣa*. This order has been given simply for the benefit of the conditioned living entities. By adhering to

one's religious duty, economic development naturally follows, and from that satisfaction of the senses. When the attempt to satisfy the senses is satiated the desire for liberation ensues. This is the psychology. If those who desire nothing other than bodily happiness can be encouraged to adopt religious principles to fulfil their goals, then they will develop morality and a sense of duty. If they develop faith in the Vedic principles, then by coming into the association of devotees they can be purified and aspire for the ultimate goal of *bhakti*. *Artha* and *kāma* are not the real fruit of *dharma*, nor can *kāma* be satiated by any amount of material enjoyment. Therefore, understanding all these points, one should strive for the *parama-puruṣārtha* of *kṛṣṇa-prema*.

R

Rādhā-bhāva—the particular mood of ecstasy or divine loving sentiments which Śrīmatī Rādhikā experiences in Her mood of unalloyed service to Śrī Kṛṣṇa is known as *rādhā-bhāva*. The happiness which She experiences in the position of being the receptacle of *prema* exceeds the happiness which Kṛṣṇa experiences as the object of *prema*. Anxious to taste this type of *prema*, Kṛṣṇa takes the form of Śrī Caitanya Mahāprabhu, endowed with the sentiments and complexion of Śrīmatī Rādhikā.

Rāga—(1) a deep attachment which is permeated by spontaneous and intense absorption in the object of one's affection. The primary characteristic of *rāga* is a deep and overpowering thirst for the object of one's affection. The desire for water is called thirst. When the body is deprived of water this thirst arises. The greater the thirst the greater the longing for water. When this thirst reaches the point that without water, one can no longer maintain the body, it is known as an overpowering thirst. Similarly, when the loving thirst to please the object of one's affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga*. This *rāga* is the basis of the *rāgātmikā* devotees' *bhakti*.

(2) an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described follows in *Ujjvala-nīlamaṇi* (14.126): "When *praṇaya* reaches exultation, thus causing even extreme misery to be experienced within the heart as happiness, it is known as *rāga*." In Jīva Gosvāmī's commentary on this verse, he explains that if by accepting some misery there is a chance of meeting with Kṛṣṇa, then that misery becomes a source of great happiness. And where happiness affords one no opportunity to meet with Kṛṣṇa, that happiness becomes the source of great distress. When such a state is experienced, it is known as *rāga*.

Rāga-mārga—the path of *rāgā* or spontaneous attachment (see *rāgānugā-bhakti*).

Rāgamayī-bhakti—*bhakti* which is permeated with *rāga*, or spontaneous affection.

Rāgānugā-bhakti—a stage of *bhakti* which is motivated by spontaneous attraction or love; *bhakti* which follows in the wake of the *rāgātmikā* nature present in the hearts of the Lord's eternal associates in Vraja.

Rāgātmikā—one in whose heart there naturally exists a deep spontaneous desire to love and serve the Supreme Lord Śrī Kṛṣṇa; one whose *bhakti* is permeated with *rāga*. This specifically refers to the eternal residents of Vraja.

Rasa—(1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *ratī*, is converted into liquid emotions by combination with various types

of transcendental ecstasies. In *Bhakti-rasāmṛta-sindhu* (2.1.5) *bhakti-rasa* is defined: “When the *sthāyībhāva*, or the permanent emotion of the heart in one of the five primary relationships of neutrality, servitude, friendship, parental affection, or conjugal love, mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, and produces an extraordinary taste in the heart of the devotee, it is called *bhakti-rasa*.” This explanation of *bhakti* as *rasa* is the unique contribution of Śrīla Rūpa Gosvāmī. The theory of *rasa* was well known even at his time, originating from the *Nāṭya-śāstra* of Bharata Muni, the famous work on Sankrit poetics and drama. Rūpa Gosvāmī has explained how *rasa* is generated exactly in accordance with Bharata Muni’s definition. Yet he has explained the experience of *rasa* in terms of *bhakti* or love for Kṛṣṇa, whereas the common view is that *rasa* applies to the emotional experience of poetry or drama. Thus there is both a transcendental and secular conception of *rasa*. The definitions which follow give some insight into the ordinary conception of *rasa* as it applies to drama and poetry. (2) the state of aesthetic consciousness; the word *rasa* primarily means taste, flavour, savour, or relish, but metaphorically it means the emotional experience of poetry or drama; the taste or character of a poetic or dramatic work, the feeling or sentiment prevailing in it; the aesthetic experience on witnessing a dramatic performance or reading or listening to a poem; the spectator identifies with a particular emotion, such as being the hero or heroine, and that is known as the dominant emotion or *sthāyībhāva*. When that emotion is aroused by a skillful dramatic performance and combines with other sentiments it is consummated into a relishable sentiment known as *rasa*.

Rāsa-līlā—the *svarūpa-lakṣaṇa* or natural inherent characteristic of any object has two aspects: (1) *ākṛti*—its form or appearance, and (2) *prakṛti*—its fundamental essence. We will first define the *ākṛti* of *rāsa*. *Rāsa-līlā* is described by Jīva Gosvāmī in his commentary on *Śrīmad-Bhāgavatam* (10.29.1): “When an artistic dancer dances with many female dancers who are moving in a circle, learned authorities refer to it as *hallīśa* or a circular dance. This *rāsa* is not found even in the heavenly planets so what to speak of the earth planet.” Śrīdhara Svāmī (S.B. 10.33.2) has defined it: “A special type of dance performance with many female dancers is known as *rāsa*.” Sanātana Gosvāmī has defined it (S.B. 10.33.2): “When many male and female dancers dance together in a circle and each pair embraces and clasps each others’ hands while dancing, it is known as *rāsa*.” The conclusion of all these statements is that *rāsa* refers to the combined performance of many dancers and not just one couple.

We will now consider the *prakṛti* or fundamental essence of *rāsa*. In Jīva Gosvāmī’s commentary (S.B. 10.29.1) he says that *rāsa-līlā* is not to be found anywhere other than Vraja. Not to speak of the earth or heavenly planets, it is not even found in Vaikuṅṭha, Mathurā, or Dvārakā. Although by *ākṛti*, form or appearance, the characteristics of *rāsa* may be found elsewhere, the fundamental essence of *rāsa* is absent. Therefore *rāsa* must be known by its fundamental essence (*prakṛti-svarūpa-lakṣaṇa*).

The word *rāsa* is derived from the word *rasa* (see explanation given under *rasa*). The *rasa* which is produced by men and women dancing together in this world is material. That is not called *rāsa*. In his *Vaiṣṇava-toṣanī* commentary on *Śrīmad-Bhāgavatam* (10.33.3), Jīva Gosvāmī has defined *rāsa* as *parama-rasa-kadamba*. The word *kadamba* means the aggregate of all (*rasa*). So, if a dance gives

rise to the aggregate of all *parama-rasa* it can be called *rāsa*, otherwise not. Moreover, what is *parama-rasa*?

Rasa which is in connection with the supreme object is known as *parama-rasa*. The supreme absolute truth who is the embodiment of bliss and the form of *sat-cit-ānanda* is known as *parama-vastu* or the supreme object. Therefore any relationship of *rasa* with that supreme object or any of His manifestations is known as *parama-rasa*. But the Lord and His manifestations are *cinmaya*, transcendental, and only transcendental objects can have any relationship with Him. Therefore the *parama-rasa* which is related to Him must also be *cinmaya* and *aprākṛta* (non-material). In other words, only *aprākṛta-cinmaya-rasa* is *parama-rasa*.

So far we have defined the word *parama* as a qualifier of *rasa* to mean that *rasa* must be *cinmaya* and related to the Supreme Lord. Then it is known as *parama-rasa*. This is a definition of *rasa* in terms of its basic character. But we have not said anything about the type of experience it should produce. Therefore *parama-rasa* cannot be called the aggregate of all *parama-rasa* merely by this type of classification. The experience which *rasa* produces must also be *parama* or supreme. Only that which produces extraordinary taste can be called *rasa*. If that which is defined as *parama-rasa* by its basic character is seen to be supreme in its production of extraordinary relish, then it may truly be called the aggregate of *parama-rasa*.

Where can this type of *rasa* be found? *Cinmaya-rasa* can only be found in the *cinmaya-dhāma* of the Lord. The *rasa* of *paravyoma*, the spiritual sky, is *cinmaya* in character, but it is not *parama-rasa*. This is evidenced by the fact that Lakṣmīdevī, who is eligible to taste the highest *rasa* of Vaikuṅṭha, undergoes severe austerities with a desire to obtain the service of Śrī Kṛṣṇa in Vraja. This shows the superexcellence of *vraja-rasa* in the matter of the extraordinary quality of taste. The supreme basis of *Vraja-rasa* is *mahābhāva*. This *mahābhāva* is not to be found even in Dvārakā or Mathurā. Only *prema* which is directed toward Kṛṣṇa is transformed into *rasa*. The more condensed the condition of *prema*, the more thick is the *rasa*, and the more extraordinary the quality of taste. The *prema* which is found in the *vraja-sundarīs* is not found in the Lakṣmīs of Vaikuṅṭha nor in the queens of Dvārakā. Therefore it is only the *vraja-sundarīs'* *prema* in the condition of *mahābhāva* which is highly condensed. When this *prema* is transformed into *rasa* it produces the most extraordinary taste which brings Kṛṣṇa under control. Therefore both by its basic character and by extraordinary taste in the matter of *rasa*, the *madhura-rasa* of Vraja is the aggregate of *parama-rasa*.

Although the aggregate of *parama-rasa* is found in the *madhura-rasa* of the *gopīs*, its supreme exultation is found in the *prema* of Śrī Rādhā, the crown jewel of Kṛṣṇa's beloveds. This *prema* is known as *mādana*. All other levels of *prema* are but the constituent parts of *mādana-prema*, whereas *mādana* is the whole. This type of *prema* is not present in anyone but Śrī Rādhā. This is the very essence of the *hlādinī*, or pleasure giving potency. When Śrī Kṛṣṇa performs *rāsa* with the *Vraja-sundarīs* headed by Śrī Rādhā, Her *mādana-prema* acts as a catalyst to stimulate and heighten the *prema* of all the other *gopīs*, thus creating an inundation of *rasa* which is imbued with an exceptional and unprecedented quality of taste. At that time all other *rasas* become component parts to nourish this primary *rasa*. It is only *rāsa-līla* of this type which is known as the *parama-rasa*-

kadamba. Śrī Rādhā, who is the basis of *mādanākhyā-mahābhāva*, is the foundation of this *līlā* which is of the nature of *parama-rasa-kadamba*. If She is not present it cannot take place. If Kṛṣṇa dances with millions of *gopīs* it may be called *rāsa-nṛtya*, but it cannot be called *parama-rasa-kadamba-maya-rāsa*.

Rasika—one who is able to relish *bhakti-rasa* within his heart.

Rati—(1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva* (see *bhāva-bhakti*).

Ruci—taste. The awakening of taste for hearing, chanting, and other such devotional practices means that one has greater liking for these activities than any type of material activity. At this stage one's attraction to spiritual matters exceeds one's attraction to material things. This is the fifth stage in the development of the creeper of *bhakti*. It occurs after one has acquired steadiness in *bhajana*.

Rūpānuga—a follower of Śrīla Rūpa Gosvāmī; *bhakti* which follows the particular devotional sentiment cherished within the heart of Śrī Rūpa.

S

Sādhaka—one who follows a spiritual discipline to achieve a specific goal; especially a practitioner of *bhakti*.

Sādhana—the method one adopts in order to obtain a specific goal is called *sādhana*. Without *sādhana* one cannot obtain *sādhya*, the goal of one's practice. There are many different types of *sādhana* corresponding to various goals. Those who desire material enjoyment adopt the path of *karma* as their *sādhana*. Those who desire liberation adopt the path of *jñāna* as their *sādhana*. And those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting, and so on.

Sādhana-bhakti—(1) the practicing stage of devotion. (2) a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses for the purpose of bringing about the manifestation of *bhāva* or spiritual love of God.

Sādhu—although in a general sense this may be translated as a saintly person or a devotee, it refers to devotees who are highly advanced. Such devotees are also known as *mahat* (great souls) or *bhāgavata* (devotees who embody the characteristics of Bhagavān). Their symptoms are described in *Śrīmad-Bhāgavatam* (5.5.2-3): *mahāntas te sama-cittāḥ praśāntāḥ vimanyavaḥ suhṛdaḥ sādhave ye ye vā mayīse kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu gṛheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthās ca loke*—“The *mahat* or great souls are endowed with the following qualities: They see all living entities with equal vision. They are fully peaceful due to their intelligence being firmly fixed in the Lord. They are devoid of anger. They are well wishing friends to all living entities. They are *sādhus*, meaning that they never consider others' faults. They are firmly established in a loving relationship with the Supreme Lord, and they consider that love to be the supreme object of attainment. They do not consider any other object to be worthy of interest. They have no attachment for persons who are absorbed in material enjoyment nor for wife, children, wealth, or home. They have no desire to accumulate wealth beyond what is necessary to maintain their body for the service of the Lord.”

Sādhū-saṅga—the association of highly advanced devotees who possess the qualities described above. The word *sādhū-saṅga* does not mean merely to be in the proximity of advanced devotees. It means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in the footsteps of their behavior, and to conduct one’s life according to their instructions. In *Bhakti-rasāmṛta-sindhu* (1.2.91) Śrīla Rūpa Gosvāmī specifically defines what type of *sādhū-saṅga* we should seek out—*sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare*. He says that we should associate with devotees who are significantly more advanced than ourselves, who are soft-hearted, and who are established in the mood of service to Kṛṣṇa for which we aspire. This is the first development of the creeper of *bhakti* after its initial inception in the form of *śraddhā*.

Sādhya—the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process. There are many different types of *sādhya*s, or objects of attainment, and these are generally grouped into four categories: *dharma* (religious duty), *artha* (acquisition of wealth), *kāma* (material enjoyment), and *mokṣa* (liberation from material existence). The *sādhya-vastu*, or object of attainment, for devotees of the Lord is *bhagavat-prīti* or love for the Supreme Lord. This is also known as *prema*. *Bhakti* or *prema*, being an eternal function of the Lord’s *svarūpa-śakti*, is not produced by anything, yet when the devotee’s heart is purified by performing *sādhana-bhakti* it becomes fit to receive the manifestation of the Lord’s *hlādinī*, pleasure-giving potency. At that time Kṛṣṇa manifests this *hlādinī* potency in the devotee’s heart and it becomes known as *bhagavat-prīti* (see *puruṣārtha*).

Sahajiyā—the word *sahajiyā* literally means to be made easy. It comes from the word *sahaja* which means that which is innate, natural, or hereditary. This refers to the natural tendency which one possesses from birth. *Sahajiyā* is used in reference to a form of worship in which the practitioner acts according to the dictates of his or her ‘natural’ instincts. Such worshippers maintain that love is the natural characteristic of the Supreme Being and is possessed by man by virtue of his origin from the eternal spirit. They have thus set up a doctrine to culture this quality of love in man. Their philosophy draws heavily from the Gauḍīya Vaiṣṇava principles established by the six Gosvāmīs, Kṛṣṇa dāsa Kavirāja Gosvāmī, and other associates and followers of Lord Caitanya. They focus especially on the teachings regarding *rāgānugā*, *bhāva*, and *prema*. However, they have interpreted these ideas to suit their own purpose. They believe that *bhāva* and *prema* are stages of *sādhana*, or practice. Thus they believe that the spiritual emotions associated with these stages can be cultured by practice.

The ideal of *parakīyā* is central to their ideology. *Parakīyā* is the most sacred precept of the Vaiṣṇava philosophy. It refers to the mood of the *gopīs*’ love for Kṛṣṇa as a paramour. Although the *gopīs* are the Lord’s very own spiritual potency, His internal potency, *yogamāyā*, makes it appear as if they are married to other men in order to heighten the sense of risk in the meeting between Rādhā and Kṛṣṇa. The *gopīs* are prepared to transgress all boundaries out of the intensity of their love for Kṛṣṇa. The *sahajiyās*, however, have applied this most sacred doctrine to themselves and have thus perverted it into an abominable practice. They believe that to culture this *parakīyā* love towards the supreme, it is necessary to practice in this world by accepting *parakīyā* lovers. They feel

that only in this way can the natural instinct of love gradually ascend to the supreme entity. This philosophy is strongly condemned as a significant deviation from the Gauḍīya Vaiṣṇava *siddhānta*. **Sajātīya-bhāva**—the word *sajātīya* means of the same family, race, group, or category. The word *bhāva* refers to the particular mood of love for Kṛṣṇa possessed by different devotees. If one aspires to obtain love for Kṛṣṇa in a particular mood, either as a servant, friend, parent, or lover, then one must associate with and serve those who have realised that same *bhāva* in their hearts. One should also remember and meditate upon the Lord’s eternal associates who are situated in that *bhāva*. This is known as *sajātīya-bhāva*.

Śakābda—a year in the era known as Śaka (beginning in A.D. 78).

Sakhī—the girlfriends of Śrīmatī Rādhikā are described in *Ujjvala-nīlamanī* (4.50-54): “The beautiful young maidens of Vraja in the most exalted group of Śrīmatī Rādhikā all have charming eyebrows, they are decorated with all-auspicious qualities, and they always attract Mādhava by the captivating transformations of their youthful amorous sentiments. These *sakhīs* of Vṛndāvanēśvarī are of five types (1) *sakhī*—Kusumikā, Vindhya, Dhaniṣṭhā, and others, (2) *nitya-sakhī*—Kastūrikā, Maṇi-mañjarī, and others, (3) *prāṇa-sakhī*—Śaśīmukhī, Vāsantī, Lāsikā, and others, (4) *priyasakhī*—Kuraṅgākṣī, Sumadhyā, Madanālasā, Kamalā, Mādhurī, Mañjukesī, Kandarpa-sundarī, Mādhavī, Mālatī, Kāmalatā, Śaśikalā, and others, and (5) *parama-preṣṭha-sakhī*—Lalitā, Viśākhā, Citrā, Campakalatā, Tuṅavidyā, Indulekhā, Raṅgadevī, and Sudevī.”

The *sakhīs*, *nitya-sakhīs*, and *prāṇa-sakhīs* are said to be almost equal in form and nature to Śrīmatī Rādhikā. Viśvanātha Cakravartī Ṭhākura explains that this means they are almost equal in *prema*, beauty, auspicious qualities, and so on, not that they are equal in all respects. If they were equal in all respects they would attain to the position of *priya-sakhīs* and *parama-preṣṭha-sakhīs*. He says that although the *sakhīs* are of five types, they are further divided into two categories: (1) *sama-sneha*—those who have equal affection for Rādhā and Kṛṣṇa, and (2) *asama-sneha*—those who display greater affection either for Rādhā or Kṛṣṇa.

The *sakhīs* have greater affection for Kṛṣṇa. The *nitya-sakhīs* and *prāṇa-sakhīs* have greater affection for Śrīmatī Rādhikā. The *priya-sakhīs* and *parama-preṣṭha-sakhīs* have equal affection for both Rādhā and Kṛṣṇa. Equal affection means sometimes they display greater affection for Śrī Rādhā and sometimes for Kṛṣṇa. When Śrī Rādhā is kept waiting by Kṛṣṇa and finally He shows up with signs of having been with another lover, Rādhā is in a morose and scornful state known as *khaṇḍitā*. At that time the *parama-preṣṭha-sakhīs* display greater affection for Śrī Rādhā. When Kṛṣṇa comes in a humble mood, falls at the feet of Rādhikā, and begs forgiveness, yet She does not give up Her jealous anger, the *parama-preṣṭha-sakhīs* take the side of Kṛṣṇa. They cannot tolerate the distress of either Rādhā or Kṛṣṇa and when they see that one is the cause of the other’s distress, they become inclined toward the one who is forlorn.

Sakhya—one of the five primary relationships with Kṛṣṇa which are established in the heart at the stage of *bhāva* or *prema*; love or attachment for the Lord which is expressed in the mood of a friend.

Sakhyam—one of the *aṅgas* of *sādhana-bhakti*; the worship of the Lord while one is in the stage of *sādhana* in the mood of being a friend of the Lord. Although Śrī Bhagavān possesses all opulence and majesty, a devotee who thinks of the Lord as his friend and endeavors to please Him in this way

exhibits this mood of friendship toward the Lord. In the summer season, thinking that his worshipful Lord must be suffering greatly from the heat, the *sādhaka* will fan Him and offer Him sandalwood and other fragrant and cooling substances. When one does so he demonstrates a mood of friendship toward the Lord. The difference between *dāsyā* and *sakhya* is that *sakhya* is imbued with *viśrambha-bhāva* or the mood of intimacy free from any formal restraint. This is one of the nine primary *aṅgas* of *bhakti*.

Sālokya—a type of liberation in which one attains residence on the Lord’s planet. A devotee who worships a particular incarnation of the Lord goes to the planet where that form of the Lord is manifest.

Samarthā-rati—the *gopīs’ rati* for Kṛṣṇa is known as *samarthā-rati*. The permanent or predominant emotion of the heart which determines one’s relationship with Kṛṣṇa is known variously as *sthāyībhāva* and also as *kṛṣṇa-rati*, or love for Kṛṣṇa. This *kṛṣṇa-rati* is of different types according to the devotee’s relationship with Kṛṣṇa. The *gopīs’ rati* is defined in *Ujjvala-nīlamanī* (14.52-53): “The desire for conjugal union, which has attained oneness with the very nature of *rati* itself and which is thus distinguished from *sādhāraṇī-rati* (the *rati* of Kubjā) and *samañjasā-rati* (the *rati* of the queens of Dvārakā) is known as *samarthā-rati*. By even a trace appearance of this *rati*, arising out of the *gopīs’* very nature without any outward impetus, or by even the slightest contact of anything related to Kṛṣṇa, all obstacles such as family, religion, gravity, and shyness are forgotten. This *rati* is so highly condensed that no trace of any other mood can penetrate it.”

Sambandha-jñāna—knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to the Supreme Lord. Therefore He is the true object of relationship. The general relationship between the living entities and the Supreme Lord is one of servant and served. However, in the perfectional stage of *bhakti* one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

Sambandha-rūpa—one of the two forms of *rāgātmikā-bhakti* (see *kāma-rūpa*). Although Śrī Kṛṣṇa’s eternal associates in all the different moods have the sense of relationship with Him, the associates in the moods of *dāsyā*, *sakhya*, and *vātsalya* serve only in a capacity which is in accordance with their specific relationship. They never perform services which transgress the bounds of their relationship. Even the idea of doing such service does not arise in their minds. Therefore their *rāgātmikā-bhakti* which promotes services favorable to their relationship is known as *sambandha-rūpa*.

For example, devotees like Raktaka and Patraka are in the mood of *dāsyā*, servants. While eating some very sweet and tasty food, even if they desire to give it to Kṛṣṇa, they would never even think of giving Him their remnants. A servant can never give the master his remnants. Yet associates like Subala and Madhu-maṅgala, who are in the mood of friends, can quite readily give Kṛṣṇa their remnants. These friends, however, would never think of scolding Kṛṣṇa or beating Him. Kṛṣṇa is their friend and equal. Scolding and rebuking takes place only when one considers oneself as an elder or superior. Such activity is counter to their particular relationship.

Kṛṣṇa's parents, like Yaśodā and Nanda, are in the mood of *vātsalya*. They nourish Kṛṣṇa, take care of Him, show Him affection, and for His welfare they may also rebuke Him. Undoubtedly they will also offer Him their remnants. However they would never think of doing any service which would transgress their relationship with Him as mother and father. For associates in the moods of *dāśya*, *sakhya*, and *vātsalya*, relationship is in the foreground and their service follows accordingly. Their *rāgātmika* desire to serve Kṛṣṇa never strays beyond the bounds of their relationship with Him. For this reason it is known as *sambandha-rūpa*.

Sāmīpya—a type of liberation in which one attains nearness to the Lord.

Sampradāya—a line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching. According to the *Padma Purāṇa*, in the age of Kali there are four authorised lines of Vaiṣṇava disciplic succession: *ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ*—“In the age of Kali four Vaiṣṇava *sampradāyas* will purify the earth. These are known as the Śrī (Lakṣmī), Brahmā, Rudra, and Sanaka (Catuḥsana) *sampradāyas*.” These *sampradāyas* are renowned by the names of the *ācāryas* who established their doctrines in recent times: *rāmānujaṁ śrīḥ svīcakre madhvācāryaṁ caturmukhaḥ śrī viṣṇusvāmināṁ rudro nimbādityaṁ catuḥsanaḥ*—“Śrī, Lakṣmidevī, accepted Rāmānuja; Caturmukha Brahmā accepted Madhvācārya; Rudra accepted Viṣṇusvāmī; and Catuḥsana, the four Kumāras, accepted Nimbāditya as the respective heads of their *sampradāyas*.” Although Śrī Gaurāṅga Mahāprabhu is accepted as belonging to the Madhva *sampradāya*, His line is distinguished as the Gauḍīya *sampradāya* because He is the Supreme Lord Himself and He presented the highest conceptions of love of God which were previously unknown to any of the *sampradāyas*.

Saṁskāra—(1) a sacred or sanctifying ceremony. (2) reformation or training of the mind. (3) impression on the mind of acts done in a former state of existence.

Saṁvīt—this refers to *svarūpa-śakti* which is predominated by *saṁvīt* (see *svarūpa-śakti*). *Saṁvīt* is the potency which relates to the *cit*, or cognizant aspect of the Supreme Lord. Although the Supreme Lord is the embodiment of knowledge, *saṁvīt* is the potency by which He knows Himself and causes others to know Him. When the *saṁvīt* potency is prominent in *viśuddha-sattva*, it is known as *ātma-vidyā*, or knowledge of the individual self and the Supreme Lord. This *ātma-vidyā* has two faculties: (1) *jñāna*—knowledge itself, and (2) *jñāna-pravartaka*—one who or that which promotes knowledge. The worshipper's knowledge is manifest by these two faculties. Knowledge of absolute reality is possible only with the help of *ātma-vidyā*.

Sandhinī—this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency which relates to the *sat* or existential aspect of the Supreme Lord. This is the potency by which the Lord maintains His own existence and the existence of others. When the *sandhinī* potency is prominent in *viśuddha-sattva*, it is known as *ādhāra-śakti*, the all-accommodating potency. The spiritual abode of the Lord and His associates are manifest by this *ādhāra-śakti*.

Śānta—one of the five primary relationships with the Lord which is established in the heart when one is in the stages of *bhāva* and *prema*; love for Kṛṣṇa in His four-armed feature as the *paramātmā* which is expressed in the mood of perfect equilibrium of mind. Actually, *śānta-rati* is said to be

prema only in the sense that the *śānta-bhaktas* are fully situated in the developed stage of *viśuddha-sattva* or unalloyed goodness, which is the intrinsic characteristic of *prema*. They are, however, completely devoid of *mamatā*, or the sense of relationship with Kṛṣṇa. They simply meditate upon Him within their hearts and render no service.

Sārṣṭhi—a type of liberation in which one attains opulence like that of the Lord.

Sārūpya—a type of liberation in which one attains bodily features similar to those of the Lord. A devotee who worships a particular incarnation of the Lord will attain the planet where that form of the Lord is manifest and will obtain bodily features similar to those of the Lord. This does not mean that the devotee's features will be identical in all respects with those of the Lord. The devotee will not possess identical sweetness, beauty, the power to attract all living entities, or the Lord's specific distinguishing traits such as the *śrīvatsa*, the *kausthubha* gem, or the symbols on His hands and feet. Yet if the Lord is four-handed, the devotee will also possess four hands. In addition, the devotee's complexion will be like that of the Lord, his body will be *sat-cit-ānanda*, and he will be very beautiful.

Sarva-śaktimān—the supreme potent, the Supreme Lord Śrī Kṛṣṇa who possesses all potencies.

Śāstra—scripture; especially the Vedic scripture.

Sat-cit-ānanda—that which is comprised of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

Sāttvika-bhāva—one of the five essential ingredients of *rasa*; eight symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva*, or in other words, when the heart is overwhelmed by emotions in connection with the primary or secondary forms of *rati*. The eight symptoms are as follows: (1) *stambha* (becoming stunned), (2) *sveda* (perspiration), (3) *romāñca* (standing of the hairs on end), (4) *svara-bhaṅga* (faltering of the voice), (5) *kampa* (trembling), (6) *vaivarṇa* (pallor or change of color), (7) *āśru* (tears), and (8) *pralaya* (loss of consciousness or fainting).

Sevā—service, attendance on, reverence, devotion to.

Sevāparādha—offenses which are committed in the course of serving the Deity.

Siddha—(1) realized or perfected. (2) liberated souls who reside in the spiritual world. (3) a liberated soul who accompanies the Lord to the material world to assist in His pastimes. (4) one who has attained the perfectional stage of *bhakti* (*prema*) in this life. *Siddha-bhaktas* are described in *Bhakti-rasāmṛta-sindhu* (2.1.180): *avijñātākhila kleśaḥ sadā kṛṣṇāśrita kriyāḥ siddhāḥ syuḥ santata prema saukhyāsvāda parāyaṇāḥ*—“One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with material distress, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.” (5) a class of semi-divine beings who possess the eight supernatural mystic perfections (see *yoga-siddhi*) and reside in *bhuvan-loka*, the atmosphere between the earth and heaven.

Siddhānta—philosophical doctrine or precept; demonstrated conclusion; established end; admitted truth.

Siddhi—eight mystical perfections attained through *yoga* (see *yoga-siddhi*).

Śikṣā-guru—the person from whom one receives instructions about how to progress on the path of *bhajana* is known as the *śikṣā-guru*, or instructing spiritual master. After hearing instructions

from the *śravaṇa-guru* regarding the fundamental truths of the Lord, a desire may arise to engage in *bhajana*. If such a desire arises, the person whom one approaches in order to learn how to perform *bhajana* is known as a *śikṣā-guru*. The *śravaṇa-guru* and *śikṣā-guru* are usually one and the same person, as stated in the *Bhakti-sandarbhā*, *Anuccheda* 206—*atha śravaṇa-guru bhajana-śikṣā-gurvoh prāyakam-ekatam-iti tathāivāha*.

Śloka—a Sanskrit verse.

Smarāṇam—remembrance and meditation upon the Lord’s names, forms, qualities, and pastimes. *Smarāṇam* should be done in connection with *nāma-saṅkīrtana*. There are five stages in the process of *smarāṇa* known as *smarāṇa*, *dhāraṇa*, *dhyāna*, *dhruvānusmṛti*, and *samādhi* (these are described on page 130). This is one of the nine primary *aṅgas* of *bhakti*.

Smārta—an orthodox *brāhmaṇa*. This commonly refers to one who rigidly adheres to the *smṛti-śāstras* (in particular the *dharma-śāstras* or codes of religious behavior), being overly attached to the external rituals without comprehending the underlying essence of the scripture.

Smṛti—(1) that which is remembered; (2) the body of sacred literature which is remembered (in contradistinction to *śruti*, what is directly heard or revealed to the *ṛsis*). These include the six *vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *itihāsas*.

Sneha—an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. It is described *Ujjvala-nīlamanī* (14.79): “When *prema* ascends to its ultimate limit, intensifies one’s perception of the object of love, and melts the heart, it is known as *sneha*.”

Śraddhā—faith. This refers to faith in the statements of the scriptures which is awakened after accumulating pious devotional activities over many births. Such faith is aroused in the association of saintly persons and it is the external manifestation of the seed of the creeper of *bhakti*. The inner essence of that seed is the conception which is planted in the heart of the disciple to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity (see also *bhakti-latā-bīja*).

Śrāddha—a ceremony in honor of and for the benefit of deceased relatives. The forefathers are offered *piṇḍa*, an oblation of rice and meal, which endows them with a body suitable to attain *pitṛ-loka*, the planet of the forefathers. There they enjoy a high standard of material enjoyment.

Śravaṇam—hearing the transcendental descriptions of the Lord’s names, forms, qualities, pastimes, and associates from the mouths of advanced devotees. *Śravaṇam* is one of the nine most important *aṅgas* of *bhakti*.

Śravaṇa-guru—the person from whom one hears instructions regarding the fundamental truths of the Supreme Lord, His energies, the living entities, and *bhakti*.

Śṛṅgāra-rasa—another name for *madhura-rasa*, the devotional sentiment which is a transformation of love in the mood of conjugal attraction.

Śruti—(1) that which is heard. (2) infallible knowledge which was received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them. (3) the original four Vedas (also known as the *nigamas*) and the *Upaniṣads*.

Stava—hymns or prayers of one’s own composition in glorification of the Lord. (Jīva Gosvāmī commentary to *Bhakti-rasāmṛta-sindhu* 1.2.159)

Stāyibhāva—one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment, or *mukhya-rati*, in one of the five primary relationships of *śānta*, *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*. This also refers to the dominant sentiment in the seven secondary mellows, or *gauṇa-rati*, of laughter, wonder, heroism, compassion, anger, fear, and disgust.

Stotra—prayers depicting the glories of the Lord composed by previous *mahājanas*. (Jīva Gosvāmī commentary to *Bhakti-rasāmṛta-sindhu* 1.2.159)

Strī-saṅgī—one who is addicted to the association of women for material enjoyment or to men of a similar lustful mentality.

Stuti—praise or prayers in glorification of the Lord.

Śuddha-bhakti—pure devotion; devotion which is unmixed with fruitive action or monistic knowledge and which is devoid of all desires other than the exclusive pleasure of Kṛṣṇa. This is also known as *uttama-bhakti*.

Śuddha-sattva—the state of unalloyed goodness (see *viśuddha-sattva*).

Sukṛti—piety, virtue; pious activity. *Sukṛti* is of two types: *nitya*, or eternal, and *naimittika*, or temporary. The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it produces eternal fruit. *Bhakta-saṅga*, the association of devotees, and *bhakti-kriya-saṅga*, contact with acts of devotion, are *nitya-sukṛti*. These activities are said to be *nitya-sukṛti* and not *bhakti* proper when they are performed accidentally or without pure *śraddhā*. When this type of *sukṛti* acquires strength after many lifetimes, *śraddhā* develops toward *sādhu-saṅga* and *ananya-bhakti*. The *sukṛti* by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all productive of *naimittika-sukṛti*. *Naimittika-sukṛti* does not have the power to awaken faith in transcendental objects.

Svaḥ (Svarga-loka)—the heavenly planets.

Svāmīnī—in a general sense this is an address which a female maidservant might use to refer to her mistress or proprietress. The *mañjarīs* very affectionately address Śrī Rādhā in this way to indicate their dearest intimate relationship with Her.

Svarūpa—(1) form, identity, nature; (2) the eternal constitutional nature and identity of the self which is realised in the stage of *bhāva*.

Svarūpa-śakti—the Lord's divine potency is known as *svarūpa-śakti*. It is called *svarūpa-śakti* because it is situated in the Lord's form. This potency is *cinmaya*, fully conscious, and thus it is the counterpart and antithesis of matter. Consequently it is also known as *cit-śakti*, or potency endowed with consciousness. Because this potency is intimately connected with the Lord, being situated in His form, it is further known as *antaraṅga-śakti*, or internal potency. Because it is superior to His marginal and external potencies both in form and glory, it is known as *parā-śakti*, or superior potency. Thus, by its qualities, this potency is known by different names—*svarūpa-śakti*, *cit-śakti*, *antaraṅga-śakti*, and *parā-śakti*. The *svarūpa-śakti* has three divisions: (1) *sandhinī*—the potency which accommodates the spiritual existence of the Lord and all His associates, (2) *saṁvit*—the potency which bestows transcendental knowledge of the Lord, and (3) *hlādinī*—the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His devotees (see *sandhinī*, *saṁvit*, and *hlādinī*).

The supreme entity known as Parabrahma is composed of *sat-cit-ānanda*. These features (eternal existence, full-cognisance, and supreme bliss) can never be separated from each other. Similarly *sandhinī*, *saṁvit*, and *hlādinī* are always found together. No one of these potencies can ever be separated from the other two. However, they are not always manifest in the same proportion. When *sandhinī* is prominent in *viśuddha-sattva*, it is known as *svarūpa-śakti* predominated by *sandhinī*. When *saṁvit* is prominent, it is known as *svarūpa-śakti* predominated by *saṁvit*. And when *hlādinī* is prominent, it is known as *svarūpa-śakti* predominated by *hlādinī*.

T

Tāmbula—betel-leaf; a preparation of betel-leaves with lime, catechu, arecanut, and other spices, which is chewed as a refreshment.

Tapasya—voluntary acceptance of austerity for the purpose of detaching oneself from sense objects.

Taṭasthā-śakti—the marginal potency known as the *jīva*. Because the *jīva-śakti* is included neither within *svarūpa-śakti* nor within *māyā-śakti*, it is known as *taṭasthā-śakti* or the marginal potency. The word *taṭa* means a shore or bank, like the shoreline of an ocean, and the word *stha* means to be situated. The shore is not part of the ocean, yet it is not part of the land which borders the ocean. One situated on the shoreline is known as *taṭastha*. He is situated neither within the ocean, nor on the land.

In his *Paramātmā-sandarbhā*, Jīva Gosvāmī has described the *taṭasthā-śakti* as follows: “The *jīva-śakti* is known as *taṭasthā-śakti* for two reasons. First of all it cannot be included within *māyā-śakti* for it is beyond the *māyā-śakti*. Secondly, although the *jīva-śakti* is overcome by ignorance, the defect of being overcome in this way cannot touch the Paramātmā situated in his heart. This is understood in the same way we see that some portion of the sun’s rays can be covered by shade or clouds, but the sun itself cannot be covered. (Similarly, the individual soul who is *vibhinnāṁśa*, or a separated part of the Lord, can be covered by *māyā*, but the Lord Himself can never be covered.) From this it may be understood that the *jīva-śakti* is separate from the *svarūpa-śakti* also. *Svarūpa-śakti* is present in the Paramātmā. If the *jīva-śakti* were included within the *svarūpa-śakti*, then the defect of the *jīva*’s being overcome by ignorance would be transposed upon the *svarūpa-śakti* situated within the Paramātmā as well and ultimately upon the Paramātmā Himself. Since that is not the case, it is evident that the *jīva-śakti* is not included within *svarūpa-śakti*. Consequently, because the *jīva-śakti* is included neither within *svarūpa-śakti* nor within *māyā-śakti* it is known as *taṭasthā-śakti*.”

Tattva—truth, reality, philosophical principle; the essence or substance of anything.

Tilaka—clay markings worn on the forehead and other parts of the body by Vaiṣṇavas signifying their devotion to Lord Kṛṣṇa or Viṣṇu.

Tīrtha—a holy place of pilgrimage.

Tribhaṅga-lalita—one whose body is elegantly curved in three places, the neck, waist, and knees; a characteristic trait of Śrī Kṛṣṇa.

Tulasī—a sacred plant whose leaves, blossoms, and wood are used by Vaiṣṇavas in the worship of Lord Kṛṣṇa.

Tulasī-mālā—(1) a strand of wooden beads made from the *tulasī* plant, used like a rosary by the Vaiṣṇavas to count their *harināma* chanting. (2) a small necklace of *tulasī* beads is worn around the neck of Vaiṣṇavas to indicate their devotion to Śrī Kṛṣṇa.

U

Uddipana-vibhāva—an aspect of *vibhāva* which refers to those things which stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on. *Vibhāva* is one of the five essential ingredients of *rasa* (see *vibhāva*).

Upalakṣaṇa—the act of implying something that has not been directly expressed. *Upa* is a prefix which literally means towards, near to, by the side of, together with, and so on. When describing some particular characteristic (*lakṣaṇa*) a second characteristic is simultaneously and indirectly implied, it is called *upalakṣaṇa*. *Upalakṣaṇa* is a common device used by poets and verse-writers when they want to express additional meaning in their composition without directly stating it, either for the sake of brevity or to conceal their confidential intention. Without the assistance of an expert commentator, it is often difficult or impossible to know when *upalakṣaṇa* is being used. For example, in *Śrīmad-Bhāgavatam* (10.33.39) it is said: *vikriḍitam vraja vadhūbhir idaṅ ca viṣṇoḥ śrad-dhānvito 'nuśṛṇuyād atha varṇayed yaḥ*—“A sober person who in the beginning faithfully and continuously hears from his *guru* the narrations of Lord Śrī Kṛṣṇa’s unprecedented *rāsa* dance with the young wives (*gopīs*) of Vraja, and later describes those pastimes...” The words *anuśṛṇuyād atha varṇayed* mean to repeatedly hear and then describe. Śrīla Jīva Gosvāmī has commented on these words as follows: *ataeva yo 'nu nīrantarām śṛṇuyāt, athānantarām svayam varṇayec ca, upalakṣaṇaṅ caitat smarec ca*—“The suffix *anu* attached to the word *śṛṇuyāt* indicates that one should repeatedly hear. After repeated hearing, one should recite those pastimes oneself. By *upalakṣaṇa* it is indicated that one should also remember and meditate upon those pastimes.” Although the verse does not directly mention remembrance, it is indicated by use of *upalakṣaṇa*.

Uttama-bhakta—the topmost practitioner of *bhakti*. The symptoms of an *uttama-bhakta* are described in the *Śrīmad-Bhāgavatam* (11.2.45): *sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ bhūtāny bhagavaty ātmany eṣa bhāgavatottamaḥ*—“One who sees in all living entities the soul of all souls, Śrī Kṛṣṇacandra, and who also sees all living entities in Śrī Kṛṣṇa is an *uttama-bhāgavata*.” An *uttama* Vaiṣṇava perceives that all living entities love the Lord with the same particular feeling of transcendental love that he cherishes toward the Lord. He also perceives that the Lord loves all living entities with the same particular feeling of love that he experiences in reciprocation with the Lord. An *uttama* Vaiṣṇava has no other disposition than this mood of transcendental love. All other moods which arise from time to time with different circumstances are but transformations of that *prema*.

V

Vaidhī—a stage of *bhakti* which is prompted by the rules and prohibitions of scripture.

Vaikunṭha—the spiritual world. The majestic realm of the spiritual world which is predominated by Lord Nārāyaṇa and His various expansions.

Vairāgya—detachment or indifference to this world. A spiritual discipline involving the acceptance of voluntary austerities to achieve detachment from the sense objects. It is usually devoid of relationship with the loving service of the Lord.

Vaiṣṇava—a devotee of Lord Kṛṣṇa or Viṣṇu.

Vaiṣṇava-dharma—the Vaiṣṇava religion which has as its goal the attainment of love for Kṛṣṇa.

Vandanam—refers to *namaskāra* or obeisances. These are of four types: (1) *abhivādana*—salutation or bowing, (2) *aṣṭaṅga*—prostrated obeisance performed with eight parts of the body (two hands, two feet, two knees, the chest, and the forehead), (3) *pañcaṅga*—obeisance performed with five parts of the body (two knees, two arms, and the forehead), and (4) *kara-sīraḥ-saṁyoga*—obeisance by joining the hands to the head and bowing. *Vandana* may also be divided into another three categories: (1) *kāyika*—by the body, (2) *vācika*—by speech, and (3) *mānasika*—by the mind. Although *vandanam* is actually included within *arcana*, it has been listed as an independent *aṅga* to show its importance. To offer obeisances with one hand, to offer obeisances directly facing the Deity, behind the Deity, or with one's right side facing the Deity are all considered to be offenses. *Vandanam* is one of the nine primary *aṅgas* of *bhakti*.

Varṇāśrama-dharma—the Vedic social system, which organises society into four occupational divisions (*varṇas*) and four stages of life (*āśramas*).

Vartma-pradarśaka-guru—an instructor who points out the direction of the path of spiritual advancement. This usually refers to the person who first turns one's attention toward spiritual life, even though he may not necessarily be a prominent figure in one's ongoing development and training.

Vātsalya—one of the five primary relationships with Kṛṣṇa which are established in the stages of *bhāva* and *prema*; love or attachment for the Lord expressed in the mood of a parent.

Vibhāva—one of the five essential ingredients of *rasa*; that in and by which *rati* is stimulated and caused to be tasted is called *vibhāva*. *Vibhāva* is of two kinds—*ālambana* (the support) and *uddīpana* (the stimulus). He for whom *rati* is aroused is called *viṣayālambana* (the object of *rati*) and one in whom *rati* is aroused is called *āśrayālambana* (the receptacle of *rati*). Śrī Kṛṣṇa is the *viṣayālambana* of Kṛṣṇa-*rati* and the devotees are the *āśrayālambana*. *Uddīpana-vibhāva* refers to those things which stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on.

Vigraha—(1) individual form, shape, or embodiment. (2) the Deity form of the Lord.

Vikarma—prohibited acts; actions against the scriptural codes.

Vipralambha—love in separation. *Vipralambha* is of many varieties, chief of which are *pūrva-rāga*, *māna*, and *pravāsa*. *Pūrva-rāga* is a mutual feeling of attachment that exists between the lover and beloved prior to their meeting. *Māna* refers to jealous anger in the heroine aroused by the unchaste behavior of the hero, thus resulting in temporary separation. *Pravāsa* refers to separation due to living at a distant place.

Viṣaya—the object of *prema*, Śrī Kṛṣṇa. The devotees may also become the object of Kṛṣṇa's *prema*.

Viṣayāmbana—the object of *prema*, Śrī Kṛṣṇa. This is an aspect of *vibhāva*, which is one of the five essential ingredients of *rasa* (see *vibhāva*).

Viṣayī—a materialistic person, a sensualist.

Viśrambha—(1) loosening, absence of restraint, confidence, trust, intimacy, love; (2) In his *Locana-rocanī* commentary on *Ujjvala-nīlamaṇi* (14.108) Jīva Gosvāmī has defined *viśrambha* as the feeling of such complete identification with the beloved that one's identity is not separate from that of the beloved. In Viśvanātha Cakravartī Ṭhākura's *Ānanda-candrikā* commentary on the same verse, he has defined *viśrambha* as deep faith devoid of formality. *Viśrambha* impels one to think that one's life, mind, intelligence, body, and possessions are one in all respects with the life, mind, intelligence, body, and possessions of the beloved.

Viśrambha-guru-sevā—service to the *guru* which is imbued with deep faith and intimacy (see *viśrambha*). Service which is devoid of formality. Complete absence of any feeling of separateness from the *guru*. This type of service is possible only in an advanced stage.

Viśuddha—completely pure; beyond the influence of material nature.

Viśuddha-sattva—the state of unalloyed goodness; the quality of existence which is beyond the influence of material nature; Śrīdhara Svāmī has defined *viśuddha-sattva* in his commentary on a *śloka* from the *Viṣṇu-Pūrāṇa* (1.2.69): *tad evaṁ tasyās try-ātmakatve siddhe yena svaprakāśātā-lakṣaṇena tad-vṛtti-viśeṣeṇa svarūpaṁ vā svarūpa-śakti-viśiṣṭaṁ vāvirbhavati, tad-viśuddha-sattvaṁ tac-cānya-nirapekṣas tat-prakāśa iti jñāpaṁ-jñāna-vṛttikatvāt samvid eva. asya māyayā sparśābhāvāt viśuddhatvam*—“The Lord's *cit-śakti* is known as *svaprakāśa*. The term *svaprakāśa* means that it reveals itself and illuminates others also. Just as when the sun rises it makes itself known and illuminates other objects, so when *cit-śakti* arises in the heart one can know what is *cit-śakti* and one can know oneself in one's true spiritual identity. Because the *cit-śakti* is *svaprakāśa*, its *vṛtti* is also *svaprakāśa*. The word *vṛtti* literally means function, which refers to the active agency through which the *cit-śakti* operates. The *cit-śakti* is composed of *hlādinī*, *sandhinī*, and *saṁvit*. The particular *svaprakāśa-vṛtti* of this threefold *cit-śakti* which reveals Bhagavān, His form, and the transformations of His *cit-śakti*, such as His associates and *dhāma*, is known as *viśuddha-sattva*. In other words *viśuddha-sattva* is the self-revealing agency of the *cit-śakti* through which the Lord and His paraphernalia are revealed to the devotees. Because it has no contact whatsoever with the external energy, it is known as *viśuddha-sattva*.”

Vraja-dhāma—the eighty-four square mile area in the district of Mathurā wherein Kṛṣṇa enacted His pastimes.

Vraja-maṇḍala—same as Vraja-dhāma.

Vraja-parikara—Śrī Kṛṣṇa's eternal associates in Vraja.

Vraja-prema—*prema* which is of the nature of the love for Kṛṣṇa which is possessed by the residents of Vraja; *prema* which is imbued with intimacy and totally devoid of formality or reverence. The residents of Vraja have no conception that Kṛṣṇa is God. They think of Him as their dearest friend, son, or lover. This is the highest type of *prema* and is the only type of *prema* which brings Kṛṣṇa under control.

Vraja-ramaṇī—the *gopīs* of Vraja. The word *ramaṇī* means a beautiful young woman.

Vraja-sundarī—the *gopīs* of Vraja. The word *sundarī* means a beautiful young woman.

Vyabhicārī-bhāva—one of the five essential ingredients of *rasa*; thirty-three internal spiritual emotions which emerge from the nectarean ocean of *sthāyībhāva*, cause it to swell, and then merge back into that ocean. These include emotions like despondency, jubilation, fear, anxiety, and concealment of emotions.

Y

Yoga—(1) union, meeting, connection, combination. (2) a spiritual discipline aiming at establishing one’s connection with the Supreme. There are many different branches of *yoga* such as *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. Unless otherwise specified, the word *yoga* usually refers to the *aṣṭāṅga-yoga* system of Patañjali (see *aṣṭāṅga-yoga*).

Yogamāyā—In Śrīla Jīva Gosvāmī’s *Vaiṣṇava-toṣanī* commentary on *Śrīmad-Bhāgavatam* (10.29.1), he has defined *yogamāyā*: *yogamāyā parākhyācintya-śaktiḥ*—“*Yogamāyā* is the inconceivable potency known as *parā*.” Therefore in essence *yogamāyā* is the Lord’s *parā-śakti* or *svarūpa-śakti*. Both *yogamāyā* and *māyā* are potencies endowed with inconceivable power to bewilder and delude. However, the application of this deluding power is not identical. *Māyā* deludes those who are diverted from the Lord, and *yogamāyā* deludes those who are in contact with the Lord. *Māyā* deludes the *jīvas* who are averse to the Lord and covers their knowledge in order to prompt them to reap the fruits of their *karma*. Yet why does *yogamāyā* delude those who are in contact with the Lord? Those who are in touch with the Lord refers to His associates. They serve the Lord in His pastimes. *Yogamāyā* bewilders the Lord’s associates only for the purpose of enhancing the sweetness and beauty of the Lord’s pastimes. The Lord’s pastimes with His associates are known as *antaraṅga-līlā*. Therefore, *yogamāyā*, the Lord’s internal potency, serves the Lord in His *antaraṅga-līlā*. *Yogamāyā* is personified in Vraja in the form of the ascetic lady, Paurṇamāsī.

Yoga-pīṭha—(1) the birthplace of Śrī Caitanya Mahā-prabhu in Śrīdhāma Māyāpura. (2) the transcendental seat of Śrī Śrī Rādhā-Govinda’s eternal pastimes in Sevākuñja, Vṛndāvana. Mathurā-maṇḍala is compared to a thousand-petalled lotus flower. At the centre of that lotus are sixteen petals, and within this are eight stamens. At the very core of the lotus is the seat of Rādhā-Govinda’s eternal pastimes. This inner core, surrounded by eight stamens and sixteen petals, is known as the *yoga-pīṭha*, which literally means the seat of union. *Yoga-pīṭha*, appearing in different colors at different times, is unapproachable by Candrāvalī, and it is known as the temple of Rādhā’s good fortune (*saubhāgya-mandira*).

In the *rdhvāmnāya-tantra yoga-pīṭha* is known by the following names: *śrī ratna-maṇḍapa*—the elegant jewelled throne, *śṛṅgāra-maṇḍapa*—the throne of conjugal love, *saubhāgya-maṇḍapa*—the throne of good fortune, *mahā-mādhurya-maṇḍapa*—the throne of extraordinary sweetness, *sām-rājya-maṇḍapa*—the throne of universal sovereignty, *kandarpa-maṇḍapa*—the throne of cupid, and *ānanda-maṇḍapa*—the throne of delight.

In the *paddhatis*, or *sādhana* procedures outlined by Śrī Gopāla-guru Gosvāmī and Śrī Dhyānacandra Gosvāmī, a detailed description of the *yoga-pīṭha* has been given. Surrounding Śrī Śrī Rādhā-Kṛṣṇa at the centre of the lotus are six petals. On these petals is found the *aṣṭadaśākṣara-*

mantra (*kliṁ kṛṣṇāya-govindāya-gopījanavallabhāya svāhā*). Surrounding this are eight petals on which are situated the eight principal *mañjarī* assistants of Śrīmatī Rādhikā. Beginning in the northern direction and proceeding clockwise around the lotus, their names are Rūpa Mañjarī, Rati Mañjarī, Labaṅga Mañjarī, Rasa Mañjarī, Guṇa Mañjarī, Mañjulālī Mañjarī, Vilāsa Mañjarī, and Kasturī Mañjarī. These form the stamens of the eight petals. Situated on the outside of these petals are the *aṣṭa-sakhīs* or *parama-preṣṭha-sakhīs*, the dearest friends of Śrīmatī Rādhikā. The eight principal *mañjarīs* are each under the shelter and guidance of one of these eight dear friends of Śrī Rādhā. Proceeding again in the same order their names are Lalitā, Viśākhā, Citrā, Indulekhā, Campakalatā, Raṅgadevī, Tuṅgavidyā, and Sudevī. Surrounding these petals are eight more petals on which are eight other *sakhīs*. Each of these petals is between the petals of the *aṣṭa-sakhīs*. Beginning immediately to the north-east of Lalitā, their names are Anaṅga Mañjarī, Kalāvati, Śubhāṅgadā, Hiraṇyāṅgī, Ratnarekhā, Śikhāvati, Kandarpa Mañjarī, and Phulla-mallikā. In the four directions there are four doors to the *yoga-pīṭha*. There are four more *sakhīs* at these doors. Beginning in the north their names are Muralā, Vṛṇḍā, Vṛṇḍārikā, and Menā.

Dhyānacandra Gosvāmī, quoting from the *Caitanyārcana-candrikā*, has also given a description of the *yoga-pīṭhā* at Navadvīpa. Śrī Gauracandra is in the center. To His left is Śrī Gadādhara and to His right, holding an umbrella, is Śrīvāsa. Facing Him to His right is Śrī Nityānanda, and facing Him to His left is Śrī Advaita. His devotees surround Him on all sides.

Yoga-siddhi—subtle material powers attained by practice of the *yoga* system. There are eight principal *siddhis* described in *Śrīmad-Bhāgavatam* (11.15.4-5). The first three powers relate to the subtle *yogic* body: (1) *aṇimā*—the ability to enter even within the smallest particle, such as an atom; (2) *mahimā*—the ability to assume a huge expansive form; and (3) *laghimā*—the ability to make the body so light that it can be supported by the fluid rays of the sun and can enter the sun planet. The next five powers relate to the mind: (4) *prāpti*—the ability of the mind to enter any one of the senses and with their assistance obtain whatever may be desired (this refers to the relationship with the predominating deities of each of the senses); (5) *prākāmya*—the ability to enjoy at will any object within this world or the heavenly planets (this refers to a power whereby one can enjoy any object simply by mental vision, even though the object is far removed); (6) *īśitā*—the ability to manipulate other living entities and certain minute aspects of the external potency; (7) *vaśitā*—the ability to remain detached even in the presence of enjoyable objects; and (8) *kāmavasāyitā*—the ability to enjoy to the fullest extent whatever happiness may be desired.

Yogī—one who practices the *yoga* system with the goal of realization of the Paramātmā or of merging into the Lord's personal body.

Yuga—an age of the world. Four ages are described in the Vedas: Kṛta or Satya, Tretā, Dvāpara, and Kali. The duration of each *yuga* is said to be respectively 1,728,000, 1,296,000, 864,000, and 432,000 years of men. The descending numbers represent a corresponding physical and moral deterioration of mankind in each age. The four *yugas* comprise an aggregate of 4,320,000 years and constitute a *mahā-yuga*, or great-*yuga*.

Yūtheśvarī—the *gopīs* of Vraja are divided into many different groups known as *yūthas*. The leader of each respective group is known as a *yūtheśvarī*. Although there are many *yūtheśvarīs*, eight are principal: Śrī Rādhā, Candrāvalī, Viśākhā, Lalitā, Śyāmā, Padma, Śaivyā, and Bhadrā.