

Śrī Śrī Prapanna-jīvanāmṛtam
LIFE-NECTAR OF THE SURRENDERED SOULS

Positive
&
Progressive
Immortality

SWAMI B.R. SRIDHAR

All Glories to Śrī Guru and Śrī Gaurāṅga

ŚRĪ ŚRĪ PRAPANNA-JĪVANĀMRTAM

Life-Nectar
of the
Surrendered Souls

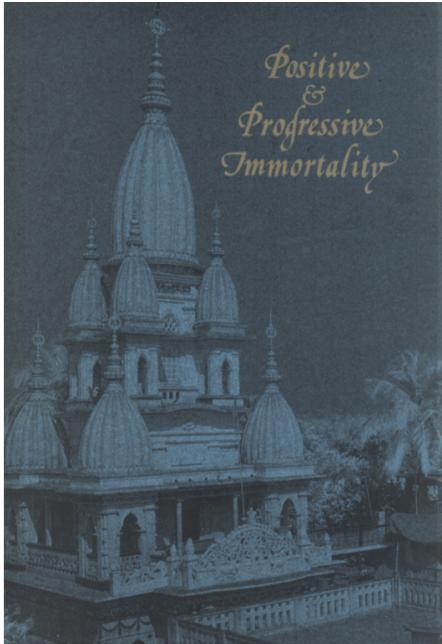
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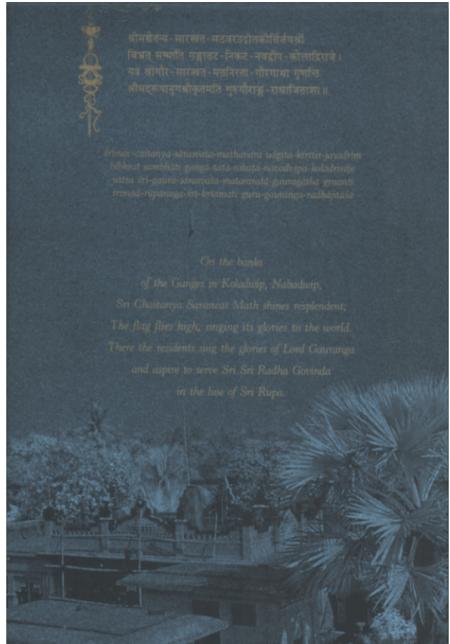
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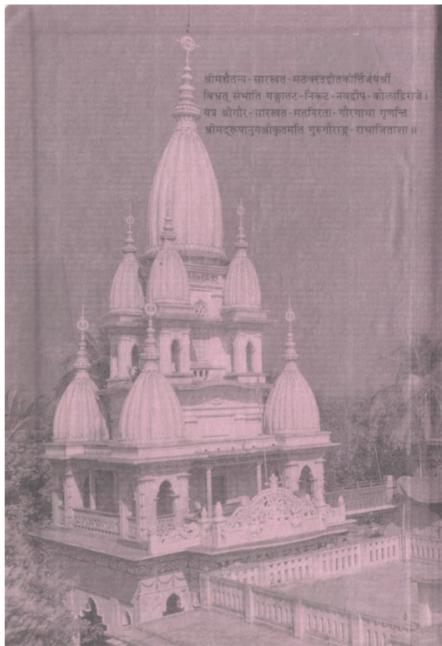
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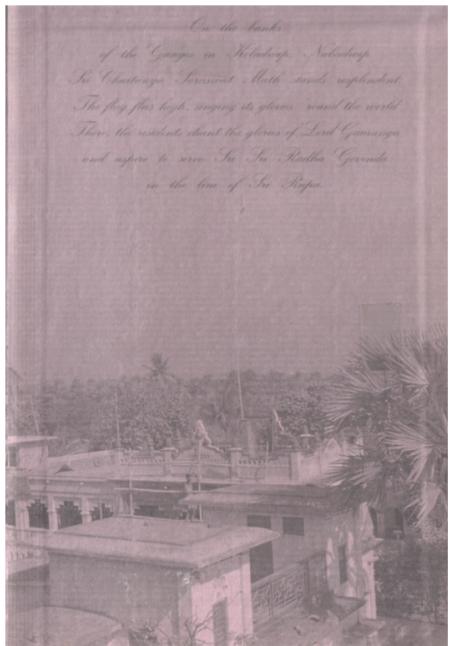
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श्रीगोविन्दन- सारस्वत- मठवरउडीटोकोपीविश्वा
विभूत- शंखांग- मङ्गल- निष्ठ- मधुदेव- कोलाहिराजे ।
वज्र शंख- सारस्वत- मठविन्दा- गोरेयामा शुभिति
श्रीमद्वयवाच्कमन्त्रि शुभगोविन्द- राधाजितारा ॥



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On the banks

of the Ganges in Koladip, Naldeop,
Sri Chaitanya Saraswati Math shines resplendent;
The flag flies high, singing its glories to the world.
There the residents sing the glories of Lord Gauranga
and aspire to serve Sri Sri Radha Govinda
in the line of Sri Rupa.

On the banks

of the Ganges in Koladip, Naldeop,
In Chaitanya Saraswati Math stands resplendent,
The flag flies high, singing its glories round the world.
There the residents chant the glories of Lord Gauranga
and aspire to serve Sri Sri Radha Govinda
in the line of Sri Rupa.

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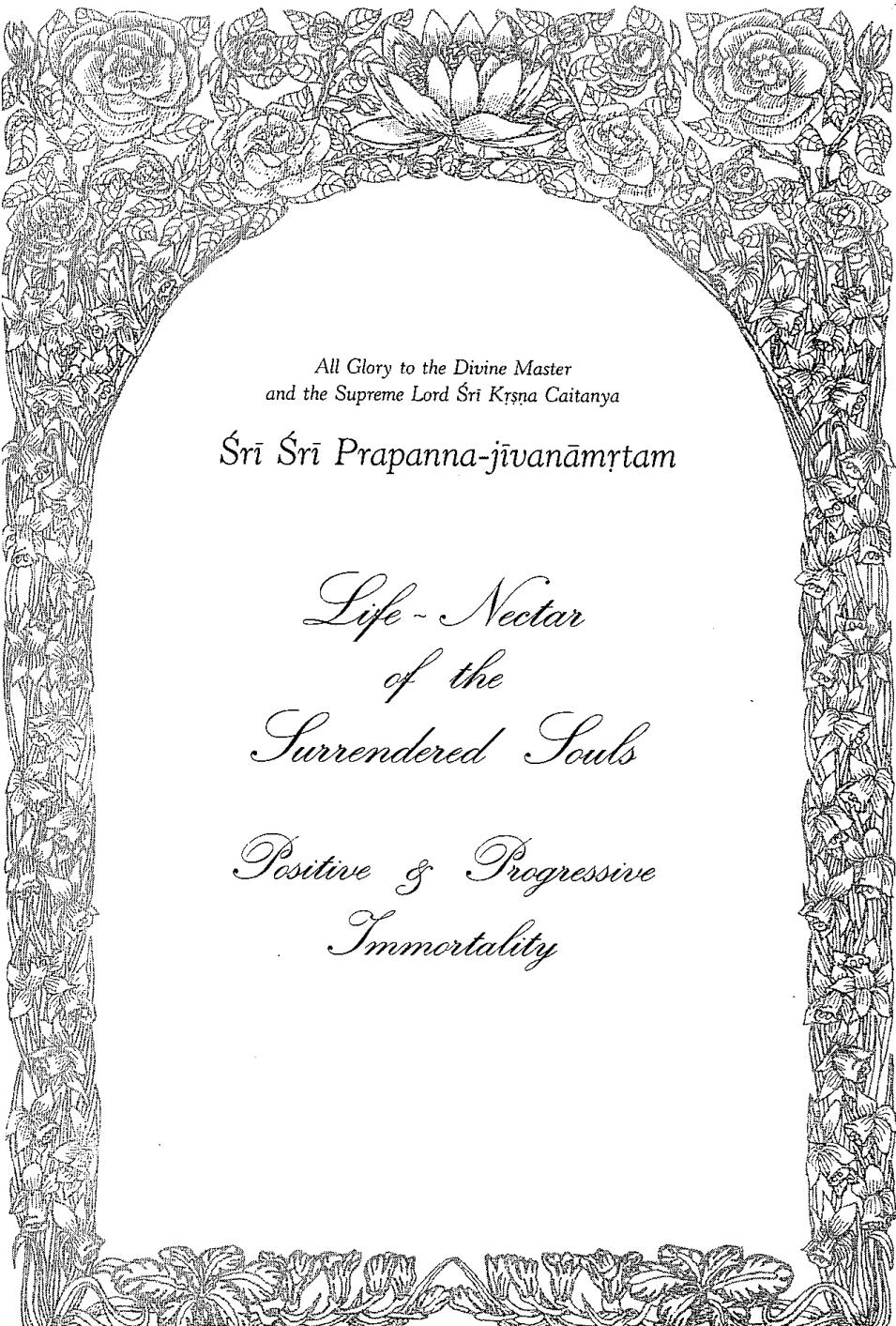
Introduction to the PDF/Internet Edition

This edition of “Śrī Śrī Prapanna-jīvanāmṛtam” reproduces the original printed edition, as published by the Śrī Chaitanya Sāraswat Maṭh in 1988. More colour plates have been added to the photo section, and contact addresses have been replaced by the web link to the fuller, constantly updated listings. Otherwise, no changes have been introduced in this edition. Blank pages in the printed edition have been kept for sake of consistency. These appear after pages i, v, xi, 75 and 105 of the printed edition.

The original English translation of the famous Sanskrit verse Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj composed while residing in a hut on the banks of the Ganges in 1941 (as found on page 5 of this PDF/Internet Edition) has later been expanded by the original translator, Śrīpād Swarupānanda Prabhu, in accordance with Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj’s Bengali translation. This updated translation has been added as an appendix at the end of the book.



The author, Śrila Bhakti Rakṣak Śridhar Dev-Goswāmī Mahārāj and his disciple and successor Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj inspecting the English edition of Śrī Śrī Prapanna-jīvanāmṛtam at the Śrī Chaitanya Sāraswat Math in Śrī Nabadwīp Dhām.



All Glory to the Divine Master
and the Supreme Lord Śri Kṛṣṇa Caitanya

Śrī Śrī Prapanna-jīvanāmṛtam

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of the
Surrendered Souls*

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Immortality*

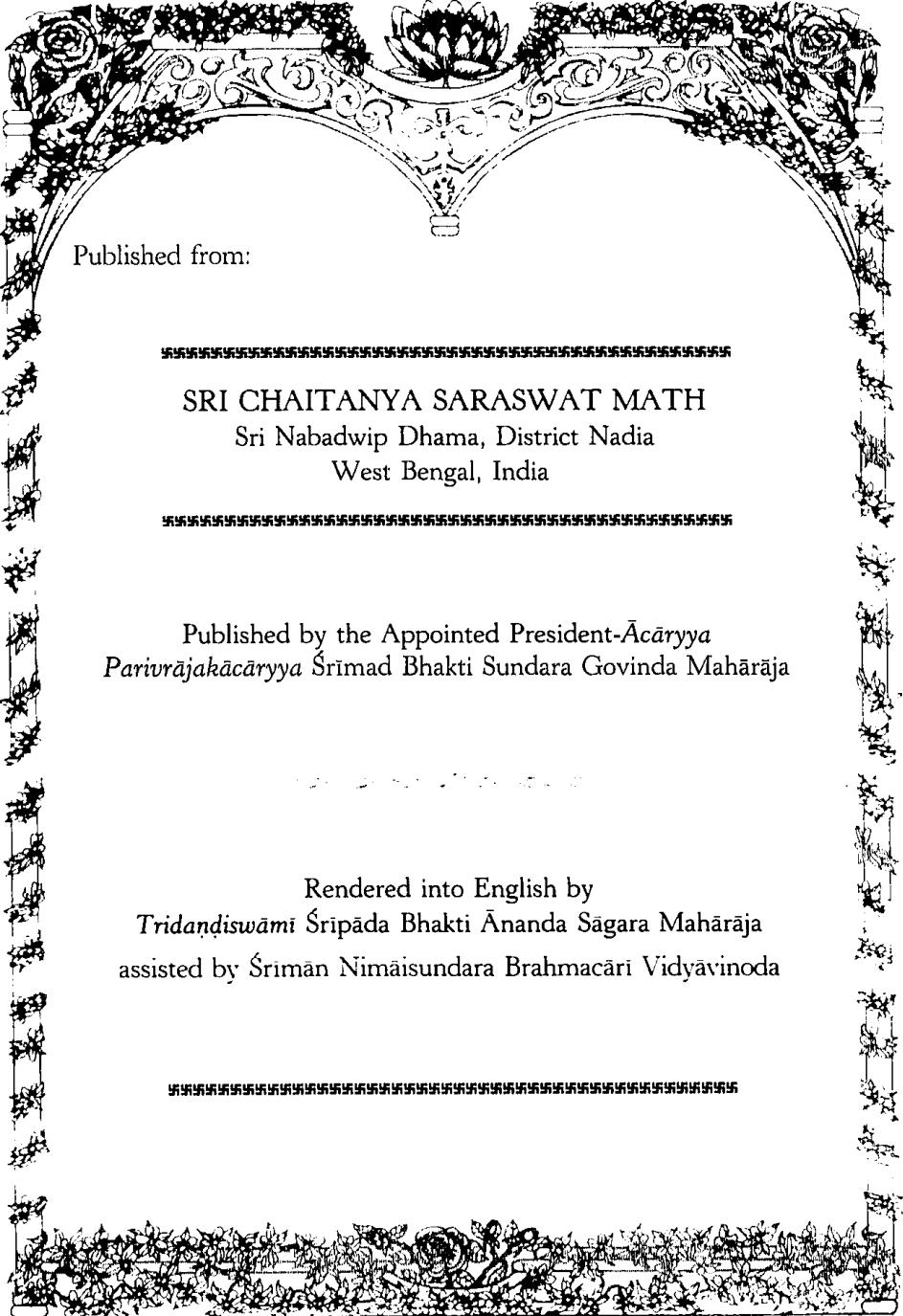
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— The Complete Unabridged English Edition —

*Life - Nectar
of the
Surrendered Souls*
*Positive & Progressive
Immortality*

by the Intimate Servitor of
the Illustrious Universal Preceptor of Vaiṣṇava Thought,
Vaiṣṇava-siddhāntācāryya-samrāṭ Jagad-guru
Prabhupāda Śrī Śrimad Bhakti Siddhānta Sarasvatī¹
Goswāmī Mahārāja:

Om Viṣṇupāda Paramahaṁsa Parivrājakācāryya-varyya
Sarvva-śāstra-siddhānta-vit Aṣṭottara-śata-śrī²
Śrimad Bhakti Rakṣaka Śridhara Deva
Goswāmī Mahārāja



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assisted by *Śrimān Nimāisundara Brahmacāri Vidyāvinoda*

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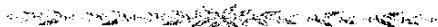
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Preface

(translated from the Publisher's Note of the first Bengali edition)

The best introduction to the author of this book is given by the work itself. Pūjyapāda Parivrājakācāryya Ṭridaṇḍīswāmī Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja is the fit recipient of the grace bestowed upon him by that great Universal Guru who shines like the sun among the Gauḍiya Ācāryyas: Om Viṣṇupāda Śrī Śrīmad Bhakti Siddhānta Sarasvatī Goswāmī Prabhupāda. Śrīla Prabhupāda, now left this world to join the eternal divine pastimes, is the Divine Agent to flood the world with the nectarine universal preaching of the glory of the Supreme Lord, in the Divine Succession of Śrī Caitanya Mahāprabhu. Although the devotional community is well-acquainted with the illustrious personality of His Holiness B.R. Śrīdhara Mahārāja, I may nonetheless take the opportunity to enumerate some of his glories herein for my self-purification.

The brilliance of his unprecedented scholarship is found in the artful compilation and harmony of *Śrī Prapanna-jīvanāmr̥tam*, Life-Nectar of the Surrendered Souls, accurately drawn from the axiomatic teachings of pure devotion (*bhakti-siddhānta-vāñī*) as evolved by the Vaiṣṇava preceptors in the line of the bona fide Scriptures. We have already seen the extraordinary competence of His Holiness in preaching the beautiful, illuminating conceptions of the kings of transcendental scholars—the Vaiṣṇava Preceptors headed by Śrī Rūpa, Śrī Sanātana, and Śrī Jīva—in various languages throughout the whole of India. Upon reading the first Sanskrit poem composed by His Holiness, *Śrī Bhaktivinoda Viraha Daśakam*, our Divine Master commented that the writing was of a happy style. Śrīla Prabhupāda profusely praised the devotional gravity of the presentation, revealing his deep satisfaction and joyful confidence that in

times to come the message of Śrī Caitanyadeva would be befittingly upheld and preached by the author. Just prior to his entrance into his eternal pastimes, Śrila Prabhupāda, in preference to hearing devotional prayer (*kirttana*) performed by devotees recognized for expertise, called for His Holiness' pure rendering of *Śrī Rūpa-mañjari-pada, sei mora sampada*, the worshipful prayer of the Gauḍiya Vaiṣṇavas' most cherished ideal.

The theme of Life-Nectar of the Surrendered Souls is described in the introductory first chapter, Prelude to Approaching Nectar. In some instances throughout the work, the Bengali verse interpretation of the venerated pure devotees has been fittingly given for the translation of the authentic stanzas quoted. In Words of Nectar from the Devotees, statements of the Supreme Lord have occasionally been quoted in conformation with the development of the theme. In his explanatory aphorisms that precede each stanza, the author reveals the unique axiomatic truths (*siddhānta*) of his Divine Succession. Doubtlessly, the good readers who know the supereminence of the *Gauḍiya-siddhānta*—the axiomatic devotional teachings in the line of Śrī Caitanya Mahāprabhu—will be overjoyed with His Holiness' novel illuminations. In the epilogue, the author has mentioned his line of Divine Succession and the time and place of the writing of the book.

It has been vividly illustrated herein that a life without surrender unto the lotus feet of Śrī Kṛṣṇa is utterly futile, and the most treasured perfection achieved through exclusive surrender has been revealed. This will especially encourage those who are aspiring to enter the land of devotion, drawing them onward to the lotus feet of Śrī Hari. And it will infuse spiritual joy and exhilaration in the hearts of the established devotees. This book is the supreme wealth of the surrendered souls. Devotion for the Supreme Lord, Śrī *Hari-bhakti*, is the singular quintessence in this world, and only by

exclusive surrender, *śaranāgati*, is it happily attained. May this Life-Nectar of the Surrendered Souls graciously appear all the world over, distributing the ever-increasing aspiration to reach the abode of divine ecstasy—the lotus feet of Śrī Hari. Just as the repeated rubbing of sandalwood produces more and more charming fragrance, we remain confident that the faithful devotees, whose only pleasure is in conclusive theological truth (*sat-siddhānta*), will experience the ambrosial devotional fragrance of this holy treatise in their spiritual discussions, and thus relish transcendental delight. We shall consider ourselves blessed when this book inevitably comes to be treasured by the august assembly of the fortunate souls.

*on the holy anniversary of
Śrila Bhakti Siddhānta
Prabhupāda's departure,
Gaurābda 457
(14th January, 1944)
at Śri Dhāma Navadvīpa*



a Vaiṣṇava's servant's servant,
—Śrī Nṛsiṁhānanda Brahmacārī

श्रीश्रीगुरुगौराङ्गौ जयतः

*All glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Caitanya*

Publisher's Note

Śrī Śrī Prapanna-jivanāmṛtam, The Life-nectar of the Surrendered Souls, is the crown-jewel of divine literatures as the eternal elixir of life for the exclusively surrendered souls, the bestower of the perpetual relish of full-fledged nectar, and the awakening and sustaining fountainhead of life in Divine Consorthood. Indeed, who can fittingly portray her holy glory and renown? In the same way we cannot but feel ever inadequate when we attempt to sing the glories of the illustrious author, our most worshipful Divine Master, Om Viṣṇupāda Śrī Śrīla Bhakti Rakṣaka Śridhara Deva Goswāmī Mahārāja, the dearmost intimate attendant of the great pioneer pre-eminent among the Gauḍiya Acaryyas, Śrī Gaurāṅga's transcendental message incarnate—Prabhupāda Śrī Śrīla Bhakti Siddhānta Saraswati Goswāmī Ṭhākura. Even without world literacy, the seat of Universal Guru (*Jagad-guru*) of the world's renowned gurus has been gracefully won by Śrīla Śridhara Deva Goswami Mahārāja while presiding in the grand, noble distinction of his venerable years of devotional life at the Sri Chaitanya Saraswat Math of Nabadwip, his exclusive, personal holy place of *bhajana*.

Since its first printing, which was in Bengali, this sublime literature has brought heartfelt satisfaction to the stalwart devotees of the highest order, being hailed by them as an Essential Scripture

to be unfailingly sung and cultivated as a daily devotional function in spiritual life, as is customarily practiced with the Holy Scriptures such as the *Śrimad Bhagavad-gītā*. In both the Eastern and Western countries, its English publication will doubtlessly be similarly worshipped with the utmost reverence, constantly studied and sung with devotion by the surrendered souls of fine theistic intellect, and by the noble souls engaged in their divine search for the Supreme Lord.

This monumental work was originally composed in the Sanskrit language. The authentic Bengali translation that was sanctioned by the author is extremely developed, profoundly exploring the heart of the book; scholars who know the internal conclusive scriptural purports can alone realize how difficult is its translation and publication into English. However, by the boundless mercy of the most magnanimous Supreme Lord Śrī Caitanyacandra, the fountainhead of all incarnations of Godhead, and by the causeless grace of His most beloved, our Divine Master, and the pure devotees whose hearts are absorbed in divine love—this formidable task has now been fulfilled. Thus, I again and again worship the holy lotus feet of Them all.

For their tireless efforts to usher in the Advent of the present edition in its perfectly elegant form, all those Godbrothers and Godsisters who served in the various facets of the publication have attained the unending graces of our Divine Master and the Vaiṣṇavas. They have bound us in eternal gratitude. For executing the task of the English translation, proofing, and editing, special mention is due to Tridandiswāmī Śrīpāda Bhakti Ānanda Sāgara Mahārāja, assisted by Śrīmān Nimāisundara Brahmācāri Vidyāvinoda. And for their dedicated effort in securing the necessary funds and assistance for the printing and publishing of the work in a most dignified presentation, special mention is due to Śrīpāda Dayādhara Gaurāṅga

Dāsa Brahmācārī Bhakti Prabhākara Prabhu and all the good devotees assisting him.

In conclusion, invoking the charming verse of Śrī Gurupāda-padma, this humble servant earnestly prays at his holy lotus feet that this crown-jewel of Sacred Writings, *Śrī Śrī Prapanna-jivanāṁṛtam*, may remain with Her merciful presence in every land, in every home, and in every heart. And in Her gracious acquiescence, may She acknowledge the glorious victory of Her goodwill by churning and overflowing the entire living universe with Her supramundane wave of ecstatic love, to bless all souls with the supreme good fortune.

*śrī-śrimad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣat-padair
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñcid ihaḥṛtam nija-paraśreyo 'rthinā tan mayā
bhūyobhūya ito rajāmsi pada-samīlagnāni teṣāṁ bhaje*

“The bees, intoxicated in the festival
of drinking the honey of the Lord’s lotus feet,
busily humming the glories of the Lord,
drops of honey from their mouths fall and scatter all around;
for my divine prospect, I’ve carefully collected
some of those drops herein—
and thus do I worship the dust
of the holy lotus feet of those saints, again and again”

16 October, 1987
93rd Holy Appearance Day of
His Divine Grace
Śrīla Bhakti Raksaka
Śridhara Deva Goswāmī Mahārāja



I beg to remain most humbly,
Tridandi-bhikṣu
Śrī Bhakti Sundara Govinda

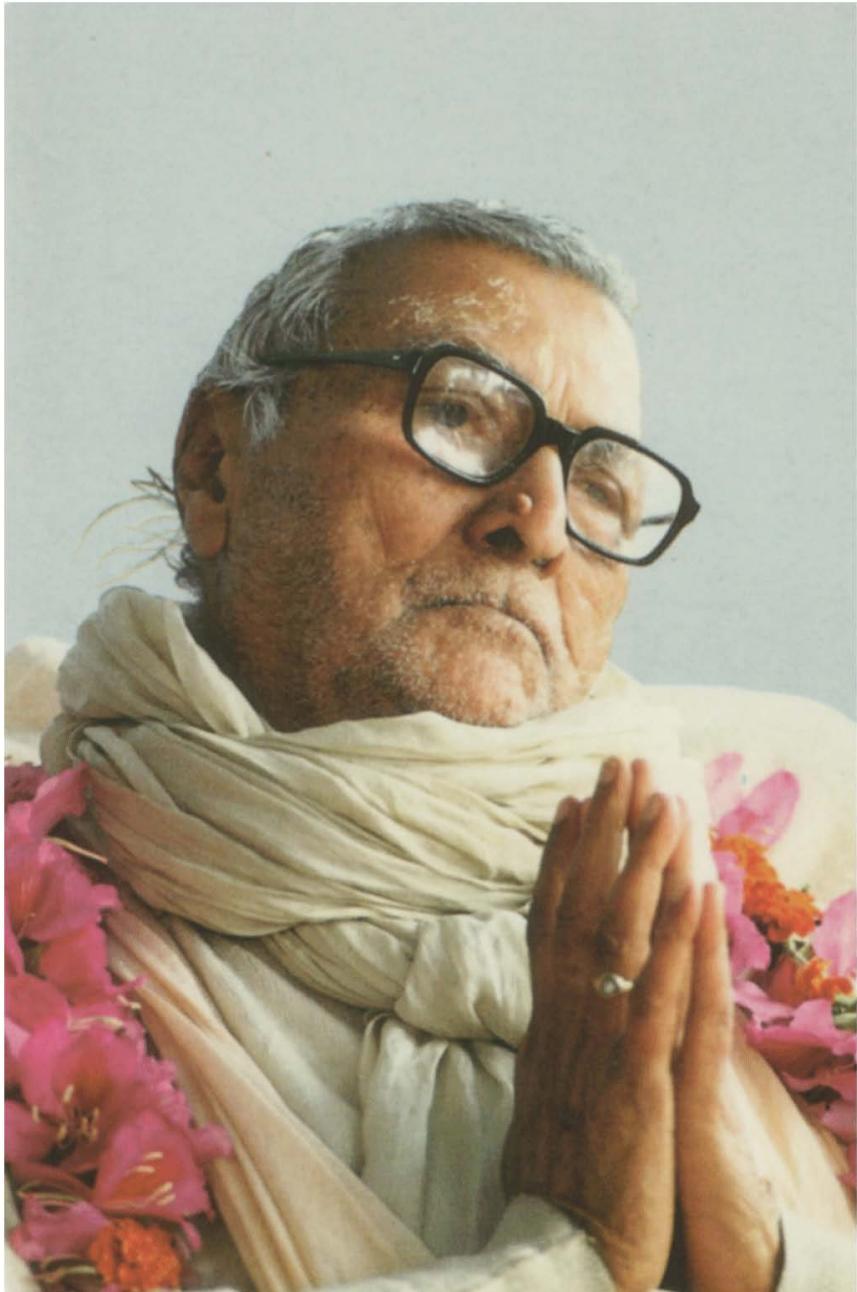
*This Divine Book
was prepared and presented to the
Lotus Hands of the Venerable Author
by his disciples and aspiring servitors
on the celebrated appearance day of
Lord Gauracandra.*

Sri Chaitanya Mahaprabhu

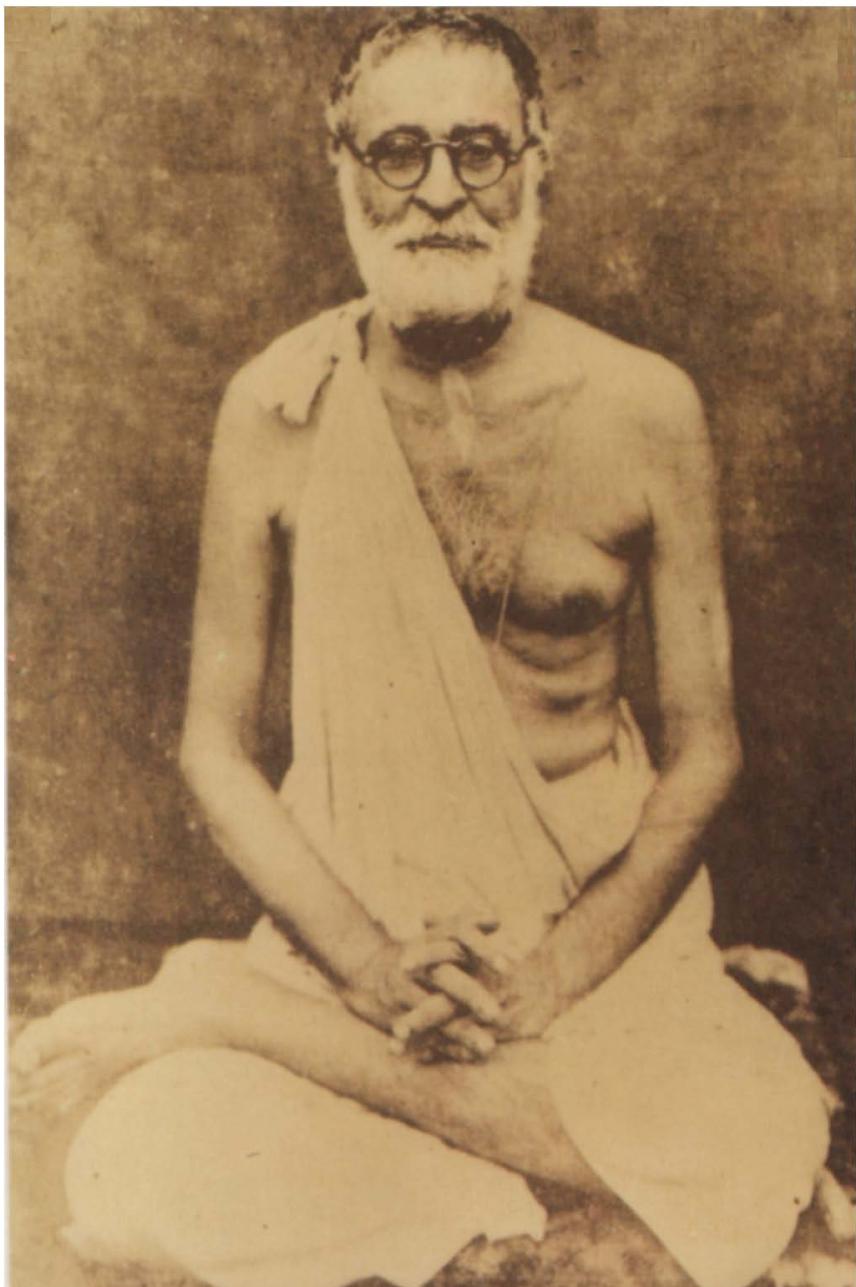
3rd March 1988



*His Divine Grace Sri Srla
Bhakti Sundara Govinda Deva-Goswami*



*His Divine Grace Sri Sri
Bhakti Rakshaka Sridhara Deva-Goswami*



*Prabhupada Sri Srila Bhakti Siddhanta
Saraswati Thakura*



*Sri Srila Satcitananda
Bhaktivinoda Thakura*



*Sri Chaitanya Saraswat Math
Nabadwip Dham, West Bengal*



*Sri Sri Guru-Gauranga-
Gandharva-Gorindasundara*

*All glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Caitanya*

Foreword

Because the soul is a particle of consciousness, it is endowed with free will. Eliminating free will, only gross matter remains. Without independence, the soul could not progress from bondage to liberation, and his ultimate salvation would have been impossible. But his spirit of exploitation is a foreign force, an intoxicant—a miscalculation that surrounds his independence.

Life's objectives may be scientifically analyzed as threefold: exploitation, renunciation, and dedication. The most common tendency is in those engaged in exploiting other persons, species, or elements, for mundane sense enjoyment. They desire to materially elevate themselves in the present environment, and thus they are described as elevationists. A more sober class discover the severe equal and opposite reactions to worldly pursuits, and they engage in renunciation of the world, in search of an equilibrium comparable to a deep, dreamless slumber. By being unawake to the world, they hope to escape its concomitant reactions and sufferings. Thus their goal is liberation, and they are known as salvationists or liberationists. But through the correct interpretation of the Revealed Scriptures by learned votaries such as Śrī Sanātana Goswāmī, Śrī Jīva Goswāmī, and Śrī Rāmānuja, the devotees of divinity know the pursuits of both exploitation and renunciation as not only fruitless, but injurious to real progress.

The normal, wholesome, and happy plane is in the life of dedication. Without exploiting or borrowing anything from the environment, and without attempting to artificially renounce it, one who

is sincere to dedicate himself naturally comes into contact with a higher and more subtle plane of life. By his readiness to give and serve, he will attain to a higher society and achieve an appropriate master. The enjoying spirit forces one to be associated with a lower section to control and enjoy. And the renouncing spirit allures even the scholars with its 'prestigious' superiority over exploitation. Thus it is more dangerous, just as a half-truth is more dangerous than falsehood. As it is difficult to awaken someone from the deepest possible sleep, the liberationists may remain for incalculable time within their cell of non-differentiated liberation. But the higher existence will invite the service of one who desires to purely dedicate himself without remuneration.

Sevā—service, dedication, is the summum bonum of the teachings of the Vaiṣṇava school, the third plane of life where every unit is a dedicating member in an organic whole. In such a normal adjustment, everyone mutually assists one another in their service to the centre, the higher recipient, the highest entity. Everything is existing to satisfy Him, because He must possess this qualification to be the Absolute. He is the prime cause of all causes—and everything exists for Him, to satisfy Him.

A barren conception of mere 'deathlessness' cannot afford us any knowledge of a positive thing, but only freedom from the negative side. If immortality means 'no influence of mortality,' what, then, is its positive conception? What will be the nature, movement, and progress of that which is immortal? Without this understanding, immortality is only an abstract idea. Because it does not appear to exhibit the symptoms of death, stone would be 'more immortal' than human beings, and conscious entities would be 'mortal,' forever denied immortality! What, then, is the positive conception of immortality? How are the immortal 'immortal'? What is the positive reality in immortality? How can one become immortal? One must

search out his intrinsic location in the universal order. It will not do to attempt to solve only the negative side of life which is full of suffering—birth, death, infirmity, and disease. We should know that there exists a conception of life worth living for. This positive side has been almost totally neglected in general religious views.

The 'immortality' professed by the schools of Buddha and Śaṅkarācāryya yields no positive life. Their goals are *mahā-nirvāṇa* and *brahma-sāyujya* respectively. The Buddhist theory is that after liberation, nothing remains. They crave absolute extinction of material existence (*prakṛti-nirvāṇa*). And the Śaṅkarite monist theory of liberation is to lose one's individuality by 'becoming one' with the non-differentiated aspect of the Absolute. That is, they crave extinction in Brahman (*brahma-nirvāṇa*). They postulate that when the triad of seer, seen, and seeing (*drāṣṭā-dṛśya-darśana*), or knower, knowable, and knowledge (*jñātā-jñeyā-jñāna*) culminate at one point, the triad is destroyed (*tripuṭi-vināśa*) and nothing remains.

Material action and reaction ceases in Virajā, the river of passivity, which is located at the uppermost edge of this illusory (*māyika*) world. And above Virajā is the destination of the Śaṅkarites—the 'abscissa' stage or the non-differentiated plane of Brahman, called Brahmaloka, which is located at the lowest edge of the spiritual realm. Both are vague areas of 'negative immortality.' Brahmaloka is a marginal or 'buffer' state midway between the material and spiritual worlds. Composed of innumerable souls, it is an immortal plane devoid of specific variegatedness (*nirvviśeṣa*). It possesses positivity only in the sense that it is a plane of existence, a background (*kāṣṭhā*), but in itself it lacks positive development of variegated existence (*kalā*). The nature of the background is oneness, and development woven over it necessitates plurality or a differentiated nature (*kalā-kāṣṭhādi rūpeṇa parināma-pradāyini—Caṇḍī, Mārkandeya Purāṇa*).

In the *Bhagavad-gītā* (15.16), mutable (*kṣara*) and immutable (*akṣara*) existences are described, representing the personal and the impersonal, the development and the basis, or differentiated and non-differentiated conceptions of general existence. The mutable is represented by the multitude of embodied living beings, while the immutable aspect is the great expanse of the all-accommodating Absolute, the Brahman (8.3). In the analysis of worldly action, the most subtle form of unfructified past action, prior to the present tendency (the seedling stage) to sin, has been defined (*B.r.s. Pūrvva* 1.23) as unknowable, indistinct, and of untraceable origin (*kūta*). The immutable Brahman aspect of the Absolute is similarly defined as being one-dimensional—undetectable, unspecific, and of no definite colour, sound, or taste; an unknown and unknowable, ‘un-understandable’ stage of existence (*kūta*). But the Supreme Lord, Kṛṣṇa, is above both the mutable and immutable existences, and thus His glories are sung throughout the *Vedas* and in the world as the Puruṣottama, the Supreme Personality (*Bg.* 15.18). Śrī Suka-deva Gosvāmī affirms that in the most remote and distant plane, Lord Kṛṣṇa is to be found: everywhere is He—the fountainhead of all conceptions (*vidūra-kāṣṭhāya*, *Bhā:* 2.4.14). He cannot be eliminated.

Thus, the ‘immortality’ of the impersonalistic schools such as Buddhists, Śaṅkarites, etc., offers no positive life. But in Vaiṣṇavism, immortality is positive, dynamic existence. Above the non-differentiated Brahman aspect of the Absolute, the transcendental, variegated existence begins in the first glimpse of the spiritual sky, the plane known as Paravyoma (*C.c. Madhya* 19.153). Situated there in the spiritual plane is the positive Kingdom of God: firstly Vaikuṇṭha, then Ayodhya, Dvārakā, Mathurā, and finally, above all, Goloka. Transcending the vague areas of ‘negative immortality’ that the impersonalists aspire for, the devotees—the Vaiṣṇavas—

dedicate themselves to the life of eternal devotional service to the Supreme Lord of the transcendental realm (*Bg.* 18.54). Although the soul can maladopt himself to a fallen state of existence in the planes of exploitation and renunciation, he is inherently adoptable to the positive life in the Kingdom of God. And fully blossomed, he reaches the realm of Goloka (*svarūpe sabāra haya golokete sthitī—Śrī Śrī Kṛṣṇera Astottara-śata-nāma*).

Śrī Prapanna-jīvanāmṛtam: *amṛta* means ‘undying,’ or ‘nectar,’ and *jīvana* means ‘life.’ Positive immortality is possible only for the surrendered (*prapannānām*). All others are necessarily mortal. Only those who have wholly given themselves to the centre are living in eternality. Surrender is fully established in its excellence and its constant position. Yet there is variegatedness within that constancy, in the form of progressive movement, or pastimes (*vilāsa*). The Supreme Absolute Personality being infinitely superior to both the mutable ‘mortals’ and the immutable ‘immortal’ (negative) Brahman, only the *svarūpa-siddha* souls—those who are perfectly established in their divine relationship with Him—are eternally freed from the disease of mutation and mortality (*svarūpena-vyavasthitih*, *Bhā:* 2.10.6).

With a broad vision, we must know ourselves as created of smaller stuff, and thus only with assistance from above can we improve our situation and achieve a position in the higher plane. A submissive, serving attitude is necessary in us. If we submit, the universal dictatorial aspect of the Absolute will take us upward to a higher prospect. He is the autocrat, the absolute knowledge, the absolute good—everything about Him is absolute. Being in a vulnerable position as we experience in this world, why, then, should we not submit to Him?

The road to the sphere of transcendence (*adhokṣaja*) is the deductive or descending method (*avaroha-panthā*). We can reach the

absolute good, the absolute will, by His consent alone. Only by faith in absolute surrender is anyone allowed entry into that domain, never by ‘exploration,’ by ‘colonization,’ or by attempting to become a ‘monarch’ there. No inductive or ascending method (*āroha-panthā*) such as renunciation or *yoga*, etc., can compell Him to accept us. Whosoever He chooses can alone reach Him (*Svet.* 6.23). Although the highest point of the renunciates is desirelessness or freedom from possessiveness, the surrendered soul (*śaraṇāgata*) is naturally desireless (*akiñcana*, *C.c. Madhya* 22.99). Detachment is only the negative side of surrender, and above selflessness, the devotee surrenders *himself* to the higher substance, and this is to be awake in another world, another plane of life. Such is the positive, Vaiṣṇava conception of life—to determine one’s real self beyond the jurisdiction of the world of misconception.

The nature of the progressive substance is eternal existence, knowledge, and beauty (*sac-cid-ānanda*). The one harmonizing organic whole (*advaya-jñāna-tattva*) contains all similarities and differences, held inconceivably in the hand of the Absolute (*acintya-abhedābheda-tattva*). And there is no anarchy in the absolute power. Nonetheless, mercy is found to be above justice. Above judiciousness, the supreme position is held by love, sympathy, and beauty: ‘I am the absolute power, but I am friendly to you all. Knowing this, you need never fear (*Bg.* 5.29).’ This revelation relieves us of all apprehension: we are not victims of a chaotic environment, but it is judicious, considerate—and the ultimate dispenser is our friend.

Sri Jīva Goswāmī has stated that of the six symptoms of surrender, to embrace the guardianship of the Lord (*goptr̥tve varanam*) is central, since total surrender expresses the same ideal. The remaining five symptoms of accepting the favourable, rejecting the unfavourable, faith in the Lord’s protection, full self-surrender, and humility, are natural contributing associate-servitors to the ideal

(*aṅgāngi-bhedenā sad-vidhā; tatra ‘goptṛtve varanām’ evāṅgi, śaraṇā-gati-śabdenaikārthyāt; anyāni tv aṅgāni tat parikaratuva—Bhakti-sandarbha*, 236).

Surrender is the foundation of the world of devotion. It is the very life and essence. One cannot enter into that domain without surrender. It must be present in every form of service, and to attempt divine service without it will be mere imitation or a lifeless formality. The entire gist of the Vedic instruction is to dedicate oneself to the service of the Lord. In his commentary of *Śrimad-Bhāgavatam*, Śrī Śridhara Swāmipāda has stated that only if the practices of devotion are initially offered to the Supreme Lord can they be recognized as devotion. To attempt to execute them and subsequently offer them cannot be pure devotion (*iti nava lakṣaṇāni yasyāḥ sā, adhitena ced bhagavati viṣṇau bhaktih kriyate. sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta.*) Without surrender, the activity will be adulterated with exploitation, renunciation, artificial meditation (*karma, jñāna, yoga*), and so on.

By constitution, the soul is the Lord's servant, and the Lord has the right to make or marr, to do anything according to His sweet will. If accepting this truth we undertake the devotional practices such as hearing, chanting, remembering, and worshipping, only then will our activity be devotional. Only the activity of the self-dedicated soul can be devotion. Sincere prayer will help us to seek the help of the Lord, but, again, prayer in the spirit of surrender can alone reach Him (*Śaraṇāgati*, 1.5). The path of devotion entails increasing our negative status to invite the positive to descend and embrace us: 'I am very low, and You are so high. You can purify me, take me and utilize me for Your higher purpose. Be pleased. Otherwise I am helpless, neglected.' It is impossible to take Him captive in the cage of our knowledge. Only the way of devotion can help us. In every respect He is high, great, and infinite—and

we are similarly small. His mercy—His sympathy, love, and grace, are the only medium through which we can come together. And good faith is autonomous in that sweet land which is so high that we will earnestly hope and pray for the association of the higher existence as His slave; and that also will be our happy prospect for the future.

Kṛṣṇa is not within our purview, and thus we are always recommended by Scriptures and saints to approach the bona fide Divine Master and Vaiṣṇavas. To satisfy the Supreme Lord, the criterion is to satisfy our Gurudeva: if Gurudeva is dissatisfied with us, the Lord is surely dissatisfied. An analogy has been cited in the Scriptures where the Lord is compared to the sun, the Guru to a pond, and the disciple to a lotus flower. If the pond withdraws, the very sun will scorch and dry up the lotus—and the lotus will be cheered by the sun as long as the water supports and surrounds it. *Yasya prasādād bhagavat prasādo, yasyāprasādān na gatiḥ kuto 'pi; dhyāyāṁ stuvarāṁ tasya yaśas tri-sandhyāṁ, vande guroḥ śrī-caraṇāravindam* (*Gurvastakam*, 8): 'I bow down to the lotus feet of Śrī Gurudeva. By his grace we achieve the grace of Kṛṣṇa; without his grace, we are lost. Therefore, at daybreak, noon, and evening, we meditate upon and sing the glories of Śrī Gurudeva, and pray for his mercy.'

The Vaiṣṇava Guru's dealings with the disciple are all grace, and his grace is his will to extend his wealth to the disciple. His instruction is the medium of asserting his will, which is service for the satisfaction of the Lord. And by service, we invite his grace. By an earnest desire to serve, we draw his sympathy and his willing extension of goodwill to encourage us in our relationship with the supreme entity. Firstly, surrender: we must offer him exclusive respect (*praṇipāta*), otherwise we shall not allow ourselves to approach him. Secondly, we may make our sincere and substantial

enquiry (*paripraśna*). In a surrendered spirit, we may hear our Divine Master's messages which he delivers to us from his venerated seat, the Vyāsāsana. In that conducive setting, the proper inspiration and dictation may fortuitously come down to us. And finally, to render service (*sevayā*) enables us to taste the essence (Bg. 4.34).

On the instruction of his Gurudeva Devarṣi Nārada, Vyāsadeva had to undergo a progressive development (*Bhā*: 1.5). Nārada is established in non-calculative devotion (*jñāna-śūnyā-bhakti*, or *jñāna-vimukta-bhakti-paramāḥ*), and above Nārada is Uddhava, who is established in exclusive divine love for Kṛṣṇa (*premaika-niṣṭhāḥ*). Until one reaches Goloka, where there is full-fledged Kṛṣṇa conception, all other stages may be changeable. There is no further change when one is firmly established in his serving relationship with the Original Lord (*svayam-bhagavān*), Kṛṣṇa. In the narrative of *Bṛhad-Bhāgavatāṁṛtam*, Gopakumāra passes through Vaikuntha, Ayodhya, Mathurā, Dvārakā, and then he finally arrives in Vṛndāvana. There, his particular divine relationship with the Lord firmly culminates in friendship (*sakhya-rasa*). For him, the previous stages were passing, although for others a permanent relationship may occur in one of them. They are progressive stages of 'positive immortality.'

On the banks of the Godāvarī river, in progressively deeper and deeper planes, the entirety of theological development was expressed in the conversation between Śrī Caitanya Mahāprabhu and Śrī Rāmānanda Rāya. A positive hierarchy of divine relationships with the Lord exists in progressive stages for the various types of devotees (*karmmibhyah...kah kṛtī*, *Upa.* 10), each type having its characteristic central relationship (*vaikunthāj...vivekī na kah*, *Upa.* 9). In the divine realm, the depth and degree of surrender may also be measured according to the science of mellows (*rasa-tattva*): peacefulness, servitorship, friendship, parenthood, and consorthood (*śānta-*,

dāsyā-, sakhyā-, vātsalyā-, madhura-rasa) are the natural divisions, each consecutively of a finer layer. And higher than even the direct consorthood of the Godhead is the most elevated of the entire compass of devotional services—the divine service of the Supreme Predominated Moiety (*Śrī Rādhā-dāsyā*).

According to the intensity of surrender—to the point of no return—the quality of the magnitude of truth encountered may be measured. The inner sweetness of the truth and its infinite characteristic attracts the devotees' hearts to the highest degree, so much that they never feel any satisfaction of achievement in what is actually the acme of their highest fortune. In *Vaikuṇṭha*, only peacefulness and servitorship are present, with a hint of friendship. If we commit the offence of giving more attention to law than to love, we will be 'cast down' from *Goloka* to *Vaikuṇṭha*: *Goloka* is the land of love, and there the inhabitants know nothing more. And by love is meant self-sacrifice and self-forgetfulness for the service of Kṛṣṇa, without a care for one's good or bad future—total risk in the extreme.

In his *Bhakti-sandarbha*, Śrī Jīva Gosvāmī defines 'Bhagavān,' the Supreme Personality of Godhead, as more than 'Lord Nārāyaṇa of *Vaikuṇṭha*, the most powerful in all phases.' Above that, His existence, appearance, and nature attracts everyone to serve Him, love Him, and die for Him (*bhajanīya-guṇa-viśiṣṭa*). His qualification is so beautiful. Thus, the highest conception of the Godhead is the Kṛṣṇa conception, and He can be known by the devotees in Kṛṣṇa consciousness. Those who serve and worship the Supreme Lord according to the scriptural regulation and calculation belong to the category of *Vaikuṇṭha* worship. In *Vaikuṇṭha*, in the initial transcendental conscious conception (*adhokṣaja*), the Godhead as Lord Nārāyaṇa accepts reverential service in His Majestic Dignity. But the devotees of the highest order are exclusively surrendered to the

service of Lord Kṛṣṇa with their innermost love and faith.

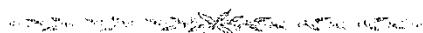
The Kṛṣṇa conception of Goloka Vṛndāvana is corroborated in the *Śrīmad-Bhāgavatam*, which is the greatest interpretation of the Vedic Scriptures. And Śrī Caitanya Mahāprabhu is known to be Kṛṣṇa Himself, united with His highest potency, Śrī Rādhā. Mahāprabhu Śrī Caitanyadeva has clearly revealed that the genuine interpretation and purpose of all the Revealed Scriptures is to faithfully guide us to the highest goal: the domain of love and unconditional surrender unto the central power of truth, personified in Lord Kṛṣṇa as beauty and affection. Not power, but affection is the highest force to attract us all. Consciously or unconsciously, the absolute position is held by love and affection, and love is superior to all power and knowledge. It is the real fulfillment of the inner heart. Our inner existence wants only love, beauty, and affection—neither knowledge nor power. The finite cannot capture the infinite, but the infinite can make Himself known to the finite. And when the infinite appears as a member of the finite land, the highest gain of the finite is achieved. Kṛṣṇa carries His father's shoes, and He cries when chastised by His mother. Through love, the Absolute comes down to the finite.

The infinite's most intimate approach to the finite is found in Vṛndāvana. The infinite comes to embrace the finite in its fullest capacity (*aprakṛta*), mixing with finite things so closely that people cannot perceive the Lord's transcendental Godly character as the Divinity. We, the infinitesimal souls, can attain our greatest fortune when the infinite comes to us in His highest approach—as if He were one of us! His approach is so merciful, so great, so intimate, and so perfect.

Śrī Caitanya Mahāprabhu, who is sweetness and magnanimity combined, openly announced that we are all natural slaves of the highest entity (*C.c. Madhya 20.108*). But this is slavery to the great

force of love and beauty. It is the greatest fortune to be utilized in any way by the absolute existence, knowledge, and beauty—to be in harmony with the highest centre. No one is forced or barred, but this is the soul's intrinsic nature.

Faithfully in the Divine Succession from Nitya-līlā-pravīṣṭa Oṁ Viṣṇupāda Paramahāṁsa Aṣṭottara-śata Śrī Śrīmad Bhakti Siddhānta Sarasvatī Goswāmī Prabhupāda, especially inspired by the divine message of Śrila Ṭhākura Bhaktivinoda's *Śaranāgati*, and attending the authentic Gauḍīya Vaiṣṇava literatures such as Śrī *Hari-bhakti-vilāsa* and *Bhakti-sandarbha* as well as the writings of other Authorized Divine Successions such as the Rāmānuja *Sampradāya*—this *Śri Śri Prapanna-jīvanāmr̥tam* has been compiled in order to supply the devotees' spiritual sustenance and nourishment. Surrender is the indispensable necessity in the life of a devotee, and Life-Nectar of the Surrendered Souls will sustain and fortify the surrendered souls as the nectar in their lives of Positive and Progressive Immortality.



श्रीश्रीगुरुगौराङ्गै जयतः

*All glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Caitanya*

प्रथमोऽध्यायः

CHAPTER 1

उपक्रमामृतम्

Upakramāmṛtam

*Prelude to
Approaching Nectar*

अथ मङ्गलाचरणम्—

श्रीगुरु-गौर-गान्धव्वा-गोविन्दाद्वीन् गणैः सह ।
वन्दे प्रसादतो येषां सर्वारभाः शुभद्वाराः ॥ १ ॥

atha maṅgalācaraṇam—

*śrī-guru-gaura-gāndharvvā-, govindāṅghrīn gaṇaiḥ saha
vande prasādato yeṣāṁ, sarvārambhāḥ śubhaṅkarāḥ [1]*

Auspicious invocation—

I make my obeisance unto the lotus feet of my Divine Master, Śrī Caitanya Mahāprabhu, Śrī Śrī Gāndharvvā-Giridhāri (Śrī Śrī Rādhā and Kṛṣṇa), and Their associates. By Their grace, all endeavours are successful.

गौर-वाग्विग्रहं वन्दे गौराङ्गं गौरवैभवम् ।
गौर-सङ्कीर्तनोन्मत्तं गौरकारुण्यसुन्दरम् ॥ २ ॥

*gaura-vāg-vigraham vande, gaurāṅgam gaura-vaibhavam
gaura-saṅkirttanonmattam, gaura-kāruṇya-sundaram [2]*

I make my obeisance unto the Deity, Gaura-Saraswati—the personified message of the Golden Lord Śrī Caitanya Mahāprabhu—whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gurasundara; who is the personal expansion of that Supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord Gaurāṅga's mercy potency.

(This is the fundamental meaning of the verse. Within the scope of the Sanskrit language, various expanded purports may be drawn from the original.)

गुरुरूपहरिं गौरं राधारुचिरुचावृतम् ।
नित्यं नौमि नवद्वीपे नामकीर्तननर्तनैः ॥ ३ ॥

*guru-rūpa-harim gauram, rādhā-ruci-rucāvṛtam
nityam naumi navadvīpe, nāma-kīrtana-narttanaih [3]*

Perpetually do I sing the glories of Lord Gaurāṅga, who is the

Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the holy names, dancing in ecstasy.

(As with verse two, expanded purports may be drawn from this verse.)

श्रीमत्रभुपदाभोजमधुपेभ्यो नमो नमः ।
तृप्यन्तु कृपया तेऽत्र प्रपन्नजीवनामृते ॥ ४ ॥

*śrīmat-prabhu-padāmbhoja-, madhupebhyo namo namah
tṛpyantu kṛpayā te 'tra, prapanna-jivanāmṛte [4]*

Again and again I make my obeisance unto the eternal personal servitors of my Divine Master, who drink the nectar of his lotus feet. I pray they may be graciously pleased in tasting this Life-Nectar of the Surrendered Souls.

आत्मविज्ञप्तिः—

अत्यर्वाचीनरूपोऽपि प्राचीनानां सुसम्मतान् ।
श्लोकान् कतिपयानत्र चाहरामि सतां मुदे ॥ ५ ॥

ātma-vijñaptih—

*aty-aruvācina-rūpo 'pi, prācīnānāṁ susammatān
ślokān katipayān atra, cāharāmi satām mude [5]*

A humble petition—

Despite my disqualifications, for the satisfaction of the pure devotees I have compiled in this book an anthology of stanzas that are well established by our predecessors.

“तद्वाग्विसर्गो जनताघविष्ट्वो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ ६ ॥”

*“tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api*

*nāmāny anantasya yaśo 'nkitāni yat
śrīvanti gāyanti grānti sādhavah [6]"*

"Even if every stanza is imperfectly composed, that is, unlucidly expressed, the sins of the people are totally vanquished by those expressions or books in which the glorious holy names of the Infinite Supreme Lord are described—since the pure devotees hear those holy names (from a qualified preacher), they solitarily sing those holy names (even in the absence of others), and they chant the unending glories of those holy names (in the presence of a deserving listener)."

*"अभिव्यक्ता मत्तः प्रकृतिलघुरूपादपि बुधा
विधात्री सिद्धार्थान् हरिगुणमयी वः कृतिरियम्।
पुलिन्देनाप्यग्निः किमु समिधमुन्मथ्य जनितो
हिरण्यश्रेणीनामपहरति नान्तःकलुषताम्॥ ७ ॥"*

*"abhiivyaktā mattah prakṛti-laghu-rūpād api budhā
vidhātṛī siddhārthān hari-guṇamayi vah kṛtir iyam
pulindenāpy agnih kim u samidham unmathyā janito
hiranya-śrenīnām apaharati nāntaḥ kaluṣatām [7]"*

"O learned personalities, this treatise, composed of the divine qualities of Lord Hari, will fulfill your cherished wishes despite the fact that it is presented by me, a very insignificant person. Does not the fire ignited from pieces of wood rubbed together by a low-born barbarian dissipate the impurities in gold?"

*यथोक्ता रूपपादेन नीचेनोत्पादितेऽनले ।
हेमः शुद्धिस्तथैवात्र विरहार्त्तिहृतिः सताम्॥ ८ ॥*

*yathoktā rūpa-pādena, nicenotpādite 'nale
hemnah śuddhis tathaivātra, virahārtti-hṛtiḥ satām [8]*

As Śrila Rūpa Goswāmipāda has (in his humility) expressed that gold can be purified with fire lit by a barbarian, similarly, the pure

devotees' grief born of their separation from the Lord may also be dispelled by this book (which will light the lamp of their divine love for the Lord).

अन्तः कवियशस्कामं साधुतावरणं बहिः ।
शुद्ध्यन्तु साधवः सर्वे दुश्चिकित्यमिमं जनम् ॥ ९ ॥

*antah kavi-yaśas-kāmaṁ, sādhutāvaraṇam bahiḥ
śudhyantu sādhavaḥ sarve, duścikitsyam imam janam [9]*

O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity.

कृष्णगाथाप्रिया भक्ता भक्तगाथाप्रियो हरिः ।
कथञ्चिदुभयोरत्र प्रसङ्गस्तत् प्रसीदताम् ॥ १० ॥

*kṛṣṇa-gāthā-priyā bhaktā, bhakta-gāthā-priyo hariḥ
kathañcid ubhayor atra, prasāṅgas tat prasīdatām [10]*

Tidings of Lord Kṛṣṇa are naturally very dear to the devotees, and tidings of the Lord's devotees are also dear to Him. Since narratives of both the Supreme Lord and His devotees can be found within this book, I have hope, O pure devotees, that you may be propitiated hereby.

स्वभावकृपया सन्तो मदुद्देश्यमलिनताम् ।
संशोध्याङ्गीकुरुध्वं भो ह्रहैतुककृपाब्ययः ॥ ११ ॥

*svabhāva-kṛpayaḥ santo, mad uddeśya-malinatām
saṁśodhyāngīkuruudhvam bho, hy ahaituka kṛpābdhayāḥ [11]*

O pure devotees, by your natural divine grace, kindly purify me of ill motives (offences) and accept this treatise. Certainly you will do so, because you are the ocean of causeless mercy.

अथ ग्रन्थपरिचयः—

ग्रन्थेऽस्मिन् परमे नाम प्रपन्नजीवनामृते ।
 दशाध्याये प्रपन्नानां जीवनप्राणदायकम् ॥ १२ ॥
 वर्द्धकं पोषकं नित्यं हृदिन्द्रियरसायनम् ।
 अतिमर्त्य-रसोल्लास-परस्पर-सुखावहम् ॥ १३ ॥
 विरह-मिलनार्थाप्तं कृष्णकार्ष्णकथामृतम् ।
 प्रपत्तिविषयं वाक्यं चोद्धृतं शास्त्रसम्मतम् ॥ १४ ॥

atha grantha-paricayah—

*grante 'smiṇ parame nāma, prapanna-jīvanāmṛte
 daśādhyāye prapannānāṁ, jīvana-prāṇa-dāyakam [12]
 varddhakam poṣakam nityam, hṛdindriya-rasāyanam
 atimarttya-rasollāsa-, parasparsa-sukhāvaham [13]
 viraha-milanārthāptam, kṛṣṇa-kārṣṇa-kathāmṛtam
 prapatti-visayam vākyam, coddhṛtam śāstra-sammataṁ [14]*

Introduction to the book—

The substance expressed within the ten chapters of this holy book called *Prapanna-jīvanāmṛtam* gives life to the surrendered souls, effecting their eternal growth and nourishment. It is the panacea of the heart and spiritual senses, bestowing those dedicated devotees' mutual happiness by the ever-increasingly newer and newer play of supramundane joy (*aprākṛta-rasa*). Lord Kṛṣṇa and His associates are portrayed in their natural pastimes of separation and union, and the line of unconditional surrender as established by Scriptures and saints has been elucidated.

अत्र चानन्यचित्तानां कृष्णपादरजोजुषाम् ।
 कृष्णपादप्रपन्नानां कृष्णार्थेऽखिलकर्मणाम् ॥ १५ ॥
 कृष्णप्रेमैकलुभ्यानां कृष्णोच्छैकजीविनाम् ।
 कृष्णसुखैकवाञ्छानां कृष्णकिङ्करसेविनाम् ॥ १६ ॥
 कृष्णविच्छेददग्धानां कृष्णसङ्गोल्लसद्भूदाम् ।
 कृष्णस्वजनबन्धूनां कृष्णैकदयितात्मनाम् ॥ १७ ॥

भक्तानां हृदयोद्धाटि-मर्म-गाथामुतेन च ।
 भक्तार्तिहरभक्ताशाभीष्टपूर्तिकरं तथा ॥ १८ ॥
 सर्वसंशयच्छेदि-हृद्यथिभिज्ञानभासितम् ।
 अपूर्व-रस-सम्भार-चमल्करितचित्तकम् ॥ १९ ॥
 विरहव्याधिसन्तप्तभक्तचित्तमहौषधम् ।
 युक्तायुक्तं परित्यज्य भक्तार्थाखिलचेष्टितम् ॥ २० ॥
 आत्मप्रदानपर्यन्त-प्रतिज्ञान्तःप्रतिश्रुतम् ।
 भक्तप्रेमैकवश्य-स्व-स्वरूपोलासघोषितम् ॥ २१ ॥
 पूर्णश्वासकरं साक्षात् गोविन्दवचनामृतम् ।
 समाहतं पिबन्तु भोः साधवः शुद्धदर्शनाः ॥ २२ ॥

*atra cānanya-cittānām, kṛṣṇa-pāda-rajojuṣām
 kṛṣṇa-pāda-prapannānām, kṛṣṇārthe 'khila-karmanām [15]
 kṛṣṇa-premaika-lubdhānām, kṛṣṇocchiṣṭaika-jīvinām
 kṛṣṇa-sukhaika-vāñchānām, kṛṣṇa-kiṅkara-sevinām [16]
 kṛṣṇa-viccheda-dagdhānām, kṛṣṇa-saṅgollasadd-hṛdām
 kṛṣṇa-svajana-bandhūnām, kṛṣṇaika-dayitātmanām [17]
 bhaktānām hṛdayodghāṭi-, marmma-gāthāṁṛtena ca
 bhaktārtti-hara-bhaktāśā-, bhiṣṭa-pūrttikaram tathā [18]
 sarva-saṁśaya-cchedi-hṛd-, granthi-bhij-jñāna-bhāsitam
 apūrvva-rasa-sambhāra-, camatkārita-cittakam [19]
 viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham
 yuktāyuktām parityajya, bhaktārthākhila-ceṣṭitam [20]
 ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam
 bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam [21]
 pūrnāśvāsakaram sāksāt, govinda-vacanāmṛtam
 samāhṛtam pibantu bhoḥ, sādhavah śuddha-darśanāḥ [22]*

Carefully compiled in this book is the nectar of the deep, heart-revealing transcendental messages of those devotees whose hearts are unalloyed; who are servitors of the dust of the lotus feet of Kṛṣṇa; who perform their every act for Kṛṣṇa; who are filled with insatiable desire exclusively in love of Kṛṣṇa and sustain their lives on Kṛṣṇa's remnants alone; who desire only Kṛṣṇa's pleasure and serve the servants of Kṛṣṇa; whose hearts burn in separation of Kṛṣṇa and

overflow with ecstasy in the association of Kṛṣṇa; whose relative and friend is Kṛṣṇa; and whose one and only beloved is Kṛṣṇa.

Along with these expressions of the devotees are carefully collected the words of supreme nectar—springing directly from the lotus mouth of Lord Govinda—which vanquish the heartbreak of the devotees; which fulfill the devotee's hopes and earnest aspirations; which destroy all doubt and sever the knot of ignorance; which are dazzling with transcendental wisdom and astonish the heart by miraculous waves of divine rapture; which are the great panacea for the devotee's heart afflicted with the piercing pangs of separation; which are incited wholly for the devotee irrespective of his qualification or disqualification, so much so, that the Lord is bound by His pledge to give Himself to His devotee; and which openly proclaim with great ecstasy that His very nature is to be subjugated solely by the affection of His devotee, reassuring His devotees in all circumstances.

O pure and spotless devotees, may you drink deeply the quintessence of these divine elixirs.

अध्याय-परिचयः—

अत्रैव प्रथमाध्याये उपक्रमामृताभिधे ।
मङ्गलाचरणञ्चात्मविज्ञप्तिर्वस्तुनिर्णयः ।
ग्रन्थपरिचयोऽध्यायविषयश्च निवेशितः ॥ २३ ॥

adhyāya-paricayah—

*atraiva prathamādhyaaye, upakramāmṛtābhidhe
mangalācaraṇān cātma-, vijñaptir vastu-nirṇayah
grantha-paricayo 'dhyāya-, viśayaś ca niveśitāḥ [23]*

Chapter summary—

An auspicious invocation, a humble petition, an introduction to the book and its chapters, and the theme of the philosophy of the book have, to the best of my ability, all been entered within this first chapter named *Upakramāmṛtam* or Prelude to Approaching Nectar.

द्वितीयाध्यायके नाम श्रीशास्त्रवचनामृते ।
प्रपत्तिविषया नानाशास्त्रोक्ति: सन्निवेशिता ॥ २४ ॥

*dvitiyādhyāyake nāma, śrī-śāstra-vacanāmṛte
prapatti-viṣayā nānā-, śāstroktih sannivesitā [24]*

In the second chapter, entitled *Śrī Śāstra-vacanāmṛtam*, The Nectar of Scriptural Word, various scriptural quotations regarding surrender to the Supreme Lord have been compiled.

तृतीयतोऽष्टमं यावत् श्रीभक्तवचनामृते ।
प्रपत्तिः षड्विधा प्रोक्ता भागवतगणोदिता ॥ २५ ॥

*tṛtīyato 'śtamam yāvat, śrī-bhakta-vacanāmṛte
prapattih ṣad-vidhā proktā, bhāgavata-gaṇoditā [25]*

Chapters three to eight inclusive are entitled *Śrī Bhakta-vacanāmṛtam*, Words of Nectar from the Devotees. Beautifully expressed by the lotus lips of the pure devotees of the Lord, many stanzas describing the six limbs of exclusive surrender are quoted therein.

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्य-विवर्जनम् ।
रक्षिष्यतीति विश्वासो गोप्तृले वरणं तथा ॥ २६ ॥
आत्मनिक्षेप कार्यण्ये षट्विधा शरणागतिः ।
एवं पर्यायतश्चास्मिन्नेकैकाध्यायसंग्रहः ॥ २७ ॥

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso, goptṛtve varāṇam tathā [26]
ātma-nikṣepa kārpanye, ṣad-vidhā śaraṇāgatih
evam paryāyataś cāsmiṇn, ekaikādhya-yāya-saṅgrahah [27]*

These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows:

1. To accept everything favourable for devotion to Kṛṣṇa
2. To reject everything unfavourable for devotion to Kṛṣṇa
3. To be confident that Kṛṣṇa will grant His protection

4. To embrace Kṛṣṇa's guardianship
5. To offer oneself unto Him
6. To consider oneself lowly and bereft

अध्याये नवमे नाम भगवद्वचनामृते ।
श्लोकामृतं समाहृतं साक्षाद्भगवतोदितम्॥ २८ ॥

*adhyāye navame nāma, bhagavad-vacanāmṛte
ślokāmṛtam samāhṛtam, sākṣād-bhagavatoditam [28]*

In the ninth chapter entitled *Śri Bhagavad-vacanāmṛtam*, Words of Nectar from the Supreme Lord, nectarean stanzas emanating directly from the lotus mouth of the Supreme Lord have been compiled.

दशमे चरमाध्याये चावशेषामृताभिधे ।
गुरुकृष्णस्मृतौ ग्रन्थस्योपसंहरणं कृतम्॥ २९ ॥

*daśame caramādhyāye, cāvaśeṣāmṛtābhidhe
guru-kṛṣṇa-smṛtau grantha-, syopasamharaṇam kr̄tam [29]*

Absorbed in thought of the Divine Master and Lord Śrī Kṛṣṇa, the tenth and final chapter entitled *Śri Avaśeṣāmṛtam*, The Divine Remnants of Nectar, was composed as the epilogue of the book.

उद्घृतश्लोकपूर्वे तु तदर्थ-सुप्रकाशकम् ।
वाक्यञ्च यत्नतस्तत्र यथाज्ञानं निवेशितम्॥ ३० ॥

*uddhṛta-śloka-pūrvve tu, tad artha-suprakāśakam
vākyāñ ca yatnatas tatra, yathā-jñānam niveśitam [30]*

Prior to each stanza quoted, an aphorism illuminating its inner purport has been carefully entered according to my best insight.

भगवद्गौरचन्द्रानां वदनेन्दुसुधात्मिका ।
भक्तोक्तैर्वेशिता श्लोका भक्तभावोदिता यतः ॥ ३१ ॥

*bhagavad-gauracandrānām, vadānendu-sudhātmikā
bhaktoktair veśitā ślokā, bhakta-bhāvoviditā yataḥ [31]*

Being revealed by the Lord Himself adopting the heart of a devotee, the stanzas of pure nectar emanating from the moon of Śri Gauracandra have been entered along with the stanzas of the devotees.

प्रपत्या सह चानन्य-भक्तेनैकट्यहेतुतः ।
अनन्यभक्तिसम्बन्धं बहुवाक्यमिहोद्भूतम्॥ ३२ ॥

*prapattyā saha cānanya-, bhakter naikatya-hetutah
ananya-bhakti-sambandham, bahu-vākyam ihoddhṛtam [32]*

Many expressions of exclusive devotion (*ananya-bhakti*) have been recorded herein, since exclusive devotion is most intimately related to surrender.

भगवद्-भक्त-शास्त्रानां सम्बन्धोऽस्ति परस्परम्।
तत्त्वाधान्यतो नामां प्रभेदकरणं सृतम्॥ ३३ ॥

*bhagavad-bhakta-sāstrānām, sambandho 'sti parasparam
tat tat prādhānyato nāmnām, prabheda-karaṇam smṛtam [33]*

Actually, Words of Nectar from the Supreme Lord, Words of Nectar from the Devotees, and The Nectar of Scriptural Word are all seen to be interrelated. Still, they have been portrayed separately due to their individual importance.

प्रत्यध्यायविशेषस्तु तत्र तत्रैव वक्ष्यते ।
महाजनविचारस्य किञ्चिदालोच्यतेऽधुना ॥ ३४ ॥

*praty-adhyāya-viśeṣas tu, tatra tatraiva vakṣyate
mahājana-vicārasya, kiñcid ālocyate 'dhunā [34]*

The unique characteristic of each chapter will be accordingly expressed therein. Now (in this respect), we may have some general deliberation, in the line of the great devotees of the Lord.

वस्तु-निर्णयः—

भगवद्भक्तिः सर्वमित्युत्सुज्य विधेरपि ।
कैङ्कर्यं कृष्णपादैकाश्रयत्वं शरणागतिः ॥ ३५ ॥

vastu-nirṇayah—

*bhagavad-bhaktitah sarvam, ity utsṛjya vidher api
kaiñkaryyaṁ krṣṇa-pādaikā-, śrayatvam śaranāgatiḥ* [35]

Theme of the work—

Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Krṣṇa in every time, place, and circumstance, is known as *śaranāgati*—unconditional surrender.

सर्वान्तर्यामितां दृष्ट्वा हरे: सम्बन्धतोऽखिले ।
अपृथग् भावतद्दृष्टिः प्रपत्तिज्ञानभक्तिः ॥ ३६ ॥

*sarvāntaryāmitām dṛṣṭvā, hareḥ sambandhato 'khile
apṛthag-bhāva-tad-dṛṣṭih, prapattir jñāna-bhaktitah* [36]

Some consider *śaranāgati* to be that God consciousness which is realization of the one non-differentiated nature in all beings and objects, by seeing the Supreme Lord as the indwelling Supersoul of everything. However, such a conception falls within the category of calculative devotion (*jñāna-bhakti*). It is not in the line of unadulterated pure devotion (*śuddha-bhakti*).

नित्यत्वञ्चैव शास्त्रेषु प्रपत्तेज्ञायते बुधैः ।
अप्रपन्नस्य नृजन्मवैफल्योक्तेस्तु नित्यता ॥ ३७ ॥

*nityatvān caiva śāstresu, prapatter jñāyate budhaiḥ
aprapannasya nṛ-janma-, vaiphalyoktes tu nityata* [37]

By scriptural reference, the learned know of the eternity of surrender to the Lord, since the futility of human life without that surrender is elucidated therein. In this way, the eternal constitution of surrender is established.

नान्यदिच्छन्ति तत्पादरजः प्रपन्नवैष्णवाः ।
किञ्चिदपीति तत् तस्याः साध्यत्वमुच्यते बुधैः ॥ ३८ ॥

*nānyad icchanti tat pāda-, rajaḥ-prapanna-vaisnavāḥ
kiñcid apīti tat tasyāḥ, sādhyatvam ucyate budhaiḥ [38]*

Because the devotees who have surrendered unto the dust of the lotus feet of the Lord never aspire for anything else whatsoever, the learned affirm that surrender is the attainable goal of all endeavours.

भवदुःखविनाशश्च परनिस्तारयोग्यता ।
परं पदं प्रपत्त्यैव कृष्णसम्प्राप्तिरेव च ॥ ३९ ॥

*bhava-duḥkha-vināśaś ca, para-nistāra-yogyatā
param padam prapattyayaiva, kṛṣṇa-samprāptir eva ca [39]*

Only by surrender to the Lord can one gain freedom from the miseries of birth, death, disease, and infirmity; fitness to deliver others from those miseries; the holy abode of Lord Viṣṇu; and the devotional service of Lord Kṛṣṇa.

श्रवणकीर्तनादीनां भक्त्यज्ञानानां हि याजने ।
अक्षमस्यापि सर्वाप्तिः प्रपत्त्यैव हराविति ॥ ४० ॥

*śravaṇa-kīrttanādīnām, bhakty-āṅgānām hi yājane
akṣamasyāpi sarvāptih, prapattyayaiva harāv iti [40]*

Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting.

सख्यरसाश्रितप्राया सेति केचित् वदन्ति तु ।
माधुर्यादौ प्रपत्त्रानां प्रवेशो नास्ति चेति न ॥ ४१ ॥

*sakhya-rasāśrita-prāyā, seti kecit vadanti tu
madhuryyādau prapannānām, praveśo nāsti ceti na [41]*

Some claim that surrender is generally in the relationship of friendship (*sakhya-rasa*). But it is complete fallacy to think that surrendered souls have no entrance into divine relationships headed by consorthood (*madhura-rasa*).

सकृत् प्रवृत्तिमात्रेण प्रपत्तिः सिध्यतीति यत्।
लोभोत्पादनहेतोस्तदालोचन-प्रयोजनम्॥ ४२ ॥

*sakṛt pravṛtti-mātreṇa, prapattiḥ sidhyatīti yat
lobhotpādana-hetos tad, ālocana-prayojanam [42]*

Since surrender is achieved by turning to the refuge of the Lord just once, we should earnestly discuss the subject to enable the longing for surrender to be born in us.

अपि तदानुकूल्यादि-सङ्कल्पाद्यज्ञलक्षणात्।
तदनुशीलनीयत्वमुच्यते हि महाजनैः ॥ ४३ ॥

*api tad ānukūlyādi-, saṅkalpādy-aṅga-lakṣaṇāt
tad anuśīlanīyatvam, ucyate hi mahājanaiḥ [43]*

Furthermore, since the constituent parts of surrender—based on acceptance of the favourable and rejection of the unfavourable—have been referred to by authorities and cited in the Scriptures, the great devotees of the Lord teach us the necessity of studying and culturing the art of surrender.

भवार्तिपीड्यमानो वा भक्तिमात्राभिलाष्ट्यपि ।
वैमुख्यबाध्यमानोऽन्यगतिस्तच्छरणं ब्रजेत्॥ ४४ ॥

*bhavārtti-pīḍyamāno vā, bhakti-mātrābhilāṣy api
vaimukhya-bādhyamāno 'nya-, gatis tac charaṇam vrajet [44]*

One who is severely afflicted by fear of living in the material world, or, one who, despite having an aspiration for the Lord's service is nonetheless bound with adversity—such persons, finding no alternative, surrender to the Supreme Personality of Godhead.

आश्रयान्तरराहित्ये वान्याश्रयविसर्ज्जने ।
अनन्यगतिभेदस्तु द्विविधः परिकीर्तिः ॥ ४५ ॥

*āśrayāntara-rāhitye, vānyāśraya-visarjjanē
ananya-gati-bhedaś tu, dvi-vidhāḥ parikīrtitāḥ [45]*

The state of finding no other alternative occurs in two ways: in the event of having no other shelter, or in the event of abandoning one's existing shelter.

मनोवाक्यायभेदाच्च त्रिविधा शरणागतिः ।
तासां सर्वाङ्गसम्पन्ना शीघ्रं पूर्णफलप्रदा ।
न्यूनाधिक्येन चैतासां तारतम्यं फलेऽपि च ॥ ४६ ॥

*mano-vāk-kāya-bhedāc ca, tri-vidhā śaranāgatih
tāsām sarvāṅga-sampannā, śighram pūrṇa-phala-pradā
nyūnādhikyena caitāsām, tāratamyam phale 'pi ca [46]*

One surrenders by thought, word, and deed. Complete surrender in all these aspects promptly affords full success. Otherwise, the fruit attained will be proportionate to the degree of one's surrender.

अपूर्वफलत्वं—

विनाश्य सर्वदुःखानि निजमाधुर्यवर्षणम् ।
करोति भगवान् भक्ते शरणागतपालकः ॥ ४७ ॥

apūrvava-phalatvam—

*vināśya sarvva-dukhkhāni, nija-mādhuryya-varsanam
karoti bhagavān bhakte, śaranāgata-pālakah [47]*

The unprecedented, gracious reward of surrender—

Being most affectionate toward His surrendered souls, the Supreme Lord totally dispells their unhappiness, graciously filling their hearts with His sweet absolute presence.

अप्यसिद्धं तदीयत्वं विना च शरणागतिम् ।
इत्यपूर्वफलत्वं हि तस्याः शंसन्ति पण्डिताः ॥ ४८ ॥

*apy asiddham tadiyatvam, vinā ca śaranāgatim
ity apūrvava-phalatvam hi, tasyāḥ śamsanti panditāḥ [48]*

Without unconditional surrender (*śaranāgati*), one cannot conceive of oneself as 'belonging to Him.' And this is why the learned sing

(par excellence) the glories of surrender's ability to yield her unprecedented, gracious fruit.

अथवा बहुभिरेतैरुक्तिभिः किं प्रयोजनम् ।
सर्वसिद्धिर्भवेदेव गोविन्दचरणाश्रयात् ॥ ४९ ॥

*athavā bahubhir etair, uktibhiḥ kim prayojanam
sarvva-siddhir bhaved eva, govinda-caranāśrayāt [49]*

Otherwise, what would have been the need for so abundantly singing her praises? Only by unconditional surrender unto the lotus feet of Govinda is all perfection attained—nothing remains to be attained.

श्रीसनातन-जीवादि-महाजन-समाहृतम् ।
अपि चेन्नीचसंस्मृष्टं पीयूषं पीयतां बुधाः ॥ ५० ॥
śrī-sanātana-jīvādi, mahājana-samāhṛtam
api cen nīca-samsprṣṭam, piyūṣam piyatām budhāḥ [50]

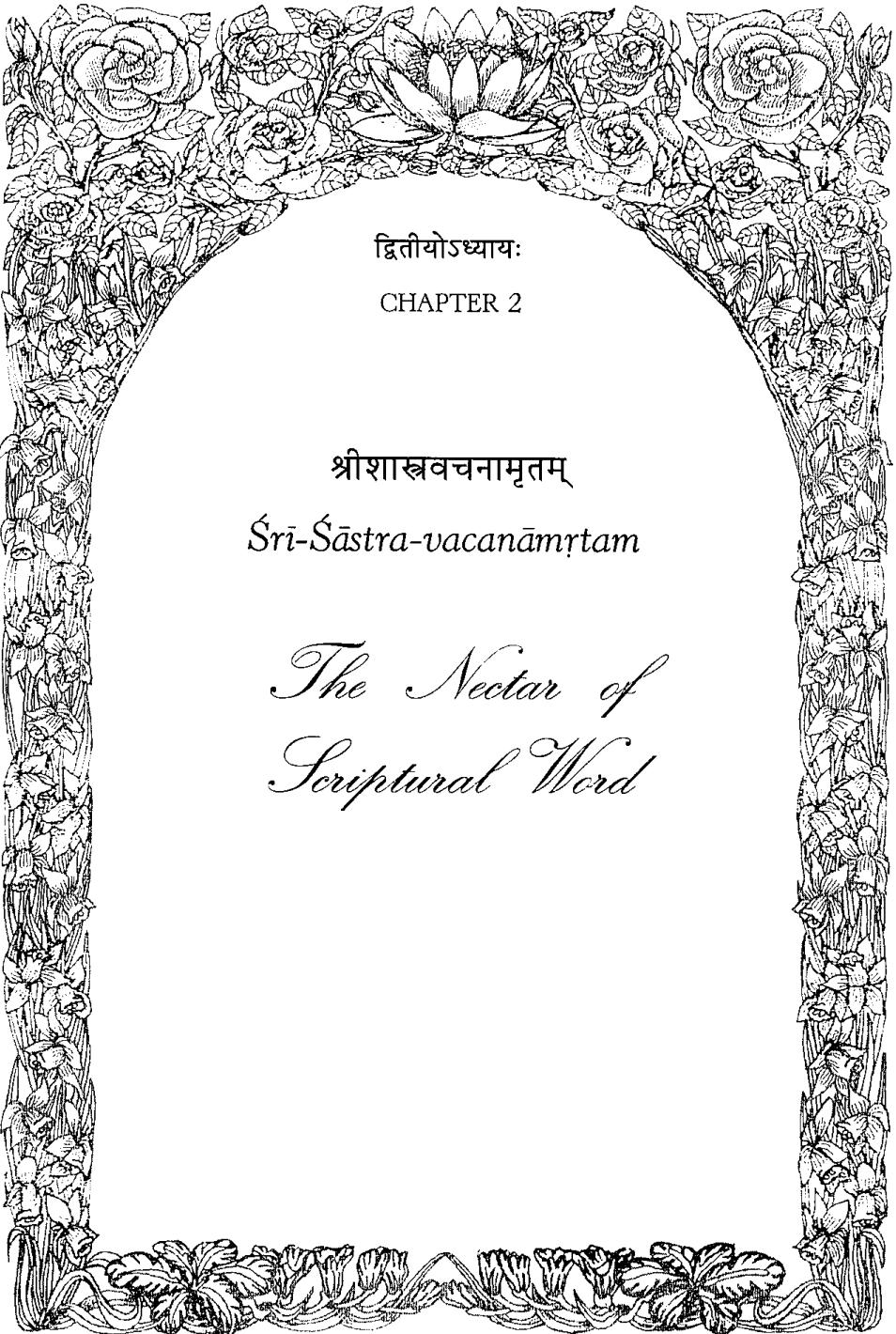
Even though touched by one as lowly as me, please, O learned devotees, drink this nectar gathered by the great souls headed by Śrila Sanātana and Śrī Jīva.

इति श्रीप्रपन्नजीवनामृते उपक्रमामृतं नाम प्रथमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmrte
upakramāmr̥tam nāma prathamo 'dhyāyah*

thus ends the first chapter

Prelude to Approaching Nectar
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



द्वितीयोऽध्यायः

CHAPTER 2

श्रीशास्त्रवचनामृतम्

Sri-Sāstra-vacanāmṛtam

*The Nectar of
Scriptural Word*

श्रुतिस्मृत्यादिशास्त्रेषु प्रपत्तिर्निरूप्यते ।
तदुक्तं द्वितीयाध्याये श्रीशास्त्रवचनामृते ॥ १ ॥

*śruti-smṛty-ādi-śāstresu, prapattir yan nirūpyate
tad uktam dvitīyādhyāye, śrī-śāstra-vacanāmṛte [1]*

This second chapter, *Śrī Śāstra-vacanāmṛtam*, The Nectar of Scriptural Word, describes surrender as corroborated in the Revealed Scriptures headed by the *Vedas* (*Śruti*) and the Religious Codes (*Smṛti*).

प्रपत्तिः श्रुतौ—

यो ब्रह्माणं विदधाति पूर्वं यो ब्रह्मविद्यां
तस्मै गा: पालयति स्म कृष्णः ।
तं हि देवमात्मवृत्तिप्रकाशं
मुमुक्षुर्वै शरणममुं ब्रजेत् ॥ २ ॥
तापन्यां (ब्र: सं, टीका)

prapattiḥ śrutau—

*yo brahmāṇam vidadhāti-pūrvam yo brahma-vidyāṁ
tasmai gāḥ pālayati sma kṛṣṇah
tam hi devam ātma-vṛtti-prakāśam
mumukṣur vai śaraṇam amūm vrajet [2]
Tāpanyām (Br: Saṁ, ṭikā)*

Surrender is firmly established by the *Vedas*—

In the beginning of creation, He who created the universal creator, Brahmā, and then imparted to Brahmā knowledge of Brahman, the Absolute—He is the selfsame Lord Kṛṣṇa who tends the cows (or nourishes the *Vedas* [*gāḥ* means both ‘cows’ and *Vedas*]). Those desirous of liberation should surrender unto that Lord, who reveals the innate function of the soul.

तादात्म्ययाथार्थ्यं सृतौ—

अहङ्कृतिर्मकारः स्यान्नकारस्तन्निषेधकः ।
तस्मात् नमसा क्षेत्रिस्वातन्त्र्यं प्रतिषिध्यते ॥ ३ ॥

भगवत्परतन्त्रोऽसौ तदायत्तात्मजीवनः ।
तस्मात् स्वसामर्थ्यविधिं त्यजेत् सर्वमशेषतः ॥ ४ ॥

पद्म-उत्तरखण्ड

tādātmya-yāthārthyam smṛtau—

*ahaṅkṛtir ma-kāraḥ syān, na-kāras tan niṣedhakah
tasmāt tu namasā kṣetri-, svātantryam pratiṣidhyate [3]
bhagavat-paratantro 'sau, tad āyattātma-jīvanah
tasmāt sva-sāmarthya-vidhim, tyajet sarvam aśeṣataḥ [4]*

Pādma-uttara-khaṇḍa

The cause of the tangible reality of surrender is expounded in the Standard Codes of Religion (*Smṛti*)—

The syllable *ma* means ‘self-asserting ego’ (the misconception of considering oneself to be a ‘doer’), and the syllable *na* indicates its prevention. Thus, the act of offering obeisances (*namah*) nullifies the offerer’s independence. The soul is naturally subordinate to the Almighty, his intrinsic nature and innate function being servitude to the Supreme Lord. Therefore, all actions performed thinking, ‘I am the doer,’ should be utterly abandoned.

अहङ्कारादप्रपत्तिः—

अहङ्कारनिवृत्तानां केशवो नहि दूरगः ।
अहङ्कारयुतानां हि मध्ये पर्वतराशयः ॥ ५ ॥

ब्र.: वै:

ahaṅkārād-aprapattiḥ—

*ahaṅkāra-nivṛttānām, keśavo nahi dūragah
ahaṅkāra-yutānām hi, madhye parvvata-rāśayah [5]*

Br: Vai:

The only obstacle to surrender is self-asserting ego—

The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord.

अद्वयज्ञानमनाश्रितानामेव जगद्दर्शनम्—

यावत् पृथक्त्वमिदमात्मन इन्द्रियार्थ-
मायाबलं भगवतो जन ईश पश्येत्।
तावन्न संसृतिरसौ प्रतिसङ्गमेत
व्यर्थापि दुःखनिवहं वहती क्रियार्थी ॥ ६ ॥

Bhā: ३/१/९

advaya-jñānam anāśritānām eva jagad-darśanam—

*yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balām bhagavato jana īśa paśyet
tāvan na samsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahām vahatī kriyārthā [6]*

Bhā: 3/9/9

Persons who do not take shelter of the One without a second, the Supreme Lord, simply loiter in the world of birth and death—

O Lord, Soul of all souls, the conditioned soul sees this universe as separate from You, and thinks it is meant for his sense enjoyment. But this is only a creation of Your deluding potency (*māyā*). As long as the living being clings to such an illusory separate interest, he does not give up the miserable world of action and reaction, birth and death, despite its utter meaninglessness.

तन्नित्यत्वम्, तदभावे आत्मनो वञ्चितत्वात्—

प्राप्यापि दुर्लभतरं मानुष्यं विबुधेष्पितम्।
यैराश्रितो न गोविन्दस्तैरात्मा वञ्चितश्चिरम्॥ ७ ॥

ब्र: वै:

tan nityatvam, tad abhāve ātmano vañcitatvāt—

*prāpyāpi durllabhataram, mānuṣyam vibudheṣpitam
yair āśrito na govindas, tair ātmā vañcitaś ciram [7]*

Br: Vai:

The unsurrendered soul is perpetually deceived; thus, the state of surrender is eternal—

A birth in the human species is so valuable that it is aspired for by the demigods. Those who, despite having taken such a birth, do not take shelter of the lotus feet of Govinda—they deceive themselves perpetually.

अप्रपन्नानां जीवनवैफल्याच—

अशीतिञ्चतुरश्चैव लक्षांस्तान् जीवजातिषु ।
आम्यद्विः पुरुषैः प्राप्य मानुषं जन्मपर्ययात् ॥ ८ ॥
तदप्यफलतां यातं तेषामात्माभिमानिनाम् ।
वराकानामनाश्रित्य गोविन्दचरणद्वयम् ॥ ९ ॥

ब्रः वैः

aprapannānāṁ jīvana-vaiphalyāc ca—

*aśītiñ caturaś caiva, lakṣāṁs tān jīva-jātiṣu
bhrāmyadbhiḥ puruṣaiḥ prāpya, mānuṣyam janma-paryyayāt [8]
tad apy aphalatām yātam, teṣām ātmābhīmāninām
varākānām anāśritya, govinda-carāṇa-dvayam [9]*

Br: Vai:

The utter futility of life without surrender—

After wandering throughout 8,400,000 species, the soul eventually takes a human birth. But that human birth is rendered worthless by those miserable fellows who are so proud of their bodies that they refuse to take shelter of the lotus feet of Lord Govinda.

सर्वधिमेष्वपि मुक्तिदातृत्वम्—

सर्वाचारविवर्जिताः शाठधियो ब्रात्या जगद्वज्ञका
दम्भाहङ्कृतिपानपैशुनपराः पापान्त्यजा निष्टुराः ।
ये चान्ये धनदारपुत्रनिरताः सर्वाधिमास्तेऽपि हि
श्रीगोविन्दपदारविन्दशरणा मुक्ता भवन्ति द्विज ॥ १० ॥

नारसिंह

sarvvādhamesu api mukti-dātrtvam—

*sarvvācāra-vivarjītāḥ śāṭha-dhiyo vrātyā jagad-vañcakā
dambhāhaṅkṛti-pāna-paiśuna-parāḥ pāpāntyajā niṣṭhurāḥ*

*ye cānye dhana-dāra-putra-niratāḥ saruvādhamāś te 'pi hi
śrī-govinda-padāravinda-śaraṇā muktā bhavanti dvija [10]*

Nārsiṁha

Even the lowest of men are liberated by surrender—

O twice-born, persons who are devoid of all virtuous practices, who are outcaste, rogues, deceitful, audacious, egotistic, addicted to intoxicants, hotbeds of sin, malicious, cruel-natured, grossly infatuated with son, wife, wealth, etc.—even such extremely fallen persons are liberated by surrendering unto the lotus feet of Śrī Govinda.

तन्निष्ठस्य नाधोगतिः—

परमार्थमशेषस्य जगतामादिकारणम् ।
शरण्यं शरणं यातो गोविन्दं नावसीदति ॥ ११ ॥

बृः ना:

tan niṣṭhasya nādho-gatiḥ—

*paramārtham aśeṣasya, jagatām ādi kāraṇam
śaranyam śaraṇam yāto, govindam nāvasīdati [11]*

Bṛ: Nā:

A surrendered soul never falls down—

Śrī Govinda is the origin of all the universes, the Supreme Truth, and the shelter of all. One who surrenders unto His lotus feet can never be cast asunder.

दुःखहरत्वं मनोहरत्वं च—

स्थितः प्रियहिते नित्यं य एव पुरुषर्षभः ।
राजस्तव यदुश्रेष्ठो वैकुण्ठः पुरुषोत्तमः ॥ १२ ॥
य एनं संश्रयत्तीह भक्त्या नारायणं हरिम् ।
ते तरत्तीह दुर्गाणि न मेऽत्रास्ति विचारणा ॥ १३ ॥

शान्तिपञ्च

duḥkha-haratvam mano-haratvañ ca—

*sthitah priya-hite nityam, ya eva puruṣarṣabhaḥ
rājāns tava yadu-śreṣṭho, vaikuṇṭhaḥ puruṣottamah [12]*

*ya enāṁ samśrayantiha, bhaktyā nārāyaṇāṁ harim
te tarantiha durgāṇi, na me 'trāsti vicāraṇā [13]*

[*Mahābhārata*] Śānti-parva

Surrender unto the Supreme Lord Hari vanquishes misery and charms the heart with the Lord's divine sweetness—

O King, what more can I say? The foremost of the Yadu dynasty, the unassailable great personality who is full of goodwill for you and always your dear friend—He is none other than the Supreme Lord Nārāyaṇa, Śrī Hari. Those who devotedly take full refuge in Him cross over this insurmountable ocean of material existence.

अभयामृतदातृत्वञ्च—

ये शङ्खचक्राब्जकरं हि शार्ङ्गिणं खगेन्द्रकेतुं वरदं श्रियः पतिम्।
समाश्रयन्ते भवभीतिनाशनं तेषां भयं नास्ति विमुक्तिभाजाम्॥ १४ ॥

बामन

abhayāmṛta-dātṛtvāñ ca—

*ye śāṅkha-cakrābja-karam hi śāringināṁ
khagendra-ketum varadām śriyāḥ patim
sāmśrayante bhava-bhīti-nāśanām
teśām bhayaṁ nāsti vimukti-bhājām [14]*

Vāmana

Completely vanquishing all fear, surrender bestows the life of eternal nectar—

The Lord of the Goddess of Fortune bears a conchshell, disc, lotus flower, and bow; He is the Master of Garuḍa, He is the vanquisher of the fear of mundane existence, He is the bestower of all benedictions. No trace of apprehension remains for those who take refuge in Him, since they qualify for positive immortality.

सर्वार्थ-साधकत्वम्—

संसारेऽस्मिन् महाधोरे मोहनिद्रासमाकुले ।
ये हरिं शरणं यान्ति ते कृतार्था न संशयः ॥ १५ ॥

बृः नाः

sarvārtha-sādhakatvam—

*samsāre 'smīn mahā-ghore, moha-nidrā-samākule
ye harim śaraṇam yānti, te kṛtārthā na samśayah [15]*

Br. Nā:

A surrendered soul is successful in all endeavours—

In the dense darkness of this material world which is engulfed in ignorance and sleep, those who surrender unto the holy lotus feet of Lord Hari are successful in all their endeavours. Of this there is no doubt.

अजितेन्द्रियाणामपि शिवदत्त्वम्—

*किं दुरापादनं तेषां पुंसामुद्दामचेतसाम्।
यैराश्रितस्तीर्थपदश्वरणो व्यसनात्ययः ॥ १६ ॥*

Bhā: ३/२३/४२

ajitendriyāṇām api śiva-datvam—

*kim̄ durāpādanam̄ teṣām̄, puṁsām uddāma-cetasām̄
yair āśritas tīrtha-padaś, caraṇo vyasanātyayaḥ [16]*

Bhā: 3/23/42

By surrender, even persons of uncontrolled senses attain all good fortune—

The lotus feet of Lord Hari vanquish material existence. By surrendering unto His lotus feet, nothing remains difficult to achieve, even for a person of agitated mind.

संसारक्लेशहारित्वम्—

*शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधेरन् हरिसंश्रयम् ॥ १७ ॥*

Bhā: ३/२२/३७

samsāra-kleśa-hāritvam—

*śārīrā mānasā divyā, vaiyāse ye ca mānuṣāḥ
bhautikāś ca kathām kleśā, bādheran hari-samśrayam [17]*

Bhā: 3/22/37

All worldly suffering is vanquished for the surrendered soul—

O Vidura, how can a person who has taken shelter of the lotus feet of Śrī Hari be stricken with bodily and mental tribulation arising from the elements, other persons, or unfavourable astrological circumstances?

शरणागतानामयत्तसिद्धमेव परं पदम्—

समाश्रिता ये पदपल्लवप्लवं
महत्पदं पुण्ययशो मुरारेः ।
भवाम्बुधिर्वत्सपदं परं पदं
पदं पदं यद्विपदां न तेषाम् ॥ १८ ॥

भा: १०/१४/५८

śaranāgatānām ayatna-siddham eva param padam—

*samaśritā ye pada-pallava-plavam
mahat-padam punya-yaśo murāreh
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām [18]*

Bhā: 10/14/58

The Supreme Abode of Lord Viṣṇu is effortlessly attainable for the surrendered souls—

This ocean of material existence is as insignificant as the water in a cow's hoofprint to those persons who have taken full refuge in the supreme shelter—the boat of the lotus feet of Lord Śrī Kṛṣṇa, whose glories are universally sung as purity's own self. Their destination is the Lord's supreme abode, never this mundane abode of calamities.

सर्वात्माश्रितानां विवर्तनिवृत्तिः—

येषां स एव भगवान् दययेदनन्तः
सर्वात्मनाश्रितपदो यदि निर्वलीकम् ।
ते दुस्तरामतितरन्ति च देवमायां
नैषां ममाहमितिधीः शश्रूगालभक्ष्ये ॥ १९ ॥

भा: २/७/४२

sarvātmāśritānāṁ vivartta-nivṛttiḥ—

*yeśāṁ sa eva bhagavān dayayed anantah
sarvātmāśrita-pado yadi nirvyalikam
te dustarām atitaranti ca deva-māyām
naiśāṁ mamāham iti dhiḥ śva-śṛṅgala-bhakṣye [19]*

Bhā: 2/7/42

The illusion of bodily identification and mundane possessiveness is dispelled for the souls surrendered to the Lord in all respects—

Due to their taking shelter of His lotus feet in all respects, those persons upon whom the Infinite Supreme Lord bestows His unre-served grace surpass the insurmountable illusory energy of the Lord. He does not favour those who ascribe the conceptions of 'I and mine' to this material body, which is food for jackels and hounds.

तदुपेक्षितानां दःखप्रतिकारः क्षणिक एव—

*बालस्य नेह शरणं पितरौ नृसिंहं
नार्तस्य चागदमुदन्वति मञ्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष-
स्तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥ २० ॥*

Bhā: 7/9/19

*tad upekṣitānāṁ duḥkha-pratikāraḥ kṣanika eva—
bālasya neha śaraṇāṁ pitaraū nr̄siṁha
nārtasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihañjasēṣṭas
tāvad vibho tanu-bhṛtām tvad-upekṣitānām [20]*

Bhā: 7/9/19

For persons devoid of a relationship with the Supreme Lord Hari, prevention of suffering cannot but be transitory—

O Nr̄siṁha, O Almighty Lord, precautions and remedies are only short-lived when attempted by the suffering embodied souls who are not favoured by You. Parents are not the guardians of their child, medicine is not the cure for the diseased, and a boat is not the saviour of a man drowning in the ocean.

अनाश्रितानामसदवग्रहादेव विविधार्तिः—

तावद्भयं द्रविणदेहसुहन्त्रिमितं
शोकः सृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं
यावन्ततेऽङ्ग्लमध्यं प्रवृणीत लोकः ॥ २१ ॥

भा: ३/९/६

anāśritānām asad avagrahād eva vividhārttiḥ—

*tāvad bhayaṁ draviṇa-deha-suhṝn-nimittam
śokah spṛhā paribhavo vipulaś ca lobhah
tāvan mamety asad-avagraha ārtti-mūlam
yāvan na te 'ṅghrim abhayam pravṛṇīta lokah [21]*

Bhā: 3/9/6

The various tribulations of the unsurrendered souls are simply due to their obsession with the unreal—

O Lord, as long as the people of the world do not take the safe and sound shelter of Your lotus feet, they remain full of anxiety about their wealth, their bodies, and their friends; overwhelmed with lamentation, hankering, obsession, and intense greed, they cannot obtain relief from the suffering which is deeply rooted in their imaginary conceptions of 'I and mine.'

परिपूर्ण-कामो हरिरेवाश्रयणीयोऽन्यद्वेयम्—

अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम् ।
विनोपसर्पत्यपरं हि बालिशः श्वलाङ्गुलेनातितिर्ति सिन्धुम् ॥ २२ ॥

भा: ६/९/२२

paripūrṇa-kāmo harir evāśrayaṇīyo 'nyadd-heyam—

*avismitam tam paripūrṇa-kāmam, svēnaiva lābhena samam praśāntam
vinopasarpaty aparam hi bāliśah, śva-lāngulenātitartti sindhum [22]*

Bhā: 6/9/22

One should take refuge in the fully self-satisfied Supreme Lord Hari; the shelter of 'other gods' yields a lamentably inferior result—

Lord Kṛṣṇa is perfectly replete in everything desirable, fully

self-sufficient, poised and tranquil. Nothing can be astonishing for Him. Only a fool disregards Him to take shelter in any demigod whose propitiation may be prescribed for the accomplishment of worldly benefits. Such a person may be compared to one who siezes a dog's tail in order to cross the ocean.

हेरेव सर्वोद्धारित्वम्—

किरातहुणान्ध-पुलिन्द-पुक्रशा
आभीरशुह्वा यवनाः खशादयः ।
येऽन्ये च पापा यदुपाश्रयाश्रयाः
शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ २३ ॥

भा: २/४/१८

harer eva sarvavoddhāritvam—

kirāta-hūṇāndhra-pulinda-pukkaśā
ābhīra-śuhmā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namah [23]

Bhā: 2/4/18

Only Śrī Hari is capable of delivering the living being in all circumstances—

Persons such as those belonging to the races known as Kirāta, Hūṇa, Andhra, Pulinda, Pukkaśa, Abhīra, Śuhma (Kaṅka), Yavana, and Khaśa—nay, persons of each and every sinful birth are perfectly purified without a doubt, by taking shelter of the devotees surrendered to Lord Viṣṇu, the Almighty. I do offer my respectful obeisances unto Him.

हरिचरणाश्रिता एव सारग्राहिणोऽन्यथा कर्मयोगादिभिरात्मघातित्वम्—

अथात आनन्ददुघं पदाम्बुजं
हंसाः श्रयेरब्रविन्दलोचन ।
सुखं नु विश्वेश्वर योगकर्मभि-
स्तन्माययामी विहता न मानिनः ॥ २४ ॥

भा: ११/२९/३

hari-caranāśritā eva sāra-grāhiṇo 'nyathā karmma-yogādibhir ātma-ghātitvam—

*athāta ānanda-dugham padāmbujam
haṁsāḥ śrayerann aravinda-locana
sukham nu viśveśvara yoga-karmmabhis
tan māyayāmī vihatā na māninah [24]*

Bhā: 11/29/3

Only surrendered souls can properly distinguish substance from form; those who disregard Lord Hari to seek happiness on the empirical paths based on *yoga* and *karmma* are simply on a suicidal course—

O lotus-eyed one, the swans (topmost pure devotees, *parama-hamsas*) take refuge in Your ecstasy-yielding lotus feet. O Universal Lord, those who do not accept the joy of the shelter of Your lotus feet and pursue the paths of abstract liberation and mundane acquisition—such persons are devastated by Your deluding potency.

श्रीकृष्णचरणशरणागतेः परमसाध्यत्वम्—

न नाकपृष्ठं न च सार्वभौमं
न पारमेष्ठ्यं न रसाधिपत्यम्।
न योगसिद्धीरपुनर्भवं वा
वाञ्छन्ति यत्पादरजःप्रपन्नाः ॥ २५ ॥

भा: १०/१६/३७

śri-kṛṣṇa-carana-śaraṇāgateḥ parama-sādhyatvam—

*na nāka-prṣṭham na ca sārvva-bhaumam
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat pāda-rajaḥ prapannāḥ [25]*

Bhā: 10/16/37

Full refuge in the lotus feet of Śrī Kṛṣṇa is the supreme objective—

Those souls who have taken refuge in the dust of Your lotus feet have no desire to attain heaven, universal dominion, the post of Lord Brahmā, sovereignty over the earth, yogic perfections, or liberation.

हरिप्रपन्नानामन्य-निस्तार-सामर्थ्यमात्मारामाणामपि हरिपदप्रपत्तिश—

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।

सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यपोऽनुसेवया ॥ २६ ॥

भा: १/१/१५

hari-prapannānām anya-nistāra-sāmarthyam-ātmārāmāṇām api hari-pada-prapattiś ca—

yat pāda-saṁśrayāḥ sūta, munayaḥ praśamāyanāḥ

sadyaḥ punanty upaspr̄ṣṭāḥ, svardhuny-āpo 'nusevayā [26]

Bhā: 1/1/15

Souls surrendered unto the lotus feet of the Lord Hari are competent to deliver others, and the fully self-satisfied souls also surrender to the Lord's lotus feet—

The slightest association with the supremely tranquil sages who have surrendered unto the lotus feet of the Lord purifies the people of the world; but the river Gaṅgā purifies only those who bathe in it.

श्रीकृष्णैकशरणा नैव विधिकिङ्कराः—

देवर्षिभूताप्तनृणां पितृणां न किङ्करो नायमृणी च राजन् ।

सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहत्य कर्त्तम् ॥ २७ ॥

भा: ११/५४१

śri-kṛṣṇaika-śaraṇā naiva vidhi-kiṅkarāḥ—

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundam pariḥṛtya karttam [27]

Bhā: 11/5/41

Those souls who have exclusively surrendered unto Kṛṣṇa are not subservient to scriptural injunctions and prohibitions—

O King, one who abandons all worldly obligations and wholeheartedly surrenders unto Mukunda, the exclusive shelter of all beings in every respect—such a person is no longer indebted to the demigods, sages, other life-forms, friends and relatives, mankind, and ancestors.

तदनुगृहीता वेदधर्मातीता एव—

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम्॥ २८॥

भा: ४/२९/४५

tad anugṛhitā veda-dharmmātītā eva—

*yadā yasyānugṛhṇāti, bhagavān ātma-bhāvitah
sa jahāti matim loke, vede ca pariniṣṭhitam [28]*

Bhā: 4/29/45

The recipients of the Lord's mercy are transcendental to Vedic religiosity—

Because of the intense love of His surrendered soul, the Supreme Lord bestows His grace upon that devotee by ushering divine inspiration into his heart. Such a devotee then abandons the preoccupation with adhering to worldly obligations and Vedic religiosity.

श्रीकृष्णस्वरूपमेव परमाश्रयपदम्—

दशमे दशमं लक्ष्यमाश्रिताश्रयविग्रहम्।
श्रीकृष्णाख्यं परं धाम जगद्धाम नमामि तत्॥ २९॥

भावार्थ दीपिका भा: १०/१/१

śrī-kṛṣṇa-svarūpam eva paramāśraya-padam—

*daśame daśamam laksyam, āśritāśraya-vigraham
śrī-kṛṣṇākhyam param dhāma, jagad-dhāma namāmi tat [29]*

Bhāvārtha-dīpikā, Bhā: 10/1/1

As the epitome of divine ecstasy (*rasa*), the Supreme Lord's original form—Kṛṣṇa—is the highest refuge—

In the tenth canto of *Śrimad-Bhāgavatam*, Śrī Kṛṣṇa has been distinguished as the embodiment of shelter for the surrendered souls. I bow down unto that supreme refuge of the universe, who is known as 'Kṛṣṇa.'

श्रीमन्महाप्रभोः पदाश्रयमाहात्म्यम्—

ध्येयं सदा परिभवन्नमभीष्टदोहं
तीर्थास्पदं शिवविरच्छिनुतं शरण्यम्।

भृत्यार्तिं ह प्रणतपालं भवाभ्यिपोतं
वन्दे महापुरुषं ते चरणारविन्दम् ॥ ३० ॥

भा: ११/५/३३

*śriman-mahāprabhoḥ padāśraya-māhātmyam—
dhyeyam sadā paribhava-ghnam abhiṣṭa-doham
tīrthāspadam śiva-viriñci-nutam śaranyam
bhṛtyārtti-ham pranata-pāla-bhavābdhi-potam
vande mahā-puruṣa te caraṇāravindam [30]*

Bhā: 11/5/33

The matchless, unsurpassable gift of surrender unto the lotus feet of Lord Śrī Caitanya Mahāprabhu, the Golden Avatāra who enacts His pastimes as a great devotee—

O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee [*mahā-bhāgavata*]), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācāryya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotee's suffering which originates in offences to the holy name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet.

श्रीचैतन्यचरणशरणे चिदेकरसविलास-लाभः—

संसारसिन्धुतरणे हृदयं यदि स्यात्
सङ्कीर्तनामृतरसे रमते मनश्वेत्।
प्रेमाम्बुधौ विहरणे यदि चित्तवृत्ति-
श्वैतन्यचन्द्रचरणे शरणं प्रयातु ॥ ३१ ॥

चैतन्यचन्द्रामृत ८/९३

śrī-caitanya-carana-śarane cid-eka-rasa-vilāsa-lābhah—

saṁsāra-sindhu-taraṇe hṛdayam yadi syāt
 saṅkīrttanāmṛta-rase ramate manaś cet
 premāmbudhau viharane yadi citta-vṛttiś
 caitanya-candra-caraṇe śaraṇam prayātu [31]

Caitanya-candrāmṛta 8/93

The souls surrendered unto the lotus feet of Śrī Caitanyadeva bathe in the ocean of divine love—

If you have a desire to cross the ocean of material existence, an aspiration to taste the ecstasy of the nectarean congregational chanting of the holy names (*saṅkīrttana*), and a longing to sport in the ocean of divine love—then please surrender unto the lotus feet of Śrī Caitanyacandra.

षड्विधा शरणागतिः—

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्य-विवर्जनम्।
 रक्षिष्यतीति विश्वासो गोप्तुत्वे वरणं तथा।
 आत्मनिक्षेपकार्पण्ये षड्विधा शरणागतिः ॥ ३२ ॥

वैष्णवतन्त्र

ṣad-vidhā-śaraṇāgatih—

ānukūlyasya-saṅkalpah, prātikūlya-vivarjanam
 rakṣisyatīti viśvāso, goptṛtvē varāṇam tathā
 ātma-nikṣepa-kārpanye, ṣad-vidhā śaraṇāgatih [32]

Vaiṣṇava-tantra

Six divisions of surrender—

Acceptance of the favourable, rejection of the unfavourable, the faith that 'He will surely protect me,' embracing the Lord's guardianship, complete dependence on Him, and the perception of one's utter helplessness without Him—these six are the essential limbs of exclusive surrender to the Lord (*śaraṇāgati*).

सा च कायमनोवाक्यैः साध्या—

तवास्मीति वदन् वाचा तथैव मनसा विदन्।
 तत् स्थानमाश्रितस्तन्वा मोदते शरणागतः ॥ ३३ ॥

वैष्णवतन्त्र

sā ca kāya-mano-vākyaiḥ sādhyā—

*tavāsmiti vadan vācā, tathaiva manasā vidan
tat sthānam āśritas tanvā, modate śaraṇāgataḥ [33]*

Vaiṣṇava-tantra

Śaraṇāgati should be practiced in thought, word, and deed—

By his power of speech, the surrendered soul declares, 'I am Yours'; in his thoughts, he knows the same; and in person, he takes refuge in the Lord's holy abode. In this way the surrendered soul passes his life, his heart filled with joy.

इति श्रीप्रपन्नजीवनामृते श्रीशास्त्रवचनामृतं नाम द्वितीयोऽध्यायः ।

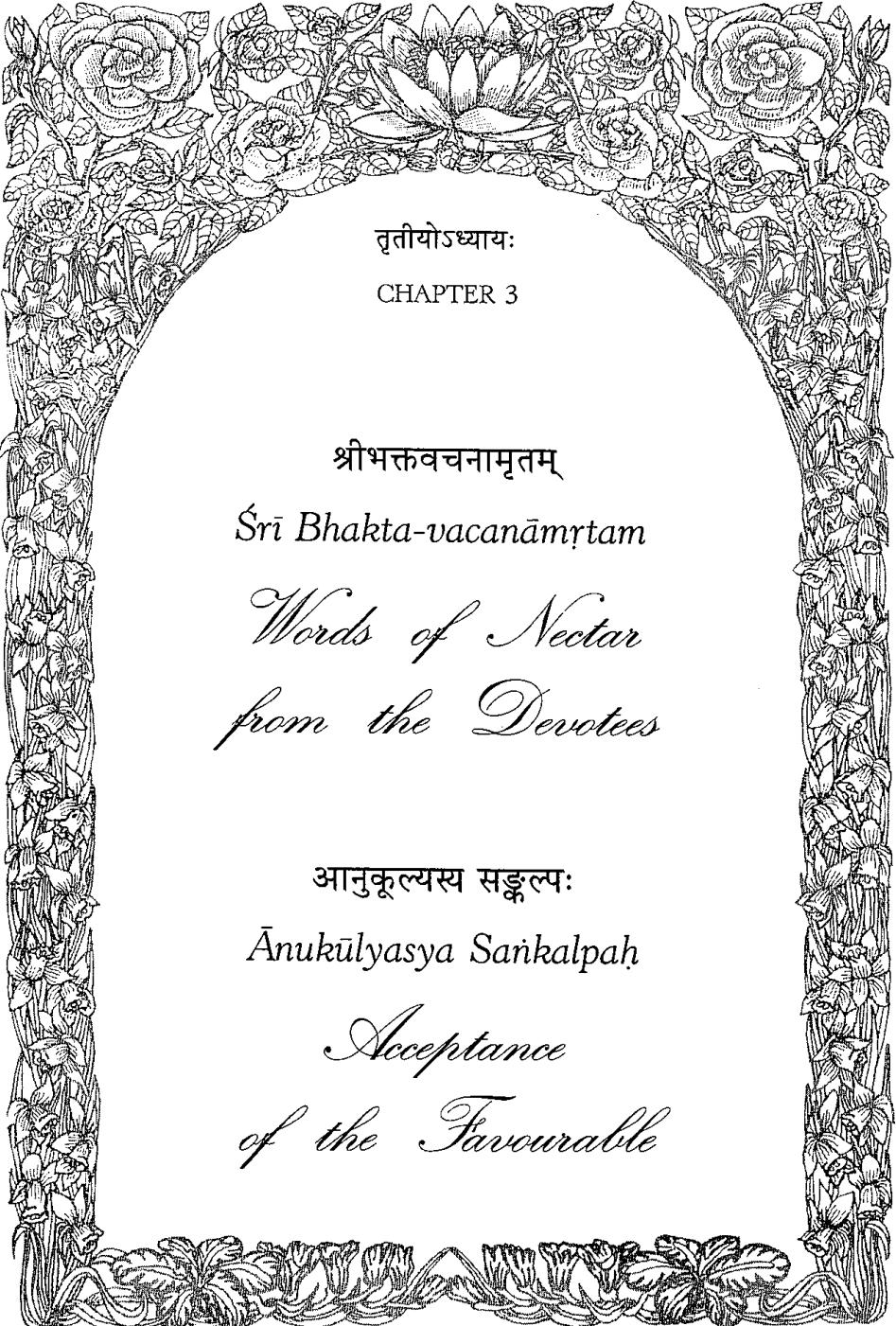
*iti śrī-prapanna-jīvanāmṛte
śrī-sāstra-vacanāmṛtam nāma dvitīyo 'dhyāyah*

thus ends the second chapter

The Nectar of Scriptural Word

in

Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



तृतीयोऽध्यायः

CHAPTER 3

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

आनुकूल्यस्य सङ्कल्पः

Ānukūlyasya Saṅkalpah

*Acceptance
of the Favourable*

कृष्णकार्ष्णग-सद्भक्ति-प्रपन्नत्वानुकूलके ।
कृत्यत्व-निश्चयश्वानुकूल्यसङ्कल्प उच्यते ॥ १ ॥

*kṛṣṇa-kārṣṇaga-sad-bhakti-, prapannatvānukūlakē
kṛtyatva-niścayaś-cānu-, kūlyā-saṅkalpa ucyate [1]*

Everything should be done that encourages the service of Śrī Kṛṣṇa and His devotee, and whatever is conducive to the state of exclusive surrender must be executed: such a firm conviction is called *ānukūlyasya-saṅkalpah*—Acceptance of the Favourable.

श्रीकृष्णसङ्कीर्तनमेव तत्पदाश्रितानां परमानुकूलम्—
चेतोदर्पणमार्ज्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम्।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्तपनं परं विजयते श्रीकृष्णसङ्कीर्तनम्॥ २ ॥

श्रीश्रीभगवत्श्वेतन्यचन्द्रस्य

*śrī-kṛṣṇa-saṅkirttanam eva tat padāśritānām paramānukūlam—
ceto-darpaṇa-mārjjanām bhava-mahādāvāgni-nirvāpaṇām
śreyah-kairava-candrikā-vitaranām vidyā-vadhū-jīvanām
ānandāmbudhi-varddhanām prati-padām pūrṇāmṛtāsvādanām
sarvātma-snapanām param vijayate śrī-kṛṣṇa-saṅkirttanam [2]*
Śrī-Śrī-Bhagavataś-Caitanyacandrasya

Of everything favourable, *Hari-saṅkirttana* performed by souls surrendered unto the lotus feet of Lord Hari is paramount—

May the Śrī Kṛṣṇa Saṅkirttana be all-victorious in its pristine glory! This congregational chanting of the holy names of the Lord cleanses the looking-glass of consciousness, extinguishes the raging forest fire of material existence, and spreads the benediction moon-rays that cause the lotus of the heart to bloom. This chanting is the life and soul of divine consorthood. Expanding the ocean of pure ecstasy, it is the flavour of full nectar at every moment, bathing and cooling the entire self.

—the Supreme Lord Śrī Caitanyacandra

तत्र सम्पत्तिचतुष्टयं परमानुकूलम्—

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कीर्तनीयः सदा हरिः ॥ ३ ॥

श्रीश्रीभगवत्शैतन्यचन्द्रस्य

tatra sampatti-catuṣṭayam paramānukūlam—

trṇād api sunicena, taror api sahiṣṇunā

amāninā mānadena, kīrttaniyāḥ sadā hariḥ [3]

Sri-Sri-Bhagavataś-Caitanyacandrasya

These four jewels are accepted as the greatest treasure favourable to the performance of *Hari-kīrttana*—

One who knows himself more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly.

—the Supreme Lord Sri Caitanyacandra

कार्णनामधिकारानुरूपा सेवैव भजनानुकूला—

कृष्णेति यस्य गिरि तं मनसाद्रियेत

दीक्षास्ति चेत् प्रणतिभिश्च भजन्तमीशम् ।

शुश्रूषया भजनविज्ञमनन्यमन्य-

निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ४ ॥

श्रीरूपपादानं

kārṣṇānām adhikārānurūpā sevaiva bhajanānukūlā—

krṣṇeti yasya giri tam manasādriyeta

dīksāsti cet pranatibhiś ca bhajantam iśam

śuśrūṣayā bhajana-vijñam ananyam anya-

nindādi-śūnya-hṛdam ipsita-saṅga-labdhya [4]

Sri-Rūpapādānām

—Sri Rupa Goswami

To render service to the devotees according to their respective qualifications is conducive to pure devotion—

কৃষ্ণসহ কৃষ্ণনাম অভিন্ন জানিয়া । অপ্রাকৃত একমাত্র সাধন মানিয়া ॥
যেই নাম লয়, নামে দীক্ষিত হইয়া । আদর করিবে মনে স্বগোষ্ঠী জানিয়া ॥
নামের ভজনে যেই কৃষ্ণসেবা করে । অপ্রাকৃত ব্রজে বসি' সর্ববদ্ধ অস্তরে ॥
মধ্যম বৈষ্ণব জানি' ধর তার পায় । আনুগত্য কর তার মনে আর কায় ॥
নামের ভজনে যেই স্বরূপ লভিয়া । অন্য বস্তু নাহি' দেখে কৃষ্ণ তেয়াগিয়া ॥
কৃষ্ণেতর সমন্বন্ধ না পাইয়া জগতে । সর্ববজনে সমবুদ্ধি করে কৃষ্ণব্রতে ॥
তাদৃশ ভজনবিজ্ঞে জানিয়া অভিষ্ঠ । কায়মনোবাক্যে সেব' হইয়া নিবিষ্ট ॥
শুশ্রূষা করিবে তাঁরে সর্ববত্তোভাবেতে । কৃষ্ণের চরণ লাভ হয় তাঁহা হইতে ॥৮॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Thākura)

kṛṣṇa saha kṛṣṇa-nāma abhinna jāniyā, aprākṛta eka-mātra sādhana māniyā
yei nāma laya, nāme dīkṣita haiyā, ādara karibe mane sva-goṣṭhī jāniyā
nāmera bhajane yei kṛṣṇa-sevā kare, aprākṛta vraje vasi' sarvadā antare
madhyama vaisñava jāni' dhara tāra pāya, ānugatya kara tāra mane āra kāya
nāmera bhajane yei svarūpa labhiyā, anya vastu nāhi dekhe kṛṣṇa teyāgīyā
kṛṣnetara sambandha nā pāiyā jagate, sarvva-jane sama-buddhi kare kṛṣṇa-vrate
tādṛśa bhajana-vijñē jāniyā abhiṣṭa, kāya-mano-vākye seva' haiyā niviṣṭa
śuśrūṣā karibe tānre sarvvato-bhāvete, kṛṣnera carana lābha haya tānhā haite

Knowing Kṛṣṇa and His name to be identical truth,
one embraces exclusively the holy name's path;
and thus who is initiated into chanting the name properly
should be mentally respected as a member of the family.

And he who serves Kṛṣṇa by constant worship of the name,
within his heart e'er residing at Śrī Vṛndāvana Dhāma—
know him an intermediate devotee, make obeisance at his feet
and keep him as a faithful friend in your thought and deed.

And who, by internal service to the name, knows his divine identity,
sees Kṛṣṇa, only Kṛṣṇa in every form and entity;
seeing nothing separate from Kṛṣṇa in the entire creation,
he sees all souls equally serving Kṛṣṇa's predilection—
know such a veteran votary most honoured and most cherished,
serve him in thought, word, and deed, with heart's fulfillment relished:
with obeisance, inquiry, service, him in all respects entreat—
by the grace of such a great soul we can reach Lord Kṛṣṇa's feet.

(Bengali verse translation of instructions to an intermediate devotee)

उत्साहादिगुणा अनुकूलत्वादादरणीयाः—

उत्साहानिश्चयाद्वैर्यात् ततत्कर्मप्रवर्तनात् ।
 सङ्गत्यागात् सतो वृत्तेः षडभिर्भक्तिः प्रसिद्ध्यति ॥ ५ ॥
 श्रीरूपपादानां

utsāhādi-guṇā anukūlatvād ādaranīyāḥ—

*utsāhān niścayād dhairyyāt, tat tat karma-pravarttanāt
 saṅga-tyāgāt sato vṛtteḥ, ṣad�ir bhaktih prasiddhyati [5]*

Sri-Rūpapādānām
 —Śrī Rūpa Goswāmī

Because of their favourability, the six qualities beginning with enthusiasm should be honoured—

ভজনে উৎসাহ যার ভিতরে বাহিরে । সুদুর্লভ কৃষ্ণভক্তি পাবে ধীরে ধীরে ॥
 কৃষ্ণভক্তি প্রতি যার বিশ্বাস নিশ্চয় । শ্রদ্ধাবান् ভক্তিমান् জন সেই হয় ॥
 কৃষ্ণসেবা না পাইয়া ধীরভাবে যেই । ভক্তির সাধন করে ভক্তিমান্ সেই ॥
 যাহাতে কৃষ্ণের সেবা কৃষ্ণের সন্তোষ । সেই কর্মে ব্রহ্মী সদা না করয়ে রোষ ॥
 কৃষ্ণের অভক্ত-জন-সঙ্গ পরিহরি' । ভক্তিমান্ ভক্তসম্মে সদা ভজে হরি ॥
 কৃষ্ণের তদনুসরণে । ভক্তিমান্ আচরণ জীবনে মরণে ॥
 এই ছয় জন হয় ভক্তি অধিকারী । বিশ্বের মঙ্গল করে ভক্তি পরচারি ॥৫॥

(Bengali verse by Śrī Bhakti Siddhānta Saraswati Thākura)

*bhajane utsāha yāra bhitare bāhire, sudurllabha kṛṣṇa-bhakti pābe dhire dhire
 kṛṣṇa-bhakti prati yāra viśvāsa niścaya, śraddhāvān bhaktimān jana sei haya
 kṛṣṇa-sevā nā pāiyā dhīra-bhāve yei, bhaktira sādhana kare bhaktimān sei
 yāhātē kṛṣṇera sevā kṛṣṇera santosa, sei karmme vrati sadā nā karaye roṣa
 kṛṣṇera abhakta-jana-saṅga parihari', bhaktimān bhakta-saṅge sadā bhaje hari
 kṛṣṇa-bhakta yāhā kare tad anusaraṇe, bhaktimān ācaraya jīvane maraṇe
 ei chaya jana haya bhakti adhikāri, viśvera-māṅgala kare bhakti paracāri*

Within, without, he who serves with (i) enthusiasm
 will gradually attain to the rarest pure devotion.

In devotion to Lord Kṛṣṇa, one who has (ii) firm faith
 is a person loyal and devoted on the path.

And if Śrī Kṛṣṇa's service he fails to attain,
 yet practices with (iii) patience—devout is such a man.

(iv) That which serves Lord Kṛṣṇa, for only Kṛṣṇa's pleasure,
 in such action, the devotee can never feel anger.

(v) Abandoning the company of the non-devotee,
 ever with devotees, the devout serve Śrī Hari.

(vi) Following the pure devotees' direction on the path,
the true devout practice, as a matter of life and death.

Who follow these six qualities qualify for pure devotion—
they purify the universe by their preaching mission.

(Bengali verse translation)

যুক্তবৈরাগ্যমেবানুকূলম्—

যাবতা স্যাত् স্বনির্বাহঃ স্বীকৃত্যাত্তা঵দর্থবিত্।

আধিক্যে ন্যূনতাযাজ্ঞ চ্যবতে পরমার্থতः ॥ ৬ ॥

শ্রীব্যাসপাদানাম

yukta-vairāgyam evānukūlam—

*yāvatā syāt sva-niruvāhah, svikuryyāt tāvad arthavit
ādhikye nyūnatāyāñ ca, cyavate paramārthataḥ [6]*

Śri-Vyāsapādānām

Only renunciation in devotion (*yukta-vairāgya*) is favourable—

A person with genuine insight will accept only as much facility as needed to fulfill his personal necessity. Over- or under-acceptance of one's due measure may cause a fall from spiritual practices.

—Śri Vyāsadeva

तत्र कृष्णसम्बन्धस्यैव प्राधान्यम्—

त्वयोपभुक्तस्तगन्धवासोऽलङ्कारचर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेम हि ॥ ৭ ॥

শ্রীমদুদ্ধবস্য

tatra kṛṣṇa-sambandhasyaiva prādhānyam—

*tvayopabhukta-srag-gandha-, vāso 'lankāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi [7]*

Śrimad-Uddhavasya

Within renunciation in devotion (*yukta-vairāgya*), the foremost principle is to see everything in relationship to Lord Kṛṣṇa (*Kṛṣṇa-sambandha-jñāna*)—

Adorned with the articles that have been offered to You, such

as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*).

—Śrīmad Uddhava

सर्वथा हरिसृतिरक्षणमेव तात्पर्यम्—

अलब्धे वा विनष्टे वा भक्ष्याच्छादनसाधने ।

अविक्लव-मतिर्भूत्वा हरिमेव धिया स्मरेत् ॥ ८ ॥

श्रीव्यासपादानां

sarvathā hari-smṛti-rakṣanam eva tātparyam—

alabdhe vā vinaṣṭe vā, bhakṣyācchādana-sādhane

aviklava-matir bhūtvā, harim eva dhiyā smaret [8]

Śrī-Vyāsapādānām

The fundamental objective is to maintain constant remembrance of Śrī Hari in every time, place and circumstance—

If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari.

—Śrī Vyāsadeva

सर्वत्र तदनुकम्पादर्शनादेव तत्सिद्धिः—

तत्तेऽनुकम्पां सुसमीक्षमाणो भुज्ञान एवात्मकृतं विपाकम् ।

हृदवाग्वपुर्भिर्विर्दधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ ९ ॥

श्रीब्रह्मणः

sarvatra tad anukampā darśanād eva tat-siddhiḥ—

tat te 'nukampāṁ susamīkṣamāṇo

bhuñjāna evātma-kṛtam vipākam

hṛd-vāg-vapurbhīr vidadhan namas te

jīveta yo mukti-pade sa dāya-bhāk [9]

Śrī-Brahmanāḥ

This is accomplished only when one can see the grace of the Supreme Lord in every situation—

One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karmma*, and passes his days practising devotion unto You in every thought, word, and deed—such a person is heir to the land of freedom: he attains to the plane of positive immortality.

—Lord Brahmā

साधुसङ्गात् सर्वमेव सुलभम्—

तुलयाम लवेनापि न स्वर्गं नापनर्भवम्।

भगवत्सङ्गसङ्गस्य मर्त्यानां किमुताशिषः ॥ १० ॥

श्रीशौनकादीनां

sādhu-saṅgāt sarvam eva sulabham—

tulayāma lavenāpi, na svargam nāpunar-bhavam

bhagavat-saṅgi-saṅgasya, marttyānām kim utāśiṣah [10]

Śrī-Saunakādīnām

Only by the association of pure devotees (*sādhu-saṅga*) is everything happily achieved—

The attainment of heaven or liberation cannot even slightly compare with the immeasurable fortune gained by the association of an associate of the Supreme Lord. What, then, can be said of the petty dominion and assets of mortal men?

—the sages of Naimiśaranya, headed by Śaunaka Ṛṣi

गुरु-पदाश्रय एव मुख्यः—

तस्माद्गुरुं प्रपद्येत जिज्ञासु श्रेयः उत्तमम्

शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ ११ ॥

श्रीप्रबुद्धस्य

guru-padāśraya eva mukhyah—

tasmād gurum prapadyeta, jijñāsuḥ śreyah uttamam

śābde pare ca niṣṇātām, brahmaṇy upaśamāśrayam [11]

Śrī-Prabuddhasya

Of all *sādhu-saṅga*, the foremost is the service of the lotus feet of the bona fide Spiritual Master or *Sad-guru*—

Thus, a person in search of the ultimate good should surrender to the Guru who knows well the Vedic scriptures (*Śabda-brahman*) and the Supreme Absolute Lord (*Para-brahman*), and for whom the mundane world holds no charm whatsoever.

—Śrī Prabuddha

तत्र शिक्षा-सेवा-फलाप्तिश्च—

तत्र भागवतान् धर्मान् शिक्षेदुद्वर्वात्मदैवतः ।
अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥ १२ ॥

श्रीप्रबुद्धस्य

tatra śikṣā-sevā-phalāptiś ca—

*tatra bhāgavatān dharmmān, śikṣed guruvātma-daivataḥ
amāyayānuvṛtt्यā yais-, tuṣyed ātmātmado hariḥ [12]*

Śrī-Prabuddhasya

At the lotus feet of that *Sad-guru*, divine relationship, practice, and objective (*sambandha, abhidheya, and prayojana*) are all achieved—

Those divine practices of pure devotional service that please the Self-giving Śrī Hari (who gives Himself to His devotees) will be learned by continuously serving such a Guru with full sincerity, knowing him to be one's dearmost well-wishing friend and the supremely worshipful embodiment of Śrī Hari.

—Śrī Prabuddha

तदीयाराधनं परमफलदम्—

मञ्जन्मः फलमिदं मधुकैटभारे
मत्रार्थनीय मदनुग्रह एष एव ।
त्वद्वृत्य-भृत्य-परिचारक-भृत्य-भृत्य-
भृत्यस्य भृत्यमिति मां स्मर लोकनाथ ॥ १३ ॥

श्रीकुलशेखरस्य

tadiyārādhanam parama-phaladam—

*maj-janmanah phalam idam madhu-kaitabhaṁ
mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti mām smara lokanātha [13]*

Śrī-Kulaśekharasya

Devotional service rendered to the devotee bestows the highest fruit—

O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace—that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava’s servant’s servant.

—Śrī Kulaśekhara

तदीयसेवनं न हि तुच्छम्—

ज्ञानावलम्बकाः केचित् केचित् कर्मावलम्बकाः ।

वयं तु हरिदासानां पादत्राणावलम्बकाः ॥ १४ ॥

श्रीदेशिकाचार्यस्य

tadiya-sevanam na hi tuccham—

*jñānāvalambakāḥ kecit, kecit karmmāvalambakāḥ
vayam tu hari-dāsānām, pādatrāñāvalambakāḥ [14]*

Śrī-Deśikācāryyasya

Service to the Lord’s devotee is not a trifling matter—

Some people take shelter in the path of action (*karma*) while others take shelter in the path of knowledge (*jñāna*). But as far as we are concerned, we have chosen the sandals of the servants of Lord Hari as the only refuge.

—Śrī Deśikācāryya

अस्मादनन्यनिष्ठा—

त्यजन्तु बास्थवाः सर्वे निन्दन्तु गुरवो जनाः

तथापि परमानन्दो गोविन्दो मम जीवनम् ॥ १५ ॥

श्रीकुलशेखरस्य

asmād ananya-niṣṭhā—

*tyajantu bāndhavāḥ saruve, nindantu guravo janāḥ
tathāpi paramānando, govindo mama jivanam [15]*

Śrī-Kulaśekharasya

Exclusive dedication is born from service to the devotees—

My friends may forsake me and my (traditional) teachers may denounce me, but the light of my life will always be Śrī Govinda, the personification of divine ecstasy.

—Śrī Kulaśekhara

अप्राकृतरत्युदयश्च—

यत्तद्वदन्तु शास्त्राणि यत्तद्याव्यान्तु तार्किकाः ।

जीवनं मम चैतन्यपादाभ्योजसुधैव तु ॥ १६ ॥

श्रीप्रबोधानन्दपादानां

aprakṛta-raty-udayaś ca—

*yat tad vadantu śāstrāṇi, yat tad vyākhyāntu tārkikāḥ
jivanam mama caitanya-, pādāmbhoja-sudhaiva tu [16]*

Śrī-Prabodhānandapādānām

Supramundane attachment also develops—

The Scriptures may say whatever they have to say (in their various areas of jurisdiction), and the expert logicians may interpret them as they wish. But as far as I am concerned, the sweet nectar of the lotus feet of Śrī Caitanyacandra is my life and soul.

—Śrī Prabodhānanda Sarasvatī

साध्यसेवासङ्कल्पः—

भवन्त्मेवानुचरन्निरन्तरः प्रशान्तनिःशेषमनोरथान्तरः ।

कदाहमैकान्तिकनित्यकिङ्करः प्रहर्षयिष्यामि सनाथजीवितम् ॥ १७ ॥

श्रीयामुनाचार्यस्य

sādhya-sevā-saṅkalpaḥ—

*bhavantam evānucaran nirantarah
praśānta-nihśesa-mano-rathāntarah*

*kadāham aikāntika-nitya-kinkarah
praharṣayiṣyāmi sanātha-jīvitam [17]*

Srī-Yāmunācāryyasya

An earnest aspiration to achieve perfection in devotional service—

When will I bloom in a life of servitude as Your eternal devotee,
my heart pacified due to all other desires being consumed by engagement
in Your uninterrupted service?

—Srī Yāmunācāryya

परिकरसिद्धेराकाङ्क्षा—

सकृत्वदाकारविलोकनाशया तृणीकृतानुत्तमभुक्तिमुक्तिभिः ।
महात्मभिर्मामवलोक्यतां नय क्षणेऽपि ते यद्विरहोऽति दुःसहः ॥ १८ ॥
श्रीयामुनाचार्यस्य

parikara-siddher-ākāṅkṣā—

*sakṛt tvad ākāra vilokanāśayā
tṛṇī-kṛtānuttama-bhukti-muktibhiḥ
mahātmabhir mām avalokyatāṁ naya
kṣaṇe 'pi te yad viraho 'ti duḥsahāḥ [18]*

Srī-Yāmunācāryyasya

The aspiration to attain to the perfection of becoming an associate servitor of the Lord—

O my Lord, please lead me into the glance of those great devotees who, in their heart's aspiration to only once behold Your divine form, consider sense enjoyment and liberation to be like straw, and whose separation is unbearable for even You.

—Srī Yāmunācāryya

निरूपाधिकभक्तिस्वरूपोपलब्धिः—

भक्तिस्त्वयि स्थिरतरा भगवन् यदि स्यात्
दैवेन नः फलति दिव्यकिशोरमूर्तिः ।
मुक्तिः स्वयं मुकुलिताङ्गलि सेवतेऽस्मान्
धर्मर्थकामगतयः समयप्रतीक्षाः ॥ १९ ॥

श्रीबिल्लमङ्गलस्य

nirupādhika-bhakti-svarūpopalabdhīḥ—

*bhaktis tvayi sthiratarā bhagavan yadi syāt
daivena nah phalati divya-kiśora-mūrttiḥ
muktiḥ svayam mukulitāñjali sevate 'smān
dharmmārtha-kāma-gatayah samaya-pratikṣāḥ [19]*

Śrī-Bilvamaṅgalasya

The realization of the nature of unconditional devotion—

O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharma, artha, kāma*], and their negation in the form of liberation [*mukti*], because) *mukti* will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet).

—Śrī Bilvamaṅgala Ṭhākura

ब्रजरसश्रेष्ठत्वम्—

श्रुतिमपे स्मृतिमितरे भारतमन्ये भजन्तु भवभीताः ।

अहमिह नन्दं वदे यस्यालिङ्गे परं ब्रह्म ॥ २० ॥

श्रीरघुपति-उपाध्यायस्य

vraja-rasa-śreṣṭhatvam—

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande yasyālinde param brahma [20]*

Śrī-Raghupati-Upādhyāyasya

The superexcellence of devotion in the mood of Vṛndāvana—

Of persons afraid of material existence, some worship the Śruti Scriptures (*Vedas*), some worship the Smṛti Scriptures (supplementary Religious Codes), and others worship the *Mahābhārata*. But as

far as I am concerned, I worship Śri Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth is playing.

—Śri Raghupati Upādhyāya

तत्र भजन-पद्धतिः—

तत्राम-रूप-चरितादि-सुकीर्तनानु-
सृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् व्रजे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारः ॥ २१ ॥
श्रीरूपपादानां

tatra bhajana-paddhatiḥ—

tan-nāma-rūpa-caritādi-sukīrttanānu-
smṛtyoḥ kramena rasanā-manasī niyojya
tiṣṭhan vraje tad anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāraḥ [21]

Śri-Rūpapādānām

—Śri Rūpa Goswāmī

The path to devotion in the Vṛndāvana conception—

কৃষ্ণ নাম, রূপ, গুণ, লীলা চতুষ্টয় । শুরুমুখে শুনিলেই কীর্তন উদয় ॥
কীর্তিত হইলে ক্রমে স্মরণাঙ্গ পায় । কীর্তন স্মরণকালে কৃমপথে ধায় ॥
জাতকচি-জন জিহ্বা মন মিলাইয়া । কৃষ্ণ-অনুরাগ বজজনানুস্মরিয়া ॥
নিরস্তর বজবাস মানস ভজন । এই উপদেশ-সার করহ প্রহণ ॥২১॥

(Bengali verse by Śri Bhakti Siddhānta Saraswati Thākura)

*kṛṣṇa nāma-rūpa-guṇa-līlā catuṣṭaya, guru-mukhe śunilei kīrttana udaya
kīrttita haile krame smaraṇāṅga pāya, kīrttana smaraṇa-kāle krama-pathe dhāya
jāta-ruci-jana jihvā mana milāiyā, kṛṣṇa-anurāga vraja-janānusmariyā
nirantara vraja-vāsa mānasa bhajana, ei upadeśa-sāra karaha grahaṇa*

When Kṛṣṇa's name, form, nature, and pastimes divine,
are heard from Śri Gurudeva, one's heart awakes in song.
As pure chanting ensues, remembrance is attained;
thus chanting and remembering, step-by-step ascent is gained.
Those engaging tongue and mind, who begin to relish nectar:
adore Śri Kṛṣṇa, following the residents of Vraja.
Reside always in Vraja, within the heart's devotion . . .
surely, you must accept this nectar of instruction.

(Bengali verse translation)

व्रजभजन-तारतम्यानुभूतिः—

वैकुण्ठाञ्जनितो वरा मधुपरी तत्रापि रासोत्सवाद्-
वृन्दारण्यमुदारपाणि-रमणात्त्रापि गोवर्धनः ।
राधाकुण्डमिहापि गोकुलपते प्रेमामृताल्लावनात्
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥ २२ ॥

श्रीरूपपादानां

vraja-bhajana-tāratamyānubhūtiḥ—

vaikuṇṭhaḥ janito varā madhu-purī tatrāpi rāsotsavād-
vṛndāranyam udāra-pāni-ramanāt tatrāpi govarddhanaḥ
rādhā-kundam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryyād asya virājato giri-taṭe sevāṁ vivekī na kaḥ [22]

Śrī-Rūpapādānām
—Śrī Rūpa Goswāmi

The comparative ontological conception of devotion in Vṛndāvana—

বৈকুণ্ঠ ইইতে শ্রেষ্ঠ মথুরা নগরী । জনম লভিলা যথা কৃষ্ণচন্দ্র হরি ॥
মথুরা ইইতে শ্রেষ্ঠ বৃন্দাবন ধাম । যথা সাধিয়াছে হরি রাসোৎসব-কাম ॥
বৃন্দাবন ইইতে শ্রেষ্ঠ গোবর্দনশৈল । গিরিধারী-গাঙ্কির্বিকা যথা কৃষ্ণ কৈল ॥
গোবর্দন ইইতে শ্রেষ্ঠ রাধাকৃষ্ণ-তট । প্রেমামৃতে ভাসাইল গোকুল লম্পট ॥
গোবর্দন গিরিতট রাধাকৃষ্ণ ছাড়ি' । অন্যত্র যে করে নিজ কুঞ্জ পুষ্পবাড়ি ॥
নির্বোধ তাহার সম কেহ নাহি আর । কৃষ্ণতীর সর্বৰোপঃষ্ঠ শান—প্রেমাধার ॥২২॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Thākura)

vaikuṇṭha haite śreṣṭha mathurā nagarī,
janama labhilā yathā kṛṣṇacandra hari
mathurā haite śreṣṭha vṛndāvana dhāma,
yathā sādhiyāche hari rāsotasava-kāma
vṛndāvana haite śreṣṭha govarddhana-śaila
giridhāri-gāndharvīkā yathā kridā kaila
govarddhana haite śreṣṭha rādhā-kuṇḍa-taṭa
premāmṛte bhāsāila gokula lampati
govarddhana giri-tata rādhā-kunḍa chādi'
anyatra ye kare nija kuñja puṣpa-bādi
nirbbodha tāhāra sama keha nāhi āra
kuṇḍa-tira sarvottama sthāna—premādhāra

Higher than Vaikuntha is Mathurā city,
since there occurred the Advent of Śri Kṛṣṇacandra Hari.
Better than Mathurā is Vṛndāvana, the holy place
where Lord Hari enjoyed the joyous dance of amorous grace.

Above Vṛndāvana Dhāma is Govardhana Hill,
the lifter of the Hill, and His Consort, there did intimately revel.
Even higher than Govardhana Hill is the banks of Rādhā-kundā
that the Sweetheart of Gokula overflows sweet love abound.

Who would select for his worship, any other place,
disregarding this sacred pond at Govardhana's base?
Such a foolish fellow surely can't be found!
The highest abode of love divine is the banks of Rādhā-kundā.

(Bengali verse translation)

व्रजरस-स्वरूपसिद्धौ सम्बन्धज्ञानोदय-प्रकारः—

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दर्शनं हित्वा रतिमपूर्व्यमितितरा-
मये स्वान्तर्भातश्चतुभिरभियाचे धृतपदः ॥ २३ ॥

श्रीरघुनाथपादानां

vraja-rasa-svarūpa-siddhau sambandha-jñānodaya-prakārah—

*gurau goṣṭhe goṣṭhālayiṣu sujane bhū-suragaṇe
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvvām atitarām
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ [23]*

Sri-Raghunāthapādānām

—Śri Raghunātha Dāsa Goswāmī

The proper approach to realize one's eternally perfect divine identity
in the Vṛndāvana mellow of devotion—

गुरुदेवे, ऋजवने,	व्रजभूमिवासी जने,
शुद्धाभक्ते, आर बिप्रगणे ।	
इष्टमन्त्रे, हरिनामे,	युगल उच्चन कामे,
	कर रति अपूर्व यतने ॥

ধৰি মন চৰণে তোমার ।
 জানিয়াছি এবে সার, কৃষ্ণভক্তি বিনা আৱ,
 নাহি ঘুচে জীবেৰ সংসার ॥
 কৰ্ম্ম, জ্ঞান, তপৎ, যোগ, সকলই ত কৰ্ম্মভোগ,
 কৰ্ম্ম ছাড়াইতে কেহ নারে ।
 সকল ছাড়িয়া ভাই, শ্ৰদ্ধাদেবীৰ গুণ গাই,
 যঁৰ কৃপা ভক্তি দিতে পাৰে ॥
 ছাড়ি' দণ্ড অনুকূল, স্মৰ অষ্টতত্ত্ব মন,
 কৰ তাহে নিষ্কপট রতি ।
 সেই রতি প্ৰার্থনায়, শ্ৰীদাস গোস্বামী পায়,
 এ ভক্তিবিনোদ কৰে নতি ॥ ২৩ ॥

(Bengali verse by Śrī Bhaktivinoda Ṭhākura)

gurudeve, *vraja-vane*, *vraja-bhumi-vāsi* jane,
 śuddha-bhakte, āra *vipra-gaṇe*
iṣṭa-mantre, *hari-nāme*, *yugala bhajana kāme*,
 kara rati *apūrvva* *yatane*
 dhari mana *caraṇe* *tomāra*—
jāniyāchi ebe sāra, *kṛṣṇa-bhakti* *vinā* āra,
 nāhi ghuce *jīvera* *samsāra*
karmma, *jñāna*, *tapah*, *yoga*, sakalai ta *karmma-bhoga*,
karmma chāḍāite keha nāre
 sakala *chādiyā* bhāi, *śraddhā-devīra* *guṇa gāi*,
 yānra *kṛpā* bhakti dite pāre
chāḍi' *dambha* *anukṣaṇa*, smara aṣṭa-tattva mana,
 kara tāhe *niṣkapaṭa* rati
 sei rati *prārthanāya*, *śrī-dāsa-gosvāmī* pāya,
 e *bhakatīvinoda* kare nati

- (i) The Divine Master (ii) Śrī Vṛndāvana
 - (iii) The residents of Śrī Vṛndāvana
 - (iv) The pure Vaiṣṇavas (v) The brāhmaṇa section
 - (vi) The worshipful *mantra* (vii) The holy name
 - (viii) A yearning to serve the Couple Divine:
adore these eight with utmost dedication.

O dear mind, I implore thee at thy feet—
Already we have learned the essence:
nothing but Lord Kṛṣṇa's service
dispells the soul's illusory experience.

Duty, knowledge, penance, meditation—
all are really exploitation:
none can free us from action and reaction;
Cast them all aside, O my brother,
sing the glory of good faith, our mother
whose grace alone bestows pure devotion.
Banish your pride forever,
O my mind, your eight goals remember:
adore them with a heart that is sincere.
Aspiring for that devoted heart,
at Śrī Dāsa Goswāmī's feet
this Bhaktivinoda makes his prayer.

(Bengali verse translation)

नामाभिन्न-व्रजभजन-प्रार्थना—

अघदमन-यशोदानन्दनौ नन्दसूनो
कमलनयन-गोपीचन्द्र-वृन्दावनेन्द्राः ।
प्रणतकरुण-कृष्णावित्यनेकस्वरूपे
त्वयि मम रतिरुचैर्वर्द्धतां नामधेय ॥ २४ ॥

श्रीरूपपादानां

nāmābhinna-vraja-bhajana-prārthanā—

*aghadamana-yaśodānandanau nanda-sūno
kamalanayana-gopīcandra-vṛndāvanendrāḥ
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vāddhatām nāma-dheya [24]*

Śrī-Rūpapādānām

A prayer to taste the nectar of devotion in Vṛndāvana (*Vraja-rasa*),
nondifferent from serving the holy name in pure devotion (*nāma-bhajana*)—

O Aghadamana, O Yaśodānandana, O Nandasūno, O Kamala-nayana, O Gopīcandra, O Vṛndāvanendra, O Praṇatakaruṇa, O Kṛṣṇa—You have appeared in many divine forms, such as these. Therefore, O Lord, who are known by these holy names, kindly let my fondness for You flourish.

—Śrī Rūpa Goswāmī

परमसिद्धिसङ्कल्पः—

कदाहं यमुनातीरे नामानि तव कीर्तयन्।
उद्घाष्टः पुण्डरीकाक्ष रचयिष्यामि ताण्डवम्॥ २५ ॥

कस्यचित्

parama-siddhi-saṅkalpaḥ—

*kadāham yamunā-tire, nāmāni tava kirttayan
udbāṣṭaḥ puṇḍarīkākṣa, racayiṣyāmi tāṇḍavam [25]*

kasyacit

Divine aspiration in separation is favourable to perfection—

O lotus-eyed Lord, when will I dance on the banks of the Yamunā,
chanting Your holy name with tears in my eyes?

—votary

विप्रलम्बे मिलनसिद्धौ नामभजनानुकूल्यम्—

नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा।
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ २६ ॥

श्रीश्रीभगवतश्वैतन्यचन्द्रस्य

vipralambhe milana-siddhau nāma-bhajanānukūlyam—

*nayanam galad-aśru-dhārayā, vadananam gad-gada-ruddhayā girā
pulakair nicitam vapuh kada, tava nāma-grahane bhavisyati [26]*

Sri-Sri-Bhagavataś-Caitanyacandrasya

Serving the holy name in pure devotion (*nāma-bhajana*) in the pain
of separation is favourable to achieve union with the Lord—

O Lord, when will my eyes be adorned with tears of love, flowing
like waves? When will my words choke with ecstasy, and when
will the hairs of my body stand erect while chanting Your holy name?

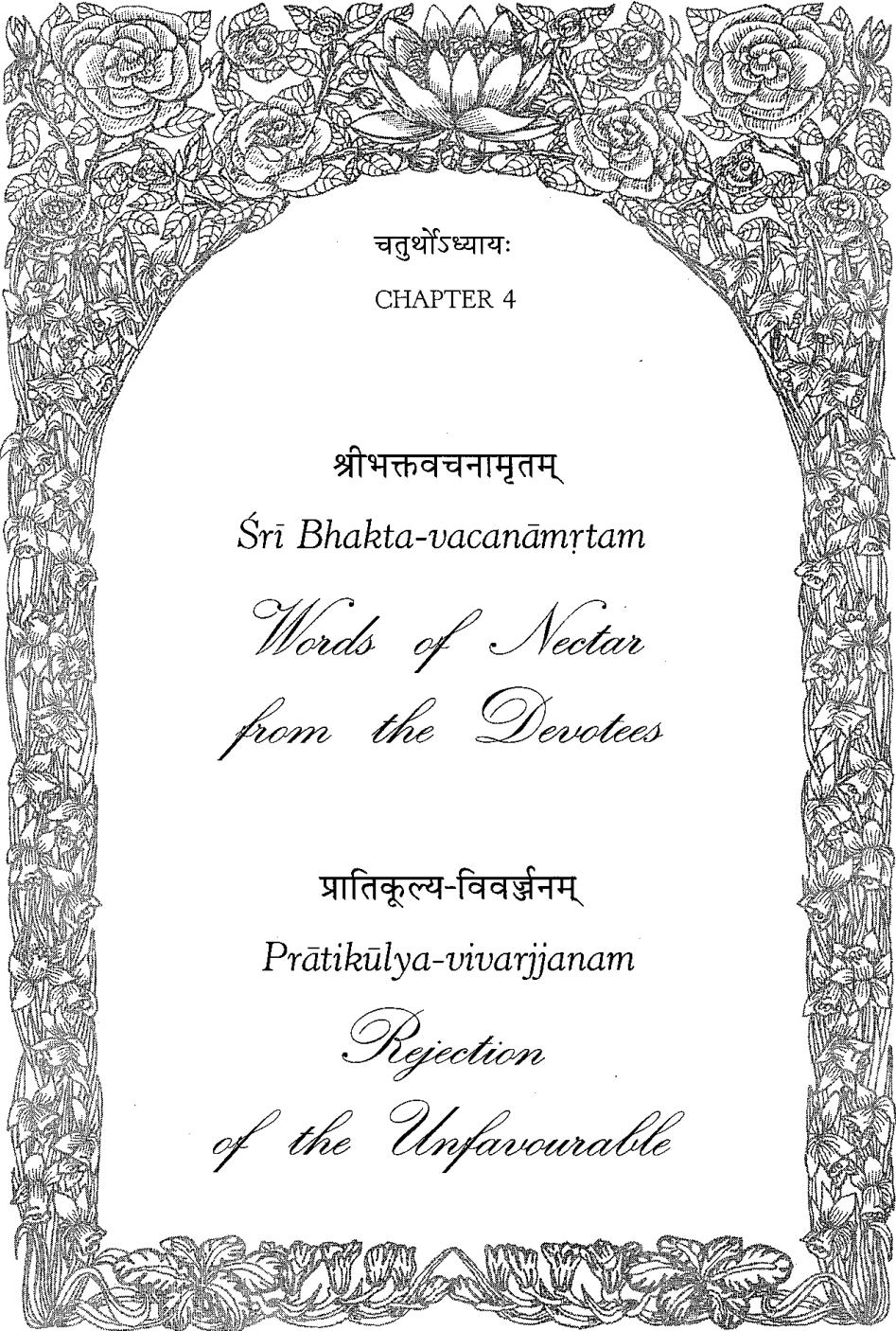
—the Supreme Lord Śrī Caitanyacandra

इति श्रीप्रपञ्जीवनामृते श्रीभक्तवचनामृतान्तर्गत-
आनुकूल्यस्य सङ्कल्पो नाम तृतीयोऽध्यायः ।

*iti śri-prapanna-jīvanāmr̥te
śri-bhakta-vacanāmr̥tāntargata-
ānukūlyasya-saṅkalpo nāma tr̥tiyo 'dhyāyah*

thus ends the third chapter

Acceptance of the Favourable
Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



चतुर्थोऽध्यायः

CHAPTER 4

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

प्रातिकूल्य-विवर्जनम्

Prātikūlya-vivarjanam

*Rejection
of the Unfavourable*

भगवद्भक्त्योर्भक्तेः प्रपत्तेः प्रतिकूलके ।
वर्जयत्वे निश्चयः प्रातिकूल्यवर्जनमुच्यते ॥ १ ॥

*bhagavad-bhaktayor bhakteḥ, prapateḥ pratikūlakē
varjyavat̄e niścayah prāti-, kūlya-varjanam ucyate [1]*

The principle to reject everything opposed to the service of the Lord and His devotee, and to similarly abstain from everything opposed to an attitude of surrender, is known as *pratikūlyavivarjanam*—Rejection of the Unfavourable.

प्रातिकूल्यवर्जनसङ्कल्पार्दशः—

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताभक्तिरहैतुकी त्वयि ॥ २ ॥

श्रीश्रीभगवत्शैतन्यचन्द्रस्य

pratikūlya-varjana-saṅkalpādarśah—

*na dhanāṁ na janāṁ na sundarīm, kavitāṁ vā jagadiśa kāmaye
mama janmani janmaniśvare, bhavatād bhaktir ahaituki tvayi [2]*

Sri-Sri-Bhagavataś-Caitanyacandrasya

The ideal in the resolve to reject the unfavourable—

O Lord of the universe, I have no desire for wealth or worldly promotion, nor do I desire wife, family, and society, nor do I aspire for Vedic religiosity or mundane scholarship. The only aspiration in my heart is that in my every birth I may have unmotivated devotion for You.

—the Supreme Lord Sri Caitanyacandra

अत्रापि तथैव—

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद् यद्भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।
एतत् प्रार्थ्य मम बहुमतं जन्म-जन्मान्तरेऽपि
त्वत्पादाभ्योरुहयुगता निश्चला भक्तिरस्तु ॥ ३ ॥

श्रीकूलशेखरस्य

atrāpi tathaiva—

*nāsthā dharmme na vasu-nicaye naiva kāmopabhoge
yad yad bhavyam bhavatu bhagavan pūrvva-karṇmānurūpam
etat prārthyam mama bahu-mataṁ janma-janmāntare 'pi
tvat pādāmbhoruha-yuga-gatā niścalā bhaktir astu [3]*

Śrī-Kulaśekharasya

A similar expression of the same ideal—

O Lord, I have no faith in religiosity, economic development, or sense enjoyment. May all these things come to pass as they are ordained, according to my previous *karma*. But my earnest prayer is that birth after birth I may have unflinching devotion for Your lotus feet.

—Śrī Kulaśekhara

हरिसम्बन्धहीनं सर्वमेव वर्जनीयम्—

न यत्र वैकुण्ठकथा सुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः
सुरेशलोकोऽपि न वै स सेव्यताम्॥ ४ ॥

देवस्तुतौ

hari-sambandha-hīnam sarvam eva varjjanīyam—

*na yatra vaikuṇṭha-kathā sudhāpagā
na sādhavo bhāgavatās tad āśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām [4]*

Deva-stutau

Everything devoid of a relationship with Lord Hari should be rejected—

One should not reside wherever the river of nectarean tidings of Kṛṣṇa does not flow, wherever Kṛṣṇa's surrendered devotees cannot be found, and wherever the grand festival of chanting Kṛṣṇa's holy name is not conducted—even if it is heaven.

—prayers by the demigods

व्यवहारिक-गुर्वादयोऽपि प्रतिकूलं चेद् वर्जनीया एव—

गुरुन् स स्यात् स्वजनो न स स्यात्
पिता न स स्याज्जननी न सा स्यात्।
दैवं न तत् स्यान्न पतिश्च स स्या-
न्न मोचयेद् यः समुपेतमृत्युम्॥ ५ ॥

श्रीऋषभस्य

vyavahārika-guruvādayo 'pi pratikūlam ced varjjaniyā eva—

*gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivam na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum [5]*

Śri-Rṣabhasya

When the traditional guru and guardians are found to be unfavourable, they too must surely be abandoned—

One who cannot save other souls from the world of impending death—that is, one who cannot teach the path of devotion—he cannot be a teacher, although he may be called ‘guru’; he cannot be a relative—he is not worthy of the designation; he cannot be a father—he is not qualified to beget a son; she cannot be a mother—she should not bear a child; he cannot be a god—the demigods who cannot deliver others from material bondage are not entitled to accept worship from human society; and he cannot be a husband—his hand is not fit to accept in marriage.

—Śri Rṣabhadēva

सर्वेन्द्रियैरेव प्रतिकूलवर्जने सङ्कल्पः—

मा द्राक्षं क्षीणपुण्यान् क्षणमपि भवतो भक्तिहीनान् पदाब्जे
मा श्रौषं श्राव्यबन्धं तव चरितमपास्यान्यदाख्यानजातम्।
मा स्माक्षं माधव! त्वामपि भुवनपते! चेतसापहवानान्
मा भूवं त्वत्सपर्व्यापरिकररहितो जन्मजन्मान्तरेऽपि॥ ६ ॥

श्रीकुलशेखरस्य

sarvendriyair eva pratikūla-varjane saṅkalpaḥ—

*mā drākṣam kṣīṇa-puṇyān kṣanam api bhavato bhakti-hīnān padābjे
mā śrauṣam śrāvya-bandham tava caritam-apāsyānyad-ākhyāna-jātam
mā sprākṣam mādhava! tvām api bhuvana-pate! cetasāpahnavānān
mā bhūvarām tvat saparyyā-parikara-rahito janma-janmāntare 'pi [6]*

Śri-Kulaśekharasya

The resolve to reject everything unfavourable, by means of all the senses—

O Mādhava, let me not see the unvirtuous persons who are devoid of devotion for Your lotus feet, and let me not hear the narratives which do not describe Your divine personality. O Lord of the universe, may I never have any contact with those bereft of faith in You, and moreover, lifetime after lifetime, may I never be without the company of Your associates who are devoted to Your loving service.

—Śri Kulaśekhara

व्यवहारिकादरणीयान्यपि तुच्छवत् त्याज्यानि—

त्वद्भक्तः सरितां पतिं चुलुकवत् खद्योतवद्भास्करं
मेरुं पश्यति लोष्टवत् किमपरं भूमेः पतिं भृत्यवत्।
चिन्ता-रत्नाचयं शिलाशकलवत् कल्पद्रुमं काष्ठवत्
संसारं तृणराशिवत् किमपरं देहं निजं भारवत्॥ ७ ॥

सर्वज्ञस्य

vyavahārikādaranīyāny api tucchavat tyājyāni—

*tvad-bhaktah saritāṁ patim culukavat khadyotavad bhāskaram
merum paśyati loṣṭravat kim aparam bhūmeh patim bhṛtyavat
cintā-ratnacayam śilāśakalavat kalpadrumam kāṣṭhavat
saṁsāram tṛṇa-rāśivat kim-aparam deham nijam bhāravat [7]*

Sarvajñasya

One should also be indifferent towards commonly respected objects—

O Lord, Your devotee sees the ocean to be as insignificant as a palmful of water, the sun as a glow-worm, Mount Sumeru as a pebble, a king as a servant, wish-fulfilling gems as rocks, a desire-yielding

tree as wood, worldly aspirations as straw, and he even sees his own body as a trifling weight to carry: he knows all objects unfavourable to devotion as trivia.

—Sarvvajñā

हरिविमुखसङ्गफलस्य अनुभूति-स्वरूपम्—

वरं हुतवहज्ज्वाला-पञ्चरात्तर्व्यवस्थितिः ।

न शौरीचिन्ताविमुखजनसंवास वैशसम् ॥ ८ ॥

कात्यायनस्य

hari-vimukha-saṅga-phalasya anubhūti-svarūpam—

varam hutavaha-jvālā-, pañjarāntar-vyavasthitih

na śauri-cintā-vimukha-, jana-samvāsa-vaiśasam [8]

Kātyāyanasya

A realization of the result of associating with those who are averse to the Supreme Lord Hari—

One should endure the pain of being locked in a cage surrounded by blazing fire, rather than keep the distressing association of persons averse to Kṛṣṇa consciousness.

—Kātyāyana

अन्यदेवोपासकानां स्वरूप-परिचयः—

आलिङ्गनं वरं मन्ये व्यालव्याघ्रजलौकसाम् ।

न सङ्गः शत्ययुक्तानां नानादेवैकसेविनाम् ॥ ९ ॥

केषाञ्चित्

anya-devopāsakānām svarūpa-paricayaḥ—

ālinganām varam manye, vyāla-vyāghra-jalaukasām

na saṅgah śalya-yuktānām, nānā-devaika-sevinām [9]

kesāñcit

The actual position of the worshippers of ‘other gods’—

Better to be embraced by a snake, a tiger, or a crocodile, than to suffer the agony of associating with persons who worship the various demigods.

—revered votary

भक्तिबाधका दोषास्त्याज्याः—

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यश्च षड्भिर्भक्तिर्विनश्यति ॥ १० ॥

श्रीरूपपादानां

bhakti-bādhakā doṣās tyājyāḥ—

*aty-āhāraḥ prayāsaś ca, prajalpo niyamāgrahah
jana-saṅgaś ca laulyañ ca, ṣadbhīr bhaktir vinaśyati [10]*

Śri-Rūpapādānām

—Śri Rūpa Goswāmī

Personal defects that obstruct devotion must be forsaken—

অত্যন্ত সংগ্রহে যার সদা চিন্ত ধায় । অত্যাহারী ভক্তিহীন সেই সংজ্ঞা পায় ॥
প্রাকৃত বস্তুর আশে ভোগে যার মন । প্রয়াসী তাহার নাম ভক্তিহীন জন ॥
কৃষ্ণকথা ছাড়ি' জিহ্বা আন কথা কহে । প্রজল্পী তাহার নাম ব্থা বাক্য কহে ॥
ভজনেতে উদাসীন কর্মেতে প্রবীণ । বহুবারঙ্গী সে নিয়মাগ্রহী ততি দীন ॥
কৃষ্ণভজসঙ্গ বিনা অন্যসঙ্গে রাত । জনসঙ্গী কু-বিষয়-বিলাসে বিশ্রাত ॥
নানাস্থানে অমে যৈই নিজ স্বার্থতরে । লোল্যপর ভক্তিহীন সংজ্ঞা দেয় নরে ॥
এই ছয় নহে কভু ভক্তি অধিকারী । ভক্তিহীন লক্ষ্যব্যৱস্থ বিষয়ী সংসারী ॥১০॥

(Bengali verse by Śri Bhakti Siddhānta Sarasvatī Thākura)

atyanta saṅgrahe yāra sadā citta dhāya, atyāhārī bhakti-hīna sei samjñā pāya
prākṛta vastura āśe bhoge yāra mana, prayāsi tāhāra nāma bhakti-hīna jana
kr̄ṣṇa-kathā chāḍi' jihvā āna kathā kahe, prajalpi tāhāra nāma vr̄thā vākyā kahe
bhajanete udāsīna karmmete pravīṇa, bahu-ārambhi se niyamāgrahi ati dīna
kr̄ṣṇa-bhakta-saṅga vinā anya-saṅge rata, jana-saṅgi ku-viṣaya-vilāse vivrata
nānā-sthāne bhrame yei nije svārtha-tare, laulya-para bhakti-hīna samjñā deya nare
ei chaya nahe kabhu bhakti adhikārī, bhakti-hīna lakṣya-bhraṣṭa viṣayī sāṁsārī

- (i) For over-acquisition, one whose mind does always run:
avaricious non-devotee—he should thus be known.
- (ii) One who hankers to exploit some object mundane:
non-devotee, overendeavourer—as such he is known.
- (iii) One whose tongue speaks all but holy talks of Kṛṣṇa:
he is just a gossipier of insignificant banter.
- (iv) Apathetic to devotion, skilled in exploitation:
so wretched—proud usurper of the higher devotee's position.
- (v) Associates with all except Lord Kṛṣṇa's pure devotees:
a mundane socializer in the mud of fleeting fancies.

(vi) Who wanders hither and thither for his own selfish plan:
fickle-minded non-devotee—is known such a man.
In these six ways, never fit to render pure devotion:
bereft of love divine—fallen, materialistic person.

(Bengali verse translation)

योषित्सङ्गस्य प्रातिकूल्यम्—

निष्किञ्चनस्य भगवद्भजनोन्मुखस्य
पारं परं जिगमिषोर्भवसागरस्य ।
सन्दर्शनं विषयिणामथ योषिताञ्च
हा हन्त हन्त विषभक्षणतोऽप्यसाधु ॥ ११ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

yosit-saṅgasya prātikūlyam—

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāram param jigamīṣor bhava-sāgarasya
sandarśanam viṣayinām atha yoṣitāñ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu [11]

Sri-Sri-Bhagavataś-Caitanyacandrasya

The severe adversity of female companionship—

Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison.

—the Supreme Lord Śrī Caitanyacandra

हरिविमुखस्य वंशादिष्वादरो भक्तिप्रतिकूलः—

धिग् जन्म नस्त्रिवृद्यतद्विग् व्रतं धिग्बहुज्ञताम् ।
धिकुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥ १२ ॥

याज्ञिक-विप्राणां

hari-vimukhasya vamśādiśu ādaro bhakti-pratikūlaḥ—

*dhig janma nas tri-vṛd yat tad, dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyam, vimukhā ye tv adhoksaje [12]*

yajñika-viprānām

Esteem for elevated birth and culture of a person averse to Lord Hari is unfavourable for devotion—

Our three births (seminal, investiture with the sacred thread, and sacrificial [*śaukra, sāvitrya, and daikṣya*]) are condemned, our vow of chastity is condemned, our profuse knowledge of the Scriptures is condemned, our lineage is condemned, and our proficiency in prescribed religious rites is condemned—all is lost, because we have become averse to the transcendental Supreme Lord.

—sacrificial *brāhmaṇas*

जडे चिद्बुद्धिर्वर्जनीया—

यस्यात्मबुद्धिः कुणपे त्रिधातुके
स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचि-
ञ्जनेष्वभिशेषु स एव गोखरः ॥ १३ ॥

श्रीश्रीभगवतः

jade cid-buddhir varjanīyā—

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijyadhīḥ
yat-tirtha-buddhiḥ salile na karhicij
janeṣu abhijñeṣu sa eva gokharah [13]

Śrī-Śrī-Bhagavataḥ

The mentality of considering mundane objects to be conscious elements is unfavourable—

One who considers his gross body to be himself, but does not identify himself with a devotee of the Lord; who considers wife, family, and associated paraphernalia to be his possessions, yet does not feel affection or attachment for a devotee of the Lord; who considers a graven image of earth or other substance to be God, yet does not conceive of the worshippable position of a devotee of the Lord; who considers some river or lake to be a holy place of pilgrimage, yet does not perceive a devotee of the Lord to be the abode of divinity incarnate—such a person is an ass among cows: a colossal fool.

—the Supreme Personality of Godhead

चित्तत्वे जडबुद्धिर्जडाधीनबुद्धिर्वा अपराधत्वेन परिवर्जनीया—
 अच्च्ये विष्णौ शिलाधीर्गुरुषु नरमतिवैष्णवे जातिबुद्धि-
 विष्णोर्वा वैष्णवानां कलिमलमथने पादतीर्थेऽम्बुद्धिः ।
 श्रीविष्णोर्नाम्नि मन्त्रे सकलकलुषहे शब्दसामान्यबुद्धि-
 विष्णौ सर्वेश्वरेशो तदितरसमधीर्यस्य वा नारकी सः ॥ १४ ॥

श्रीव्यासपादानां

*cit-tattve jada-buddhir jaḍādhīna-buddhir vā aparādhatvena
 parivarjjanīyā—
 arccye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
 viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tirthe 'mbu-buddhiḥ
 śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
 viṣṇau sarvveśvareše tad-itara-sama-dhīr yasya vā nārakī saḥ [14]*

Śrī-Vyāsapādānām

The offensive mentality of considering worshippable, conscious divine forms to be mundane or subordinate to mundanity must be totally abandoned—

Anyone who considers the worshippable Deity to be stone; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water; who considers the holy name and *mantra* of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods—such a person is a diabolical devil.

—Śrī Vyāsadeva

तपःप्रभृतीनां प्रातिकूल्यम्—

रहूगणैतत्पसा न याति
 न चेज्यया निर्व्वपणादृहाद्वा ।
 न छन्दसा नैव जलान्निसूर्यै-
 विना महत्पादरजोऽभिषेकम् ॥ १५ ॥

श्रीजडभरतस्य

tapah prabhṛtinām prātikūlyam—

*rahūganaitat tapasā na yāti
na cejjayā nirvavapanād grhād vā
na cchandasā naiva jalāgni-sūryyair
vinā mahat-pāda-rajo 'bhiṣekam [15]*

Śrī-Jadabharatasya

The adversity of all attempts based on austerity, etc.—

O Rahūgaṇa, without one's head being adorned with the dust of the holy feet of a pure devotee, one can never attain devotion for the Supreme Lord by austerity, by Vedic worship and religiosity, by following the vow of monkhood, by following the religious duties of married life, by study and recitation of the *Vedas*, or by worshiping water, fire, or sun.

—Śrī Jadabharata

अच्युतसम्बन्धहीन-ज्ञानकर्मदिरपि प्रातिकूल्यम्—

*नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम्।
कुतः पुनः शश्दभ्रदमीश्वरे
न चार्पितं कर्म यदप्यकारणम्॥ १६ ॥*

Śrīnāradasya

acyuta-sambandha-hina-jñāna-karmmāder api prātikūlyam—

*naiṣkarmmyam apy acyuta-bhāva-varjjitam
na śobhate jñānam alaṁ nirañjanam
kutah punah śāśvad abhadram iśvare
na cārpitam karmma yad apy akāraṇam [16]*

Śrī-Nāradasya

The adversity of pursuits based on knowledge (*jñāna*) and action (*karma*) devoid of any relationship with the Supreme Lord Hari—

When unadulterated knowledge that is devoid of action and its reactions is never becoming without a devotional relationship with the Infallible Lord, how then will action, which is ill-fated by nature,

ever be exalted without being offered to the Almighty, even if it is utterly selfless?

—Śrī Nārada

यमादि-योगसाधनस्य वर्जनीयता—

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत् तथाद्वात्मा न शास्यति ॥ १७ ॥

श्रीनारदस्य

yamādi-yoga-sādhanasya varjjanīyatā—

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati [17]*

Śrī-Nāradasya

The futility of sense control by yogic practice—

The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Personality of Godhead, Mukunda. It can never be likewise checked or pacified by practising the eightfold yogic discipline, which is generally based on sensual and mental repression [*yama*, *niyama*, etc.].

—Śrī Nārada

ब्रह्मसुखाग्रहः प्रतिकूल एव—

त्वत्साक्षात्करणाहादविशुद्धाब्धिस्थितस्य मे ।
सुखानि गोष्पदायन्ते ब्राह्मण्यपि जगद्गुरो ॥ १८ ॥

श्रीप्रह्लादस्य

brahma-sukhāgrah pratikūla eva—

*tvat-sāksāt karaṇāhlāda-, viśuddhābdhi-sthitasya me
sukhāni goṣpadāyante, brāhmāṇy api jagad-guro [18]*

Śrī-Prahļādasya

Eagerness to attain to the bliss of Brahman must be known as unfavourable to devotion—

O Guru of the universe, now that I can directly behold Your divine form, I reside within the ocean of pure ecstasy. And all other

pleasures, including the bliss of merging with Brahman, appear as insignificant as the water in a cow's hoofprint.

—Śrī Prahlāda

मुक्तिसृहायाः प्रातिकूल्यम्—

भवबन्धच्छदे तस्मै सृहयामि न मुक्तये ।

भवान् प्रभुरहं दास इति यत्र विलुप्यते ॥ १९ ॥

श्रीश्रीहनुमतः

mukti-sprhāyāḥ prātikūlyam—

*bhava-bandha-cchide tasmai, sprhayāmi na muktaye
bhavān prabhur aham dāsa, iti yatra vilupyate [19]*

Śrī-Śrī-Hanumataḥ

The aspiration for liberation is particularly unfavourable—

I have no aspiration for that liberation which is meant to sever material bondage, and in which the relationship, 'You are master, and I, servant,' is completely lost.

—Śrī Śrī Hanumān

सायुज्यमुक्तिसृहा औद्धत्यमेव—

भक्तिः सेवा भगवतो मुक्तिसतत्पदलङ्घनम् ।

को मूढो दासतां प्राप्य प्राभवं पदमिच्छति ॥ २० ॥

शिरमौलिनां

sāyujya-mukti-sprhā auddhatyam eva—

*bhaktih sevā bhagavato, muktis tat pada-laṅghanam
ko mūḍho dāsatām prāpya, prābhavam padam icchati [20]*

Śiramaulinām

The aspiration to become one with the Absolute is nothing more than arrogance—

Bhakti is the service of the Supreme Personality of Godhead, and *mukti* is the overstepping of that service. Who is the fool that

hankers for liberation's throne, rejecting the servitorship of the Lord?

—Śiramauli

आत्यन्तिक-लयस्पृहा विवेकहीनतैव—

हन्त चित्रीयते मित्र सृत्वा तान् मम मानसम्।

विवेकिनोऽपि ये कुर्युसृष्णामात्यन्तिके लये ॥ २१ ॥

केषाञ्चित्

atyantika-laya-sprhā viveka-hinataiva—

hanta citrīyate mitra, smṛtvā tān mama mānasam

vivekino 'pi ye kuryyus, trṣṇām ātyantike laye [21]

keśāñcit

The astonishing indiscrimination in the aspiration for ultimate dissolution—

Alas, my friend, my heart is simply astonished when I think of all those discriminating persons who aspire for self-extinction in perpetual, indiscriminate absolution.

—revered votary

मुक्तेर्भक्तिदास्यवाञ्छा भक्तेश्च तत्सङ्गान्मालिन्याशङ्का—

का त्वं मुक्तिरूपागतास्मि भवती कस्मादकस्मादिह

श्रीकृष्णस्मरणेन देव भवतो दासीपदं प्रापिता ।

दूरे तिष्ठ मनागनागसि कथं कुर्यादनार्थं मयि

त्वन्नाम्ना निजनामचन्दनरसालेपस्य लोपो भवेत् ॥ २२ ॥

कस्चित्

mukter-bhakti-dāsy-a-vāñchā bhakteś ca tat-saṅgān-mālinyāśāṅkā—

kā tvam muktir upāgatāsmi bhavatī kasmād akasmād iha

śrī-kṛṣṇa-smaranena deva bhavato dāśi-padaṁ prāpita

dūre tiṣṭha manāg anāgasi kathām kuryyād anāryyaṁ mayi

tvan-nāmnā nija-nāma-candana-rasālepasya lopo bhavet [22]

kasyacit

Liberation prays to become devotion's maidservant, and devotion apprehends the impurity of liberation's association—

'Who are you?

'It is I, liberation (*mukti*).'

'Why have you suddenly come here?'

'O lord, because you are always absorbed in thought of Śrī Kṛṣṇa,
I have been promoted to the position of your maidservant.'

'Just keep a little distance from me.'

'Oh! Why are you so harsh upon an innocent person like me?'

'By the mere mention of your name, the sandalwood paste or
Gopī-candana tilaka that adorns my body, and which represents
my reputation as a devotee of the Lord, will vanish altogether.'

—votary

अहिमूख-ब्रह्मजन्मनोऽपि प्रतिकूलता—

तव दास्यसुखैकसङ्गिनां भवनेष्वस्त्वपि कीटजन्म मे ।

इतरावसथेषु मा स्म भूदपि जन्म चतुर्मुखात्मना ॥ २३ ॥

श्रीयामुनाचार्यस्य

bahirmukha-brahma-janmano 'pi pratikūlatā—

*tava dāsyasukhaika-saṅgināṁ, bhavaneṣu astv-api kiṭa-janma me
itarāv asatheṣu mā sma bhūd, api janma caturmmukhātmanā [23]*

Śrī-Yāmunācāryyasya

The adversity of being born as even Lord Brahmā, but without
Kṛṣṇa consciousness—

বেদবিধি অনুসারে, কর্ম করি' এ সংসারে,

জীব পুনঃ পুনঃ জন্ম পায় ।

পূর্বকৃত কর্মফলে, তোমার বা ইচ্ছাবলে,

জন্ম যদি লভি পুনরায় ॥

তবে এক কথা মম, শুনহে পুরুষোত্তম,

তব দাসসঙ্গীজন ঘরে ।

কীটজন্ম যদি হয়, তাহাতেও দয়াময়,

রহিব হে সন্তুষ্ট অন্তরে ॥

তব দাসসঙ্গহীন, যে গৃহস্থ অর্বাচীন,

তার গৃহে চতুর্মুখভূতি ।

ন চাই কখন হরি, করদয় জোড় করি',

করে তব কিঞ্চির মিনাতি ॥ ২৩ ॥

(Bengali verse by Śrī Bhaktivinoda Thākura)

vedā-vidhi anusāre, karmma kari' e saṁsāre,
 jīva punah punah janma pāya
 pūrvva-kṛta karmma-phale, tomāra vā icchā-bale,
 janma yadi labhi punarāya
 tabe eka kathā mama, śuna he puruṣottama,
 tava dāsa-saṅgi-jana ghare
 kiṭa-janma yadi haya, tāhāte o dayāmaya,
 rahibo he santuṣṭa antare
 tava dāsa-saṅga-hīna, ye gṛhastha aruvācīna,
 tāra grhe caturmukha-bhūti
 nā cāi kakhana hari, kara-dvaya joda kari'
 kare tava kīṅkara minati

According to Vedic injunction, who acts out his worldly function,
 that soul takes birth again and again;
 according to my previous action, or Your divine predilection,
 if another birth for me does remain:

then just one thing I have to say, O hear me Lord, if You may:
 if within the home of your devotee
 I may be born in an insect body, that cannot but be Your mercy,
 in my heart I'll be ever happy.

Devoid of Your devotee's company, in an ignorant non-devotee's family,
 to be born as even Brahmā, the creator:
 for that, O Lord, I'll never ask You —with folded hands now before You,
 this is the earnest prayer of Your servitor.

(Bengali verse translation)

गौरभक्तिरसज्ञस्य अन्यत्र चिद्रसेऽपि प्रातिकूल्यानुभूतिः—
 वासो मे वरमस्तु घोरदहनज्वालावलीपञ्जरे
 श्रीचैतन्यपदारविन्दविमुखैर्मा कुत्रचित् सङ्गमः ।
 वैकुण्ठादिपदं स्वयञ्च मिलितं नो मे मनो लिप्सते
 पादाभ्योजरजश्छटा यदि मनाग् गौरस्य नो रस्पते ॥ २४ ॥
 श्रीप्रबोधानन्दपादानां

*gaura-bhakti-rasajñasya anyatra cid-rase 'pi prātikūlyānubhūtiḥ—
 vāso me varam astu ghora-dahana-jvālāvali-pañjare
 śrī-caitanya-padāravinda-vimukhair mā kutracit saṅgamah*

*vaikunṭhādi-padaṁ svayañ ca militaṁ no me mano lipsate
pādāmbhoja-rajaś chaṭā yadi manāg gaurasya no rasyate [24]*

Śrī-Prabodhānandapādānām

The pure devotee who knows the paramount, immaculate nectar of devotion for Śrī Caitanyadeva distrusts all else, even to the point of considering the culture of other spiritual relationships to be opposition—

Let me remain within a cage of blazing fire, but never in the association of persons averse to the holy lotus feet of Śrī Caitanya Mahāprabhu. If I never get even the slightest taste of the nectar of a tiny particle of the pollen of the lotus feet of Śrī Gaurāṅga, my heart has no aspiration for a position in the great spiritual planets headed by Vaikuṇṭha—even if it is mine for the taking.

—Śrī Prabodhānanda Saraswati

ऐकान्तिक-भक्तस्य क्षयावशिष्टदोषदर्शनाग्रहो वर्जनीयः—

दृष्टैः स्वभावजनितैर्वपुष्टश्च दोषैः-
ने प्राकृतत्वमिह भक्तजनस्य पश्येत्।
गङ्गाम्भसां न खलु बुद्धुदफेनपञ्चै-
ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ २५ ॥

श्रीरूपपादानां

*aikāntika-bhaktasya kṣayāvāsiṣṭa-doṣa-darśanāgraho varjjanīyah—
dṛṣṭaiḥ svabhāva-janitair vapaśaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasām na khalu bud-buda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaīḥ [25]*

Śrī-Rūpapādānām

—Śrī Rūpa Goswāmī

The tendency to find the dying remnants of personal defects in an exclusive devotee must be abandoned—

স্বভাব জনিত আৱ বপুদোয়ে ক্ষণে । অনাদৰ নাহি কৰ শুন্ধ ভক্তজনে ॥

পক্ষাদি জলীয় দোয়ে কভু গঙ্গাজলে । চিন্ময়স্ত লোপ নহে সর্বশান্তে বলে ॥

অপ্রাকৃত ভক্তজন পাপ নাহি কৰে । অবশিষ্ট পাপ যায় কিছুদিন পৰে ॥২৫॥

(Bengali verse by Śrī Bhakti Siddhānta Saraswati Thākura)

*svabhāva janita āra vapu-dose kṣaṇe, anādara nāhi kara śuddha bhakta-jane
paṅkādi jaliya dose kabhu gaṅgā-jale, cinmayatva lopa nahe sarvva-śāstre bale
aprākṛta bhakta-jana pāpa nāhi kare, avaśiṣṭa pāpa yāya kichu-dina pare*

For defects in his nature, or defects in his body,
one should never disrespect Lord Kṛṣṇa's pure devotee.

If mud, foam, and bubbles appear in Ganges water,
it never loses divinity—so says the Scripture.

The devotee of divinity—he does never sin,
and if a remnant does remain, soon that too is gone.

(Bengali verse translation)

परदोषानुशीलनं वर्जनीयम्—

परस्वभावकर्माणि यः प्रशंसति निन्दति ।
स आशु भ्रश्यते स्वार्थादसत्याभिनिवेशतः ॥ २६ ॥

श्रीश्रीभगवतः

para-dosānuśilanam varjaniyam—

*para-svabhāva-karmmāṇi, yaḥ praśamsati nindati
sa āśu bhraśyate svārthād, asatyābhiniveśataḥ [26]*

Śrī-Śrī-Bhagavataḥ

The practice of finding faults in others must be abandoned—

To pointlessly judge others is a defect, and therefore such a practice must be abandoned. O Uddhava, you should neither praise nor abuse the nature and actions of others, because you will become preoccupied with falsehood and your best self-interest will be lost.

—the Supreme Personality of Godhead

ब्रजरसाश्रितानां भुक्तिमुक्तिसृहा तथा ऐश्वर्यमिश्रा वैकुण्ठपतिसेवापि
त्याज्यत्वेन गण्या:—

असद्वार्ता वेश्या विसृज मतिसर्वस्वहरणीः
कथा मुक्तिव्याघ्रया न शृणु किल सर्वात्मगिलनीः ।
अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीं
ब्रजे राधाकृष्णौ स्वरतिमणिदौ त्वं भज मनः ॥ २७ ॥

श्रीरघुनाथपादानां

*vraja-rasāśritānāṁ bhukti-mukti-spṛhā tathā aiśvaryya-miśrā
vaikuṇṭha-pati-sevāpi tyājyatvena ganyāḥ*—

asad-vārttā-veṣyā visṛja mati-sarvva-svaharanīḥ

kathā mukti-vyāghryā na śṛṇu kila sarvvātma-gilaniḥ

api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ

vraje rādhā-kṛṣṇau sva-rati-mañidau tvam bhaja manah [27]

Sri-Raghunātha-pādānām

—Śrī Raghunātha Dāsa Goswāmī

For the pure devotees who have taken refuge in the mellow of pure devotion in Vṛndāvana, even the reverential service of Lord Nārāyaṇa in Vaikuṇṭha is considered to be as adverse as the aspiration for worldly pleasure or liberation—

কৃষ্ণবার্তা বিনা আন, ‘অসদ্বার্তা’ বলি’ জান,
সেই বেশ্যা অতি ভয়ঙ্করী ।
শ্রীকৃষ্ণবিষয় মতি, জীবের দুংগত অতি,
সেই বেশ্যা মতি লয় হুরি ॥
শুন মন, বলি হে তোমায় ।
মুক্তি-নামে শার্দুলিনী, তার কথা যদি শুনি,
সববাত্মসম্পত্তি গিলি’ খায় ॥
তদুভয় ত্যাগ কর, মুক্তিকথা পরিহর,
লক্ষ্মীপতিরতি রাখ দূরে ।
সে রতি প্রবল হ’লে, পরব্যোমে দেয় ফেলে,
নাহি দেয় বাস ব্রজপুরে ॥
ঝর্জে রাধাকৃষ্ণ-রতি, অমূল্য ধনদ অতি,
তাই তুমি ভজ চিরদিন ।
রাপ-রঘুনাথ-পায়, সেই রতি প্রার্থনায়,
এ ভক্তিবিনোদ দীনহীন ॥২৭॥

(Bengali poem by Śrī Bhaktivinoda Ṭhākura)

*kṛṣṇa-vārttā vinā āna, ‘asad-vārttā’ bali’ jāna,
sei veṣyā ati bhayaṅkari
śrī-kṛṣṇa-visaya mati, jīvera durllabha ati,
sei veṣyā mati laya hari

śuna mana, bali he tomāya
mukti-nāme śārdulini, tāra kathā yadi śuni,
sarvvātma-sampatti gili’ khāya*

*tad ubhaya tyāga kara, mukti-kathā parihara,
 lakṣmi-pati-rati rākha dūre
 se rati prabala ha'le, paravyome deya phele,
 nāhi deya vāsa vraja-pure
 vraje rādhā-kṛṣṇa-rati, amūlya dhanada ati,
 tāi tumi bhaja cīra-dina
 rūpa-raghunātha-pāya, sei rati prārthanāya,
 e bhaktivinoda dīna-hīna*

Anything but Kṛṣṇa's message, know as falsehood such a passage,
 such a harlot is so very dangerous:
 devotion to the Lord Śrī Kṛṣṇa, rarely gotten by the *jīva*—
 that harlot steals away this consciousness.

O dear mind, please hear my prayer:
 And if you hear the presentation of the tigress liberation,
 all the soul's good prospect she'll devour.

Both temptations please abandon, and not to speak of liberation,
 curb attraction for the Lord Nārāyaṇa;
 by attraction to that plane, to Vaikunṭha you'll be hurled down—
 denied the chance to live in Śrī Vṛndāvana.

Love for Rādhā-Kṛṣṇa in Vraja, bestows the most precious treasure;
 adore Them in your heart eternally;
 Rūpa-Raghunātha's feet, for such devotion, does entreat
 this Bhaktivinoda, bereft, in all humility.

(Bengali verse translation)

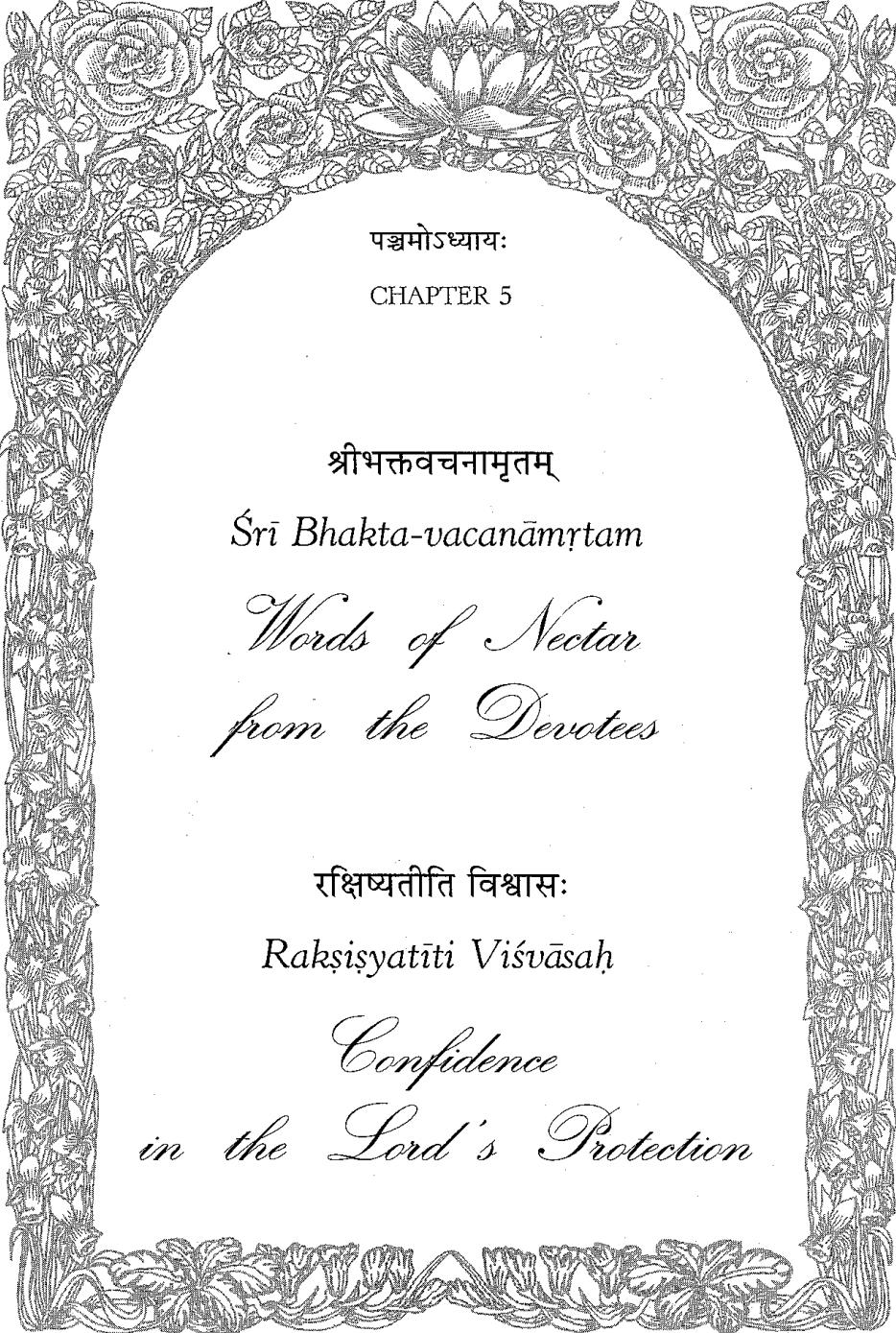
इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतः
 प्रातिकूल्य-विवर्जनं नाम चतुर्थोऽध्यायः ।

*iti śrī-prapanna-jivanāmṛte śrī-bhakta-vacanāmṛtāntargataḥ
 prātikūlya-vivarjanam nāma caturtho 'dhyāyah*

thus ends the fourth chapter

Rejection of the Unfavourable
Words of Nectar from the Devotees

in
Life-Nectar of the Surrendered Souls
Positive & Progresssive Immortality



पञ्चमोऽध्यायः

CHAPTER 5

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

रक्षिष्यतीति विश्वासः

Rakṣiṣyatīti Viśvāsaḥ

*Confidence
in the Lord's Protection*

रक्षिष्यति हि मां कृष्णो भक्तानां बान्धवश्च सः ।
क्षेमं विधास्यतीति यद्दिश्वासोऽत्रैव गृह्णते ॥ १ ॥

*rakṣisyati hi mām kṛṣṇo, bhaktānām bāndhavaś ca saḥ
kṣemam̄ vidhāsyatīti yad, viśvāso 'traiva gr̄hyate [1]*

'Certainly Lord Kṛṣṇa will protect me, because He is the friend of the devotees. He will definitely bless us with all auspiciousness and success.'

Within this chapter, such faith is sustained.

सर्वलोकेषु श्रीकृष्णपादाब्जैकरक्षकत्वम्—
मत्त्यो मृत्युव्यालभीतः पलायन्
लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यद्वच्छयाद्य
सुस्थः शेते मृत्युरस्मादपैति ॥ २ ॥

श्रीदेवक्या:

*sarvva-lokeṣu śrī-kṛṣṇa-pādābjaika-rakṣakatvam—
marttyo mṛtyu-vyāla-bhitah palāyan
lokān sarvān nirbhayam nādhyagacchat
tvat-pādābjam prāpya yadrcchayādya
susthah śete mṛtyur asmād apaiti [2]*

Śri-Devakyāḥ

The lotus feet of Lord Śrī Kṛṣṇa: the only protection for all planes of life—

O Supreme Lord, despite fleeing throughout every planet of the universe out of fear of the black snake of death, the mortal being cannot find a place devoid of fear. But when he is blessed with the fortune of coming to the shelter of Your lotus feet, he becomes reposed with a peaceful heart, and death itself flees from his company.

—Śrimati Devaki

मायाधीशस्यैव भगवतः क्षेमविधातुत्वम्—

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो
 योगेश्वरैरपि दुरत्यययोगमायः ।
 क्षेमं विधास्यति स नो भगवांस्त्र्यधीश-
 स्तत्रास्पदीयविमृशेन कियानिहार्थः ॥ ३ ॥

श्रीब्रह्मणः

māyādhīśasyaiva bhagavataḥ kṣema-vidhātṛtvam—
 viśvasya yaḥ sthiti-layodbhava-hetur ādyo
 yogeśvarair api duratyaya-yoga-māyah
 kṣemam vidhāsyati sa no bhagavāṁs tryadhiśas
 tatrāsmadiya-vimṛšena kiyān ihaṛthah [3]

Śrī-Brahmaṇah

Only the absolute magician, the Supreme Lord, is capable of bestowing all good fortune—

The Supreme Lord of the three worlds, who is the cause of the universal creation, sustenance, and annihilation, and whose magical potency is insurmountable for even the greatest yogīs, will surely bless us with all good fortune. Could we ever doubt this?

—Lord Brahmā

आपद्यपि श्रीकृष्णकथैकरक्षणविश्वासः—

तं मोपयातं प्रतियन्तु विप्रा
 गङ्गा च देवी धृतचित्तमीशे ।
 द्विजोपसृष्टः कुहकस्तक्षको वा
 दशत्वलं गायत विष्णुगाथाः ॥ ४ ॥

श्रीविष्णुरातस्य

āpady api śrī-kṛṣna-kathaika-raksana-viśvāsaḥ—
 tam mopayātam pratiyantu viprā
 gaṅgā ca devī dhṛta-cittam īśe
 dvijopasṛṣṭāḥ kuhakas takṣako vā
 daśatu alām gāyata viṣṇu-gāthāḥ [4]

Śrī-Viṣṇurātasya

Faith, even in the face of impending doom, that tidings of Lord Kṛṣṇa (Śrī Hari-kathā) is the only protection—

O pure *brāhmaṇas*, may you kindly know me as a surrendered soul, and let Mother Ganges accept me as one whose heart is offered to Lord Kṛṣṇa. Let the winged serpent Takṣaka or whatever magical creation has been incited by the son of the *brāhmaṇa* bite me immediately if it so desires; may you all simply go on singing the glories of the Lord.

—Mahārāja Parīkṣit

हरिदासा हरिणा रक्षिता एव—

मा भैर्मन्दमनो विचिन्त्य बहुधा यामीश्चिरं यातना
नैवामी प्रभवन्ति पाप-रिपवः स्वामी ननु श्रीधरः ।
आलस्यं व्यपनीय भक्ति-सुलभं ध्यायस्व नारायणं
लोकस्य व्यसनापनोदनकरो दासस्य किं न क्षमः ॥ ५ ॥

श्रीकुलशेखरस्य

hari-dāsā harinā rakṣitā eva—

*mā bhair mandamano vicintya bahudhā yāmīś ciram yātana
naivāmī prabhavanti pāpa-ripavaḥ svāmī nanu śrīdharaḥ
ālasyam vyapanīya bhakti-sulabham dhyāyasva nārāyaṇam
lokasya vyasanāpanodanakaro dāsasya kim na kṣamah [5]*

Śrī-Kulaśekharasya

The servants of Lord Hari are always protected by Lord Hari—

O wicked mind, fear not the thought of the multifarious, perpetual tortures that are your due. Your enemies—your sins, have no claim over you because the only actual lord and master is the Supreme Lord, Śrīdhara. Give up your apathy, and absorb your thoughts in Lord Nārāyaṇa, who is happily attainable by devotion. Is not He who destroys the calamities of all planets capable of annihilating the defects of His personal servitors?

—Śrī Kulaśekhara

संसार-दुःखक्षिणानां श्रीविष्णोः परमं पदमेवैकाश्रयः—

भवजलधिगतानां द्रन्द्वाताहतानां

सुतदुहितृकलत्रत्राणभाराद्दितानाम् ।

विष्वमविषयतोये मञ्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम् ॥ ६ ॥

श्रीकुलशेखरस्य

samsara-duhkha-klishtanam ūri-viṣṇoh paramam padam evaikāśrayah—
bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāna-bhārārdditānām
viṣama-viṣaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām [6]

Śrī-Kulaśekharasya

The holy feet of Lord Viṣṇu are the only shelter for persons tormented by the miseries of material existence—

For those persons who, bereft of a vessel, have fallen into the ocean of mundane existence; who are being lashed by the hurricane of duality based on mundane attraction and aversion; who are crushed by the burden of protecting wife and family, etc.; who are drowning in the ghastly whirlpool of sensual pleasures—the only shelter is the lifeboat of the holy lotus feet of the Supreme Lord, Viṣṇu.

—Śrī Kulaśekhara

श्रीकृष्णभजनमेव मर्त्यानाममृतप्रदम्—

इदं शरीरं शतसन्धिजर्जरं पतत्यवश्यं परिणामपेशलम्।
किमौषधं पृच्छसि मूढं दुर्मते निरामयं कृष्णरसायनं पिब ॥ ७ ॥

श्रीकुलशेखरस्य

śrī-kṛṣṇa-bhajanam eva martyānām amṛta-pradam—
idam śarīram śata-sandhi-jarjjaram
pataty avaśyam pariṇāma-peśalam
kim auśadham pṛcchasi mūḍha durmmate
nirāmayam kṛṣṇa-rasāyanam piba [7]

Śrī-Kulaśekharasya
—Śrī Kulaśekhara

Only pure devotion for Lord Kṛṣṇa awards immortality to the mortal—

শত সক্ষি জৰ জৰ,
 পতন হইবে এক দিন ।
 ভস্ম কৃমি বিষ্টা হবে,
 ইহাতে মমতা অর্বাচীন ॥
 ওরে মন শুন মোৰ এ সত্য বচন ।
 এ রোগের মহৌষধি,
 নিরাময় কৃষ্ণ রসায়ন ॥১॥

(Bengali verse by Śrī Bhaktivinoda Ṭhākura)

śata sandhi jara jara, tava ei kalevara,
 patana haibe eka-dina
 bhasma kṛmi viṣṭhā habe, sakalera ghṛnya tabe,
 ihāte mamaṭā arruvacīna
 ore mana śuna mora e satya vacana
 e rogera mahauḍadi, kṛṣṇa-nāma niravadhi,
 nirāmaya kṛṣṇa rasāyana

Ashes to ashes, worm and dung, what was beautiful once is a horrible thing . . .
to adore it is the gravest misconception.

My dear mind, hear the truth attentively:
the panacea for this malady— chant Kṛṣṇa's name constantly;
Kṛṣṇa is the life of immortality.

अत्यधमेष्वपि भगवन्नाम्नोऽभीष्टदातुत्वम्—

सत्यं ब्रवीमि मनुजाः स्वयमूर्द्धबाहु-
र्यो यो मुकुन्दं नरसिंहं जनार्दनेति ।
जीवो जपत्यनुदिनं मरणे रणे वा
पाषाण-काष्ठसद्वाय ददात्यभीष्टम् ॥ ८ ॥

श्रीकृष्णखरस्य

aty-adhamesu api bhagavan-nāmno 'bhīsta-dātrtvam—

satyam bravimi manujāḥ svayam ūrddhva-bāhur
 yo yo mukunda narasimha janārddaneti
 jīvo japaty anudinam maraṇe rāṇe vā
 pāsāna-kāṣṭha-sadrsāya dadāty abhistam [8]

Śrī-Kulaśekharasya

The holy name of the Lord bestows the most cherished objective upon even the most fallen—

O human civilization, with arms upraised I proclaim this truth! The holy name awards all desired success upon even stone- or wooden-hearted persons who, in the struggle for existence, constantly chant the Lord's names such as Mukunda, Narasimha, and Janārddana.

—Śri Kulaśekhara

स्वशत्रवेऽपि सद्गतिदायको हरिः—

अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।

लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं ब्रजेम ॥ ९ ॥

श्रीमदुद्धवस्य

sva-śatrave 'pi sad-gati-dāyako hariḥ—

*aho baki yanī stana-kāla-kūṭam
jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam
kam vā dayālum śaraṇam vrajema [9]*

Śrīmad-Uddhavasya

Śrī Hari awards a divine destination to even His enemy—

How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breast, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that Lord Kṛṣṇa?

—Śrīmad Uddhava

अयोग्यानामप्याशास्थलम्—

दुरन्तस्यानादेरपरिहरणीयस्य महतो

विहीनाचारोऽहं नृपशुरशुभस्यास्पदमपि ।

दयासिन्धो बन्धो निरवधिक-वात्सल्यजलधे-

स्तव स्मारं स्मारं गुणगणमितीच्छामिगतभीः ॥ १० ॥

श्रीयामुनाचार्यस्य

āyogyanām apy āśā-sthalam—

*durantasyānāder apariharanīyasya mahato
vihinācāro 'ham nr̄-paśur aśubhasyāspadam api
dayā-sindho bandho niravadhika-vātsalya-jaladhes
tava smāram smāram guṇa-gaṇam iticchāmi gatabhīḥ [10]*

Śri-Yāmunācāryyasya

The reservoir of hope for even the unqualified—

O sea of compassion, I am no better than a wicked animal on two feet, the most incorrigible parasite—a beginningless and endless reservoir of the greatest inauspiciousness. Nonetheless, I abide in fearlessness, repeatedly remembering the divine qualities of You—the endless ocean of affection and the supreme friend.

—Śri Yāmunācāryya

असकृदपराधिनामपि मोचकः—

रघुवर यदभूस्त्वं तादशो वायसस्य
प्रणत इति दयालुर्यस्य चैद्यस्य कृष्ण ।
प्रतिभवमपराद्भुर्मुख सायुज्यदोऽभू-
र्वद किमपदमागस्तस्य तेऽस्ति क्षमायाः ॥ ११ ॥

श्रीयामुनाचार्यस्य

asakṛd-aparādhinām api mocakah—

*raghuvara yad abhūs tvāṁ tādṛśo vāyasasya
praṇata iti dayālur yasya caidyasya kṛṣṇa
pratibhavam aparāddhur mugdha sāyujyado 'bhūr
vada kim apadam āgas tasya te 'sti kṣamāyāḥ [11]*

Śri-Yāmunācāryyasya

The deliverer of even repeated offenders—

O Lord of the Raghu dynasty, just for bowing his head to You, You were merciful upon that crow (who was so offensive that he clawed at the breast of Sītādevī).

O charming Kṛṣṇa, You awarded the salvation of merging into Your effulgence (*sāyujya-mukti*) to Śiśupāla, who was an offender birth after birth.

Now please tell me, is there any offence that cannot be pardoned by You?

—Śrī Yāmunācāryya

शरणागत-हेलनं तस्मिन्नसम्भवम्—

अभूतपूर्व मम भावि किंवा
सर्व्य सहे मे सहजं हि दःखम्।
किन्तु त्वदग्रे शरणागतानां
पराभवो नाथ न तेऽनुरूपः ॥ १२ ॥

श्रीयामुनाचार्यस्य

saranāgata-helanam tasminn asambhavam—

abhuṭa-pūrvvam mama bhāvi kiṁvā
sarvvam sahe me sahajam hi duḥkham
kintu tvad agre śaranāgatānām
parābhavo nātha na te 'nurūpah [12]

Śrī-Yāmunācāryyasya

It is impossible for Him to neglect His surrendered devotee—

O Lord, after all, what unprecedented trials may befall me now? I can tolerate anything and everything; no doubt, unhappiness is my natural companion. Nonetheless, it will not become You to allow the neglect of Your surrendered soul who now stands before You.

—Śrī Yāmunācāryya

बहिरन्यथा प्रदर्शयतोऽपि स्वरूपतः पालकत्वम्—

निराशकस्यापि न तावदुत्सहे
महेश हातुं तव पादपङ्कजम्।
रुषा निरस्तोऽपि शिशुः स्तनन्धयो
न जातु मातुश्वरणौ जिहासति ॥ १३ ॥

श्रीयामुनाचार्यस्य

bahir anyathā pradarśayato 'pi svarūpataḥ pālakatvam—

nirāśakasyāpi na tāvad utsahe
maheśa hātum tava pāda-paṅkajam
ruṣā nirasto 'pi śiśuh stanandhayo
na jātu mātus caraṇau jihāsati [13]

Śrī-Yāmunācāryyasya

He is our natural guardian, even if externally He shows otherwise—

O Almighty Lord, even if You make me hopeless, I can never leave Your lotus feet in any condition. If the mother becomes angry and separates her child from her breast, does the child thereby leave the feet (shelter) of his mother?

—Śrī Yāmūnācāryya

तदितराश्रयाभावात् तस्यैवैकरक्षकत्वम्—

भूमौ स्खलितपादानां भूमिरेवावलम्बनम्।

त्वयि जातापराधानां त्वमेव शरणं प्रभो ॥ १४ ॥

स्कन्दे

tad itarāśrayābhāvāt tasyaivaika-rakṣakatvam—

bhūmau skhalita-pādānāṁ, bhūmir evāvalambanam

tvayi jātāparādhānāṁ, tvam eva śaraṇāṁ prabho [14]

Skande

He is proven to be the only shelter since there is actually no shelter but Him—

For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge.

—*Skanda Purāṇa*

निराश्रयाणमेवैकाश्रयः—

विवृत-विविधबाधे भ्रान्तिवेगादगाधे

बलवति भवपुरे मञ्जतो मे विदूरे ।

अशरणगणबस्थो हा कृपाकौमुदीन्दो

सकृदकृतविलम्बं देहि हस्तावलम्बम् ॥ १५ ॥

श्रीरूपपादानां

nirāśrayānām evaikāśrayah—

vivṛta-vividha-bādhe bhrānti vegād agādhe

balavati bhavapure majjato me vidūre

aśaraṇa-gaṇa-bandho hā kṛpā-kaumudīndo

sakṛd-akṛtavilambam dehi hastāvalambam [15]

Śrī-Rūpāpādānām

The only shelter for the shelterless—

I am drowning in some remote region of a fathomless, treacherous ocean—the vast sea of frustration, swept by the tide of hallucination. O friend of the shelterless, O benediction moon, please just once now lend me Your helping hand.

—Śrī Rūpa Goswāmī

विलम्बासहनस्य भक्तस्य तद्रक्षणविश्रब्धत्वम्—

या द्रौपदीपरित्राणे या गजेन्द्रस्य मोक्षणे ।

मव्यार्ते करुणामूर्ते सा त्वरा क गता हरे ॥ १६ ॥

जगन्नाथस्य

vilambāsahanasya bhaktasya tad raksana-viśrabdhatvam—

yā draupadī paritrāṇe, yā gajendrasya moksane

mayy ārtte karuṇā-mūrtte, sā tvarā kva gatā hare [16]

Jagannāthasya

The devotee who needs immediate protection has full faith that the Lord will come to his aid—

O compassion incarnate, now I am in danger. O Lord Hari, where is that urgency You showed in delivering Draupadī and liberating Gajendra?

—Jagannātha

रक्षिष्यतीति-विश्वासस्य प्रकाशमाधुर्यम्—

तमसि रविरिवोद्यन्मञ्जतामप्लवानां

झव इव तृष्णितानां स्वादुवर्षीव मेघः ।

निधिरिव निधनानां तीव्रदुःखामयानां

भिषगिव कुशलं नो दातुमायाति शौरिः ॥ १७ ॥

श्रीद्रौपद्याः

rakṣiṣyatiti-viśvāsasya prakāśa-mādhuryyam—

tamasi ravir ivodyan majjatām aplavānāṁ

plava iva ṛṣitānāṁ svādu-varṣīva meghaḥ

nidhir iva nidhanānāṁ tīvra-duḥkhāmayānāṁ

bhiṣag iva kuśalam no dātum āyāti śauriḥ [17]

Sri-Draupadyāḥ

The revealed sweetness of confidence in the Lord's protection—
 Like the sun ascending through the darkness,
 like a boat for the helplessly drowning,
 like a raincloud of sweet waters for the parched;
 like a treasure for the impoverished,
 like a physician for the deadly afflicted—
 the Lord Śrī Kṛṣṇa is now coming to bless us
 with all good fortune.

—Śrimati Draupadī

तद्रक्षकत्वे तत्कारुण्यमेव कारणम्—

प्राचीनानां भजनमतुलं दुष्करं शृण्वतो मे
 नैराश्येन ज्वलति हृदयं भक्तिलेशालसस्य ।
 विश्वद्रीचीमघहर तवाकर्ण्य कारुण्यवीची-
 माशाबिन्दूक्षितमिदमुपैत्यन्तरे हन्त शैत्यम्॥ १८ ॥

श्रीरूपपादानां

tad rakṣakatve tat kāruṇyam eva kāraṇam—

*prācīnānām bhajanam atulam duṣkaram śṛṇvato me
 nairāshyena jvalati hṛdayam bhakti leśālasasya
 viśva-dricim aghahara tavākarnya kāruṇya vicim
 āśā-bindūkṣitam idam upaity antare hanta śaityam [18]*

Śri-Rūpapādānām

The cause of the Lord's protectiveness is His mercy alone—

O destroyer of sin, my heart is averse to a trace of devotion, and it burns in the fire of hopelessness when I hear about the incomparable, formidable devotional services rendered by the great predecessor devotees. But now that I have heard about the wave of Your mercy which floods the universe, the core of my heart, sprinkled by a drop of hope, is soothed with cooling relief once again.

—Śrī Rūpa Goswāmī

भगवतः श्रीचतैन्यरूपस्य परमौदार्थम्—

हा हन्त चित्तभुवि मे परमोषरायां
 सद्भक्तिकल्पलतिकाङ्कुरिता कथं स्यात्।
 हृद्येकमेव परमाश्वसनीयमस्ति
 चैतन्यनाम कलयन्न कदापि शोच्यः ॥ १९ ॥

श्रीप्रबोधानन्दपदानां

bhagavataḥ śrī-caitanya-rūpasya param audāryyam—
hā hanta citta-bhuvi me paramoṣarāyāṁ
sad-bhakti-kalpa-latikāṅkuritā kathāṁ syāt
hṛdy ekam eva paramāśvasanīyam asti
caitanya-nāma kalayan na kadāpi śocyah [19]

Śrī-Prabodhānandapādānāṁ

The supreme magnanimity of the Supreme Lord Śrī Caitanya-deva—

Alas, alas! How will the charming wish-fulfilling creeper of pure devotion ever sprout from the desparately barren planes of my consciousness?

Despite my predicament, just one great hope awakens in my heart: by chanting the name of Śrī Caitanyadeva, nothing can remain to be lamented for by anyone at any time.

—Śrī Prabodhānanda Saraswati

श्रीगौरहरे: सर्वोपायविहीनेष्वपि रक्षकत्वम्—

ज्ञानादिवर्त्मविरुचिं ब्रजनाथभक्ति-
 रीतिं न वेद्मि न च सद्गुरवो मिलन्ति ।
 ह हन्त हन्त मम कः शरणं विमृढ
 गौरोहरिस्तव न कर्णपथं गतोऽस्ति ॥ २० ॥

श्रीप्रबोधानन्दपादानां

śrī-gaurahareḥ sarvopāya-vihīneśu api rakṣakatvam—
jñānādi-vartma-virucim vṛaja-nātha-bhakti-
rītim na vedmi na ca sad-guravo milanti
hā hanta hanta mama kah śaraṇam vimūḍha
gauro-haris tava na karna-patham gato 'sti [20]

Śrī-Prabodhānandapādānāṁ

Śrī Gaurahari is the saviour of even those bereft of any method of approach—

I know not the way of love in Śrī Vṛndāvana,
which breeds disloyalty to wisdom and the world;
nor do I come to meet with saintly teachers—
to whom shall I surrender, where shall I go?
O foolish fellow! You cannot have heard about
the Golden Lord, Śrī Gaura Mahāprabhu.

—Śrī Prabodhānanda Sarasvatī

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतो
रक्षिष्यतीति विश्वासो नाम पञ्चमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmr̥te śrī-bhakta-vacanāmr̥tāntargato
rakṣiṣyatīti viśvāso nāma pañcamo 'dhyāyah*

thus ends the fifth chapter

Confidence in the Lord's Protection
Words of Nectar from the Devotees
in

Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality

षष्ठोऽध्यायः

CHAPTER 6

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

गोप्तृत्वे-वरणम्

Goptrtve-varanam

*Embracing the Lord's
Guardianship*

हे कृष्ण! पाहि मां नाथ कृपयात्मगतं कुरु ।
 इत्येवं प्रार्थनं कृष्णं प्राप्तुं स्वामिखरूपतः ॥ १ ॥
 गोप्तृत्वे वरणं ज्ञेयं भक्तैर्हर्द्यतरं परम् ।
 प्रपत्त्येकार्थकत्वेन तदद्वित्वेन तत् स्मृतम् ॥ २ ॥

*he kṛṣṇa! pāhi mām nātha, kṛpayātmagatam kuru
 ity evam prārthanam kṛṣṇam, prāptum svāmi-svarūpataḥ [1]
 goptṛtvē varanam jñeyam, bhaktair hṛdyataram param
 prapatty ekārthakatvēna, tad aṅgitvena tat smṛtam [2]*

'O Kṛṣṇa, please protect me! My dear Lord, kindly accept me as Your own.'

Such a prayer, as well as the prayer to obtain Śrī Kṛṣṇa as one's lord and master, is the supreme solace to the hearts of the pure devotees, and is known by them as *goptṛtvē-varanam*—Embracing the Lord's Guardianship. Because it expresses one and the same ideal as unconditional surrender, *goptṛtvē-varanam* is accepted as the chief of the six limbs of surrender.

श्रीभगवतो भक्तभावेनाश्रय-प्रार्थनम्—

अयि नन्दतनुज किङ्करं पतितं मां विषमे भवाम्बुधौ ।
 कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥ ३ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

śrī-bhagavato bhakta-bhāvenāśraya-prārthanam—

*ayi nanda-tanuja kinkaram patitam mām viṣame bhavāmbudhau
 kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśam vicintaya [3]*

Srī-Srī-Bhagavataś-Caitanyacandrasya

Appearing as His own devotee, the Supreme Lord Himself prays for refuge—

O Nandanandana, son of King Nanda, although I am Your eternal servitor, I have fallen into the terrible ocean of material existence due to the fructification of my own deeds (*karma*). Please graciously consider me to be a particle of dust at Your lotus feet.

—the Supreme Lord Śrī Caitanyacandra

सर्वसदुणिग्रह आत्मप्रदो हरिरेव गोप्तृत्वेन वरणीयः—

कः पण्डितस्त्वदपरं शरणं समीयाद्-
भक्तप्रियादत्तगिरः सुहृदः कृतज्ञात्।
सर्वान् ददाति सुहृदो भजतोऽभिकामा-
नात्मानमप्युपचयापचयौ न यस्य ॥ ४ ॥

श्रीमद्कूरस्य

*sarvva-sad-guṇa-vigraha ātma-prado harir eva goptṛtvena
varaṇīyah—*

*kah pañditas tvad-aparam śaraṇam samiyād
bhakta-priyād ṛta-girah suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya [4]*

Śrimad-Akrūrasya

Only the Self-giving Lord Śrī Hari, the Supreme Good, should be petitioned for guardianship—

You give Your affection to Your devotees, Your word is truth, You are the ever-grateful friend. Can any intelligent person thus take refuge in anyone but You? You fulfill all the desires of the sincere souls that serve You, giving Your very Self to them; and yet, You are neither augmented nor diminished thereby.

—Śrimad Akrūra

श्रीकृष्णचरणमेव प्रपन्नानां सन्तापहारि-सुधावर्षि आतपत्रम्—

तापत्रयेणाभिहतस्य घोरे सन्तप्यमानस्य भवाध्वनीश।
पश्यामि नान्यच्छरणं तवाङ्ग्नि-द्वन्द्वातपत्रादमृताभिवर्षात्॥ ५ ॥

श्रीमदुद्धवस्य

*śrī-kṛṣṇa-caraṇam eva prapannānām santāpa-hāri-sudhā-varṣi
ātapatram—*

*tāpa-trayenābhīhatasya ghore
santapyamānasya bhavādhvan īśa
paśyāmi nānyac charaṇām tavāṅghri-
dvandvātapatrād amṛtābhīvarṣāt [5]*

Śrimad-Uddhavasya

The lotus feet of Lord Kṛṣṇa are the umbrella to vanquish the suffering of His surrendered souls, and shower nectar upon them—

O Master, for persons afflicted by the triple miseries in this ghastly course of material existence, I see no other shelter but the umbrella of Your holy lotus feet, from which the rain of eternal nectar showers down.

—Śrīmad Uddhava

षडरिपुताडितस्य शान्तिहीनस्य स्वनाथचरणाश्रयमेव अभयाशोकामृतप्रदम्—

चिरमिह वृजिनार्त्तस्तप्यमानोऽनुतापै-
रवितृष्णषडमित्रोऽलब्धशान्तिः कथञ्चित्।
शरणदं समुपेतस्त्वत्यदाब्जं परात्म-
न्नभयमृतमशोकं पाहि मापन्नमीश ॥ ६ ॥

श्रीमुचुकुन्दस्य

*ṣad-ripi-tādītasya śānti-hinasya sva-nātha-caranāśrayam eva
abhayāśokāmṛta-pradam—*

*ciram iha vṛjinārttas tapyamāno 'nutāpair
avitṛṣṭa-ṣad-amitro 'labdha-śāntih kathañcit
śaraṇada samupetas tvat padābjam parātmann
abhayam ṛtam aśokam pāhi māpannam iśa [6]*

Śrī-Mucukundasya

For the disturbed soul who is flogged by his six enemies, only the shelter of the lotus feet of his natural Master awards him immortality in fearlessness and sorrowlessness—

O Supreme Soul, for time immemorial in this material world I have been tormented with sin, stung with remorse, and constantly harassed by my six insatiable enemies (the five senses and the mind). O gracious awarder of shelter, somehow I have come before Your holy lotus feet, which are the embodiment of fearlessness, sorrowlessness, and positive immortality. My Master, please protect this one distressed.

—Śrī Mucukunda

लब्धस्वरूपसन्धानस्य कामादिसङ्गजन्यनिजवैरूप्ये-धिकारयुक्तस्य शरणागतस्य
श्रीहरिदास्यमेव असच्चेष्टादितो निष्कृति कारकत्वेन अनुभूतम्—

कामादीनां कति न कतिधा पालिता दुर्निदेशा-
स्तेषां जाता मयि न करुणा न त्रपा नोपशान्तिः ।
उत्सृज्यैतानथ यदुपते साम्रतं लब्धबुद्धि-
स्त्वामायातः शरणमभयं मां नियुद्धक्षात्मदास्ये ॥ ७ ॥

केषाञ्चित्

*labdha-svarūpa-sandhānasya kāmādi-saṅga-janya-nija-vairūpye-
dhikkāra-yuktasya śaraṇāgatasya śrī-hari-dāsyam eva asac-ceṣṭādito
niṣkṛti kārakatvena anubhūtam—*

*kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntih
utsṛjyaitān atha yadu-pate sāmpratām labdha-buddhis
tvām āyātah śaraṇam abhayām mām niyuṅksu ātma-dāsyे [7]
keṣāñcit*

A realization of the fact that the surrendered soul who discovers his eternal identity and denounces his perversity caused by the association of lust, anger, greed, madness, delusion, and hatred, is rescued forever from all evil pursuits by the devotional service of Lord Kṛṣṇa—

O Lord, for so long have I obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity upon me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor.

—revered votary

उपलब्धकृष्णाश्रयैकमङ्गलस्य चाश्रयप्राप्तिविलम्बने तदप्राप्ति-
सम्भावनायामुद्वेगप्रकाशः—

कृष्ण! त्वरीयपदपङ्गजपञ्चरान्त-
मद्यैव मे विशतु मानस-राजहंसः ।

प्राणप्रयाण-समये कफवातपितैः
कण्ठावरोधनविघौ स्परणं कुतस्ते ॥ ८ ॥

श्रीकुलशेखरस्य

*upalabda-kṛṣṇāśrayaika-maṅgalasya cāśraya-prāpti-vilambane tad
aprāpti-sambhāvanāyām udvega-prakāśah—*

*kṛṣṇa! tvadiya pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-hamsah
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇam kutas te [8]*

Śrī-Kulaśekharasya

The expression of anguish in the suspense of delay in achieving the shelter of Lord Kṛṣṇa, by one who realizes such shelter to be the only good fortune—

O Kṛṣṇa! Please allow my mind to immediately yield to Your lotus flowerlike feet, just as the flamingo enters into the labyrinth of the lotus flowers' stems. When at the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?

—Śrī Kulaśekhara

स्वरूपत एव श्रीकृष्णस्याभिभावकत्वपालकत्वदर्शनेन तदाश्रयप्रार्थना—

कृष्णो रक्षतु नो जगत्रयगुरुः कृष्णं नमध्वं सदा
कृष्णेनाखिलशत्रवो विनिहताः कृष्णाय तस्मै नमः ।
कृष्णादेव समुत्थितं जगदिदं कृष्णस्य दासोऽस्मयहं
कृष्णो तिष्ठति विश्वमेतदखिलं हे कृष्ण रक्षस्व माम् ॥ ९ ॥

श्रीकुलशेखरस्य

*svarūpata eva śri-kṛṣṇasyābhhibhāvaka-tva-pālaka-tva-darśanena
tadāśraya-prārthanā—*

*kṛṣṇo rakṣatu no jagat-traya-guruḥ kṛṣṇam namadhvam sadā
kṛṣṇenākhila-śatravo vinihatāḥ kṛṣṇāya tasmai namah
kṛṣṇād eva samutthitam jagad idam kṛṣṇasya dāso 'smi aham
kṛṣne tiṣṭhati viśvam etad akhilam he kṛṣṇa rakṣasva mām [9]*

Śrī-Kulaśekharasya

A prayer for the shelter of Lord Śrī Kṛṣṇa, with the vision that He alone is the natural guardian and sustainer of the living being—

May Lord Kṛṣṇa, the Guru of the three worlds, protect us;
our obeisance unto Lord Kṛṣṇa at all times.

Kṛṣṇa is the vanquisher of all enemies—

I offer my obeisance unto that Kṛṣṇa.

This world emanates from Kṛṣṇa;

I am the servant of only Kṛṣṇa.

This whole universe is situated within Kṛṣṇa alone—

O Kṛṣṇa! please protect me.

—Śrī Kulaśekhara

गोपीजनवल्लभ एव परमपालकः—

हे गोपालक हे कृपाजलनिधे हे सिंधुकन्यापते

हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव।

हे रामानुज हे जगत्रयगुरो हे पुण्डरीकाक्ष मां

हे गोपीजननाथ पालय परं जानामि न त्वां विना ॥ १० ॥

श्रीकुलशेखरस्य

gopijana-vallabha eva parama-pālakah—

he gopālaka he kṛpā-jalanidhe he sindhu-kanyā-pate

he kāṁsāntaka he gajendra-karuṇāpāriṇa he mādhava

he rāmānuja he jagat-traya-guro he puṇḍarikākṣa mām

he gopijana-nātha pālaya param jānāmi na tuāṁ vinā [10]

Śrī-Kulaśekharasya

The only guardian is Kṛṣṇa, the beloved Lord of the Gopīs—

O tender of the cows, ocean of mercy,

O Lord of the Goddess of Fortune;

O slayer of Karīsa, merciful deliverer of Gajendra,

O sweet, artful Kṛṣṇa;

O young brother of Balarāma, Guru of the three worlds,

O lotus-eyed Lord;

O dear Lord of the Gopīs, please protect me in every way—

I know no one but You.

—Śrī Kulaśekhara

नित्यपार्षदा अपि सर्वात्मना श्रीकृष्णाश्रयं प्रार्थयन्ते—

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।

वाचोऽभिधायिनीर्नामां कायस्तत्रहृणादिषु ॥ ११ ॥

श्रीनन्दस्य

nitya-pārṣadā api sarvātmanā śrī-kṛṣṇāśrayam prārthayante—

manaso vrttayo nah syuh, kṛṣṇa-pādāmbujāśrayāḥ

vāco 'bhidhāyinir nāmnām, kāyas tat-prahvanādiṣu [11]

Śrī-Nandasya

Even the eternal associates of the Lord pray whole-heartedly for His shelter—

O Uddhava, may our thoughts take refuge in the lotus feet of Śrī Kṛṣṇa, may our words be the chanting of His holy names, and may our bodies be engaged in making obeisance unto Him.

—Śrī Nanda

व्रजलीलस्य श्रीकृष्णस्य पालकत्वं प्रभावमयम्—

दधिमथननिनादैस्त्यक्तनिद्रः प्रभाते

निभृतपदमगारं बल्लवीनां प्रविष्टः ।

मुखकमलसमीरराशु निर्वाण्य दीपान्

कवलित-नवनीतः पातु मां बालकृष्णः ॥ १२ ॥

श्रीश्रीभगवत्श्वेतन्यचन्द्रस्य

vraja-līlasya śrī-kṛṣṇasya pālakatvam prabhāvamayam—

dadhi-mathana-ninādais-tyakta-nidrah prabhāte

nibhrta-padam agāram ballavīnām praviṣṭah

mukha-kamala-samīraśū nirvāpya dīpān

kavalita-navanītah pātu mām bāla-kṛṣṇah [12]

Śrī-Śrī-Bhagavata-Śrī-Caitanyacandrasya

The most powerful protection is afforded by Śrī Kṛṣṇa, the Lord of divine pastimes in Vṛndāvana—

That child Kṛṣṇa, who, awakening by the sound of butter-churning, stealthily enters the homes of the cowherd ladies, swiftly blows out the lamps with the breeze of His lotus mouth and devours the fresh butter—may He kindly protect me.

—the Supreme Lord Śrī Caitanyacandra

सर्वथा योग्यताहीनस्यापि प्रपत्तावनधिकारो न—

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे।
अकिञ्चनोऽनन्यगतिः शरण्य
त्वत्पादमूलं शरणं प्रपद्ये ॥ १३ ॥

श्रीयामुनाचार्यस्य

sarvavathā yogyatā-hīnasyāpi prapattāv anadhikāro na—

na dharmma-niṣṭho 'smi na cātma-vedī
na bhaktimāṁs tvac caraṇāravinde
akiñcano 'nanya-gatiḥ śaranya
tvat pāda-mūlam śaraṇam prapadye [13]

Śrī-Yāmunācāryyasya

Even a totally unqualified person is not unfit to surrender—

O supreme refuge, I am not religious, I do not know the nature of the soul, nor have I any devotion for Your holy lotus feet; therefore, I am bereft—I am bereft of all good, and I am bereft of any other shelter. Such as I am, I surrender unto the dust of Your lotus feet.

—Śrī Yāmunācāryya

श्रीभगवतः कृपावलोकनमेवाश्रयदातृत्वम्—

अविवेक-घनान्धिदङ्गुखे बहुधा सन्ततदुःखवर्षिणि ।
भगवन् भवदुर्दिने पथस्खलितं मामवलोकयाच्युत ॥ १४ ॥

श्रीयामुनाचार्यस्य

śrī-bhagavataḥ kṛpāvalokanam evaśraya-dātṛtvam—

aviveka-ghanāndha-diñmukhe, bahudhā santata-duhkha-varṣinī
bhagavan bhava-durddine patha-, skhalitam mām avalokayācyuta [14]

Śrī-Yāmunācāryyasya

The shelter of the Supreme Lord is awarded by His merciful glance—

O Lord, spreading darkness in all directions, the clouds of ignorance are constantly raining multifarious calamities. I have lost my

way in this storm of material suffering. O Infallible Lord, kindly cast Your glance upon me.

—Śri Yāmunācāryya

जीवस्य भगवत्पाल्यत्वं स्वरूपत एव सिद्धम्—

तदहं त्वदते न नाथवान् महते त्वं दयनीयवान् च
विधिनिर्मितमेतदन्वयं भगवन् पालय मा स्म जीहय ॥ १५ ॥

श्रीयामुनाचार्यस्य

jīvasya bhagavat-pālyatvam svarūpata eva siddham—

*tad aham tvad r̄te na nāthavān, mad r̄te tvam dayaniyavān na ca
vidhi-nirmmitam etad anvayam, bhagavan pālaya mā sma jihaya [15]*

Śri-Yāmunācāryyasya

It is proven to be perfectly natural for the soul to be sustained by the Lord—

O Lord, without You, I cannot have a guardian, and without me, You cannot have a fit recipient for Your mercy. This is our relationship as the creator and the created. Therefore, please take my charge, O my Master, and never leave me.

—Śri Yāmunācāryya

प्रपन्नस्य विविधसेवासम्बन्धः—

पिता त्वं माता त्वं दयित-तनयस्त्वं प्रियसुह-
त्वमेव त्वं मित्रं गुरुरपि गतिश्वासि जगताम्।
त्वदीयस्त्वद्भूत्यस्त्व परिजनस्तद्विरहं
प्रपन्नश्वेतं स त्वहमपि तवैवास्मि हि भरः ॥ १६ ॥

श्रीयामुनाचार्यस्य

prapannasya vividha-sevā-sambandhaḥ—

*pītā tvam mātā tvam dayita-tanayas tvam priya-suhṛt
tvam eva tvam mitram gurur api gatiś cāsi jagatām
tvadiyas tvad bhṛtyas tava parijanas tad gatir aham
prapannaś caivam sa tv aham api tavaivāsmi hi bharah [16]*

Śri-Yāmunācāryyasya

A surrendered soul's various serving relationships with the Lord—

For the entire creation You are father, mother, beloved son, dear well-wisher and friend. You are the Universal Guru, the ultimate refuge. And I also am Yours, sustained by You, a member of Your family. You alone are my shelter, I am Your surrendered soul, and such as I am, Your dependent.

—Śrī Yāmunācāryya

भगवतश्वैतन्यचन्द्रस्य पतितपालकत्वम्—

संसारदुःखजलधौ पतितस्य काम-
क्रोधादि-नक्रमकरैः कवलीकृतस्य
दुर्वासाना-निगडितस्य निराश्रयस्य
चैतन्यचन्द्र मम देहि पदावलम्बम् ॥ १७ ॥

श्रीप्रबोधानन्दपादानां

bhagavataś-caitanyacandrasya patita-pälakatvam—

*samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
duruvāsanā-nigaḍitasya nirāśrayasya
caitanyacandra mama dehi padāvalambam [17]*

Śrī-Prabodhānandapādānām

Śrī Caitanyacandra's guardianship for the fallen—

O Caitanyacandra, I, afallen into the miserable ocean of material existence, am being devoured by the sharks and alligators of lust, anger, greed, madness, delusion, and hatred; chained by wicked desires, I am bereft of any shelter. Please graciously grant me the refuge of Your holy lotus feet.

—Śrī Prabodhānanda Saraswati

निराशस्यापि आशाप्रदं गौरशरणम्—

हा हन्त हन्त परमोषरचित्तभूमौ
व्यथी भवन्ति मम साधनकोटयोऽपि ।
सर्वात्मना तदहमद्भुतभक्तिबीजं
श्रीगौरचन्द्रचरणं शरणं करोमि ॥ १८ ॥

श्रीप्रबोधानन्दपादानां

nirāśasyāpi āśā-pradām gaura-śaraṇam—

*hā hanta hanta paramoṣara-citta-bhūmau
vyarthy bhavanti mama sādhana-koṭayo 'pi
sarvūtmanā tad aham adbhuta-bhakti-bijam
śrī-gauracandra-caraṇam śaraṇam karomi [18]*

Śrī-Prabodhānandapādānām

The shelter of Śrī Gauracandra gives hope to the hopeless—

Alas, to cultivate the barren and rocky desertland of my heart, tens of millions of assiduous attempts have proven to be simply futile. Therefore, with all the will at my command, I embrace the shelter of Śrī Gauracandra's lotus feet, the source of the miraculous seed of pure devotion.

—Śrī Prabodhānanda Saraswati

श्रीकृष्णचैतन्यप्रपन्नस्य वैराग्यादिभक्तिपरिकरसिद्धिः—

वैराग्य-विद्या-निजभक्तियोग-

शिक्षार्थमेकः पुरुषः पुराणः ।

श्रीकृष्णचैतन्यशरीरधारी

कृपाम्बुद्धिर्यस्तमहं प्रपद्ये ॥ १९ ॥

श्रीसार्वभौमपादानां

śrī-kṛṣṇa-caitanya-prapannasya vairāgyādi-bhakti-parikara-siddhiḥ—

vairāgya-vidyā-nija-bhakti-yoga-

siksārtham ekaḥ puruṣaḥ purāṇaḥ

śrī-kṛṣṇa-caitanya-śarīra-dhārī

kṛpāmbudhir yaś tam aham prapadye [19]

Śrī-Sārvvabhaumapādānām

For the soul surrendered to the lotus feet of Śrī Caitanyadeva, the attainment of detachment, knowledge, etc., are proven to be concomitant ornaments of devotion—

The endless ocean of mercy, the eternal Supreme Person one without a second, has appeared as Śrī Kṛṣṇa Caitanya to teach detachment, divine knowledge, and His personal relationship in devotion. I do surrender unto Him.

—Śrī Sārvvabhauma Bhāttācāryya

श्रीकृष्णचैतन्यप्रपत्तिरेव युगधर्मः—

अन्तःकृष्णं बहिगौरं दर्शिताङ्गादिवैभवम्।

कलौ सङ्कीर्तनाद्यैः स्म कृष्णचैतन्यमाश्रिताः ॥ २० ॥

श्रीजीवपादानां

śrī-kṛṣṇa-caitanya-prapattir eva yuga-dharmaḥ—

antah kṛṣṇam bahir gauram, darśitāṅgādi-vaiśhvavam

kalaū sāṅkīrtanādyaiḥ sma, kṛṣṇa-caitanyam āśritāḥ [20]

Śri-Jīvapadānām

The only pure religion of the age: surrender unto the lotus feet of Śrī Caitanya Mahāprabhu—

Accompanied by His divine entourage, the Supreme Lord Śrī Kṛṣṇa Caitanya has appeared in all His pristine glory. In this age of Kali, we now take shelter in Him by means of the characteristic method of devotional service based on *sāṅkīrtana*, congregational chanting of the holy names. Within, He is none other than Kṛṣṇa Himself, and without, He is the Golden Lord Śrī Kṛṣṇa Caitanya.

—Śrī Jīva Goswāmi

श्रीचैतन्याश्रितस्य परमपुमर्थप्राप्तिः—

योऽज्ञानमत्तं भुवनं दयालु-

रुल्लाधयन्नप्यकरोत् प्रमत्तम्।

स्वप्रेमसम्पत्सुधयाब्दुतेऽहं

श्रीकृष्णचैतन्यममुं प्रपद्ये ॥ २१ ॥

श्रीकृष्णदासपादानां

śrī-caitanyāśritasya parama-pumartha-prāptih—

yo jñāna-mattam bhuvanam dayālur

ullāghayann apy akarot pramattam

sva-prema-sampat-sudhayādbhute 'ham

śrī-kṛṣṇa-caitanyam amum prapadye [21]

Śrī-Kṛṣṇadāsapaḍānām

The soul surrendered to Śrī Caitanyadeva attains the supreme perfection of human life—

I surrender unto that performer of miraculous deeds, Śrī Kṛṣṇa Caitanya, the merciful Supreme Personality who delivered the insane universe from the disease of ignorance, and then drove the world stark mad with the nectarean treasure of His sweet love divine.

—Śrī Kṛṣṇadāsa Kavirāja Goswāmī

श्रुतिविमृग्य-श्रीहरिनाम-संश्रयणमेव परममुक्तानां भजनम्—

निखिलश्रुतिमौलिरत्नमाला-

च्छ्रुति-नीराजितपादपङ्कजान्त ।

अयि मुक्तकुलैरुपास्यमान!

परितस्त्वां हरिनाम संश्रयामि ॥ २२ ॥

श्रीरूपपादानां

*śruti-vimṛgya śrī-hari-nāma-saṁśrayaṇam eva parama-muktānām
bhajanam—*

nikhila-śruti-mauli-ratna-mālā-

dyuti-nīrājita-pāda-pankajānta

ayi mukta-kulair upāsyamāna!

paritas tvāṁ hari-nāma saṁśrayāmi [22]

Śrī-Rūpapādānām

The pure devotional service rendered by the great liberated souls: complete refuge in the holy name of the Lord, as sought after by all the *Vedas*—

The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance.

—Śrī Rūpa Goswāmī

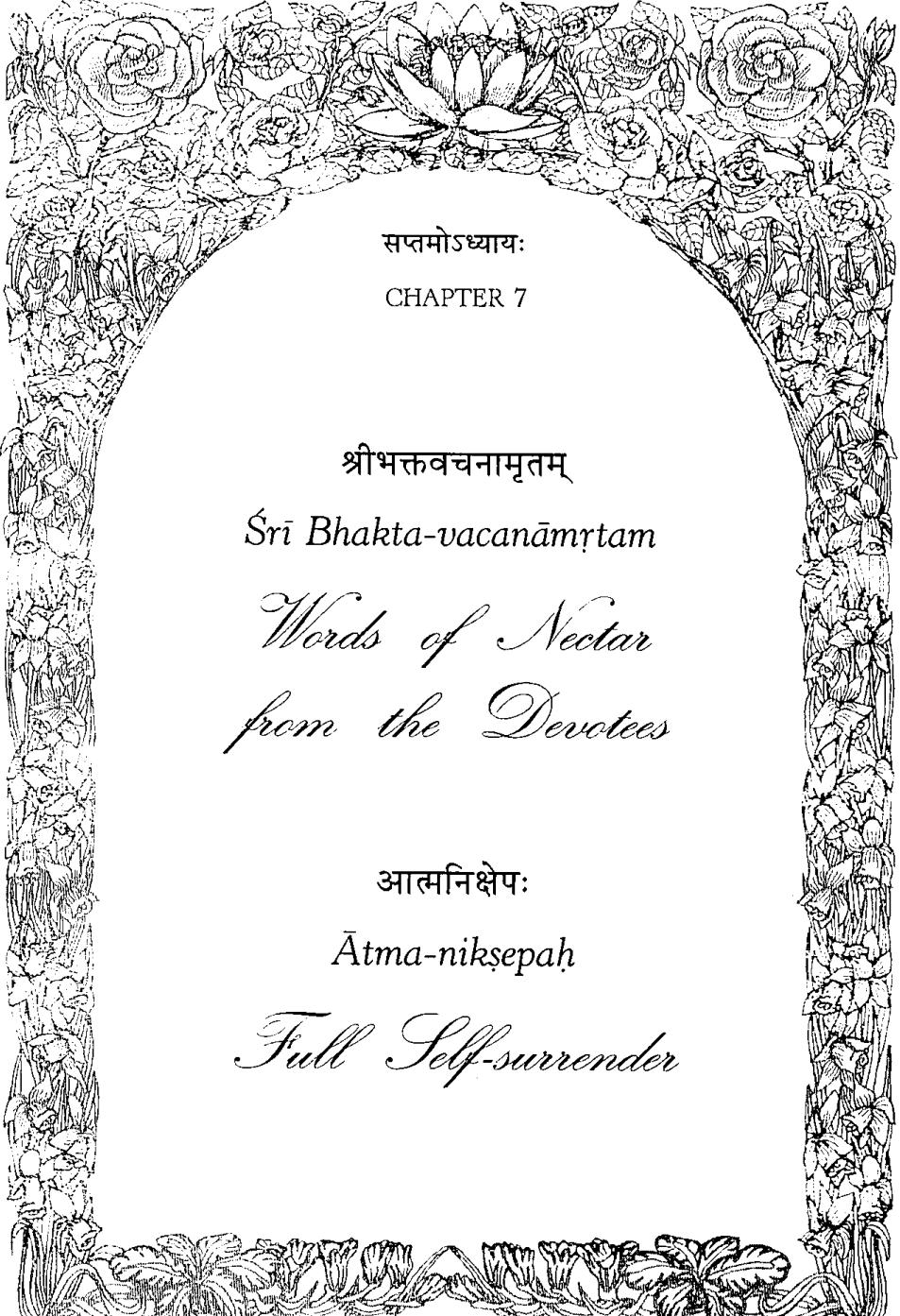
इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतं
गोप्तृत्वे-वरणं नाम षष्ठोऽध्यायः ।

*iti śrī-prapanna-jīvanāmr̥te śrī-bhakta-vacanāmr̥tāntargatam
goptṛtvē-varaṇam nāma ṣaṣṭo 'dhyāyah*

thus ends the sixth chapter

Embracing the Lord's Guardianship
Words of Nectar from the Devotees
in

Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



सप्तमोऽध्यायः

CHAPTER 7

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacaṇāmr̥tam

*Words of Nectar
from the Devotees*

आत्मनिक्षेपः

Ātma-nikṣepah

Full Self-surrender

हरौ देहादिशुद्धात्मपर्यन्तस्य समर्पणम्।
 एव निःशेषरूपेण ह्यात्मनिक्षेप उच्यते ॥ १ ॥
 आत्मार्थचेष्टाशून्यत्वं कृष्णार्थैकप्रयासकम्।
 अपि तन्यस्तसाध्यत्वसाधनत्वञ्च तत्फलम् ॥ २ ॥
 एवं निक्षिप्य चात्मानं स्वनाथचरणाम्बुजात्।
 नाकर्षु शक्त्याच्चापि सदा तन्मयतां भजेत् ॥ ३ ॥

*harau dehādi-śuddhātma-, paryyantasya samarpaṇam
 eva nihšeṣa-rūpeṇa, hy ātma-nikṣepa ucyate [1]
 ātmārtha-ceṣṭā-śūnyatvam, kṛṣṇārthaika-prayāsakam
 api tan nyasta-sādhyatva-, sādhanatvāñ ca tat phalam [2]
 evam nikṣipya cātmānam, svanātha-caraṇāmbujāt
 nākarṣṭum śaknuyāc cāpi, sadā tanmayatām bhajet [3]*

To summarily offer everything—from body and its paraphernalia up to pure soul—unto the lotus feet of Śri Hari, is known as *ātma-nikṣepaḥ*, or Full Self-surrender. All selfish pursuits are abandoned and every endeavour is for Kṛṣṇa alone, and that too, up to the point of completely depending on Kṛṣṇa for one's personal means and ends. Having thus cast oneself unto the holy lotus feet of one's Lord, one can never be swayed from that position, and he engages in pure devotional service with all his heart forever.

आत्मनिक्षेपश्चात्मनिवेदनरूपम्—

कृष्णायार्पितदेहस्य निर्ममस्यानहङ्कृतेः ।
 मनसस्तत्स्वरूपत्वं स्मृतमात्मनिवेदनम् ॥ ४ ॥

केषाञ्चित्

ātma-nikṣepaś-cātma-nivedana-rūpam—

*kṛṣṇāyārpita-dehasya, nirmmamasyañahaṅkṛteḥ
 manasas tat svarūpatvam, smṛtam ātma-nivedanam [4]*
kesāñcit

Self-dedication as self-sacrifice—

Of one who, out of love for Kṛṣṇa, has 'died to live' exclusively for the Lord's service, who is devoid of attachment for any other

objective, and who is free from egotism—his Godly mentality (or absence of pursuit for personal pleasure, in quest of the Lord's pleasure) is known as *ātma-nivedana*, full self-sacrifice.

—revered votary

तत्र चेश्वरातिसामर्थ्यविश्वासत्वम्—

ईश्वरस्य तु सामर्थ्यनालभ्यं तस्य विद्यते ।
तस्मिन्द्वयस्तभरः शेते तत्कर्मेव समाचरेत् ॥ ५ ॥

श्रीब्यासपादानां

tatra ceśvarāti-sāmarthyā-viśvāsatvam—

*iśvarasya tu sāmarthyān, nālabhyam tasya vidyate
tasmin nyasta-bharah śete, tat karmaiva samācaret [5]*

Śrī-Vyāsapādānām

Faith in the infinite capacity of the Lord is to be found within such dedication—

Due to His unlimited capacity, nothing whatsoever is unattainable for the Supreme Lord. Thus, to be devoid of self-endeavour, by completely depending upon Him, is to factually execute the purpose of the Lord.

—Śri Vyāsadeva

तद्यन्त्रमेवात्मानमनुभवति—

यत् कृतं यत् करिष्यामि तत् सर्वं न मया कृतम् ।
त्वया कृतं तु फलभुक् त्वमेव मधुसूदन ॥ ६ ॥

श्रीकुलशेखरस्य

tad yantram evātmānam anubhavati—

*yat kṛtam yat kariṣyāmi, tat sarvam na mayā kṛtam
tvayā kṛtam tu phala-bhuk, tvam eva madhusūdana [6]*

Śrī-Kulaśekharasya

The dedicated soul perceives that he is merely an instrument in the hands of the Supreme Lord—

O Madhusūdana, whatever I have done and whatever I will do,

nothing is my endeavour. It is all done by You, and You alone are the enjoyer of the fruit.

—Śri Kulaśekhara

हृदि तन्नियुक्तत्वानुभवान् मिथ्याचारः—

केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ ७ ॥

गौतमीयतन्त्रे

hṛdi tan niyuktatvānubhavān na mithyācāraḥ—

kenāpi devena hṛdi sthitena

yathā niyukto 'smi tathā karomi [7]

Gautamiya-tantra

Hypocrisy cannot show its face in the light of such a heart's revelation—

As I am engaged by a Deity within my heart, so do I act.

—*Gautamiya-tantra*

गोविन्दं विना तत्र सर्वात्मना नान्यभावः—

गोविन्दं परमानन्दं मुकुन्दं मधुसूदनम्।

त्यक्त्वान्यं वै न जानामि न भजामि स्मरामि न ॥ ८ ॥

श्रीव्यासपादानां

govindam vinā tatra sarvātmanā nānya-bhāvah—

govindam paramānandam, mukundam madhusūdanam

tyaktvānyam vai na jānāmi, na bhajāmi smarāmi na [8]

Śri-Vyāsapādānām

Within such surrender there is no other conception but Govinda in every thought, word, and deed—

I know, worship, and remember no one but the Lord Paramānanda, Mukunda, Madhusūdana, Govinda.

—Śri Vyāsadeva

सर्वत्रैवाभीष्टदेव-दर्शनम्—

इतो नृसिंहः परतो नृसिंहो यतो यतो यामि ततो नृसिंहः ।

बहिर्नृसिंहो हृदये नृसिंहो नृसिंहमादिं शरणं प्रपद्ये ॥ ९ ॥

केषाञ्जित्

sarvatraivābhīṣṭa-deva-darśanam—

ito nṛsimhāḥ parato nṛsimhō
yato yato yāmi tato nṛsimhāḥ
bahir nṛsimhō hṛdaye nṛsimhō
nṛsimham ādīm śaraṇam prapadye [9]

keśāñcit

Indeed, one's worshipful Deity is seen everywhere—

Nṛsimha is here, Nṛsimha is there—Nṛsimha is wherever I go.
Nṛsimha is outside, Nṛsimha is within my heart. I am surrendered unto that primeval Lord Nṛsimha.

—revered votary

अन्याभिसन्धिवर्जिता स्थायिरतिरेव स्यात्—

नाथे धातरि भोगिभोगशयने नारायणे माधवे
देवे देवकीनन्दने सुरवरे चक्रायुधे शार्ङ्गिणि ।
लीलाशेष-जगत्-प्रपञ्च-जठरे विश्वेश्वरे श्रीधरे
गोविन्दे कुरु चित्तवृत्तिमचलामन्यैस्तु किं वर्त्तनैः ॥ १० ॥

श्रीकुलशेखरस्य

anyābhisaṁdhī-varjītā sthāyi-ratir eva syāt—

nāthe dhātari bhogi-bhoga-śayane nārāyaṇe mādhave
deve devakīnandane suravare cakrāyudhe śārṅgiṇi
līlāśeṣa-jagat-prapañca-jāṭhare viśveśvare śrīdhare
govinde kuru citta-vṛttim acalām anyais tu kim varttanaiḥ [10]

Śri-Kulaśekharasya

Rejection of all spurious motives facilitates continuous attachment for the Lord—

He is your Lord, known by His various pastimes as Vidyātā, Anantaśayana, Nārāyaṇa, Mādhava, Devatā, Devakīnandana, Suraśreṣṭha, Cakrapāṇi, Śārṅgi, Viśvadara, Viśveśvara, Śrī Kṛṣṇa, and Govinda. What more could be desired than to offer your unswerving thoughts unto Him?

—Śrī Kulaśekhara

परमात्मनि स्वात्मार्पणमेव सर्वथा वेदतात्पर्यम्—
 धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग
 ईक्षात्रयी नय-दमौ विविधा च वार्ता ।
 मन्ये तदेतदस्त्रिलं निगमस्य सत्यं
 स्वात्मार्पणं स्वसुहृदः परमस्य पुंसः ॥ ११ ॥

श्रीप्रह्लादस्य

*paramātmani svātmārpaṇam eva sarvathā veda-tātparyyam—
 dharmmārtha-kāma iti yo 'bhihitas tri-varga
 iksā trayī naya-damau vividhā ca vārtā
 manye tad etad akhilam nigamasya satyam
 svātmārpaṇam sva-suhṛdah paramasya puṁsaḥ [11]*

Śrī-Prahlaḍasya

Full self-surrender is the whole purport of the *Vedas*—

The pursuits of religiosity, prosperity, and sensual enjoyment have been delineated as the three ends of human existence. They include the sciences of self-knowledge, elevation, and logic, the principles of government, and various methods of livelihood such as farming, etc. All these pursuits are advocated by those sections of the *Vedas* dealing with trimodal matters, and therefore I consider them to be transient. On the other hand, I know self-dedication unto the Supreme Personality of Godhead, the dear well-wisher of the soul, to be the only factual reality propounded by the *Vedas*.

—Śrī Prahlāda

आत्मनिक्षेप-पद्धतिः—

अपराध-सहस्र-भाजनं पतितं भीमभवार्णवोदरे ।
 अगर्ति शरणागतं हरे कृपया केवलमात्मसात् कुरु ॥ १२ ॥

श्रीयामुचार्यस्य

ātma-nikṣepa-paddhatih—

*aparādh-sahasra-bhājanam, patitam bhīma-bhavārṇavodare
 agatim śaraṇāgataṁ hare, kṛpayā kevalam ātmasāt kuru [12]*

Śrī-Yāmunācāryyasya

The pathway to self-dedication—

The perpetrator of thousands of offences, fallen into the terrible ocean of material existence, I have no shelter but You. O Lord Hari, please graciously accept this surrendered soul as one of Your own.

—Śrī Yāmunācāryya

अत्र केचिद्देहार्पणमेवात्मार्पणमिति मन्यन्ते—

चिन्तां कुर्यान् रक्षायै विक्रीतस्य यथा पशोः ।
तथार्पयन् हरौ देहं विरमेदस्य रक्षणात् ॥ १३ ॥

केषाञ्चित्

atra kecid dehārpaṇam evātmārpaṇam iti manyante—

*cintām kuryān na raksāyai, vikritasya yathā paśoḥ
tathārpayan harau deham, viramed asya rakṣaṇāt [13]*

keśāñcit

Some consider bodily dedication to be self-dedication—

As one is indifferent to the upkeep of a sold animal, there will similarly be no cause to be concerned for the upkeep of one's body when it has been offered unto the lotus feet of Śrī Hari.

—revered votary

गुणातीत शुद्धक्षेत्रज्ञस्यैव समर्पितलब्धिः—

वपुरादिषु योऽपि कोऽपि वा गुणतोऽसानि यथातथाविधिः ।
तदहं तव पादपद्मयोरहमद्यैव मया समर्पितः ॥ १४ ॥

श्रीयामुनाचार्यस्य

guṇatīta śuddha-kṣetra�nasyaiva samarpitavopalabdhih—

*vapurādiṣu yo 'pi ko 'pi vā
guṇato 'sāni yathā-tathā-vidhah
tad aham tava pāda-padmayor
aham adyaiva mayā samarpitah [14]*

Śrī-Yāmunācāryyasya

The transcendental, pure soul's realization of his capacity to offer himself unto the Lord—

However I may be materially designated, however my character may be known—now, O Lord, this whole sense of ego is offered by me unto Your holy lotus feet.

—Śrī Yāmunācāryya

आत्मार्पणस्य दृष्टान्तः—

तन्मे भवान् खलु वृतः पतिरङ्गं जाया-
मात्मार्पितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद्
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥ १५ ॥

श्रीरुक्मिणीदेव्या:

ātmārpaṇasya dṛṣṭāntaḥ—

*tan me bhavān khalu vṛtaḥ patir aṅga jāyām
ātmārpitaś ca bhavato 'tra vibho vidhehi
mā vīrabhāgam abhimarśatu caidya ārād
gomāyuvan-mṛga-pater balim ambujākṣa [15]*

Śrī-Rukmiṇīdevyāḥ

An example of offering oneself—

O lotus-eyed Lord, I have selected You as my husband, and I offer myself unto You. Therefore, please come and take me as Your wife, before Śiśupāla, like the jackal plundering the lion's prey, suddenly touches me, who am to be enjoyed by You alone.

—Śrimati Rukmiṇidevi

तत्र शुद्धाहङ्कारस्य परिचयसमृद्धेरभिव्यक्तिः—

नाहं विप्रो न च नरपतिनांपि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिनो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णमृताव्ये-
गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥ १६ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

tatra śuddhāhaṅkārasya paricaya-samṛddher-abhivyaktih—
 nāham vipro na ca nara-patir nāpi vaiśyo na śūdra
 nāham varṇī na ca grha-patir no vana-stho yatir vā
 kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
 gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ [16]

Śrī-Śrī-Bhagavata-Ś-Caitanyacandrasya

The vivid revelation of the treasure within the identity of pure ego in self-dedication—

I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacāri*, *grhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the Gopīs, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy.

—the Supreme Lord Śrī Caitanyacandra

औपाधिकधर्मसम्बन्धच्छेदश्च—

सन्ध्यावन्दन भद्रमस्तु भवतो भो स्नान तुभ्यं नमो
 भो देवाः पितरश्च तर्पणविधौ नाहं क्षमः क्षम्यताम्।
 यत्र क्वापि निषद्य यादवकुलोत्तंसस्य कंसद्विषः
 सारं स्मारमधं हरामि तदलं मन्ये किमन्येन मे ॥ १७ ॥

त्रीमाधवेन्द्रपुरीपादानां

aupādhika-dharma-sambandha-cchedaś ca—

sandhyā-vandana bhadram astu bhavato bho snāna tubhyam namo
 bho devāḥ pitaraś ca tarpaṇa-vidhau nāham kṣamah kṣamyatām
 yatra kvāpi niṣadya yādava-kulottamsasya kamṣa-dviṣah
 smāram smāram agham harāmi tad alam manye kim anyena me [17]

Śrī-Mādhavendra-Purīpādānām

All connection with formal religion is severed—

O morning, noon, and evening prayers, may all good be unto you; O daily ablutions, my respects unto you; O demigods, O

forefathers, may you forgive me—I cannot follow the injunctions to offer you libations. Wherever I may be, I shall eradicate my sins, constantly contemplating that jewel of the Yadu dynasty, the slayer of Kāṁsa, and I think this is sufficient for me. What more could I ever want than this?

—Śri Mādhabendra Puri

अलौकिकभावोदये लौकिकविचारतुच्छत्वम्—

मुश्यं मां निगदन्तु नीतिनिपुणा भ्रातं मुहर्वैदिका

मन्दं बाध्वसञ्चया जडधियं मुक्तादराः सोदराः ।

उन्मत्तं धनिनो विवेकचतुराः कामं महादाम्भिकं

मोक्तुं न क्षमते मनागपि मनो गोविन्दपादस्पृहाम् ॥ १८ ॥

माधवस्य

alaukika-bhāvodaye laukika-vicāra-tucchatvam—

mugdham mām nigadantu nīti-nipuṇā bhrāntam muhur vaidikā

mandam bāndhava-sañcayā jaḍa-dhiyam muktādarāḥ sodarāḥ

unmattam dhanino viveka-caturāḥ kāmam mahā-dāmbhikam

moktum na kṣamate manāg api mano govinda-pāda-spṛhām [18]

Mādhavasya

Awakening of divine affection for Kṛṣṇa proves worldly opinion mere trivia—

The expert moralists may say that I am deluded, the Vedic religionists may insist that I am misled, and my associates may condemn me as uncultured. My own brothers may disrespect me and call me an idiot, the wealthy may say I am mad, and the sharp-witted philosophers may severely criticize me as being a great egotist. Nevertheless, my heart cannot budge in the slightest degree from its aspiration to serve the lotus feet of Śrī Govinda.

—Mādhava

हरिरसपानमत्तानां जनमतविचारे नावकाशः—

परिवदतु जनो यथा तथायं ननु मुखरो न वयं विचारयामः ।

हरि-रस-मदिरा-मदातिमत्ता भूवि विलुठाम नटाम निर्विशामः ॥ १९ ॥

श्रीसर्वभौमपादानां

hari-rasa-pāna-mattānāṁ jana-mata-vicāre nāvakāśah—

parivadatu janō yathā tathāyām

nanu mukharo na vayam vicārayāmah

hari-rasa-madirā-madātimattā

bhuvi viluṭhāma naṭāma nirvviśāmaḥ [19]

Śrī-Sārvabhaumapādānām

The people's opinion is of no consequence to the devotees absorbed in the ecstasy of service to Lord Hari—

The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance, roll on the ground, and faint.

—Śrī Sārvabhauma Bhāṭṭācāryya

बहुमानिताद्वैतानन्दसिंहासनात् ब्रजरसघनमूर्तेश्वरणे लुण्ठनरूपमात्म-

निक्षेपणम्—

अद्वैतवीथी-पथिकैरुपास्या:

स्वानन्द-सिंहासन-लब्धदीक्षाः ।

हठेन केनापि वयं शठेन

दासीकृता गोपवधूविटेन ॥ २० ॥

श्रीबिल्वमङ्गलस्य

bahu-mānitādvaitānanda-simhāsanāt vrāja-rasa-ghana-mūrtteś-
carane lunthana-rūpam-ātma-nikṣepanam—

advaita-vithī-pathikair upāsyāḥ

svānanda-simhāsana-labdha-dīkṣāḥ

haṭhenā kenāpi vayam śaṭhenā

dāsī-kṛtā gopa-vadhū-viṭena [20]

Sri-Bilvamaṅgalasya

Abdicating the much-vaunted throne of monistic bliss, to cast oneself unto the service of Śrī Kṛṣṇa, the embodiment of the divine ecstasy of Vṛndāvana, by rolling in the dust of His lotus feet—

Although I am worshippable by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the Gopis.

—Śrī Bilvamaṅgala Ṭhākura

अनुग्रहनिग्रहाभेदेन सेव्यानुराग एव आत्मनिक्षेपः—

विरचय मयि दप्तं दीनबन्धो दयां वा
गतिरिह न भवत्तः काचिदन्या ममास्ति ।
निपत्तु शतकोटिर्निर्भरं वा नवाभ्य-
स्तदपि किल पयोदः स्तूयते चातकेन ॥ २१ ॥

श्रीरूपपादानां

anugraha-nigrahābhedenā sevyānurāga eva ātma-nikṣepah—

*viracaya mayi dañḍam dinabandho dayām vā
gatir iha na bhavattah kācid anyā mamāsti
nipatatu śata-koṭir nirbharam vā navāmbhas
tad api kila payodah stūyate cātakena [21]*

Srī-Rūpapādānām

Genuine self-dedication is deep attachment for one's Master, considering reward and punishment equally—

O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud.

—Śrī Rūpa Goswāmī

ब्रजरसलम्पटस्य स्वैराचारेष्वात्मनिक्षेपस्यैव परमोत्कर्षः—

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनान्मर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो
मत्वाणनाथस्तु स एव नापरः ॥ २२ ॥

श्रीश्रीभगवतश्वैतन्यचन्द्रस्य

*vraja-rasa-lampaṭasya svairācāreṣv ātma-nikṣepasyaiva
paramotkarṣah—*

*āśliṣya vā pāda-ratām piṇaṣṭu mām
adarśanān marmma-hatām karotu vā*

*yathā tathā vā vidadhātu lampato
mat-prāṇa-nāthas tu sa eva nāparah [22]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

The acme of self-dedication is surrender to the whim of Śrī Kṛṣṇa, the paramour of Vṛndāvana—

Kṛṣṇa may warmly embrace this maidservant of His lotus feet, claiming me as His own, or He may break my heart by not appearing before me. He is wayward, and He may exploit me as He wishes, but He will always be the only Lord of my life.

—the Supreme Lord Śrī Caitanyacandra

महौदार्थलीलामयश्रीचैतन्यचरणात्मनिक्षेपस्य परमत्वम्—
पात्रापात्रविचारणां न कुरुते न स्वं परं वीक्षते
देयादेय-विमर्शको न हि न वा कालप्रतीक्षः प्रभुः ।
सद्यो यः श्रवणेक्षण-प्रणमन-ध्यानादिना दुर्लभं
दत्ते भक्तिरसं स एव भगवान् गौरः परं मे गतिः ॥ २३ ॥
श्रीप्रबोधानन्दपादानां

*mahaudāryya-lilāmaya śrī-caitanya-caraṇātma-nikṣepasya
paramatvam—*

*pātrāpātra-vicāraṇām na kurute na svām param vīkṣate
deyādeya-vimarśako na hi na vā kāla-pratikṣaḥ prabhuḥ
sadyo yaḥ śravaṇekṣaṇa-praṇamana-dhyānādinā durllabham
datte bhakti-rasam sa eva bhagavān gaurah paraṁ me gatiḥ [23]*
Śrī-Prabodhānandapādānām

The dignity of casting oneself unto the lotus feet of Śrī Caitanya Mahāprabhu, the Hero in the divine pastimes of supreme magnanimity—

He makes no distinction between the worthy and the unworthy, and He does not differentiate between Himself and others; He does not consider who should be given to and who should not, and He makes no preparation for an auspicious or inauspicious moment; and He swiftly awards the rarest nectar of pure devotion begin-

ning with hearing about the Lord, beholding Him, making obeisance unto Him, and absorbing one's thoughts in Him—that Supreme Lord Gaurahari is my one and only shelter.

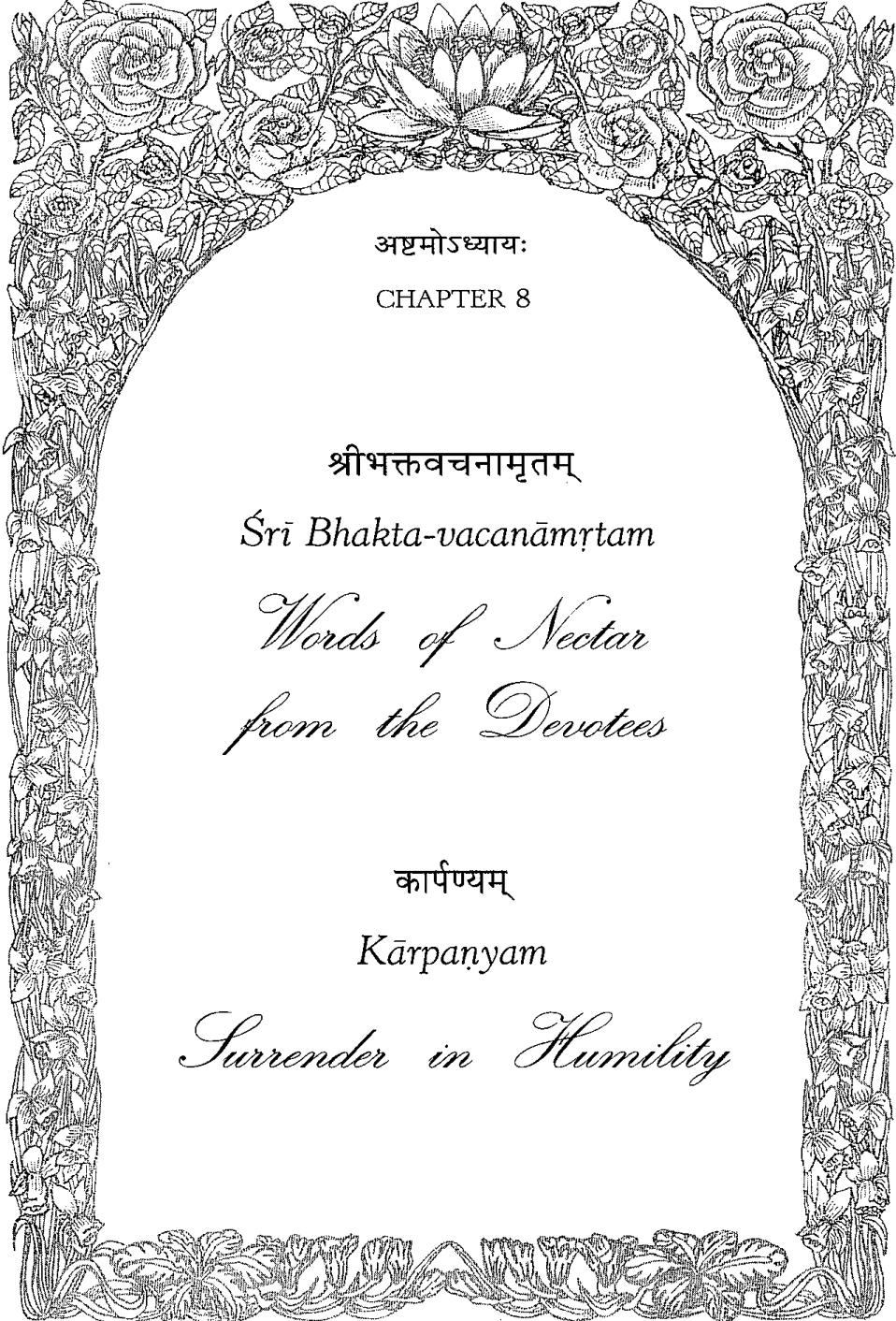
—Śrī Prabodhānanda Saraswati

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गत
आत्मनिक्षेपो नाम सप्तमोऽध्यायः ।

*iti śri-prapanna-jivanāmr̥te śri-bhakta-vacanāmr̥tāntargata
ātma-nikṣepo nāma saptamo 'dhyāyah*

thus ends the seventh chapter

Full Self-surrender
Words of Nectar from the Devotees
 in
 Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



अष्टमोऽध्यायः

CHAPTER 8

श्रीभक्तवचनामृतम्

Sri Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

कार्पण्यम्

Karpanyam

Surrender in Humility

भगवन् रक्ष रक्षैवमार्त्तभावेन सर्वतः ।
 असमोर्द्धदयासिंश्चोहरे: कारुन्यवैभवम् ॥ १ ॥
 स्मरतांश्च विशेषेण निजातिशोच्यनीचताम् ।
 भक्तानामार्त्तिभावस्तु कार्पण्यं कथ्यते बुधैः ॥ २ ॥

*bhagavan rakṣa rakṣaivam, ārtta-bhāvena sarvvataḥ
 asamorddhva-dayā-sindhor, hareḥ kāruṇya-vaibhavam [1]
 smaralāmś ca viśeṣena, nijāti-śocya-nīcatām
 bhaktānām ārtti-bhāvas tu, kārpaṇyam kathyate budhaiḥ [2]*

'O Lord, please protect me, protect me . . .'

Such an internal sense of heartbreak in the devotees, which causes their remembrance in love, in all circumstances, of the extension of grace from the unequalled and unexcelled ocean of compassion, Śrī Hari, and which characteristically causes them to ever remember their feeling of most lamentable destitution, is known by the learned as *kārpaṇyam*—Surrender in Humility.

श्रीकृष्णनाम-स्वरूपस्य परमपावनत्वं, जीवस्य दुर्दैवञ्च—

नामामकारि बहुधा निजसर्वशक्ति-
 स्तत्रार्पिता नियमितः स्मरणे न कालः ।
 एतादृशी तब कृपा भगवन् ममापि
 दुर्दैवमीदृशमिहाजनि नानुरागः ॥ ३ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

śrī-kṛṣṇa-nāma-svarūpasya parama-pāvanatvam, jīvasya
 durddaiavañ ca—

nāmnām-akāri bahudhā nija-sarvaa-śaktis
 tatrārpitā niyamitaḥ smaraṇe na kālah
 etādṛṣī tava kṛpā bhagavan mamāpi
 durddaiavam idṛśam ihajanī nānurāgah [3]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

The holy name of the Lord is the supreme purifier, yet the soul's misfortune is to deny it—

O Lord, Your holy name alone bestows all the good fortune of the soul, and this is why You have revealed Your many different names such as 'Kṛṣṇa' and 'Govinda.' You have offered all Your transcendental potency in your holy name, without initiating any (scriptural or philosophical) hard and fast rules and regulations, concerning time, place, or circumstance, to be observed in chanting it. Dear Lord, in this way You have given Your mercy to the living entity by making Your name so easily available, and yet, my misfortune in the form of offence (*nāma-aparādha*) does not allow love for that merciful name to be born within my heart.

—the Supreme Lord Śrī Caitanya-candra

उद्भुद्ध-स्वरूपे स्वभाव-कार्पण्यम्—

परमकारुणिको न भवत्परः परमशोच्यतमो न च मत्परः ।

इति विचित्त्य हरे मयि पामरे यदुचितं यदुनाथ तदाचर ॥ ४ ॥

कस्यचित्

ubdharma-svarūpe svabhāva-kārpānyam—

parama-kāruṇiko na bhavat-parah

parama-śocyatamo na ca mat-parah

iti vicintya hare mayi pāmare

yad ucitam yadunātha tadācara [4]

kasyacit

Humility is the natural symptom of the soul in his awakened state—

O Lord Hari, You are the supreme merciful, second to none, and my condition of life is the most lamentable, second to none. O Lord of the Yadu dynasty, considering this, dispense whatever You deem fit for this sinful wretch.

—votary

मायावशजीवस्य मायाधीशकृपैकगतित्वम्—

नैतन्मनस्तव कथासु विकुण्ठनाथ

सम्रीयते दुरितदुष्टमसाधु तीव्रम्।

कामातुरं हर्षशोकभयैषणार्तं
तस्मिन् कथं तव गर्ति विमृशामि दीनः ॥ ५ ॥
श्रीप्रह्लादस्य

māyā-vaśa-jīvasya māyādhīśa-kṛpaika-gatitvam—
naitan manas tava kathāsu vikuṇṭha-nātha
sampriyate durita-duṣṭam asādhu tivram
kāmāturaṁ harṣa-śoka-bhaya-iṣaṇārttam
tasmin kathām tava gatiṁ vimṛśāmi dīnāḥ [5]

Śrī-Prahlaḍasya
—Śrī Prahlāda

The only hope for the soul enslaved by *māyā* is the mercy of the Master of *māyā*—

दुरित-दूषित-मन आसाधु मानस । काम-हर्ष-शोक-भय-एषणार बश ।
তব কথারতি কিসে হইবে আগাম । কিসে কৃষ্ণ তব লৌলা করিব বিচার ॥৫॥

(Bengali verse by Śrī Bhakti Siddhānta Saraswati Thākura)

durita-duṣṭa-mana asādhu mānasa, kāma-harṣa-śoka-bhaya-eṣanāra vaśa
tava kathā-rati kise haibe āmāra, kise krṣṇa tava līlā karibo vicāra

Sinful, wicked mind—full of evil thought:
 lusting, laughing, crying, fearing—in worldly search is caught.
 O Krṣṇa, how will I develop attachment to talks of You?
 how will I e'er comprehend Your pastimes ever-new?

(Bengali verse translation)

कृष्णोन्मुखचित्ते बद्धभावस्य दुर्विलास-परिचयः—
 जीहैकतोऽच्युत विकर्षति मावितृप्ता
 शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
 ग्राणोऽन्यतश्चपलदकृ कृ च कर्मशक्ति-
 र्बद्ध्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ ६ ॥

श्रीप्रह्लादस्य

kṛṣṇonmukha-citte baddha-bhāvasya durvvilāsa-paricayah—
jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścit

*ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahuyah sapatnya iva geha-patiṁ lunanti [6]*

Sri-Prahlaðasya

A game of misfortune: an adverse mentality in the heart aspiring to serve Kṛṣṇa—

জিহ্বা টানে রস প্রতি উপস্থ কদর্থে । উদর ভোজনে টানে বিষম অনর্থে ॥
চর্চা টানে শয়াদিতে, শ্রবণ কথায় । শ্রাণ টানে সুরভিতে, চক্ষু দৃশ্যে যায় ॥
কর্মেন্দ্রিয় কর্মে টানে, বহুপত্নী যথা । গৃহপতি আকর্ষয় মোর মন তথা ॥
এমত অবস্থা মোর শ্রীনন্দনদন । কিরূপে তোমার লীলা করিব স্মরণ ॥৬॥

(Bengali poem by Śrī Bhakti Siddhānta Saraswati Thākura)

*jihvā ṭāne rasa prati upastha kadarthe, udara bhojane ṭāne viṣama anarthe
carmma tāne śayyādite, śravaṇa kathāya, ghrāṇa ṭāne surabhite, cakṣu dṛṣye yāya
karmmendriya karmme tāne, bahu-patnī yathā, grha-pati ākarṣaya mora mana tathā
e mata avasthā mora śrī-nandanandana, ki rūpe tomāra līlā kariba smaraṇa*

Dragged by tongue towards a taste, by genital to perversion;
needlessly the belly craves lavish food consumption.

The skin demands luxurious comforts, the ear demands sweet talks;
the nose demands sweet fragrance, as the eye for scenery looks.

Like a man with many wives, splayed by their demands—
thus the mind is dragged by the senses' commands.

O dear son of Nanda, this is my situation;
how will Your sweet pastimes be my heart's contemplation?

(Bengali verse translation)

पुरुषोत्तमसेवा-प्रार्थिनो भक्तस्य निज-लज्जाकरायोग्यता-निवेदनम्—
मत्तुल्यो नास्ति पापात्मा नापराधी च कश्चन ।
परिहरेऽपि लज्जा मे किं ब्रुवे पुरुषोत्तम ॥ ७ ॥
कस्यचित्

*puruṣottama-sevā-prārthino bhaktasya nija-lajjākarāyoga-yatā-
nivedanam—*

*mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kim bruve puruṣottama [7]
kasyacit*

The regretful submission of incompetence by the devotee who aspires for the service of the Supreme Person—

There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?

—votary

मङ्गलमयभगवत्रामाभासे पापिनामात्मधिकारः—

क चाहं कितवः पापो ब्रह्मघो निरपत्रपः ।

क च नारायणेतद्भगवत्राम मङ्गलम्॥ ८ ॥

अजामिलस्य

maṅgalamaya-bhagavan-nāmābhāse pāpiṇām ātma-dhikkāraḥ—

*kva cāham kitavah pāpo, brahma-ghno nirapatrapah
kva ca nārāyanety etad, bhagavan-nāma maṅgalam [8]*

Ajāmilasya

The sinful revile themselves when they are exposed to a mere facsimile of the all-auspicious holy name of the Lord (*nāmābhāsa*)—

Who am I? A cheater, a sinner, a defiler of my brahminical status, a shameless wretch. What is my position in comparison to this holy name of the Lord, 'Nārāyaṇa,' the embodiment of all auspiciousness?

—Ajāmila

श्रीभगवल्कुपोदये ब्रह्मबन्धुनां दारिद्र्यमपि न बाधकम्—

क्वाहं दरिद्रः पापीयान् क्र कृष्णः श्रीनिकेतनः ।

ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥ ९ ॥

श्रीसुदामः

śri-bhagavat-kṛpodaye brahma-bandhūnām dāridryam api na bādhakam—

kvāham daridrah pāpiyān, kva krṣṇah śri-niketanah

brahma-bandhur iti smāham, bāhubhyām parirambhitah [9]

Śri-Sudāmnaḥ

The Lord's mercy does not consider the disqualification of even a fallen *brāhmaṇa*—

I am the most sinful and destitute, so who am I compared to Kṛṣṇa, the shelter of the Goddess of Fortune? He knew I was the unqualified son of a *brāhmaṇa*, but nonetheless He embraced me. Indeed, this is most astonishing.

—Śrī Sudāma

विधातुरपि हरिसम्बन्धि-पश्चादिजन्म-प्रार्थना—

तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम्।

येनाहमेकोऽपि भवञ्जनानां भूत्वा निषेवे तत्र पादपल्लवम्॥ १० ॥

श्रीब्रह्मणः

vidhātūr api hari-sambandhi-paśvādi-janma-prārthanā—

tad astu me nātha sa bhūri-bhāgo

bhave 'tra vānyatra tu vā tiraścām

yenāham eko 'pi bhavaj-janānāṁ

bhūtvā niṣeve tava pāda-pallavam [10]

Śrī-Brahmaṇah

—Lord Brahmā

Even the universal creator, Brahmā, prays to be born as an animal or a bird, if that is conducive to the service of Lord Hari—

এই ব্ৰহ্মা জন্মেই বা অন্য কোন ভবে । পশুপক্ষী হয়ে জন্মি তোমার বিভবে ॥

এইমাত্ৰ আশা তব ভক্তগণ-সঙ্গে । থাকি তব পদসেবা কৰি নানা রংজে ॥ ১০ ॥

(Bengali verse by Śrī Bhaktivinoda Thākura)

*ei brahma janmei vā anya kona bhave, paśu-pakṣi haye janmi tomāra vibhave
ei mātra āśā tava bhakta-gaṇa-saṅge, thāki tava pada-sevā kari nānā rānge*

In this life as Lord Brahmā, or in any other place,
if I'm born as beast or bird, that will be Your grace:

my only aspiration is to be with Your servants,
and in Your pastimes serve Your feet, as one of Your attendants.

(Bengali verse translation)

অনন্যশারণেষু মৃগেষ্পিভগবত্কৃপা—

किं चित्रमच्युत तवैतदशेषबन्धो
 दासेष्वनन्यशरणेषु यदात्मसात्त्वम्।
 योऽरोचयत् सह मृगैः स्वयमीश्वराणां
 श्रीमत्किरीटतटपीडितपादपीठः ॥ ११ ॥

श्रीमदुद्धवस्य

ananya-śaraṇeṣu mṛgesu api bhagavat-kṛpā—

*kim citram acyuta tava itad aśeṣa-bandho
 dāseṣv ananya-śaraṇeṣu yad ātma-sāttvam
 yo 'rocayat saha mṛgaiḥ svayam iśvarāṇāṁ
 śrimat-kirīṭa-taṭa-pīḍita-pāda-pīṭhah [11]*

Śrīmad-Uddhavasya

The Lord is merciful upon even the animals who have exclusively surrendered unto Him—

O Lord Kṛṣṇa, friend of all, in Your form of Lord Rāma, even when the tips of the magnificent crowns of the great gods headed by Lord Brahmā were subjugated before Your lotus feet, You simply showed Your affection for the monkeys. Thus it is no wonder that You are seen to be subordinate to Your exclusive servitors such as Nanda Mahārāja, the Gopīs, Bali, and others.

—Śrī Uddhava

भगवल्कुपोपलब्धमाहात्यस्य तत्कैङ्गर्यप्रार्थनापि औद्धत्यवदेव प्रतीयते—
 धिगशुचिमविनीतं निर्दयं मामलज्जं
 परमपुरुष योऽहं योगिवर्याग्रगण्यैः।
 विधि-शिव-सनकाद्यध्यातुमत्यन्तदूरं
 तव परिजनभावं कामये कामवृत्तः ॥ १२ ॥

श्रीयामुनाचार्यस्य

*bhagavat-krpopalabdhā-māhātmyasya tat kainkaryya-prārthanāpi
 auddhatyavad eva pratīyate—*

*dhig aśucim avinītam nirddayam mām alajjam
 parama-puruṣa yo 'ham yogi-varyyāgragan̄yaiḥ*

*vidhi-śiva-sanakādyair dhyātum atyanta-dūram
tava parijana-bhāvam kāmaye kāma-vṛttah [12]*

Śrī-Yāmunācāryya

Even to pray for the Lord's servitorship is felt as an impertinence, when the glory of the Lord is realized by His mercy—

Fie on me—an impure, impudent, hard-hearted, and shameless fellow. O Supreme Personality, simply governed by my whims do I dare to aspire for Your servitorship, a position practically inconceivable to great, powerful personalities like Lord Brahmā, Lord Śiva, and the four Kumāras.

—Śrī Yāmunācāryya

उपलब्ध-स्वदोष-सहस्रस्यापि तच्चरण-परिचर्यालोभोऽप्यवार्यमाणः—

अमर्यादः क्षुद्रश्वलमतिरसूयाप्रसवभूः
कृतन्नो दुर्मानी स्मरपरवशो वञ्चनपरः ।
नृशंसः पापिष्ठः कथमहमितो दुःखजलधे-
रपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥ १३ ॥

श्रीयामुनाचार्यस्य

*upalabdhā-sva-doṣa-sahasrasyāpi tac carana-paricaryyā-lobho 'py
avāryyamāṇah—*

*amaryyādah kṣudraś calamatiḥ asūyā-prasavabhūḥ
kṛtaghno durmmānī smara-paravaśo vañcana-parah
nrśāmsah pāpiṣṭhah katham aham ito duḥkha-jaladher
apārād uttirṇas tava paricareyam caraṇayoh [13]*

Śrī-Yāmunācāryya

Despite thousands of personal defects, a devotee can never check his desire for the Lord's service—

Uncultured, mean, fickle-minded, envious, ungrateful, proud, subservient to lust, deceitful, hard-hearted, and sinful am I. O Lord, how will I ever be able to cross this insurmountable ocean of misery and attain to the service of Your lotus feet?

—Śrī Yāmunācāryya

प्रपन्नस्य प्रपत्तिसामान्यकृपायामपि निजायोग्यता-प्रतीतिः—

ननु प्रयतः सकृदेव नाथ
तवाहमस्मीति च याचमानः ।
तवानुकम्प्यः स्मरतः प्रतिज्ञां
मदेकवर्ज्ज किमिदं ब्रतन्ते ॥ १४ ॥

श्रीयामुनाचार्यस्य

*prapannasya prapatti-sāmānya-kṛpāyām api nijāyogyatā-pratītiḥ—
nanu prayatnāḥ sakṛd eva nātha
tavāham asmiti ca yācamānah
tavānukampyah smarataḥ pratijñām
mad eka varjjaṁ kim idam vratante [14]*

—Śrī Yāmunācāryyasya

Although the Lord is naturally gracious upon the surrendered soul,
the surrendered soul considers himself unfit to receive that grace—

O Lord, one who keeps Your pledge in mind and wholly surrenders unto You, declaring, 'I am 'Yours alone,' is a fit recipient for Your grace. Is it only I who am not included in Your promise?

—Śrī Yāmunācāryya

सुस्पष्टदैन्येनात्मविज्ञप्तिः—

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यन्न मया व्यधायि ।
सोऽहं विपाकावसरे मुकुन्द
क्रन्दामि सम्प्रत्यगतिस्तवाग्रे ॥ १५ ॥

श्रीयामुनाचार्यस्य

suspaṣṭa-dainyenātma-vijñaptih—

*na ninditam karmaṇa tad asti loke
sahasraśo yan na mayā vyadhāyi
so 'ham vipākāvasare mukunda
krandāmi sampraty agatis tavāgre [15]*

—Śrī Yāmunācāryyasya

Heartfelt petition in stark humility—

O Mukunda, there is no offensive activity in this world that I

have not performed thousands of times. Now, finally, I have no alternative but to simply weep before You.

—Śrī Yāmunācāryya

असीमकृपस्य कृपायाः शेषसीमान्तर्गतमात्मानमनुभवति—
निमञ्जतोऽनन्तं भवार्णवान्तश्चिराय मे कूलमिवासि लब्धः ।
त्वयापि लब्धं भगवन्निदानीमनुत्तमं पात्रमिदं दयायाः ॥ १६ ॥
श्रीयामुनाचार्यस्य

*asima-kṛpasya kṛpāyāḥ śesa-simāntargatam ātmānam anubhavati—
nimajjato 'nanta bhavārṇavāntaś
cirāya me kūlam ivāsi labdhah
tvayāpi labdham bhagavann idānīm
anuttamam pātram idam dayāyāḥ [16]*

Śrī-Yāmunācāryyasya

The realization of feeling oneself to be situated on the outer limit of the unlimitedly merciful Lord's mercy—

O Lord, I was drowning in the fathomless, endless ocean of material existence, and now, after immeasurable time, I have reached the shore—Your Divine Self. And You also have finally obtained the most fit recipient for Your mercy.

—Śrī Yāmunācāryya

भगवद्भक्तस्य स्वस्मिन् दीनत्वबुद्धिरेव स्वाभाविकी, न तु भक्तत्वबुद्धिः—
दीनबन्धुरिति नाम ते स्मरन् यादवेन्द्रं पतितोऽहमुत्सहे ।
भक्तवत्सलतया त्वयि श्रुते मामकं हृदयमाशु कम्पते ॥ १७ ॥
जगन्नाथस्य

*bhagavad-bhaktasya svasmin dīnatva-buddhir eva svābhāvikī, na tu
bhaktatva-buddhiḥ—
dīnabandhur iti nāma te smaran, yādavendra patito 'ham utsahe
bhakta-vatsalata�ा tvayi śrute, māmakam hṛdayam āśu kampate [17]*

Jagannāthasya

A devotee of the Lord naturally considers himself to be lowly, and never does he consider himself a devotee—

O Yādavendra, when I think of Your name, Dīnabandhu—friend of the fallen, I, who am afallen, feel encouraged. But hearing that You are Bhaktavatsala—affectionate to the devotees, my heart suddenly trembles.

—Jagannātha

शिवविरिञ्चादि-देवसेव्य स्वसम्बन्धलेशासभावनया नैराश्यम्—

स्तावकास्तव चतुर्मुखादयो भावका हि भगवन् भवादयः ।

सेवकाः शतमखादयः सुरा वासुदेव यदि के तदा वयम् ॥ १८ ॥

धनञ्जयस्य

*siva-virincy-ādi-deva-sevya svasambandha-leśāsambhāvanayā
nairāśyam—*

*stāvakās tava caturmmukhādayo, bhāvakā hi bhagavan bhavādayah
sevakāḥ śata-makhādayaḥ surā, vāsudeva yadi ke tadā vayam [18]*

Dhanañjayasya

A devotee feels disappointed in the improbability of his ever having a slight relationship with the Supreme Lord who is worshippable by the great gods headed by Lord Śiva and Lord Brahmā—

O Lord, the demigods headed by four-headed Lord Brahmā are engaged in offering their worshipful prayers unto You; the demigods headed by five-headed Lord Śiva are absorbed in meditation upon You; and the demigods headed by Lord Indra, the performer of a hundred sacrifices, are Your order carriers. O Lord Vāsudeva, who then, are we to You?

—Dhanañjaya

गौरावतारस्यात्युक्तृष्टफलदत्तमत्यौदार्थत्वञ्च विलोक्य तत्राति-
लोभत्वादात्मन्यतिवञ्चितत्व-बोधः—

वञ्चितोऽस्मि वञ्चितोऽस्मि वञ्चितोऽस्मि न संशयः ।

विश्वं गौररसे मम स्पर्शोऽपि मम नाभवत् ॥ १९ ॥

श्रीप्रबोधानन्दपादानां

*gaurāvatārasyāty-utkṛṣṭa-phala-datvam-aty-audāryyatvañ ca vilokya
tatrāti-lobhavād-ātmany-ati-vañcitatva-bodhah—*

vañcito 'smi vañcito 'smi, vañcito 'smi na samśayaḥ

viśvam gaura-rase magnam, sparśo 'pi mama nābhavat [19]

Śrī-Prabodhānandapādānām

Seeing the Lord's most munificent descent as Śrī Gaurāṅga who is the bestower of the paramount gift of love divine, the devotee, feeling insatiable desire for the mercy of this Lord, considers himself to be drastically deceived—

Deceived, deceived, no doubt, deceived am I! The whole universe became flooded with the love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it.

—Śrī Prabodhānanda Saraswati

श्रीगौरसेवारसगृध्वजनस्य तदप्राप्त्याशङ्क्या खेदोक्तिः—

अदर्शनीयानपि नीचजातीन्

संवीक्षते हन्त तथापि नो माम्।

मदेकवर्ज्ञं कृपयिष्यतीति

निर्णयि किं सोऽवतार देवः ॥ २० ॥

श्रीप्रतापसदस्य

*śrī-gaura-sevā-rasa-grdhnu-janasya tad aprāpty āśānkayā khedoktiḥ—
adarśanīyān api nīca-jātin
samvīkṣate hanta tathāpi no mām
mad-eka-varjjam kṛpayiṣyatīti
nirṇaya kiṁ so 'vatatāra devaḥ [20]*

Śrī-Pratāparudrasya

The lament of one deeply aspiring for the service of Śrī Gaurahari, in the apprehension of not attaining that service—

He casts His merciful glance upon even low-born persons who are unfit to be seen; yet He will not grant me His audience. Has the Lord (Śrī Caitanyaadeva) made His advent deciding that He will give His grace to all but me?

—Śrī Pratāpa Rudra

प्रेममय-स्वनाथातिवदान्यतोपलब्धेस्तन्त्रित्य-पार्षदस्य दैन्योक्तिः—

भवाञ्चिं दुस्तरं यस्य दयया सुखमुत्तरेत्।

भाराक्रान्तः खरोऽप्येष तं श्रीचैतन्यमाश्रये ॥ २१ ॥

श्रीसनातनपादानां

*premamaya-svanāthāti-vadānyatopalabdhes tan nitya-pārṣadasya
dainyoktih—*

*bhavābdhim dustaram yasya, dayayā sukham uttaret
bhārākrāntah kharo 'py esa, tam śrī-caitanyam āśraye [21]*

Śrī-Sanātanapādānām

Realizing his loving Lord's extreme magnanimity, deep humility is expressed by the intimate servitor of the Lord—

Even this overburdened ass takes shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu, by whose grace the formidable ocean of material existence can be crossed very easily.

—Śrī Sanātana Goswāmī

महाप्रेमपीयूषबिन्दुप्रार्थिनः स्वदैन्यानुभूतिः—

प्रसारित-महाप्रेम-पीयूष-रससागरे।

चैतन्यचन्द्रे प्रकटे यो दीनो दीन एव सः ॥ २२ ॥

श्रीप्रबोधानन्दपादानां

mahā-prema-pīyūṣa-bindu-prārthinaḥ svadainyānubhūtiḥ—

prasārita-mahāprema-, pīyūṣa-rasa-sāgare

caitanya-candre prakāṭe, yo dino dina eva saḥ [22]

Śrī-Prabodhānandapādānām

One who begs for a drop of the nectar of divine love supreme perceives his own destitution—

Now that Śrī Caitanyacandra—the unlimitedly expansive ocean of the joy of divine love supreme—has made His gracious advent, anyone who remains destitute is surely a genuine pauper.

—Śrī Prabodhānanda Sarasvatī

विप्रलभ्यरसाश्रितस्य परमसिद्धस्यापि विरहदुःखे हृदयोद्घाटनम्—

अयि दीनदयाद्र्जनाथ हे मथुरानाथ कदावलोक्यसे ।

हृदयं त्वदलोककातरं दयित भ्राम्यति किं करोम्यहम् ॥ २३ ॥

श्रीमाधवेन्द्रपुरीपादानां

*vipralambha-rasāśritasya parama-siddhasyāpi viraha-duḥkhe
hṛdayodghāṭanam—*

*ayi dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram dayita bhrāmyati kim karomy aham [23]*

—Śrī-Mādhavendra-Puripādānām

The heart's eruption in the sorrow of separation, even for one who has achieved the ultimate perfection of love in separation—

O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! what shall I do now?

—Śrī Mādhavendra Puri

श्रीकृष्णविरहे असहायवत् स्वनाथकरुणाकर्षणम्—

अमून्यधन्यानि दिनान्तराणि

हरे त्वदालोकनमन्तरेण ।

अनाथबन्धो करुणैकसिस्थो

हा हन्त हा हन्त कथं नयामि ॥ २४ ॥

श्रीबिल्वमङ्गलस्य

śrī-kṛṣṇa-virahe asahāyavat svanātha-karuṇākaruṣanām—

amūny adhanyāni dināntarāṇi

hare tvad ālokanam antareṇa

anātha-bandho karuṇāika-sindho

hā hanta hā hanta kathāṁ nayāmi [24]

—Śrī-Bilvamanagalasya

A devotee in separation of Kṛṣṇa helplessly draws the grace of the Lord of his life—

O Hari, O guardian of the shelterless, O one and only ocean of mercy, how will I pass my unblest days and nights without a glimpse of You?

—Śrī Bilvamanaga Ṭhākura

ब्रजेन्द्रनन्दनविरहे तञ्जीवितेश्वर्याः स्वयंरूपाया अपि दासीवत् कार्पण्यम्—
हा नाथ रमण प्रेष्ठ कासि कासि महाभुज ।
दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम्॥ २५ ॥

श्रीराधिकायाः

*vrajendranandana-virahe taj-jīviteśvaryyāḥ svayam-rūpāyā api
dāsīvat kārpaṇyam—*

*hā nātha ramaṇa preṣṭha, kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇyāyā me, sakhe darśaya sannidhim [25]*

Śrī-Rādhikāyāḥ

Like a maidservant, even Śrī Rādhikā, the heroine of the son of King Nanda, humbly petitions the Lord in His separation—

O Lord, my loving consort and dearmost hero, where are You?
I am Your poor maidservant, please come to Me.

Śrīmatī Rādhārāṇī

विप्रलम्बे श्रीकृष्णवल्लभानामपि गृहासक्तवद्वैन्योक्तिः—

आहुश्च ते नलिननाभं पदारविन्दं
योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं
गेहं जुषामपि मनस्युदियात् सदा नः ॥ २६ ॥

श्रीगोपिकानां

vipralambhe śrī-kṛṣṇa-vallabhānām api gr̄hāsaktavad dainyoktiḥ—

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udīyat sadā nah [26]*

Śrī-Gopikānām

Like persons attached to hearth and home, even the Gopis, the damsels beloved of Lord Śrī Kṛṣṇa, humbly petition the Lord in His separation—

O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest yogis of profound

intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies.

—the Gopīs

विरहकातरो भक्त आत्मानमत्यसहायं मन्यते—

गतो यामो गतौ यामौ गता यामा गतं दिनम्।

हा हन्त किं करिष्यामि न पश्यामि हरेमुखम्॥ २७ ॥

शङ्करस्य

viraha-kātaro bhakta ātmānam aty-asahāyam manyate—

gato yāmo gatau yāmau, gatā yāmā gataṁ dinam

hā hanta kiṁ kariṣyāmi, na paśyāmi harer mukham [27]

Śaṅkarasya

A devotee afflicted in separation feels himself to be drastically helpless—

Three hours have passed, six hours have passed, nine hours have passed, a whole day has passed . . . alas, alas, what shall I do? I could not catch a glimpse of the lotus face of Śrī Hari!

—Śaṅkara

गोन्दिविरहे सर्वशून्यतया अत्यनाथवदीर्घदुःखबोधरूपप्रेमचेष्टा—

युगायितं निमेषेण चक्षुषा प्रावृषायितम्।

शून्यायितं जगत्सर्वं गोविन्दविरहेण मे॥ २८ ॥

श्रीश्रीभगवत्शैतन्यचन्द्रस्य

govinda-virahे sarvva-śūnyatayā aty-anāthavad-dīrgha-duḥkha-bodha-rūpa-prema-ceṣṭā—

yugāyitam nimeṣena, cakṣuṣā prāvṛṣāyitam

śūnyāyitam jagat sarvam, govinda-virahena me [28]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

Because everything appears vacant in the separation of Śrī Kṛṣṇa, divine love's attempt becomes prolonged sorrow in desperate shelterlessness—

O Govinda, my every moment seems to be a great millenium. Tears flow from my eyes like torrents of rain, and the whole world seems empty in the absence of You.

—the Supreme Lord Śrī Caitanyacandra

श्रीकृष्णैकवलभायास्तद्विरहे अनुभूताखिलप्राणचेष्टा-व्यर्थताया देहयात्रा-
निर्वाहस्यापि लज्जाकरशोच्यव्यवहारवत् प्रतीतिः—

श्रीकृष्णरूपादिनिषेवणं विना व्यर्थानि मेऽहान्यखिलेन्द्रियाण्यलम्।
पाषाणशुष्केन्धनभारकाण्यहो विभर्मि वा तानि कथं हतत्रपः ॥ २९ ॥

केषञ्चित्

śrī-kṛṣṇaika-vallabhāyās tad virahe anubhūtākhila-prāṇa-ceṣṭā-
vyarthatāyā deha-yātrā-nirvāhasyāpi lajjākara-socya-vyavahāravat
pratītiḥ—

śrī-kṛṣṇa-rūpādi-niṣevanam vinā
vyarthāni me 'hāny akhilendriyāṇy alam
pāṣāṇa-śuṣkendhana bhārakāṇy aho
vibharmmi vā tāni kathām hata-trapah [29]
keṣāñcit

When, in His separation, Kṛṣṇa's faithful sweetheart realizes Her whole urge for living has been thwarted, even to maintain her body is felt to be a shamefully lamentable task—

My dear companion, without the service of Śrī Kṛṣṇa's divine form, nature, and pastimes, all my senses have become senseless. Now, how will I be able to shamelessly bear the burden of these woodlike, stonelike senses?

—revered votary

अतिविप्रलभ्मे जीवितप्रणयिण्या रोदनमपि निजदभ्ममात्रत्वेन प्रतीयते—

यास्यामीति समुद्यतस्य वचनं विश्रब्धमाकर्णितं
गच्छन् दूरमुपेक्षितो मुहुरसौ व्यावृत्य पश्यन्नपि ।
तच्छून्ये पुनरागतास्मि भवने प्राणास्त एव स्थिताः
सख्यः पश्यत जीवितप्रणयिनी दम्भादहं रोदिमि ॥ ३० ॥

रुद्रस्य

ati-vipralambhe jīvita-praṇayiṇyā rodanam api nija-dambha-mātratvena pratiyate—

*yāsyāmīti samudyatasya vacanām viśrabdhām ākarṣitām
gacchan dūram upeksito muhur asau vyāvṛtya paśyann api
tac chūnye punar āgatāsmi bhavane prānās ta eva sthitāḥ
sakhyaḥ paśyata jīvita-praṇayinī dambhād aham rodimi [30]*

Rudrasya

His sweetheart who lives despite intensely feeling His separation thinks that even Her tears are only due to Her pride—

When He was about to leave, He said, 'I am going.' I heard His words without a care. As He left, from afar He glanced back again and again, but I paid no attention. Now, upon returning to my house which is bereft of Kṛṣṇa, I am still living—O my friends! see how I cry out of the pride of being the love of His life . . .

—Rudra

लब्धश्रीकृष्णप्रेम-पराकाष्ठस्य प्रतिक्षण-वर्द्धमान-तदास्वादन-लोलुपतया
तदप्राप्तिवत् प्रतीतिः; तत्र श्रीकृष्णप्रेमणस्तु सर्वोच्चसौभाग्यकर-परमसुदुर्लभ-
पुमर्थत्वञ्च सूचितम्—

न प्रेमगन्धोऽस्ति दरापि मे हरौ
क्रन्दामि सौभाग्यभरं प्रकाशितुम्।
वंशीविलास्याननलोकनं विना
विभर्मि यत् प्राणपतङ्गकान् वृथा ॥ ३१ ॥

श्रीश्रीभगवत्शैतन्यचन्द्रस्य

*labdha-śri-kṛṣṇa-prema-parākāṣṭhasya pratikṣaṇa-varddhamāna-tad-
āsvādana-lolupatayā tad-aprāptivat pratītiḥ; tatra sri-kṛṣṇa-
premñastu sarvucca-saubhāgyakara-parama-sudurllabha-
pumarthatvañ ca sūcītam—*

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vamśī-vilāsy-ānana-lokanam vinā
vibharmmi yat prāṇa-pataṅgakān vṛthā [31]*

Sri-Sri-Bhagavataś-Caitanyacandrasya

A person who has attained to the acme of love for Kṛṣṇa appears as one bereft of that love, due to the moment by moment growing insatiable desire to taste it; this indicates love for Kṛṣṇa to be the bestower of the supreme fortune, and the most rarely attained goal of life—

O My companion, I do not have the slightest scent of love for Kṛṣṇa—and yet, I cry. This is only for the purpose of exhibiting my great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect.

—the Supreme Lord Śrī Caitanyacandra

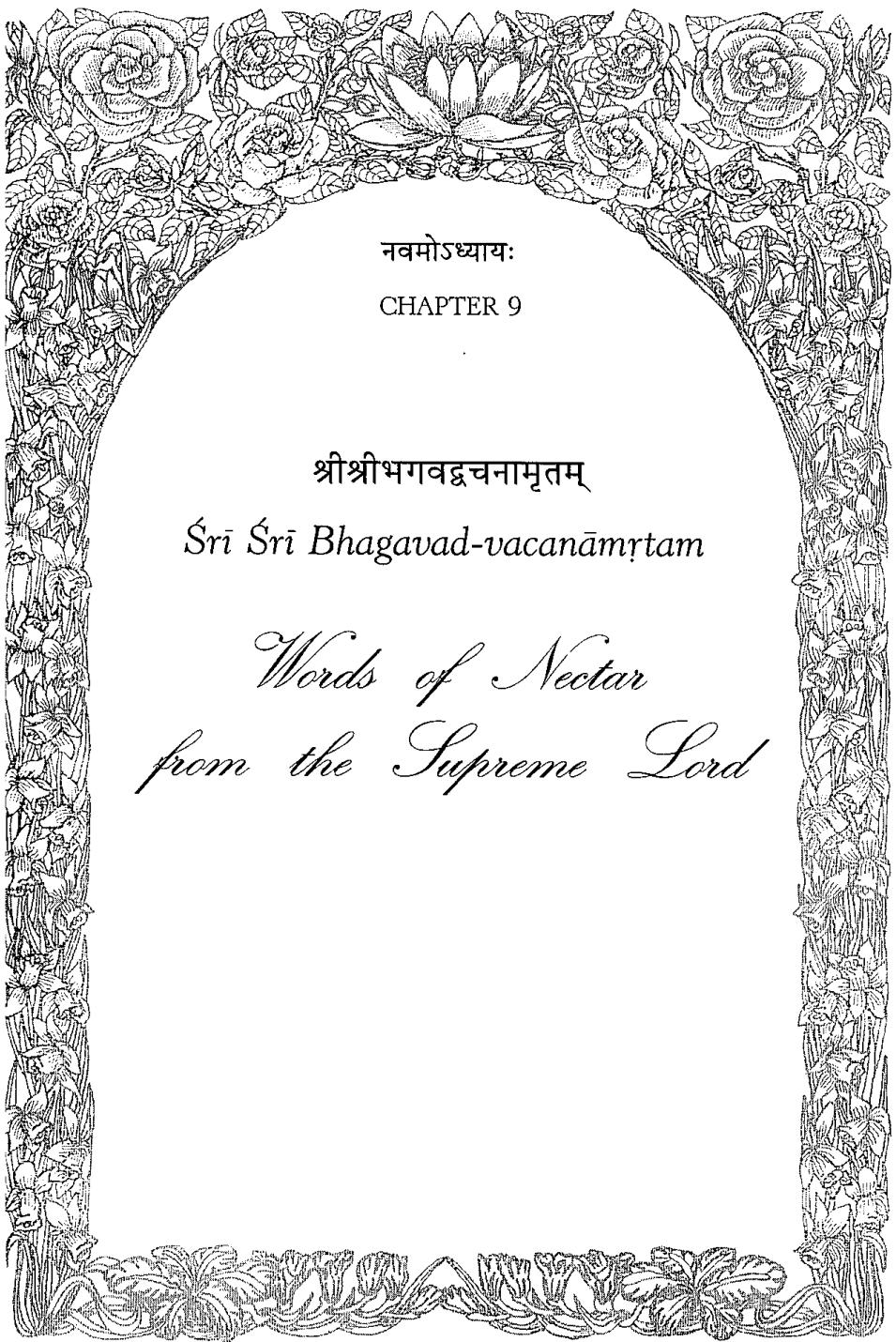
इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतं कार्पण्यं
नाम अष्टमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
śrī-bhakta-vacanāmṛtāntargatam
kārpaṇyam nāma aṣṭamo 'dhyāyah*

thus ends the eighth chapter

Surrender in Humility
Words of Nectar from the Devotees
in

Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



नवमोऽध्यायः

CHAPTER 9

श्रीश्रीभगवद्वचनामृतम्

Śrī Śrī Bhagavad-vacanāmṛtam

*Words of Nectar
from the Supreme Lord*

श्रीकृष्णाङ्गुपत्रानां कृष्णप्रेमैककाङ्गुणाम्।
सर्वार्त्तज्ञानहस्तव्याभीष्टसेवासुखप्रदम्॥ १ ॥
प्राणसञ्जीवनं साक्षाद्गवद्वचनामृतम्।

श्रीभागवतगीतादि-शास्त्राच्छंगुह्यतेऽत्र हि ॥ २ ॥

*śrī-kṛṣṇāṅghri-prapannānām, kṛṣṇa-premaika-kāṅkṣinām
sarvavārtty-ajñāna-hṛt sarvā-, bhīṣṭa-sevā-sukha-pradam [1]
prāna-sañjivanam sāksād-, bhagavad-vacanāmr̥tam
śrī-bhāgavata-gītādi-, śāstrāc chaṅgrhyate 'tra hi [2]*

Herein, collected from the Holy Scriptures headed by Śrīmad-Bhāgavatam and Bhagavad-gītā, are words of nectar directly from the lotus mouth of the Supreme Personality of Godhead. This is the nectar to vanquish all sorrow and darkness for the souls surrendered to the lotus feet of Śrī Kṛṣṇa, and also for those aspiring for exclusive love for Kṛṣṇa. It nourishes the lives of the devotees, pleasing their hearts by fulfilling all their cherished desires for devotional service.

श्रीभगवतः प्रपन्न-क्लेशहारित्वम्—

त्वां प्रपन्नोऽस्मि शरणं देवदेवं जनार्दनम्।
इति यः शरणं प्राप्तस्तं क्लेशादुद्धराम्यहम्॥ ३ ॥

श्रीनारसिंहे

śrī-bhagavataḥ prapanna-kleśa-hāritvam—

*tvāṁ prapanno 'smi śaraṇam, deva-devam janārrdanam
iti yah śaraṇam prāptas, tam kleśād uddharāmy aham [3]*

Śrī-Nārasimhe

The Supreme Lord dispells the suffering of His surrendered soul—

I deliver from all suffering one who accepts My shelter, saying, 'O God of gods, O supreme refuge, I am surrendered unto You.'

—Śrī Nṛsiṁha Purāna

तस्य सकृदेव प्रपन्नाय सदाभयदातृत्वम्—

सकृदेव प्रपन्नो यस्तवास्मीति च याचते।
अभयं सर्वदा तस्मै ददाम्येतद्वतं मम ॥ ४ ॥

श्रीरामायणे

tasya sakṛd eva prapannāya sadābhaya-dātṛtvam—
 sakṛd eva prapanno yaḥ, tavāsmīti ca yācate
 abhayam̄ sarvadā tasmai, dadāmy etad vratam̄ mama [4]
 —Śrī-Rāmāyaṇe

If one seeks refuge in Him just once, He awards fearlessness to that person forever—

It is My pledge that if anyone just once sincerely petitions Me for shelter, saying 'I am Yours,' then I grant him courage for all time to come.

—Śrī Rāmāyaṇa

स च साधूनां परित्राणकर्ता—

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
 धर्मसंस्थापनार्थय सम्भवामि युगे युगे ॥ ५ ॥

श्रीगीतायाम्

sa ca sādhūnāṁ paritrāṇa-karttā—

paritrāṇāya sādhūnāṁ, vināśāya ca duṣkṛtām
 dharmma-samsthāpanārthāya, sambhavāmi yuge yuge [5]

Śrī-Gitāyam

He is the saviour of the saints—

I appear in every age to deliver the saintly devotees, to vanquish the sinful miscreants, and to firmly establish true religion.

—Śrimad Bhagavad-gītā
 (verses 5–31)

तस्य प्रार्थनानुरूप-फलदातृत्वं—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
 मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥ ६ ॥

तत्रैव

tasya prārthānurūpa-phala-dātṛtvam—

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
 mama vartmānuvarttante, manusyāḥ pārtha sarvvaśah [6]

tatraiva

He bestows whatever fruit He is petitioned for—

O Pārtha, however a person worships Me, I am correspondingly

attainable by him. Certainly all men follow My path: they follow that path which is revealed by Me.

बहुदेवयाजिनां श्रीकृष्णेतरदेवता-प्रपत्तिर्भोगाभिसन्धिमूलैव—

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७ ॥

तत्रैव

bahu-deva-yajināṁ śrī-kṛṣṇetara-devatā-prapattir-bhogābhisandhi-mūlaiva—

*kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
tam tam niyamam āsthāya, prakṛtyā niyatāḥ svayā [7]*

tatraiva

Motivation for sense gratification is the only reason that the worshippers of the many demigods surrender to those gods instead of to Lord Kṛṣṇa—

Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship ‘other gods.’

तत्सर्वेश्वरेश्वरत्वाज्ञानमेव कर्मणां बहुदेवयज्ञे कारणम्—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ८ ॥

तत्रैव

*tat sarvveśareśvaratvājñānam eva karmmināṁ bahu-deva-yajane
kāraṇam—*

*aham hi sarvva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te [8]*

tatraiva

The elevationists worship ‘many gods’ due to their ignorance of Śrī Kṛṣṇa’s position as the Supreme God of all gods—

I alone am the enjoyer and the Lord of all sacrifices. Those who worship the demigods, considering them to be independent of Me,

are known as superficial worshippers (*pratikopāsaka*). They do not understand My factual position, and thus due to their fallacious worship they deviate from the truth. When they worship as My expansions the demigods headed by the Sungod, they may ultimately gain an auspicious result.

तत्र दुर्मतिदुष्कृतिमूढतारूपो मायाप्रभाव एव कारणम्—
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ९ ॥

तत्रैव

tatra durmmati-duṣkṛti-mūḍhatā-rūpo māyā-prabhāva eva kāraṇam—
na mām duṣkṛtino mūḍhāḥ, prapadyante narādhamaḥ
māyayāpahṛta-jñānā, āsuram bhāvam āśritāḥ [9]

tatraiva

The cause of such stunted intelligence, evil propensities, and foolishness: the power of illusion (*māyā*)—

Being merged in *māyā*, foolish and fallen men dedicated to evil deeds resort to the demoniac mentality and do not surrender to Me.

द्वन्द्वातीतः सुकृतिमानेव श्रीकृष्णभजनाधिकारी—
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ १० ॥

तत्रैव

dvandvātītah sukṛtimān eva śrī-kṛṣṇa-bhajanādhikāri—
yeṣāṁ tv anta-gataṁ pāpaṁ, janānāṁ puṇya-karmanām
te dvandva-moha-nirmuktā, bhajante mām dṛḍha-vratāḥ [10]

tatraiva

Only the virtuous soul who rejects both mundane happiness and unhappiness is qualified to worship Lord Kṛṣṇa—

Those virtuous persons whose sins have been destroyed are liberated from illusory happiness and unhappiness, and they worship Me with firm resolve.

श्रीकृष्णप्रपत्तिरेव मायातरणोपायो नान्यः—

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ११ ॥

तत्रैव

śrī-kṛṣṇa-prapattir eva māyā-taraṇopāyo nānyah—

*daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te [11]*
tatratraiva

Surrender to Śrī Kṛṣṇa is the only method of overcoming *māyā*—

This trimodal deluding energy (*māyā*) of Mine is practically insurmountable. Only those who surrender unto Me can overcome it.

श्रीकृष्णप्रपत्तिरेव शुद्धज्ञान-फलमित्यनुभवितुर्महात्मनः सुदुर्लभत्वम्—

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १२ ॥

तत्रैव

*śrī-kṛṣṇa-prapattir eva śuddha-jñāna-phalam ity anubhavitur
mahātmanah sudurllabhatvam—*

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevah sarvam iti, sa mahātmā sudurllabhah [12]*
tatratraiva

Absolute surrender unto the lotus feet of Śrī Kṛṣṇa is the purpose of knowledge (*jñāna*); the great soul who realizes this truth is exceedingly rare—

Having passed through many lifetimes of assiduous spiritual practices, by the influence of *sādhu-saṅga*, the association of saints, one attains to knowledge of My identity, and thus surrenders utterly unto Me. Thereafter, he reaches Me, and realizes that everything without exception is related to Vāsudeva, and thus everything that be is of the nature of Vāsudeva. Such a great soul is exceedingly rare.

लब्धचित्स्वरूपस्यैव श्रीकृष्णे परा भक्तिः, अतः सा निर्गुणा एव—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १३ ॥

तत्रैव

*labdha-cit-svarūpasyaiva śrī-kṛṣṇe parā bhaktih, atah sā nirguṇā eva—
brahma-bhūtah prasannātmā, na śocati na kāṅkṣati*

samah sarvveṣu bhūteṣu, mad-bhaktim labhate parām [13]

tatraiva

A person who has realized his constitutional spiritual nature engages in transcendental devotional service unto the lotus feet of Śrī Kṛṣṇa; therefore, such devotion is transcendental to the three modes of material nature—

By knowledge of the non-differentiated Absolute Truth, one can achieve self-satisfaction, freedom from lamentation and hankering, and perceive the equality in all beings. And above this, he engages in transcendental devotional service unto Me.

अखिलरसामृतमूर्तिः श्रीकृष्ण एव ज्ञानिगणमृग्य-तुरीयब्रह्मणे मूलाश्रयः—

ब्रह्मणे हि प्रतिष्ठाहमृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४ ॥

तत्रैव

akhila-rasāmṛta-mūrttiḥ śrī-kṛṣṇa eva jñāni-gaṇa-mṛgya-turiya-
brahmaṇo mūlāśrayaḥ—

brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca

śāśvatasya ca dharmmasya, sukhasyaikāntikasya ca [14]

tatraiva

Śrī Kṛṣṇa, the embodiment of the entire compass of divine mellows, is the absolute source of the undifferentiated Brahman that the liberationists desire to merge into as the fourth state of the soul—

Transcendental to the modes of nature as the Axiomatic Truth replete with the divine variegatedness of holy name, form, nature, associates, and pastimes, I alone am the mainstay and fountainhead

of Brahman—the ultimate destination of the liberationists (*jñānīs*).

Immortality, immutability, eternality, the eternal sustenance of divine love, and the ultimate ecstasy of the divine mellows of Vṛndāvana (*Vraja-rasa*)—all these are supported by Me: the Transcendental, Variegated, Axiomatic Reality—Kṛṣṇa.

औपनिषत्पुरुषस्य श्रीकृष्णस्यैव योगिजनमृग्यं निखिलचिदचिन्तियन्तृत्वम्—
सर्वस्य चाहं हृदि सन्निविष्टो मत्तः सृतिश्चान्मपोहनञ्च ।
वेदैश्च सर्वेरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥ १५ ॥

तत्रैव

aupaniṣat-puruṣasya śrī-kṛṣṇasyaiva yogi-jana-mṛgyam nikhila-cid-acin-niyantṛtvam—

*sarvasya cāham hṛdi sannivिष्टo
mattah smṛtir jñānam apohanañ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham [15]*

tatraiva

Encompassing the aggregate individuality and collectivity, the Absolute Autocracy over both the material and the spiritual planes is held by Śrī Kṛṣṇa alone, the Supreme Male Dominating Principle as corroborated in the *Upaniṣads*; and He is the objective sought after by the *yogis*—

I am situated as the Supreme Lord within the hearts of all souls. As a result of a soul's worldly deeds, his remembrance, knowledge, and forgetfulness arise from Me alone. Thus, I am not only Brahman, the Absolute Spirit that pervades the universe, but above that, I am the Supersoul present in the hearts of the living beings, who dispenses the results of their attempts. And even above My worshippable aspects of Brahman and Paramātmā, I am the Guru of all souls, the eternal dispenser of their good fortune—I am Bhagavān, the Supreme Personality of Godhead, to be known by all the *Vedas*; I am the creator and perfect knower of all the axiomatic conclusions of the *Vedas* (*Vedānta*).

तद्विष्णोः परमं पदमेव गन्तव्यं, तच्च ज्ञानिनामनावृत्तिकारकं
योगिनामादिचैतन्यस्वरूपं कर्मिणाङ्गं कर्मफलविधायकम्—

ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्त्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १६ ॥

तत्रैव

*tad-viṣnoḥ paramam padam eva gantavyam, tac ca jñāninām
anāvṛtti-kārakam yoginām ādi-caitanya-svarūpam karmminān ca
karma-phala-vidhāyakam—*

*tataḥ padam tat parimārgitavyam, yasmin gatā na nivarttanti bhūyah
tam eva cādyam puruṣam prapadye, yataḥ pravṛttih prasṛtā purāṇī [16]*

tattraiva

The desired goal is the supreme, divine lotus feet of Lord Viṣṇu, who is the ordainer of ultimate emancipation for the liberationists (*jñānis*), the Supreme Lord of the meditationists (*yogis*), and the rewarder of the elevationists (*karmmīs*)—

Thus one should search out that supreme goal of no return—the lotus feet of Lord Viṣṇu: ‘I surrender unto Him, the Original Person from whom the perpetual material world has extended.’

अविद्यानिर्मुक्ताः सम्पूर्णज्ञा एव लीलापुरुषोत्तमं श्रीकृष्णमेव निखिलभावै-
र्भजन्ते—

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्वज्जति मां सर्वभावेन भारत ॥ १७ ॥

तत्रैव

*avidyā-nirmuktāḥ sampūrṇa-jñā eva līlā-puruṣottamam śrī-kṛṣṇam
eva nikhila-bhāvair-bhajante—*

*yo mām evam asaṁmūḍho, jānāti puruṣottamam
sa sarvva-vid bhajati mām, sarvva-bhāvena bhārata [17]*

tattraiva

Those liberated from ignorance and endowed with full-fledged knowledge render service in all devotional mellows headed by consorthood (*madhura-rasa*), unto Śrī Kṛṣṇa, the Supreme Hero of divine pastimes (*Līlā-puruṣottama*)—

O Bhārata, one who is liberated from illusion, and thus knows Me alone as the Supreme Personality—such a full-fledged savant serves me in all respects (mellows).

कर्मज्ञानध्यानयोगिनामपि (तत्तद्वावं त्यक्तवा) ये मच्चिद्धक्तिगतश्रद्धामाश्रित्य
भजन्ते त एव सर्वश्रेष्ठाः—

योगिनामपि सर्वेषां मद्भूतेनात्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ १८ ॥

तत्रैव

*karma-jñāna-dhyāna-yoginām api (tat tad bhāvam tyaktvā) ye mac-
cit-śakti-gata-śraddhām-āśritya bhajante ta eva sarvva-śreṣṭhāḥ—
yoginām api sarvvesām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ [18]*
tatraiva

Of all yogīs who follow the paths based on action, knowledge, and meditation (*karma*, *jñāna*, *dhyāna*), the topmost are those who (abandon their respective attitudes in order to) take refuge in their heart's faith in My personal potency (*svarūpa-śakti*), and thus engage in my pure devotional service—

In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.

निरवच्छिन्नप्रेमभक्तियाजिनो मत्पार्षदा एव परमश्रेष्ठाः—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १९ ॥

तत्रैव

*niravacchinna-prema-bhakti-yājino mat-pārṣadā eva parama-śreṣṭhāḥ—
mayyy-āvesya mano ye mām, nitya-yuktā upāsate
śraddhayā parayopetās, te me yuktatamā mataḥ [19]*

tatraiva

My associates who serve Me in uninterrupted loving devotion are the most superior—

Dedicating his whole life to devotional service with unalloyed faith, one who absorbs his heart in Me is definitely the highest of all devotees.

श्रीकृष्णे स्वयंरूपत्वं सर्वाशित्वं सर्वाश्रयत्वं चिद्रुलासमयत्वञ्च—

मतः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ २० ॥

तत्रैव

śrī-kṛṣṇe svayam-rūpatvam sarvvāṁśitvam sarvvāśrayatvam cid-vilāsamayatvañ ca—

mattah parataram nānyat, kiñcid asti dhanañjaya

mayi sarvam idam protam, sūtre maṇi-gaṇā iva [20]

tatraiva

The original form of Godhead, Śrī Kṛṣṇa, is the origin of all incarnations, the ultimate refuge, and the enjoyer of dynamic divinity—

O Dhanañjaya, there is none superior to Me. Everything that be is linked with Me in My Viṣṇu form, like gems strung on a thread.

स्वयंरूपस्य स्वरूपशक्तिप्रवर्तनामाश्रित्य रागभजनमेव परमपाण्डित्यम्—

अहं सर्वस्य प्रभवो मतः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ २१ ॥

तत्रैव

svayam-rūpasya svarūpa-śakti-pravarttanām āśritya rāga-bhajanam eva parama-pāṇḍityam—

aham sarvasya prabhavo, mattah sarvam pravarttate iti matvā bhajante mām, budhā bhāva-samanvitāḥ [21]

tatraiva

The ultimate sagacity is in *Rāga-bhajana*, spontaneous devotion (headed by servitude unto Śrī Rādhikā), under the impetus of the personal potency of the Original Lord who is beauty's own self—

Know Me as the source of everything that be, spiritual or material. Understanding this, the truly intelligent souls give their hearts to Me: they engage in My pure devotional service.

(As soon as persons with the propensity for service in love [*bhāva-bhajana*] realize the original form of Godhead [*svayam-rūpa*] to be the fountainhead of all currents of worship and devotion, then, in the mellow of divine consorthood [*madhura-rasa*], they will necessarily feel deep loyalty to intimately follow the impetus of full-blown service, this impetus being the Lord's personal potency [*svarūpa-sakti*] or the Female Embodiment of the acme in devotion [*mahābhāva-svarūpā*]. In this way, they attain to the servitude of Śrīmatī Rādhārāṇī [*Śrī Rādhā-dāsyā*]. The purport is that the potency of Śrī Kṛṣṇa is also the Inauguratrix of worship and devotion unto Him, and to engage in pure devotional service always in the shelter of such a conception in pure heart's devotion constitutes servitude to the Guru for the Gauḍiya Vaiṣṇavas, or Śrī Rādhā-dāsyā in *madhura-rasa*.)

**मदर्पितप्राणा मदाश्रिताः परस्परं साहाय्येन मदालापन-प्रसाद-रमणादिसुखं
नित्यमेव लभन्ते—**

मच्चित्ता मद्रूतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्ट्यन्ति च रमन्ति च ॥ २२ ॥

तत्रैव

*mad-arpita-prāṇā mad-āśritāḥ parasparam sāhāyyena mad-älāpana-
prasāda-ramaṇādi-sukham nityam eva labhante—*

*mac-cittā mad-gata-prāṇā, bodhayantāḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca [22]*

tatraiva

My male or female servitors, who have dedicated their entire lives to Me and taken full shelter in Me, mutually assist one another in a manner befitting their respective internal devotional aptitudes. They eternally relish conversing about Me, the satisfaction of serving Me, and the nectar of devotion culminating in My divine consorthood—

These are the symptoms of these exclusive devotees:

With heart and soul dedicated unto Me, they constantly exchange their devotional ecstasies while conversing about Me. By such hearing and chanting, in the stage of practice (*sādhana*) they enjoy the happiness of devotion; and in the stage of perfection (*sādhya*), that is, in the achievement of divine love (*prema*), they relish up to the mellow of My intimate relationship in divine consorthood, in the free spontaneity of Vraja.

भावसेवैव भगवद्वशीकरणे समर्था—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २३ ॥

तत्रैव

bhāva-sevaiva bhagavad-vaśikaraṇe samartha—

*patram puṣpam phalam toyam, yo me bhaktyā prayacchati
tad aham bhakty-upahṛtam, āśnāmi prayatātmānah [23]*

tatraiva

Only loving service (*bhāva-sevā*) can subjugate the Supreme Lord—

Whatever the pure-hearted devotees lovingly offer unto Me, such as Tulasi leaf, flower, fruit, and water, I accept with heartfelt affection.

**कृष्णैकभजनशीलस्य तत्प्रभावेन विधूयमानान्यभद्राणि दुराचारवद्वष्टान्यपि
दुरभिसन्धिमूलकवन्न गर्हणीयान्यपि च खरूपतस्तदेकभजनस्य
परमाद्भुतमाहात्म्यात् सः साधुरेव—**

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्त्रव्यः सम्यग्ब्यवसितो हि सः ॥ २४ ॥

तत्रैव

*kṛṣṇaika-bhajana-śilasya tat prabhāvena vidhūyamānāny abhadrāṇi
durācāravad dṛṣṭāny api durabhisandhi-mūlakavan na garhaṇīyāny
api ca svarūpatas tad eka bhajanasya paramādbhūta-māhātmyāt saḥ
sādhur eva—*

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ [24]*

tatraiva

By the potency of the purging effect of devotion for Kṛṣṇa, glaring inauspicious traits may arise in the character of a person who is exclusively devoted to the service of the Lord. Although such faults may seem to be abominable, they are not condemnable as born of evil motivations (as in a non-devotee). On the contrary, due to the natural, marvellous pristine glory of his exclusive devotion (*ananya-bhajana*), that devotee is to be known as a true saint—

If a person serves Me with heart exclusively devoted, even if his practices are abominable he is to be revered as a true saint (*sādhu*), because his life's resolve is perfect in all respects.

शोधनप्रक्रियाजात-मलनिःसारणस्य, मलिनवस्तुनः स्वाभाविक-मल-
विच्छुरणेन सह न कदाप्येकत्वम् । तादग्भक्तः क्षिप्रं शुध्यति, न कदापि
नश्यतीति परमाश्वासप्रदत्वम्—

क्षिप्रं भवति धर्मात्मा शश्च्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ २५ ॥

तत्रैव

*śodhana-prakriyā-jāta-mala-niḥsāranasya, malina-vastunah
svābhāvika-mala-vicchuraṇena saha na kadāpy ekatvam. tādṛg-
bhaktah kṣipram ūdhyati, na kadāpi naśyatīti paramāśvāsa-
pradatvam—*

*kṣipram bhavati dharmmātmā, śāśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktah prāṇasyati [25]*

tatraiva

The supreme assurance: the purging of dirt by a process of purification and the natural emanation of dirt from a contaminated thing can never be one. Such a devotee is swiftly purified—he is never lost—

O son of Kuntī, it is My promise that a soul who adopts exclus-

ive devotion unto Me will definitely never fail. Despite the initial purging and sudden appearance of his defects, such anomalies are rapidly dispelled by his continuous remembrance of Me in repentance for the impediments to his service. He becomes impeccably devout in the soul's natural constitutional behaviour, and as a result of his devotion he attains supreme relief from the bondage of both sinfulness and piety.

घनीभूतविशुद्धसत्त्वमूर्तिमाश्रित्य तामसप्रकृतयोऽपि परमां गतिं लभन्ते—
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथाशूद्रास्तेऽपि यान्ति परां गतिम् ॥ २६ ॥

तत्रैव

ghani-bhūta-viśuddha-sattva-mūrttim āśritya tāmasa-prakṛtayo 'pi paramām gatim labhante—

*mām hi pārtha vyapāśritya, ye 'pi syuh pāpa-yonayah
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim [26]*

tatraiva

By taking shelter of Śrī Kṛṣṇa, the embodiment of unadulterated, concentrated pure goodness, even the most depraved reach the supreme destination—

O Pārtha, by expressly taking refuge in exclusive devotion for Me, even low-born barbarous peoples that subsist on cow's flesh, corrupt women such as prostitutes, and humans of lower order such as merchants and labourers—they all swiftly reach the supreme destination. Nothing can impede those who take shelter in devotion unto Me.

बद्धजीवानां प्रकृतियन्त्रितत्वं ईश्वरस्योभयनियामकत्वञ्च—
ईश्वरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
ब्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ २७ ॥

तत्रैव

*baddha-jīvānām prakṛti-yantritatvam īśvarasyobhaya-niyāmakatvāñ
ca—*

*iśvarah sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā [27]*

tatraiva

The conditioned souls are enslaved by material nature, but the Lord is the controller of both nature and the living beings—

O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.

शुद्धजीवानामणुचैतन्यस्वरूपत्वात् ससीमस्वतन्त्रतायाः सद्यवहारेण परेशाश्रये
पराशान्तिः—

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ २८ ॥

tatraiva

*śuddha-jīvānām-anucaitanya-svarūpatvāt sa-sīma-svatantratāyāḥ
sad-vyavahārena pareśāśraye parā-śāntih—*

tam eva śaraṇāṁ gaccha, sarva-bhāvena bhārata

tat prasādāt parām śāntim, sthānam prāpsyasi śāśvatam [28]

tatraiva

The pure spirit souls have finite independence due to their constitutional nature as atomic conscious entities; by proper utilization of that independence, they take shelter of the Supreme Lord and thus attain to the supreme peace—

O Bhārata, surrender unto that Lord in all respects. By His grace you will attain to supreme peace and the eternal abode.

भक्तबान्धवस्य भगवतः परममर्मोपदेशः—

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्॥ २९ ॥

tatraiva

*bhakta-bāndhavasya bhagavataḥ parama-marmmopadeśah—
sarvva-guhyatamam bhūyah, śṛṇu me paramam vacaḥ
iṣṭo 'si me dṛḍham iti, tato vakṣyāmi te hitam [29]*

tatratriva

The most hidden of all hidden treasures of the Lord: the most affectionate advice of the devotee's dear friend—

I have revealed to you My hidden teaching of the non-differentiated Absolute, and My more hidden teaching of the Almighty Dominion. Now hear the most hidden of all hidden treasures concerning Me, the Sweet Absolute. Of all the teachings I have imparted within this *Gītā-śāstra*, this is topmost. You are most dear to Me, and thus I am explaining this for your best benefit:

परममाधुर्यमूर्तेः कामदेवस्य काम-सेवानुशीलनमेव निश्चितं सर्वोत्तम-
फलप्राप्तिः—

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्वसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ३० ॥

तत्रैव

*parama-mādhuryya-mūrtteḥ kāma-devasya kāma-sevānuśīlanam eva
niścitatam sarvvottama-phala-praptih—*

*man manā bhava mad-bhakto, mad-yājī mām namaskuru
mām evaiṣyasi satyam te, pratijāne priyo 'si me [30]*

tatratriva

Beyond all doubt, the highest attainment is to serve the (supramundane [*aprākṛta*]) desires of the Sweet Absolute Cupid—

Be My devotee, give Me your heart. Do not think of Me as the *karmma-yogīs*, *jñāna-yogīs*, and *dhyāna-yogīs* do. Sacrifice your every endeavour for Me, the Supreme Personality of Godhead. It is my vow that without a doubt You will then achieve the servitude of My own Self, which is the embodiment of truth, sentience, and beauty. Because you are most dear to Me do I reveal this transcendental devotion to you.

निखिलधर्माधर्मविचारपरित्यागेनाद्वयज्ञानस्वरूपस्य श्रीव्रजेन्द्रनन्दनैकविग्रहस्य
पादपद्मशरणादेव सर्वापच्छान्तिपूर्वक सर्वसम्पत्ताप्तिः—
सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ३१ ॥

तत्रैव

*nikhila-dharmmādharmma-vicāra-parityāgenādvaya-jñāna-svarūpasya śrī-vrajendranandanaika-vigrahasya pāda-padma-saraṇād eva sarvāpac-chānti-pūrvvaka sarvva-sampat-prāptih—
sarvva-dharmmān parityajya, mām ekam saraṇam vraja
aham tvām sarvva-pāpebhyo, mokṣayiṣyāmi mā śucāḥ [31]*

tatratriva

The only way to gain relief from all adversities, the only way to find the hidden treasure, is to abandon all consideration of religiosity or irreligiosity and surrender unto the lotus feet of the Absolute Reality the Beautiful Śrī Kṛṣṇacandra, the divine son of King Nanda—

To impart knowledge of My all-comprehensive aspect, Brahman, as well as knowledge of My all-permeating aspect, Paramātma, whatever teachings I have given, based in general on: the duties of the socio-religious ranks of life, the duty of the mendicant, selflessness, internal and external sense-control, meditation, subservience to the dominion of the Almighty—now I ask you to summarily dismiss every one of those religiosities and surrender unto Me, the Personality of Godhead, Bhagavān. Then I shall deliver You from all sin of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life's mission is unfulfilled.

श्रीहरेरेव सर्वसदसञ्जगल्कारणत्वम्—
अहमेवासमेवाग्रे नान्यद्यत् सदसत् परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥ ३२ ॥

श्रीमद्भागवते

śrī-harer eva sarvva-sad-asaj-jagat-kāraṇatvam—
 aham evāsam evāgre, nānyad yat sad-asat-param
 paścād aham yad etac ca, yo 'vaśiṣyeta so 'smi aham [32]

Śrimad-Bhāgavate

Śrī Hari is the cause of all worlds, gross and subtle—

Prior to the creation of this universe, only I existed. The gross, the subtle, and even the indefinable non-differentiated Absolute, Brahman—nothing whatsoever existed separately from Me. After the creation, I exist as the aggregate entity; and after the cataclysm, only I shall remain.

—Śrimad-Bhāgavatam
 (verses 32–57)

निखिल-सम्बन्धाभिधेयप्रयोजनात्मक-वेदज्ञानं तस्मादेव—

ज्ञानं मे परमं गुह्यं यद्विज्ञानसमन्वितम्।
 सरहस्यं तदञ्जन्तं गृहण गदितं मया ॥ ३३ ॥

तत्रैव

nikhila-sambandhābhidheya-prayojanātma-veda-jñānam tasmād
 eva—

jñānam me paramam-guhyam, yad-vijñāna-samanvitam
 sa-rahasyam tad-aṅgañ ca, gṛhāṇa gaditam mayā [33]
 tatraiva

The aggregate of knowledge propounded by the *Vedas*—relation, means, and end (*sambandha*, *abhidheya*, *prayojana*)—arises from Him alone—

To be merciful upon you do I teach you the most esoteric knowledge of Me, including—the realization of My nature and entourage (*sambandha-tattva*), the inconceivable mystery of loving devotion or *prema-bhakti* (*prayojana-tattva*), and its constituent part in the form of devotional practice or *sādhana-bhakti* (*abhidheya-tattva*). Now hear My message attentively, and accept what I impart to you.

श्रीकृष्णात्मकधर्ममयमेव वेदज्ञानं तस्माद्ब्रह्मणाधिगतम्—
कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।
मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥ ३४ ॥

तत्रैव

*śrī-kṛṣṇātma-k-dharmmamayam eva veda-jñānam tasmād
brahmaṇādhigatam—
kālena naṣṭā pralaye, vāṇiyam veda-saṁjñitā
mayādau brahmaṇe proktā, dharmmo yasyām mad ātmakah [34]
tattraiva*

The teaching of eternal religion, nondifferent from Śrī Kṛṣṇa, is received from Śrī Kṛṣṇa by Lord Brahmā—

The message of the *Vedas* is eternal religion, nondifferent from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahmā at the dawning of a new creation.

परमानन्दस्वरूप-श्रीकृष्णाप्तिरेवसर्वश्रेष्ठ-सुखप्राप्तिः—
मव्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः ।
मयात्मना सुखं यत्तत् कुतः स्याद्विषयात्मनाम् ॥ ३५ ॥

तत्रैव

*paramānanda-svarūpa-śrī-kṛṣṇāptiḥ eva sarvva-śreṣṭha-sukha-prāptih—
mayy arpitātmanah sabhya, nirapekṣasya sarvataḥ
mayātmanā sukham yat tat, kutah syād viṣayātmanām [35]*

tattraiva

The ultimate happiness is the attainment of the service of Śrī Kṛṣṇa, who is divine ecstasy personified—

My dear saints, where can the materialists find the happiness that I, the embodiment of divine ecstasy, bestow within the hearts of those who offer life and soul unto Me, and who have thus become indifferent to all else?

कर्मयोगादिलभ्यं फलं वाञ्छति चेत् प्राप्नोत्येव कृष्णभक्तः—

यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत्।
 योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ ३६ ॥
 सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽङ्गसा ।
 स्वर्गापवर्गं मद्भाम कथञ्चिद्द्यादि वाञ्छति ॥ ३७ ॥

तत्रैव

karmma-yogādi-labhyam phalam vāñchati cet prāpnaty eva kṛṣṇa-bhaktah—

*yat karmmabhir yat tapasā, jñāna-vairāgyataś ca yat
 yogena dāna-dharmmeṇa, śreyobhir itarair api [36]
 sarvavāṁ mad-bhakti-yogena, mad-bhakto labhate 'ñjasā
 svargāpavargam mad-dhāma, kathañcid yadi vāñchati [37]*

tattraiva

When a devotee desires any object which is attainable by the practitioners of religiosity based on *karma*, *jñāna*, and *yoga*, all his requirements are summarily achieved—

By engaging in devotional service, my devotee effortlessly attains anything and everything attainable in this world by virtuous practices such as duty, austerity, learning, detachment, meditation, charity, or religiosity. Even residence in Vaikuṇṭhaloka is his for the asking, to say nothing of the attainment of heaven or liberation.

ऐकान्तिका दीयमानमपि कैवल्यादिकं न वाञ्छन्ति—
 न किञ्चित् साधवो धीरा भक्ता ह्येकान्तिनो मम ।
 वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ३८ ॥

तत्रैव

*aikāntikā dīyamānam api kaivalyādikam na vāñchanti—
 na kiñcit sādhavo dhīrā, bhaktā hy ekāntino mama
 vāñchanty api mayā dattam, kaivalyam apunar bhavam [38]*

tattraiva

The exclusive devotees never aspire for liberation headed by emancipation in the Absolute, even if it is offered to them—

Even if I desire to award it to them, my sagacious, saintly, exclusive devotees will never accept the ultimate emancipation of oneness in Brahman.

कैवल्याच्छ्रेयः सालोक्यादिकमपि नेच्छन्ति—

मत्सेवया प्रतीतं ते सालोक्यादिचतुष्टयम्।

नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविष्टुतम्॥ ३९ ॥

तत्रैव

kaivalyāc-chreyah sālokyādikam api necchanti—

mat-sevayā pratītam te, sālokyādi-catuṣṭayam

necchanti sevayā pūrnāḥ, kuto 'nyat kāla-viplutam [39]

tatraiva

Nor do they aspire for even positive liberation, beginning with residence in the Lord's abode, which is infinitely superior to ultimate emancipation of oneness in Brahman—

When My dedicated pure devotee never accepts any of the four kinds of positive liberation (*sālokyā*, etc.) even if they avail themselves to him by dint of his service unto Me, then why will he ever wish for materialistic enjoyment and ultimate emancipation in Brahman (*sāyujya-mukti*), which are very swiftly vanquished by the march of time? By *sāyujya-mukti*, the soul's eternal status falls into the jaws of death. Thus, sense enjoyment and monistic liberation hold no permanence.

प्रबला भक्तिरेव भगवद्वशीकरणसमर्था, न हि योगज्ञानादयः—

न साधयति मां योगे न सांख्यं धर्मं उद्धवं।

न स्वाध्यायस्तपस्यागो यथा भक्तिर्ममोर्जिता॥ ४० ॥

तत्रैव

prabalā bhaktir eva bhagavad-vaśikarana-samarthā, na hi yoga-jñānādayaḥ—

na sādhayati mām yogo, na sāṅkhyaṁ dharmma uddhava-

na svādhyāyas tapas tyāgo, yathā bhaktir mamorjijitā [40]

tatraiva

Only intense devotion can subjugate the Supreme Lord; meditation, knowledge, etc., cannot—

O Uddhava, pursuits such as eight-step *yoga*, knowledge of oneself as one with Brahman, brahminical religiosity and Vedic study, all kinds of austerity, selflessness in asceticism—none of these can bind Me as intense devotion does.

कृष्णभक्तिः श्वपाकानपि जन्मदोषात् पुनाति—

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम्।

भक्तिः पुनाति मन्त्रिष्ठा श्वपाकानपि सम्भवात्॥ ४१ ॥

तत्रैव

kṛṣṇa-bhaktih śvapākān api janma-dosāt punāti—

*bhaktyāham ekayā grāhyah, śraddhayātmā priyah satām
bhaktih punāti man-niṣṭhā, śvapākān api sambhavāt [41]*

tatraiva

Kṛṣṇa-bhakti delivers even barbarous outcastes from the contamination of their low birth—

I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth.

प्रबला भक्तिरजितेन्द्रियानपि विषयभोगादुद्धरति—

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः।

प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते॥ ४२ ॥

तत्रैव

prabala bhaktir ajitendriyān api viṣaya-bhogād-uddharati—

bādhyamāno 'pi mad-bhakto, viṣayair ajitendriyah

prāyah pragalbhayā bhaktyā, viṣayair nābhhibhūyate [42]

tatraiva

Intense devotion delivers even persons of uncontrolled senses from worldly enjoyment—

A person adopting the path of devotion may suffer the obstacle of his mind loitering somewhat in thoughts of mundanity, due to former habits of sensual dalliance. As he cultivates devotion, his service aptitude develops. And the more his boldness to serve increases, the more that materialistic devotee is gradually able to curb his attraction for the mundane. The only cause of failure for such aspirants is their lack of sincerity.

लब्ध-शुद्धभक्ति-बीजस्य निर्विण्णस्यानुभूतदुःखात्मककाम-स्वरूपस्यापि
तत्यागासामर्थ्यगर्हणशीलस्य तत्र निष्कपट-निष्ठा-पूर्वक-याजित-भक्त्यङ्गस्य
भक्तस्य शनैर्भगवान् हृदयोदितः सन् निखिलाविद्यातत्कार्याणि च
विध्वंसयन्निरवच्छिन्न-निज-चिन्मयविलासधामैवाविष्करोति—

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।

वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥ ४३ ॥

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।

जुषमाणश्च तान् कामान् दुःखोदर्कांश्च गर्हयन् ॥ ४४ ॥

प्रोक्तेन भक्तियोगेन भजतो माऽसकृच्छुनेः ।

कामा हृदया नश्यन्ति सर्वे मयि हृदि स्थिते ॥ ४५ ॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि मयि दृष्टिखिलात्मनि ॥ ४६ ॥

तत्रैव

*labdha-śuddha-bhakti-bijasya nirvinnasyānubhūta-duḥkhātmaka-
kāma-svarūpasyāpi tat tyāgāśamarthyā-garhaṇa-śilasya tatra
niṣkapaṭa-niṣṭhā-pūrvavaka-yājita-bhakty-āṅgasya bhaktasya śanair
bhagavān hṛdayoditah san nikhilāvidyā tat kāryyāṇi ca vidhvāṁsayan-
niravacchinna-nija-cinmaya-vilāsa-dhāmaivāviṣkaroti—*

*jāta-śraddho mat-kathāsu, nirvvinñnah sarvva-karmmasu
veda duḥkhātmakān kāmān, parityāge 'py anīśvarah [43]*

tato bhajeta mām pritah, śraddhālur dṛḍha-niścayah

juṣamāṇāś ca tān kāmān, duḥkhodarkāṁś ca garhayan [44]

proktena bhakti-yogena, bhajato mā 'sakṛṇ muneh

kāmā hṛdayyā naśyanti, sarvve mayi hṛdi sthite [45]

*bhidya te hrdaya-granthiś, chidyante sarvva-samśayāḥ
kṣīyante cāsyā karmmāṇi, mayi dṛṣṭe 'khilatmani [46]*

tatraiva

For one who receives the seed of devotion, who is selfless and penitent, denouncing his inability to abandon mundane enjoyment despite realizing it to be the embodiment of suffering, and who sincerely gives himself incessantly to all the practices of devotion—in the heart of such a devotee, the Supreme Lord ascends like the rising sun to annihilate all ignorance with its reactions, revealing His divine personality in all its pristine glory—

He who has imbibed heart's faith in the tidings of My name, nature, and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learnt that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions—such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak—and he serves Me with love: when his objective is pure and sincere, I give him My mercy.

In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion.

By bringing Me—the Soul of all souls—into his heart, no evil can remain there. Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all mundane action is exhausted for that earnestly aspiring devotee.

ज्ञानवैराग्यादीनां कदाचित् शुद्धभक्तिबाधकत्वमतो न भक्त्यङ्गत्वम्—
तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ४७ ॥

तत्रैव

*jñāna-vairāgyādīnāṁ kadācit śuddha-bhakti-bādhakatvam ato na
bhakty-āṅgatvam—*

tasmān mad-bhakti-yuktasya, yogino vai mad-ātmalah
na jñānam na ca vairāgyam, prāyah śreyo bhaved iha [47]

tattraiva

Since pursuits based on knowledge-cum-renunciation are sometimes agents of obstruction to pure devotion, they can never be integral parts of devotion—

The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet. (Even if *jñāna* and *vairāgya* are superficially employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine superexcellence.)

श्रद्धाया एव केवलभक्त्यधिकारदातृत्वं न जात्यादेः—

केवलेन हि भावेन गोप्यो गावो नगा मृगाः।
येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा॥ ४८ ॥

तत्रैव

śraddhāyā eva kevala-bhakty-adhikāra-dātṛtvam na jātyādeḥ—

kevalena hi bhāvena, gopyo gāvo nagaṁ mṛgāḥ
ye 'nye mūḍha-dhiyo nāgāḥ, siddhā mām īyur añjasā [48]

tattraiva

It is faith that qualifies one for exclusive devotion, not birth or any other worldly qualification—

O Uddhava, simply by their unalloyed hearts did the cowherd ladies, the cows of Vraja, the trees headed by the Yamalārjjunas, the animals, the snakes headed by the evil Kāliya, and various objects of stultified intelligence headed by the shrubs and creepers of Vṛndāvana all attain perfection and swiftly reach Me. (Herein, *sādhana-siddhā Gopis* and various other devotees who attained to perfection by pure devotional practice have been referred to.)

शास्त्रविहितस्वधर्मत्यागेनापि भगवद्भजनमेव कर्तव्यम्—
 आज्ञायैव गुणान् दोषान् मयादिष्टानपि स्वकान्।
 धर्मान् संत्वज्य यः सर्वान् मां भजेत् स च सत्तमः ॥ ४९ ॥

तत्रैव

*śāstra-vihita-svadharma-tyāgenāpi bhagavad-bhajanam eva
 karttavyam—*

*ājñāyai�a guṇān doṣān, mayādiṣṭān api svakān
 dharmmān samityajya yah sativān, māṁ bhajet sa ca sattamah [49]
 tatraiva*

One must worship Lord Hari, even if it is necessary to abandon scripturally enjoined prescribed duties to do so—

In the Scriptures of Religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).

सर्वजीवावताराणामप्यात्मस्वरूपः स्वयंरूपो ब्रजकिशोर एव सकलस्वरूप-
 वृत्ति-रस-समाहार-मधुरभावेन श्रुति-स्मृति-विहित-पति-देवतादिनिष्ठा-
 परित्यागेनैव तत्क्रीडा-पुत्तलकैरिव जीवैः कामरूपानुगत्येन भजनीयः ।
 निखिल-क्लेशदुष्टासुरसमाजपतिपुत्रादिभयात् स रक्षिष्यत्येव—
 तस्मात् त्वमुद्घवोत्सृज्य चोदनां प्रतिचोदनाम्।
 प्रवृत्तिश्च निवृत्तिश्च श्रोतव्यं श्रुतमेव च ॥ ५० ॥
 मामेकमेव शरणमात्मानं सर्वदेहिनाम्।
 याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥ ५१ ॥

तत्रैव

*sarvva-jīvāvatārānām apy ātma-svarūpaḥ svayam-rūpo vrāja-kiśora
 eva sakala-svarūpa-vṛtti-rasa-samāhāra-madhura-bhāvena śruti-smṛti-
 vihita-pati-devatādi-niṣṭhā-parityāgenaiva tat-kriḍā-puttalakair iva
 jīvaiḥ kāma-rūpānugatyena bhajaniyah. nikhila-kleśa-duṣṭasura-
 samāja-pati-putrādi-bhayāt sa rakṣisyaty eva—*

*tasmāt tvam uddhavotsrjya, codanāṁ praticodanām
pravṛttiñ ca nivṛttiñ ca, śrotavyam śrutam eva ca [50]
mām ekam eva śaraṇam, ātmānam sarvā-dehinām
yāhi sarvātma-bhāvena, mayā syā hy akutobhayah [51]*

tatraiva

The original form of the Lord is Vraja-kiśora, the adolescent cowherd boy of Vṛndāvana, and He is the Soul of all souls and of all incarnations of God as well. Actually forsaking the Vedic and allied scriptural injunctions of allegiance to husband and venerable personages headed by the demigods, one should, as the soul's pursuit in divine consorthood—the natural aggregate of all devotional mellows—follow the path of aspiring for union with that transcendental cowherd exclusively for His transcendental pleasure, and serve Him in pure devotion like a play-doll in His hands. He unfailingly protects one from the fear of all tribulation, demons, society, husband, son and family—

O Uddhava, totally abandoning the precepts of religiosity incited by the *Vedas* and corroborated in the *Smṛti* Scriptures, rejecting all injunctions and prohibitions, either well-known or yet to be known, take exclusive refuge in Me, the Soul of all beings—Śrī Kṛṣṇa, the Sweet Absolute. When you can do that with every mellow of your heart, you will be situated in My heart and thus not threatened from any quarter.

जीवानां त्यक्तभुक्तिमुक्तिदेवतान्तराप्तिस्पृहानां गृहीत-श्रीकृष्णानुगत्यमय-
जीवनानामेव नित्यस्वरूपसिद्धिसदन्तरङ्ग-श्रीरूपानुगमजनपरिकरत्वञ्च
सम्पद्यते—

मत्यो यदा त्यक्तसमस्तकर्मा
निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो
ममात्मभूयाय च कल्पते वै ॥ ५२ ॥

तत्रैव

*jīvānām tyakta-bhukti-mukti-devatāntarāpti-spṛhānām gr̥hita-śrī-
kr̥ṣṇānugatyamaya-jīvanānām eva nitya-svarūpa-siddhis-tad-
antaraṅga-śrī-rūpānuga-bhajana-parikaratuñ ca sampadyate—
marttyo yadā tyakta-samasta-karmmā
niveditātmā vicikīrṣito me
tadāmr̥tatvam pratipadyamāno
mamātma-bhūyāya ca kalpate vai [52]*

tattraiva

Utterly abandoning desire for worldly enjoyment or liberation, or the desire to become one of the demigods, the souls who embrace the service of Śrī Kṛṣṇa realize their eternal divine identity and attain confidential servitude to the Lord, gaining admission into the group of the followers of Śrila Rūpa Goswāmī—

When the mortal being gives up all worldly attempts, completely offers himself to Me, and acts exclusively according to My desire, he attains to the state of nectar, or positive immortality. He is then accepted: he becomes qualified to enjoy the acme of divine ecstasy, united with Me as My family member.

स्वप्रियपरिकरेण विना श्रीभगवतोऽप्यात्मसत्तायामप्यनभिलाषः—
नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
श्रियञ्चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ॥ ५३ ॥

तत्रैव

*sva-priya-parikareṇa vinā śrī-bhagavato 'py ātma-sattāyām apy
anabhilāṣah—*

*nāham ātmānam āśāse, mad-bhaktaiḥ sādhubhir vinā
śriyāñ cātyantikīṁ brahmaṇ, yeṣāṁ gatir ahaṁ parā [53]*

tattraiva

Even the Supreme Lord does not wish to lead a life without the company of His beloved associates—

O best of the *brāhmaṇas*, without the company of those *sādhus* for whom I alone am the only shelter, I desire neither the bliss of My own nature nor My eternal six opulences.

अनन्यभजनमेव श्रीभगवतो भक्तानाञ्च परस्परं त्यागासहने कारणम्—
ये दारागारपुत्राप्तप्राणान् वित्तमिमं परम्।
हित्वा मां शरणं याताः कथं तांस्त्यकुमुत्सहे ॥ ५४ ॥

तत्रैव

*ananya-bhajanam eva śrī-bhagavato bhaktānāñ ca parasparam
tyāgāsahe kāraṇam—*

*ye dārāgāra-putrāpta-, prāñān vittam imam param
hitvā mām śaraṇam yātāḥ, kathām tāṁs tyaktum utsahe [54]*

tattraiva

In exclusive devotion, the Supreme Lord and His devotees cannot tolerate each other's separation—

They have left home, son, wife, relatives, wealth, life, this world, the next world—just to surrender to Me. How can I ever dream of leaving them?

मधुर-रसस्यैव श्रीहरिवशीकरणे मुख्यत्वं तत्राधिष्ठितस्य दर्शनमेव
सम्पूर्णदर्शनम्—

मयि निर्बन्धहृदयाः साधवः समदर्शनाः ।
वशे कुर्वन्ति मां भक्त्या सत्स्त्रियः सत्सति यथा ॥ ५५ ॥

तत्रैव

*madhura-rasasyaiva śrī-hari-vaśikaraṇe mukhyatvam
tatrādhiṣṭhitasya darśanam eva sampūrṇa-darśanam—*

*mayi nirbandha-hṛdayāḥ, sādhavāḥ sama-darśanāḥ
vaše kuruvanti mām bhaktyā, sat-striyāḥ sat-patim yathā [55]*

tattraiva

Divine consorthood is the principle subduer of Śrī Hari, and the vision of those who adopt it is perfect and complete—

As a chaste wife charms her virtuous husband, the *sādhus* of poised vision who adore Me with all their hearts similarly charm Me by the influence of their love.

श्रीलीलापुरुषोत्तमस्य स्वेच्छाकृत-स्वाश्रय-विग्रहगणानुगत्यमय-निज-नित्य-
ब्रज-वास्तव-मूल-परिचय-प्रकाशे प्रीतितत्त्वस्यैव मौलिकत्वात्, न्यायाद्यस्य
तदाश्रितत्वं तदधीनत्वञ्च, द्विजस्य हरिभक्तवश्यत्वञ्च प्रकाशितम्—

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।
साधुभिर्ग्रस्तहृदयो भक्तेर्भक्तजनप्रियः ॥ ५६ ॥

तत्रैव

śrī-lilā-puruṣottamasya svecchākṛta-svāśraya-vigraha-
gaṇānugatyamaya-nija-nitya-vraja-vāstava-mūla-paricaya-prakāśe
priti-tattvasyaiva-maulikatvāt, nyāyādy asya tad āśritatvam tad
adhinatvañ ca, dvijasya hari-bhakta-vaśyatvañ ca prakāśitam—
aham bhakta-parādhīno, hy asvatantu iva dvija
sādhubhir-grasta-hṛdayo, bhaktair-bhakta-jana-priyah [56]

tattraiva

The Original Supreme Lord of divine pastimes—the son of the King of Vraja—is by nature submissive to his surrendered souls, by His own sweet will. In the manifestation of the Lord's eternal fundamental identity, it is revealed that because love is everything to Him, law is naturally dependent upon and thus subordinate to love, and a *brāhmaṇa* is subordinate to the devotee of the Lord—

O My dear *brāhmaṇa*, I am subordinate to My devotee, and therefore I am like one who has no independence. The *sādhu* devotees have captured My heart. And not to speak of My devotees, those who are devoted to My devotees are also dear to Me.

श्रीकृष्णप्रपत्नेषु त्यक्तखिलस्वजनस्वधर्मेषु तत्पादैक-रतेषु तद्विरहकातरेषु
श्रीभगवतो निज-नाम-प्रेम-परिकर-विग्रह-लीलारसप्रदानेन परमात्मीयवत्
परिपालन-प्रतिश्रुतिरूपा परमाश्वासवाणी—
तमाह भगवान् प्रेष्टु प्रपत्नार्तिहरो हरिः ।
ये त्यक्तलोकधर्माश्च मदर्थे तान् विभर्म्यहम् ॥ ५७ ॥

तत्रैव

śrī-kṛṣṇa-prapanneṣu tyaktākhila-svajana-svadharmmeṣu tat-pādaika-
rateṣu tad-viraha-kātareṣu śrī-bhagavato nija-nāma-prema-parikara-
vigraha-līlārasa-pradānena paramātmīyavat paripālana-pratiśruti-
rūpā paramāśvāsa-vāṇī—

tam āha bhagavān preṣṭham, prapannārtti-haro hariḥ
ye tyakta-loka-dharmaś ca, mad arthe tān vibharmmy aham [57]

tattraiva

For the devotees who have surrendered to the lotus feet of Śrī Kṛṣṇa, who have given up their families and prescribed duties for Him, and who within their deep absorption in His service feel brokenhearted by His separation, the Lord's message of supreme reassurance is His pledge as the most intimate family member to maintain the life of His devotee by giving His own name, affection, associates, body, and the ambrosia of His pastimes—

The Supreme Lord Śrī Hari, the vanquisher of the anguish of His surrendered souls, told His dearmost surrendered soul (Uddhava, the messenger):

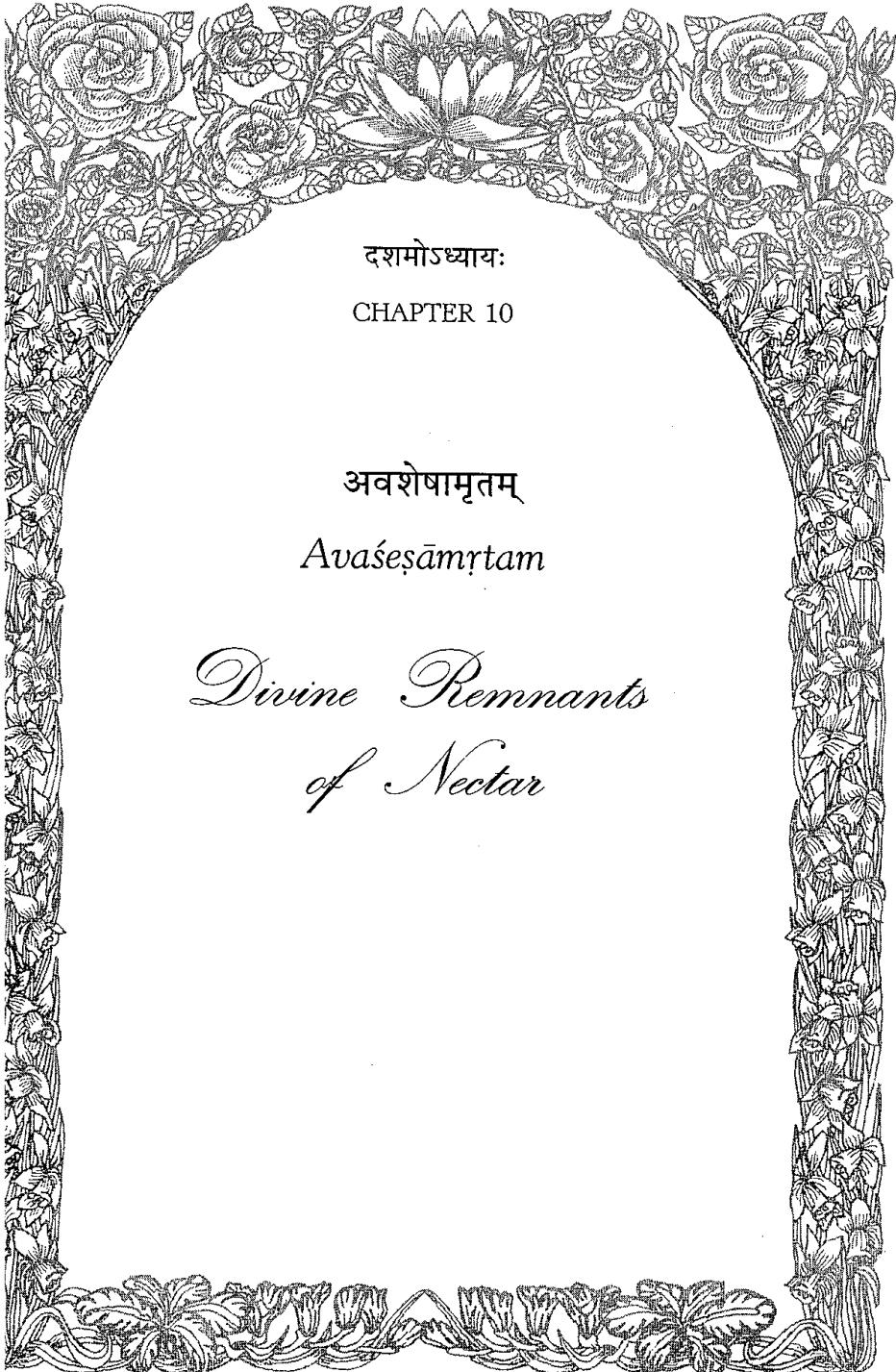
'I personally maintain those who have given up their prescribed duties and social obligations for Me.'

इति श्रीप्रपन्नजीवनामृते
श्रीभगवद्वचनामृतं नाम नवमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
śrī-bhagavad-vacanāmṛtam nāma navamo 'dhyāyah*

thus ends the ninth chapter

Words of Nectar from the Supreme Lord
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



दशमोऽध्यायः

CHAPTER 10

अवशेषामृतम्

Avaśeṣāmṛtam

*Divine Remnants
of Nectar*

सङ्कीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम्।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽकोऽभ्रमिवातिवातः ॥ १ ॥

भा: १२/१२/४८

*saṅkirttyamāno bhagavān anantah
śrutānubhāvo-vyasanam hi pūṁsām
praviśya cittam vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātah [1]*

Bhā: 12/12/48

When the singing of the glorious qualities of the Supreme Lord Hari's personality is heard, He enters into the hearts of men to banish all their miseries, as the sun dispells the darkness and strong winds disperse the clouds.

मृषागिरस्ता ह्यसतीरसत्कथा न कथ्यते यद्बगवानधोक्षजः ।
तदेव सत्यं तदुहैव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥ २ ॥

भा: १२/१२/४९

*mṛṣā-giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajah
tad eva satyam tad uhaiva mangalam
tad eva punyam bhagavad-guṇodayam [2]*

Bhā: 12/12/49

Those words in which the glory of the transcendental Lord Śrī Hari are not sung—such imaginary, deceptive utterances are to be known as falsehood. And those words in which the divine qualities of the Lord appear—such expressions are to be known as truth, the bestower of all success, and the source of all virtue.

तदेव रम्यं रुचिरं नवं नवं तदेव शश्चन्मनसो महोत्सवम्।
तदेव शोकार्णवशोषणं नृणां यदुत्तमःश्लोकयशोऽनुगीयते ॥ ३ ॥

भा: १२/१२/५०

*tad eva ramyam ruciram navam navam
tad eva śaśvan manaso mahotsavam*

*tad eva śokārnava-śoṣanāṁ nṛṇāṁ
yad uttamah-śloka-yaśo 'nugīyate [3]*

Bhā: 12/12/50

Those words in which the renown of Uttamahśloka Śrī Hari (He, the singing of whose glories destroys the ignorance of the world) are broadcast at every second—such expressions alone constantly bestow newer and newer nectar, they inaugurate the heart's grand festival, and they dissolve the ocean of lamentation.

न तद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित्।
तदाङ्गतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ॥ ४ ॥

भा: १२/१२/५१

*na tad vacaś-citra-padaṁ harer-yaśo
jagat-pavitram pragnīta karhicit
tad āṅkṣa-tīrtham na tu harīsa-sevitam
yatraciyutas tatra hi sādhavo 'malāḥ [4]*

Bhā: 12/12/51

Those utterances that despite their charming, ornamental presentation never describe the renown of Śrī Hari, which alone purifies the universe—such words attract only crow-like, superficial men, but they are never attended by the learned. This is because the immaculate-hearted *sādhus* adore the melodious words that sing the glories of the Supreme Lord.

यशः श्रियामेव परिश्रमः परो वर्णाश्रिमाचारतपःश्रुतादिषु ।
अविसृतिः श्रीधरपादपद्मयोगुणानुवादश्रवणादरादिभिः ॥ ५ ॥

भा: १२/१२/५४

*yaśah śriyām eva pariśramah paro
varṇāśramācāra-tapah-śrutādiṣu
avismṛtiḥ śrīdhara-pādapadmayor
guṇānuvāda-śravanādarādibhiḥ [5]*

Bhā: 12/12/54

The prescribed duties of the *Varnāśrama* hierarchy, performance of austerity, and study of the Scriptures—belaboured adherence to such practices merely panders to one's reputation and influence. But by the divine services beginning with devotedly hearing the glories of the Lord, the supreme reward of never forgetting the lotus feet of Śri Hari is gained.

तस्यारविन्दनयनस्य पदारविन्दकिञ्जलकमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥ ६ ॥

भा: ३/१५/४३

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasi-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ [6]*

Bhā: 3/15/43

A beautiful fragrance emanated from the Tulasi united with the stamens of the lotus flowerlike feet of the lotus-eyed Supreme Lord. When the breeze carrying that divine fragrance entered the nostrils (of the *Catuh-sana*), it caused jubilation in their hearts, and the hairs of their bodies stood erect, despite their zealous attachment to the non-differentiated Brahman.

आत्मारामाश्च मुनयो निर्ग्रथा अप्युरुक्तमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थभूतगुणो हरिः ॥ ७ ॥

भा: १/७/१०

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kuruvanty ahaitukīm bhaktim, ittham-bhūta-guṇo hariḥ [7]*

Bhā: 1/7/10

Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images—they too engage in the unmotivated service of Śri Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme

Lord Hari, who charms the entire world.

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
नातिदीर्घेन कालेन भगवान् विशते हृदि ॥ ८ ॥

भा: २/८/८

śṛṇvataḥ śraddhayā nityam, gr̥nataś ca sva-ceṣṭitam
nātidiरghena kālena, bhagavān viśate hṛdi [8]

Bhā: 2/8/4

Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality.

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥ ९ ॥

भा: १/१/३

*nigama-kalpa-taror galitam phalam
śuka-mukhād-amṛta-drava-samyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ [9]*

Bhā: 1/1/3

This Holy Scripture, which describes the glories of the Supreme Lord, has descended intact from the wish-fulfilling tree of the *Vedas*, and it is enhanced by the nectar of the lotus mouth of Śri Śukadeva Goswāmī. O connoisseurs of the mellow of devotion, please constantly relish this fruit, which is the embodiment of those mellow. O devotees blessed with heart's devotion, as long as you are not utterly dissolved in the reality of ecstasy, that is, as long as your hearts are not merged in devotional mellow, then taste the *Śrimad-Bhāgavatam* in your life in this world (as a pure votary of Divinity); and even when your hearts are overflowed, you will perpetually continue to drink this supreme nectar divine.

उपक्रमामृतञ्जैव श्रीशास्त्रवचनामृतम् ।
भक्तवाक्यामृतञ्च श्रीभगवद्वचनामृतम् ॥ १० ॥

अवशेषामृतञ्चेति पञ्चामृतं महाफलम् ।

भक्तप्राणप्रदं हृदयं प्रथेऽस्मिन् परिवेशितम् ॥ ११ ॥

upakramāmṛtañ caiva, śrī-sāstra-vacanāmṛtam

bhakta-vākyāmṛtañ ca śrī-, bhagavad-vacanāmṛtam [10]

avaśeṣāmṛtañ ceti, pañcāmṛtam mahāphalam

bhakta-prāṇapradam hṛdyam, granthe 'smīn pariveśitam [11]

Comprised of five nectars (*pañcāmṛtam*) respectively entitled *Upakramāmṛtam*, *Śrī Sāstra-vacanāmṛtam*, *Śrī Bhakta-vacanāmṛtam*, *Śrī Bhagavad-vacanāmṛtam*, and *Avaśeṣāmṛtam* (Prelude to Approaching Nectar, The Nectar of Scriptural Word, Words of Nectar from the Devotees, Words of Nectar from the Supreme Lord, and The Divine Remnants of Nectar), the supreme fruit that gives life to the devotees and delights their hearts has been served in this book.

श्रीचैतन्यहरेः स्वधामविजयाच्चातुःशताब्दान्तरे

श्रीमद्भक्तिविनोदनन्दनमतः कारुण्यशक्तिहरेः ।

श्रीमद्भौरकिशोरकान्वयगतः श्रीकृष्णसङ्कीर्तनैः

श्रीसिद्धान्तसरसरखतीतिविदितश्चाप्लावयद्भूतलम् ॥ १२ ॥

śrī-caitanya-hareḥ sva-dhāma-vijayāc cātuh-śatābdāntare

śrimad-bhaktivinoda-nandana-mataḥ kāruṇya-saktir-hareḥ

śrimad-gaura-kisorakānvaya-gataḥ śrī-kṛṣṇa-saṅkirttanaiḥ

śrī-siddhānta-sarasvatiti-viditaś cāplāvayad-bhūtalam [12]

Within four hundred years after Śrī Caitanyahari returned to His holy abode, a great soul descended in divine succession from Śrila Gaura Kīṣora Bābājī Mahārāja, as the potency of Lord Kṛṣṇa's mercy incarnate. Recognized as the joy of Śrila Bhaktivinoda Ṭhākura and renowned throughout the universe as Śrimad Bhakti Siddhānta Sarasvatī, he flooded this earth planet with boundless Śrī Kṛṣṇa-saṅkirttana.

सौभाग्यातिशयात् सुदुर्लभमपि ह्यस्यानुकम्पामृतं

लब्ध्वोदारमतेस्तदीयकरुणादेशञ्च सङ्कीर्तनैः ।

सत्सङ्गैर्लभतां पुमर्थपरमं श्रीकृष्णप्रेमामृत-

मित्येष त्वनुशीलनोद्यम इहेत्यागश्च मे क्षम्यताम् ॥ १३ ॥

*saubhāgyatiśayāt sudurllabham api hy asyānukampāmṛtam
labdhvodāra-mates tadiya karunādeśāñ ca saṅkirttanaiḥ
sat-saṅgair labhatāṁ pumartha-paramām śri-kṛṣṇa-premāmṛtam
ity eṣa tv anuśīlanodyama ihety āgaś ca me kṣamyatām [13]*

A great fortune came down upon me. Although it was the rarest thing, I received the nectar of that great soul's mercy through his gracious ordinance: 'By performing *Saṅkirtana* in *sādhu-saṅga*, may you fulfill the ultimate goal of your life—*Śrī Kṛṣṇa-prema*.' So now, I try to practice this; may I be forgiven for any offences in my attempt.

श्रीश्रीमद्भगवत्पदाम्बुजमधुस्वादोत्सवैः षटपदै-
निक्षिप्ता मधुबिन्दवश्च परितो भ्रष्टा मुखात् गुञ्जितैः ।
यत्नैः किञ्चिदिहाहतं निजपरश्रेयोऽर्थिना तन्मया
भूयोभूय इतो रजांसि पदसंलग्नानि तेषां भजे ॥ १४ ॥

*śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣat-padair
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaḥ
yatnaiḥ kiñcid ihaḥṛtam nija-para-śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajāṁsi pada-saṁlagnāni teṣām bhaje [14]*

The bees, intoxicated in the festival
of drinking the honey of the Lord's lotus feet,
busily humming the glories of the Lord,
drops of honey from their mouths fall and scatter all around;
for my own divine prospect, I've carefully collected
some of those drops herein—
and thus do I worship the dust of the holy lotus feet
of those saints, again and again.

ग्रन्थार्थं जडधीहृदि त्विह महोत्साहादिसञ्चारण-
येषाञ्चात्र सतां सतीर्थसुहृदां संशोधनाद्यैश्च वा ।
येषाञ्चाप्यधमे कृपा मयि शुभा पाठादिभिर्वान्यथा
सर्वेषामहमत्र पादकमलं वन्दे पुनर्वै पुनः ॥ १५ ॥

*granthārtham jada-dhi-hṛdi tv iha mahotsāhādi-sañcāraṇair
yeśāñ cātra satāṁ satīrtha-suhṛdāṁ samśodhanādyaiś ca vā
yeśāñ cāpy adhame kṛpā mayi śubhā pāthādibhir vānyathā
sarvveśām aham atra pāda-kamalam vande punar vai punah [15]*

In the preparation of this book, those who have infused vitality within my poor heart, or who have assisted in the study, reading, or amendment of the book, or who have in any other way contributed toward its production—unto the lotus feet of all those well-wishing Godbrothers and good devotees who have extended or who may in the future extend their goodwill upon this humble soul, I hereby offer my obeisances again and again.

गौराब्दे जलधीषुवेदविमिते भाद्रे-सिता-सप्तमी

तत्र श्रीललिताशुभोदयदिने श्रीमन्नवद्वीपके ।

गङ्गातीरमनोरमे नवमठे चैतन्यसारखते

सद्दिः श्रीगुरुगौरपादशरणाद्वन्धः समाप्तिं गतः ॥ १६ ॥

*gaurābde jaladhiśu-veda-vimite bhādrene-sitā-saptamī¹
tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake*

gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvatē

sadbhīḥ śrī-guru-gaura-pāda-śaraṇād-granthah samāptim gatah [16]

At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī—the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943).

इति श्रीप्रपन्नजविनामृते अवशेषामृतं नाम दशमोऽध्यायः ।

iti śrī-prapanna-jīvanāmṛte avaśeṣāmṛtam nāma daśamo 'dhyāyah

thus ends the tenth chapter

The Divine Remnants of Nectar

समाप्तोऽयं ग्रन्थः

thus ends

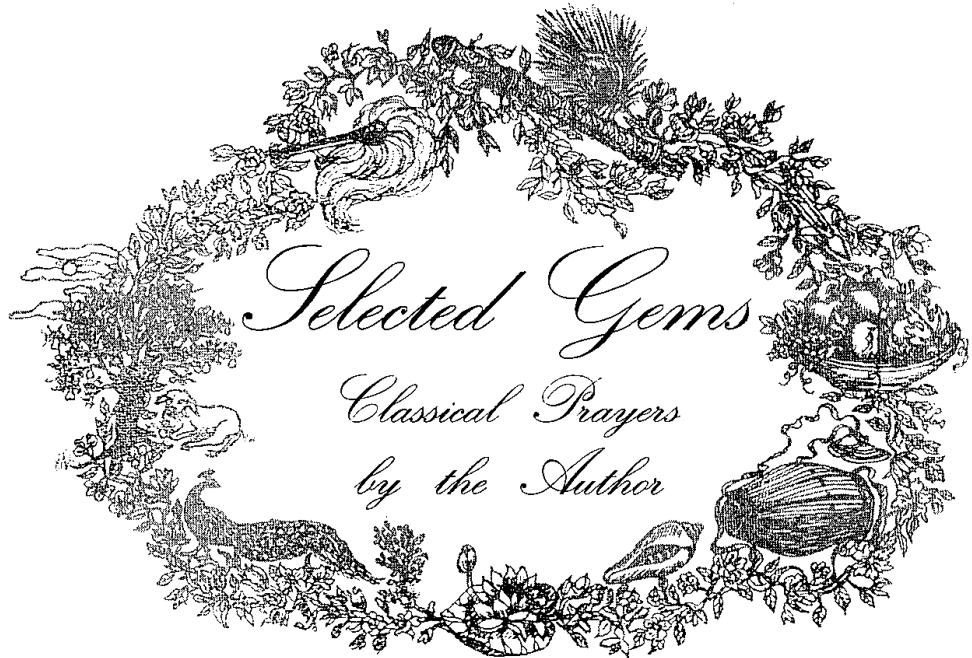
*Life-Nectar
of the Surrendered Souls
Positive & Progressive Immortality*

श्रीकृष्णाय समर्पितमस्तु

~ may this be an offering unto
Lord Sri Krsna ~



The Author 1934



Selected Gems

*Classical Prayers
by the Author*

श्रीश्रीप्रभुपादपद्म-स्तवकः

सुजनावृदराधितपादयुगं
 युगधर्मधुरन्धर-पात्रवरम्।
 वरदाभयदायक-पूज्यपदं
 प्रणमामि सदा प्रभुपादपदम्॥ १ ॥
 भजनोऽर्जितसञ्जनसङ्घपतिं
 पतिताधिककारुणिकैकगतिम्।
 गतिवञ्चितवञ्चकाचिन्त्यपदं
 प्रणमामि सदा प्रभुपादपदम्॥ २ ॥
 अतिकोमलकाञ्चनदीर्घतनुं
 तनुनिन्दितहेममृणालमदम्।
 मदनावृदवन्दितचन्द्रपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ३ ॥
 निजसेवकतारकरञ्जिवधुं
 विधुताहित-हुङ्कतसिंहवरम्।
 वरणागतबालिश-शन्दपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ४ ॥
 चिरगौरजनाश्रयविश्वगुरुं
 गुरुगौरकिशोरकदास्यपरम्।
 परमाद्यतभक्तिविनोदपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ६ ॥
 विपुलीकृतवैभवगौरभुवं
 भुवनेषु विकीर्तित-गौरदयम्।
 दयनीयगणार्पित-गौरपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ५ ॥
 रघुरूपसनातनकीर्तिधरं
 धरणीतलकीर्तितजीवकविम्।
 कविराज-नरोत्तमसख्यपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ७ ॥
 कृपया हरिकीर्तनमूर्तिधरं
 धरणीभरहारक-गौरजनम्।

जनकाधिकवत्सलस्त्रिघपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ८ ॥

शरणागतकिङ्करकल्पतरुं
 तरुधिकृतधीरवदान्यवरम्।

वरदेन्द्रगणार्चितदिव्यपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ९ ॥

परहंसवरं परमार्थपतिं
 पतितोद्धरणे कृतवेशयतिम्।

यतिराजगणैः परिसेव्यपदं
 प्रणमामि सदा प्रभुपादपदम्॥ १० ॥

बृषभानुसुतादयितानुचरं
 चरणाश्रित-रेणुधरस्तमहम्।

महदद्वृतपावनशक्तिपदं
 प्रणमामि सदा प्रभुपादपदम्॥ ११ ॥

Srī Srī Prabhupāda-padma Stavakah

*sujanārvvuda-rādhita-pāda-yugam
 yuga-dharma-dhurandhara-pātra-varam
 varadābhaya-dāyaka-pūjya-padam
 pranamāmi sadā prabhupāda-padam [1]*
*bhajanorjjita-sajjana-saṅgha-patiṁ
 patitādhika-kāruṇikaika-gatim
 gati-vañcita-vañcakācintya-padam
 pranamāmi sadā prabhupāda-padam [2]*
*atikomala-kāñcana-dīrgha-tanum
 tanu-nindita-hema-mṛṇāla-madam
 madanārvvuda-vandita-candra-padam
 pranamāmi sadā prabhupāda-padam [3]*
*nija-sevaka-tāraka-rañji-vidhumi
 vidhutāhita-hunkrta-simha-varam
 varanāgata-bāliśa-śanda-padam
 pranamāmi sadā prabhupāda-padam [4]*

vipulikṛta-vaibhava-gaura-bhuvam
 bhuvaneṣu vikīrtita-gaura-dayam
 dayaniya-gaṇārpita-gaura-padam
 praṇamāmi sadā prabhupāda-padam [5]
 cira-gaura-janāśraya-viśva-gurum
 guru-gaura-kiśoraka-dāsy-a-param
 paramādṛta-bhaktivinoda-padam
 praṇamāmi sadā prabhupāda-padam [6]
 raghu-rūpa-sanātana-kīrtti-dharam
 dharaṇi-tala-kīrtita-jīva-kavim
 kavirāja-narottama-sakhya-padam
 praṇamāmi sadā prabhupāda-padam [7]
 krpayā hari-kīrttana-mūrtti-dharam
 dharaṇi-bhara-hāraka-gaura-janam
 janakādhika-vatsala-snigdha-padam
 praṇamāmi sadā prabhupāda-padam [8]
 śaraṇāgata-kiṅkara-kalpa-tarum
 taru-dhik-kṛta-dhīra-vadānya-varam
 varadendra-gaṇārcita-divya-padam
 praṇamāmi sadā prabhupāda-padam [9]
 parahamsa-varam paramārtha-patiṁ
 patitoddharaṇe kṛta-veśa-yatim
 yati-rāja-gaṇaiḥ parisevya-padam
 praṇamāmi sadā prabhupāda-padam [10]
 vr̄ṣabhanu-sutā-dayitānucaram
 caraṇāśrita-reṇu-dharas tam aham
 mahad-adbhuta-pāvana-śakti-padam
 praṇamāmi sadā prabhupāda padam [11]

Prayer unto the Lotus Feet of my Lord and Master
 Śrīla Prabhupāda

— 1 —

His lotus feet are served in devotion by multitudes of high,

virtuous souls; he is the establisher of the religion of the age (as *Śrī Kṛṣṇa-saṅkīrtana*); he is the presiding monarch (of the Viśva-Vaiṣṇava-Rāja-Sabhā—the universal society of the pure devotees that are the true ‘kings’ or guides of all); and he is the fulfiller of the most cherished desires of those who dispell fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshippable by one and all—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

— 2 —

He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

— 3 —

I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Lord.

— 4 —

Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my

— 4 —

obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

— 5 —

He has revealed the vast, magnificent beauty of Śrī Gaura Dhāma; he has broadcast the tidings of the supreme magnanimity of Śrī Gaurāṅga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Śrī Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

— 6 —

He is the eternal shelter and the Universal Guru for the souls surrendered unto Śrī Gaurāṅga. Absorbed in the service of his Gurudeva, Śrī Gaura Kiśora, he wholeheartedly adores Śrī Bhakti-vinoda Ṭhākura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

— 7 —

He is the illustrious personality to raise the flag that sings the glory of Śrī Rūpa, Śrī Sanātana, and Śrī Raghunātha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Śrī Jīva. And he has won the renown of being one with the hearts of Śrila Kṛṣṇadāsa Kavirāja and Ṭhākura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

— 8 —

Bestowing his grace upon all souls, he is *Hari-kirttana* incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excells that of even a father. I make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

— 9 —

Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons—they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master.

— 10 —

The crown-jewel of the *paramahāṁsas*, the Prince of the treasure of the supreme perfection of life, Śrī Kṛṣṇa-prema, he accepted the robes of a mendicant *sannyāsī* just to deliver the fallen souls. The topmost *tridāṇḍī sannyāsīs* attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

— 11 —

He is the dearmost intimate follower of the Divine Daughter of Śrī Viśabhānu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet—perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

श्रीमद्भक्तिविनोदविरहदशकम्

हा हा भक्तिविनोदठक्कुर! गुरो! द्वाविंशतिसते समा
 दीर्घाद्युःखभरादशेषविरहाद्युःस्थीकृता भूरियम्।
 जीवानां बहुजन्मपुण्यनिवहाकृष्टो महीमण्डले
 आविर्भावकृपां चकार च भवान् श्रीगौरशक्तिः स्वयम्॥ १ ॥

दीनोऽहं चिरदुष्कृतिर्नहि भवत्पादाब्जाधूलिकणा-
 स्नानानन्दनिधिं प्रपन्नशुभदं लब्ध्य समर्थोऽभवम्।
 किन्त्वौदार्थगुणात्तवातियशसः कारुण्यशक्तिः स्वयं
 श्रीश्रीगौरमहाप्रभोः प्रकटिता विश्वं समन्वग्रहीत्॥ २ ॥

हे देव! स्तवने तवाखिलगुणानां ते विरिञ्चादयो
 देवा व्यर्थमनोरथाः किमु वयं मर्त्याधमाः कुर्महे।
 एतन्नो विबुधैः कदाप्यतिशयालङ्कार इत्युच्यतां
 शास्त्रेष्वेव 'न पारयेऽह'मिति यद्गातं मुकुन्देन तत्॥ ३ ॥

धर्मश्वर्मगतोऽज्ञतैव सतता योगश्च भोगात्मको
 ज्ञाने शून्यगतिर्जपेन तपसा स्वातिर्जिधांसैव च।
 दाने दार्ढिकताऽनुरागभजने दुष्टापचारो यदा
 बुद्धिं बुद्धिमतां विभेद हि तदा धात्रा भवान् प्रेषितः॥ ४ ॥

विश्वेऽस्मिन् किरणैर्यथा हिमकरः सञ्जीवयन्नोषधी-
 र्नक्षत्राणि च रञ्जयन्निजसुधां विस्तारयन् राजते।
 सच्छास्त्राणि च तोषयन् बुधगणं समोदयंस्ते तथा
 नूनं भूमितले शुभोदय इति ह्लादो बहुः सात्वताम्॥ ५ ॥

लोकानां हितकार्यया भगवतो भक्तिप्रचारस्त्वया
 ग्रन्थानां रचनैः सतामधिमतैर्नानाविधैर्दर्शितः।
 आचार्यैः कृतपूर्वमेव किल तद्रामानुजाद्यैर्बुधैः
 प्रेमाभ्योनिधिविग्रहस्य भवतो माहात्म्यसीमा न तत्॥ ६ ॥

यद्गाम्नः खलु धाम चैव निगमे ब्रह्मेति संज्ञायते
 यस्यांशस्य कलैव दुःखनिकरैर्योगेश्वरैर्मृग्यते।

वैकुण्ठे परमुक्तभृङ्गचरणो नारायणो यः स्वयं
तस्यांशी भगवान् स्वयं रसवपुः कृष्णो भवान् तत्रदः ॥ ७ ॥

सर्वाचित्यमये परात्परपुरे गोलोक-वृन्दावने
चिल्लीलारसरङ्गिनी परिवृता सा राधिका श्रीहरे: ।
वात्सल्यादिरसैश्च सेवित-तनोर्मधुर्य्यसेवासुखं
नित्यं यत्र मुदा तनोति हि भवान् तद्वामसेवाप्रदः ॥ ८ ॥

श्रीगौरानुमतं स्वरूपविदितं रूपाग्रजेनाहतं
रूपाद्यैः परिवेशितं रघुगणैरास्वादितं सेवितम् ।
जीवाद्यैरभिरक्षितं शुक-शिव-ब्रह्मादि-सम्मानितं
श्रीराधापदसेवनामृतमहो तदातुमीशो भवान् ॥ ९ ॥

क्राहं मन्दमतिस्त्वतीवपतितः क्रत्वं जगत्पावनः
भो स्वामिन् कृपयापराधनिचयो नूनं त्वया क्षम्यताम् ।
याचेऽहं करुणानिधे! वरमिमं पादाब्जमूले भवत्-
सर्वस्वावधि-राधिका-दयित-दासानां गणे गण्यताम् ॥ १० ॥

Śrīmad Bhaktivinoda-viraha Daśakam

hā hā bhaktivinoda-thakkura! guroh! dvāvīṁśatis te samā
dīrghād-duḥkha-bharād-aśeṣa-virahād-duḥsthīkṛtā bhūriyam
jīvānām bahu-janma-puṇya-nivahākṛṣṭo mahī-maṇdale
āvirbhāva-kṛpām cakāra ca bhavān śrī-gaura-śaktih svayam [1]
dīno 'ham cira-duṣkṛtir na hi bhavat-pādābja-dhuli-kanā-
snānānanda-nidhim prapanna-śubhadām labdhum samartha 'bhavam
kintv audāryya-guṇāt-tavāti-yaśasah kāruṇya-śaktih svayam
śrī-śrī-gaura-mahāprabhoḥ prakaṭitā viśvarūpa samanvagrahit [2]
he deva! stavane tavākhila-guṇānām te viriñcādayo
devā vyartha-mano-rathāḥ kim u vayam martyādhamāḥ kurmmahe
etan no vibudhaiḥ kadāpy atiśayālaṅkāra ity ucyatām
śāstreṣu eva "na pāraye 'ham" iti yad gātām mukundena tat [3]
dharmmaś-carhma-gato jñataiiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khyātir jīghāmsaiva ca

dāne dāmbhikatā 'nurāga-bhajane duṣṭāpacāro yadā
 buddhiṁ buddhi-matāṁ vibheda hi tada dhātrā bhavān preśitah [4]
 viśve 'smīn kiraṇair yathā hima-karaḥ sañjivayann oṣadhir
 nakṣatrāṇī ca rañjayan nija-sudhām vistārayan rājate
 sac-chāstrāṇī ca toṣayan budha-gaṇam sammodayam te tathā
 nūnam bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām [5]
 lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā
 granthānām racanaiḥ satām abhimatair nānā-vidhair darśitah
 ācāryyaiḥ kṛta-pūrvvam eva kila tad rāmānujādyair budhaiḥ
 premāmbho-nidhi-vigrahasya bhavato māhātmya-simā na tat [6]
 yad dhāmnāḥ khalu dhāma caiva nigame brahmeti samjñāyate
 yasyāṁśasya kalaiva duhkha-nikarair yogeśvarair mrgyate
 vaikuṇṭhe para-mukta-bhṛngā-caraṇo nārāyaṇo yaḥ svayam
 tasyāṁśi bhagavān svayam rasa-vapuh kṛṣṇo bhavān tat pradah [7]
 sarvācintyamaye parātpara-pure goloka-vṛndāvane
 cil-lilā-rasa-raṅgini pariurvā sā rādhikā śri-hareḥ
 vātsalyādi-rasaiś ca sevita-tanor-mādhuryya-sevā-sukham
 nityam yatra mudā tanoti hi bhavān tad dhāma-sevā-pradah [8]
 śri-gaurānumatam svarūpa-viditam rūpāgrajenādṛtam
 rūpādyaiḥ pariveśitam raghu-gaṇair āsvāditam sevitam
 jīvādyair abhiraksitam śuka-śiva-brahmādi-sammānitam
 śri-rādhā-pada-sevanāmṛtam aho tad dātum iśo bhavān [9]
 kvāham manda-matis tv atīva-patitah kva tvam jagat-pāvanaḥ
 bho svāmin kṛpayāparādha-nicayo nūnam tvayā kṣamyatām
 yāce 'ham karuṇā-nidhe! varam imam pādābja-mūle bhavat-
 sarvvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām [10]

Prayer in Separation of Śrīla Bhaktivinoda Ṭhākura

— 1 —

Alas, alas! O Bhaktivinoda Ṭhākura, O Supreme Guru, for
 twenty-two years this world has been plunged into misfortune, long
 grief-stricken in your intolerable separation. You are the divine

potency of Śrī Gaura, and you graciously made your advent in this earthly plane, being attracted by the living beings' virtuous deeds performed throughout many lifetimes.

— 2 —

Since I am lowly and very wretched, it was not my luck to reach the ocean that bestows the fortune of surrender—the ocean of the ecstasy of bathing in a particle of the dust of your holy lotus feet. Yet due to your magnanimous nature, you gave your grace to the whole universe, personally revealing your supereminence as the personification of the mercy potency of Śrī Gaurāṅga. (That is, by coming into this world, I received his grace.)

— 3 —

O Lord, even all the demigods headed by Lord Brahmā feel frustrated by their inability to (fittingly) sing the glories of all your divine qualities. What, then, can be said of the attempt of a fallen soul, a mere human like me? Surely, the learned will never waste their eloquent words eulogizing this statement, since even the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa Himself, has sung in the Scriptures His celebrated confession *na pāraye 'ham*—‘I am unable (to reciprocate your devotion).’

— 4 —

At a time when religion was evaluated in terms of bodily relationship, saintliness was determined by ignorance, and *yoga* practice was motivated by sensual pleasure; when scholarship was cultivated just for voidism, *japa* was conducted for the sake of fame, and penance was performed out of vindictiveness; when charity was given out of pride, and on the pretext of spontaneous devotion the most gross, sinful acts were perpetrated—and in all such anomalous situations even the intelligentsia were at loggerheads with one another . . . at that very time, you were sent by the Almighty Creator.

— 5 —

As the universally cooling moon is beautified by diffusing its nectarean rays, nourishing the plants and inciting the twinkling of the stars, your Holy Advent in this world is similarly ascertained as satisfying the pure devotional Scriptures (through profound study) and blessing the learned with full-blown happiness (by the perfect axiomatic conclusions descending in Divine Succession). With your appearance, the ecstasy of the devotees knows no bounds.

— 6 —

By writing many books and by multifarious methods recognized by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Śrī Rāmānuja and many other Ācāryyas; but the glory of you—the very embodiment of the nectar of divine love—does not end (cannot be confined) here.

— 7 —

Merely the effulgence of His divine abode has been designated by the title 'Brahman' in the *Vedas*, and only the expansion of an expansion of His expansion is sought after with great tribulation by the foremost yogīs. The most exalted of the liberated souls shine resplendent as the bumblebees at His lotus feet. The Primeval Origin of even the Original Śrī Nārāyaṇa who is the Lord of the spiritual sky above Brahman: He is the Original Supreme Lord, the personification of all nectarine mellows—Śrī Kṛṣṇa—and He is the one that you give.

— 8 —

Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the

spiritual planet known as Goloka. There, surrounded by *Sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Thākura Bhaktivinoda, can give us the service of that holy Dhāma.

— 9 —

The internal purport is known to Śrī Svarūpa Dāmodara by the sanction of Śrī Gauracandra, of that which is adored by Śrī Sanātana Goswāmī and distributed by the preceptors realized in transcendental mellows, headed by Śrī Rūpa Goswāmī; that which is tasted and enhanced by Śrī Raghunātha Dāsa Goswāmī and followers and carefully protected by the votaries headed by Śrī Jīva Prabhu; and that which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, the chief of the demigods, and Lord Brahmā, the grandfather of all beings—O wonder of wonders! the nectarine rapture of servitude unto Śrī Rādhikā—that, too, you can give us.

— 10 —

Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhāṇavi Dayita Dāsa, who is the dearmost one in your heart.



Translator's Note:

The preceding prayer to Śrīla Bhaktivinoda Ṭhākura (1838–1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Śrīla Bhakti Siddhānta Saraswati Ṭhākura Goswāmi Prabhupāda. Upon reading the original Sanskrit verse, Śrīla Prabhupāda commented, "Now I am confident that we have one man who is qualified to uphold the standard of our *Sampradāya* (Divine Succession)."

श्रीश्रीमद्गौरकिशोरनमस्कारदशकम्

गुरोर्गुरो मे परमो गुरुस्त्वं
वरेण्य! गौराङ्गणाग्रगण्ये।
प्रसीद भृत्ये दयिताश्रिते ते
नमो नमो गौरकिशोर तुभ्यम्॥ १ ॥

सरस्वतीनाम-जगत्प्रसिद्धं
प्रभुं जगत्यां पतितैकबन्धुम्।
त्वमेव देव! प्रकटीचकार
नमो नमो गौरकिशोर तुभ्यम्॥ २ ॥

क्वचिद्ब्रजारण्यविविक्तवासी
हृदि ब्रजद्वन्द्वरहो-विलासी।
बहिर्विरागी त्ववधूतवेषी
नमो नमो गौरकिशोर तुभ्यम्॥ ३ ॥

क्वचित् पुनर्गौरवनान्तचारी
सुरापगातीररजोविहारी
पवित्रकौपीनकरङ्गधारी
नमो नमो गौरकिशोर तुभ्यम्॥ ४ ॥

सदा हरेन्द्रिम सुदा रटनं
गृहे गृहे माधुकरीमटन्तम्।
नमन्ति देवा अपि यं महान्तं
नमो नमो गौरकिशोर तुभ्यम्॥ ५ ॥

क्वचिद् रुदन्तञ्च हसन्त्रटन्तं
निजेष्टदेवप्रणयाभिभूतम्।
नमन्ति गायन्तमलं जना त्वां
नमो नमो गौरकिशोर तुभ्यम्॥ ६ ॥

महायशोभक्तिविनोदबन्धो !
महाप्रभुप्रेमसुधैकसिन्धो !
अहो जगन्नाथदयास्मदेन्दो !
नमो नमो गौरकिशोर तुभ्यम्॥ ७ ॥

समाप्य राधाकृतमुत्तमं त्व-
 मवाप्य दामोदरजागराहम्।
 गतोऽसि राधादरसख्यरिद्धिं
 नमो नमो गौरकिशोर तुभ्यम्॥ ८ ॥

विहाय सङ्गं कुलियालयानां
 प्रगृह्ण सेवां दयितानुगस्य ।
 विभासि मायापुरमन्दिरस्थो
 नमो नमो गौरकिशोर तुभ्यम्॥ ९ ॥

सदा निपग्नोऽप्यपराधपङ्के
 ह्यहैतुकीमेष कृपाञ्च याचे ।
 दयां समुद्घृत्य विधेहि दीनं
 नमो नमो गौरकिशोर तुभ्यम्॥ १० ॥

Srī Śrīmad Gaura-Kiśora-namaskāra Daśakam

*guror guro me paramo gurus tvam
 vareṇya! gaurāṅga-gaṇāgragaṇye
 prasida bhṛtye dayitāśrite te
 namo namo gaura-kiśora tubhyam [1]*
*sarasvatī-nāma-jagat-prasiddham
 prabhūm jagatyām patitaika-bandhum
 tvam eva deva! prakaṭī-cakāra
 namo namo gaura-kiśora tubhyam [2]*
*kvacit-vrajāraṇya-vivikta-vāsī¹
 hṛdi vraja-dvandva-raho-vilāsī²
 bahir virāgī tv avadhūta-veṣī³
 namo namo gaura-kiśora tubhyam [3]*
*kvacit punar gaura-vanāntacārī⁴
 surāpagā-tīra-rajo-vihārī⁵
 pavitra-kaupīna-karaṇka-dhārī⁶
 namo namo gaura-kiśora tubhyam [4]*

sadā harer nāma mudā rāṭantam
 gṛhe gṛhe mādhukarim aṭantam
 namanti devā api yam mahāntam
 namo namo gaura-kiśora tubhyam [5]

 kvacid-rudantañ ca hasan naṭantam
 nijeṣṭa-deva-praṇayābhībhūtam
 namanti gāyantam alām janā tvām
 namo namo gaura-kiśora tubhyam [6]

 mahāyaśo-bhaktivinoda-bandho!
 mahāprabhu-prema-sudhaika-sindho!
 aho jagannātha-dayāspadendo!
 namo namo gaura-kiśora tubhyam [7]

 samāpya rādhā-vratam uttamam tvam
 avāpya dāmodara-jāgarāham
 gato 'si rādhādara-sakhya-riddhim
 namo namo gaura-kiśora tubhyam [8]

 vihāya saṅgam kuliya-layānām
 pragrhya sevām dayitānugasya
 vibhāsi māyāpura-mandira-stho
 namo namo gaura-kiśora tubhyam [9]

 sadā nimagno 'py aparādha-paṅke
 hy ahaitukim eṣa kṛpān ca yāce
 dayām samuddhṛtya vidhehi dīnam
 namo namo gaura-kiśora tubhyam [10]

Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja

— 1 —

O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippable in the group of the foremost

associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dāsa). O Gaura Kīṣora, again and again do I make my obeisance unto you.

— 2 —

O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. O Gaura Kīṣora, again and again do I make my obeisance unto you.

— 3 —

Living in solitude at Vraja Dhāma, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognized strictures. O Gaura Kīṣora, again and again do I make my obeisance unto you.

— 4 —

Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvipa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kīṣora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.

— 5 —

Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kīṣora, again and again do I make my obeisance unto you.

— 6 —

Becoming overwhelmed with love for your worshipful Lord,

sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kiśora, and again and again do I make my obeisance unto you.

— 7 —

O friend of the glorious Thākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kiśora! again and again do I make my obeisance unto you.

— 8 —

Completing the great holy vow of Urja-vrata, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *Sakhī* devoted to the service of Śrī Rādhikā. O Gaura-Kiśora, again and again do I make my obeisance unto you.

— 9 —

Forsaking the company of the residents of Kuliya town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kiśora, again and again do I make obeisance unto you.

— 10 —

Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kiśora, again and yet again do I make my obeisance unto you.



श्रीश्रीदयितदासदशकम्

नीते यस्मिन् निशात्ते नयनजलभरैः स्नातगात्रार्वुदानं
 उच्चैरुक्तोशतां श्रीवृषकपिसुतयाधीरया स्वीयगोष्ठीम्।
 पृथ्वी गाढान्धकरैर्हतनयनमणीवावृता येन हीना
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ १ ॥

यस्य श्रीपादपद्मात् प्रवहति जगति प्रेमपीयूषधारा
 यस्य श्रीपादपद्मच्युतमधु सततं भृत्यभृङ्गान् विभर्ति ।
 यस्य श्रीपादपद्मं ब्रजरसिकजनो मोदते सम्राशस्य
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ २ ॥

वात्सल्यं यच्च पित्रो जगति बहुमतं कैतवं केवलं तत्
 दाम्पत्यं दस्युतैव स्वजनगण-कृता बन्धुता वञ्चनेति ।
 वैकुण्ठस्तेहमूर्तेः पदनखकिरणीर्यस्य सन्दर्शितोऽस्मि
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ३ ॥

या वाणी कण्ठलभा विलसति सततं कृष्णचैतन्यचन्द्रे
 कर्णक्रोडाञ्जनानां किमु नयनगतां सैव मूर्तिं प्रकाश्य ।
 नीलाद्रीशस्य नेत्रार्पणभवनगता नेत्रताराभिधेया
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ४ ॥

गौरेन्दोरस्तशैले किमु कनकघनो हेमहृजाम्बुनद्या
 आविर्भूतः प्रवर्षैर्निखिलजनपदं प्लावयन् दावदग्धम्।
 गौराविर्भविभूमौ रजसि च सहसा संजुगोप स्वयं स्वं
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ५ ॥

गौरे गौरस्य शिष्यो गुरुरपि जगतां गायतां गौरगाथा
 गौडे गौडीय-गोष्ठ्याश्रितगण-गरिमा द्राविडे गौरगर्व्वी ।
 गान्धव्वी गौरवाट्यो गिरिधरपरमप्रेयसां यो गरिष्ठो
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ६ ॥

यो राधाकृष्णनामामृतजलनिधिनाप्लावयद्विश्वमेत-
 दाम्प्लेच्छाशेषलोकं द्विजनृपवणिजं शूद्रशूद्रापकृष्टम्।
 मुक्तैः सिद्धैरगम्यः पतितजनसखो गौरकारुण्यशक्ति-
 यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ७ ॥

अप्याशा वर्तते तत् पुरटवरवपुलोंकितुं लोकशन्दं
दीर्घं नीलाब्जनेत्रं तिलकुसुमनसं निन्दिताद्वेन्दुभालम्।
सौम्यं शुभ्रांशुदन्तं शतदलवदनं दीर्घबाहुं वरेण्यं
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ८ ॥

गौराब्दे शून्यबाणान्वितनिगममिते कृष्णपक्षे चतुर्थ्या
पौषे मासे मघायाममरगणगुरोर्वासरे वै निशान्ते।
दासो यो राधिकाया अतिशयदयितो नित्यलीलाप्रविष्टे
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ ९ ॥

हाहाकारैर्जनानां गुरुचरणजुहां पूरिताभूर्तभश्च
यातोऽसौ कुत्र विश्वं प्रभुपदविरहाद्वन्त शून्यायितं मे।
पादाब्जे नित्यभृत्यः क्षणमपि विरहं नोत्सहे सोद्गुमत्र
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम्॥ १० ॥

Srī Srī Dayita Dāsa Daśakam

nīte yasmin niśānte nayana-jala-bharaiḥ snāta-gātrārvvudānāṁ
uccair utkrośatām śrī-vṛṣakapi-sutayādhirayā svīya-goṣṭhim
prthvi gādhāndhakārair hṛta-nayana-mañivāvṛtā yena hinā
yatrāsau tatra śighram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [1]
yasya śrī-pāda-padmāt pravahati jagati prema-pīyūṣa-dhārā
yasya śrī-pāda-padma-cyuta-madhu satataṁ bhṛtya-bhṛngān vibhartti
yasya śrī-pāda-padmarūpā vraja-rasika-jano modate samprasāsaya
yatrāsau tatra śighram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [2]
vātsalyām yac ca pitro jagati bahumatām kaitavām kevalām tat
dāmpatyām dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikunṭha-sneha-mūrtteḥ pada-nakha-kiranair yasya sandarśito 'smi
yatrāsau tatra śighram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [3]
yā vāñī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-caitanyacandre
karṇa-krodāj-janānām kim u nayana-gatām saiva mūrttim prakāśya
nīlādri-śasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śighram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [4]

gaurendor asta-śaile kim u kanaka-ghano hema-hṛj-jambu-nadyā
 āvirbhūtaḥ pravarsair nikhila-jana-padaṁ plāvayan dāva-dagdham
 gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa svayam svam
 yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [5]
 gauro gaurasya śisyo gurur api jagatām gāyatām gaura-gāthā
 gauḍe gaudīya-goṣṭhy-āśrita-gaṇa-garimā drāviḍe gaura-garvū
 gāndharvā gaura-vātyo giri-dhara-parama-preyasām yo gariṣṭho
 yatrāsau tatra śīghram kṛpaṇa-nayana he niyatām kiṅkaro 'yam [6]
 yo rādhā-kṛṣṇa-nāmāmrta-jala-nidhināplāvayad-viśvam etad
 āmlecchāśeṣa-lokaṁ dvija-nṛpa-vanijam śūdra-śūdrāpakṛṣṭam
 muktaih siddhair agamyah patita-jana-sakho gaura-kāruṇya-śaktir
 yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [7]
 apy āśā varttate tat puraṭa-vara-vapur lokitum loka-śandam
 dīrgham nilābja-netram tila-kusuma-nasam ninditārddhendu-bhālam
 saumyam śubhrāṁśu-dantam śata-dala-vadanam dīrgha-bāhum vareṇyam
 yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [8]
 gaurābde śūnya-bāñānvita-nigamamite kṛṣṇa-pakṣe caturthyām
 pauṣe māse maghāyām amara-gaṇa-guror-vāsare vai niśāntे
 dāso yo rādhikāyā atiśaya-dayito nitya-lilā-praviṣṭo
 yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [9]
 hā-hā-kārair-janānām guru-carana-juṣām pūritābhūr-nabhaś ca
 yāto 'sau kutra viśvam prabhupada-virahādd-hanta śūnyāyitām me
 pādābje nitya-bhṛtyah kṣaṇam api viraham notsahe soḍhum atra
 yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [10]

Prayer unto Śrī Śrī Dayita Dāsa

(after the manifest pastimes of Śrī Śrīla Bhakti Siddhānta Saraswati Ṭhākura)

— 1 —

At the end of the night of Śrī Śrī Vṛṣabhānunandinī, She suddenly took him to her entourage, withdrawing him from the company of throngs of griefstricken souls. A great cry of lamentation arose, their bodies were bathed by their tears. When he was thus stolen away, this world was plunged into the deep darkness of one whose

eyes have been stolen away (*hṛta*—stolen away; *nayana-maṇi*—jewel of the eye—the internal name of Sarasvatī Ṭhākura is ‘Nayana-maṇi’).

(Bereft of the vision of my Divine Master,) O my sorrowful eyes (*dīna-nayana*), (or, O saviour of the fallen [Dīna-nayana],) wherever that great soul may be, please quickly take this servitor there! (Although he is my Master named ‘Nayana,’ or ‘one who brings us near,’ in his mercy he shows the miserliness of not taking me unto his company.)

— 2 —

From his lotus feet, the nectarine river of divine love flows throughout the universe; his servitors, like bees, maintain their lives drinking the honey that falls from his lotus feet; and the pure devotees in the shelter of the confidential mellows of Vraja revel in the bliss of singing the glories of his lotus feet: O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

— 3 —

Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoity (in that it plunders away both the husband’s and the wife’s eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

— 4 —

The divine message sung by Śrī Kṛṣṇa Caitanyacandra had its

continuous play in the ears of the people. From the ear, did he, just to fulfill the purport of the name 'Nayana-maṇi,' reveal his form to the eye, making his advent in the mansion (temple) favoured by the glance of Śrī Nilācalacandra (at the time of the Rathayātrā festival)? O Dīna-nayana, wherever that great soul (*Mahāpuruṣa*) may be, please swiftly take this servitor there.

— 5 —

Drawing up the pure golden waters of the Jambu River mentioned in *Śrimad-Bhāgavatam*, has this golden cloud arisen on the mountain where the golden moon (Śrī Gauracandra) descended (set), just to shower down torrents of rain upon the whole countryside that was scorched by the forest fire (of threefold sufferings), then suddenly conceal himself in the dust of the land of the Advent of Śrī Gaurāṅga? O Dīna-nayana, wherever that Great Master may be now, please quickly take this servitor to that place.

— 6 —

He is of the same hue as Śrī Gaura, and although he, who sings the tidings of Śrī Gaura, is the (natural) Guru of the whole universe, he accepted discipleship to a great devotee called Śrī Gaura Kiśora ('adolescent Gaura'). In the whole Gaura-maṇḍala he is the repository of the glory of those who grant entrance into the fold of the pure Gauḍiya Vaiṣṇavas. He proudly ascended the lofty throne of preaching the glories of the gift of the Golden Lord Śrī Gaura (the service of Śrī Rādhā-Govinda in Vraja) to the Vaiṣṇavas of Dravidā (the devotees in South India, who are generally worshippers of Lakṣmi-Nārāyaṇa). The glory of his dignity shines even in the group of Śrī Gāndharvā, and he holds a pre-eminent position in the intimate circle of Śrī Giridhārī, that is, he is the most beloved of Lord Mukunda. O Dīna-nayana, where that great soul is now, please swiftly take this servitor there.

— 7 —

He inundated the whole universe of countless living beings—whether *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, less than *śūdra*, and even *mleccha*—with the oceanic nectar of the holy name of Śrī Rādhā-Kṛṣṇa. Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Śrī Gaurāṅga. O Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

— 8 —

Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, his blue lotus eyes, his nose that excels the charm of the Tila flower, his forehead that shames the half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? O Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

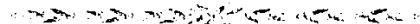
— 9 —

In the year of our Lord Gaurāṅga 450, in the month of Pauṣa, on the fourth day of the dark fortnight of the moon in the star of Maghā, at the closing of the night of Brhaspativara (5.30 a.m., 1st January, 1937), that most beloved attendant of Śrimatī Vṛṣabhānu-nandinī entered into the eternal pastimes. O Dīna-nayana, wherever that great soul may be, quickly take this servitor there to him.

— 10 —

The entire earth and skies were filled with the cries of anguish of the people, and of the disciples devoted to the service of Śrī Gurudeva's lotus feet. Where has that Great Master gone? Alas!

today the whole universe seems empty, in the separation of Prabhupāda. The servitor of Gurudeva cannot endure even a moment of his separation. O Dīna-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.



श्रीमद्रूपपदरजः-प्रार्थना-दशकम्

श्रीमच्चैतन्यपादौ चरकमलयुगौ नेत्रभूङ्गौ मधु द्वौ
 गौडे तौ पाययन्तौ ब्रजविपिनगतौ व्याजयुक्तौ समुक्तौ ।
 भातौ सभ्रातृकस्य स्वजनगणपतेर्यस्य सौभाग्यभूम्नः
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ १ ॥

पीतश्रीगौरपादाम्बुजमधुमदिरोम्भतहृद्भूराजो
 राज्यैश्वर्यं जहौ यो जननिवहहितादत्तचित्तो निजाग्र्यम् ।
 विज्ञाप्य स्वानुजेन ब्रजगमनरतं चान्वगात् गौरचन्द्रं
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ २ ॥

वृन्दारण्यात् प्रयागे हरिसनटनैर्नामसङ्कीर्तनैश्च
 लेखे यो माधवाग्रे जनगहनगतं प्रेममत्तं जनांश्च ।
 भावैः स्वैर्मादयन्तं हृतनिधिरिव तं कृष्णचैतन्यचन्द्रं
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ ३ ॥

एकान्तं लब्धपादाम्बुजनिजहृदयप्रेष्ठपात्रो महार्ति-
 दैन्यैर्दुःखाश्रूपैर्देशनधृततृणैः पूजयामास गौरम् ।
 स्वान्तः कृष्णञ्च गङ्गा-दिनमणि-तनयासङ्गमे सानुजो यः
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ ४ ॥

स्वस्य प्रेमस्वरूपं प्रियदयितविलासानुरूपैकरूपं
 दूरे भूलुण्ठितं यं सहजसुमधुरश्रीयुतं सानुजञ्च ।
 दृष्ट्वा देवोऽतिर्तूर्णं स्तुतिबहुमुखमाश्लिष्य गाढं ररञ्जे
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ ५ ॥

कैवल्यप्रेमभूमावखिलरससुधासिन्धुसञ्चारदक्षं
 ज्ञात्वायेवञ्च राधापदभजनसुधां लीलयापाययद्यम् ।
 शक्तिं सञ्चार्य गौरो निजभजनसुधादानदक्षं चकार
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥ ६ ॥

गौरादेशाच्च वृन्दा-विपिनमिह परिक्रम्य नीलाचलं यो
 गत्वा काव्यामृतैः स्वै-र्वजयुवयुगल-क्रीडनार्थैः प्रकामम् ।

रामानन्दस्वरूपादिभिरपि कविभिस्तर्पयामास गौरं
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ७ ॥

लीलासंगोपने श्रीभगवत् इह वै जङ्गमे स्थावरेऽपि
 संमुग्धे साग्रजातः प्रभुविरहहृतप्रायजीवेन्द्रियाणाम्।

यश्चासीदाश्रयैकस्थलमिव रघुगोपालजीवादिवर्गे
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ८ ॥

श्रीमूर्तेः साधुवृत्ते: प्रकटनमपि तल्लुप्ततीर्थादिकानां
 श्रीराधाकृष्णपादाम्बुजभजनमयं रागमार्गं विशुद्धम्।

ग्रन्थैर्येन प्रदत्तं निखिलमिह निजाभीष्टदेवेप्सितञ्च
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ९ ॥

लीलासंगोपकाले निरुपधिकरुणाकारिणा स्वामिनाहं
 यत् पादाब्जेऽर्पितो यत् पदभजनमयं गाययित्वा तु गीतम्।

योग्यायोग्यत्वभावं मम खलु सकलं दुष्टबुद्धेरगृह्णन्
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ १० ॥

Śrīmad Rūpa-pada-rajaḥ Prārthanā Daśakam

*śrīmac-caitanyapādau cara-kamalayugau netra-bhṛṅgau madhu dyau
 gaude tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
 bhātau sabhrātṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnah
 sa śrī-rūpaḥ kadā mām nija-pada-rajasā bhūṣitam samvidhatte [1]*

*pīta-śrī-gaura-pādāmbuja-madhu-madironmatta-hṛd-bhṛṅga-rājo
 rājyaiśvaryyam jahau yo jana-nivaha-hitādattā-citto nijāgryam
 vijñāpya svānujena vraja-gamana-ratam cānvagāt gauracandram
 sa śrī-rūpaḥ kadā mām nija-pada-rajasā bhūṣitam samvidhatte [2]*

*vṛndāraṇyāt prayāge hari-rasa-naṭanair nāma-saṅkīrttanaiś ca
 lebhe yo mādhavāgre jana-gahana-gatam prema-mattam janāṁś ca
 bhāvaiḥ svair mādayantam hṛta-nidhir iva tam kṛṣṇa-caitanyacandram
 sa śrī-rūpaḥ kadā mām nija-pada-rajasā bhūṣitam samvidhatte [3]*

*ekāntam labdha-pādāmbuja-nija-hṛdaya-preṣṭha-pātro mahārttir
 dainyair-duḥkhāśru-pūrnair daśana-dhṛta-tṛṇaiḥ pūjyāmāsa gauram*

svāntaḥ krṣṇaḥ ca gaṅgā-dinamaṇi-tanayā-saṅgame sānujo yaḥ
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [4]
 svasya prema-svarūpam priya-dayita-vilāsānurūpaika-rūpam
 dūre bhū-luṇṭhitam yam sahaja-sumadhura-śrīyutam sānujaḥ ca
 dr̄ṣṭvā devo 'titūrṇam stuti-bahu-mukham āśliṣya gāḍham rarañje
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [5]
 kaivalya-prema-bhūmāv-akhila-rasa-sudhā-sindhu-saṅcāra-dakṣam
 jñātvāpy evañ ca rādhā-pada-bhajana-sudhām līlāyāpāyayad yam
 śaktim saṅcāryya gauro nija-bhajana-sudhā-dāna-dakṣam cakāra
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [6]
 gaurādeśāc ca vr̄ndā-vipinam iha parikramya nīlācalam yo
 gatvā kāvyāmr̄taiḥ svair vraja-yuva-yugala-kṛīdanārthaiḥ prakāmam
 rāmānanda-svarūpādibhir api kavibhis tarpayāmāsa gaurām
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [7]
 līlā-saṅgopane śrī-bhagavata iha vai jaṅgame sthāvare 'pi
 saṁmugdhe sāgrajātaḥ prabhu-viraha-hṛta-prāya-jīvendriyāṇām
 yaś cāśid āśrayaika-sthalam iva raghu-gopāla-jīvādi-varge
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [8]
 śrī-mūrtteḥ sādhu-vṛtteḥ prakaṭanam api tal-lupta-tīrthādikānām
 śrī-rādhā-krṣṇa-pādāmbuja-bhajanamayaṁ rāga-mārgam viśuddham
 granthair yena pradattam nikhilam iha nijābhīṣṭa-devepsitañ ca
 sa śrī rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [9]
 līlā-saṅgopa-kāle nirupadhi-karuṇā-kāriṇā svāmināham
 yat pādābje 'rpito yat pada-bhajanamayaṁ gāyayitvā tu gītam
 yogyāyogyatva-bhāvam mama khalu sakalam duṣṭa-buddher agr̄hṇan
 sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitam saṁvidhatte [10]

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet

— 1 —

Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession

being known as the *Rūpānuga Sampradāya*, 'the followers of Śrī Rūpa'). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrimad Rūpa Prabhu grace me with the dust of his holy feet?

— 2 —

At Śrī Rāmakeli Dhāma, the king of bees—the heart of Śrī Rūpa—became intoxicated drinking the honey-wine of the lotus feet of Śrī Gauracandra, and sacrificed its life (in *Hari-kīrttana*) for the benefit of all the people of the world, summarily abandoning a life of kingly opulence. After informing his elder brother Śrī Sanātana, Śrī Rūpa and his younger brother Śrī Vallabha followed the footsteps of Śrī Caitanyadeva, whose heart was absorbed in going (from Nilācala) to Śrī Vṛndāvana. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 3 —

Śrī Caitanyadeva returned from Vṛndāvana to Prayāga Dhāma and performed *Nāma-saṅkīrttana*, surrounded by crowds of hundreds of thousands. Intoxicated with divine love, dancing, He melted the hearts of hundreds of faithful souls with His astonishing transcendental ecstasies. Śrī Rūpa, as though regaining his most precious treasure, thus found Śrī Caitanyadeva in the direct presence of the Deity Śrī Bindu Mādhava. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 4 —

At the sacred spot on the confluence of the Gangā and the Yamunā, Śrī Rūpa achieved intimate union with the lotus feet of the dearmost Lord of his life—the Lord who is Kṛṣṇa within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, he along with his younger brother worshipped Śrī

Gaura-Kṛṣṇa in intense love. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 5 —

Śrī Caitanyadeva saw Śrī Rūpa and his younger brother rolling on the ground some distance away. Seeing His endeared one, His favourite, His love divine personified in natural beauty and charm, His exclusive alter ego in divine pastimes, the Lord swiftly approached Śrī Rūpa, profusely singing his glories, and embraced him in ecstasy. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 6 —

Śrī Gaurahari knew that (as an eternal associate of the Lord) Śrī Rūpa was already proficient in wandering throughout the ambrosial ocean of all mellows, in the land of unalloyed love (in *Vraja-rasa*). Nonetheless, to expand His own pastimes, the Lord enabled him to drink the sweet ecstasy of servitude unto Śrī Rādhā, and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

— 7 —

When on the order of Śrī Gaurāṅga, Śrī Rūpa visited Śrī Puruṣotama Ksetra after completing the circumambulation of Śrī Vraja Maṇḍala, He highly gratified Śrī Caitanyadeva and the sagacious devotee assembly headed by Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya by his ambrosial poetry on the pastimes of the Divine Couple of Vraja. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

— 8 —

When the manifest *līlā* of the Supreme Lord Śrī Caitanyadeva

was withdrawn, all beings including the immobile entities were mortified, deeply afflicted in sorrow. Śrī Rūpa and his elder brother were the only shelter for even the intimate devotees of the Lord, headed by Raghunātha, Gopal Bhaṭṭa, and Śrī Jiva, who had almost lost their lives in the Lord's separation. When will that Śrimad Rūpa Prabhu grace me with the dust of his lotus feet?

— 9 —

By writing many, many books, he gave the world all the most cherished desires of his worshipful Lord Śrī Caitanyadeva, principally—revealing the service of the Deity, establishing the pure code of conduct in devotion, revealing the lost holy places, and revealing the path of spontaneous devotion (*Rāga-mārga*) in transcendental loving service to Śrī Rādhā-Govinda. When will that Śrimad Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 10 —

Just prior to the withdrawal of his manifest *līlā*, my causelessly merciful Divine Master, Śrila Sarasvatī Thākura, handed me over to the holy feet of that Divine Personality by having me sing the glorious prayer unto his lotus feet (*Śrī Rūpa-mañjari-pada*). Despite my lowliness, when will—disregarding all my various qualifications and disqualifications—Śrimad Rūpa Prabhu grace me with the dust of his holy lotus feet?

श्रीदयित-दास-प्रणति-पञ्चकम्

भयभञ्जन-जयशंसन-करुणायतनयनम्।
 कनकोत्पल-जनकोज्ज्वल-रससागर-चयनम्॥
 मुखरीकृत-धरणीतल-हरिकीर्तन-रसनम्।
 क्षितिपावन-भवतारण-पिहितारुण-वसनम्॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम्।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम्॥ १ ॥

शरणागत-भजनब्रत-चिरपालन-चरणम्।
 सुकृतालय-सरलाशाय-सुजनाखिल-वरणम्॥
 हरिसाधन-कृतबाधन-जनशासन-कलनम्।
 सचराचर-करुणाकर-निखिलाशिव-दलनम्॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम्।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम्॥ २ ॥

अतिलौकिक-गतितौलिक-रतिकौतुक-वपुषम्।
 अतिदैवत-मतिवैष्णव-यति-वैभव-पुरुषम्॥
 ससनातन-रघुरूपक-परमाणुगचरितम्।
 सुविचारक इव जीवक इति साधुभिरुदितम्॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम्।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम्॥ ३ ॥

सरसीतट-सुखदोटज-निकटप्रियभजनम्।
 ललितामुख-ललनाकुल-परमादरयजनम्॥
 ब्रजकानन-बहुमानन-कमलप्रियनयनम्।
 गुणमञ्चरि-गरिमागुणहरिवासनवयनम्॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम्।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम्॥ ४ ॥

विमलोत्सवममलोत्कल-पुरुषोत्तम-जननम्।
 पतितोद्भूति-करुणासृति-कृतनूतन-पुलिनम्॥
 मथुरापुर-पुरुषोत्तम-समगौरपुरटनम्।
 हरिकामक-हरिधामक-हरिनामक-रटनम्॥

शुभदोदय-दिवसे वृषरविजानिज-दयितम्।
प्रणमामि च चरणान्तिक-परिचारक-सहितम्॥ ५ ॥

Śrī Dayita Dāsa Praṇati Pañcakam

*bhayabhañjana-jayaśamsana-karuṇāyatayanam
kanakotpala-janakojjvala-rasasagara-cayanam
mukharikṛta-dharaṇītala-harikirttana-rasanam
kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [1]*

*śaranāgata-bhajanavrata-cirapālana-caraṇam
sukṛtālaya-saralāśaya-sujanākhila-varaṇam
harisādhana-kṛtabādhana-janaśāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [2]*

*atilaukika-gatitaulika-ratikautuka-vapusam
atidaivata-mativaiṣṇava-yati-vaibhava-puruṣam
sasanātana-raghurūpaka-paramāṇugacaritam
suvicāraka iva jīvaka iti sādhubhiruditam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [3]*

*sarasītaṭa-sukhadoṭaja-nikāṭapriyabhajanam
lalitāmukha-lalanākula-paramādarayajanam
vrajakānana-bahumānana-kamalapriyanayanam
guṇamañjari-garimā-guṇa-harivāsanavayanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [4]*

*vimalotsavam amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstṛti-kṛtanūtana-pulinam
mathurāpura-puruṣottama-samagaurapuraṭanam
harikāmaka-haridhāmaka-harināmaka-raṭanam*

*śubhadodaya-divase vṛṣaravijā-nija-dayitam
prañamāmi ca caranāntika-paricāraka-sahitam [5]*

Homage unto Śrī Dayita Dāsa

— 1 —

He (of divine form) came forth from the birthplace of the golden lotus—the ocean of the mellow of divine consorthood. His large, merciful eyes dispell (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa-saṅkīrtana, his beauty resplendent in the robes of the sun's radiance (saffron) that purifies the universe and dispells the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandī, and the servitors of his lotus feet.

— 2 —

The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandī, and the servitors of his lotus feet.

— 3 —

Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander-

in-chief of the Vaiṣṇava *sannyāsis* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīvapāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandī, and the servitors of his lotus feet.

— 4 —

On the bank of Śrī Rādhā Kunda at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala-mañjari who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇamañjari he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandī, and the servitors of his lotus feet.

— 5 —

He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devi. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the ‘new isles,’ or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates—the loving desire of Vraja, the divine abode of Vaikuṇṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānunandī and the servitors of his holy lotus feet.



श्लोक-सूची

अथदमन यशोदा	३/२४	असमदार्ता वेरेण्या	४/२७	का लंब पुक्ति:
अत्यव्याचीनकृपो	१/५	अहं भरुपग्राधीनो	१/५६	कामादीना कति
अत्याहारः प्रयासश्च	४/१०	अहं सर्वस्य	१/२१	कामैस्तः:
अव चानन्वितानां	१/१५	अहं हि	१/८	कालेन नष्टा
अवैव प्रथम	२/२३	अहङ्कारनिवृत्तानां	२/५	किं चित्रमच्युत
अथवा बहुधिः	१/४१	अहङ्कारिमकारः	२/३	किं दुषपादनं
अथत अनन्द	२/२४	अहमेवासमेवामे	१/३२	किरातहणान्श
अदर्शनीयानपि	८/२०	अहो बकी	५/९	कृष्णार्णग-सद्ब्रह्मि
अद्वैतवीर्थी	७/२०	आजायेव गुणान्	१/४९	कृष्णार्थाप्रिया भक्ता
अश्चाये नवमे	१/२८	आसनिक्षेप-कारपण्ये	१/२७	कृष्ण। लवदीय
अन्तःकवियशस्कामं	१/९	आत्मप्रदानपञ्चन्त	१/२१	कृष्णप्रेमकलुज्ज्वाना
अन्तःकृष्णं	६/२०	आत्मारामाश्च	१/०/७	कृष्णाच्छेददध्यानां
अपाराधसहस्र	७/१२	आत्मार्थचेष्टा	७/२	कृष्णायापितदेहस्य
अपि चेत् सुदुरचारो	१/२४	आनुकूल्यस्य	१/२६, २/३२	कृष्णोति यस्य
अपि तदएकूल्यादि	१/४३	आलिङ्गनं वरं	४/९	कृष्णो ऋष्टु
अप्यसिद्धं तदैयत्वं	१/४८	आश्रयान्तरसाहित्ये	१/४५	केन्त्रापि देवेन
अभिवृता मतिः	१/७	आर्णिष्य वा	७/२२	केवलेन हि
अभूतपूर्वं मम	५/१२	अहुश्च ते	८/२६	क चाहं
अमर्यादः क्षुद्रः	८/१३	इतो गृहिंशः	७/९	क्वाहं दरिद्रः
अमूर्धन्यानि	८/२४	इदं शरीरं	५/७	क्षिं भवति
अयि दीनदयार्दनाथ	८/२३	ईश्वरः सर्वभूतानां	१/२७	गतो यामो
अयि नदतानुज	६/३	ईश्वरस्य तु	७/५	गुरुरुपहरि-
अच्छर्वं विष्णोः	४/१४	उत्साहानिश्चयात्	३/५	गुरुर्न स
अलब्धे वा विनष्टे	३/८	उद्दृतश्लोकपूर्वे	१/३०	गुरौ गोष्ठे
अवशेषमूर्त	१०/११	उपक्रमामतञ्जेव	१०/१०	गोवृते वराण्
अविवेकधनान्श	६/१४	एवं निक्षिष्य	७/३	गोविन्दं परमानन्द
अविस्मितं ते	२/२२	कः परिडतः	६/४	गौरकाविग्रहं
अशोत्रज्ञुः	२/८	कदाहं यमुना	३/२५	गौरल्लद जलधी

१०/१६

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ग्रन्थार्थ जडधी	१०/१५	तुलयाम लबेन	३/१०	नाथे धातरि
ग्रन्थेऽस्मिन्	१/१२	तुणादपि सुनीचेन	३/३	नात्यादिच्छन्ति
चिन्ता कुर्यात्	७/१३	तृतीयतेऽस्म	१/२५	नामामकारि
विरगिह	६/६	त्यजन्तु बास्त्वा:	३/१५	नास्था धर्मे
चेतोदर्पणमार्जने	३/२	त्वत्साक्षात्करण	४/१८	नाहं विश्रो
जातशङ्को	७/४३	त्वद्दक्ष: सरितां	४/७	नाहमतानं
जिहैकोत्राच्युत	८/६	त्वयोप्युक्तवस्त्	३/७	निखिलश्रुतिमौलि
ज्ञानं मे	१/३३	त्वा प्रपञ्चो	१/३	निगमकल्पतरोः
ज्ञानादिवर्त्म	५/२०	दधिमथननिनादे:	६/१२	नित्यवच्छैव
ज्ञानावल्लब्धका:	३/१४	दशमे चरम	१/२९	निमज्जतोऽनन्त
तं मोपयात्	५/४	दशमे दशमं	२/२९	निराशकस्थापि
ततः पदं	६/१६	दीनबन्धुरिति	८/१७	निक्षिञ्चनस्त
ततो भजेत	६/४४	द्वृत्यस्तानदे:	५/१०	नैतन्यमस्तव
तरेणुकमां	३/९	द्वैष्टः स्वभाव	४/२५	नैकपर्याप्यच्युत
तत्र भागवतान्	३/१२	देवविभूताननुर्णा	२/२७	पञ्च पुष्टं
तत्प्रफलतां	२/९	दैवी हेषा	१/११	प्रमकारणिको
तत्प्रसु मे	८/१०	द्वितीयाद्यायेकं	१/२४	प्रमाणमशेषस्य
तत्वहं त्वद्वते	६/१५	धर्मार्थकाम इति	७/११	प्रस्वभावकमणि
तत्वे रम्यं	१०/३	धिगशुचिं	८/१२	प्रतिक्षाण्य साक्षात्
तद्वागविवर्सगे	१/६	धिग् जन्म	४/१२	प्रिवदतु जनो
तत्त्वमरूप	३/२१	ध्येयं सदा	२/३०	पत्रापत्रिवाचारणं
तत्त्वे भवान्	७/१५	न किञ्चित्	१/३८	पिता त्वं
तमसि रविः	५/१७	न तद्वच्छिपत्वं	१०/४	पूणीशासकंरं
तमाह भगवान्	१/५७	न धर्मं न जनं	४/२	प्रत्यध्ययविशेषस्त्
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naiskarmiyam apy	4/16	sāṁsāre 'smiṇ	2/15	tava dāsyā	4/23
naitan manas tava	8/5	sandhyā-vandana	7/17	tāvad bhayaṁ dravina	2/21
na kiñcit	9/38	sāṅkīrttyamāno	10/1	taṁvāsmīti vadan	2/33
na mām duṣkṛtino	9/9	śāriṇī mānasā	2/17	trṇād api sunicena	3/3
nām-nām akāri	8/3	śarvvācāra-vivarjītāḥ	2/10	tr̄tiyato 'ṣṭamarī	1/25
na nāka-prṣṭham	2/25	śarvva-dharmmān	9/31	tulayāma lavena	3/10
na ninditam	8/15	śarvva-guhyatāmāṁ	9/29	tvad bhaktāḥ saritāṁ	4/7
nanu prayatnah	8/14	śarvvām mad-bhakti	9/37	tvam prapanno	9/3
nānyad icchanti	1/38	śarvvāntaryāmītāṁ	1/36	tvat sākṣat-karaṇa	4/18
na prema-gandho	8/31	śarvva-saṁśaya-cchedi	1/19	tvayopabhukta-srag	3/7
na sādhayati	9/40	śarvvasya cāham	9/15	tyajantu bāndhavāḥ	3/15
nāsthā dharmme	4/3	satyāṁ bravīmi	5/8	uddhṛta-śloka-pūrvve	1/30
na tad vacaś citra-padaṁ	10/4	saubhāgyatiśayāt	10/13	upakramāṁtañ caiva	10/10
nāthe dhātari	7/10	smaratāṁś ca viśeṣena	8/2	utsāhān-niścayāt	3/5
nayanām galad-aśru	3/26	śravāṇa-kirttanādināṁ	1/40	vaikuṇṭhāj-janito	3/22
na yatra vaikunṭha	4/4	śrī-caitanya-hareḥ	10/12	vairāgya-vidyā	6/19
nigama-kalpa-taroh	10/1	śrī-guru-gaura-gāndharvā	1/1	vañcito 'smi	8/19
nikhila-śruti-mauli	6/22	śrī-kṛṣṇāṅghri	9/1	vapurādiṣu	7/14
nimajjato 'nanta	8/16	śrī-kṛṣṇa-rūpādi	8/29	varām hutavaha-jvālā	4/8
nirāśakasyāpi	5/13	śrīmat-prabhu-pada	1/4	vardhakām poṣakām	1/13
niṣkiñcanasya	4/11	śrī-sanātana-jivādi	1/50	vāśo me	4/24
nityatvañ caiva	1/37	śrī-śrīmad-bhagavat	10/14	vināśya sarvva-duḥkhāni	1/47
parama-kāruṇiko	8/4	śrīvataḥ śraddhayā	10/8	viracaya mayi	7/21

<i>viraha-milanārthāptam</i>	1/14
<i>viraha-vyādhi-santapta</i>	1/20
<i>viśvasya yaḥ</i>	5/3
<i>vivṛta-vividha-bādhe</i>	5/15
<i>yadā yasya</i>	2/28
<i>yā draupadi-paritrāṇe</i>	5/16
<i>ya enām</i>	2/13
<i>yamādibhir yoga-pathaiḥ</i>	4/17
<i>yaśaḥ śriyām eva</i>	10/5
<i>yāsyāmiti</i>	8/30
<i>yasyātma-buddhiḥ</i>	4/13
<i>yathoktā rūpa-pādena</i>	1/8
<i>yat karmmabhiḥ</i>	9/36
<i>yat kṛtaṁ yat</i>	7/6
<i>yat pāda-saṁśrayāḥ</i>	2/26
<i>yat tad vadantu</i>	3/16
<i>yāvatā syāt</i>	3/6
<i>yāvat prthaktvam</i>	2/6
<i>ye dārāgāra</i>	9/54
<i>yeṣāṁ sa eva</i>	2/19
<i>yeṣāṁ tv antagatam</i>	9/10
<i>ye ṣaṅkha-cakrābja</i>	2/14
<i>ye yathā māṁ</i>	9/6
<i>yo brahmāṇam</i>	2/2
<i>yoginām api</i>	9/18
<i>yo ḫnāna-mattam</i>	6/21
<i>yo māṁ evam</i>	9/17
<i>yugāyitam nimeṣena</i>	8/28

Abbreviations

Bg.	Śrīmad Bhagavad-gītā
Bhā:	Śrīmad-Bhāgavatam
Br: Nā:	Bṛhan-Nāradīya Purāṇa
Br: Saṁ	Brahma-saṁhitā
Br: Vai:	Brahma-vaiśvartta Purāṇa
C.c.	Śrī-Caitanya-caritāmṛta
Nārasimha	Nṛsiṁha Purāṇa
Pādma	Padma Purāṇa
Svet.	Śvetāśvataraopaniṣad
Upa.	Upadeśāmṛtam

* * *

APPENDIX

The amended and expanded translation of
the author's poem composed in 1941 (as found on page 5)

The original English translation of the famous Sanskrit verse Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj composed while residing in a hut on the banks of the Ganges in 1941 (as found on page 5 of this PDF/Internet Edition) has later been expanded by the translator (Śripād Swarupānanda Prabhu) in accordance with Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's Bengali translation. This updated translation is included below.

śrimac-caitanya-sārasvata-maṭhavara-udgīta-kirtir jaya-śrīṁ
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrimad-rūpānuga śrī-kṛtamatī-guru-gaurāṅga-rādhā-jitāśā

In the Holy Abode of transcendental touchstone
Śrī Nabadwīp Dhām—the selfsame Śrī Vṛndāvan,
in the land of Koladwip, whose inner identity
is the King of mountains Śrī Govardhan,
near the charming shores of the holy River Bhāgīrathi
who delivers all the fallen souls
stands that grand and glorious King of all Temples—
Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees
whose lives are the message of Śrī Gaura,
are eternally absorbed in the loving service
of the Divine Master, the Golden Lord Gaurāṅga
and the Loving Lord Śrī Govindasundar
with His consort Śrimati Gāndharvvā,
accompanied by all Their beloved associates.

With hearts always filled with good hope
to attain the grace of the Lord,
following faithfully in the line
of Śrī Śrī Rūpa and Raghunāth—
the storekeepers of the unlimited treasure
of pure, sweet love divine,
those surrendered souls ever sing the unending glories
of the transcendental Name and qualities
of the most magnanimous, original Supreme Lord
Śrī Śrī Gaurāṅgasundar.

Indeed the hearts of all beings, moving and still,
marvel in the glory of Śrī Chaitanya Sāraswat Maṭh
as they take shelter in the soothing, affectionate shade
of the victory flag that flies aloft
and sings wholeheartedly to the world the ever-expanding
renown of Śrī Chaitanya Sāraswat Maṭh;
bearing that banner of all transcendental benedictions,
Śrī Chaitanya Sāraswat Maṭh ever shines resplendent
in all its divine magnificence.