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Śrī Chaitanya Sarasvatī
THE VOICE OF SHRI CHAITANYADEV



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All Glory to the Divine Master
and the Supreme Lord Sri Kṛṣṇa Chaitanya



ଶ୍ରୀଚାନ୍ତ୍ୟ-ଶରସ୍ଵତୀ Sri Chaitanya Saraswati THE VOICE OF SHRI CHAITANYADEV

second printing

As Practiced and Preached by Oṁ Visṇupāda
Bhagavat Śrī Śrīla Bhakti Siddhānta Saraswati
Gosvāmī Prabhupāda,

And Meticulously Continued by Oṁ Visṇupāda
Śrī Śrīla Bhakti Rākyak Śrīdhara Dev-Gosvāmī Mahārāja;
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Under the Divine Inspiration and Guidance of
The Illustrious Successor-Achāryya, Oṁ Visṇupāda
Śrī Śrīla Bhakti Sandar Govinda Dev-Gosvāmī Mahārāja
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Sri Chaitanya Saraswat Math, Nabadwip

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<i>mukhila-blavasa-madya-chinna-vicchinnas-kanti vibudha-behula-myogd-mukti-mohanta-ditri muktihina-nidhi-rāgdrākhyā-rādhikete-dhāni vivasatā kṛdi nityak bhaiktividhīnā-vay</i>	
— <i>Srīla Sri Bhakti Rakṣak Śridhara Dev-Goswami Mahārāj</i>	
Smashing and smashing the illusion of the whole mundane plane,	
Dealing the deathblow to the scholars' manic search for liberation's throne;	
Relaxing calculation, for the realm of Pure Devotion	
in Love of Sri Rādhā's Lord Supreme:	
O Abode of Divine Love—Divine Message of Sri-Bhakti-Siddhānta,	
May you dance and play and sing your song within my heart forever.”	

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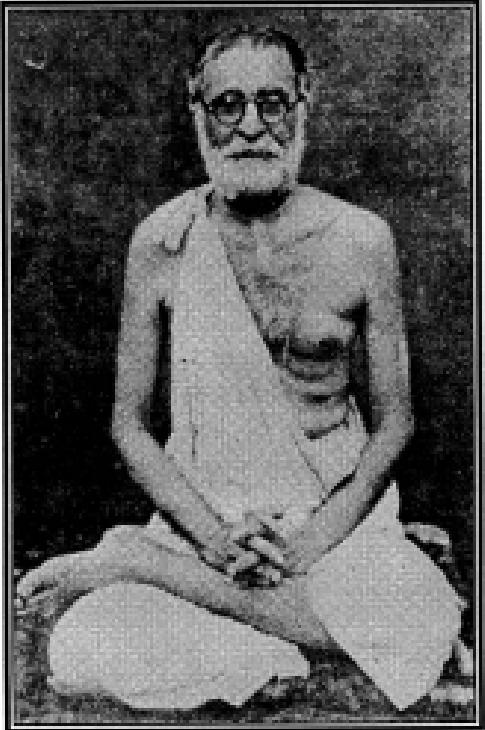


Om Visanupada
Sri Srila Bhakti Sundar Govinda Dev-Goswami Maharaj



Om Viṇupāda

Sri Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Bhagavān Śrī Śrīla Bhakti Siddhānta Sarasvatī
Goswāmī Prabhupāda



Nabadwip Śri Chaitanya Saraswat Math

श्रीकृष्णरङ्ग व्रत
All Glory to the Divine Master
and the Supreme Lord Śri Kṛṣṇa Chaitanya

The Divine Service of Kṛṣṇa

By the Merciful Order of
Om Vignupāda Paramahansa-cīḍāmaṇi
Śri Śrī Bhakti Rākṣak Śrīdhara Dev-Gosvāmī Mahārāj:

A talk by the Successor President-Āchārya
Śri Chaitanya Saraswat Math
Nabadwip, India, and internationally,
Om Vignupāda

Śri Śrī Bhakti Sundar Govinda Dev-Gosvāmī Mahārāj

Kṛṣṇa is the highest, the Supreme Personality of Godhead. There are five types of *Rasas* or Divine Ecstasies. Every *Rasa* is fully present in Kṛṣṇa. The servitors of Kṛṣṇa are all happy in His Exclusive Service. There are so many religious conceptions to be found in the world. Some favour *Śanta-rasa* (Peacefulness), others *Dhyā-rasa* (Servitude), or *Sakhya-rasa*, (Friendship), or *Vāsalya-rasa* (Parenthood). But *Madhura-rasa* (Divine Consortship) is found in the extreme only in the line of Śri Chaitanya Mahāprabhu.

For example, Jesus Christ introduced himself as a son of God, and so he showed us the Fatherhood of Godhead, taking himself as the son. That is taken as the highest relationship, and the Kingdom of God is Heaven. This was Jesus' explanation to the general mass. We see that his conception and that of the Vaiṣṇavas is sometimes quite similar. Guru Mahārāj also showed appreciation for Christianity. But the highest goal is *Madhura-rasa*, and that is possible only by worshipping Kṛṣṇa in various ways. That

type of Service is not explained anywhere in the general scriptures such as the Bible or Koran, etc. It is given in the *Śrīmad-Bhāgavatam*, the Glories of which were sung by Śrī Chaitanya Mahāprabhu. It was He who distributed in the world the *Rasa* of *Mādhurya*, Divine Sweetness. The good souls who are attracted by this Sweetness cannot be attracted anywhere else but to the Lotus Feet of Śrī Chaitanya Mahāprabhu and thus begin the worship of Lord Kṛṣṇa.

The Domain of Kṛṣṇa is Goloka. We should know of two basic Divine Natures of the Lord—*Mādhurya* and *Aṇḍīrya*. In *Mādhurya* the Lord enjoys His own Divine Loving Sweetness with His Eternal Associates, but in His mood of *Aṇḍīrya* He is always employing different ways to distribute Divine Ecstasy to the pure souls, the devotees.

In the Koran we hear of *Khodd* and *Banda*. *Khodd* means 'God' and *Banda* means 'servant.' There also we find a relationship between God and the soul. And in the line of Christ the supreme relationship is shown as father and son. We have seen in the Song of Solomon only a hazy mention of consorthood. Actually, all the religions of the world generally reach to Brahmaloka, or the non-differentiative plane of the Absolute. Before Brahmaloka or the plane of Brahman is the river called Viraj, but beyond Brahmaloka is the Divine Plane of Vaikunṭha. Our devotional life starts in Vaikunṭhaloka. This is Vaigavism. Śaṅkarāchārya's conception of *nirviveka* or *nirakara*—an impersonal or formless 'God,' is only the plane of Brahman. But our Vaigavī Śāstra or Scriptures say that He has Divine Form.

Although we cannot perceive it, within the sun there are also many forms. If we observe a jungle from afar, we see only a mass. But when we enter a jungle, we can properly

observe so many things—birds, beasts, trees, flowers, etc., all engaged in their mutual affairs within the jungle. Similarly, from a distance people say 'God is this, God is that, He has no form,' etc. They describe Him according to their vision. But if we exclusively try to know the Form of God and the Domain of God, we shall have to come to the conception of Vaikunṭhaloka. From there, the five *Rasas* progressively appear, culminating in Kṛṣṇaloka. Kṛṣṇaloka is the highest plane, as confirmed in the *Śrīmad-Bhāgavatam*.

ते वास्तवः पूर्णं कृष्णं पापान् लभ्यते
प्रतिष्ठितं तेऽन् प्रदर्शनं यत् यत् ॥

(SB 1.2.32)

ete cākāśa-kalibh puṇas tū bhagavān rāyam
indrī-vyākulaṁ lokam ardayanti yuge yuge
(Bhā 1.3.28)

"The Descents of the Lord are either His Plenary Portions or Portions of those Portions. Every age: They descend to relieve the world of the disturbance created by demons. But the Original Form of Godhead is Kṛṣṇa, the son of Nanda."

Whatever one may see with the eye of transcendence, all that is auspicious has its origin in Kṛṣṇa. This interpretation is given in the *Śrīmad-Bhāgavatam*. The Supreme Personality has everything. In Him there are not only the five kinds of chief *Rasas* or *Mādhya-Rasas*, there are also the indirect or *Gaura-Rasas*. Everything is in Him, and everything is auspicious in Him.

Śrī Chaitanya Mahāprabhu came to distribute the Ecstasy of our transcendental life. And after Mahāprabhu, many

of His pure followers or Associates, Pitṛyādes, came into this world. In this way, we think ourselves most fortunate to have as our Guardian, Śrīla Bhakti Rakṣak Śrīdhara Dev-Govindī Mahārāj. We are trying to serve him to our best capacity, in the company of the Vaiṣṇavas. That is our happiness. I am very happy when devotees from all over the world come here to Śrī Nāradavip Dham for transcendental life, leaving aside the mundane. We are trying to practice in the plane of Sevā—Divine Service. That alone can give us the highest goal.

In this mundane world there are the methods of karma, jñāna, yoga, or works, knowledge, meditation, etc. But every method cannot take us to the Absolute, although every method is somehow connected with the line of Bhakti, Devotion. Otherwise they have no substance or factual existence. In *Srimad Bhagavad-gītā*, Lord Kṛṣṇa has said,

सर्वे कर्मद्विषये चार्यं तु न परिप्राप्यते ।

(१०.३३)

*सर्वाणि कर्ममद्विषये पूर्वा ज्ञानद्विषये च
परिप्राप्यते योगी तदात् योगी भवत्तुः ॥*
(१०.३३)

"Works ultimately culminate in knowledge."

तत्त्वज्ञानेऽविद्ये योगी ज्ञानद्विषये च विद्यमः ।
कर्मद्विषये योगी तदात् योगी भवत्तुः ॥
पूर्वाणि कर्मद्विषये गतेनात्मनः ।
अनुवान् यत्को यो मा स मे तुल्यमो मतः ॥

(१०.३३,३३)

*नप्रविद्योऽधिको योगी ज्ञानद्विषये च विद्यम
कर्मद्विषये च विद्यमः योगी तदात् योगी भवत्तुः ॥*

*yoginam api sarvepihit mad gatimānārdham
brahmaiva bhujate yo māhi as me yukitato māni*
(६.५६,५७)

"I consider the yogi superior to the performer of austerity, superior to the worshipper of Brahma, and superior to the worldly worker. Therefore, Arjuna, be a yogi."

"And of all yogis, supreme is the faithful devotee who surrenders unto Me and serves Me with all his heart."

Thus, the jīva-soul may progress in devotional life, up to Exclusive Devotion, Āsanyā-Bhakti. He must be the gainer, and with the blessings of Sādhu, Guru and Vaishnava, he must come to the Service of the Supreme Personality of Godhead. Service is life. Everybody is always doing something—thinking, feeling and willing. It is the nature of the jīva-soul in this world to be always active. But if he functions properly, in the line of Devotion, that is called Sevā, and he becomes the greatest gainer. So we are trying to maintain our spiritual life under the guidance of Guru and Vaishnava. Our spiritual life is the Service of Sri Sri Guru-Gauranga-Gandharva-Govindasundara.

We are living souls, we are not dull matter. If we are not scholarly it does not matter. We can communicate by heart. One boy came here from Hungary—he could not even speak to us. He could not even say "I want to eat something." Still, he stayed with us happily for about four or five weeks without difficulty. Maybe a little of course, but negligible. In this way, our *brahma* or faith will guide us.

Guru Mahārāj always directed his devotees to engage themselves twenty-four hours daily in the Service of the Lord. In this way, you can ignore the mundane world and you must reach your destination. Some may engage themselves in fasting for spiritual life. It is very commendable

that they want spiritual life, but in spiritual advancement we still need to maintain our mundane body. The safest course is to follow the line of Śrīla Rā�a Goswami:

अवाक्यम् विषयत् परामृश्यतः ।
विषयः कृष्णस्तुते तुम् विषयतः ॥
(भग्. च४ २७५)

अवाक्यर्या विषये यत्कृत्वा अप्यन्वितः ।
मिद्देहं कृष्ण-सम्बन्धे यत्कृत्वा विषयात् अव्ययतः ॥
(B.R. Pātra 2.25)

"Yukt-vairāgye" is said to be the detachment of one who with disinterest accepts objects favourable to the practice of Devotion. Kṛṣṇa's relativity is the predominant factor.⁴ The purport is, the person detached from mundane objects yet eager for objects associated with Kṛṣṇa, accepts with the spirit of detachment objects conducive to his Devotion while rejecting those uncondusive to it. His detachment is known as integrated detachment. For example, we cannot live in this world without food. But that food should be the Prasāda of Kṛṣṇa and Mahāprabhu.

प्रसादविषयः तुम् विषयसे मुक्तिविषयः ।
मुक्ति ते जने पापे से परमामरणात् ॥
(भग्. 3.13)

यज्ञोऽपि भूत्वा त्वं आद्यते सर्वोऽपि भूत्वा
भूत्वा ते त्वं एव ये परमामरणात् ॥

(Bg. 3.13)

Those who cook for themselves are eating sinful things. But those who cook for the Deity, for Kṛṣṇa, for Bhagavān—God—and take His remnants, as His Mercy—they proceed correctly. They will not be attacked by Mītya.

They will not be attacked by Kali, or the onslaught of sin.

Everybody has some good qualities, no doubt; and in the absolute sense, there is no sin in the jīva-soul. Sin is a Mītya form—an illusory form.

अग्रम्-निकासो तेषां त्वं त्वः ।
अग्रम्-त्वः त्वं त्वः पर्याप्तयः ॥
(गुह्यत-ग्रन्थ)

अवक्षेत्र-निर्विवादो खेलो नहि दिग्बग्नः ।
अवक्षेत्र-जुटिदेहो हि मद्भ्ये परिवर्त-दिग्बग्नः ॥
(Krakha-Vikrama-purāṇa)

"Khelava, Kṛṣṇa, can be found in the company of the selfless, but the egotistic are mountains apart from Him."

When we think 'this is mine,' that is called *avakṣetra*. "This boy is my son, this man is my father, this house is my house"—such consciousness that 'this is mine' is called Mītya. And when that type of shadow comes over us, we cannot see the sun. Like a cloud. A cloud comes in the sky and blocks our view of the sun. But we see the clouds in the sky by the sunlight. In the light of the sun only, we see clouds. But we cannot see the sun. Mītya is like this. When the illusion of *shatikra* or false ego comes over us, we cannot see God. But in the light of God we can see Mītya, and in the light of the jīva-soul, we can see our *shatikra*. In this way, we can realize everything. Our realization will come in this way, and this is the proper way.





Śri Śri
Guru-Gaurāṅga-Gaṇḍharvā-Govindasundarajī

विश्वामीति वाऽः
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

The Voice of Śrī Chaitanyadev

[February, 1990 Advent Festival of
Vaiṣṇava-siddhāntacharya-samāj Jagad-Guru
Prabhupāda Śrī Śrīla Bhakti Siddhanta Saraswati
Goswami Mahārāj]

In Direct Disciplic Succession from
Nitya-līlā-pravīpa
Oṁ Viṣṇupāda Paramahātma-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣaka Śidhāra Dev-Goswami Mahārāj;
A lecture delivered by
Oṁ Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Mahārāj
Present President-Achārya
Śrī Chaitanya Śāmaswat Math
Nabadwip, India and internationally

अन्यत्र भूम—मन, देह अ—वृद्धिकर
'मन' 'बाल' एक बर्ती जानि;
भूमि देहारे परमाय, कारु यसि उदाय,
जल देहारे पूर्ण कृष्ण जानि ॥

anyatra bhūmat—mane, deha a—vṛddhikara
'mane' 'baile' eka kari jani
nirñita roridre pada-dhaya, karsha yesi udaya,
tobe roridre pārīya kṛpā mani

The illusory environment is always attacking and disturbing the jīva-souls in so many ways. But Prabhupāda Śrīla Bhakti Siddhanta Saraswati started the cleansing process, like Gaṇḍaki-maṭṭjana, the cleansing of the Lord's Temple.

This was his first work in this world.

The heart must be made like Vṛndāvana. It won't do to keep a jangle in the heart. Many disturbing elements are in the jungle, but there is nothing like that in Vṛndāvana. Everything in Vṛndāvana is perfectly pure. So we must worship the Supreme Lord purely. To mix with Mīḍa for our sense pleasure and invite God in our heart is gross hypocrisy. With great force, Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhakti Siddhānta Saraswati Ṭhākura did everything in their power to smash such hypocrisy.

Their first work was to preach the Name. In Bengal so many would chant the Name, but in a hashish-smoking party. Some would chant for hours on end. There was no dearth of such *Harijans* in Bengal, but the qualification of real purity was absent. Because of this, Mahāprabhu's *Sampadīya* or Religious Succession became completely adulterated. People uttered the name 'Vaiṣṇava' with hatred. The groups known as *Nedā*, *Darabeda*, *Sidi*, *Aul*, *Bisal*, *Kartikbhaji*, etc.—they all made such a hodgepodge of Mahāprabhu's high and confidential teachings of Divine Perfection, that Mahāprabhu was no longer respected by the people. If anyone said, "A Vaiṣṇava is at the door," the head of the family would say, "Oh, give him a little rice and send him off." Such was the conception the common people had of Vaiṣṇavas.

Divine life of the soul

But real Vaiṣṇava-dharma is *Jīva-dharma*, the nature of the soul, the divine life of the soul. Bhaktivinoda Ṭhākura wrote his book *Jīva-dharma* to bring genuine Vaiṣṇava Religion out to the world.

वीर्यं 'कृष्ण' इ—कृत्वा 'निष्ठा इ' ।
कृत्वा 'प्रियं प्रियं', 'ज्ञानात् ज्ञानम्' ॥
(Bhāg. 2.6. 10/10)

*jīva 'svārūpa' haya—kṛṣṇa 'nitya-dīpa'
kṛṣṇa 'kṛṣṇaḥ kṛṣṇa', 'bheda-bheda-prakāra'*
(C.C. Madhya 23.186)

Sri Chaitanya Mahāprabhu has taught, "The real identity of the soul is eternal servitor of Kṛṣṇa. He is Kṛṣṇa's Marginal Potency, present simultaneously distinct yet non-distinct from Kṛṣṇa."

And it was this type of transcendental knowledge that Śrīla Bhakti Siddhānta Saraswati Goswāmi brought here. That was already present but hidden in the Scriptures or Holy Books, and he revealed it. Śrīla Bhakti Siddhānta Saraswati Goswāmi's unique contribution was the *Dārvāṇīmātra-dharma* or Godly Socio-religious society, according to the proper interpretation of the Scriptures: *dārvāṇī-mātra-dharma*, *hūni-hūkā* *piṭa mātra-dharma*, *dārvāṇī-yuktī-kārlī-niccupa*. The so-called 'religion' that goes on in the material world is demoniac or *dāmn-yāvadharma*, but the *Dārvāṇī-mātra-dharma* always strives to worship the Lord. There are many devotional duties, but their aim is exclusively the satisfaction of the Lord.

Śravanam kīrtanam vīṇyō smaraṇam pāda-sevanam, or hearing, chanting, remembering, etc., are all duties for no other purpose but worshipping the Lord. The execution of these functions is known, in its primary stage, as *Dārvāṇīmātra*. The bodily calculation of considering a *Brahman*'s son a *Brahman*, or a *Sūdra*'s son a *Sūdra*, etc., is false.

वर्णदर्शी पाप सूर्य गुप्तस्मिन्प्रसादः ।
(गीता 4.13)

catur-varnyam maya इति गुप्त-कर्मण-विभागात्
(Bg. 4.13)

"The four social divisions are created by Me, and divided according to man's qualities and works."

Prabhupāda Bhakti Siddhānta Saraswati Thākura showed us that the genuine socio-religious organization of Varnā-dharma-dharma must worship the Lord, and above Varnā-dharma-dharma is Vaishnavism or Jīva-dharma, the divine life or religion of the soul. This is the line by which Śrīla Bhakti Siddhānta Saraswati Gosvāmī established real Vaishnavism in the world. A Vaishnava is never inferior to a Brāhmaṇa. A Vaishnava is always superior to a Brāhmaṇa. That is his real position. The position of a Vaishnava is never merely 'next' to a Brāhmaṇa. The Vaishnava lives in the other world—the transcendental world of Service, Sowmayā-bhūṣjika, or nirguna-bhūṣjika, the transcendental plane. And Varnā-dharma-dharma is in the segmā-bhūṣjika, the plane of mundane qualities. But the attempt to rise above the Mūḍyā plane comes within the purview of Varnā-dharma-dharma.

वर्णदर्शीष्वरात् पूर्णेष्व च गुप्तः ।
गुप्तस्मिन् पापे चर्मणविभागः ॥
(Bhagavad 4.13.13)

*varṇādharma-dhāraṇa paraṇāya paraḥ pumān
nippurā dṛḍhaḥyate pāṇḍitaś nārāyaṇa-kārapam*
(Viṣṇu-purāṇa 3.8.9)

"Almighty Viṣṇu is worshipped by the person whose prac-

ties conform to the social and religious duties (varṇa-dharma, dharma-dharma). (In this world) there is no other way to propitiate Him."

Such a teaching guides the world toward the worship of Lord Kṛṣṇa. But the Vaishnavas live in the transcendental world. For example, if you take Prasāda, you are not taking mere rice, vegetables, water, etc. You are taking what was offered to Kṛṣṇa. You cannot be responsible for any sin. The devotee offers everything for Kṛṣṇa's pleasure.

त्रिविहारावाप्तस्तेऽङ्गविभागः ।
स्त्रियोन्मिती द्वारात् चाच जप्ते ते ॥
(Bg. 11.6/67)

*त्रयोपब्रह्मा-श्री-गण्डा-विद् तत्कर्त-विरचितः
अच्छिष्ठ-भूष्णो द्विद् तत्त्वे मृद्युत्ते जप्ते हि*
(Bg. 11.6.67)

"Adorned with the garlands, scents and clothing enjoyed by You, and partaking of Your remnants, O Lord—we, Your servants, can conquer Your Mūḍa."

Revealing an Eternal Gem

In this way, the eternally living and ecstatic (nār-cid-ānanda-saṅgīya) element that is present within is again fully manifest. Similarly, Śeṣa Bhakti Siddhānta Saraswati Gosvāmī once again revealed to the world that which is eternal and ever-fresh. Before his appearance, people might have been chanting the Name of God, but how did they chant it? In his time, he was the inaugurator of the genuine chanting of *Harinama*.

नृसिंहास एव कला एवं नामे इति ।
क्षमात् एव एव अस्तित्वं इति ॥

*prhivite yata kathā dharmma-nime ca
bhagavata kaha seba paripūrṇa chāṭe*

Totalitarian war against Mīyā. What passes in this world in the name of religion—everything is false. You are *jiva-soul*. Kṛṣṇa is like the great sun, and you are like a sun-ray. The sun-ray must always be attached to the great sun. That is his nature. Kṛṣṇa is like a big exalted magnet, and you are like iron. Therefore, He is called Kṛṣṇa, meaning *Kṛṣṇa* to attract, and *gṝī*: to give joy. He attracts us, and gives us ecstasy (*kurus venu-svanai gopīr gopinātha-driye 'mūḍai*).

This is Prabhupāda Bhakti Siddhānta Sarasvatī Ṭhākūr's gift. Many Adeccyās such as Saṅkaracāryya, Buddha, Rāmānuja, Nimbādityā, Mañibhadra-cāryya, came and distributed the mercy of the Lord, but the supreme position was given by Chaitanya Mahāprabhu. That was suppressed by the illusory environment, and Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī came, cleansed and revealed that Divine Gem. He clarified to the world the real position of Vaishnava-dharma. Now nobody can accuse Vaishnava-dharma of being a lower-class religion or conception. It can only be admitted to be greater than the greatest.

He established, especially in Bengal, the Renounced Order of the Vaishnavas, *Tridanda-sannyasa*. Previously the custom was *ekādaye-sannyasa* of the Mīyāvidis. He established many things in a new light, in the pure line. The chanting process, the preaching process—he renovated everything and established the proper line, according to the Vedic culture, to take us to our supramental destination.

Once, along with Śrīla Guru Mahārāj, we visited his Godbrother Sauranātha. A big pandit who was very much opposed to Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī also

came to that meeting. Guru Mahārāj gave his lecture, and after that, on the invitation of Sauranātha, that pandit gave his lecture. He admitted, "We can now understand that we were wrong, and Śrīla Bhakti Siddhānta Prabhupāda was right. In my youth, I heavily opposed his preaching, but that was my great wrong. I now can say that he was upholding genuine righteousness, and all of us who opposed him were wrong. The Gosālī, Pandits, Sañcayā—all were wrong." At that time so-called Vaishnavism was very 'low-classism.' But after Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda again rose to its high, glorious position.

Pūjā Rāga-patha Gaurava-bhāṣāge

You will see two lines of a special song at the front of our *Mīyā-mandir*: *mātala harjana kīrmā-everage, pījāle rāga-patha gaurava-bhāṣāge*. This verse is the personification of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī. What is the worship he showed us? And how is it executed? Both are shown here. Before, if a Vaishnava came to the door, everybody would think he was naked but for a knapsack; or at least his cloth must be dirty. And he wore beads and tilak. *Mātala mātā kopasi pagli, mātā nisk galī mātā*. This was how Bhaktivedānta Ṭhākūr described the pseudo-Vaishnava. *Eho nā' ek kalfā celi*: like a servant of Kali, a devil. This whole anomaly was smashed by Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī. He established big *Mātās* (Monasteries) and *Mātālās* (Temples). He engaged all the fruits of technology and materialism—motor cars, printing presses and so many things—for spreading Kṛṣṇa consciousness all over the world.

A humble beginning

His preaching began at Ulīpā Dīpī Junction Road, in

Calcutta. There was a two-storyed building, with only one room upstairs. Downstairs there were four rooms where four Vaishnava families lived, all his disciples, and with their donations they kept him in the single room upstairs. I have seen that room personally. His preaching began from there. Later, he rented another house for preaching. Despite that humble beginning, the world can now see the result of the preaching of Śrī Bhakti Siddhānta Sarasvatī Gosvāmī.

As described by Śrīla Vṛndāvana Dāsa Ṭhākura, Mahāprabhu has said,

प्रक्षिप्ते देशे परा नागरिकी ग्रन्थः
सर्वदा एवम् देवता नाम ॥
(Bh. 96)

*prakṣip्ते dēśe para nāgarikī gr̄n̄tha:
sarvadā evam devatā nāma*

(C. 86)

"My Name shall be preached in as many towns and villages that be in the world."

As predicted by Śrī Chaitanya Mahāprabhu, we can now see devotees chanting and dancing all over the world in the Name of Nitai-Gaurāṅga. The Hare Kṛṣṇa Mahaṁtra has spread all over the world. No doubt, this knowledge is transcendental, but it is necessary to properly follow the line of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. Otherwise, after a few years, or fifty or a hundred years, all will fall into the pit of sahajiyādham (imitationism). We must be ever cautious to follow the principle of Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

We have also seen that our Guru Mahārāj could never accept anything but pure Vaishnavism. Many compromises have been seen in so-called Vaishnavism, but Guru Mahārāj

would never mix such "alloys." His talks were always completely straightforward, in the line of the Pure, Unalloyed Devotion that was distributed in the world by Śrī Chaitanya Mahāprabhu. Thus, it is clear that Guru Mahārāj purely distributed Unalloyed Devotion all over the world. We have all seen that when Śrīla A.C. Bhaktivedānta Swami Prabhupāda toured all over the world for preaching, he would regularly return to India and meet with Guru Mahārāj. Guru Mahārāj was his very intimate friend, and he also took Guru Mahārāj as his Śikṣa-guru. He would come to see how Guru Mahārāj was keeping, and give him a report about the progress of his preaching work. And Swami Mahārāj said to Guru Mahārāj, "I am bringing raw materials from the West—you please purify and use these materials for the Service of Mahāprabhu and Lord Kṛṣṇa."

For the general preaching, Swami Mahārāj distributed Hare Kṛṣṇa Mahāmantra all over the world. That is general preaching. But it is not that he did not know what good preaching is; he well knew. But he had to check himself, like Mahāprabhu. When many people came to see Mahāprabhu's dancing in His intoxication of Divine Love, He would come to hṛdaya-datta, that is, he would check Himself.

So we see that Swami Mahārāj brought many fortunate souls, from many countries, to Kṛṣṇa consciousness. He thought that a special group would necessarily require higher spiritual education. He mentioned this in Guru Mahārāj. "I am bringing raw materials—you please rectify them and use them for Mahāprabhu's Service."

Guru of Gurus

Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī came into this

world and distributed real Vaiṣṇavism. And by his Grace, we have our Guru Mahārāj. He is the Guru of both Śrīla Swami Mahānāj and Śrīla Guru Mahārāj. We can never come to the end of singing the Glories of such great souls. How can we fully glorify the character of the supreme Vaiṣṇovas? It is impossible to do them justice. We try, but time checks us.

Anyway, today, this day of *Sri-Kṛṣṇa-paccau* is most auspicious. We can only pray at the Lotus Feet of Śrīla Prabhupāda Bhakti Siddhānta Saraswati Goswami Ṭhākura that he may be pleased with us—and no doubt he is always pleased with us, otherwise how could we have a place in his *Sampradāya*? Especially in the line of his very dearmost Śrīla Śrīdhara Mahārāj.

We have come under the guidance of Śrīla Guru Mahārāj, so we have no doubt that we are very, very fortunate. But that is not the end of our work. We must proceed towards our destination. The blessings of Śrīla Bhakti Siddhānta Saraswati Goswami Ṭhākura and the Vaiṣṇavas are always necessary. Everybody's well-wishes are necessary for our practising spiritual life.

Śrīman Mahāprabhu has said,

गुरुकृपा सुन्दरं जीवेन्मत्तम् ।
अपरित्यज्य कर्मणां प्रयोगः ॥

*Tṛyak् api sañcitta taror na sahijyam
anandam manodena kīrtitasya sadi harib*

Mahāprabhu has very kindly given us three rules. "*Tṛyak् api sañcitta*: do not disturb anyone—consider yourself lower than a blade of grass; *taror na sahijyam*: like a tree, tolerate everything in this mundane world; *anandam*

ananda: the life of Service is the eternal property of the exalted jīva-soul, or the liberated soul, and that is also the property of everyone—so you must respect everyone, without expecting respect in return. By following these principles, always sing the Glories of the Supreme Lord Hari." We have received these instructions by the Grace of Śrīman Mahāprabhu Chaitanyadev and Prabhupāda Śrīla Bhakti Siddhānta Saraswati Goswami Ṭhākura.

Our need for the Divine Master

The purport of such teachings has its own subtle connotation, which must be in the proper line. We cannot follow the proper line of thought without taking shelter in the Lotus Feet of a genuine Guru. Such are the teachings of Śrīla Bhakti Siddhānta Saraswati Goswami. Previously, many *Sādhus*, many types of Vaiṣṇavas and religions were to be seen in the world, but only after the appearance of Śrīla Bhakti Siddhānta Saraswati Goswami was it openly clarified that the only necessity is a life of Service to Kṛṣṇa, under the guidance of the genuine Guru and Vaiṣṇava.

May Śrīla Prabhupāda Bhakti Siddhānta Saraswati Ṭhākura be gracious upon us. Śrīla Guru Mahārāj wrote many Sanskrit verses about him. They are so exalted that if we enter into the purport of only one of them, hours can pass unnoticed. After the departure of Śrīla Prabhupāda, Śrīla Guru Mahārāj wrote this *śloka* (verse) about him:

निष्ठापुष्ट-पूष्ट-पूष्ट-निष्ठिविष्टस्तत्र
निष्ठप्यपूष्ट-पूष्ट-पूष्ट-पूष्ट-पूष्ट-पूष्ट-
निष्ठिविष्ट-निष्ठ-पूष्ट-पूष्ट-पूष्ट-पूष्ट-
निष्ठ-पूष्ट-पूष्ट-पूष्ट-पूष्ट-पूष्ट-पूष्ट-

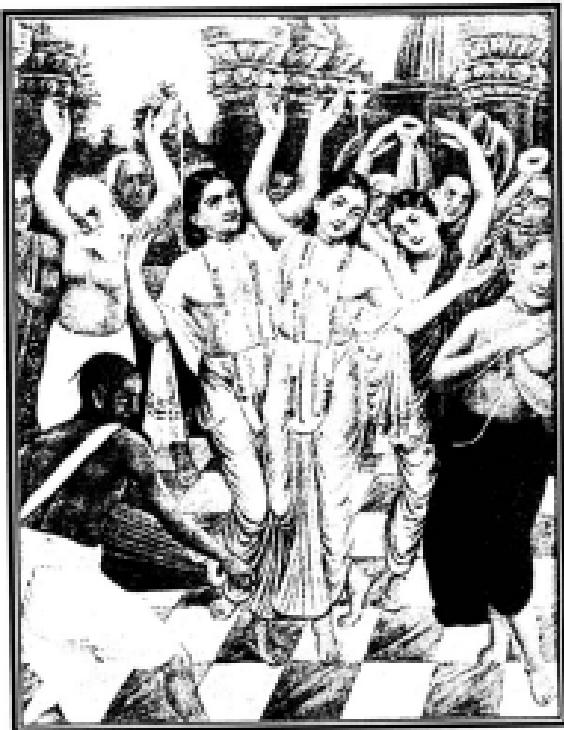
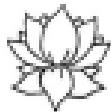
mukhila-bhavasa-madya-chinna-vicchitne-karm
 vibudha-habula-mrgal-mukri-mohana-daru
 titiksha-nishki-nigardhaya-nidheis-dhun
 vidasu hydi nityasth bhasini-siddhanta-vay

Guru Mahārāj himself said that if Śrīla Prabhupāda were present to hear this stotra, he would have said that his entire personality had been embraced in only four lines. Revealing his own identity, Guru Mahārāj wrote,

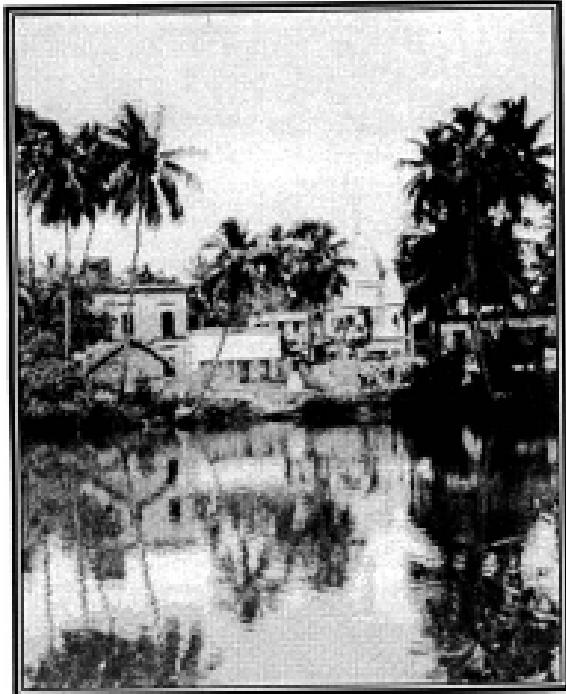
वृग्वाद्युपरिप्रसादः चतुर्भास-त्रिप्रसादम् ।
 वृग्वाद्युपरिप्रसादः चतुर्भास त्रिप्रसादम् ॥

 vṛgvdād-ava-dayitānucarā
 cārapādārūpa-dharā-tam aham
 mahad adbhuta-pāvane-dakñi-padam
 prayāvāndā sādā prabhupāda-padam

"I eternally bow unto the Lotus Feet of Śrīla Prabhupāda, who is the Dearmost Attendant of Vṛgvdād-nandī. By taking the dust of his Lotus Feet (cārapādārūpa-dharā) I have now become Śridhara Mahārāj. The dust of his Lotus Feet is so glorious—it purifies everything in an astonishing and miraculous way: mahad adbhuta-pāvane-dakñi-padam—glorious, wonderfully purifying Lotus Feet."



Śri Nāma Sankirtana of Śri Chaitanya Mahāprabhu



Hāpāniyā Śrī Chaitanya Sārasvatī Ashram

स्वीकृति वरेण
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

A Day at Hāpāniyā

[October, 1989 Advent Festival of
Om Viṣṇupāda Paramahansa Pāñcājakācāryya-varṇya
Saṁvara-dīstra-siddhānta-vit Aṣṭottara-data-Śrī-
Śrīmad Bhakti Rūḍhak Śrīdhara Dvī-Goswāmi Mahārāj]

A lecture delivered by
Om Viṣṇupāda Śrī Śrī Bhakti Sundar Govinda Mahārāj
Present President-Āchāryya
Śrī Chaitanya Sārasvatī Math
Nabadwip, India and internationally

I offer my obeisances to my respected Godbrothers, God-sisters, and the villagers of Śrī Hāpāniyā. Today we have very happily come to Śrī-Pāṭ Hāpāniyā Dhām. Our destination is Goloka, even if we may not know where Goloka is. However, we must know that the Abode of Goloka has personally become manifest in this world as the Abode of the Divine Master, the residence of the devotees and the Temple where the Deities are worshipped. Today, whether we can perceive it or not, we have arrived in this Holy Place which is non-different from Goloka-Dhām.

Many years ago we brought our Divine Master back here to Hāpāniyā, the place of his Advent. We had a purpose, as also did the residents of this Village; and all wanted to have Guru Mahārāj's company once again, since so many long years had passed since Guru Mahārāj left his family to accept the renounced order of life, sannyāsa, and went out to preach throughout the whole of India, after which

Srila Bhakti Siddhanta Saraswati Thakur departed from this mortal world, and Guru Mahäräj remained in Vrndavana, Gokula, and Sri Nabadwipa Dhäm. His family members, especially his brothers Śriyukta Mani Baba and Śriyukta Amar Baba, tried their level best to bring Guru Mahäräj back to his 'home town' Hîpâniyik, but he had no desire to come here and never agreed to their proposal.

Afterwards, on the request of Guru Mahäräj's God-brothers, Parama-prijapida Śrila Tîyâvar Mahäräj, Paramaharisa Mahäräj, Madhusudan Mahäräj, etc.—all the Vaishnavas who had much regard and affection for him—Guru Mahäräj finally agreed to come here for a day or two.

My underlying intention through all this was to locate the exact spot where Guru Mahäräj took his birth. I thought that could be indicated only by him personally. No one else could do that because all were younger than him. He was the eldest remaining of all his family members of the village, and furthermore, his memory was the sharpest of all. Therefore I considered that only he could accurately point out the place of his birth.

When Tîyâvar Mahäräj and other Godbrothers of Guru Mahäräj, and myself, petitioned Guru Mahäräj to come back here once, Kṛṣṇadäs Bâbâji Mahäräj also supported our proposal with great enthusiasm. He personally became most eager that Guru Mahäräj should come. Our most revered Śriyukta Mani Baba and Śriyukta Amar Baba were most enthusiastic. Also Śriyukta Satyen Baba, Śriyukta Bon Baba, and many other distinguished Brâhmaṇas and pious souls of this village and their families—all showed great eagerness. Young and old—everyone, even one elderly Muslim gentleman who lived nearby also expressed his heartfelt wish that Guru Mahäräj might be brought back

here once again. In this way, everyone propitiated Guru Mahäräj, and at last he agreed.

A memorable day

When Guru Mahäräj reached here, I requested him to indicate the place of his birth. Guru Mahäräj happily agreed to do so, and the very spot directly before us where Śrila Śrî Guru-Gauranga-Râdhâ-Gopinâthjî now graciously preside, was indicated by him to be the exact place of his birth.

On that day we collected 6000 rupees for making a small place of worship here, to mark the spot. All the venerable Godbrothers of Śrila Guru Mahäräj who were present also graciously gave me contributions. Then at the request of Kṛṣṇadäs Bâbâji Mahäräj, Tîyâvar Mahäräj and others, Mani Baba registered a deed and gave it to me for this place. Although it was a very small beginning, I was encouraged very much by the blessings and association of Guru Mahäräj's brothers and my Godbrothers. Śriyukta Amar Baba took full charge of the project, and in a very humble way we tried to make a small temple only for the worship of Guru Mahäräj's photograph. Originally there was no temple for the Deity, or any Nâr-Mandir. Gradually, the devotees became more and more enthused to give contributions, and so after about eight years I thought that with our Guru Mahäräj's permission it would now be possible to build a temple here and install Deities.

Guru Mahäräj was also very happy to hear that I wanted to install Deities here. He said, "I am sure you will have no problem to engage a good priest, invite the Vaishnavas and hold a grand festival for the installation of the Deities. But after that, how will you feed your Deities? It is not a matter of one or two years—it is an Eternal Service. So

first you will have to try to manage for a permanent arrangement for the worship of the Deities."

Birth of an Ashram

By the blessings of Guru Mahārāj and through the affection of my Godbrothers sufficient facility came to enable me to arrange regular offerings and worship for the Deities. So, taking Guru Mahārāj's instruction, with the guidance of his honourable Godbrothers we installed the Deities of Śrī Śrī Gurū-Gauralīga-Rādhā-Gopināthji. Since then we have held four grand festivals every year, and we continue the daily worship of the Deities according to the Scriptural regulations.

Guru Mahārāj named the Deities Rādhā-Gopināthji. This name causes us to always remember Mādhavendra Purīpāda. Mādhavendra Puri received the profuse blessings, and sweet rice *Prasādam*, from Gopināthji of Rāmānugā. So Guru Mahārāj said that since the Deity had manifest Himself here as Gopināthji, we must arrange very nice *Prasādams* or sweet rice to offer to Him every day.

Gradually, the Temple and *Nāy-Mandir* has manifested by the blessings of Guru Mahārāj and the affection of the devotees. Along with his family, Guru Mahārāj's brother, Śrīpād Amar Bābu, constantly serves this Math. Guru Mahārāj named this Math "Śrī Chaitanya Saraswati Ashram," and up to the present it is running very happily and perfectly under the guidance of Amar Bābu. As at Śrī Chaitanya Saraswati Math, all the spiritual functions are carried out every day, and devotees and villagers from far and wide come to see Gopināthji. Hundreds of villagers come for the festivals like Rādhāstamā and Kṛṣṇa-janmāśāmya. On Janmāśāmya they come for the worship of Gopināthji, and

they observe fasting the whole day. The next day, for the great festival known as Nandotsava, five to six thousand people attend this Math and happily take *Prasādam*. They all cooperate with us very nicely. In this way, the Service of Gopināthji has become very glorious. We are also very happy because Guru Mahārāj's orders to make these Service programmes have become fulfilled. Today, you have also seen the new land we have acquired, and the pond which we have named 'Śāṁti-sarovara.' There, we are now cultivating our own crops. Devotees of Śrī Chaitanya Saraswati Math now visit here regularly, especially for the Festivals of Gaura-Pārvatī, Gaur-Poja, and Jauñījāmā, and they are very happy to see the Service of Gopināthji and take His *Prasādam*, and they feel transcendental ecstasy. Thus our Service is always progressing with the kind assistance of the devotees.

Today so many of you have again attended, and this year my programme is a little different. Guru Mahārāj's form is transcendental, never mundane, and on the Holy Day of his Advent we worship him in the same way as Lord Kṛṣṇa or Māhāprabhu. Therefore, I thought that after his Appearance Day Festival, which we observed yesterday in Nabadwip, we should hold a Festival here today for Guru Mahārāj in the same way as Nandotsava, the Festival held by Nanda Mahārāj the day after Kṛṣṇa's Birth. Everything here is transcendental, and if we can have the vision to see this we must be spiritually benefitted. In this way we are trying to fulfill the desire of the exalted Vaigavas.

The name of this Village is 'Hāpiṇiyā,' which means 'sweet water.' A place that produces sweet water is called 'Hāpiṇiyā.' *Pāni* means 'that which is drinkable.' Today we have drunk the water from the green coconuts here and

experienced their sweetness. Because of these coconuts full of sweet water, this place has been called 'Hāpiṇīyā.'

A child of that soil

Another feeling also comes to me when I am in Hāpiṇīyā, as a child of this village. Perhaps in the past I was a resident of this village. I do not know why, but whenever I come here I feel myself to be a part of this village. Perhaps it is because of the affection of Guru Mahārāj's family members. I first came here when I was 17 years old. At that time, Maijī Bābu, Amar Bābu and their families were very affectionate to me and bestowed their blessings upon me; and Guru Mahārāj's sister, who now lives at Sri Chaitanya Saraswatī Math in Nabadwip—the accepted me as her son. With so many such things combined, I feel myself to be a boy of this village. Now I have been coming and going to and from this village for about 42 years.

Guru Mahārāj himself was so very affectionate to me, he did not like me to be away from him for even a few hours. Sometimes when I would go to Calcutta, Guru Mahārāj would send a Godbrother by a shortcut on the cycle to the bridge to intercept me and call me back. "Call Govinda Mahārāj back, I am not feeling well." This happened many times. Sometimes, even if there was very important work in Calcutta, he would send someone by cycle with the order, "Bring him back immediately." But whenever I had to come here to Hāpiṇīyā, Guru Mahārāj would always very happily grant me permission. Even if he was not in very good health, his mood would change and he would become very pleased. He always encouraged me to come to Hāpiṇīyā. But so many times when I had to go to Calcutta, he would call me back. Therefore, I am very attached to Hāpiṇīyā Dhām.

After the Manifestation of the Deity, when I was about to go to Hāpiṇīyā, sometimes Guru Mahārāj would ask, "Where are you going?" And I would reply, "I am going to my Majjī." Guru Mahārāj would enjoy, and laughing he would say, "Oh, Hāpiṇīyā is your Math? Alright. You may go." Guru Mahārāj's mood was very happy if I served the Deity of Rādhā-Gopināthji. This is why I have become more and more enthusiastic to serve the Deity. Also, many of my Godbrothers. Especially I can mention that Śrīpād Yudhīmānaya Sevī Vikram Prabhu and Śrīpād Aravinda Lochan Sevī Sundar Prabhu are assisting me very much for the Hāpiṇīyā Sevī. Many other Godbrothers are also helping. Whenever the devotees hear that their contribution is utilized for Hāpiṇīyā, their hearts feel peaceful and happy.

We enjoy here very freely. When I am in Calcutta I have heavy responsibilities, and in Chaitanya Saraswatī Math also I am not worry-free. But in Hāpiṇīyā, I feel much peace at heart. I come here weekly or fortnightly. Although I don't stay very long, I appreciate being here.

So now you have come to this very place, Hāpiṇīyā, where Guru Mahārāj manifested himself to the world, where all the trees, all the animals, all the men, women—everything is transcendental. Even all the vegetables are transcendental. But it is necessary to eat with a transcendental body. Otherwise, how can we digest?

That day we came here with Guru Mahārāj, a humble meeting was held here in this very place. As shelter, only a tarpaulin was erected above our heads. We sat on the ground, and Guru Mahārāj sat on a chair. He discussed various slokas. At that time it was my greatest fortune to hear a special sloka from my Guru Mahārāj for the first

time. Guru Mahārāj wanted to inject our hearts with the feeling that we had come to the Holy Abode.

एवं निष्ठा त्रयाम-प्रियेश्वरो गोपे लक्ष्मा हि अः ।
समाप्तेनाम् त्रूपदत्तिं लोकानुभवते च ॥

He told us, "Everything here is transcendental and very auspicious. If you can see in this way, you will be benefitted. You will retrieve your transcendental life, and also, you will attain the Service of Śrimati Rādhikārājī." In this way, Guru Mahārāj gave his blessings to us here on that day, and we always remember that. I have tried to speak a little of the Glories of Guru Mahārāj, for his satisfaction, and I know that if I can see the meaning of his diktas, my prayer must reach its destination very easily.

Now the offering is being made to the Deities. After the Bhogdrat we shall happily take the Prasādam of Rādhikā-Gopināthjī, Giriñdhārjī and our Guru Mahārāj. This is my desire and prayer. My obeisances to you all—the villagers, the Sannyāsins, Brāhmaśādins, etc.

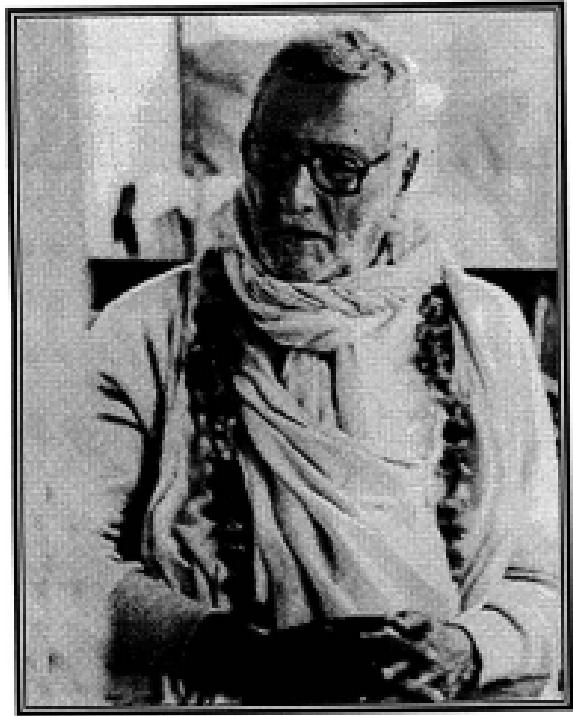
Jaya Oṁ Viṣṇupāda Paramahariṇa-pariśrājakaśāryya-varyya Ajanmava-īśva-īśa Śrīnād Bhakti Rakṣak Śrīdhāra Dev-Goswāmi Mahārāj ki jaya! Tadīya Avirbhāvē-bhūmi Śrīpar Hāpaniyā ki jaya! Jaya Śrī Śrī Guru-Gaurāṅga-Rādhikā-Gopināthjī ki jaya! Tadīya Bhogdrat ki jaya! Jaya Śrīpād Anāranya Molaṇ Prabhu ki jaya! Jaya Gaura Mātidevī ki jaya! Jaya Śrī Upendrachandra Vidyādrava ki jaya! Jaya Samaveta Vañṇava-māyādala ki jaya! Samareta Bhaktavrndā ki jaya! Harināma-saṅkīrtana ki jaya! Gaura-premnānanda Hari bol!



Sri Śrī Guru-Gaurāṅga-Rādhā-Gopināthjī



Mahāsaṅkīrtana led by Āchāryader
Śrī Śeila B.S. Govinda Dev-Goswāmi Mahārāj



Om Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

॥Hṛigocartri waea
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Holy Talks

Nitya-līlā-pravīṣṭa
Om Viṣṇupāda Paramahāriya-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj
[July, 1962]

Āśvini, Varuṇi, Kṛttikā. Kṛttikā is the name of the third daughter of Dakṣa. It was a custom in Vraja-maṇḍal to name one's daughter after one of the daughters of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kṛttikā, and Rādhārāṇī is called Kārmikī, in the sense that She is born from Kṛttikā. So regarding the holy month of Kārttika, Sanātana Goswāmī has given the clue: *māsādibhiḥ mīrga-*
śīrṣāḥ kām. Kṛṣṇa says, "Of all months, the month Mīrga-śīrṣa (November-December) represents Me." Kṛttikā precedes Mīrga-śīrṣa or Agrahāyan. So Kārttika month therefore has some reason to be conceived of as representing Rādhārāṇī. As Kṛṣṇa represents Mīrga-śīrṣa, it can follow that the Goddess representing the preceding month, Kṛttikā, represents Rādhārāṇī. Kārttika month is the month of the vow known as Urjā-vratā. 'Urjā-varī' is also a name of Rādhārāṇī. *Urjā* means 'resources.' All resources culminate in Her. She commands all resources. The *isku*, power or resources, are commanded by Her. So the vow followed in the month of Kārttika known as Urjā-vratā goes ultimately to the connection of Urjā-varī, Sri Rādhārāṇī, and thus Viṣṇavas lay stress upon the observance of Kārttika, especially with the aspiration of satisfying

Rādhikā—*to attain Her Service, and the Service of Kṛṣṇa.*

We are also told that in that month the Gopīs observed the worship of Kātyāyani, with the internal aim of satisfying the Devī (Goddess). *Nandagopā-astamī devī pāni me karave namā.* That was their internal prayer to the Devil Yogamīśhī: "Please manage in such a way that we can have the Service of the son of Nanda in our own hearty way." With that prayer, the Kārmika-vrata was observed by them.

So we also lay some special stress on the observance of the last portion of Čāturmāsya, known as Kārtika-vrata. And that is exclusively connected with Service of the Gopīs, Rādhikā, and Kṛṣṇa; and Śrīmad-Bhāgavatam also comes to encourage us in the line of the Gopīs' worship of Kātyāyani. With that spirit within, we observe the last month of Čāturmāsya more attentively.

Revealed truth

Vedaiś ca sarvair aham eva vedyah—dhanibhir vimargyāḥ. *Smṛti* means 'revealed truth.' We cannot expect to find any truth here, in this world. This world is all misunderstanding, in the field of provincial and local interest. Beyond that, nothing can be conceived here. So absolute knowledge must come from a quarter other than this world. Revealed truth is our only solace, our only support.

Veda means, "Know this." Simply, 'Know'; no rhyme, no reason. When a mother orders her child, she does not offer any reason: "Boy, do this." There is no rhyme, no reason, no *Nyāya*, *Sāṃsāra* (logic or scriptural injunction), or anything of the kind. Similarly, *Veda* comes with a command, an affectionate command, "Do this—know this. I speak fact. Don't challenge. Your challenging equipment is all futile and false, so don't come, my child, to challenge what I say!"

Please know this! This is *Veda*.

Vedaiś ca sarvair aham eva vedyah—"All the revealed Scriptures try to reveal Me alone—I am to be known."

यज्ञम् त्वां गवान् विद्धुः पर्वतीं
यज्ञम् त्वां गवान् विद्धुः पर्वतीं ॥
तद्विविष्टस तेष वद ॥

*yajnena jñāne sarvam idam vijñātam bhavati,
yajnena pṛipte sarvam idam prāptiś bhavati.
tat vijñānasva tad eva brahma.*

"You are searching for this and that—this is all futile. Only try to know Me, and everything is known. Your searching life will be finished. There will no longer be any necessity for searching if you can know Me."

पितो दृष्ट्यान्विषयने उद्दिष्ट्यः ।
श्रूपते चास कृपामि एव दृष्ट्यान्विषयः ॥

(Bh. 11.7.27/28)

*Bhidyate ḥṛdaya-graṇhit chidyante sarve-āntarayāḥ
kṛtyānte cāya karmāṇīṣi mayi dṛṣṭe 'bhidhāvā'*
(Bh. 11.20.30)

"Your quest will be fulfilled only when you come to such a stage. *Bhidyate ḥṛdaya-graṇhit*: your heart is sealed. That seal will be broken. There is a knot—that will be torn. The flow will come out towards Me. The heart is in bondage. If it is untied, the easy and natural flow will come to Me. The tie is removed and the heart will flow with love towards Me. *Chidyante sarve-āntarayāḥ*: your searching trouble will be ended. No more search will be necessary. Always searching for better, better, better—that will be ended. *Kṛtyānte*

carya karmadip: From your previous life, your obligation to the environment will also disappear, *maya drṣṭe 'khititmanu:* when you will find that I am everywhere. I am the party with whom you have to deal. So, I am the one who can satisfy you wholly."

Fulfilling the internal necessity

As our Gurumukhiraj said, "If there is fire, don't try to extinguish it and afterwards come to Kṛṣṇa. There is no necessity of extinguishing fire. All your internal necessity is with Kṛṣṇa. But you go to extinguish fire as though you have some necessity with the thing to be burnt? No, no. You have no such necessity. The whole world may be reduced to ashes—you won't lose anything. All your necessity is in the Divine Feet of Kṛṣṇa. He can supply, He can manage. He can give you the fullest engagement, naturally in your serving relationship with Him.

Maya drṣṭe 'khititmanu: "Wherever you cast your glance you will see that I am there. Maybe you want to do good to others? But you will see that I am there; so your attempt to do good is not necessary. I am fully conscious of any benefit. So you can bestow nothing." He has the best interest and the best liking for everyone. He is there. So all other considerations are cancelled. "There is only you, and Myself. All others are subsidiary." Of course, this is in a general sense. Then further readjustment comes through Yogamāyā, in a Serving Group. There, another development will arise, where everything is similar but not the same.

Crossing the layer of satisfaction, there is again dissatisfaction: "I am not getting the Service of Kṛṣṇa." Not a drop to drink—only hankering, hankering, hankering. "How can I get a drop of this nectar to drink?" That will be a further

development. And Kṛṣṇa's different aspects will be unfolded to our hankering, and we will find infinite love.

Quality vs. quantity

Devotee: Is it true that by practising Cātummāsiya during the month of Karttika in the Holy Dhām, one receives the benefit of observing the entire four months?

Srīla Guru Mahārāj: That depends on the quality of observance. One day's or a second's observance may cover the whole thing. Intensity and quality must get us relief from the 'mathematics.'

एवं त्रृष्णामये वत्त शप्त रक्षा ।
पात्रकी नामा नवि एवं शप्त रक्षा ॥

eka kṛṣṇa-nāme yata pāpa kare
pātakī sādhyā nāhi tata pāpa kare

"No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."

नामेऽस यज्ञी रक्षा यज्ञीरक्षा हो ।
नाम् रक्षा न यज्ञी यज्ञ यज्ञी रक्षा ॥
(कृष्ण-ग्रन्थ)

nāmāś ca yajñā raktibhūtā pāpa-nirherane harch
tātar karttum na tākroti pātakam pātakī jānā
(Kṛṣṇaparīkṣā)

Still, we are requested to observe the formalities of taking one thousand Names, one lakh Names, sixteen rounds, etc. These observances are necessary for the lower order. Our attention should nonetheless focus on the quality. One Name can be infinitely more effective than scores of Names if they are only Nāmāparidhā, or Nāmabhrāta (offensive, or an indirect, hazy facsimile). This must be discerned.

तुमे ग्राहकी एवं विज्ञप्ति द्वारा विकल्पनाकर
कर्मोदयात्मिका पदार्थे कर्मितावः यज्ञम् ।
योऽप्यपूर्णस्तिर्थी विवेचे पर्वतिनामां तुमि
ने तो जनित विविधाः स्फुरति कर्मिवी ॥
(विष्णवाच, 1.15)

यज्ञे द्विप्रविनि रात्रि विवेचे
यज्ञद्वालि द्वाद्यये
कर्म-क्रोड-कप्लास्त्रि घटयाते
कर्मद्वादेभ्युः श्यहमि
अस्ति-प्रतिग्राम-संग्राम विजयते
तर्वदेविद्युपैति कृष्ण
नो ज्ञाते जनित क्रियेभ्युः अन्यतः
क्रियते वरण-द्वयि
(विष्णवाचास्त्र, 1.15)

The highest section can never satisfy themselves that they have 'reached the standard' of taking the Name—they are paralysed from the beginning. When Yakoda takes the Name of Krsna, or Rādhikārī takes the Name of Krsna, how many 'volts' are present there? The magnitude of that voltage is inconceivable to us!

अनादिलिङ्गात्मने ब्रह्मकथीद्वयम् ।
अन्युद्वेषं कृष्णाद्वेषं परित्यगम् ॥
(विष्णवाच, 1.16)

anyabhdhishpiti-द्वयात् जित्वा-कर्मव्याम् अश्याम्
अन्युद्वेषं कृष्णाद्वेषं भक्तिर्विमुद्धम्
(विष्णवाचास्त्र, 1.16)

Anyabhdhishpiti is the layer of random, fleeting desires or the whims of every individual. Within the relativity of revealed truth, the path of karma which is recommended

while catering for our present stage, produces a mixture. A certain percentage of devotion may be present in us, but it is mixed with the objects of this anomalous world.

Then above karma is jñāna (knowledge): 'we can perceive the mortality of this world, so we should not keep any connection with such a world of death; we must rise above it, otherwise we cannot be happy.' Both jñāna and yoga come forward with this proposal to somehow escape from the difficulty of death. To drive away death should be the be-all and end-all of life, and we must be saved from the clutches of death, the chains of mortality. But all these things are merely to get out of the negative side. The word adi (etc.) signifies yoga and sañcaya, our illnesses and apathy. And anyuktalyena-kṛṣṇādviśvam् indicates 'not prakṛitya' or 'not that which is undesirable,' so cultivation of Krsna means the Service of Krsna. Our normal relation with our higher existence can only be that of service, not otherwise. So somehow we must take that path, and progress. To begin with it may be calculative, but it will come to an automatic stage. We will find it within ourselves—spontaneously.

4

A river of love

This is love, the flow of a river of love. Then service is the Service of Love. Loving service is its own food, and clothing, and shelter. Everything is there. There is no other necessity outside. Every aspect of our life is engaged, in the entire twenty-four hours. The whole—space, time, and the person—all three are fully absorbed.

The Supreme Lord is Rasa or Ecstasy Personified, and He has His own Group. Refugees come from one land for shelter in another, and the government takes the care to

give them temporary shelter in a camp. Gradually, arrangements are made for their place of settlement in a particular district, in a suitable vocation according to their capacity. Similarly, in the absolute plane there are camps of different Rāmas—Sākya, Vīśvālā, Nādhura, etc., and there are also groups within these, of variegated nature. In this way the faldest adjustment is managed. Proper livelihood is also arranged, that is, engagement, or Service. When the refugees are settled, their shelter and engagement or livelihood, are all to be arranged.

यत् पथं गैषद्विषेदं लिङ्गं चक्षुं त्रिपद्माणिः ।
स्त्री विष्णवीं शशेन्द्रापारायोर्मुखप्रसारिः ॥

yatid yuktih gaura-paddhavindre
vindeti bhaktih kṛta-puṣya-ratih
mūhi nāthotsarpani hrdy akamād
rājīsi-paddhavīhṛyo-mudhānubu-ratih

"The more Devotion unto the Lotus Feet of Sri Gaurāṅgadeva is attained by the fortunate soul, the more the Ocean of Nectar—the Service of the Lotus Feet of Sri Sri Rādhikā—spontaneously wells up within his heart."

The internal identity of Sri Prabhodhananda Sarasvatipāda (the writer of this dīkṣā) is the Sakhi Tuhgavīḍī, amongst the eight principal Sakhis in Vraja-mandal. She became Prabhodhananda in Gaura-līlā. His writings are both very sweet and grand, most appealing, and hitting to the mark.



स्वरूपजीविति व्रतः
All Glory to the Divine Master
and the Supreme Lord Sri Kṛṣṇa Chaitanya

Living Faith

Nitya-līlā-pravīja
Oṁ Viṣṇupīda Pāṇamaharīcūḍālīmā
Sri Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmi Mahārāj
[December, 1982]

Devotee: When I return to England, what would be the best way for me to make spiritual advancement?

Srīla Guru Mahārāj: To have proper connection with the sādhu—association. Association can help us most. This is repeatedly stated in the Scriptures. There is living association as well as Śāstra or Scriptural association. Most preferable is 'living Scripture,' which means the sādhu, the devotee. And that must, of course, be genuine and not imitation. A candle of small power may thrive nearby a flame of high power, but it may easily and quickly die in the proximity of an opposing element. It can't maintain itself that way. But if the atmosphere is surcharged with heat by so many flames, it can stand and develop. We can thrive in favourable circumstances or soil. If we have to fight with the environment, then we waste our energy and we'll have to die.

What is your age?

Devotee: Twenty-one.

Srīla Guru Mahārāj: Are your parents living?

Devotee: Yes.

Srīla Guru Mahārāj: Are they devotees?

Devotee: No, they're opposed.

Srila Guru Mahārāj: They're Christians?

Devotee: Yes.

Srila Guru Mahārāj: Protestants or Catholics?

Devotee: Catholics.

Srila Guru Mahārāj: What is the meaning of Catholic, and Protestant? What is the difference? Ideally, at least, 'catholic' means 'very generous in faith'; and the Protestants want to calculate and measure by reason before accepting. Reason is the predominant factor with the Protestant. They were started by Martin Luther in Germany. Then, again, amongst the Protestants another subdivision appeared as the Puritans. Milton was a Puritan. The ultra-moralists were called 'Puritans.' Then another branch came from the Puritans as the Independents. Those Puritans or Independents may not remain today in their original forms, but Protestants and Catholics are still present side by side. The British Monarchy is Protestant.

'Catholic,' in the proper sense, is a good expression. How much faith in the infinite can we claim to have? There is a story of a frog. One of the children of a frog saw an elephant. The mother was not present at that time. When the mother came, it said to the mother, "I saw a very big animal."

"How big?"

The frog puffs itself up: "So big! So big! So big!"

In this way, it puffs itself up to a bigger and bigger figure.

"No—bigger, bigger, bigger than that!"

Then the frog bursts—finished. So how catholic can we be? What capacity do we have? We are like frogs. The elephant is also a meagre thing. 'Catholic' means 'generous.' How generous can we be to contain the Whole within us? Impossible.

Only faith can give some connection. Our reason and all

our other 'weapons' must come to failure. Only faith can somewhat connect us, give us some touch. How spacious is the faith we can accommodate in our tiny selves? In the infinite, we shall have to accommodate infinite possibilities. Kṛṣṇa says, "In your conception of infinite, thousands of infinite forms are only a negligible part of Me":

अथवा बहुतेन ते शर्वेन कर्मणः ।
प्रियमादिम् त्रृष्णांश्चात्मनं भूयो जगत् ॥
(Bg. 10.42)

athavā bahumātēna tuḥ jātēna karmajena
vīryabhyādīmān mām kṛtamām abhūtām abhī jagat
(Bg. 10.42)

You cannot imagine a connection with Him—it is only possible by His Grace. Then, the question is, how to get His Grace? Total surrender and attempt to please Him; to enter into His sympathy by fully inviting and accepting His ways, in whatever meagre way we can know to do so.

We must approach Him through His bona fide devotees. They are our wealth and ultimate resort. His devotees, His agents, are our shelter. We should only try our utmost to connect with His bona fide agents. To attain the infinite is to make the impossible possible. Being finite, we aspire after a connection with the infinite? Apparently it is impossible. Yet, it is possible, and possible only through our most humbled attitude; to directly admit that we are nothing, we are so mean. We are so mean, so small, so negligible, so meagre. When we come to realise our proper position, the law of relativity will take us to Him. He will come, out of mercy.

We shall try our best to know ourselves as sinners: "If

You take the path of justice, I have no hope. I am an infinite sinner. Only if the door of mercy is opened—only if the line of mercy is extended to me, can I have some hope. I am so mean, so low—You are so high, so noble. Only through the doorway of Your mercy, Your affection, can I approach You to enter into Your shelter."

Sarvāgari—condemning one's own self to the extreme, sincerely of course, and feeling the greatness of the Master party. "Will You graciously accept me? I am not fit to render any service to You, my Lord." Only this kind of attitude may take us to Him. We must appeal to the mercy side. Affection, devotion, His Grace, His kindness—that subtle aspect is to be tackled by the souls, and then they may have some hope and prospect.

Mercy above Justice

सर्वागरी अपि निर्विकल्पी
निर्विवेदी निर्विज्ञानी ।

विद्युति दोषी, गुण निहि प्रदोषी,
क्षयि करु चृचृष्टि विदा

(Sri Bhaktivedanta Thakur says) "If You come to judge, You won't find anything in my favour, so kindly leave aside the way of judgement. In the way of justice I have no hope. If You come with mercy, then I can hope to enter into Your Domain."

That is Devotion proper, *Sarvāgari*. And in Kṛṣṇa consciousness, that is the plane of mercy, love and affection. Mercy is not as intense in Vaikuṇṭha; some justice, calculation or rishī is mixed there. But Vṛndāvana is the Land of mercy, love, and affection. And more, there is no want there—it is infinite; the mercy there is also infinite, so an

infinite number of culprits can be accommodated there without the slightest difficulty. There is no possibility of pollution of the atmosphere if so many nasty souls like us are accepted. It's infinite.

Kṛṣṇa consciousness is so generous. It may be extended to the lowest, but the negotiation with Him must be sincere. Still, there is no fear of the meanness of the negotiation. There is no sinner that cannot be purified by Kṛṣṇa. The greatest sinner may be purified in a second or less. There is so much dynamic power. But we must enter into those doors of mercy and affection, not of justice. *Vidūti doṣī, guṇa nihि pradōṣī, kṣayi kara chṛḍati vidā*.

Divine slavery

"Take me by the door of mercy, my Lord." That is our real nature, and we should live in such an atmosphere. If we are to live in Vṛndāvana, no vanity can stand. There, all are of such a temperament. We are all dependants, parasites. We may be cast away and rejected at any moment. As slaves, the Master has all rights over us (*Kṛṣṇa niyādīna*). We have to enter with the mentality of a slave: "I am His property, and He can do anything and everything with me; He has cent-per-cent lordship over me." Such a conception is our wealth. We are always thirsty for mercy. In that plane all are fully cognizant of the fact that they are living dependent on the mercy of the Master, the Lord.

Still, we sometimes find that one party asserts itself over another, but this is arranged by Yogamāya to accomplish the *Lila* of Kṛṣṇa. One slave may be appointed the master of many. In a drama, a slave may play the part of a landlord, yet he's still a slave in fact. A slave can play different parts in a drama. Such things are arranged by Yogamāya to satisfy

Kṛṣṇa. There, a slave may also have such a unique right, according to his degree of sacrifice, self-abnegation and intensity of hankering for mercy. There may be a gradation according to progress on the negative side. We are told that one who holds the highest position thinks himself to be the lowest of all. This is the measure of negativity. He or she who is rendering the greatest service thinks, "I am most unsatisfied, I can't do any service to Kṛṣṇa. I am the worst of all the servants. I can't serve properly."

In fact, that is the qualification for rendering service to the Lord. That dissatisfaction is the capital of service. "I can't satisfy my Lord; I can't work as directed." Such a devotee is always alert in this way to the highest degree. He is always suspicious about his own self. This is the ego of the negative type—never asserting, but always self-abusing. The combination of such servitors becomes very, very sweet. The atmosphere is very sweet—no aggressors, all contributors. Famine is created artificially by hoarding, which forces the government to place a prohibition on hoarding and order all commodities fairly to the open market. With the fair, open market, opulence flourishes, and with hoarding, dearth is felt. Similarly, when all are earnestly contributing Service without any hoarding, the market is full. Any passerby will find all abundance for there is hearty contribution for Kṛṣṇa and His own. There is ample of all necessities.

Prama means that Love. That is the nature of love—die to live. There may be 'kill to live,' and 'die to live.' In the land of exploitation, everything is 'kill to live'; but here is the opposite—"die, and live"; "give, and live," not 'take and live.' And that is the order of that land where everyone lives happily. It may appear that they are dying, but really

we thrive there. By giving we thrive, and by taking we lose. Exploitation and devotion, or dedication, are opposite numbers. And most important is the link with the centre. This cannot be a nationalistic pursuit, or that of any similar separate group. One must have a proper connection with the centre, otherwise there will be selfishness and partiality. In national unity, religious unity, etc., there will always have to be a hitch. Religious classification which is provincial or local (*nāmpradīpyika*) will not do. The Absolute Centre is representing Love, affection, beauty, harmony, and we must connect with that to live, to give. Worldly giving is not giving at all. Giving to a goondī (rogue) or giving to a prostitute is only exploitation or to invest some energy for greater exploitation in the future. Not that. But give in the proper sense—to give is to 'die.' That is 'die to live,' that is dedication. And die for what? Die for the centre, the central good. Merge there. Merge yourself wholly in His interest. Then you will be happy. Consider yourself a slave to the Absolute Lord. You will be happy.

Slavery is a most contemptible thing in this world. Even to utter the word 'slave' is considered most objectionable and unthinkable, the most hateful and dishonourable connotation. But in connection with the Absolute Good it is the actual honourable position. To be reckoned as a slave to the highest good is the most honourable position: "I don't want to assert myself; to assert myself will be a loss to my own interest. The more I assert myself, the more I shall be the loser. I shall be denied His perfect decision and interference by taking my fate into my own limited hand."

Depend on Him—learn to believe in Him

So depend on Him as much as you can. Learn to believe

in Him, the Absolute Good. You are afraid of believing in your neighbour. You have earned such a position by your own previous action. Your intellect is always keenly alert to being robbed by your neighbour, only because of your previous *karma*. Doubt and suspicion cause you to think, "I'm being exploited by the environment, I'm being robbed." To be always alert with such suspicion is a most miserable and intolerable life. So we have to become good enough to have a cottage in that soil where none deceives his neighbour, where one always opens his heart to his neighbour in that Kingdom of Kṛṣṇa.

We should not rely on the future. We do not know where we shall be hustled to at any moment, by the course of the different currents of the environment. So act in the living present, believe only the present. Try to make the most of the present. The future is not in your hand. It depends on the resultant of so many actions, forces and currents in the world outside. Where and how it will take us is unknown, so we must try to utilize the chance of the present. Don't bother retaining the previous incidents of your life.

Heart within and God overhead

Act in the living present, with heart within—with sincerity—and with God overhead; the ultimate reality must be Good Absolute. Accept a life of this type. *Nu hi kalyane-krta
kaicid durgatih tu gacchati*: if you be sincere, well-meaning, no one will be able to defeat you...Your victory is assured.

With spirit we have to take the Name Divine. With the help of the Divine Sound we can approach that soil. The absolute sound is assertive. It contains Divinity. That sound

will gradually guide us, but we must follow the direction sincerely. The Name appears in a most concise form, but as much as we progress we shall see the broadness of that sound, what it contains in its substance—Figure, Colour, Appearance. The sound will produce the Appearance as food for the eye; then Attributes as food for the mind; then *Parikara*, the Entourage, for our movement. It will show a soil where can live and move, and then *Līlā* or Pastimes, which is the product and object of that movement. As in a big organization we find that money is the product—so many labourers are moving so many parts of machinery in the factory only for the result—money, we shall similarly find that *Līlā* means movement with intrinsic satisfaction. It is not only that movement is the cause of satisfaction, but automatically every movement means the wave of Love, the wave of Joy, the wave of Ecstasy. The whole movement is that of Joy, Ecstasy, Happiness. *Līlā* means that. In *Sri Brhma-saṁhitā* it is said, *nātyam gamanam*. Ordinary movement is a general thing, but as dancing, movement contains joy. *Kathā gīvām*: speaking becomes singing; in the sound wave there is sweetness all through, within and without. Sweet, sweet, sweet, sweet. Charm, beauty, sweetness, love, affection—all these come to give some conception of that highest soil that Kṛṣṇa consciousness promises to take us to.





Osī Viṣṇupāda
Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura

श्रीदशमूली वरः
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीदशमूल

Śrī Daśa-mūla

The Ten Fundamental Divine Principles

By Osī Viṣṇupāda Śrī Śrīla Bhaktivinoda Ṭhākura
[The Nineteenth Century Pioneer of Exclusive Devotion]

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अत्यनुः प्रह ततो हरिमिदं परो सर्वसंक्षिप्तं रसात्मि
सर्वदासाधा जीवन् अनुभवस्तिर्यग्नेत्युपास्य पराम्।
प्रेषण-क्रमात् सरस्वती होः सप्तने तुष्टयति
साथं यज्ञोत्तमेत्युपादिताति हरिगीत्यन्ते चरो राम ॥ १ ॥

अनुद्योजः प्रका नामान् हरिम इव परमात्म
पर्वा-जक्षिन रसद्भासु
तद भिन्नद्विद्वान् च ज्ञानं प्रकृत्य-कवचाद्वाच
तद विमुक्तिर्तु च भद्रवृ
भद्रद्विद्वा-प्रकृतात् रक्षणं एष हरेः
सिद्धानान् बुद्धा-भक्तान्
सिद्धान् यत् प्रतिम् एवत् उपदितात् हरिः
गौराचान्द्रो खोजे तम् ॥ १ ॥

Analysis: iha (in this world) *devnīyah* (the voice of Veda, attainable through the Divine Succession of Gurus) *prathā harit* (declares Sri Hari) *paramātma īśvara* (the Supreme Truth), *sarvādikātā* (replete with all potencies), *rādhākīm* (the Nectarine Ocean of all Mellow); [iha] (thus) *jīva* ca (all the jīvas also) *na* *bhīṣmātātā* (His distinct spiritual particles) *prakṛti-kāvalīm* (are swallowed by Māyā) *na* *vināśaka* ca (or liberated from Māyā) *śākha* (by Bhāva, that is, *Bhāva-bhakti*); *sakalam* qpi (indeed, the entire creation, both spiritual and material) *bhedābheda-prakārtā* (is an inconceivably one and different manifestation) *harib* (of Sri Hari); [*ātmāyāḥ prathā*] (the Vedas declare) *śādhu-bhakti* (Pure Devotion) *śādhanāt* (the singular Means), *par pūrṇa eva* *śādhyām* (Love for Sri Kṛṣṇa, the End). iii (Such a message of the Vedas) *harib* *gauracandray* (the Supreme Lord Sri Hari Gaurachandra) *spudhātā* (teaches us); *na* *bhāj* (I serve that Supreme Lord Sri Gaurachandra with all my heart). [1]

Translation: (1) The Supreme Holy Teachings are the Vedas received in the bona fide Divine Succession of Spiritual Masters. The Divine Authority is the Vedas and allied Scriptures headed by Srimad-Bhagavatam, Smṛti, and others. By that Authority it is established that: (2) Sri Hari [Kṛṣṇa] is the Supreme Truth, (3) He is replete with all Potencies, and (4) He is the Nectarine Ocean of all Divine Bestowal. (5) The individual souls are His distinct spiritual particles. (6) Some of them are captivated by Māyā and (7) some of them are liberated from Maya. (8) The entire creation, both spiritual (cait) and mundane (acit), is an inconceivable simultaneously different yet identical manifestation of the Supreme Lord Sri Hari. (9) Devotion

(Bhakti) is the singular Means to attain to (10) Love for Sri Kṛṣṇa—the singular Supreme Ultimate Objective. I serve with all my heart the Supreme Lord Sri Gaurachandra, who graciously teaches us these Ten Fundamental Divine Principles. [1]

स्त्रीलिङ्गे नैव शुद्धिविदेव वर्जितः
स्त्रीं सर्वतः शीर्षिरित्यनामविभूतिं।
स्त्रीं सर्वतः-शीर्षिरित्य वापको नो
ना शुद्धिविदेव विशेषता एव वर्जिता ॥ २ ॥

*svāstī śādhibo vedaḥ hari-dayita-reddhā-prabhṛīmāḥ
prāmīnām sat-prāptām prāmīti-viparyām tām nava-vidhā
śādhi pratyakṣādī-prāmīti-śādhanāt śādhyāt na
na yuktis tarkākhyātā pravālāt ukti śāku-rahīt [2]*

Analysis: *hari-dayita-vedah*-*prabhṛīmāḥ* [*prāptām*] (Received in the Divine Succession of Gurus headed by Lord Brahma, the recipient of Sri Hari's Grace), *svāstī śādhibo vedaḥ* (the Innately Perfect or self-evident Veda), *pratyakṣādī-prāmīti-śādhanāt* *sat-prāptām prāmīnām* (the Perfect and Eternal Authority, properly assisted by direct perception, verbal evidence and inference) *nab* (in our relativity) *śādhyāt* (establishes) *ukti* (thus) *nava-vidhātā* (nine kinds of) *śādhi* *prāmīti-viparyām* (truths to be known); *tarkākhyātā yuktis* (argumentative logic) *na* *pravālāt* (cannot enter) *ukti* (that thought) *śāku-rahīt* (being impotent). [2]

Translation: Those Supreme Sacred Teachings are the Perfect Vedas received in the line of Lord Brahma, the beloved servitor of the Supreme Lord Hari and the fit recipient of His Grace. Assisted by our favourable perception, aural reception and inference, these Supreme Teachings establish beyond all doubt the Nine Truths (2–10 above).

Common logic can never approach the inconceivable, so argument cannot enter into this line of thought. [2]

हरिस्तेन तत्त्वं विविद्यत्वात्प्रसादितो
यदेष्टेऽपि ब्रह्म वृक्षितिर्थो वाचुमः ।
वाच्यं उल्लंगो वाचुमातो विविद्यतः
स वै ग्राहनातो नवाकल्पयन्तिरुद्धयः ॥ ३ ॥

*haris tte nātāvāt vīdhi-dīva-aurela-prasādito
yad evēṣṭāt brahma pṛakṛti-rūpātāt tāt tān-mahāt
parānta nāyādīsh jagat aṅgata vīrba-janakāt
sa vai rādhā-kānto nava-jalada-kāntīś cīd udayay ॥ 3 ॥*

Analysis: *hari* (Sri Hari) *ni* (only), *vīdhi-dīva-aurela-prasādī* (prostrated unto by Brahmā, Śiva and Indra) *nātāvāt* (is the singular Supreme Truth); *yad brahma* (Brahma, which is) *pṛakṛti-rūpātāt* (devoid of potency), *ākāsh eva* (that is) *tāt tān-mahāt* (the brilliance of Sri Hari's Form); *parānta* (the Supersoul) *vīrba-janakāt* (Creator of the universe); *jagat aṅgata* (who has entered the universe) *nāyādīsh* (is only a Plenary Portion of Sri Hari), *sah* (that Sri Hari) *nava-jalada-kāntīś* (of the hue of a fresh raincloud) *cīd udayay* (of Divine Form) *rādhā-kāntī* (is the beloved of Sri Rādhā). [3]

Translation: Sri Hari, unto whom Brahmā, Śiva and Indra offer their prostrate obeisances, is the Singular Supreme Truth. The non-differentiative neutral *Brahmātā* is simply the brilliance of Sri Hari's Form. The Supersoul, *Parānta*, the universal Creator who has entered the universe, is just a Plenary Portion of Sri Hari. That Sri Hari, His bodily hue of the fresh raincloud, is our Divine Darling of Sri Rādhā. [3]

प्रसादयः एतेऽप्यापि स से वीर्यम्
विविद्यो वीर्यतां वाचमित्यनिभूता विविद्यम् ।
सर्वनेत्रः रात्रि वाचलविद्यो वीर्यतः
विविद्यतः तृष्ण वाचमुखेन विविद्यते ॥ ४ ॥

*prasādītyāḥ tākter aprītag api sa sve mahimani
sthitō jīvākhyātī svām acīt abhīkātāt tāt trīpadikam
nāvāntārēchāḥ tākritis rākala-vīpāye prārūpa-pāra
vīkārdalyāḥ tākryāḥ parāma-parāpūrva yātā vījāyate ॥ 4 ॥*

Analysis: *sah* (That Supreme Personality), *aprītag api* (despite being non-different) *parākhyātī* *tākter* (from the Transcendental Potency) *sthitō* (is situated) *sve mahimani* (in His Intrinsic Glorious Form) *nāvāntārēchāḥ* (in His Sweet Will), *prārūpa-pāraḥ* (perpetually casting forth) *rākala-vīpāye* (into all matters) *ātītākritis* (that Potency) *trīpadikam* (of threefold nature), *jīvākhyātī* (viz.] the Jīva Potency), *svām* (His Personal Divine Potency) *acīt* *abhīkātāt* ([and] the Māyā Potency, known as mundane); *ayātā* *parāma-parāpūrva* (this Supreme Personality), *vīkārdalyāḥ* *tākryāḥ* (immutable), *vījāyate* (ever presides in His Glory). [4]

Translation: Although He is inseparable from His inconceivable Divine Potency, He remains independent by His Sweet Will. He perpetually activates all that be by His Divine Potency in three ways: (i) the Potency of the innumerable distinct spiritual particles or souls, (ii) His Personal Potency, and (iii) the illusory Potency (Māyā). Despite doing all this, He is Personally in all respects eternally resplendent as the Immutable Supreme Truth, the Supreme Personality of Godhead. [4]

त वै हृदिन्यस्त्राप्तिस्त्रोऽप्तुर्दनतः-
सापा संविष्ट्वामहात्मोपापापितः ।
तथ श्रीमध्यन्य कृष्णस्त्राप्तमनित्ये
स्त्राप्तेषु मातो वास्त्राप्तिलक्ष्मी विनये ॥ ५ ॥

sa vai hṛidīnyā ca prasāya-vikṛitaḥ hṛidāna-rat-
tarthaḥ saṁvīdaḥ-chakrā-prakṛitī-rahobhātra-nicay-
asyaḥ śrī-sandhiṇyā kṛta-vikṛitaḥ-sad-dhāma-nicay-
rasaṁbhodhanam magnō vṛaja-rasa-vilāsi rūpa-yate [5]

Analysis: sa vai (Indeed, that Supreme Personality), hṛidāna-ratāḥ (always deeply absorbed) prasāya-vikṛiteḥ (in the Loving Emotion) hṛidīnyā ca (of the Hṛidai Potency), vikṛitaḥ (and thus), saṁvīdaḥ-chakrā-prakṛitī-rahobhātra-nicayāḥ (of the Nature of being ever Ecstatic by His Heart's Love made manifest by the Saṁvīd Potency), vṛaja-rasa-vilāsi (the Enjoyer of the Ecstatic Pastimes of Vṛaja) kṛta-vikṛitaḥ-sad-dhāma-nicayā (in Śrī Hari's Holy Abodes, headed by Śrī Vṛndāvana, manifest) asyāḥ śrī-sandhiṇyā (by that Illustrious Sandhiṇi Potency), [krpaḥ] (Kṛṣṇa), magnāḥ (merged) rasāṁbhodhanā (in the ocean of Ecstasy), vijayate (presides in His Grace). [5]

Translation: The Personal Potency of the Supreme Lord is comprised of three basic Potencies: *Hṛidai*, the Ecstatic; *Saṁvīd*, the Perceptual; and *Sandhiṇi*, the Existential. Śrī Kṛṣṇa's Heart is always deep in the Loving Emotion of His Ecstatic Potency, and His Intrinsic Nature is to be ever newly Ecstatic by His Internal Emotion made manifest by His Perceptual Potency. In His Holy Abodes headed by Śrī Vṛndāvana which are manifest by His Existential Potency, Śrī Kṛṣṇa—that Whimsical Enjoyer of the sweetness of His Vṛaja Pastimes—presides graciously, merged in the eternal ocean of Joy. [5]

स्त्रुतिभ्यु भद्रादेवि विद्यांते विविन्दय-
तुः सूर्योलग्नयाग्नि तु ग्रहेत्याग्नयः ।
वरो माया वस्त्र बहुते-परिवेश इह
स चीरो चूर्णोऽपि अर्जुनगायेष्व जापनः ॥ ६ ॥

aphulindā rdhdīgnere iva cid-anuro jīva-nicayd
hareḥ sūryyayairapṛihag api tu ad-bheda-vipayah
vata māyā yasya prakṛi-patiḥ evetraḥ
as jīvo muktiḥ pī prakṛi-vata-yogyaḥ svagatānām [6]

Analysis: aphulindā (Like sparks) rdhdīgnere (from a blazing fire) jīva-nicayd (the unlimited jīva or souls), cid agavo (of the nature of atoms of consciousness) sūryyasya eva hareḥ (of the sun of all consciousness, Śrī Hari), apṛihag api (despite being inseparable) tu (yet) ad-bheda-vipayah (eternally separate from Śrī Hari), ita (in this world) yasya vata [jīvi] (whose subordinate is) māyā (the Māyā Potency) [paramu yah svayam] (yet who is Personally) prakṛi-patiḥ Bhavaḥ (the Lord of material nature); tu jīvah (that jīva) (despite being liberated) prakṛi-vata-yogyaḥ (is prone to be subjugated by the Māyika or Illusory Potency) svagatānām (by dint of his nature). [6]

Translation: As sparks are situated on the periphery of blazing fire, similarly, the unlimited souls, who are atomic particles of consciousness, are as rays of the original sun of consciousness, Śrī Hari. Despite being inseparable from Śrī Hari, those unlimited souls are eternally separate. The eternal distinction between the Lord and the soul is this: that Person who by His specific Nature is the Master of Material Nature—He is the Lord; and one who, even in his liberated state is by nature prone to be subjugated by the Illusory Nature—he is the jīva. [6]

स्वरूपं दीनानिवेशमुक्ताम् कृष्णविषयम्
द्वैर्मिष्टद्वयम् कृष्णिकारोऽपाप्यते ।
तत्र वृक्षान्तिर्भूतिभिर्वाप्तेः कृष्णिको
महाकर्मान्तर्भैर्पतिष्ठाप्तम् तत्त्वं निलो ॥ ७ ॥

*svāniprāptair hīnā nija-sukha-pāpāt kṛṣṇa-vimukhān
hāre māyā-dasya-guṇa-nigraha-jālaiḥ kālayati
tathā śūlaṁ bhūgaiḥ dvi-vikāva-varapaiḥ kleśa-nikaraiḥ
māhikarmānālaiḥ nayati pāpāt svarga-nirayay [7]*

Analysis: *svāniprāptair hīnā* (Those who have forgotten their intrinsic nature), *kṛṣṇa-vimukhān* (who are averse to Sri Kṛṣṇa), *nija-sukha-pāpāt* (for their selfish pleasure), *māyā-dasya-guṇa-* (deserve to be punished by the Māyā Potency) *hāre* (of Sri Hari) [*aterva*] (therefore) *kālayati* ([Māyā] captivates them) *guṇa-nigraha-jālaiḥ* (by the chains of sāvya-, rajo- and tamo-guṇa), *tathā* (and thus) *dvi-vikāva-varapaiḥ* (by the two types of coverings) *śūlaṁ bhūgaiḥ* (of the gross and subtle bodies), *kleśa-nikaraiḥ* (by multiple tribulations), *māhikarmānālaiḥ* (by severe bondage in *karma*), *nayati pāpāt* (takes the fallen souls) *svarga-nirayay* (to heaven and hell). [7]

Translation: By his innate nature, the soul is Kṛṣṇa's faithful servant. The fallen souls have forgotten that innate nature, and, bent on fulfilling their selfish pleasures have become averse to Sri Kṛṣṇa. They deserve punishment, and the Māyā Potency of the Lord takes them captive in the chains of the illusory modes of illumination, activation and stultification, and leads them to heaven and hell by binding them within the dual envelopes of the gross and subtle bodies, afflicting them with multifarious worldly tribulations by the force of overwhelming karmmic (reactionary) bondage. [7]

यदा चामे प्राप्ते ह्रीमानगल्द् वैश्यवदे
कर्तव्यं संपर्यासेद्वृपामे खट्टिष्मुः ।
तत्र कृष्णान्ता लक्ष्मी ग्रन्थानामिक्षदत्ता
स्वप्ने निलो विमलसप्तस्तेरे स मुखे ॥ ८ ॥

*yadā bhṛdmati bhṛdmati hari-rasa-galad-vaiṣṇava-jaṭam
kālēśit samāpīyāyaḥ sad-anugamane syadā ruci-yateḥ
syad kṛṣṇaviryo syajaiḥ śanakaiḥ māyāka-dālaiḥ
svānipāth vibhūtiyo vimala-rasa-bhogore sa kuruve [8]*

Analysis: *yadā* (When) *bhṛdmati bhṛdmati* (wandering hither and thither), *kālēśit* (at some time) *samāpīyāyaḥ* (seeing) *hari-rasa-galad-vaiṣṇava-jaṭam* (a Vaishnava whose heart is melted in the Joy of Love for Sri Hari) *ruci-yateḥ* (ad anugamane (the desire to follow that Vaishnava) *syad* (becomes possible), *syad* (then) *kṛṣṇaviryo* (by continuously chanting the Holy Name and Glories of Kṛṣṇa) *syāt* (that jīva) *śanakaiḥ* (gradually) *syajaiḥ* (loses) *māyāka-dālaiḥ* (his illusory situation), *vibhūtiyo* (gaining) *svādopam* (his own form), *vimala-rasa-bhogore* (revels in the Nectar of Kṛṣṇa's Divine Service). [8]

Translation: After wandering throughout the higher and lower species of life, when he is blessed with a holy glimpse of a Vaishnava whose heart is melted in the Joy of Love for the Supreme Lord Hari, the attraction to live the life of following in the wake of the Vaishnava is born for the conditioned soul. Continuously chanting the Holy Name and Glories of Lord Kṛṣṇa, his life of illusory existence is gradually dispelled. He soon attains to his own intrinsic form and becomes eligible to revel in the Joy of the unadulterated Service of Sri Kṛṣṇa. [8]

तोऽप्येषं यत्ते विवर्तनात् भावं परिणतं
विनाशे तस्मै त्रिपात्रिकां अविमलां।
त्रिपात्रिकां त्रिपात्रिकां त्रिपात्रिकां
ततः प्रेमः त्रिपात्रिकी तितो त्रिपात्रिको ॥ १ ॥

*kṛtejākāshā sarvavat̄ cīd-acīd-akhilat̄ syāt parinair
vivartataḥ no satyam truti-mata-viśuddham kālimalam
hārī bhedābhedaś truti-viśita-nāmavat̄ surimalam
tañch premajah siddhīḥ bhavañ nūrām nūya-viprāy [9]*

Analysis: cīd-acīd-akhilat̄ sarvavat̄ (All that be, both conscious and unconscious) parinair syāt (is a transformation) *kṛtejākāshā* (of Sri Hari's Potency); vivartataḥ (the Māyā-viśiṣṭā theory, Vivartavāda) satyam no (is false); [nor] (that theory) kālimalam (is dim of the Kali-yuga) *truti-mata-viśuddham* (contrary to the Teachings of the Vedas); *hārī* (Sri Hari's) bhedābhedaś (Principle of simultaneous distinction and non-distinction) surimalam (is the perfectly pure) *truti-viśita-nāmavat̄* (Principle recognized by Veda); tañch (from that Principle) nārāñjī (extreme) siddhīm (perfection) premajah (of Love) nūya-viprāy (for the Eternal Objective) bhavañ (causes). [9]

Translation: The entire Creation, conscious and unconscious, is a transformation of Sri Krishna's Potency. Vivartavāda, the theory of illusion, is fallacious—a contamination of the age of Kali, contradictory to the Wisdom of the Veda. The perfectly pure Principle recognized by the Veda is the Principle of inconceivable simultaneous distinction and non-distinction, known as *Acituya-bhedābheda-nāmavat̄*. From that Axiomatic Teaching, the perfection of Love for the Supreme Truth is ever realized. [9]

त्रुटि त्रुपात्रिकां प्राप्त-वृद्धि-पूर्वानिधानम्—
ततो तप्तो तप्तो परिवर्तनात्प्राप्तमन्तम्।
त्रिपात्रिकी त्रिपात्रिकां प्राप्तवृद्धि का
तते त्रिपात्रिकी त्रिपात्रिकां त तप्तो ॥ १० ॥

*trutih kṛṣṇākhyānam īmārana-nāti-pājī-viśiṣṭa-gorā
vaiśiṣṭa dīkyam rākhyām paricarayam apy īmādādānam
nāvīgīgī śradhā-pavitra-hṛdayaḥ siddhīyāt vā
vraja svāmī-hubdhō vimala-nāma-bhāvam ar labhate [10]*

Analysis: *trutih* (Hearing), *kṛṣṇākhyānam* (singing the Glories of Sri Krishna), *īmārana-nāti-pājī-viśiṣṭa-gorā* (remembering, praying, worshipping, etc., as enjoined in the Scriptures), *vaiśiṣṭa* (thus) *dīkyam* (servitude), *rākhyām* (friendship), *paricarayam* (personal attendance), *īmādādānam* apि (up to self-giving); *nāvīgīgī* *siddhīyāt* vā (practising the nine integral limbs of Devotion), *śradhā-pavitra-hṛdayaḥ* (with the heart sanctified by faith) *vā* (the soul) *vraja svāmī-hubdhō* (hankering for Service in Vraja) *vimala-nāma-bhāvam* *labhate* (attains the Holy Joyous Loving Emotion). [10]

Translation: Hearing, chanting, remembering, praying, worshipping, serving, befriending, attending the Lotus Feet of the Lord and offering one's very self—cultivating these ninefold integral limbs of Devotion with a heart sanctified by faith, the soul becomes filled with the deep aspiration for Divine Service in Sri Vrndavana and attains the nectar of Pure Love Divine for Krishna. [10]

त्रुटिरात्रिकां त्रुपात्रिकां तप्तो तप्तो
प्राप्त तप्तो तप्तो त्राप्तुत्तमाप्तुत्तमो
प्राप्तवृद्धि का त्रिपात्रिकी त्रिपात्रिकां
त्रिपात्रिकां तप्तो तप्तो ॥ ११ ॥

*avaripāv-varhine madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-jana-bhāvam hṛdi vahā
parivande prīti jagad-atāśaṁsaṁ-sukham aho
vṛddhikye tāne parama-paricaryyāḥ sa labhate [11]*

Analysis: *iha* (While still living in this world), *avaripāv-varhine* (when established in one's intrinsic form), *madhura-rasa-bhāvodaye* (when Bhāva, the Dawning of Love in Madhura-rasa is aroused), *iha* (that jīva practising Pure Devotional Service), *vraje rādhā-kṛṣṇa-svajana-jana-bhāvam* (the deep aspiration to render Divine Service in the wake of the Personal Associates of Sri Sri Rādhā-Kṛṣṇa in Vṛndāvana) *vahā* (having become infused) *hṛdi* (within his heart), *prīti* (Love) *parivande* (for the Supreme Transcendental Ecstatic Truth), *jagad-atāśaṁsaṁ-sukham-aho* (the great treasure of Joy unparalleled in the entire world), *parama-paricaryyāḥ* (the scene of Personal Divine Service) *vṛddhikye tāne* (unto the Truth known as 'playful'), *labhate* ([he] does attain). [11]

Translation: When the soul's Practice in Devotion (Siddhānta-bhakti) becomes fully mature and he is established in his intrinsic form, the Dawning of Love in Divine Consorthood appears in his heart by virtue of the Ecstatic Potency—a deep aspiration to follow in the wake of the Personal Associate-Servitors of Sri Sri Rādhā-Kṛṣṇa in Vṛja awakens in the innermost regions of his heart. Gradually his heart is captured by the Divine Ecstasy Personified, and he attains the Supreme Joy, unparalleled in the entire world—the zenith of Personal Service unto the One known as the Playful Sweet Absolute.

There is no greater attainment for the jīva. [11]

प्रभु को जीवः कर्त्तव्यमित्युपर्यन्ति वा
विद्यामात्रैः स्मृत्यस्तद्यात्मन्तुः ।
अपेक्षां परम् सकलाणां परिहृतं
द्विष्टिर्वदं निति श्रियांश्च गृह्णते ॥ १२ ॥

*prabhu kah ko jīvah kāsham idam acid-vibhūtām iti vā
vicitravyān arthāt hari-bhajana-hṛc-chalitva-cāraṇāḥ
abhedādīśāt dharmāntarāt sakalam apāradām parihāra
harer nimbānandatāt pibat hari-dīso hari-janish [12]*

Analysis: *prabhu kah* (Who is the Lord)? *jīvah kah* (who is the jīva)? *kāshah vā* (and what is) *idam acid-vibhūtām* (this material world)? *vicitravyān* (Considering) *arthāt* *arthāt* (all these matters) *hari-bhajana-hṛc* (the ever earnest to serve Sri Hari) *chalitva-cāraṇāḥ* (Scripturally adept) *hari-dīśāt* (servitor of Sri Hari, established in his intrinsic form) *parihāra* (giving up) *abhedādīśāt* (desire for 'oneness with the Absolute'), *dharmāntarāt* (all religiosity and irreligiosity, duty and non-duty) *sakalam apāradām* (and all kinds of offences), *pibat* (drinks) *hari-janish* (in the company of the pure devotees) *nimbānandatāt* (the Joy of Sri Haridra, the Holy Name of the Lord). [12]

Translation: "Who is Kṛṣṇa? And who am I, the soul? And what are the unconscious and conscious worlds?"

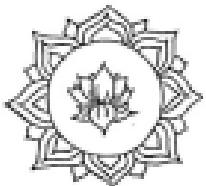
Deliberating on these matters, the person who is ever earnest in his Service to the Lord Hari, and who is adept in the purports of Scriptures, abandons the desire for oneness with the Absolute, all 'do's and don'ts' of the world, and all kinds of offences—and in his innate nature of Servitor of Hari he ever drinks the Nectar of the Holy Name in the company of the Holy. [12]

संसेल दमुः के विषयवासने अः ।
पश्चात् एव नृहि रथो लक्ष्मणः ॥ १३ ॥

*samskara damaḥ kā viṣayavāsanē aḥ:
paścāt eva nr̥iḥ rathaḥ lakṣmaṇaḥ [13]*

Analysis: *anisvaya* (Following) *daata-malati* (these ten Basic Principles), *val* (indeed), *janah* (the jiva), *hitah* (destroying) *avidyamayam* (the disease of ignorance), *labhate* (attains) *bhava-pugñi* (nourishment of devotional heart) *satih pugñi* (and satisfaction) *adhu-satigataḥ* (from the association of genuine devotees). [13]

Translation: Embracing these Ten Root Principles, the soul deals the death blow to the malady of nescience; his devotional heart is nourished and satisfied in the holy association of the devotees. [13]



संस्करितः रथः

Chaatak



*Song-bird wings, gazing upward
Unto the cloud*

*'O my friend, a drop of water
Be unto me allowed?'*

*I cannot think to drink
Waters from below,
Just a drop of your sweet nectar
Could it kindly flow?*

*I have waited, blazing sun
All summer long,
Yet I never cease, my friend,
Singing of my song.*

*I have braved wind and cold
Watching you on high;
Soon, I know you'll surely send
Your nectar from the sky.*

*When the blossoms bloom on branch
I sing my song with glee:
Sweet water, sweet water
Send one drop to me.*

*Now the leaves of trees do fall
Unto the ground;
Still I know you ever bear
My little humble sound.*

*O dark cloud up above
Blackish-blur in hue,*

*I have no'er beheld such beauty
As I see in you.*

*You were born, O beloved,
Life of life to give;
Without your sweet shower of grace
I could never live.*

*You can send a thunderbolt
Down from the blue;
I will always sing my song
Lovingly to you.*

*You can inviolate the world
With a fervor deluge;
Yet I know none but you
As my only refuge.*

*I am just a tiny bird
Sitting in a tree
But you're so great and high
You'll give your grace to me.*

*Song-bird wings, gazing upward
Unto the cloud
'O my friend, a drop of water
Be unto me allowed?'*

शील व्रतमाल-वर्णनि

विश्वास-पूजन-माला-विविधचित्तसंकल्पी,
विषुवाचक्षुष-मध्य-पूर्णि-लोहान-दर्शी ।
विविधिन-विधि-गणाराज-गोपन-भावी,
विलम्बत् शृंगे विशेष भविगिदामन-जागी ॥

गोपीक- गोपीकविकाशनी- शीलादेवावलिपि।
मध्यस्त्रीकरणी- कुलाङ्गिमिही-त्रिवयन-विष्वासि ।
शोकविकाशी- लक्ष्मान-नीति- शीलिंगेवती-
शीलिंगदानमारती विकलो गोदीय-गोदीर्षी ॥

गोदे गद्धुर्मे नववय-नवर्णी तु मालारु
शीलीनमठ-वक्तव्यकर्त्ती वीर्यिक-कल्पनयी ॥
शीलिंगदानकलासार्थी-विविदो लोहीय-कुलीय
भावो भनुरीय वक्तव्यावै लक्ष्मीरुपी- पूर्णिः ॥

शील वदापर-प्रवर्त्य

नीलार्थोऽपाते सद्य लक्ष्मिलोकेवन्दनो वानाने
शीलिंगदानवती कथा महिला सद्गुरुमन् भवति य ।
शीलिंगदानवते सदा लक्ष्मिलक्ष्मियैः पूर्णन्
नोहमियवधे ग्रामपरिषुर्पूर्णत् लोकागतिः ॥

ऊरु-तालार्थम्

तीर्थाणोः पाम च द्वे लुटिमां गुड्डिं या, सूष्य-
द्वा च द्वास्त्रं प्रसीदति-नवसूर्येत् दिव्यतान् ।
पामा लेम सद्य विल-जुरुके साथे पां इविद्वे
ज्योति-वीरित्तु लिलामुला परमिति ते सूष्यः ॥

— शील शीर्षितस्त्रक शील देवतोसामने महावज