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Śrīla Narottama dāsa Ṭhākura Mahāśaya

Roman transliterations, word-for-word meanings, English translations
and Purports of Śrīla Viśvanātha Cakravartī Ṭhākura

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Dedication

This book is dedicated to His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda who brought the true light of Śrīla Narottama dāsa Ṭhākura and all the dear devotees of Lord Caitanya Mahāprabhu to the whole world which is deeply immersed in the darkness of ignorance

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Introduction

Śrī Prema Bhakti-candrikā is perhaps the most important of all of Śrīla Narottama dāsa Ṭhākura's work during his manifest pastimes on earth a little over four hundred years ago. Śrīla Narottama dāsa Ṭhākura wrote many songs that were full of instructions. The most popular among his works, are *Prārthanā*, and *Śrī Prema Bhakti-candrikā*.

Prema Bhakti-candrikā is known as *śrī rūpānugā-gītā* as it contains the essence of all the teachings of Lord Caitanya Mahāprabhu. *Prema Bhakti-candrikā* literarily means, the rays of the moonlight of loving devotional service to Lord Kṛṣṇa. These rays of the moonlight of *prema-bhakti* are so soothing that they cool down the effects of the burning fire of material existence, and they enable the conditioned soul to drink the nectar of loving devotional service of Śrī Śrī Rādhā-Kṛṣṇa.

The personality and mission of Lord Caitanya Mahāprabhu was summarized by Śrīla Svarūpa Dāmodara Gosvāmī in the following sloka:

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

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no other incarnation has ever offered before, the most sublime and radiant spiritual

knowledge of the mellow taste of His service.” (Cc. Ādi 1.4)

This *unnatojjvala-rasa*, or the condensed elevated mellows of devotional service is the real hankering of the followers of Śrīla Rūpa Gosvāmī, who are known as *rūpānugās*. What makes the followers of Śrīla Rūpa Gosvāmī so unique? Śrīmatī Rādhārāṇī has unlimited *sakhīs* headed by Lalitā devī and Viśākhā devī. These *sakhīs* are in the same age group as Śrīmatī Rādhārāṇī. Thus they sometimes have direct dealings with Lord Kṛṣṇa. The *sakhīs* facilitate the pastimes of Rādhā and Kṛṣṇa, and sometimes Śrīmatī Rādhārāṇī arranges that Her friends have direct union with Kṛṣṇa. However the direct maidservants of Śrīmatī Rādhārāṇī are the *mañjarīs*; *mañjarī* means “bud, young, or very tender”. The *mañjarīs* are young and innocent girls. Their ages not more than that of a thirteen years old. They are the exclusive maidservants of Śrīmatī Rādhārāṇī. The unique position of the *mañjarīs* is that they are allowed to witness the intimate loving pastimes of Rādhā and Kṛṣṇa in the inner chambers of the groves of Vṛndāvana, and render personal service there, to which the *sakhīs* have no access. Thus they relish the unparalleled bliss of *bhakti-rasa*. One of the principal *mañjarīs* is Śrī Rūpa Mañjarī, who incarnated as Śrīla Rūpa Gosvāmī in *gaura-līlā*. Śrīla Narottama dāsa Ṭhākura composed a very beautiful song in praise of the dust of the lotus feet of Śrī Rūpa Mañjarī. This song is in the *prārthanā* as follows; *śrī rūpa mañjarī pāda sei more sampada sei mora bhajana pujana*. *Rūpānugā bhajana* means following the footsteps of Śrīla Rūpa Gosvāmī by meditating to become a maidservant of Śrīmatī Rādhārāṇī, the enchanter of Śrī Kṛṣṇa. Just as Śrī Kṛṣṇa captivates all the living entities by His energy and attractive qualities, similarly Śrīmatī Rādhārāṇī captivates Lord Kṛṣṇa by Her love and charming qualities. The goal of a devotee of Lord Caitanya, following in the footsteps of Śrīla Rūpa Gosvāmī, is to become a maidservant of Śrīmatī Rādhārāṇī. Śrīmatī Rādhārāṇī’s love for Kṛṣṇa is so intense that Kṛṣṇa is maddened by it and so accepts the form of Lord Caitanya Mahāprabhu in order to understand and relish the love of Himself.

While relishing love of Kṛṣṇa, Śrī Caitanya Mahāprabhu revealed to the world the essence of *kṛṣṇa-bhakti*. He gave to the world what was never given before—love of Kṛṣṇa, as practiced by the inhabitants of Vṛndāvana. Lord Caitanya Mahāprabhu instructed the six Gosvāmīs

headed by Śrī Rūpa and Śrī Sanātana to write volumes of devotional scriptures about the nature of this love of Kṛṣṇa.

The Gosvāmīs carried out the instructions of Lord Caitanya Mahāprabhu by writing volumes of devotional scriptures such as: *Śrī Bṛhad-bhāgavatāmṛta*, *Bhakti-rasāmṛta-sindhu*, *Ujjvalla-nīlamanī*, *Hari-bhakti-vilāsa*, *Lalita-mādhava*, *Vidagdha-madhava*, *Ṣaṭ-sandarbhas*, and others. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī then took the essence from these writings, and presented it to the world in the form of *Śrī Caitanya-caritāmṛta*.

Śrīla Narottama dāsa Ṭhākura Mahāśaya was a disciple of Lokanātha Gosvāmī, a principal followers of Lord Caitanya. Lord Caitanya Mahāprabhu ordered Lokanātha Gosvāmī to go to Vṛndāvana and excavate lost places of Kṛṣṇa’s pastimes. He foretold the appearance of Narottama dāsa to Lokanātha Gosvāmī, saying, he would have a disciple who will manifest a unique style of *kīrtana* that will captivate all human beings.

Śrīla Narottama dāsa Ṭhākura studied along with Śrīnivāsa Ācārya and Śyāmānanda Prabhu under Śrīla Jīva Gosvāmī. Thereafter, the famous trio were ordered to broadcast the writings of the Gosvāmīs in Bengal. Being an empowered Ācārya who teaches according to time, place and circumstance, Śrīla Narottama dāsa Ṭhākura composed *Prema Bhakti-candrikā* in a simple style of Bengali language. Though the renditions of Śrī Caitanya’s teachings are simple, the purport is deep. The teachings of Lord Caitanya has thus been given in gist in the form of *Śrī Prema Bhakti-candrikā*. The Gosvāmī’s books that were difficult to understand by the common masses were thus made easily understandable by the teachings of Śrīla Narottama dāsa Ṭhākura in his book—*Śrī Prema Bhakti-candrikā*.

The only book Śrīla Gaura Kīśora dāsa Bābājī carried with him was *Śrī Prema Bhakti-candrikā*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura instructed all his disciples to daily read *Śrī Prema Bhakti-candrikā*. When asked about how to develop love of Godhead, Śrīla Gaura Kīśora dāsa Bābājī instructed, “Go to the market place with five *annas* and purchase two books—*Prārthanā* and *Śrī Prema Bhakti-candrikā*, by Śrīla Narottama dāsa Ṭhākura. Read them daily, and you will develop love of Kṛṣṇa.”

This present English edition of *Śrī Prema Bhakti-candrikā* is perhaps the most complete so far. There are some other translations, but they have not been as comprehensive as this edition. In this edition, it is our fortune that we include a short commentary by Śrīla Viśvanātha Cakravartī Ṭhākura. There are a few commentaries on *Śrī Prema Bhakti-candrikā*, but the most authoritative are those composed by Śrīla Rādhā Mohan dāsa, a grandson of Śrīla Śrīnivasa Ācārya, and by Śrīla Viśvanātha Cakravartī Ṭhākura.

As a publisher of this book, *Śrī Prema Bhakti-candrikā*, I am simply a beggar of the mercy of Śrīla Narottama dāsa Ṭhākura. I hope that this presentation to the English speaking world will enhance and nourish the reader's progress in the development of love of Kṛṣṇa.

Īśvara dāsa
Completed Gaura Purnima 1999
Vṛndāvana dhāma, India.

Śrīla Narottamāṣṭakam

Śrīla Narottama Prabhorāṣṭhakam

Eight Prayers to Śrīla Narottama dāsa Ṭhākura

by

Śrīla Viśvanātha Cakravartī Ṭhākura

TEXT 1

*śrī kṛṣṇa nāmāmṛta varṣi vaktra
candra prabhā dhvasta tamo bharāya
gaurāṅga deva anucarāya
tasmai namo namaḥ śrīla narottamaya*

śrī kṛṣṇa—of Lord Kṛṣṇa; *nāmāmṛta*—the nectar of the holy name;

varṣi—showering; *vaktra*—whose mouth; *candra prabhā*—just like moon rays; *dhvasta*—destroying; *tamo bharāya*—all ignorance; *gaurāṅga deva*—of Lord Gaurāṅga, *anucarāya*—true follower; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama.

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. He is indeed a true follower of Lord Gaurāṅga Deva. From his lotus mouth, showers the nectar of Śrī Kṛṣṇa's name which emanates the wonderful effulgence that destroys all ignorance.

TEXT 2

saṅkīrtanānanda jamnada hāsya
danta dyuti dyotita dig-mukhāya
vedāśrudhārā snapitāya
tasmai namo namaḥ śrīla narottamāya

saṅkīrtana-ānanda—the bliss of chanting the holy name of Lord Kṛṣṇa; *ja*—born of Manda; *hasya*—slight smile; *danta dyuti*—shining teeth; *dyotita*—illuminate; *dig*—all directions; *mukhaya*—whose face; *veda*—sweat; *aśru dhara*—torrents of tears; *snapitāya*—who is bathed in; *tasmai*—into him; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. He smiles slightly being absorbed in the bliss of chanting the holy names. His teeth illuminate all directions. Currents of ecstatic tears constantly bathe his face.

TEXT 3

mṛdaṅga nāga śrūtimātra
cancat padā yujā mandamanoharāya
sadyaḥ samudyat pulakāya
tasmai namo namaḥ śrīla narottamāya

mṛdaᅅga nāda—sound of *mṛdanga*; *śrūti mātra*—just by hearing; *cancat*—begin dancing; *padā-yujā*—whose feet; *manda manoharāya*—who gives pleasure and captures one’s mind; *sadyaᅇ*—immediately; *samudyat-pulakāya*—hair standing on end; *tasmai*—unto him; *namo namaᅇ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. Just by hearing the sounds of *mṛdanga*, his feet begin dancing. This captures one’s mind, giving such pleasure that one’s hair stands on end.

TEXT 4

gandharva garbokᅇapaᅇa svalāsyā-
vismāpitāśeᅇa kṛti vrajā
svasṛᅇapāna prathithāya
tasmai namo namaᅇ śrīla narottamāya

gandharva—of Gandharvas; *garva*—pride; *kᅇapana*—destroyed; *svalāsyā*—whose dancing; *vismāpita*—brought to amazement; *aśeᅇa kṛti vrajā*—the assembly of learned musicians and dancers; *sva sṛᅇta pana prathitāya*—who has initiated *manohara sahi* style of singing and playing *mṛdaᅅga*; *tasmai*—unto him; *namo namaᅇ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. His dancing is so beautiful that it conquers the pride of the Gandharvas and amazes the assembly of all expert dancers and singers. Śrīla Narottama dāsa Ṭhākura has thus initiated his own style of singing and playing the *mṛdaᅅga* called *manohara sahi*.

TEXT 5

ānanda murcchā vanipāta-bhāta-
dhulībharālankara vighrahāya

*yad darśanam bhāgya bhareṇa
tasmai namo namaḥ śrīla narottamāya*

ānanda—emerged in bliss; *murcchā*—being unconscious; *avanipāta*—falling on the ground; *bhāta*—whose body shines; *dhulī*—dust; *bhara ālankara*—wearing as decoration; *vigrahāya*—whose form; *yad darśanam*—to see whom; *bhāgya bhareṇa*—one can only due to good fortune; *tasmai*—unto him; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. Sometimes, in ecstasy he falls unconscious to the ground. Thus his effulgent body wears the dust as a decoration. Only by the greatest fortune may one obtain this divine sight.

TEXT 6

*sthale sthale yasya kṛpa-prapābhiḥ
kṛṣṇa anya tṛṣṇā jana saṁhatīnām
nirmulitā eva bhavanti tasmai
namo namaḥ śrīla narottamāya*

sthale sthale—wherever; *yasya kṛpa prapābhiḥ*—there's a flow of his mercy; *kṛṣṇa anya tṛṣṇā*—any thirst other than thirst for Kṛṣṇa; *jana saṁhatīnam*—of all the assembled people; *nirmulitā*—completely uprooted; *eva bhavanti*—certainly become; *tasmai*—unto him; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. Wherever his mercy flows, it will completely uproot the thirst for anything other than Kṛṣṇa, in all the people assembled there.

TEXT 7

*yad bhakti niṣṭha upalarekhika iva
sparśaḥ punaḥ śparśamaṇiva yasya*

*prāmāṅyam evaṁ śrūtivad yad īyaṁ
tasmai namo namaḥ śrīla narottamāya*

yad bhakti niṣṭha—whose faith or steadiness of devotion; *upalarekhika iva*—is as strong as a rock; *sparśaḥ*—touch; *punaḥ*—again; *sparśamaṇi iva*—just like a touch of a philosopher’s stone (turns everything into gold); *yasya*—whose; *prāmāṅyam*—talk, (words, explanations); *eva*—certainly; *śrūtivad*—is as good as scripture; *yad*—whose; *īyam*—this; *tasmai*—unto him; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Śrīla Narottama.

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. His faith and steadiness of devotion is as strong as a rock. His touch transforms like the philosopher’s stone. His words are as good as the words of the scriptures.

TEXT 8

*murta eva bhakti kimayaṁ kim eṣa
vairāgya-sāra stuman nṛ-loke
sambhāvyate yaḥ kṛtibhiḥ sada-eva
tasmai namo namaḥ śrīla narottamāya*

murta eva bhakti—embodiment of devotion; *kim ayāṁ*—is he?; *kim eṣa*—is he?; *vairāgya sāra*—essence of renunciation; *murtiman*—form; *nṛ-loke*—in this world; *sambhāvyate*—thought; *yaḥ*—who; *kṛtibhiḥ*—by the pious people; *sada-eva*—always; *tasmai*—unto him; *namo namaḥ*—I offer my obeisances again and again; *śrīla narottamāya*—unto Ṭhākura Narottama

Again and again I offer my obeisances unto Śrīla Narottama dāsa Ṭhākura. Whenever pious people see him they begin to think: “Is he an embodiment of devotion, is he the incarnation of renunciation in this world?”

TEXT 9

*śrī rādhikā kṛṣṇa vilāsa sindhau
nimajjataḥ śrīla narottamasya
paṭhet ya evāṣṭakam etad uccaiḥ
asau tadīyām padavim prayāti*

śrī rādhikā kṛṣṇa—of Śrī Śrī Rādhā and Kṛṣṇa; *vilāsa sindhau*—in the ocean of pastimes; *nimajjataḥ*—drawn (absorbed); *śrīla narottamasya*—of Śrīla Narottama dāsa Ṭhākura; *paṭhet*—should read; *yaḥ*—he who; *eva*—certainly; *aṣṭakam etad*—this aṣṭaka; *uccaiḥ*—aloud; *asau*—he; *tadīyām padavim*—to that same abode obtained by Śrīla Narottama; *prayāti*—goes

A person who is absorbed in the ocean of the pastimes of Śrī Śrī Rādhā and Kṛṣṇa should read these eight prayers aloud. And by so doing, he will certainly reach the same abode obtained by Śrīla Narottama himself.

TEXT 10

*kāruṇya dṛṣṭi śamitā śrīta manyukoti
ramya adharodyadati sundara danta kāntiḥ
śrīman narottama mukhaṁ buja manda hāsyam lāsyam
tano tu hṛdi me vitarat svadāsyam*

kāruṇya dṛṣṭi—by his merciful glance; *śamitā aśrita many koti*—anyone’s overflowing anger will be pacified; *ramya adhara udyat atisundara*—his limbs are extremely beautiful; *danta kāntiḥ*—his teeth shine; *śrīman narottama mukhaṁ buja*—the lotus-like face of Śrīla Narottama; *manda—hāsyam*—his slight smile; *lāsyam*—his dancing; *tano tu hṛdi*—let it be manifested in my heart; *me vitarat svadāsyam*—let me obtain his personal service

By Śrīla Narottama’s merciful glance even such qualities as unlimited anger will be pacified. Let his beautiful limbs, the shine of his teeth, his lotus-like face, his slight smile and his dancing be manifested in my heart. My request is that he bestows upon me his personal service.

Mangalācaraṇa

Auspicious Invocation

TEXT 1

*ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

ajñāna—of ignorance; *timirāndhasya*—of the darkness; *jñāna*—of knowledge; *añjana-śalākayā*—with the torchlight; *cakṣur*—eyes; *unmilitam*—opened; *yena*—by whom; *tasmai*—to him; *śrī-gurave*—my spiritual master; *namaḥ*—I offer my respectful obeisances.

I was born in the darkest region of ignorance, and my spiritual master opened my eyes with the torchlight of knowledge. I offer my respectful obeisances unto him.

*advaita prakāṭikṛto narahari preṣṭhaḥ
svarūpapriyo nityānanda sakhaḥ
sanātana gatiḥ śrīrūpahṛtketanaḥ
lakṣmī prāṇapatir gadādhara rasollāsī
jagannāthabhuḥ saṅgopāstra sapārṣadaḥ
sadayatām devaḥ śacīnandana*

“Lord Caitanya has advented Himself in response to the prayerful appeals of Advaita Ācārya. He is very dear to Narahari and Svarūpa Dāmodara. He is the friend of Lord Nityānanda, the shelter of Sanātana Gosvāmī, and He resides eternally in the heart of Rūpa Gosvāmī. He is the Lord of Lakṣmī (Lakṣmīpriya), and the delight of Gadādhara. He is Lord Jagannātha Himself, accompanied by His eternal associates and weapons.

He is the Lord of the devotees and the son of Mother Śacī.”

(Invocation by Śrīla Viśvanātha Cakravartī Ṭhākura)

The name of this book is *Śrī Prema Bhakti-candrikā* as it is like moonrays on the path of loving devotional service. Just as a confused traveller who has lost his way in a dense forest filled with ferocious animals is clearly directed to his destination by a quickly rising moon, similarly the various pure processes of *sādhana* mentioned in this book are like the nectarean rays of the moonlike devotional service that clearly direct a conditioned soul, who has forgotten his real identity and fallen into this material world full of mundane desires, to achieve the lotus feet of Rādhā-Mādhava. The treasure of the loving devotional service distributed by the most merciful incarnation of the Supreme Personality of Godhead Śrī Gaurasundara, has never been bestowed before; to achieve this it is most essential to take shelter of a bonafide spiritual master. For this reason, and also to complete this book without any obstacle, Śrīla Narottama dāsa Ṭhākura offers his humble obeisances unto the lotus feet of his spiritual master.

With extraordinary gratitude and humility, Śrīla Narottama dāsa Ṭhākura is praying like an ordinary conditioned soul to his spiritual master saying, “ I have fallen into the darkest ignorance.” The word *ajñāna-timira* means duplicitous. The living entities who are averse to the Supreme Lord from time immemorial have forgotten their constitutional position as eternal servants of Kṛṣṇa and have fallen under the clutches of Māyā. The conditioned souls are absorbed in the bodily activities by nescience and are suffering unlimited material miseries. The more they forget the loving service of Lord Śrī Kṛṣṇa and endeavor for their own happiness, the more they become covered by the darkness of ignorance. All endeavors for personal happiness without the service of the Supreme Lord further cover the eternal constitutional position of the conditioned souls and are therefore known as cheating religions. The desire for *dharma* (religious activities), *artha* (economic development), *kāma* (sense gratification), and *mokṣa* (liberation), are all meant for one’s own happiness and hence are cheating religions. It is stated in *Śrī Caitanya-caritāmṛta Ādi-līlā* 1.90, 92 & 94;

ajñāna-tamera nāma kaḥiye ‘kaitava’

dharmā-artha-kāma-mokṣa-vāñchā ādi saba

“The darkness of ignorance is called *kaitava*, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.”

*tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna*

“The foremost process of cheating is the desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.”

*kṛṣṇa-bhaktira bādhaka-yata śubhāśubha karma
seha eka jīvera ajñāna-tamo-dharma*

“All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions in the darkness of ignorance.”

The word *jñāna* in this verse indicates knowledge of the Absolute Truth Lord Kṛṣṇa. Regarding Śrī Kṛṣṇa being the Supreme Lord, it is stated in *Brahma Saṁhitā* 5.1,

*īśvara paramaṁ kṛṣṇa sac-cid-ānanda-vigrahaḥ
anādir ādir govindaṁ sarva-kāraṇa-kāraṇam*

“Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”

He, who is the origin of all the universes, the Lord of the lords, who has no other origin, who is known as Govinda, the moonlike Personality of Godhead ascertained by the study of the *Vedas*, the cause of all causes, eternally blissful and full of knowledge, is the Supreme Personality of Godhead, Śrī Kṛṣṇa. He is described in the *Śrīmad Bhāgavatam* 1.3.28:

*ete cāṁśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge*

“All of the above mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the

original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”

It is also mentioned in *Śrī Caitanya-caritāmṛta Ādi-līlā* 4.67 as follows:

*kṛṣṇe bhagavattā-jñāna-saṁvitera sāra
brahma-jñānādika saba tāra parivāra*

“The essence of the *saṁvit* potency is the knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.”

Lord Kṛṣṇa is the Supreme Brahman. He is the Supersoul and the principal shelter of all the forms of the Supreme Lord. Therefore Śrī Kṛṣṇa is the only object of worship and the indwelling director of all. My spiritual master has mercifully instructed me in the above mentioned supremacy of Lord Śrī Kṛṣṇa by the touch of an ointment, which has destroyed the diseased condition of my eyes in the form of nescience. He has imparted unto me the transcendental vision that Śrī Kṛṣṇa is my Lord and I am His eternal servant. My only duty is to serve Him. This transcendental knowledge was awarded to me by my most merciful spiritual master. I offer my respectful obeisances unto him.

TEXT 2

*śrī-caitanya-mano 'bhīṣṭam
sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam
dadāti sva-padāntikam*

śrī-caitanya—of Lord Caitanya; *mano-abhīṣṭam*—the desire; *sthāpitam*—established; *yena*—by whom; *bhū-tale*—in the material world; *svayam*—personally; *rūpaḥ*—Śrīla Rūpa Goṣwāmī; *kadā*—when; *mahyam*—to me; *dadāti*—will give; *sva-padāntikam*—shelter under His lotusfeet

When will Śrīla Rūpa Goswāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give

me shelter under his lotus feet?

Śrīla Rūpa Gosvāmī has established (*nirupitam*), within this world, the *rasa śāstra* of the devotional service to the Lord (*bhagavad-bhakti*) which was desired by Śrī Caitanya Mahāprabhu. When will that Śrī Rūpa mercifully give me *nija caraṇa nikaṭam*—the proximity of his lotus feet? By his mercy, I aspire to the position of being his personal follower (*nija anucara*) in transcendental devotional service.

TEXT 3

*akhila-rasāmṛta-mūrtiḥ
prasṛmara-ruci-ruddha-tāraka-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati*

akhila-rasāmṛta-mūrtiḥ—the reservoir of all pleasures; *prasṛmara*—spreading forth; *ruci*—by His bodily luster; *ruddha*—who has subjugated; *tāraka*—the gopī named Tārakā; *pāliḥ*—the gopī named Pālī; *kalita*—who has absorbed; *śyāmā*—the gopī named Śyāma; *lalito*—and the gopī named Lalitā; *rādhā-preyān*—deardest to Śrīmatī Rādhārāṇī; *vidhur*—Kṛṣṇa; *jayati*—all glories to

May Śrī Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His ever expanding attractive features, He has subjugated the gopīs named Tārakā and Pālī and absorbed the minds of Śyāmā and Lalitā. He is the dearest lover of Śrīmatī Rādhārāṇī and the reservoir of pleasure in all devotional mellows.

by

His Divine Grace

A.C. Bhaktivedānta Svāmī Prabhupāda

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Lord Śrī Kṛṣṇa—who is the Personality of Godhead in His eternal form is glorified because He has endeared Himself by His acts of benevolence in disseminating the different kinds of *rasa* or zests. *Rasa* is psychologically described as sense perception. But the sense perception

which we experience in our material conception of life, is a perverted reflection of the reality. The reality is approached by a realization of the all-inclusive personal form of the Supreme, who is the all-attractive Śrī Kṛṣṇa. The very name of Śrī Kṛṣṇa is suggestive of a conception of complete attraction by dint of wealth, strength, influence, beauty, knowledge and renunciation. The complete embodiment of all these opulences combined together in their fullness, is exhibited by the manifested activities of the Lord when He is, out of His causeless mercy, within our view, although the Supreme Person is transcendental to the speculative actions of thinking, feeling and willing of a living being. The eternal consort of Śrīmatī Rādhārāṇī is Lord Śrī Kṛṣṇa, who is plenarily manifested as the speaker of the *Bhagavad-gītā*. He has His innumerable beams of expansions, and each and every one of them is a complete *vidhu* or the one who vanquishes all kinds of distresses of the devotee. Even the *asuras* or the atheists who are the enemies of the Lord are benefited by His causeless mercy, although superficially they appear to be slain by the Lord. *Asuras* who are killed by the Lord also attain to the platform of *mukti* or liberation which is the destination of the impersonalist empiric philosophers. As such He is all attractive, both for the *asuras* or non-devotees, materialistic living being and the *suras* or the devotees. He is glorified evidently by *suras* and *asuras* alike. On the battlefield of Kurukṣetra Lord Śrī Kṛṣṇa was glorified even by the opposite camp of Arjuna, when Bhisma addressed Lord Śrī Kṛṣṇa to be the relative of Arjuna, the victorious warrior. And those who died in the battlefield of Kurukṣetra attained the highest stage of liberation simply by fixing their eyes upon Him while dying on the field. By His fullness of opulence, and on account of being the One without a second competitor and His being the Lord of all creatures, He is worshiped even by the supreme directors of the cosmic creation. He is attractive even by His personal decorative features. Lord Śrī Kṛṣṇa is observed to be always decorated with multi ornaments of apt position. His earrings, His crown, His bangles, His necklace, and belt etc., bedecked with most valuable jewels, His attractive smiling face smeared with the pulp of sandalwood on the forehead, and His yellowish silken garments all combine together to make His full attractive Personality. The whole *Bhāgavata Purāṇa* is practically a vivid description of His

fullness of attraction, and in the beginning of the same, the Lord Śrī Kṛṣṇa is discriminated from all other plenary manifestations or incarnations with emphasis on His being the original form of Godhead and the Personality of Godhead as He is. And considering all these features of His personal and transcendental qualities as described in all the Vedic revealed scriptures, Lord Śrī Kṛṣṇa is undoubtedly the all-attractive eternal form of all *rasas*.

In the present context of His transcendental features, He is the predominating Lord of the primary *rasas* called *śānta* (transcendental inaction), *dāsyā* (transcendental servitorship), *sakhya* (transcendental fraternity), *vātsalya* (transcendental parenthood). In His transcendental Form in relation with the denizens of Brajabhūmi, He is the embodiment of spiritual bliss. That spiritual bliss is described in the *Brahma Sutras* also.

For other *rasas* which are secondary and individually connected with Him, He is very properly described in the *Bhāgavatam* in the arena of King Kāṁsa of Mathurā. He is described there as follows; *mamallānām asani* (as a thunderbolt for the wrestlers), *narāṅgām narabara* (for the ordinary man, He is the most perfect form of man), *strinām smara mūrtinām* (for the woman He appeared to be personified Cupid or the most desired of the opposite sex), *gopnam swajana* (for the cowherdsmen He appeared to be the most beloved kinsman), *asatām kitibhujām sāstā* (for the culprit-minded rulers, He appeared to be the most redundant governor), and *swapitro śisu* (for the parents He appeared to be a small child), *mṛtyu bhojapate* (He appeared to be death personified before the King of Bhoja, Kāṁsa) *virata avidusham* (He identified Himself with the all pervading universal-self for the less intelligent persons), *tattvam param yoginām* (He appeared to the mystics to be the Absolute Truth), *vṛṣṇinam paradeva* (for the Vaiṣṇavas or to the descendants of Vṛṣṇi He appeared to be the highest worshipable Deity). And thus known to the respective knowers according to their respective power of knowing Him, then Lord Kṛṣṇa entered the arena of King Kāṁsa accompanied by His elder brother Śrī Baladeva.

In the revealed scriptures the *rasas* are described to be of twelve different sets. They are as follows:-

1. *roudra* (anger)
2. *adbhuta* (wonderful)
3. *śṛṅgāra* (conjugal)
4. *hāsya* (comic)
5. *vira* (chivalrous)
6. *dayā* (merciful)
7. *dāsya* (servitorship)
8. *sakhya* (fraternity)
9. *bhayānaka* (ghastly)
10. *vibhatsa* (shocking)
11. *śānta* (neutral)
12. *vātsalya* (parental)

Śṛṅgāra and the *mādhurya rasa* are one and the same. These twelve *rasas* are standard *rasas* and Lord Śrī Kṛṣṇa is evidently the embodiment of all these *rasas*. He is not only the enjoyer of the *mādhurya rasa* or the *śṛṅgāra-rasa* with Śrīmatī Rādhārāṇī but He is the enjoyer of the *vivatsya-rasa* when He kills *asuras* like Kāṁsa and Jarāsandha. In the creation of the Lord, there is nothing more than the above mentioned standard twelve *rasas* in the matter of dealings with one another. The activities of the living being are accelerated by one of the *rasas* either in its original form or in a perverted form. But all the *rasas* are emanations from the Transcendence. There is no existence of any sort of reciprocation of *rasa* if it is not emanated from the Supreme. Everything that be, has its original source of emanation from the Supreme Being and that is the confirmation by the first *sutra* of the *vedānta sutras* (*janmadyasyayataḥ*) and Śrī Kṛṣṇa being the original form of Godhead, is conclusively the reservoir Fountain Head of all the *rasas* described above. And as such the *rasa* in relation with Him becomes absolute in nature. The Lord being the Absolute Truth, anyone of the above *rasas* is absolute in nature in relation of reciprocation with His service. The Lord being the enjoyer of all the *rasas*, the reciprocator is either directly or indirectly a constitutional servitor of the Lord exchanging the different *rasas*. And therefore the devotees who serve the Lord directly in the primary *rasas* of *dāsya*, *sakhya*, *vatsalya* and *madhurya* are super servitors or eternal servitors than those who serve Him in the secondary *rasas* of *roudhra*, *adbhuta*, *hasya* etc. which are seven in all.

Actual position of the living being is to serve the Lord and nothing more. The living being cannot become the Absolute Master at any stage of his existence, namely materially or spiritually. Materially he can falsely pose himself as the master, and being baffled in that attempt such servitor desires to annihilate his existence by becoming one with the Lord. This desire of becoming one with the Lord is not even within the jurisdiction of the *śānta rasa* and therefore except the five primary *rasas* all other *rasas* are exhibited outside the spiritual realm. But His oneness is transcendently realized in the primary five *rasas*, because in the absolute realm although there is constant reciprocation of the primary *rasas* between the Lord and His eternal reciprocators or eternal servitors, qualitatively there is no difference between the Lord and the servitors. In the absolute realm there is no difference between Rādhārāṇī and Kṛṣṇa or between Yaśodā and Kṛṣṇa and so on. The reciprocators in the absolute realm and in the relative world, are essentially and qualitatively one and the same but quantitatively there is difference between them, namely the Lord and the servitors. The Lord is the immense source of supply of all the *rasas* while the living entities are recipients only in their different capacities. In other words the Lord is the Whole, while His servitors are constitutional parts and parcels only. The parts and parcels have therefore limited potency to enjoy, and as such the parts and parcels of the Lord cannot be actually said as enjoyer in the proper sense of the term. Such reciprocators of the *rasas* are therefore properly termed as the enjoyed or the servitor partaker of the enjoyment enjoyed by the Lord. Although the *rasa* of reciprocation is equally partaken both by the Lord and the servitors, the Lord is the predominator enjoyer while the parts and parcels are predominated enjoyed. Real enjoyment of the living entity is realized in that way, otherwise he can simply merge himself with the Lord by annihilating his constitutional position as he is emanated from the Supreme. This constitutional position of the parts and parcels are predominantly existent in the Absolute Realm, whereas the secondary *rasas* are manifested in the relative world. When the Lord therefore desires to enjoy the secondary *rasa* with His servitors, such reciprocation is brought into existence in the relative world by the desire of the Lord. When these secondary *rasas* are actually dove-tailed with the Absolute

Person the result is the same as that of the other primary *rasas*. Therefore the *vivatsa rasa*, displayed between the Lord and Kāṁsa also terminated in the liberation of Kāṁsa on account of Śrī Kṛṣṇa's being the Absolute Person.

Therefore the servitor living being, if at all he wants to relish any one of the above *rasas*, must reciprocate the same with Śrī Kṛṣṇa who is the unlimited ocean or source of all *rasas*. One can derive any amount of *rasa* of a particular type from that resource simply by such reciprocation with Kṛṣṇa. *Gopāla Tapani Upaniṣad* directs therefore conclusively that Śrī Kṛṣṇa is the Supreme Fountain-Head of all the *rasas* which is also confirmed by the *śrūti* or the *Vedas*. One should therefore always meditate upon Śrī Kṛṣṇa to derive a particular type of *rasa*, according to one's choice and under proper direction of the spiritual master.

Kṛṣṇa appeared to Kāṁsa as death personified because Kāṁsa choose to kill Kṛṣṇa from the beginning of His appearance. Similarly the *gopīs* wanted to have Kṛṣṇa as their lover and therefore Kṛṣṇa reciprocated with them as the most fascinating lover displayed by the *madhurya rasa* of a transcendental paramour.

The conclusion is that the Personality of Godhead reciprocates with His servitors in the proportion and quality of service rendered unto Him. Nobody is doing anything except this reciprocation of *rasas* between Śrī Kṛṣṇa and himself, and thus one is reaping the desired result in the proportion and quality of service illusioned in contamination with the material energy. Whereas such service is transcendental in the Absolute Realm where illusion is conspicuous by its absence only. The quality of service to Śrī Kṛṣṇa in the highest platform is exhibited by the *gopīs* and such service is eulogized in the *Bhāgavatam* in the following words:

"What is the penance the *gopīs* performed, that they are privileged to enjoy drinking the nectar of the Lord's beauty which is as much unfathomed as His other opulences are?"

With the *gopīs* therefore, the highest transcendental quality of *rasa* is reciprocated by the Lord, and out of them the specifically mentioned *gopīs* of the name Tarakā, Palī, Śyāmā, Lalitā and Śrīmatī Rādhārāṇī are significant. In the *Purāṇas* the names of the *gopīs* like Gopālī, Palikā, Dhanyā, Viśākhā, Daniṣṭhā, Rādhā, Anūrādhā, Somabhā, Tarakā etc. are mentioned. And in the *Dvārakā Mahātmya*, the names of the *gopīs*

Lalitā, Śyāmalā, Saibyā, Padmā, Bhadrā along with Viśākhā are mentioned as the chief of the damsels of Brajabhūmi. There is such mention of the names of the *gopīs* in *Skanda Purāṇam* also. Such *gopīs* were attracted by the beautiful and attractive features of the form of Śrī Kṛṣṇa. They were not only attracted but also they were actually under the control of the Lord as a paramour, the feeling of the lover and the beloved. Such transcendental feelings of the pure *gopīs* are never to be compared with the erotic principles of the mundane world. In these transactions of the highest reciprocation of *rasas*, Śrīmatī Rādhārāṇī stands to be the supermost partaker. She is therefore actually the counterpart emblem of all the *rasas* which are reciprocated between Kṛṣṇa and Rādhā in a specific manner, unknown even to Kṛṣṇa—Both being equally full and perfect. There is constantly an overflow of transcendental bliss which is the purest form of competition of the *hlāḍīnī* energy or the transcendental pleasure giving element potency in the Lord but displayed by Rādhārāṇī.

In the *Uttara khanda* of the *Padma Purāṇa*, such reciprocation of the highest transcendental mellows is affirmed by eulogizing the place named Rādhā-kuṇḍa where Lord Kṛṣṇa and Rādhārāṇī exhibited Their reciprocal fullness. Rādhā-kuṇḍa is therefore as much dear to Śrī Kṛṣṇa as Śrīmatī Rādhārāṇī. In *Dvārakā* Rukmiṇī is mentioned as the topmost queen of the Lord and similarly in *Vṛndāvana*, Rādhārāṇī is the topmost of the *gopīs*. The pastimeous functions of *Vṛndāvana* represent a greater degree of *rasa* reciprocation than *Dvārakā*. As such Rādhārāṇī is more conspicuous than Rukmiṇī. She is the all-attractive counterpart of the all-attractive Lord and therefore She is the highest embodiment of the *hlāḍīnī* potency of the Lord. Voluntarily the Lord bifurcated Himself both as Rādhā and Kṛṣṇa and again joined together in the still more attractive form of Śrī Chaitanya Mahāprabhu. In other words, the devotees of Lord Śrī Chaitanya Mahāprabhu are eligible candidates for approaching the Fountain-Head of all *rasas*. According to Śrī Jīva Gosvāmī the names of both Rādhā and Kṛṣṇa are mentioned in the *ṛg veda* as "Rādhā-Madhava". Men with a poor fund of knowledge, and so called adherents of the *Vedas*, indulge in pragmatic discussions concerning Rādhā and Kṛṣṇa without consulting the authoritative statements of the Gosvāmīs headed by Śrī Rūpa Gosvāmī and followed

by Śrī Raghunātha dāsa Gosvāmī. Śrī Narottama dāsa Ṭhākura therefore recommends to the serious students of *rasa* science to surrender unto the protection of the merciful Gosvāmīs, who left all material association of aristocracy and comfort and voluntarily accepted the part of a rigid mendicant to bestow upon the fallen souls like us their highest gift of benediction in the matter of love affairs of Rādhā and Kṛṣṇa. The transcendental science of the love affairs of Rādhā and Kṛṣṇa is not a thing easily understandable even by the highest talented persons and materialistic opportunists. Those who therefore try to realize the affairs of Rādhā and Kṛṣṇa in the puffed up manner of materialistic scholarship will be vanquished in the womb of oblivion if they are reluctant to consult the books left by the Gosvāmīs.

Chapter One— Śrī Guru Mahimā

Glories of the Spiritual Master

TEXT 1

*śrī-guru-caraṇa-padma, kebala-bhakati-sadma
bando mui sābadhāna mate
jāhāra prasāde bhāi, e bhava tariyā jāi
kṛṣṇa-prāpti haya jāhā hate*

śrī-guru—the spiritual master; *caraṇa-padma*—lotus feet; *kebala*—only; *bhakati-sadma*—abode of devotional service; *bando*—bow down; *mui*—I; *sābadhāna mate*—with care and attention; *jāhāra*—by whose; *prasāde*—mercy; *bhāi*—my dear brother; *e bhava*—this material world; *tariyā jāi*—cross beyond; *kṛṣṇa-prāpti*—attainment of Kṛṣṇa; *haya*—is; *jāhā hate*—from whom.

The lotus feet of the spiritual master are the abode of pure devotional

service. I bow down to those lotus feet with great care and attention. My dear brother (my dear mind)! It is through the grace of the spiritual master that we cross over this material existence and obtain Kṛṣṇa.

It is impossible to achieve the mercy of the Supreme Lord or devotional service without taking shelter of the lotus feet of the spiritual master.

Therefore in order to enter the temple of devotional service, one must first take shelter of the lotus feet of the spiritual master. Hence, Śrīla Narottama dāsa Ṭhākura is offering his prayers to his spiritual master.

The words *śrī guru* mean the spiritual master with all spiritual opulence.

The spiritual master is endowed with the potency to deliver his disciples from the grip of nescience and take them to the lotus feet of Śrī Kṛṣṇa.

In other words, the spiritual master is the treasury of loving devotional service. The words *śrī-guru-caraṇa-padma* do not only mean the lotus feet of the spiritual master, but the word *caraṇa* is used here for respect, just as in *Śrīdhara Svāmī caraṇa* or *Śrī Goswāmī caraṇa* etc.

The word *padma* indicates that the spiritual master is the embodiment of love for Śrī Kṛṣṇa and full of transcendental sweetness. It is also understood that just as the lotus flower is relished by the bumblebees, similarly, the sweet mercy of the spiritual master is relished by the devotees. Such a spiritual master is known as *kevala-bhakati-sadma*, the only shelter of unalloyed devotional service.

The words *kevala-bhakti* refer to pure devotional service devoid of fruitive activities, mental speculation and material desires. The word *mui* means “I am.” Due to the nature of pure devotional service, Śrīla Narottama dāsa Ṭhākura has used the word *mui* in order to express his humility. “I offer my obeisances unto the lotus feet of the spiritual master, (described above), with great care and attention.” One should worship the spiritual master with great awe and reverence, without the desire for material enjoyment. One should search for the servitorship of the spiritual master and Śrī Kṛṣṇa.

TEXT 2

*guru-mūkha-padma-vākya, cittete kariya aikya
ār nā kariha mane āsā*

*śrī-guru-carāṇe rati, ei se uttama-gati
je prasāde pūre sarba āśā*

guru—the spiritual master; *mūkha*—mouth, *padma*—lotus; *vākya*—words; *cittete*—in the heart; *kariya-aikya*—make one with; *āra*—more; *nā*—not; *kariha*—do; *mane*—in the mind; *āśā*—desires; *śrī-guru*—the spiritual master; *carāṇe*—unto the lotus feet; *rati*—attachment; *ei*—this; *se*—that; *uttama-gati*—the highest goal; *je prasāde*—by whose mercy; *pūre*—fulfills; *sarba*—all; *āśā*—desires.

Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.

The spiritual master instructs one in the loving devotional service of Śrī Kṛṣṇa. The instructions from the mouth of the spiritual master are very powerful, in other words, they are fully potent to enable one to achieve Lord Śrī Kṛṣṇa. The words of the spiritual master are in accordance with all revealed scriptures. Therefore, those who are eager to attain Śrī Kṛṣṇa should take the words of the spiritual master into their hearts as their life and soul.

The word *vākya* in this text refers to the instructions on *prema-rasa-tattva*, the science of loving relationship in devotion to Kṛṣṇa. The word *sakya* refers to one's ability to obtain Kṛṣṇa. *Uttama gati* means the highest destination. *Uttama gati* may also refer to the best out of all obtainable things, and that is *prema seva* or service in love.

Another reading of *cittete kariya aikya* is *hṛdi kari mahā sakya*. This means that whatever instructions the spiritual master gives to his disciples about their eternal constitutional relationship as that of a *mañjarī*; should be keenly kept within their hearts. The word *sarva āśā* indicates that one should be transcendently greedy to achieve the loving service of Śrī Śrī Rādhā-Kṛṣṇa, such as massaging Their feet, or offering Them a *cāmara* in a *Vṛndāvana nikuñja*, a grove decorated with jewels and pearls. With whomever the spiritual master is pleased, Śrī Śrī Rādhā and Kṛṣṇa are also pleased. *yasya prasāda bhagavat prasādaḥ*. By the mercy of the spiritual master, one can attain the mercy of the

Supreme Lord. Therefore, only by the mercy of the spiritual master is the loving service to Śrī Śrī Rādhā-Kṛṣṇa attained.

TEXT 3

*cakhu-dāna dilā jei, janme janme prabhu sei
divya-jñāna hṛde prakāśita
prema-bhakti jāhā haite, abidyā bināśa jāte
bede gāya jāhāra carita*

cakhu-dāna—transcendental vision; *dilā*—gave; *jei*—whoever; *janme janme*—birth after birth; *prabhu sei*—is my lord; *divya-jñāna*—divine knowledge; *hṛde*—in the heart; *prakāśita*—manifested; *prema-bhakti*—loving devotional service; *jāhā haite*—from whom; *abidyā*—nescience; *bināśa*—destroy; *jāte*—by which; *bede*—the Vedas; *gāya*—glorify; *jāhāra*—whose; *carita*—characteristics.

He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy, divine knowledge is revealed within the heart, bestowing prema-bhakti and destroying ignorance. The Vedic scriptures sing of his character.

“Śrī Kṛṣṇa is my Lord and I am His eternal servant.” This constitutional position has been forgotten by the living entities from time immemorial. Taking this opportunity, the external energy of the Supreme Lord, *māyā*, has entangled the living entities in unlimited material miseries and caused them to accept the material body made of ignorance, as their own self. The spiritual master alone is able to deliver such living entities from the miseries of material existence and establish them in their constitutional position. The phrase *cakhu dāna dilā jei* indicates that the spiritual master opens our darkened eyes covered with nescience and awards divine vision with which we can cross the ocean of material existence and become qualified to behold the higher spiritual reality. The words *divya-jñāna* refer to the knowledge through which one can learn how to worship Kṛṣṇa. It is understood that such knowledge can be revealed in ones’ heart only by the mercy of *śrī guru*. The word *divya-jñāna* also means transcendental knowledge in the form of initiation

into the teachings of Śrī Kṛṣṇa. It is stated in *Hari Bhakti Vilāsa*;

*divya jñānaṁ yato dadyāt kuryāt pāpasya saṁkṣyam
tasmād dikṣeti sā proktā deśike tattva kovidaiḥ*

When one is initiated into the knowledge of Kṛṣṇa and his relationship with Kṛṣṇa is revived, it is to be understood that he is educated in transcendental knowledge. The word *janme janme prabhu* means that the spiritual master is able to remove the coverings of nescience of the living entities born in this material world, and he is also able to engage the living entities in the loving service of Śrī Govinda, the transcendental cowherd boy of Braja Maṇḍala, which is beyond the realm of Māyā. Therefore, whether one is in the practicing stage or one is in the perfected stage, the spiritual master is always one’s worshipable lord.

The words “*vede gāya*” indicate that not only Narottama dāsa Ṭhākura glorifies the spiritual master, but the *Vedas* and the supplementary Vedic scriptures also glorify the spiritual master. As stated by Lord Kṛṣṇa to Uddhava in *Śrīmad-Bhāgavatam* 11.17.24, *ācārya mām vijānīyāt*, “One should consider the spiritual master as non-different from Me.” Also it is stated in the *Vedas*: *ācāryavan puruṣo vedaḥ*, that one who associates with the *ācārya* can become familiar with all the Vedic knowledge.

TEXT 4

*śrī-guru karuṇā-sindhu, adhama janāra bandhu
lokanātha lokera jībana
hā hā prabhū kara dayā, deha mora pada-chāyā
ebe jaśa ghuṣuk tribhūvana*

śrī-guru—the spiritual master; *karuṇā*—mercy; *sindhu*—ocean; *adhama*—fallen; *janāra*—persons; *bandhu*—friend; *lokanātha*—protector of the people; *lokera jībana*—life and soul of the people; *hā hā prabhū*—O my lord; *kara*—do; *dayā*—mercy; *deha*—please give; *mora*—to me; *pada-chāyā*—shelter of the lotus feet; *ebe*—now; *jaśa*—fame; *ghuṣuk*—be preached; *tribhūvana*—in the three worlds.

O spiritual master, ocean of mercy and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me, and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds.

TEXT 5

Śrī Vaiṣṇava Mahimā

The Glories of the Vaiṣṇava

*baiṣṇaba-caraṇa-reṇū bhūṣana kariyā tanū
jāhā haite anūbhava haya
mārjjana haya bhajana sādhu-saṅge anūkṣaṇa
ajñāna-abidyā-paraṅjaya*

baiṣṇaba—the Vaiṣṇavas; *caraṇa-reṇū*—the dust of the feet; *bhūṣana*—decorate; *kariyā*—doing; *tanū*—body; *jāhā haite*—by which; *anūbhava*—realization; *haya*—is; *mārjjana*—cleanse; *haya*—is; *bhajana*—worship; *sādhu-saṅge*—in the association of the devotees; *anūkṣaṇa*—constantly; *ajñāna*—ignorance; *abidyā*—nescience; *paraṅjaya*—defeat

One should decorate the body with the dust from the lotus feet of the Vaiṣṇavas, because, by this, one can achieve transcendental realizations. By constantly associating with the devotees, one’s cultivation of devotional service is purified and one can conquer nescience.

The words *yāhā haite* refer to the person who has decorated himself with the dust of the lotus feet of the devotees. *Avidyā* in this case refers to the desires of four purposes of life; *dharma*, *artha*, *kāma*, and *mokṣa*.

TEXT 6

The Glories of Śrīla Rūpa and Sanātana Gosvāmīs

*jaya sanātana rūpa prema-bhakti-rasa-kūpa
jūgala-ujjwala-rasa-tanū
jāhāra prasāde loka pāśarila dūḥkha śoka*

prakāṭa kalpa-taru janū

jaya—all glories; *sanātana*—Sanātana Gosvāmī; *rūpa*—Rūpa Gosvāmī; *prema-bhakti*—loving devotional service; *rasa*—transcendental mellows; *kūpa*—well; *jūgala*—both; *ujjala-rasa*—bright devotional mellows; *tanū*—body; *jāhāra*—by whose; *prasāde*—mercy; *loka*—people; *pāśarila*—forgot; *dūḥkha*—distresses; *śoka*—lamentation; *prakāṭa*—manifest; *kalpa-taru*—desire tree; *janū*—generation.

All glories to Śrī Rūpa and Śrī Sanātana Gosvāmīs, who are the reservoirs of loving devotional service, being the personifications of the highest transcendental mellows directed towards Śrī Śrī Rādhā-Kṛṣṇa. By their mercy, a desire tree has been generated in this world that can relieve the distress and lamentation of all people.

Although the chanting of the holy names of the Lord are included among the sixty-four limbs of devotional service, still in order to distinguish this limb from other limbs, Śrīla Narottama dāsa Ṭhākura has again mentioned *saṅkīrtana*. Similarly, he has glorified the characteristics of the Vaiṣṇavas with the phrase *vaiṣṇava caraṇa reṇu*. Yet in order to specifically glorify the Gosvāmīs, he says *jaya sanātana rūpa...etc.* The phrase *vaiṣṇava caraṇa reṇu* generally includes all the Vaiṣṇavas such as *sakhya-vaiṣṇavas*, *vātsalya-vaiṣṇavas* etc. Principally, there are five relationships in devotional service: *śanta*, *dāsya*, *śakhya*, *vātsalya* and *ujjala or madhura*. The quality of *śanta-rasa* is to be fixed in Kṛṣṇa. *Dāsya-rasa* is to serve the Lord. *Sakhya-rasa* is association with the Lord without any fear or hesitation in a mood of equality. *Vātsalya-rasa* is parental affection. *Ujjalla-rasa* is conjugal mellows.

As the qualities of each *rasa* are included in the next *rasa*, it is to be understood that each *rasa* is gradually superior to the previous. In *ujjalla-rasa* there are five qualities, therefore, it is the highest *rasa*. Among the associates of *ujjalla-rasa*, only those who are situated in the group of Śrīmatī Rādhikā relish the highest unparalleled sweetness of Śrī Śrī Rādhā Madana-Mohan. Yet among them, only the maidservants of Śrīmatī Rādhārāṇī are able to relish the topmost and wonderful sweetness of Their Lordships. Many *sakhīs* cannot see the most confidential pastimes of Śrī Śrī Rādhā-Madhava, but the maidservants of

Śrīmatī Rādhārāṇī are able to bathe in the waters of matchless sweet transcendental mellows. These maidservants are called *mañjarīs* (unblossomed buds) of the desire creeper in the form of Śrī Rādhikā. The symptoms of enjoyment found on the limbs of Śrī Rādhikā are also manifested on the limbs of the *mañjarīs*. The maidservants of Śrīmatī Rādhārāṇī, Śrī Rūpa Mañjarī and Śrī Lavangā Mañjarī are none other than Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Both are the topmost relishers of *ujjvalla-rasa* or *madhura-rasa*. Therefore, Śrīla Narottama dāsa Ṭhākura has described them as *ujjvalla-rasa-tanū*, the personification of *ujjvalla-rasa*.

Śrīla Narottama dāsa Ṭhākura has not described Śrī Rūpa and Śrī Sanātana as the ocean of loving devotional mellows, rather he has described them as the well of loving devotional mellows. The reason being that the water of the ocean is mixed with the waters of various rivers, however, the water of the well is not. Similarly, the loving devotional service preached by Śrī Rūpa and Śrī Sanātana is not mixed with the rivers in the form of *jñāna* and *yoga*. This loving devotional service is original and pure. Hence Śrīla Narottama dāsa Ṭhākura has used “well” instead of “ocean”. Another reason is that a thirsty person cannot quench his thirst and be cooled by drinking the water of a river or pond in the summer. The water of the well remains very cool however. Therefore, the well of devotional service is able to cool a thirsty person, whereas *jñāna* and *yoga* are not able to extinguish the fire of lamentation and illusion of the living entities in this age of Kali, who are afflicted by the threefold miseries of material nature. The processes of *jñāna* and *yoga* cannot fully destroy lamentation and distress. Devotional service alone is able to completely destroy the fire of material lamentation and misery of the living entities situated in the kingdom of Māyā, thereby helping them to relish the sweet mellows of Śrī Śrī Rādhā-Kṛṣṇa. Śrī Rūpa and Śrī Sanātana are the shelter of this cooling, sweet, loving, devotional mellow. Hence, they are addressed as *rasa kūpa*. That is why even today, many living entities are forgetting their lamentation and misery by drinking from the well of mellows in the form of devotional scriptures composed by Śrī Rūpa and Śrī Sanātana Gosvāmīs, and are being satisfied by relishing these devotional mellows. Śrīla Narottama dāsa Ṭhākura has addressed Śrī Rūpa and Śrī

Sanātana Gosvāmīs as the personifications of the desire trees of devotional service. Therefore, it is most auspicious to take shelter of their lotus feet.

TEXT 7

*prema-bhakti-rīti jata nija-granthe sū-bekata
kariyāchena dui mahāśaya
jāhāra śrabana haite parānanda haya cite
jūgala-madhūra-rasāśraya*

prema-bhakti—loving devotional service; *rīti*—process; *jata*—all those; *nija-granthe*—in this books; *sū-bekata*—properly described; *kariyāchena*—have written; *dui mahāśaya*—the two personalities; *jāhāra*—by which; *śrabana*—hearing; *haite*—from; *parānanda*—transcendental happiness; *haya*—is; *cite*—in the heart; *jūgala*—both; *madhūra*—sweet; *rasāśraya*—the shelter of sweet mellows

The various characteristics of loving devotional service have been elaborately described by these two great personalities in their books. One who hears these descriptions feels transcendental happiness in his heart and takes shelter of the sweet Divine Couple.

The process of attaining loving devotional service and the process practiced by the pure devotees who have already attained loving devotional service are correctly and elaborately described by Śrī Rūpa and Śrī Sanātana Gosvāmīs in their books such as, *Bhakti-rasāmṛta-sindhu*, *Ujjvalla Nilamaṇi*, *Lalitā Madhava*, *Vidāgdha Madhava*, *Dana-keli Kaumaudi*, *Stava-mālā* and *Śrī Bṛhad-Bhāgavatāmṛta*. By hearing and reciting these scriptures, the hearts of the devotees are merged in the ocean of loving ecstasy under the shelter of the sweet mellows of Śrī Rādhā-Madhava. Śrī Rūpa and Śrī Sanātana Gosvāmīs are directly under the shelter of Śrīmatī Rādhārāṇī, hence Śrīla Narottama dāsa Ṭhākura has addressed Śrī Rūpa and Śrī Sanātana Gosvāmīs as *mahāśaya* or great personalities. It is stated elsewhere in this book: *rādhike caraṇa āśraya, je kare se mahāśaya*, this means that whoever takes shelter of the lotus feet of Śrī Rādhikā, is a great personality.

TEXT 8

*jūgala-kiśora-prema lakṣa bāna jini hema
hena dhana prakāśila jāñrā
jaya rūpa sanātana deha more sei dhana
se ratana mora gale hārā*

jūgala-kiśora—Divine Young Couple; *prema*—love; *lakṣa bāna*—refined; *hema*—gold; *hena*—such; *dhana*—treasure; *prakāśila*—disclosed; *jāñrā*—those who; *jaya rūpa sanātana*—all glories to Śrī Rūpa and Sanātana Gosvāmī; *deha*—please give; *more*—to me; *sei*—that; *dhana*—wealth; *se*—that; *ratana*—jewel; *mora*—mine; *gale*—neck; *hārā*—garland

The loving affairs of the young Divine Couple are like refined gold. O Śrī Rūpa and Śrī Sanātana! You have unfolded this treasure to me and I will wear these jewels of love as a garland around my neck.

The word *lakṣavāna* refers to gold which is thoroughly refined, being without a tinge of any impurities. Such gold shines brightly. In the same way, the loving dealings of Śrī Śrī Rādhā-Kṛṣṇa are most pure, without a tinge of selfishness. All glories to Śrī Rūpa and Sanātana Gosvāmīs who have, out of compassion, revealed this treasure of sweet love of Śrī Śrī Rādhā-Kṛṣṇa to the world through their writings. O most merciful Śrī Rūpa and Sanātana Gosvāmīs! Please bestow upon this poor fellow, the treasure of this love and be glorified as the most munificent. Please put a garland made from the jewels of *prema* around my neck.

TEXT 9

Śuddha-bhakti-tattva

Truth About Pure Devotional Service

*bhāgabata-śāstra-marma naba-bidha bhakti-dharma
sadāyei kariba sū-sebana
anya-devāśraya nāi tomāre kahila bhāi
ei bhakti parama-kāraṇa*

bhāgabata—Śrīmad-Bhāgavatam; *śāstra*—scriptures; *marma*—purport; *naba*—nine; *bidha*—types; *bhakti-dharma*—devotional service; *sadāyei*—always; *kariba*—will do; *sū-sebana*—serve; *anya*—other; *devāśraya*—taking shelter of the demigods; *nāi*—not; *tomāre*—to you; *kahila*—telling; *bhāi*—O dear brother; *ei*—this; *bhakti*—devotional service; *parama*—supreme; *kāraṇa*—method.

The nine processes of devotional service are the essence of Śrīmad-Bhāgavatam. O brother! The best method of attaining loving devotional service is to always engage in performing these nine limbs of devotional service without taking shelter of the demigods.

O my dear brother (mind), do not take shelter of any demigod such as Lord Brahmā or Lord Śiva, but take shelter of Lord Kṛṣṇa without deviation and engage in the nine types of devotional service.

TEXT 10

*sādhu-śāstra-guru-bākya hṛdaye kariyā aikya
satata bhāsiba prema-mājhe
karmī jñāni bhakti-hīna ihāke karibe bhina
narottama ei tattwa gāje*

sādhu—devotees; *śāstra*—scriptures; *guru*—spiritual master; *bākya*—words; *hṛdaye*—in the hearts; *kariyā*—doing; *aikya*—unity; *satata*—always; *bhāsiba*—float; *prema-mājhe*—in love of God; *karmī*—fruitive workers; *jñāni*—mental speculators; *bhakti-hīna*—persons devoid of devotional service; *ihāke*—them; *karibe*—will do; *bhina*—separate; *narottama*—Narottama dāsa; *ei*—this; *tattwa*—truth; *gāje*—sings.

My desire is to have my heart purified by the statements of the Vaiṣṇavas, scriptures and spiritual master, and seeing the unity of these three, I will always float in the ocean of love of God. I will be aloof from the bad association of the fruitive workers, mental speculators, and the people devoid of devotional service. I, Narottama Dāsa, sing this truth.

Chapter Two— Ekānta-bhakti

The Process of Fixed Devotional Service

*śrīmad-rūpa-gosvāmī-prabhupādenoktam
anyābhilāṣita-sūnyam
jñāna-karmādy-anāvṛtam
anukūlyena kṛṣṇānu-
śīlanam bhaktir uttama*

śrīmad-rūpa-gosvāmī-prabhupādena—by Śrīla Rūpa Gosvāmī Prabhupāda; *uktam*—said; *anya*—other than devotional services; *ābhilāṣita*—act of desiring; *sūnyam*—devoid of; *jñāna*—the path of the monists; *karma*—fruitive work; *adi*—et cetera; *anāvṛtam*—uncovered by; *anukūlyena*—favorably; *kṛṣṇa*—the Supreme Personality of Godhead, Lord Kṛṣṇa; *anuśīlanam*—to act practically; *bhaktiḥ*—devotional services; *uttama*—superior quality

Śrīla Rūpa Gosvāmī Prabhupāda has said in (Bhakti-rasamṛta-sindhu 1.1.11): “The superior quality of devotional service to Kṛṣṇa is to act favorably for the Personality of Godhead. This means that the service must not be covered by the path of the monists, fruitive workers or desires other than devotional service.”

by

His Divine Grace

A.C. Bhaktivedanta Svāmī Prabhupāda

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Śrīla Rūpa Gosvāmī begins with pure devotional service and he defines in the very beginning the characteristics of unadulterated service of the Lord. In the *Bhagavad-gītā* it is said that four kinds of men who had performed pious activities in the past take to the devotional service of

the Lord. They are the distressed, the poverty stricken, the learned and the inquisitive. The distressed man takes to devotional service with a view to receive some favor from the Lord. The poverty stricken also takes to devotional service to remove his adversities. The learned man takes to devotional service, not for any material gain but for spiritual salvation, and the inquisitive takes to devotional services to know only the principles of theism etc. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Śrīla Rūpa Gosvāmī in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain in pure devotional service. Such service must be rendered to the Lord out of pure love of Godhead which is lying dormant in every living being. As no one is taught how to laugh or cry or to begin sex life as all these actions automatically come into being in due course, so also love of Godhead is spontaneous and nobody is required to learn it by some external agent. But as sex life or other similar spontaneous activities of a man are sometimes conspicuous by absence on account of a diseased condition of the body, such as impotency etc, similarly, due to the diseased condition of the living being on account of long association with material energy, love of Godhead has to be awakened by practical and prescribed services. Such routine services will be discussed in due course. So far as the definition of pure devotional service is concerned, it is described here that such devotional service must be active. There is no place for mental speculative action in devotional service. *Anuśīlanam* means practical work. Such practical work is done in relation with the body, mind and speech. And such practical work is done also in terms of initiative and obstructive tendencies. That practical work is done favorably and unfavorably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Kṛṣṇa. The primary practical work in devotional service is to accept a practical spiritual master, both initiator and instructor, and inquire from him about all practical problems in the line of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this, an atmosphere of constant association for devotional service will be felt,

and such temperament will help the devotee to rise up to the stage of fixed up position in rank. All these higher stages of devotional improvements will depend more or less on the merciful benediction of a superior devotee who is already himself engaged in transcendental loving service.

The word 'Kṛṣṇa' indicates the Personality of Godhead with His unlimited expansions. The Lord expands Himself in innumerable forms such as Śrī Rāma, Śrī Nṛsimha, Śrī Varāha, and many other incarnations and beams of expansions. Some of them are mentioned in the scriptures like the *Bhāgavata Purāṇa*, and all of them are *viṣṇu tattva* and thus they are also on an equal footing and status with Kṛṣṇa. In other words, the word 'Kṛṣṇa' includes all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Kṛṣṇa or Viṣṇu or Nārāyaṇa. In the higher stages of service there is a difference of *rasa*, which we have already discussed in the beginning of this translation. In the critical differentiation of *rasa* study there is specific transcendental difference of reciprocating the devotional service, but in essence there is no difference between the service of Rāma or Kṛṣṇa. These particular differences will be taken up later on.

Specific use of the word *ānukūlyena* is significant. This means that loving service of the Lord, and not just simple attachment for the Lord, is to be called devotional service. When the attachment is inimical it is not called devotional service. The attachment of Kāṁsa with Kṛṣṇa was from the opposite side of love. But there was indirect attachment for the Lord. That sort of attachment is not to be accepted as devotional service. The devotee must render service to the Lord which is acceptable to Him. The neophyte devotee must therefore take the shelter of a superior devotee who is already engaged in the service of the Lord under the direction of his spiritual master. The spiritual master is the *via media* between Kṛṣṇa and the devotee. The order of the Lord is transmitted to the devotee through the medium of the spiritual master. Therefore, to accept the service of a bonafide spiritual master is the first thing to be done in the matter of devotional service.

From the study of the *Bhagavad-gītā*, which is directly spoken by the Lord, we can have a glimpse of our eternal relation with the Lord. It is

said there clearly that the living entity must take to the service of the Lord, leaving aside all other engagements.

There is further instruction in that book of knowledge that a man who preaches the teachings of the *Bhagavad-gītā* is the most confidential servitor of the Lord. From this it appears that the nature of the service which is acceptable to the Lord, is generally engagement of a devotee, constantly, without any deviation in the service of the Lord, and that service, especially in this age of forgetfulness, is to educate people in the matter of God consciousness generally.

The bonafide spiritual master can give direction to the neophyte devotee on the principles of the primary stages of devotional service of the Lord. If one has not developed the aptitude of loving service of the Lord by engaging himself under the direction of the spiritual master, one cannot make any progress whatsoever. The test of devotional service will also be discussed later on. Nobody can claim to have made any progress in devotional service without being tested by the symptoms.

Śrīla Jīva Gosvāmī says, when we speak of inviting the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be decorated or followed by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the Lord is satisfied by our service, without being too much attached in the formulas. There are many who pass by the name of devotees, but when they are put in the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Caitanya says that *kṛṣṇa-prema* or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Kṛṣṇa, which is followed by the symptoms of detachment for mundane things, one cannot be certified. The word *anu* suggests service of the Lord without any interval. He must be engaged in the service cent percent and always. There must not be any interruption in such progress of devotional service. These are some of the symptoms of devotional service in reality. Besides these, there are other secondary symptoms which are as follows:

The devotee must be completely freed from all desires other than devotional service. That is the standard of first quality devotional service. Desires other than devotional service are many under the

heading of *karma*, *jñāna*, *yoga*, etc. *Jñāna* or knowledge is generally accepted in the sense of monism or to become one with the Supreme. When we say that devotional service must be untouched by *jñāna* we mean this philosophy of oneness. Otherwise, knowledge pertaining to the culture of devotional service has to be attained with full vigor. Without specific knowledge in the matter of pure devotional service with reference to the context of *Vedas*, *Purāṇas*, *Mahābhārata* and *pañcarātric* regulations, no devotional service will stand bona fide. Any pretension of devotional service without knowledge of the above mentioned scriptures is nothing but a disturbance on that path. When we speak of *karma* detached from devotional service, we mean fruitive works which are mentioned in the *smṛti śāstras* for obtaining elevation in material existence. Devotional service must be freed from such fruitive activities, but such work as is conducive to the development of devotional service must be cultured. Such work which helps enlightenment of devotional service must be cultured. The word *adi* is the sum total of all such non-devotional activities like *yoga* or unnecessary penances for sense gratification. Great kings like Rāvana or Hiraṇyakaśipū had undergone severe penances for many, many years just to obtain the temporary benefit of sense enjoyment. But ultimately they could not protect themselves, in spite of all these penances, from the punishment imposed upon them by the Personality of Godhead. The conclusion is that, the culture of devotional service of the Lord must be restricted within the pure devotional activities only, and nothing more whatsoever. Such activities are elaborately mentioned in the *Bhāgavatam* and other scriptures. The *Bhakti-rasāmṛta-sindhu* is also within the category of those scriptures.

TEXT 1

*anya-abhilāsa chāḍi jñāna karma parihari
kāya mane kariba bhajana
sādhu-saṅge kṛṣṇa-sebā nā pūjiba devī-devā
ei bhakti parama-kāraṇa*

anya—other; *abhilāsa*—desires; *chāḍi*—give up; *jñāna*—speculative

knowledge; *karma*—fruitive actions; *parihari*—abandon; *kāya mane*—with body and mind; *kariba*—will do; *bhajana*—worship; *sādhū-saṅge*—in the association of devotees; *kṛṣṇa-sebā*—serving Lord Kṛṣṇa; *nā*—not; *pūjiba*—will worship; *devī*—demigodesses; *devā*—or demigods; *ei*—this; *bhakti*—devotional service; *parama*—the supreme; *kāraṇa*—process

The topmost process of devotional service is to worship the Lord with body and mind, giving up desires for fruitive activities and mental speculation. One should serve Lord Kṛṣṇa in the association of devotees without worshipping any demigods.

TEXT 2

*mahā janera jei patha tāte habe anūrata
pūrbāpara kariyā bicāra
sādhana-smaraṇa-līlā ihāte nā kara helā
kāya mane kariyā sūsāra*

mahā janera—of the mahājanas; *jei*—that which; *patha*—path; *tāte*—in that; *habe*—will be; *anūrata*—attached; *pūrbāpara*—previous and later; *kariyā*—doing; *bicāra*—consideration; *sādhana*—practise; *smaraṇa*—remembrance; *līlā*—pastimes; *ihāte*—in this; *nā*—not; *kara*—do; *helā*—neglect; *kāya-mane*—with body and mind; *kariyā*—doing; *sūsāra*—essence.

The essence of sādhana bhakti is to carefully consider and follow the path displayed by the previous and the present mahājanas (great personalities). One should not neglect the practice of remembering the pastimes of the Lord, for devotional service should be performed with the mind as well as the body.

Previous *mahājanas* refers to the sages of *Daṇḍakāraṇya*, and the *śrūtis* described in *Bṛhāt Vamaṇa Purāṇa*, and *Cāndrakant*, etc. They were extremely eager to have Kṛṣṇa as their lover. Hence, they accepted the mood and form of a beloved *gopī*, and engaged in the loving service of Śrī Kṛṣṇa. Śrī Bilvamaṅgala Ṭhākura also attained the mood of a *sakhī*,

being greedy for the mood of a *sakhī* of Śrīmatī Rādhikā. Thus he displayed the mood of a *sakhī* and the process of worshipping Kṛṣṇa under the guidance of the *sakhīs*. Since these personalities appeared before Śrīman Mahāprabhu, they are known as the previous *mahājanas*. However, the present *mahājanas* are the six Gosvāmīs headed by Śrīla Rūpa and Sanātana Gosvāmīs.
The word *sūsāra* means highest perfection.

TEXT 3

*asat-saṅga sadā tyāga chāḍa anya gīta-rāga
karmī jñānī parihari dūre
kebala bhakata-saṅga prema-kathā-rasa-raṅga
līlā-kathā braja-rasa-pūre*

asat-saṅga—bad association; *sadā*—always; *tyāga*—give up; *chāḍa*—leave; *anya*—other; *gīta-rāga*—attachment for worldly songs; *karmī*—fruitive worker; *jñānī*—mental speculator; *parihari*—reject; *dūre*—away; *kebala*—only; *bhakata-saṅga*—association with devotees; *prema-kathā*—topics of love; *rasa*—mellows; *raṅga*—happiness; *līlā-kathā*—pastimes; *braja-rasa-pūre*—in braja.

O my dear brothers, always give up the bad association of the karmīs and jñānīs from a distance, and give up the attachment for singing songs not related to Kṛṣṇa. Associate only with the devotees and merge in topics of the loving pastimes of Kṛṣṇa in Braja.

TEXT 4

*jogī nyāsī karmī jñānī anya-deba-pūjaka dhyānī
iha-loka dūre parihari
karma dharma dūḥkha śoka jebā thāke anya joga
chāḍi bhaja giribara-dhārī*

jogī—the yogīs; *nyāsī*—the renunciates; *karmī*—fruitive workers; *jñānī*—impersonalists; *anya-deba pūjaka*—worshippers of the demigods; *dhyānī*—the meditators; *iha-loka*—these people; *dūre*—far away;

parihari—give up; *karma*—fruitive actions; *dharma*—religious duties; *dūḥkha*—miseries; *śoka*—lamentations; *jebā*—whatever; *thāke*—in these; *anya*—other; *joga*—attachment; *chāḍi*—by giving up; *bhaja*—worship; *giribara-dhārī*—the lifter of Govardhana Hill.

Please give up the association of the yogīs, sannyāsīs, karmīs, jñānīs, meditators, and the worshippers of the demigods. Also abandon attachment for all varieties of fruitive activities, religious duties, distresses, lamentations and material objects. Just worship Kṛṣṇa, the lifter of Govardhana Hill.

The word *anya-yoga* refers to one’s attachment for wife, children and material objects.

TEXT 5

tīrtha-jātrā pariśrama kecala-manera-bhrama
sarba-siddhi gobinda-caraṇa
ḍṛdha-biśwāsa hṛde dhari mada-mātsarjya parihari
sadā kara ananyā bhajana

tīrtha-jātrā—travelling to the holy places; *pariśrama*—hard labour; *kecala*—only; *manera*—mind; *bhrama*—illusion; *sarba-siddhi*—highest perfection; *gobinda-caraṇa*—the lotus feet of Govinda; *ḍṛdha*—firm; *biśwāsa*—conviction; *hṛde*—in the heart; *dhari*—keeping; *mada*—pride; *mātsarjya*—envy; *parihari*—give up; *sadā*—always; *kara*—do; *ananyā*—*bhajana*—unalloyed.

Travelling to the holy places is a waste of energy and born from illusion, for the lotus feet of Śrī Govinda are the perfection of one’s life.

Therefore, one should give up pride and envy and with firm determination in the heart, one should always worship the Lord without deviation.

Sārvasiddhi refers to the perfection obtained from performing pious activities such as visiting holy places. *Mada* means the happiness that leaves one without intelligence. *Mātsarya* means the inability to tolerate someone else’s superiority.

TEXT 6

*kṛṣṇa-bhakta saṅga kari kṛṣṇa-bhakta aṅga heri
śraddhānbita śravaṇa-kīrtana
arcana bandana dhyāna naba-bhakti mahā-jñāna
ei bhakti parama-kāraṇa*

kṛṣṇa-bhakta—devotees of Kṛṣṇa; saṅga-kari—by associating; kṛṣṇa-bhakta—devotees of Kṛṣṇa; aṅga heri—seeing Their body; śraddhānbita—with faith; śravaṇa-kīrtana—hearing and chanting; arcana—worshiping; bandana—offering prayers; dhyāna—meditating; naba-bhakti—nine types of devotional service; mahā-jñāna—highest place; ei-bhakti—this devotional service; parama—supreme; kāraṇa—method

The best process of devotional service is to hear, chant, worship, glorify and meditate with faith on the names, forms, qualities and pastimes of Kṛṣṇa in the association of the devotees of Kṛṣṇa through the nine forms of bhakti.

To faithfully hear the names, qualities, and the pastimes of the Supreme Lord is called śravaṇa. To chant the names of the Supreme Lord clearly and faithfully is called kīrtana. Offering of worshipable ingredients with proper mantras after purifying oneself is called arcana. Partial remembrance of the names, qualities, and the pastimes of the Lord is called smaraṇam. Dhyāna is another word for smaraṇa. There are five stages of smaraṇam; smaraṇam, dhāraṇam, dhyānam, dhruvanu śmṛti, and samādhi.

Partial engagement of the mind is called smaraṇa. Withdrawing the mind from all material objects and ordinarily engaging the mind on the Lord is called dhāraṇā. Thinking specifically about the names, forms etc., of the Lord is called dhyāna. Thinking of the forms of the Lord without interruption, just like a flow of nectar is called dhrūvanu-smṛti. Constant manifestation of the names, forms, qualities, and pastimes being the only object of meditation is called samādhi. The word śraddhānvita, which means “to be endowed with faith,” applies to all the above mentioned five processes.

TEXT 7

*hṛsīke gobinda-sebā nā pūjiba devī-devā
ei ta ananya-bhakti-kathā
āra jata upālabha biśeṣa sakali dambha
dekhite lāgaye mane byathā*

hṛsīke—with the sense; *gobinda-sebā*—serving the Supreme Lord Govinda; *nā*—not; *pūjiba*—will worship; *devī-devā*—demigods and demigodesses; *ei*—this; *ta*—only; *ananya*—unalloyed; *bhakti*—devotional service; *kathā*—topics; *āra jata*—everything else; *upālabha*—condemned; *biśeṣa*—particularly; *sakali*—all; *dambha*—pride; *dekhite*—to see; *lāgaye*—feels; *mane*—in the mind; *byathā*—pain

I will serve Govinda with all my senses and I will not worship demigods and goddesses. This is the highest principle of devotional service. All other processes are simply born of pride and I feel great pain in my heart by seeing them.

One should not separately worship other demigods such as Mother Parvatī and Lord Śiva, but should serve only Śrī Govinda with all his senses. One's endeavour should only be in performing Kṛṣṇa's *kīrtana*, *śravaṇa* or *kathā*.

TEXT 8

*dehe baise ripū-gaṇa jateka indriya-gaṇa
keha kāra bādhya nāhi haya
śunile nā śuna kāṇa jānile nā jāne prāṇa
dadhāite nā pāre niścaya*

dehe—in the body; *baise*—reside; *ripū-gaṇa*—the enemies; *jateka*—all; *indriya-gaṇa*—the senses; *keha*—anybody; *kāro*—of anyone else; *bādhya*—controlled; *nāhi*—not; *haya*—is; *śunile*—by hearing; *nā*—not; *śuna*—hears; *kāṇa*—ears; *jānile*—knowing; *nā*—not; *jāne*—knows; *prāṇa*—life; *dadhāite*—to determine; *nā*—not; *pāre*—can; *niścaya*—confidence

The six enemies; lust, anger, greed, illusion, pride and envy and the five senses of sight, sound, smell, taste, and touch reside in my body but I am unable to control them. Although I hear and understand repeatedly that one should serve Kṛṣṇa with all his senses, still I cannot accept this fact with firm determination.

TEXT 9

*kāma krodha moha lobha mada mātsarjya dambha-saha
sthāne sthāne nijūkta kariba
ānanda kari hṛdaya ripū kari parājaya
anāyāse gobinda bhajiba*

kāma—lust; *krodha*—anger; *moha*—illusion; *lobha*—greed; *mada*—pride; *mātsarjya*—envy; *dambha-saha*—with vanity; *sthāne sthāne*—in their respective places; *nijūkta*—engage; *kariba*—will do; *ānanda*—happiness; *kari*—doing; *hṛdaya*—heart; *ripū*—the enemies; *kari*—do; *parājaya*—defeat; *anāyāse*—easily; *gobinda*—Lord Govinda; *bhajiba*—will worship.

I will engage lust, anger, greed, illusion, envy and pride in their proper places. In this way, I will defeat the enemies and with ecstasy in my heart, I will worship Govinda without difficulty.

TEXT 10

*kṛṣṇa sevā kāmārpane krodha bhakta-dvesi-jane
lobha sādhu-saṅge hari-kathā
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne
nijūkta kariba jathā tathā*

kṛṣṇa sevā—service to Kṛṣṇa; *kāmārpane*—engage lust; *krodha*—anger; *bhakta*—devotee; *dvesi-jane*—envious persons; *lobha*—greed; *sādhu-saṅge*—in the association of devotees; *hari-kathā*—opics of Hari; *moha*—illusion; *iṣṭa-lābha*—attaining; *bine*—without; *mada*—pride; *kṛṣṇa*—Lord Kṛṣṇa; *guṇa-gāne*—glorifying the qualities; *nijūkta*—engaged; *kariba*—will do; *jathā tathā*—proper places

I will engage my lust in eagerness to serve Kṛṣṇa and I will use my anger against those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of the devotees. I will be illusioned if I fail to achieve my worshipable Lord and I will feel proud to chant the glories of Kṛṣṇa. In this way, I will engage them in their respective duties.

TEXT 11

*anyathā swatantra kāma anarthādi jāra nāma
bhakti-pathe sadā deya bhaṅga
kibā bā karite pāre kāma-krodha sādhakere
jadi haya sādhu-janāra saṅga*

anyathā—otherwise; *swatantra*—independent; *kāma*—lust; *anarthādi*—unwanted things; *jāra*—whose; *nāma*—names; *bhakti-pathe*—on the path of devotional service; *sadā*—always; *deya*—gives; *bhaṅga*—ruins; *kibā*—what; *bā*—else; *karite pāre*—can do; *kāma*—lust; *krodha*—anger; *sādhakere*—to the practitioners; *jadi*—if; *haya*—is; *sādhu-janāra*—of the devotees; *saṅga*—association.

Otherwise, independent lusty desires, which are the source of all unwanted things will always disturb the path of devotional service. What harm can lusty desires and anger do to a practitioner of devotional service if he associates with devotees?

TEXT 12

*krodha bā nā kare kibā krodha-tyaga sadā dibā
lobha moha ei ta kathana
chaya ripū sadā hīna kariba manera adhīna
kṛṣṇacandra kariyā smarāṇa*

krodha—by anger; *bā nā*—what not; *kare*—does; *kibā*—what; *krodha*—anger; *tyaga*—give up; *sadā*—always; *dibā*—will give; *lobha*—greed; *moha*—illusion; *ei*—this; *ta*—is all; *kathana*—opinion; *chaya*—six; *ripū*—enemies; *sadā*—always; *hīna*—inferior; *kariba*—will do;

manera—of the mind; *adhīna*—under the control; *kṛṣṇacandra*—Lord Kṛṣṇa; *kariyā smaraṇa*—by remembering.

Anger spoils everything. Therefore, I will always give up anger, greed and illusion. I will control the six enemies with the help of my mind while remembering Lord Kṛṣṇa.

Following the verse in the *Bhagavad-gītā* 7.14, *mām eva ye prapadyante māyam etāṁ taranti te*, one should remember Kṛṣṇa and bring these enemies under control.

TEXT 13

*āpani pālābe saba śuniyā gobinda raba
simha-rabe jena kari-gaṇa
sakali vipatti jābe mahānanda sūkha pābe
jāra haya ekānta bhajana*

āpani—automatically; *pālābe*—run away; *saba*—all; *śuniyā*—by hearing; *gobinda*—Lord Govinda; *raba*—sound; *simha-rabe*—by the sound of a lion; *jena*—just as; *kari-gaṇa*—deers; *sakali*—all; *vipatti*—dangers; *jābe*—will vanquish; *mahānanda*—great pleasure; *sūkha*—happiness; *pābe*—will; *jāra*—who; *haya*—is; *ekānta*—unalloyed; *bhajana*—worship.

All the enemies will run away by hearing the sound vibration of Govinda’s name just as a deer flee upon hearing the roar of a lion. One who performs unalloyed devotional service will feel great happiness and all his dangers will be vanquished.

TEXT 14

*nā kariha asat-ceṣṭa lābha pūjā pratiṣṭha
sadā cinta gobinda-caraṇa
sakalī vipatti jābe mahānanda sūkha pābe
prema-bhakti parama-kāraṇa*

nā—not; *kariha*—do; *asat*—ill; *ceṣṭa*—endeavour; *lābha*—profit; *pūjā*—adoration; *pratiṣṭha*—distinction; *sadā*—always; *cinta*—remember;

gobinda-caraṇa—lotus feet of Govinda; *sakalī*—all; *vipatti*—danger; *jābe*—will go; *mahānanda*—ecstasy; *sūkha*—happy; *pābe*—will receive; *prema-bhakti*—loving devotional service; *parama*—supreme; *kāraṇa*—process.

Therefore my dear mind, do not endeavour for bad association, profit, adoration and distinction, but always remember the lotus feet of Govinda. Please engage in loving devotional service with great happiness and all your dangers will be destroyed.

TEXT 15

asat-kriya kuṭināṭi chāḍa anya pariṣāṭi
anya debe nā kariha rati
āṣana āṣana sthāne pīṛiti sabhāya ṭane
bhakti-ṣathe ṣaḍaye bigati

asat-kriya—sinful activities; *kuṭināṭi*—duplicity; *chāḍa*—give up; *anya*—other; *pariṣāṭi*—bodily care; *anya debe*—to other demigods; *nā*—not; *kariha*—do; *rati*—attachment; *āṣana āṣana*—respective; *sthāne*—places; *pīṛiti*—love; *sabhāya*—all; *ṭane*—attracts; *bhakti-ṣathe*—on the path of devotion; *ṣaḍaye*—happens; *bigati*—checked.

Please give up all duplicity, illusory activities and the search for bodily happiness. Do not be attached to the worship of various demigods. Mundane love and affection for material relationships attracts everyone to their respective illusions and thus advancement on the path of devotional service is checked.

The words *asat-kriya* indicate that even after renouncing engagement in irreligious activities, these following activities will still make one incapable of following the path of *bhakti*. *Sabhāya* refers to all people.

TEXT 16

Naiṣṭhika Bhajana

Fixed Devotional Service

*āpana bhajana-ṣaṭha tahe habe anūrata
iṣṭa-deva-sthāne-līlā-gāṇa
naiṣṭhika bhajana ei tomāre kahinū bhāi
hanumān tāhāte pramāna*

āpana—one’s own; *bhajana-ṣaṭha*—the path of worship; *tahe*—in that; *habe*—will be; *anūrata*—attached; *iṣṭa-deva*—worshipable Lord; *sthāne*—in the place; *līlā-gāṇa*—sing the pastimes; *naiṣṭhika*—fixed; *bhajana*—worship; *ei*—this; *tomāre*—to you; *kahinū*—speaking; *bhāi*—O brother; *hanumān*—Śrī Hanumān; *tāhāte*—in that; *pramāna*—example

O dear brother, my mind, be continuously engaged on the path of devotional worship and be attached to glorifying the pastimes of Śrī Kṛṣṇa in Vṛndāvana. This process of devotional service is known as steady devotional service. The prime example of this is Hanumān.

TEXT 17

*śrīnāthe jānakī-nāthe
cābhedaḥ paramātmāni
tathāpi mama sarvasvaṁ
rāmaḥ kamala-locanaḥ*

śrīnāthe—the Lord of Lakṣmi; *jānakī-nāthe*—the Lord of Sītā; *ca*—also; *abhedaḥ*—no difference; *paramātmāni*—Supersoul; *tathāpi*—still; *mama*—my; *sarvasvaṁ*—all in all; *rāmaḥ*—Lord Rāmacandra; *kamala-locanaḥ*—lotus eyed

As spoken by Sri Hanumān, “Although Śrī Nārāyaṇa, the Husband of Lakṣmīdevī and Śrī Rāma, the Husband of Sītādevī are both the Supersoul, still the lotus-eyed Śrī Rāma is my all in all.”

There is no difference between Śrī Nārāyaṇa, the Lord of Lakṣmīdevī, and Śrī Rāmacandra, the Husband of Sītādevī. Because both of Them are the Supreme Personality of Godhead, the one Supreme Soul. Still, my lotus-eyed Lord Rāmacandra is everything to me. Without Him, nothing is of any value for me.

By this verse, the dedication “*avadhitvam*” to one’s own desired object is being shown. *Avadhitvam* means limitation.

TEXT 18

*devaloka pitṛloka pāya tārā- mahā-sūkha
sādhu sādhu bale anūkṣana
jūgala bhajana jārā premānande bhāse tārā
tribhūbanatāñdera nichani*

devaloka—heavenly planets; *pitṛloka*—the planets of the ancestors; *pāya*—receive; *tārā*—they; *mahā-sūkha*—great happiness; *sādhu*—*sādhu*—well done, well done; *bale*—addressed; *anūkṣana*—always; *jūgala-bhajana*—worship of the Divine Couple; *jārā*—those; *premanande*—in the ocean of love; *bhāse*—float; *tārā*—they; *tribhūbana*—the three worlds; *tāñdera*—of his; *nichani*—insignificant.

Those who worship Their Divine Lordships Śrī Śrī Rādhā-Kṛṣṇa, float in the ocean of ecstatic love, and the inhabitants of all the three worlds worship such persons. The demigods and the forefathers become greatly pleased and shower their blessings saying, “well done, well done.”

The doubt may arise that if one must give up the worship of demigods, then how can one repay the debts owed to the demigods, the sages and the forefathers? In order to remove this doubt, Śrīla Narottama dāsa Ṭhākura is saying here that one who worships Śrī Kṛṣṇa, giving up the worship of the demigods, actually pleases the demigods and forefathers with this unalloyed devotional service. Such a devotee no longer become indebted to anyone, just as if one waters the root of a tree, all the branches, sub-branches, leaves, twigs, and buds are all automatically nourished. Similarly, if one worships Śrī Kṛṣṇa, who is the supreme shelter, all the demigods, sages, and the forefathers are automatically satisfied. The forefathers dance jubilantly and say, “Look, there is a devotee of Kṛṣṇa born in my family. He will deliver us”. *nṛtyanti pītarah sarve nṛtyanti ca pītāmahāḥ madvaṁse vaiṣṇavo jātaḥ sa me trātā bhavisyati.*

TEXT 19

*ṛṭhak ābāsa-joge dūḥkamaya-viṣaya-bhāge
braja bāsa gobinda-sevana
kṛṣṇa-kathā kṛṣṇa-nāma satya-satya rasa-dhāma
braja-loka-saṅge anūkṣaṇa.*

ṛṭhak—separate; *ābāsa-joge*—reside in; *dūḥkamaya*—full of misery; *viṣaya-bhāge*—material enjoyments; *braja*—in Braja; *bāsa*—reside; *gobinda-sevana*—service to Śrī Govinda; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kṛṣṇa-nāma*—the holy names of Kṛṣṇa; *satya-satya*—truly; *rasa-dhāma*—the abode of transcendental bliss; *braja-loka-saṅge*—in the association of the residents of Braja; *anūkṣaṇa*—constantly

One should not reside in ordinary places and enjoy material objects which are full of miseries, but should live in Braja and serve Śrī Govinda. The names and topics of Śrī Kṛṣṇa are actually the reservoir of all pleasures and one should constantly glorify Them in the association of the residents of Braja.

The word *ābāsa-joge* mean to build residence. All places beside Braja are mundane. Wherever material enjoyments are available, there is the presence of the modes of material nature and hence misery. If one resides in places other than Braja, one will automatically suffer miserable material life. But if one resides in Braja, then one may happily worship the lotus feet of Govinda. If one is unable to personally reside in Braja, then one may mentally do so, and thereby attain the happiness of worshiping Kṛṣṇa. However, if one resides in Braja but does not worship the lotus feet of Śrī Govinda, then one will not achieve any happiness from residing in Braja. In this connection, Śrīla Kṛṣṇadāsa Kavīrāja Gosvāmī has stated in the following verse:

TEXT 20

*ṛṇdāvane kimathavānija mandira vā
kāragṛhe kimathavā kanakasane vā
īndram jaje kimathavā narakam bhajāmi*

śrī kṛṣṇa-sevanāmṛta na sukhaṁ kadāpi

vṛndāvane—in Vṛndāvan; *kimathavā*—or; *nija mandira*—own house; *vā*—or; *kārāgrhe*—in prison; *kimathavā*—or; *kanakasane*—on a golden throne; *vā*—or; *īndram*—the post of Indra; *jaje*—awarded; *kimathavā*—or; *narakaṁ*—in the hell; *bhajāmi*—reach; *śrī kṛṣṇa*—Lord Kṛṣṇa; *sevanāmṛta*—the nectar of this service; *na*—not; *sukhaṁ*—happiness; *kadāpi*—ever

"Whether I live in Vṛndāvana or at home, whether I live in the prison or I sit on a golden throne, whether I am awarded the post of Indra or go to hell, there is no happiness anywhere without the worship of Kṛṣṇa."

If one constantly resides in Braja and hears and chants about the names and pastimes of Śrī Kṛṣṇa, with the residents of Braja, then he certainly receives transcendental bliss. In other words, it is the source of the highest pleasure.

TEXT 21

sadā sebā-abhilāṣa mane kari biśoyāsa
sarbakhāya haiyā nirbhaya
narottama dāsa bole paḍinū asat-bhole
paritrāṇa kara mahāśaya

sadā—always; *sebā*—service; *abilāṣa*—desire; *mane kari*—in the mind; *biśoyāsa* with faith; *sarbakhāya*—by all respects; *haiyā*—being; *nirbhaya*—fearless; *narottama dāsa*—Narottama dāsa; *bole*—says; *paḍinū*—fell; *asat-bhole*—in the false conception; *paritrāṇa*—deliver; *kara*—please do; *mahāśaya*—O Lord.

In my mind, with firm faith and fearlessness, I always desire the service of Their Lordships in all respects. Narottama dāsa prays, “O Śrī Kṛṣṇa, most merciful Lord! I have fallen into miserable material illusion, please deliver me.”

The word *viśoyāsa* means *viśvasa* or faith. Keeping firm faith in the above statements, one should take shelter of the lotus feet of Lord Kṛṣṇa by all means and live fearlessly with the residents of Braja while

constantly desiring the service of Śrī Kṛṣṇa. The word *mahāśaya* means “Oh Śrī Kṛṣṇa.”

Chapter Three— Ātma-nivedana

Self Surrender

TEXT 1

*tūmi ta dayāra sindhū adhama-janāra bandhu
more prabhu kara abadhāna
paḍinā asat-bhole kāma-timiṅgile gile
e nātha kara paritrāṇa*

tūmi—you; *ta*—are; *dayāra*—of mercy; *sindhū*—ocean; *adhama*—fallen; *janāra*—person; *bandhu*—friend; *more*—to me; *prabhu*—O Lord; *kara abadhāna*—glance; *paḍinā*—fell; *asat-bhole*—in the misconception; *kāma*—lust; *timiṅgile*—whale; *gile*—swallow; *e nātha*—O Lord; *kara paritrāṇa*—protect me.

O Lord, You are the ocean of mercy, the friend of the poor. Please mercifully glance towards me. I have fallen into the ocean of illusion where whales in the form of lust are trying to swallow me. Please protect me, O Lord!

TEXT 2

*jāvat janama mora aparadhe hainū bhora
niskapaṭe nā bhajinū tomā
tathāpi ha tūmi gati nā chaḍiha prāṇa-pati
mūñi sama nāhika adhamā*

jāvat—as long as; *janama*—birth; *mora*—mine; *aparadhe*—with offenses; *hainū*—became; *bhora*—filled with; *niskapaṭe*—without duplicity; *nā*—not; *bhajinū*—worship; *tomā*—you; *tathāpi-ha*—nevertheless; *tūmi*—you; *gati*—destination; *nā*—not; *chadiha*—leave; *prāṇa-pati*—Lord of my life; *mūñi*—me; *sama*—equal; *nāhika*—not; *adhamā*—fallen.

Since my birth, I have committed unlimited offenses and have not worshiped You without duplicity. Nevertheless, You are my only shelter. O Lord of my life, please do not neglect me, there is none more fallen than me.

TEXT 3

patita-pābana nāma ghoṣaṇā tomāra śyāma
upekhile nāhi mora gati
jadi hai aparādhī tathāpiha tūmi gati
satya satya jena satī pati

patita-pābana—deliverer of the fallen souls; *nāma*—holy names; *ghoṣaṇā*—deliverers; *tomāra*—Your; *śyāma*—Lord Kṛṣṇa; *upekhile*—if You neglect; *nāhi*—not; *mora*—mine; *gati*—shelter; *jadi*—if; *hai*—be; *aparādhī*—offender; *tathāpiha*—yet; *tūmi*—You; *gati*—destination; *satya satya*—truly; *jena*—as; *satī*—chaste; *pati*—husband.

O Lord Śyāmasundara, You are known as the saviour of the fallen. If You neglect me, I have no alternative. Even if I be an offender, You are my only hope, just as the husband is the only hope for a chaste wife.

TEXT 4

tūmi ta parama debā nāhi more upekhībā
śuna śuna prāṇera īśvara
jadi karon aparādha tathāpiha tūmi nātha
sebā diyā kara anūcara

tūmi ta—You are; *parama debā*—Supreme Lord; *nāhi*—not; *more*—me;

upekhibā—will neglect; *śuna śuna*—please hear; *prāṇera īśvara*—O Lord of my life; *jadi*—if; *karon*—do; *aparādha*—offense; *tathāpiha*—still; *tūmi*—You; *nātha*—Lord; *sebā*—service; *diyā*—by giving; *kara*—make; *anūcara*—servant.

O Lord of my heart, please hear my prayer. You are the Supreme Lord. Please do not reject me. Even if I commit offenses, still You are my only protector. Please give me some insignificant service and consider me Your own servant.

TEXT 5

*kāme mora hata cita nāhi jāne nija hita
manera nā ghūce durbāsanā
more nātha aṅgī kūrū tumi bāñcha-kalpa-tarū
karūṇā dekhūka sarba-janā*

kāme—with lust; *mora*—mine; *hata*—pierced; *cita*—heart; *nāhi*—do not; *jāne*—knows; *nija*—own; *hita*—benefit; *manera*—of the mind; *nā*—not; *ghūce*—vanquish; *durbāsanā*—material desires; *more*—to me; *nātha*—o my Lord; *aṅgī kūrū*—accept me; *tumi*—You; *bāñcha*—desire; *kalpa-tarū*—wish fulfilling tree; *karūṇā*—mercy; *dekhūka*—let them be; *sarba-janā*—everyone

My heart is pierced by lusty desires and so I do not know what is beneficial for me. I cannot vanquish the material desires in my polluted mind. O my Lord, You are the wish fulfilling desire tree. Please accept and purify me and let everyone see Your mercy.

TEXT 6

*mo-sama patita nāi tribhūvane dekha cāi
narottama-pāvana nāma dhara
ghūṣūka saṁsāre nāma patita-pāvana śyāma
nija-dāsa kara giridhara*

mo-sama—like me; *patita*—fallen; *nāi*—not; *tribhūvane*—in the three

worlds; *dekha*—look; *cāi*—carefully; *narottama-pāvana*—deliverer of Narottama dāsa; *nāma*—name; *dhara*—to be known; *ghūṣūka*—let it be; *saṁsāre*—in the world; *nāma*—holy names; *patita-pāvana śyāma*—Lord Śyāmasundara is the deliverer of the fallen; *nija*—own; *dāsa*—servant; *kara*—make me; *giridhara*—O lifter of Govardhana Hill.

O my Lord, please look throughout the three worlds, there is no one more fallen than me. Be celebrated as “the deliverer of Narottama.”

Throughout the three worlds of birth and death, let it be known that Lord Śyāmasundara is the deliverer of the fallen souls. Therefore, O Giridhari, make me Your own servant.

TEXT 7

*narottama baḍa dūḥkhī nātha more kara sūkhī
tomāra bhajana saṅkīrtane
antarāya nāhi jāya ei ta parama bhaya
nivedana karoṇ anūkṣana*

narottama—Narottama dāsa; *baḍa*—very much; *dūḥkhī*—unhappy; *nātha*—O Lord; *more*—me; *kara*—make; *sūkhī*—happy; *tomāra*—Your; *bhajana*—worship; *saṅkīrtane*—in the form of congregational chanting; *antarāya*—obstacles; *nāhi*—not; *jāya*—goes; *ei ta*—this is the; *parama bhaya*—great fear; *nivedana*—pray; *karoṇ*—do; *anūkṣana*—constantly.

O Lord, Narottama is very unhappy. Please make me happy by inspiring me to perform saṅkīrtana. My greatest fear is that I will not be able to surpass the impediments on the path of devotional service. Hence, I pray to You constantly.

Antarāyā means the impediments on the path of devotional service in the form of deep absorption in bodily activities, etc.

Chapter Four— Yugala-bhajana-niṣṭha

Undivided Service to the Divine Couple

TEXT 1

*āna kathā āna byathā nāhi jena jāña tathā
tomāra caraṇa smṛti-sājhe
abirata abikala tūyā guṇa kala-kala
gāi jena satera samājhe*

āna kathā—mundane topics; *āna byathā*—mundane pains; *nāhi*—do not; *jena*—may; *jāña*—go; *tathā*—there; *tomāra*—Your; *caraṇa smṛti*—remembering the lotus feet; *sājhe*—decorate; *abirata*—without interruption; *abikala*—properly; *tūyā*—Your; *guṇa*—qualities; *kala-kala*—glorify; *gāi*—chant; *jena*—may I; *satera*—of the devotees; *samājhe*—in the society

Wherever there are discussions on mundane topics, pains and pleasures, may I restrain myself from going there. Let the remembrance of Your lotus feet decorate my heart. May I properly chant Your transcendental qualities unceasingly in the society of devotees.

Where there are other talks, there is anxiety and anguish, and I shall not go to such a place.

TEXT 2

*anya-brata anya-dāna nāhi karoṇ bastu-jñāna
anya-sebā anya-deba-ṭṭjā
hā hā kṛṣṇa bali bali beḍāna ānanda kari
mane mora nahe jena dūjā*

anya-brata—other vows; *anya-dāna*—other charities; *nāhi*—not; *karoṇ*—do; *bastu*—factor; *jñāna*—consider; *anya-sebā*—serving others; *anya-deba-ṭṭja*—worshiping the demigods; *hā hā kṛṣṇa*—O Lord Kṛṣṇa; *bali bali*—chanting; *beḍāna*—wonder; *ānanda kari*—happily; *mane*—in the mind; *mora*—mine; *nahe*—do not; *jena*—may I; *dūjā*—duality.

I will not give any importance to observing vows, giving in charity, serving materialistic people and worshipping demigods. Without any other thought, I will roam about in bliss, calling out “O Kṛṣṇa, O Kṛṣṇa!”

Anya-brata indicates observing other vows for the fulfillments of material desires instead of observing *vaiṣṇava vratas* such as *ekādaśī*, etc. *Anyadana* refers to giving charity without the purpose of pleasing Kṛṣṇa or the Vaiṣṇavas. One should consider the science of Kṛṣṇa, devotional service to Kṛṣṇa, and servitorship of Kṛṣṇa, as knowledge. Apart from these, impersonal knowledge or knowledge regarding one’s body or in relationship to the body are ignorance. *Dūjā* means to be doubtful.

TEXT 3

*jībane maraṇe gati rādhā-kṛṣṇa prāṇa-pati
dūñhāra pīṛīti-rasa-sūkhe
jūgala bhajana jāñrā premānanda bhāse tārā
ei kathā rahu mora būke*

jībane maraṇe—in life and death; *gati*—destination; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Śrī Rādhā; *prāṇa-pati*—life and soul; *dūñhāra*—both; *pīṛīti-rasa*—loving mellows; *sūkhe*—with happiness; *jūgala*—Divine Couple; *bhajana*—worship; *jāñrā*—those; *premānanda*—with ecstatic love; *bhāse*—float; *tārā*—Them; *ei*—this; *kathā*—fact; *rahu*—let it remain; *mora*—mine; *būke*—in my heart.

Śrī Śrī Rādhā-Kṛṣṇa are the Lords of my life. They are my only goal in life or death. Those who worship the Divine Couple, enjoy transcendental mellows and float always in the ocean of love of God. Let this fact ever remain in my heart.

TEXT 4

*jūgala-caraṇa-sebā ei dhana more dibā
jūgalete manera pīṛīti
jūgala-kiśora-rūpa kāma-rati gaṇa-bhūpa
mane rahu o līlā-kīṛīti*

jūgala—the Divine Couple; *caraṇa-sebā*—serving Their lotus feet; *ei dhana*—this treasury; *more*—to me; *dibā*—please give; *jūgalete*—in both; *manera*—of the mind; *pirīti*—love; *jūgala-kiśora-rūpa*—the beautiful form of the Young Couple; *kāma-rati gaṇa-bhūpa*—superior than Cupid and his wife, Ratī; *mane*—in the mind; *rahu*—let them remain; *o līlā*—those pastimes; *kirīti*—super excellent.

Please bestow upon me the treasure of service to Your lotus feet. Let Your divine forms and loving affairs be always manifest in my mind. Your beauty is far superior to that of Kāmadeva and his wife Ratī. Let Your superexcellent transcendental pastimes be ever present in my mind.

TEXT 5

daśanete tṛṇa dhari hā hā kiśora-kiśorī
carāṇabje nibedana kari
braja-rāja-kūmāra-śyāma bṛṣabhānū kūmārī nāma
śrī-rādhikā-nāma manohārī

daśanete—in the mouth; *tṛṇa*—straw; *dhari*—holdings; *hā hā kiśora-kiśorī*—O Young Couple; *carāṇabje*—unto the lotus feet; *nibedana kari*—offer prayers; *braja-rāja-kūmāra-śyāma*—Śyāma, the son of King of Braja; *bṛṣabhānū kūmārī nāma*—the name of daughter of King Bṛṣabhānū; *śrī-rādhikā-nāma manohārī*—the most enchanting Rādhikā.

O Divine Youthful Couple, O Śyāmasundara, the son of the King of Braja, O Rādhikā the beautiful enchanting daughter of King Bṛṣabhānu, taking a straw in my mouth, I pray to Your lotus feet.

Śrī Kṛṣṇa is the *manohārī*. He captivates the mind of Śrī Rādhikā and other goddesses of fortune.

TEXT 6

kanaka-ketakī rāi śyāma marakata kāi
darapa-darapa karu cūra
naṭa-bara-śikharinī naṭinīra śiromaṇī
dūñhu-guṇe dūñhun-mana jhūra

kanaka—golden; *ketakī*—the color of ketakī flower; *rāi*—Śrī Rādhikā; *śyāma*—Śrī Śyāmasundara; *marakata-kāi*—the color of blue sapphire; *darapa-darapa*—pride; *karu cūra*—defeat; *naṭabara*—the king of dancers; *śikharinī*—crest jewels; *naṭinīra*—of the dancers; *śiromaṇī*—topmost; *dūñhu-guṇe*—by the qualities of each other; *dūñhun-mana*—the minds of both; *jhūra*—overwhelmed.

Śrī Rādhikā resembles a golden pine flower, and Śrī Śyāmasundara resembles a blue sapphire. Their beauty defeats the pride of all. Śrī Rādhikā and Śrī Śyāma are the topmost dancers and entrance one another by Their jewel-like qualities.

Kai means desire. Peacock feather is the special decoration on the head of Kṛṣṇa who is the best of dancers. The head of Śrī Rādhā, who is also dancing, is decorated with *maṇī*, jewels.

TEXT 7

*śrīmūkha sūndara bara hema nīla kāntidhara
bhāva bhūṣaṇa karu śobhā
nīla pīta-bāsadhara gaurī śyāma manohara
antarera bhāve dūñhu lobhā*

śrīmūkha—lotus face; *sūndara bara*—most beautiful; *hema*—golden; *nīla*—blue; *kānti*—complexion; *dhara*—possess; *bhāva*—the mood; *bhūṣaṇa*—decoration; *karu-śobhā*—beautifies; *nīla*—blue; *pīta*—yellow; *bāsadhara*—dresses; *gaurī*—the golden Śrī Rādhikā; *śyāma*—the blackish Kṛṣṇa; *manohara*—enchanting; *antarera*—internal; *bhāve*—in the mood; *dūñhe*—both of Them; *lobhā*—attracted.

The enchanting faces of Śyāmasundara and Rādhikā are displaying Their ecstatic love. Their effulgent complexions are beautifully bluish and golden. They dress in yellow and deep blue garments and attract each other by Their innermoods of love.

TEXT 8

*ābharaṇa manimaya prati aṅge abhinaya
tachū pāya dīna narottama dāsa
niśi dina guṇa gāṇa parama ānanda pāṇa
mane mora ei abhilāṣa*

ābharaṇa—ornaments; manimaya—jewelled; prati—each; aṅge—limbs; abhinaya—actings; tachū—his; pāya—lotus feet; dīna—poor; narottama dāsa—Narottama dāsa; niśi—night; dina—day; guṇa gāṇa—glorifying the qualities; parama—great; ānanda—happiness; pāṇa—receive; mane—in the mind; mora—mind; ei—this; abhilāṣa—desires.

Decorated with jewelled ornaments, Their limbs move with beautiful grace and drama. Narottama dāsa prays, “With great jubilation, I will glorify Your transcendental qualities, day and night. This is my only desire.”

Chapter Five— Rāgānugā-bhakti-rītī

A Glimpse Into the Path of Loving Attachment

TEXT 1

*rāgera bhajana-patha kahi ebe abhimata
loka-beda-sāra ei bānī
sakhīra anūgā hañā braje siddha-deha pāñā
ei bhābe jūḍābe parānī*

rāgera—of the attachment; bhajana-patha—the path of worship; kahi—let me explain; ebe—now; abhimata—opinion; loka—worldly; beda—vedic; sāra—essence; ei—this; bānī—statements; sakhīra—of the sakhīs; anūgā—following; hañā—being; braje—in Braja; siddha-deha—spiritual body; pāñā—having received; ei bhābe—in this way; jūḍābe—cool down;

parānī—the soul.

Now, I will explain the process of worshipping the Supreme Lord through the path of attachment (*rāgānugā bhakti*). These statements are the essence and in accordance with the Vedas and the pure devotees. * One should serve the Lord in Braja following in the footsteps of the *sakhīs* with a suitable spiritual body. In this way, one's soul will be cooled and satisfied.

TEXTS 2-3

The Truth About Śrī Rādhikā and the Sakhīs

*śrī rādhikāra sakhī jata tāhā bā kahiba kata
mūkhya sakhī kariye gaṇana
lalitā biśākhā tathā sūcitrā campakalatā
raṅgadevī sūdevī kathana
tūṅgabidyā indūrekhā ei aṣṭa-sakhī lekhā
ebe kahi narma-sakhī gaṇa
ihoṇ sebā saha carī priya-preṣṭha nāma dhari
prema sebā kare anūkṣaṇa*

śrī rādhikāra—of Śrī Rādhikā; *sakhī*—the *sakhīs*; *jata*—all; *tāhā bā*—that; *kahiba*—will explain; *kata*—how much; *mūkhya*—principal; *sakhī*—the *sakhīs*; *kariye*—doing; *gaṇana*—counting; *lalitā*—Śrī Lalitā; *biśākhā*—Śrī Viśākhā; *tathā*—and; *sūcitrā*—Śrī Sūcitrā; *campakalatā*—Śrī Campakalatā; *raṅgadevī*—Śrī Raṅgadevī; *sūdevī*—Śrī Sūdevī; *kathana*—description; *tūṅgabidyā*—Śrī Tūṅgabidyā; *indūrekhā*—Śrī Indūrekhā; *ei*—this; *aṣṭa-sakhī*—eight *sakhīs*; *lekhā*—explaining; *ebe*—now; *kahi*—are known as; *narma-sakhī gaṇa*—most intimate *sakhīs*; *ihoṇ-sebā*—all these; *saha carī*—companions; *priya-preṣṭha*—most beloved; *nāma*—names; *dhari*—known as; *prema sebā*—loving devotional service; *kare*—do; *anūkṣaṇa*—constantly

The different types of *sakhīs* of Śrī Rādhikā are countless. Therefore, I will only describe the principal ones. Lalitā, Viśākā, Sūcitrā, Champakalatā, Raṅgadevī, Sūdevī, Tuṅgavidyā, Indūrekhā are the eight

principal sakhīs. They are the most beloved companions of Śrī Rādhikā and are constantly serving Their Lordships with profound love. They are most intimately associated with Rādhā and Kṛṣṇa.

*See Appendix 1

TEXT 4

*sama snehā biṣama snehā nā kariha dūi lekha
kahi mātra adhika snehā gaṇa
nirantara thāke sange kṛṣṇa kathā lilā range
narma sakhī ei sāba jana*

sama snehā—equally affectionate; *biṣama snehā*—towards one group only; *nā kariha*—do not; *dūi lekha*—both as equal; *kahi*—describe; *mātra*—only; *adhika*—more; *snehā gaṇa*—the affectionate ones; *nirantara*—always; *thāke*—remain; *saṅge*—with; *kṛṣṇa kathā*—topics of Kṛṣṇa; *lilā range*—in the pastimes of; *narma sakhī*—most confidential sakhī; *ei sāba jana*—all these

Some of the sakhīs are more affectionate towards Kṛṣṇa, and some are more affectionate towards Śrī Rādhikā. All of them remain constantly with Rādhā and Kṛṣṇa, engaged in singing Their pastimes. These sakhīs are called the most confidential sakhīs.

*See Appendix Two

TEXT 5

*śrī-rūpa-mañjarī sāra śrī-rati-mañjarī āra
labaṅga-mañjarī mañjūlalī
śrī-rasa-mañjarī-saṅge kasturikā-ādi raṅge
prema-sebā kare kūtūhalī*

śrī-rūpa-mañjarī—Śrī Rūpā Mañjarī; *sāra*—essence; *śrī-rati-mañjarī*—Śrī Rati Mañjarī; *āra*—and; *labaṅga-mañjarī*—Śrī Labaṅgā Mañjarī; *mañjūnalī*—Śrī Mañjūlalī; *śrī-rasa-mañjarī*—Śrī Rasa Mañjarī; *saṅge*—along with; *kasturikā*—Kasturī Mañjarī; *ādi*—such as; *raṅge*—blissfully; *prema-sebā*—loving devotional service; *kare*—do; *kūtūhalī*—eagerness.

The most beloved Śrī Rūpa Mañjarī along with Śrī Rasa Mañjarī, Anaṅga Mañjarī, Mañjūlalī, Śrī Rati Mañjarī and Kasturikā Mañjarī, eagerly perform loving service to Their Lordships.

*See Appendix Three

TEXT 6

*e-sabhara anūgā haiñā prema-sebā niba cāñā
iṅgite būjhiba saba kāje
rūpa gūṇa dagamagi sadā haba anūrāgī
basati kariba sakhī mājhe*

e-sabhara—of these; *anūgā*—following; *haiñā*—being; *prema-sebā*—loving devotional service; *niba cāñā*—will beg; *iṅgite*—by gesture; *būjhiba*—will understand; *saba*—all; *kāje*—services; *rūpa gūṇa*—with beauty and qualities; *dagamagi*—jubilant; *sadā*—always; *haba*—will be; *anūrāgī*—attached; *basat*—reside; *kariba*—will do; *sakhī mājhe*—among the sakhīs.

I will beg from these sakhīs the loving service to the Lord and understand the various required services simply by their gestures. I will be overwhelmed by the beauty and qualities of Rādhā-Kṛṣṇa, be always attached to Them and live amongst the sakhīs.

TEXT 7

*bṛndābane dui jana cari-dike sakhī-gaṇa
samayera sebā rasa sūkhe
sakhīra iṅgita habe camara dhūlāba tabe
tāmbūla jogāba cāñda-mūkhe*

bṛndābane—in Vṛndāvana; *dui jana*—both of Them; *cari-dike*—all around; *sakhī-gaṇa*—the sakhīs; *samayera*—of the appropriate time; *sebā rasa*—loving service; *sūkhe*—happily; *sakhīra*—of the sakhī; *iṅgita habe*—will gesture; *camara*—the camara; *dhūlāba*—swinging; *tabe*—then; *tāmbūla*—betel nuts; *jogāba*—will supply; *cāñda-mūkhe*—in the lotus mouth

By the indication of the sakhīs, I will offer camara and betelnuts in the lotus mouths of Rādhā and Kṛṣṇa. The sakhīs, with Rādhā and Kṛṣṇa in their midst, are totally aware of the different services to be rendered at appropriate times.

TEXT 8

*jūgala-caraṇa sebi niraṅtara ei bhābi
aṅūrāge thākiba sadāya
sādhane bhābiba jāhā siddha-dehe pāba tāhā
rāga paṭhera ei se upāya*

jūgala-caraṇa—the lotus feet of Rādhā and Kṛṣṇa; *sebi*—serving; *niraṅtara*—constantly; *ei*—this; *bhābi*—think; *aṅūrāge*—with attachment; *thākiba*—will remain; *sadāya*—always; *sādhane*—will practice; *bhābiba*—will think; *jāhā*—whatever; *siddha-dehe*—in the spiritual body; *pāba*—will receive; *tāhā*—that; *rāga paṭhera*—of the path of attachment; *ei*—this; *se upāya*—the process.

I will constantly desire to serve the lotus feet of Rādhā and Kṛṣṇa with loving attachment. Whatever I contemplate during the practice of devotional service, will certainly be achieved upon perfection in a spiritual body. This is the method on the path of attachment.

TEXT 9

*sādhane je dhana cāi siddha-dehe tāhā pāi
pakwa pakwa mātra se bicāra
pākile se prema-bhakti apakwe sādhana rīti
bhakati-lakṣaṇa-tattva sāra*

sādhane—while practicing; *je dhana*—the treasury; *cāi*—want; *siddha-dehe*—in the spiritual body; *tāhā pāi*—that will get; *pakwa pakwa*—matured and immatured; *mātra*—only; *se*—that; *bicāra*—consideration; *pākile*—immaturities; *se*—that; *prema-bhakti*—loving devotional service; *apakwe*—in immatured stage; *sādhana rīti*—regulative devotional service; *bhakati-lakṣaṇa*—symptoms of devotion; *tattva*

sāra—essence of the truth

Whatever I aspire as a practitioner, I will surely receive in my spiritual body. It is only a consideration of immaturity or maturity. In the immature stage, it is called *sādhana-bhakti* or regulated devotional service. In the mature stage, it is called *prema-bhakti* or loving devotional service. This is the essence and truth of pure devotional service.

TEXT 10

*narottama dāse kahe ei jena mora haye
braja-pūre aṅūrage bāsa
sakhī-gaṇa-gaṇanāte āmāre gaṇibe tāte
tabahuṅ pūriba abhilāṣa*

narottama dāse—Narottama dāsa; *kahe*—says; *ei jena*—may this; *mora haye*—happens to me; *braja-pūre*—in Vṛndāvana; *aṅūrage*—feelings of love; *bāsa*—reside; *sakhī-gaṇa*—the sakhīs; *gaṇanāte*—counting; *āmāre*—me; *gaṇibe*—will count; *tāte*—among them; *tabahuṅ*—then; *pūriba*—will be purified; *abhilāṣa*—desire

Narottama dāsa prays, “O my Lord, please allow me to live in Braja and count me as one of the sakhīs. Then only my desires will be fulfilled.”

TEXT 11

*tathā hi-
sakhīnam saṅginī-rūpām
atmānam vāsanā-mayīm
ājñā-sevā-param tat-tat-
kṛpalankāra-bhusitām*

tathā hi—furthermore; *sakhīnam*—of the gopīs; *saṅginī*—of a friend; *rūpām*—the form; *atmānam*—self; *vāsanā-mayīm*—full of desires; *ājñā*—according to the order; *sevā*—service; *param*—devoted; *tat-tat*—various; *kṛpa*—mercy; *alankāra*—with ornaments; *bhusitām*—decorated

Furthermore, one should meditate in this way: “I am a companion of the *sakhīs* and always absorbed in loving devotional service under their guidance. My body is decorated with various ornaments to please the mind of *Kṛṣṇa*”

A practitioner who desires loving service to the Lord should always think as follows; “I am a companion of *Lalitā* and *Viśakhā sakhīs*, as well as *Śrī Rūpa Mañjarī*. I am a maidservant of *Śrī Rādhā-Mādhava* under Their guidance. I am decorated with various ornaments which are the remnants of *Śrī Rādhikā*, who even attracts the mind of the most enchanting *Śrī Kṛṣṇa*. I am always absorbed with resolution in the loving service of *Śrī Śrī Rādhā-Mādhava*.”

TEXT 12

*kṛṣṇa smaran janam cāsya
preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā*

kṛṣṇa—Lord *Kṛṣṇa*; *smaran*—thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samīhitam*—chosen by oneself; *tat-tat-kathā*—to those respective topics; *rataś*—attached; *ca*—and; *asau*—that; *kuryāt*—should do; *vāsam*—living; *vraje*—*Vṛndāvana*; *sadā*—always.

The devotee should always think of *Kṛṣṇa* within himself, and one should choose a very dear devotee who is a servitor of *Kṛṣṇa* in *Vṛndāvana*. One should constantly engage in topics about that servitor and his loving relationship to *Kṛṣṇa*, and one should live in *Vṛndāvana*. However, if one is physically unable to go to *Vṛndāvana*, he should mentally live there. (Bhakti-rāsāmṛta-sindhu 1.2.294)

Remembrance is the principle item on the path of *rāgānugā-bhakti*. A practitioner on the path of *rāgānugā-bhakti* should remember the specific pastimes of *Kṛṣṇa* into which he wishes to enter. One should always engage in discussing these topics and reside in *Braja* with both material and spiritual bodies. If one is unable to physically reside in

Vṛndāvana, then one should live in Braja within his purified mind. Regarding living in Braja with one's purified mind, it is mentioned in *Bhakti-rasāmṛta-sindhu* as follows:

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

‘The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

Chapter Six— Topics of Meditation for Arousing Prema-bhakti

TEXT 1

*jūgala-caraṇa-prīti parama-ānanda tati
rati-premā maya para-bandhe
kṛṣṇa-nāma-rādhā-nāma upāsana rasa-dhāma
caraṇe paḍiye parānande*

jūgala-caraṇa—unto the lotus feet of Rādhā and Kṛṣṇa; *prīti*—love; *parama*—Supreme; *ānanda*—happiness; *tati*—Their; *rati*—attachment; *premā maya*—loving; *para-bandhe*—in the topics of; *kṛṣṇa-nāma*—the holy names of Kṛṣṇa; *rādhā-nāma*—the holy names of Rādhā; *upāsana*—worship; *rasa-dhāma*—abode of transcendental mellows; *caraṇe*—at the feet; *paḍiye*—falling; *parānande*—spiritual bliss.

In spiritual bliss, I will develop intense love for the youthful Divine

Couple Śrī Śrī Rādhā-Kṛṣṇa, and hear the glorious topics of Their loving affairs. Worshiping and chanting the holy names of Rādhā and Kṛṣṇa is the abode of all transcendental mellows. I will fall at Their lotus feet in ecstasy.

Let my attachment for the lotus feet of Rādhā and Mādhava be steady. By this process, one achieves transcendental happiness. The word *parānande* refers to the loving topics. Let my mind be absorbed in the loving topics of Rādhā and Mādhava by association with the devotees who are acquainted with the divine mellows of Śrī Kṛṣṇa.

TEXT 2

*manera smarāṇa prāṇa madhūra madhūra dhāma
jūgala bilāsa smṛti-sāra
sādhya sādhana ei ihā bai āra nāi
ei tattwa sarba-siddha-sāra*

manera—of the mind; *smarāṇa*—remembrance; *prāṇa*—life; *madhūra madhūra*—very sweet; *dhāma*—abode; *jūgala bilāsa*—pastimes of Rādhā and Kṛṣṇa; *smṛti*—remembrance; *sāra*—essence; *sādhya*—goal; *sādhana*—process of achieving the goal; *ei*—this; *ihā bai*—without this; *āra nāi*—nothing else; *ei tattwa*—this truth; *sarba-siddha-sāra*—among all the prescription.

Remembrance of the Lord’s pastimes is the life and soul of the devotee. Remembering the sweet loving pastimes of Rādhā and Kṛṣṇa is the essence of all the processes. This is the goal of life and as well as the best means of achieving the goal.

This is the essence of all instructions regarding rules and regulations. The remembrance of the pastimes of the Lord is the only process for achieving the goal of one’s life, relishing the transcendental mellows of the pastimes of Rādhā and Kṛṣṇa. There is no higher goal or process than this. The remembrance of Śrī Śrī Rādhā-Kṛṣṇa’s pastimes is the essence of all instructions given in the scriptures. This is also confirmed in the *Padma Purāṇa* as follows:

smartavyaḥ satataṁ viṣṇur

*vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ*

‘Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.’

TEXT 3

*jalada-sūndara kāṅti madhūra madhūra bhāti
baidagadhi abadhi sūbeśa
pīta-basana-dhara ābharaṇa maṇi-bara
mayūra-candrikā karu keśa*

jalada—clouds; *sūndara*—beautiful; *kāṅti*—effulgence; *madhūra* *madhūra*—sweet; *bhāti*—like; *baidagadhi*—expert in conjugal pastimes; *abadhi*—expert; *sūbeśa*—handsomely dressed; *pīta*—yellow; *basana*—dress; *dhara*—wearing; *ābharaṇa*—ornaments; *maṇi-bara*—jewels; *mayūra*—peacock; *candrikā*—feather; *karu keśa*—curly hairs.

The sweet Śyāma complexion of Kṛṣṇa is like the effulgent new rain clouds. He is wonderfully dressed and the most expert in performing conjugal pastimes. Jewelled ornaments adorn His yellow garments and a peacock feather decorates His curling Hair.

Madhūra madhūra refers to something which is sweeter than the sweetest. In other words, it is extremely sweet.

TEXT 4

*mṛgamada candana kūṅkūma bilepana
mana mūrati tri-bhaṅga
nabīna-kūsūmābalī śrī-aṅge śobhaye bhāli
madhū-lābhe phire matta bhṛṅga*

mṛgamada—musk; *candana*—sandalwood pulp; *kūṅkūma*—red ointment; *bilepana*—smear; *mana*—enchanting; *mūrati*—form; *tri-*

bhaṅga—three-fold bending forms; *nabīna*—new; *kūsūmābalī*—flowers; *śrī-aṅge*—in His beautiful body; *śobhaye*—decorated; *bhāli*—great; *madhū-lābhe*—being greedy for honey; *phire*—wanders; *matta*—maddened; *bhṛṅga*—bees

Sandalwood pulp mixed with saffron and musk is smeared upon His forehead. He stands in a most enchanting threefold bending form. His beautiful limbs are decorated with newly blossomed flowers which attract maddened bees for their honey.

Next to Lord Kṛṣṇa are wandering bumblebees who are very anxious for the nectar from the fresh flowers of the Lord's garland.

TEXT 5

īṣata madhūra-smita baidagadhi-lilāmṛta
lūbadhala braja-badhū-bṛṅda
caraṇa-kamala-para maṇimaya nūpūra
nakha-maṇi jhalamala-candra

īṣata—little; *madhūra*—sweet; *smita*—smile; *baidagadhi-lilāmṛta*—expert in conjugal pastimes; *lūbadhala*—attracted; *braja-badhū-bṛṅda*—the damsels of Vṛndāvana; *caraṇa-kamala-para*—upon the lotus feet; *maṇimaya*—jewelled; *nūpūra*—ankle bells; *nakha-maṇi*—the jewel-like nails; *jhalamala*—shinning brightly; *candra*—the moon

The sweet attractive smile of the Lord and His expertise in conjugal pastimes capture the minds of the damsels of Braja. Gem-studded ankle bells adorn His lotus feet, His jewel-like toe-nails shine brightly like the moon.

TEXT 6

Braja Parakiya Tattva

The Truth About Parakīyā Bhāva in Braja

nūpūra-mūrālī-dhwani kūla-badhū-marālinī

*śuniyā rahite nāre ghare
hṛdaye bāḍaye rati jena mile pati satī
kūlera dharama jara dūre*

nūpūra—ankle bells; mūrālī-dhwani—the sounds of flute; kūla-badhū—damsels of Braja; marālinī—goose; śuniyā—hearing; rahite—remain; nāre—do not; ghare—at home; hṛdaye—in their hearts; bāḍaye—increases; rati—lust; jena—just as; mile—meets; pati—husband; satī—chaste wife; kūlera—familiar; dharama—religious principles; jara dūre—transgressed.

Hearing the sweet sounds of His ankle bells, and His flute which is like the call of a male swan, the female swan Braja gopis cannot remain in their homes. Forgetting the transgression of mundane morality in their hearts, their attraction for Kṛṣṇa increases unlimitedly and they run to Him like chaste wives meeting their husbands.

TEXT 7

Śrī Kṛṣṇa Vighrahe Nityatva

The Truth About the Eternal Form of Kṛṣṇa

*gobinda-śarīra nitya tañhāra sebaka satya
bṛndāvana-bhūmi tejomaya
tāhāte jamunā-jala kare nitya jhalamala
tāra tīre aṣṭa kūñja haya*

gobinda—Lord Govinda; śarīra—body; nitya—eternal; tañhāra—His; sebaka—servant; satya—eternal; bṛndāvana-bhūmi—the land of Vṛndāvana; tejomaya—effulgent; tāhāte—in that land; jamunā-jala—the waters of Yamunā; kare—does; nitya—eternal; jhalamala—shining brightly; tāra tīre—on the bank of; aṣṭa—eight; kūñja—groves; haya—is.

The transcendental body of Govinda is eternal. His servants are eternal. The abode of Vṛndāvana is effulgent. The water of the Yamunā is crystal clear. There are eight kuñjas or groves on the banks of Yamunā.

TEXT 8

*śītala-kiraṇa-kara kalpa-tarū-guṇa-dhara
taru-latā saḍa ṛtū-śobā
purna-candra-sama jyoti cidānanda-maya mūrti
mahālīlā-darśana-lobha*

śītala—cooling; *kiraṇa-kara*—moonshines; *kalpa-tarū*—desire tree; *guṇa-dhara*—quality; *taru*—trees; *latā*—creepers; *saḍa ṛtū*—the six seasons; *śobā*—beauty; *purna-candra*—full moon; *sama*—equal; *jyoti*—effulgence; *cidānanda-maya*—full of bliss and knowledge; *mūrti*—form; *mahālīlā*—great pastimes; *darśana*—to see; *lobha*—greedy

The groves of Vṛndāvana are charming with soothing moonbeams. The six seasons beautify the forests wherein the trees fulfill all desires. The blissful personality of Kṛṣṇa is more effulgent than the full moon, and one should be eager to have a glimpse of His wonderful pastimes.

TEXT 9

*gobinda ānandamaya nikaṭe banitā-caya
bihare madhūra ati śobhā
duñhu preme dagamagi duñhu doñha anūragī
duñhu rūpa duñhu mana lobhā*

gobinda—Lord Govinda; *ānandamaya*—most blissful; *nikaṭe*—near; *banitā-caya*—the damsels; *bihare*—enjoys; *madhūra*—sweet; *ati*—very; *śobhā*—beautiful; *duñhu*—both of Them; *preme*—with love; *dagamagi*—overwhelmed; *duñhu*—both of Them; *doñha*—towards each other; *anūragī*—attached; *duñhu*—both; *rūpa*—with beauty; *duñhu*—both; *mana*—mind; *lobhā*—attracted.

Śrī Govinda is personified bliss. He is surrounded by the gopīs and enjoys various sweet pastimes. They are overwhelmed by love, attracted and attached to each other’s beauty.

TEXT 10

*braja-pūra-banitāra caraṇa āśraya sāra
kara mana ekānta kariyā
anya bola gaṇḍu-gola nā śuniha uttarola
rākha prema hṛdaye bhariyā*

braja-pūra—of Braja; *banitāra*—the damsels; *caraṇa*—the lotus feet; *āśraya*—the shelter; *sāra*—essence; *kara*—do; *mana*—mind; *ekānta*—without deviation; *kariyā*—doing; *anya*—other; *bola*—topics; *gaṇḍu-gola*—gossiping; *nā*—not; *śuniha*—hear; *uttarola*—urge; *rākha*—keep; *prema*—love; *hṛdaye*—in the heart; *bhariyā*—filled.

O my mind, take shelter of the lotus feet of the damsels of Braja without deviation. Do not hear useless gossips, instead fill my heart with Kṛṣṇa's prema.

The word *uttarola* indicates that one should keep the urge of loving ecstasy within one's heart and not exhibit it publicly.

TEXT 11

External Renunciation for Internal Realization

*pāpa-puṇya-maya deha sakali anitya ehi
dhana jana saba michā dhanda
marile jāibe kothā nā pāo tāhāte byathā
tabū niti kara karjya manda*

pāpa-puṇya-maya—mix with sin and piety; *deha*—the owner of the body; *sakali*—all; *anitya*—temporary; *ehi*—this; *dhana*—wealth; *jana*—followers; *saba*—all; *michā*—false; *dhanda*—conception; *marile*—after death; *jāibe*—will go; *kothā*—where; *nā*—not; *pāo*—get; *tāhāte*—in that; *byathā*—pain; *tabū*—still; *niti*—repeatedly; *kara*—do; *karjya manda*—sinful activities

O my mind, you should know this for certain that the dualities of sin and piety are all temporary. Wealth and followers are all false. You do not know where you will go after death. You do not feel pain about this and still you continue with your sinful activities.

TEXT 12

*rājāra je rājya-pāṭa jena natūjāra nāṭa
dekhite dekhite kichū naya
hena māyā kare jei parama īśwara sei
tāñre mana sadā kara bhaya*

rājāra—of the king; *je*—that; *rājya-pāṭa*—the kingdom; *jena*—as if; *natūjāra nāṭa*—act of play; *dekhite dekhite*—gradually; *kichū naya*—as if nothing; *hena*—such; *māyā*—illusory; *kare*—does; *jei*—whoever; *parama īśwara*—the Supreme Lord; *sei*—his; *tāñre*—to him; *mana*—O my mind; *sadā*—always; *kara bhaya*—be afraid of.

The state and administration of a king is just like an act of a play. It gradually vanquishes in due course of time. O my mind, it is He, the Supreme Lord who causes this show by His illusory energy. Be always afraid of falling under its control.

TEXT 13

*pāpe nā kariha mana adhama se pāpī-jana
tāre mana dūre parihari
pūñyaje sūkhera dhāma tāra nā laio nāma
pūñya mukti dui tyaga kari*

pāpe—in sinful activities; *nā*—not; *kariha*—do; *mana*—mind; *adhama*—fallen; *se*—he; *pāpī-jana*—a sinner; *tāre*—to him; *mana*—O my mind; *dūre*—far away; *parihari*—give up; *pūñya*—piety; *je*—that which; *sūkhera*—of happiness; *dhāma*—abode; *tāra*—that; *nā*—do not; *laio*—take; *nāma*—name; *pūñya*—piety; *mukti*—liberation; *dui*—both; *tyāga kari*—give up.

O mind, do not indulge in sinful activities because sinners are most fallen. Give up bad association from a distance. Although piety is the abode of material happiness, do not strive for it, rather give up the desire for piety and liberation.

TEXT 14

*prema-bhakti-sūdhā-nidhi tāhe dūba nirabadhi
āra jata kṣara nidhi prāya
nirañtara sūkha pābe sakala sañtapa jābe
para-tattva karile upāya*

prema-bhakti—loving devotional service; *sūdhā-nidhi*—ocean of nectar; *tāhe*—in that; *dūba*—drowned; *nirabadhi*—constantly; *āra jata*—all others; *kṣara nidhi*—ocean of salt; *prāya*—almost; *nirañtara*—always; *sūkha*—happiness; *pābe*—will receive; *sakala*—all; *sañtapa*—the threefold miseries; *jābe*—will go away; *para-tattva*—the supreme truth; *karile*—I have thus explained; *upāya*—process

Loving devotional service is the ocean of nectar. Be always drowned in that ocean. Everything else is like an ocean of salt. If you follow this process, you will achieve eternal bliss and all your lamentations will go away.

TEXT 15

*anyera paraśa jena nāhi kadācit hena
ihāte haibe sabādhāna
rādhā-kṛṣṇa nāma gāna ei se parama dhyāna
āra nā kariha paramāṇa*

anyera—of others; *paraśa*—touch; *jena*—even; *nāhi*—do not; *kadācit*—seldom; *hena*—happens; *ihāte*—in this; *haibe*—will be; *sabādhāna*—cautious; *rādhā-kṛṣṇa*—Śrī Rādhikā and Śrī Kṛṣṇa; *nāma gāna*—chant Their names; *ei*—this; *se*—that; *parama*—supreme; *dhyāna*—meditation; *āra*—more; *nā*—not; *kariha*—do; *paramāṇa*—goal.

Never associate with non-devotees. Be very careful about them. Chanting the names of Rādhā and Kṛṣṇa is the highest form of meditation. Do not accept any other process as the goal of life.

One should not associate with non-devotees such as yogīs, pseudo renunciates, *karmīs* and *jñānīs*, even if one is in danger. One should

always meditate on the beautiful forms of Rādhā and Kṛṣṇa and chant Their names. Besides this, one should not accept any other process such as fruitive activities as the goal of life.

TEXT 16

*karmī jñānī miśra-bhakta nā habe tāya anūrakta
śuddha-bhajanete kara mana
braja-janera jei mata tāhe habe anūgata
ei se parama tattwa-dhana*

karmī—the performers of fruitive activities; *jñānī*—impersonalists; *miśra-bhakta*—mixed devotees; *nā*—do not; *habe*—will be; *tāya*—in that; *anūrakta*—attached; *śuddha*—pure; *bhajanete*—in worshipping the Lord; *kara mana*—engage your mind; *braja-janera*—of the residents of Braja; *jei mata*—the opinion; *tāhe*—in that; *habe*—will be; *anūgata*—follow; *ei se*—this is the; *parama tattwa*—supreme truth; *dhana*—wealth.

Do not mingle with fruitive workers, mental speculators and mixed devotees. Instead engage yourself in pure devotional service under the guidance of the residents of Braja. This is the highest treasure.

TEXT 17

*prārthanā karibe sadā śuddha-bhāve prema-kathā
nāma-mantra kariyā abheda
āṣṭika kariyā mana bhaja rāṅgā śrī-caraṇa
granthi-pāpa habe pariccheda*

prārthanā—pray; *karibe*—will do; *sadā*—always; *śuddha-bhāve*—purely; *prema-kathā*—loving topics; *nāma-mantra*—with holy names and mantras; *kariyā*—considering; *abheda*—non-different; *āṣṭika*—purify; *kariyā*—doing; *mana*—mind; *bhaja*—worship; *rāṅgā*—relished; *śrī-caraṇa*—lotus feet; *granthi*—knots; *pāpa*—sinful activities; *habe*—will be; *pariccheda*—unfolded.

I will always desire to glorify the transcendental topics of Rādhā and Kṛṣṇa, considering the holy names and mantras as non-different from Them. I will fix my mind in worshipping the lotus feet of Rādhā and Kṛṣṇa. Then the knots of sinful desires within my heart will be undone.

TEXT 18

*rādhā-kṛṣṇa śrī-caraṇa tāte saba samarpaṇa
śrī-caraṇe balihāri jāṇa
dūñhu nāma śuni śuni bhakta mūkhe pūni pūni
parama ānanda sūkha-pāñā*

rādhā-kṛṣṇa—Śrī Rādhā and Kṛṣṇa; *śrī-caraṇa*—lotus feet; *tāte*—in that; *saba*—everything; *sarpaṇa*—surrender; *śrī-caraṇe*—unto the lotus feet; *balihāri jāṇa*—great; *dūñhu*—both; *nāma*—the holy names; *śuni śuni*—repeatedly hearing; *bhakta mūkhe*—through the mouths of the devotees; *pūni pūni*—again and again; *parama ānanda*—great happiness; *sūkha-pāñā*—will be satisfied

I surrender myself unto the lotus feet of Rādhā and Kṛṣṇa and take Their merciful shelter. I will repeatedly hear the names of Rādhā and Kṛṣṇa from the mouths of pure devotees and attain great happiness and satisfaction.

TEXT 19

*hema-gauri-tanū rāi āñkhi daraśana cāi
rodana kariba abhilāṣe
jaladhara dhara dhara aṅga ati manohara
rūpe guṇe bhūbana prakāṣe*

hema-gauri—molten gold; *tanū*—body; *rāi*—Śrī Rādhā; *āñkhi*—eyes; *daraśana cāi*—want to see; *rodana kariba*—will cry; *abilāṣe*—with a desire; *jaladhara*—the clouds; *dhara dhara*—newly; *aṅga*—the limbs; *ati manohara*—most enchanting; *rūpe*—in beauty; *guṇe*—in qualities; *bhūbana prakāṣe*—illuminates the whole world

I will desire to see the golden complexioned Rādhā with my own eyes. I will cry to see the enchanting form and qualities of Kṛṣṇa whose complexion is like the new clouds.

TEXT 20

*sakhī-gaṇa cāri-pāṣe sebā kare abhilāṣe
parama se sebā-sūkha dhare
ei bhaṇe mane mora ei rase hañā bhora
narottama sadā-i bihare*

sakhī-gaṇa—the sakhīs; *cāri-pāṣe*—on four sides; *sebā kare*—serve; *abhilāṣe*—according to their desire; *parama*—supreme; *se*—that; *sebā*—service; *sūkha*—happiness; *dhare*—yields; *ei bhaṇe*—this desire; *mane mora*—in my mind; *ei rase*—in this mellows; *hañā bhora*—being absorbed; *narottama*—Śrīla Narottama dāsa Ṭhākura; *sadāi*—always; *bihare*—enjoys

The sakhīs surround Śrī Śrī Rādhā and Kṛṣṇa on all four sides, and while serving Them, feel ecstatic bliss in their hearts. Narottama dāsa desires such service being absorbed in loving transcendental mellows.

Chapter Seven— The Characteristics of an Unalloyed Devotee

TEXT 1

*rādhā-kṛṣṇa karoṇ dhyāna swapane nā bala āna
prema binā āna nāhi cānu
jūgala-kiśora-prema lakṣa-bāṇa jena hema
ārati-pirīti-rase dhyāña*

rādhā-kṛṣṇa—Śrī Rādhā and Śrī Kṛṣṇa. *karoṇ dhyāna*—meditate;

swapane—in the dream; *nā*—do not; *bala*—speak; *āna*—mundane topics; *prema*—love of God; *binā*—without; *āna*—anything else; *nāhi*—not; *cāñu*—hanker; *jūgala-kiśora*—the Divine Couple; *prema*—love; *lakṣa-bāṇa*—refined a million times; *jena hema*—like gold; *ārati*—eagerly; *pirīti-rase*—in transcendental mellows; *dhyāñā*—meditate.

I will meditate on Rādhā and Kṛṣṇa. I will not speak about any other topics even in my dreams. I will not hanker for anything else except loving service to the Divine Youthful Couple. The loving sentiments of Rādhā and Kṛṣṇa are like gold refined a million times. Therefore, O my mind, please constantly meditate on Rādhā and Kṛṣṇa as your only loveable object.

O my mind, because you have been in a miserable condition, now start meditating on that which has the nature of *prīti sukha*, the happiness of love.

TEXT 2

jala binū jena mīna dūḥkha pāya āyū hīna
prema binū sei-mata bhakta
cātaka jalada-gati e-mati ekānta-rāti
jāne jei sei anūrakta

jala binū—without water; *jena*—as; *mīna*—the fish; *dūḥkha pāya*—suffers; *āyū hīna*—dies; *prema*—love; *binū*—without; *sei-mata*—like that; *bhakta*—the devotee; *cātaka*—cātaka bird; *jalada*—rain; *gati*—solace; *e-mati*—such; *ekānta-rāti*—unalloyed devotional service; *jāne jei*—one who knows; *sei*—he; *anūrakta*—pure devotee.

Just as a fish out of water feels great distress and dies, similarly the devotee feels distressed without love of God. As a cātaka bird drinks only rain water, similarly unalloyed devotees relish only love of God.

TEXT 3

maranda-bhramara jena cakora-candrikā tena

*pati-bratā janera yena pati
anyatra nā cale mana jena daridrera dhana
ei-mata prema-bhakti-rīti*

maranda—honey; *bhramara*—bumblebee; *jena*—is for; *cakora*—a partridge; *candrikā*—rays of the moon; *tena*—just like; *pati-bratā janera*—of a chaste wife; *yena*—just like; *pati*—husband; *anyatra nā cale*—does not deviate; *mana*—the mind; *jena*—like; *daridrera dhana*—the wealth of a poor man; *ei*—this; *mata*—way; *prema-bhakti*—loving devotional service; *rīti*—characteristics.

Just as a bumblebee is attached to honey, a cakora bird is attached to the nectar of the moon, a chaste wife is attached to her husband, and a poor man is attached to wealth, similarly the minds of devotees are attached to the loving service of Rādhā and Kṛṣṇa.

TEXT 4

*viṣaya garala-maya tāhe māna sūkha-caya
se nā sūkha dūḥkha kari māna
gobinda-biṣaya-rasa saṅga kara tāñra dāsa
prema-bhakti satya kari jāna*

viṣaya—material sense objects; *garala-maya*—poisonous; *tāhe*—in that; *māna*—consider; *sūkha-caya*—happiness; *se*—that; *nā*—not; *sūkha*—happiness; *dūḥkha*—misery; *kari māna*—accept; *gobinda-biṣaya-rasa*—the nectarean topics of Govinda; *saṅga kara*—associate; *tāñra*—his; *dāsa*—servant; *prema-bhakti*—loving devotional service; *satya kari*—eternal and factual; *jāna*—accept.

Material enjoyments are full of poison, but you consider them pleasing. Do not think of them as a source of happiness, but understand them as distress. Be absorbed in full thought of Govinda, associate with His devotees and conclude that loving devotional service is the goal of life.

TEXT 5

madhye madhye āche dūṣṭa dṛṣṭi kari haya rūṣṭa
gūṇake biguṇa kari māne
gobinda-bimūkha-jane sphūrṭi nahe hena dhane
laukika kariyā saba jāne

madhye madhye—sometimes; *āche*—there are; *dūṣṭa*—mischievous people; *dṛṣṭi kari*—by seeing; *haya*—is; *rūṣṭa*—annoyed; *gūṇake*—the qualities; *biguṇa*—disqualification; *kari māne*—consider; *gobinda*—Lord Govinda; *bimūkha*—averse; *jane*—persons; *sphūrṭi*—inspiration; *nahe*—not; *hena*—such; *dhane*—wealth; *laukika*—worldly; *kariyā*—as; *saba*—all; *jāne*—knows

Sometimes the mischievous people become angry by seeing the dealings of devotees. They accept the good qualities of devotees as bad qualities. The wealth of loving devotional service does not manifest in the hearts of those who are averse to Govinda because they consider this wealth as mundane.

There are many miscreants who are averse to Śrī Kṛṣṇa. They become very angry by seeing the loving dealings of the devotees. They consider dancing, chanting, laughing, and crying of devotees, which are born from ecstatic love, as madness or fault.

TEXT 6

ajñāna abhāgyā jata nāhi laya sata-mata
ahaṅkare nā jāne āpanā
abhimānī bhakti-hīna jaga-mājhe sei dīna
bṛthā tāra aśeṣa bhābanā

ajñāna—ignorant; *abhāgyā*—unfortunate; *jata*—all; *nāhi*—do not; *laya*—take; *sata-mata*—the path of the devotees; *ahaṅkare*—with false ego; *nā jāne*—do not know; *āpanā*—themselves; *abhimānī*—proud; *bhakti-hīna*—devoid of devotional service; *jaga-mājhe*—in this world; *sei*—he; *dīna*—poor; *bṛthā*—useless; *tāra*—his; *aśeṣa*—unlimited; *bhābanā*—desires

Those who are overwhelmed with nescience do not take to the path of

devotion. Such persons are full of false ego, pride and innumerable useless desires. They are most fallen in this world and are devoid of devotional service.

TEXT 7

*āra saba parihari parama īśwara hari
seva mana kari prema-āśa
eka-braja-rāja-pūra gobinda rasika-bara
karaha sadāi abhilāṣa*

āra saba—everything else; *parihari*—giving up; *parama*—supreme; *īśwara*—the controller; *hari*—Lord Hari; *seva*—serve; *mana*—O mind; *kari*—having; *prema-āśa*—the desire to achieve love of God; *eka-braja-rāja-pūra*—only in Braja; *gobinda*—Lord Govinda; *rasika-bara*—He who is expert in conjugal pastimes; *karaha*—do; *sadāi*—constantly; *abhilāṣa*—desire.

O my mind, abandon everything and serve the Supreme Controller Lord Hari, with a desire to attain love of God. Only hanker for the service of Govinda, the reservoir of all pleasure in Braja.

Śrīla Narottama dāsa Ṭhākura is saying, “O my mind, please constantly desire to attain the lotus feet of Govinda in Braja, who is expert in conjugal affairs.”

TEXT 8

*narottama dāsa kahe sadā mora prāṇa dahe
hena bhakta-saṅga nā pāiyā
abhāgyera nāhi ora michāja-hailū bhora
dūḥkha rahe antare jāgiyā*

narottama dāsa—Narottama dāsa ; *kahe*—says; *sadā*—always; *mora*—mine; *prāṇa*—life; *dahe*—burning; *hena*—such; *bhakta*—devotee; *saṅga*—association; *nā*—not; *pāiyā*—receiving; *abhāgyera*—misfortune; *nāhi*—there is not; *ora*—limit; *michāja*—false conception; *hailū*—became; *bhora*—absorbed; *dūḥkha*—distress; *rahe*—remains; *antare*—in

the heart; *jāgiyā*—awakened.

Narottama dāsa says, “My mind is constantly burning without the association of pure devotees. There is no end to my misfortune as I am absorbed in misconceptions and my heart is filled with distress.”

Chapter Eight— Fixed Loving Devotional Service

TEXT 1

*bacanera agocara bṛndābana līlā-stala
swapṛakāśa premānanda-ghana
jāhāte prakāṣa sūkha nāhi jarā-mṛtyū-dūḥkha
kṛṣṇa-līlā-rasa anūkṣaṇa*

bacanera—words; *agocara*—beyond; *bṛndābana*—the abode of Vṛndāvana; *līlā-stala*—various places of pastimes; *swapṛakāśa*—self manifest; *premānanda*—ecstatic love; *ghana*—intense; *jāhāte*—in which; *prakāṣa*—manifested; *sūkha*—happiness; *nāhi*—does not exist; *jarā*—old age; *mṛtyū*—death; *dūḥkha*—distress; *kṛṣṇa*—Lord Kṛṣṇa; *līlā-rasa*—the nectarean pastimes; *anūkṣaṇa*—always.

Śrī Vṛndāvana, the place of the pastimes of Rādhā and Kṛṣṇa, is indescribable. It is self-manifest and full of ecstatic love. Happiness is eternally present there. It is devoid of the miseries of old age and death. The pastimes of Kṛṣṇa are constantly performed there.

Śrīla Narottama dāsa Ṭhākura describes Vṛndāvana saying *vacanera agocara*. When it is not possible to fully describe a place, then the phrase *vacanera agocara* is used.

“*idaṁ vṛndāvanam ramyaṁ mama dhāmaiva kevalam
atra ye paśavo pakṣī-vṛkṣāḥ kīṭā narāmarāḥ*”

ye vasanti mamādhiṣṇye mṛtā yanti mamālayam”

“This Vṛndāvana is My own most beloved abode. Everyone who lives here in My abode—the animals, birds, trees, insects, humans and demigods—when they die they go to My eternal kingdom.”

TEXT 2

*rādhā-kṛṣṇa dūñhū prema lakṣa-bāna yena hema
jāhāra hillole rasa-sindhū
cakora nayana-prema kāma-rati kare dhyāna
pīṛīti sūkhera dūñhe bandhu*

rādhā-kṛṣṇa—Śrī Rādhikā and Śrī Kṛṣṇa; *dūñhū*—both; *prema*—love; *lakṣa-bāna*—purified for a million times; *yena hema*—like gold; *jāhāra*—whose; *hillole*—waves; *rasa-sindhū*—ocean of transcendental mellows; *cakora*—cakora bird; *nayana-prema*—lovely eyes; *kāma*—Cupid; *rati*—Cupid’s wife; *kare dhyāna*—meditates; *pīṛīti*—of love; *sūkhera*—of happiness; *dūñhe*—both; *bandhu*—friends.

The loving pastimes of Rādhā and Kṛṣṇa are like purified gold. They are the waves in the ocean of transcendental mellows. The eyes of the Divine Couple are like the cakora birds that drink sweet nectar. Cupid with his wife always meditate to achieve this love of God.

A person who is anxious to get *rati* should meditate with love on the beautiful eyes of both Rādhā and Kṛṣṇa, whose faces are just like those of the Cakora birds. *Yāhāra-hillola*—the *līlārasa* or pastimes in Vṛndāvana are just like an ocean, and love of Rādhā and Kṛṣṇa are the waves in that ocean.

TEXT 3

*rādhikā preyasī-barā bāma dike manoharā
kanaka-keśara-kānti dhare
anūrage-rakta śāḍī nīla-ṭaṭṭa manohārī
mañimoya ābharaṇa pare*

rādhikā—Śrī Rādhikā; *preyasī-barā*—the dearest; *bāma*—left; *dike*—side; *manoharā*—enchanting; *kanaka*—gold; *keśara*—filament of flower; *kānti*—complexion; *dhare*—possess; *anūrage*—intense attachment; *rakta śāḍī*—red sari; *nīla-paṭṭa*—blue shawl; *manohārī*—enchanting; *maṇimoya*—enchanting; *ābharaṇa*—ornaments; *pare*—wears.

The golden complexioned Śrī Rādhikā is the topmost and dearest. She is most enchanting and seated on the left of Śrī Kṛṣṇa. She wears a red *sari* out of intense attachment and puts a blue shawl on top of that *sari*. She is beautifully decorated with jewelled ornaments.

Śrī Rādhikā wears a red colored *sari* due to Her intense attachment for Kṛṣṇa, and puts on a blue shawl which resembles Kṛṣṇa, on top of Her red *sari*. Because intense attachment is an internal matter, She wears the red *sari* as internal garment.

TEXT 4

karaye locana pāṇa rūpa-līlā dūṅhu dhyāna
ānande magana saharī
beda-bidhi-agocara ratana-bedīra para
seba niti kiśora-kiśorī

karaye—do; *locana*—eyes; *pāṇa*—drink; *rūpa-līlā*—beauty and pastimes; *dūṅhu*—both; *dhyāna*—meditation; *ānande*—in ecstasy; *magana*—absorbed; *saharī*—companions; *beda-bidhi*—the Vedic injunctions; *agocara*—unknown; *ratana*—jewel; *bedīra para*—on the altar; *seba*—serve; *niti*—constantly; *kiśora-kiśorī*—the Divine Young Couple.

All the sakhīs and their companions happily drink the sweet beauty of the Divine Couple through their eyes and meditate upon Rādhā and Kṛṣṇa. They eternally serve the Young Couple, who are seated on a jewelled altar, unapproachable by the Vedas.

TEXT 5

dūrlabha janama hena nāhi bhaja hari kena

*ki lāgiyā mara bhava baṅdhe
chāḍa anya kriyā karma nāhi dekha veda-dharma
bhakti kara kṛṣṇa-pada-dwandwa*

dūrlabha—rare; janama—human form of life; hena—such; nāhi—do not; bhaja—worship; hari—Lord Hari; kena—why; ki lāgiyā—for what reason; mara—suffer; bhava baṅdhe—bondage of material life; chāḍa—give up; anya—other; kriyā karma—pious and sinful deeds; nāhi dekha—do not see; veda-dharma—occupational duties mentioned in the Vedas; bhakti kara—engage in devotional service; kṛṣṇa-pada-dwandwa—unto the lotus feet of Kṛṣṇa.

O my mind, service to Śrī Hari is rarely achieved. Why then do you not worship Him? You are simply suffering due to material bondage. Abandon all fruitive activities and religious duties prescribed in the Vedas and serve the lotus feet of the Lord with devotion.

TEXT 6

*biṣaya biṣama-gati nāhi bhaja braja-pati
śrī-nanda nandana sūkha-sāra
swarga āra apabarga saṁsāra naraka-bhoga
sarba-nāśa janama-bikāra*

biṣaya—material sense objects; biṣama—dangerous; gati—results; nāhi—do not; bhaja—worship; braja-pati—the Lord of Braja; śrī-nanda nandana—the son of Nanda Mahārāja; sūkha-sāra—the abode of bliss; swarga—heaven; āra—and; apabarga—liberation; saṁsāra—material existence; naraka—hell; bhoga—enjoy; sarba-nāśa—ruins everything; janama—human form of life; bikāra—wasted.

The result of material enjoyments are dangerous. Why do you not worship Śrī Nandanandana, the Lord of Braja and the abode of ecstatic bliss? Desires for heavenly planets, liberation and enjoying the material world are hellish. They ruin one's human form of life.

TEXT 7

dehe nā kariha āṣṭhā sannikate jama śāsta
dūḥkhera samūdra karma-gati
dekhiya śuniya bhaja sādhu-śāstra-mata yaja
jūgala-caraṇe kara rati

dehe—in material body; *nā kariha*—do not; *āṣṭhā*—keep faith; *sannikate*—near; *jama*—Yamarāja; *śāsta*—one who punishes; *dūḥkhera*—of misery; *samūdra*—ocean; *karma-gati*—the fruits of activities; *dekhiya śuniya*—by carefully considering; *bhaja*—worship; *sādhu*—the devotees; *śāstra*—the scriptures; *mata*—according to; *yaja*—worship; *jūgala*—the Divine Couple; *caraṇe*—unto the lotus feet; *kara rati*—be attached.

Do not put faith in this temporary material body, because Yamarāja, the lord of death, is waiting next to you. The flow of karma is just like the ocean of sorrow. Consider this properly and worship the lotus feet of Rādhā and Kṛṣṇa with attachment under the guidance of sādhu and śāstra.

Śrīla Narottama dāsa Ṭhākura instructs that we should understand the temporary nature of the material body as well as the material world, wherein repeated birth and death take place, by hearing from the scriptures and seeing directly. In order to be protected from this dangerous condition of life, one should always serve the lotus feet of Rādhā and Kṛṣṇa, according to the injunctions of the scriptures.

TEXT 8

karma-khānda jñāna-khānda kevala biṣera bhānda
amṛta baliyā jebā khāya
nānā joni sadā phire kadam jya bhakṣaṇa kare
tāra janma adhaḥ-pāte jāya

karma-khānda—fruitive activities; *jñāna-khānda*—mental speculations; *kevala*—only; *biṣera*—poison; *bhānda*—pot; *amṛta*—nectar; *baliyā*—thinking; *jebā*—whoever; *khāya*—drinks; *nānā joni*—various species; *sadā*—always; *phire*—changes; *kadam jya*—abominable items; *bhakṣaṇa*—eat; *kara*—does; *tāra*—his; *janma*—life; *adhaḥpāte*—spoiled; *jāya*—goes.

Fruitive activities and mental speculation are like pots of poison. Those who drink this poison, thinking it to be nectar, fall into the cycle of repeated birth and death. Such persons eat abominable things and their human form of life is spoiled.

TEXT 9

*rādhā-kṛṣṇe nāhi rati anya jane bale pati
prema-bhakti rīti nāhi jāne
nāhi bhaktira sandhāna bharamē karaye dhyāna
bṛthā tāra se chāra jībane*

rādhā-kṛṣṇe—in Rādhā and Kṛṣṇa; *nāhi*—do not; *rati*—attachment; *anya jane*—to another person; *bale*—says; *pati*—the Lord; *prema-bhakti*—loving devotional service; *rīti*—characteristics; *nāhi jāne*—do not know; *nāhi*—do not; *bhaktira*—of devotional service; *sandhāna*—trace; *bharamē*—in illusion; *karaye dhyāna*—meditate; *bṛthā*—useless; *tāra*—his; *se*—that; *chāra*—insignificant; *jībane*—life.

Those who have not developed attachment for Śrī Śrī Rādhā-Kṛṣṇa, not knowing the process of loving devotional service, consider others as their lord and protector. Such people do not inquire about devotional service, rather they engage in pseudo meditation. Their lives are useless and insignificant.

TEXT 10

*jñāna karma kare loka nāhi jāne bhakti-yoga
nānā-mate haiyā ajñāna
tāra kathā nāhi śuni paramārtha-tattwa jāni
prema-bhakti bhakta-gaṇa-prāṇa*

jñāna karma—fruitive activities and mental speculation; *kare*—do; *loka*—people; *nāhi*—do not; *jāne*—know; *bhakti-yoga*—the process of devotional service; *nānā*—various; *mate*—opinion; *haiyā*—being; *ajñāna*—misguided; *tāra*—is; *kathā*—statements; *nāhi*—do not; *śuni*—hear; *paramārtha-tattwa*—the absolute truth; *jāni*—know; *prema-*

bhakti—loving devotional service; *bhakta-gaṇa*—of devotees; *prāṇa*—life and soul.

The less intelligent people engage in pious activities and speculative knowledge. They do not know the process of devotional service, because they are misguided by various opinions. Do not listen to them, but know it for certain that transcendental devotional service is the life and soul of the devotees.

One should not hear the words of the *karmīs* and the *jñānīs*. Loving devotional service is the life and soul of the devotees. One should consider this loving devotional service as the supreme goal of life.

TEXT 11

jagat-byāpaka hari aja-bhava ājñā-kārī
madhūra mūrati līlā-kathā
ei tattwa jāne jei parama uttama sei
tāra saṅga kariba sarbathā

jagat—world; *byāpaka*—pervading; *hari*—Lord Hari; *aja*—Lord Brahmā; *bhava*—Lord Śiva; *ājñā-kārī*—order carriers; *madhūra*—sweet; *mūrati*—form; *līlā-kathā*—topics of pastimes; *ei*—this; *tattwa*—truth; *jāne*—knows; *jei*—one who; *parama uttama*—highest; *sei*—he; *tāra*—his; *saṅga*—association; *kariba*—will do; *sarbathā*—by all respects.

Although Lord Hari is all-pervading, and Lord Brahmā and Lord Śiva are His order carriers, nevertheless His form and pastimes are full of sweetness. One who knows this science, is a topmost devotee and I will always associate with him.

TEXT 12

parama nāgara kṛṣṇa tāñhe hao satṛṣṇa
bhaja tāñre braja-bhāva lañā
rasika-bhakata saṅge rahiba pīṛīti-raṅge
braja-pūre basati kariyā

parama—supreme; *nāgara*—paramour; *kṛṣṇa*—Lord Kṛṣṇa; *tānhe*—to whom; *hao*—become; *satṛṣṇa*—eager; *bhaja*—worship; *tānre*—Him; *braja-bhāva*—in the mood of Braja; *lañā*—attain; *rasika-bhakata*—devotees who appreciate loving devotional mellows; *saṅge*—in the association; *rahiba*—will remain; *pirīti-raṅge*—in ecstatic love; *braja-pūre*—in Braja; *basati kariyā*—reside in.

Lord Kṛṣṇa is the Supreme Paramour. Therefore, be always attached to Him, and worship Him in the mood of Braja. Reside in Braja and associate with devotees who appreciate loving devotional service.

Śrī Kṛṣṇa is all pervading, and the Lord of everyone. By the order of Kṛṣṇa, Lord Brahmā creates and Lord Śiva annihilates. Although Śrī Kṛṣṇa is the Supreme Lord, and the Controller of everyone, yet His form and pastimes are full of sweetness, not opulence which demands awe and reverence from one's heart. This is the special characteristic of Śrī Kṛṣṇa that distinguishes Him from other forms of the Lord.

TEXT 13

*śrī-guru-bhakata-jana tānhāra caraṇe mana
āropiyā kathā-anūsāre
sakhīra sarbathā mata haiyā tānhara jūtha
sadāi bihare braja-pūre*

śrī-guru—the spiritual master; *bhakata-jana*—the devotees; *tānhāra*—their; *caraṇe*—unto the lotus feet; *mana*—the mind; *āropiyā*—fix; *kathā*—topics; *anūsāre*—according to; *sakhīra*—of the sakhīs; *sarbathā*—by all respect; *mata*—of opinion; *haiyā*—being; *tānhara*—their; *jūtha*—group; *sadāi*—always; *bihare*—enjoys; *braja-pūre*—in Braja.

Fix your mind at the lotus feet of the spiritual master and the devotees. According to their instructions and the guidance of the *sakhīs*, always live and serve Śrī Śrī Rādhā-Kṛṣṇa in Braja.

Aropiyā means engaging the mind. *Kathā anusāre* indicates the following of *śāstric* statements. *Sakhīra sarbathā mata* mean by following in the footsteps of the *sakhīs* in all respects.

TEXT 14

*līlā-rasa-kathā gaṇa jūgala-kiśora prāṇa
prārthanā kariba abhilāse
jībane maraṇe ei āra kichū nāhi cāi
kahe dīna narottama-dāsa*

līlā-rasa-kathā—the topics of transcendental pastimes; *gaṇa*—sing; *jūgala-kiśora*—the Divine Couple; *prāṇa*—life; *prārthanā*—pray; *kariba*—will do; *abhilāse*—with desire; *jībane maraṇe*—in life and death; *ei*—this; *āra kichū*—nothing else; *nāhi*—do not; *cāi*—want; *kahe*—says; *dīna*—poor; *narottama-dāsa*—Narottama dāsa.

I will always prayfully with desire, sing the amorous pastimes of Śrī Śrī Rādhā-Kṛṣṇa in life or death. This is my only hope and nothing else do I want, says poor Narottama dāsa.

Chapter Nine— The Ultimate Instructions

TEXT 1

*āna kathā nā baliba āna kathā nā śuniba
sakali kahiba paramārtha
prārthanā kariba sadā lālasā abhīṣṭa-kathā
ihā binā sakali anartha*

āna kathā—worldly talks; *nā baliba*—will not speak; *āna kathā*—mundane topics; *nā śuniba*—will not hear; *sakali*—all; *kahiba*—will say; *paramārtha*—absolute truth; *prārthanā*—pray; *kariba*—will do; *sadā*—always; *lālasā*—eagerness; *abhīṣṭa kathā*—topics regarding goal of life; *ihā binā*—without this; *sakali*—everything; *anartha*—unwanted.

I will neither indulge in useless mundane topics nor hear them. I will only engage in spiritual cultivation. I will always pray to eagerly discuss the topics of my worshipable Lord, because everything else is simply unwanted.

Devotional service to Kṛṣṇa is the supreme goal of life.

TEXT 2

*īśwarera tattwa jata tāhā bā kahiba kata
ananta apāra kebā jāne
braja-pūra-prema nitya ei se parama satya
bhaja bhaja anūrāga-mane*

īśwarera—of the Supreme Lord; *tattwa*—science; *jata*—everything; *tāhā*—that; *bā*—or; *kahiba*—will explain; *kata*—how much; *ananta*—unlimited; *apāra*—insurmountable; *kebā*—who; *jāne*—knows; *braja-pūra*—in Braja; *prema*—loving dealings; *nitya*—eternal; *ei*—this; *se*—that; *parama satya*—supreme truth; *bhaja bhaja*—worship; *anurāga*—with attachment; *mane*—the mind.

How much can I explain the science of the Supreme Lord, for it is unlimited and unfathomable? However, the loving dealings of Braja are eternal and nectarean. O my mind, please worship this Supreme Truth with deep attachment.

TEXT 3

*gobinda gokūlacandra parama ānanda-kanda
paribāra-gopa-goṇī saṅge
nandīśwara jāra dhāma giridhārī jānra nāma
sakhī-saṅge tāre bhaja raṅge*

gobinda—Lord Govinda; *gokūlacandra*—the moonlike personality of Gokula; *parama*—great; *ānanda*—happiness; *kanda*—source; *paribāra*—entourage; *gopa-goṇī*—the cowherd boys and girls; *saṅge*—in the association; *nandīśwara*—Nandagram; *jānra*—whose; *dhāma*—residence; *giridhārī*—the lifter of Govardhana Hill; *jāra*—whose;

nāma—name; *sakhī-saṅge*—in the association of the sakhīs; *tāre*—Him; *bhaja*—worship; *raṅge*—happily.

Śrī Govinda, the moonlike personality of Gokūla, the lifter of Govardhana Hill, the reservoir of all transcendental happiness is accompanied by the gopālas and the gopīs and is living in Nandagram. Serve Him happily in association with the sakhīs.

TEXT 4

*prema-bhakti-tattwa ei tomāre kahinū bhāi
āra dūrbasanā pari hari
śrī-guru-prasāde bhāi e saba bhajana pāi
prema-bhakti sakhī anūcarī*

prema-bhakti—loving devotional service; *tattwa*—science; *ei*—this; *tomāre*—to you; *kahinū*—I have thus explained; *bhāi*—O brothers; *āra*—all others; *dūrbasanā*—material desires; *pari hari*—by giving up; *śrī-guru-prasāde*—by the mercy of the spiritual master; *bhāi*—O brother; *e saba*—all these; *bhajana*—process of worship; *pāi*—receive; *prema-bhakti*—loving devotional service; *sakhī anūcarī*—the companion of the sakhīs.

O brother, I have thus described the science of devotional service to you. Please, give up all material desires. You can perform loving devotional service by the mercy of the spiritual master and in the perfected stage, you will be counted as a maidservant of the sakhīs.

TEXT 5

*sārthaka bhajana-patha sādhu-saṅge abirata
smaraṇa bhajana kṛṣṇa-kathā
prema-bhakti haya jadi tabe haya manaḥ śuddhi
tabe jāya hṛdayera byathā*

sārthaka—perfection; *bhajana-patha*—the path of worship; *sādhu-saṅge*—in the association of the devotees; *abirata*—always; *smaraṇa*—

remembrance; *bhajana*—worship; *kṛṣṇa-kathā*—discussing the topics of Kṛṣṇa; *prema-bhakti*—loving devotional service; *haya*—is; *jadi*—if; *tabe*—than; *haya*—is; *manaḥ śuddhi*—purification of the mind; *tabe*—than; *jāya*—go away; *hṛdayera*—of the heart; *byathā*—pain.

The most successful method of devotional service is to constantly remember the pastimes of Kṛṣṇa in the association of devotees. When one attains loving devotional service, then his mind will be fully purified and the distress of his heart will be vanquished.

TEXT 6

*biṣaya bipatti jāna saṁsāra swapana māna
nara-tanū bhajanera mūla
anūrāge bhaja sadā prema-bhābe līlā-kathā
āra jata hṛdayera śūla*

biṣaya—material sense objects; *bipatti*—danger; *jāna*—please know; *saṁsāra*—material existence; *swapana*—dream; *māna*—accept; *nara-tanū*—human form of life; *bhajanera mūla*—the root of worshiping the Lord; *anūrāge*—with attachment; *bhaja*—worship; *sadā*—always; *prema-bhābe*—with love; *līlā-kathā*—the topics of various pastimes; *āra jata*—everything else; *hṛdayera*—of the heart; *śūla*—pain.

Consider material sense objects as dangerous, and material life as a dream. The human form of life is most suitable for worshiping Kṛṣṇa. Always sing about the loving pastimes of Rādhā and Kṛṣṇa. All other topics causes distress to the heart.

TEXT 7

Śrī Rādhikāśraya

The Shelter of Śrīmatī Rādhārāṇī

*rādhikā-caraṇa-renū bhūṣana kariyā tanū
anāyāse pābe giridhārī*

*rādhikā-caraṇāśraya ye kare se mahāśaya
tānre mūñi jāi balihāri*

rādhikā-caraṇa-renū—the dust of the lotus feet of Śrī Rādhikā; *bhūṣana kariyā*—decorate; *tanū*—body; *anāyāse*—easily; *pābe*—will receive; *giridhāri*—the lifter of Govardhana Hill; *rādhikā-caraṇāśraya*—taking shelter of the lotus feet of Śrī Rādhikā; *ye kare*—one who does so; *se mahāśaya*—is a great person; *tāre*—to him; *mūñi*—I; *jāi balihāri*—glorify.

Decorate your body with the dust from the lotus feet of Śrī Rādhikā. Then, you will achieve the full grace of Śrī Kṛṣṇa, the lifter of Govardhana Hill. One who takes shelter of the lotus feet of Rādhikā, I glorify him as a great person.

TEXT 8

*jaya jaya rādhā-nāma bṛndāvana yānra dhāma
kṛṣṇa-sūkha-bilāsera nidhi
hena rādhā-guṇa-gāna nā śunila mora kāna
bañcita karila more bidhi*

jaya jaya—all glories; *rādhā-nāma*—the holy names of Rādhā; *bṛndāvana*—Vṛndāvana; *yāra*—whose; *dhāma*—abode; *kṛṣṇa-sūkha*—pleasing Kṛṣṇa; *bilāsera nidhi*—the ocean of enjoyment; *hena rādhā*—such Rādhā; *guṇa-gāna*—glorifying Her qualities; *nā śunila*—did not hear; *mora kāna*—my ears; *bañcita*—deceived; *karila*—did; *more*—to me; *bidhi*—the creator.

All glories to the holy names of Śrī Rādhā, who eternally resides in Vṛndāvana. She is the ocean of Kṛṣṇa’s happiness. I have been cheated by Providence because I have not heard about the glorification of Rādhā.

TEXT 9

*tānra bhakta-saṅga sadā rasa-līlā-prema-kathā
je kahe se pāya ghanaśyāma*

*ihāte bimūkha jei tāra kabhū siddhi nāi
nāhi jena śuni tāra nāma*

tānra—Her; *bhakta-sanga*—associates with the devotees; *sadā*—always; *rasa-līlā*—nectarean pastimes; *prema-kathā*—the topics of love; *je kahe*—one who chants; *se pāya*—he receives; *ghanaśyāma*—the dark-colored Śyāmasundara; *ihāte*—in this; *bimūkha*—against; *jei*—whoever; *tāra*—his; *kabhū*—never; *siddhi*—perfection; *nāi*—not; *nāhi*—not; *jena śuni*—may hear; *tāra nāma*—his name.

One who associates with the devotees of Śrī Rādhā and discusses the loving pastimes of Rādhā certainly meets Śyāmasundara. Anyone averse to this never attains perfection and I do not wish to even hear the name of such a person.

TEXT 10

*kṛṣṇa-nāma-gāne bhāi rādhikā-caraṇa pāi
rādhā-nāma-gāne kṛṣṇacandra
saṅkṣepe kahila kathā ghūcāo manera byathā
dūḥkha-maya anya kathā-dwandwa*

kṛṣṇa-nāma—the holy names of Kṛṣṇa; *gāne*—by chanting; *bhāi*—O dear brothers; *rādhikā-caraṇa*—the lotus feet of Śrī Rādhikā; *pāi*—attain; *rādhā-nāma*—the holy name of Rādhā; *gāne*—by chanting; *kṛṣṇacandra*—the moonlike Kṛṣṇa; *saṅkṣepe*—in brief; *kahila kathā*—I have thus explained; *ghūcāo*—destroy; *manera byathā*—pains of the mind; *dūḥkha-maya*—full of miseries; *anya kathā*—mundane topics; *dwandwa*—duality.

O brother, simply by chanting the names of Kṛṣṇa, one can receive the lotus feet of Rādhikā, and by chanting the names of Rādhikā, one can receive the lotus feet of Kṛṣṇa. Thus, I have briefly explained everything by which you will be relieved from the pains of your heart. All other topics are full of miseries and dualities.

TEXT 11

*ahaṅkāra abhimāna asat-saṅga asaj-jñāna
chāḍi bhaja guru-pāda-padma
kara ātma-nibedana deha-geha-parijana
guru-bākya parama mahattwa*

ahaṅkāra—false ego; *abhimāna*—pride; *asat-saṅga*—association with non-devotees; *asaj-jñāna*—useless knowledge; *chāḍi*—by giving up; *bhaja*—worship; *guru-pāda-padma*—the lotus feet of the spiritual master; *kara ātma-nibedana*—surrender fully; *deha*—the body; *geha*—the house; *parijana*—the family members; *guru-bākya*—the words of the spiritual master; *parama*—supremely; *mahattwa*—important.

Give up false ego and pride. Giving up bad association and endeavoring for useless material knowledge, worship the lotus feet of the spiritual master. Surrender your body, home and family members unto him. The words from the lotus mouth of the spiritual master are supremely important.

In this regard, one should refer to the following verse of *Śrīmad-Bhāgavatam* 11.26.26,

*tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān
santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ*

“An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one’s mind.”

The following evidence is also cited:

*divyādhanāgāra kulābhimānino
dehādi-dārātmaja nitybuddhayaḥ
iṣṭānyadevāna phalakāñkṣino
ye jīvanmṛtānte na labhante keśavam*

“Those who are puffed up by their material knowledge, wealth, house, family etc., and considering their bodies and bodily by-products such as wife and children as eternal, as well as accepting other demigods as their worshipable lord, in order to receive some temporary benefits, are actually dead although living. Such people cannot achieve Lord Kṛṣṇa.”

TEXT 12

Śrī Gaura Upasana Kathāvyatha

The Necessity of Worshipping Śrī Gaurāṅga

*śrī-kṛṣṇa-caitanyadeba rati-mati bhabe seba
prema-kalpa-taru-dātā
braja-rāja-nandana rādhikā-jībana-dhana
aparūpa ei saba kathā*

śrī-kṛṣṇa-caitanyadeba—Lord Śrī Kṛṣṇa Caitanya; *rati-mati bhabe*—with attachment and attention; *seba*—serve; *prema-kalpa-taru*—the desire tree of love of God; *dātā*—the giver; *braja-rāja-nandana*—the son of King of Braja; *rādhikā-jībana-dhana*—the life and treasure of Śrī Rādhikā; *aparūpa*—wonderful; *ei*—this; *saba*—all; *kathā*—topics.

Please serve Śrī Kṛṣṇa Caitanyadeva with attachment and determination, because He is the desire-tree for bestowing love of God. He is non-different from the son of the King of Braja and the life and soul of Śrī Rādhīka. This is simply wonderful.

TEXT 13

*nabadwīpe abatari rādhā-bhava angī kari
tāñra kānti aṅgera bhūṣana
tina bāñchā abhilāsī śacī-garbhe parakāśī
sange lañā pariṣada-gaṇa*

nabadwīpe—in Navadvīpa; *abatari*—by incarnating; *rādhā-bhava*—the mood of Rādhā; *angī kari*—by accepting; *tāra kānti*—Her complexion; *angera*—of the limbs; *bhūṣana*—decoration; *tina bāñchā*—three desires; *abhilāsī*—to fulfill; *śacī-garbhe*—in the womb of Śacī; *parakāśī*—appeared; *sange*—with Him; *lañā*—taking; *pariṣada-gaṇa*—associates.

Śrī Kṛṣṇa Caitanyadeva has appeared in Navadvīpa in the mood of Śrī Rādhā and has decorated Himself with the complexion of Rādhā. In order to fulfill three wishes, He has appeared in the womb of Mother Śacī along

with His associates.

TEXT 14

*gaura-hari-abatari premera bādara kari
sādhilā manera nija kāja
rādhikāra prāṇa-pati kiba bhabe kānde niti
ihā būjhe bhakata-samāja*

gaura-hari—Lord Gaurāṅga; *abatari*—after descending; *premera*—of love of God; *bādara kari*—showering like rain; *sādhilā*—fulfilled; *manera*—of His mind; *nija*—own; *kāja*—work; *rādhikāra*—of Śrī Rādhikā; *prāṇa-pati*—life and soul; *kiba bhabe*—how; *kānde*—cries; *niti*—always; *ihā*—this; *būjhe*—understand; *bhakata-samāja*—the society of devotees.

Śrī Gaurahari has appeared and showered love of God. In this way, He has fulfilled His inner desires. He is the life and soul of Śrī Rādhikā. Only the devotees understand the Lord’s cries and lamentation.

TEXT 15

Rāgānugyo Sādhana

The Process of Loving Attachment

*gopate sādhibile siddhi sādhanā nabadhā bhakti
prārthanā kariba dainye sadā
kari hari-saṅkīrtana sadāi bibhola mana
iṣṭa-lābha binū saba bādhā*

gopate—secretly; *sādhibile*—will practise; *siddhi*—the goal of life; *sādhanā*—the process; *nabadhā bhakti*—the nine types of bhakti; *prārthanā kariba*—will pray; *dainye*—with humility; *sadā*—always; *kari*—performing; *hari-saṅkīrtana*—congregational chanting of the holy names of Hari; *sadāi*—always; *bibhola*—absorbed; *mana*—the mind; *iṣṭa-lābha*—attaining the goal of life; *binū*—without; *saba*—everything; *bādhā*—impediments.

One should be absorbed internally in the thought of Śrī Kṛṣṇa while externally practicing the nine processes of devotional service, always praying with humility. One should chant the names of Hari without deviation. Without the achievement of this goal of life, everything is wasted.

TEXT 16

Manaḥ Śikṣā

Instructions To the Mind

*saṁsāra bātojāre kāma-phāṅse bāndhi māre
phūkāra karaha haridāsa
karaha bhakata-saṅga prema-kathā-rasa-raṅga
tabe haya bipada bināśa*

saṁsāra—the material world; *bātojāre*—plundering; *kāma*—lustly desires; *phāṅse*—with the hopes; *bāndhi*—binding; *māre*—killing; *phūkāra karaha*—lament; *haridāsa*—O servant of Śrī Hari; *karaha bhakata-saṅga*—associate with devotees; *prema-kathā*—topics of loving dealings; *rasa-raṅga*—nectarean pastimes; *tabe*—than; *haya*—is; *bipada*—danger; *bināśa*—vanquishes.

The material world is cheating you. Lustly desires are killing you by hanging you with ropes. Lament, O servant of Hari. Associate with devotees and engage in discussing the topics of love of God. Then, all your dangers will be vanquished.

TEXT 17

*strī-pūtra bālaka kata mari jāra śata śata
āpanāke hao sābadhāna
mūñi se biṣaye hata nā bhajinū hari-pada
mora āra nāhi paritrāṇa*

strī—wife; *pūtra*—son; *bālaka*—children; *kata*—so many; *mari jāra*—die; *śata śata*—hundreds; *āpanāke*—yourself; *hao*—become;

sābadhāna—careful; *mūñi*—I am; *se*—that; *biṣaye hata*—killed by material desires; *nā*—not; *bhajinū*—worshipped; *hari-pada*—the lotus feet of Hari; *mora*—mind; *āra nāhi*—no other; *paritrāṇa*—deliverance.

Hundreds of wives and children have been born and died, yet still I am not careful. I am frustrated with material sense objects and have not worshipped the lotus feet of Hari. Therefore, I have no protection and deliverance.

O my mind, the plunderers in the form of material existence are killing you by binding your neck with the ropes of lusty desires since time immemorial. Call out to the devotees of Kṛṣṇa immediately and convey your pathetic condition, because only the devotees of Kṛṣṇa are able to deliver you.

TEXT 18

Rasika Bhakta Saṅganiṣṭha

The Eagerness For Associating With Rasika Devotees

rāmacandra kabirāja sei saṅge mora kāja
tāñra sanga binū saba śunya
haya janma jadi punaḥ tāñra saṅga haya jena
tabe haya narottama dhanya

rāmacandra kabirāja—Śrī Rāmacandra Kavirāja; *sei saṅge*—with his association; *mora*—mine; *kāja*—concern; *tāñra saṅga*—his association; *binū*—without; *saba*—everything; *śunya*—empty; *haya janma*—rebirth; *jadi*—if; *puna*—again; *tāñra saṅga*—his association; *haya jena*—may I receive; *tabe*—than; *haya*—is; *narottama*—Narottama dāsa; *dhanya*—glories.

My only wish is to have the association of Rāmachandra Kavirāja. Without him, everything looks empty. If I am to be born again, may I get his association. Then the life of Narottama dāsa will be successful.

The principle means of livelihood for devotees on the path of *rāgānugā-bhakti* is to constantly relish the nectarean pastimes of Rādhā and Kṛṣṇa

in the association of like-minded devotees. Therefore, one should always pray for obtaining the association of such devotees. For this reason, Śrīla Narottama dāsa Ṭhākura desires to obtain the association of his intimate friend Śrīla Rāmacandra Kavirāja, even in the next life.

TEXT 19

*āpana bhajana-kathā nā kahiba jathā tathā
ihāte haiba sābadhāna
nā kariha keha roṣa nā laiha mora doṣa
praṇāmaha bhaktera caraṇe*

āpana—own; *bhajana-kathā*—method of worship; *nā kahiba*—will not disclose; *jathā tathā*—here and there; *ihāte*—in this matter; *haiba*—I will be; *sābadhāna*—careful; *nā kariha*—do not; *keha*—anyone; *roṣa*—angry; *nā laiha*—do not take; *mora doṣa*—my offense; *praṇāmaha*—I offer my respectful obeisances; *bhaktera caraṇe*—unto the lotus feet of the devotees.

I will not disclose my path of worshiping the Lord to anyone and everyone. I will be extremely careful about it. Please do not get angry with me or take offense. I offer my respectful humble obeisances unto the lotus feet of the devotees.

TEXT 20

*śrī-gaurāṅga prabhū more je bolāna bānī
tāhā kahi bhāla manda kichūi nā jāni*

śrī-gaurāṅga prabhū—Lord Gaurāṅga; *more*—to me; *je*—that which; *bolāna*—make me speak; *bānī*—statement; *tāhā kahi*—I am speaking only that; *bhāla manda*—good and bad; *kichūi nā*—nothing; *jāni*—know.

Whatever message Śrī Gaurāṅga Mahāprabhū has spoken to me, that I have related here. Actually I do not know what is right or wrong.

TEXT 21

*lokanātha prabhūpāda hṛdeye bilāsa
prema-bhakti-candrikā kahe narottama dāsa*

lokanātha prabhūpāda—the lotus feet of Śrīla Lokanātha Gosvāmī; *hṛdeye bilāsa*—place in my heart; *prema bhakti-candrikā*—the rays of the moonlight of loving devotion; *kahe*—says; *narottama dāsa*—Narottama dāsa.

Placing the lotus feet of Śrīla Lokanātha Prabhu in my heart, I, Narottama dāsa described “Śrī Prema Bhakti-chandrikā.”

Thus ends Śrī Śrī Prema Bhakti-candrikā composed by Śrīla Narottama dāsa Ṭhākūra.

Appendix One

The Supreme Personality of Godhead Śrī Kṛṣṇa is eternal, full of knowledge and blissful. The impersonal Brahman is the effulgence of His body. The Supersoul is His plenary portion, and Nārāyaṇa, the Lord of Vaikuṅṭha, is His opulent feature. He possesses three principal potencies. These potencies are known as the internal potency, the marginal potency and the external potency. Among them, the internal potency is the highest. Another name of this potency is the spiritual potency. This spiritual potency is, however, divided into three categories; *hlādinī*, *sandhinī* and *saṁvit*.

Among these categories, the *hlādinī śakti* is the topmost. Although Śrī Kṛṣṇa is the embodiment of transcendental bliss, He enjoys transcendental happiness through this *hlādinī śakti* which also make the devotees enjoy. This *hlādinī* potency helps Kṛṣṇa enjoy in two ways. In one form, as an internal potency itself, and in another form as the predominating Deity of this energy, in other words, as Śrī Rādhikā. The feature of *mahābhāva* is Śrī Rādhikā. Śrī Rādhikā is the shelter of

mahābhāva, and each of Her limbs are decorated with the symptoms of *mahābhāva*. It is stated in *Caitanya Caritāmṛta Ādi Līlā* 4.68, 69 & 71:

hlādinīra sāra 'prema', prema-sāra 'bhāva'
bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'

“The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion [*bhāva*], and the ultimate development of emotion is *mahābhāva*.”

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

“Śrī Rādhā Ṭhākurāṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.”

kṛṣṇa-prema-bhāvita yānra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā krīḍāra sahāya

“Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa’s own energy, and She helps Him in His pastimes.”

Śrī Rādhikā, the personification of *mahābhāva*, in order to please Kṛṣṇa, the reservoir of all pleasures, accepts various transcendental ingredients of love. Again, in order to please Kṛṣṇa further and to serve Him separately with various mellows, She expands Herself as the innumerable *gopīs* of Braja. These damsels of Braja are directly bodily limbs of Śrī Rādhikā, just as Kṛṣṇa is the shelter and origin of all incarnations. Śrī Rādhikā is the shelter and origin of all *gopīs* of Braja headed by Lalitā and Candrāvalī. Śrī Rādhika is the ocean of loving mellows or *mahābhāva*. The *sakhīs* of Braja are divided into four sections which are: *bīpakṣa* or opposition such as Candrāvalī, *tatastha pakṣa* or neutral such as Bhadra, *Suhit pakṣa* or well-wishers such as Śyāmalā and *Sapakṣa* or those in the group of Rādhikā such as *sakhīs* headed by Lalitā.

Appendix Two

The *sakhīs* are of five kinds: they are known as *sakhīs*, *nitya-sakhīs*, *prāṇa-sakhīs* *priyā-sakhīs* and *parama-preṣṭha-sakhīs*. Among them, some are equally affectionate towards Rādhā and Kṛṣṇa, while some are crookedly affectionate towards Them. Kusumitā, Vindhyā, Kūṇḍ alatā, and Dhaniṣṭhā are known as *sakhīs*. They are more affectionate towards Śrī Kṛṣṇa. Kasturī, Maṇi-mañjarī, etc., are *nitya-sakhīs*, and they are more affectionate towards Śrī Rādhikā. Therefore, they are counted among the crookedly affectionate *sakhīs*. Śaṣṭi-mañjarī, Vaṣantī, Lasikā etc., are called *prāṇa-sakhīs*. Sumadhyā, Madana-lasā, etc., are called *priya-sakhīs*. The eight *sakhīs* such as Lalitā, Viśakhā etc., are called *param-preṣṭhā sakhīs*. Although these eight *sakhīs* are equally affectionate towards Rādhā and Kṛṣṇa, still sometimes they are more affectionate towards Śrī Rādhikā.

Descriptions of the Colors and Dresses of the Sakhīs

Lalitā: (Śvarūpa Dāmodara in *gaura-līlā*); her other name is Anurādhā. Her complexion is beautiful bright yellow (*gorocana*). Her dress is the color of peacock feathers. Her mother's name is Śārādī. Her father's name is Biśoka. Her so-called husband is Bhairāva. She is of a sharp and contrary nature. She is twenty-seven days older than Rādhikā. Her services include offering betel nuts and camphor. She resides in Lalitānanda Kuñja, which resembles the colour of lightning. Her residence is situated on the northern-side of the lotus shaped Yogapiṭha consisting of eight petals. Rātnaprabhā, Rātīkelī, Subhadrā, Bhadrarekhikā, Sumukhī, Dhaniṣṭhā, Kalahaṁsī and Kalapinī belong to her group.

Viśākhā: (Rāya Rāmānanda in *gaura-līlā*); her complexion is cream-colored with a tinge of red. Her dress is bedecked with stars. She is a niece of Jaṭilā. Her mother's name is Dakṣiṇā. Her father's name is Pawan. Her so-called husband is Bahika. Her nature is marginal. She was born the same time as Rādhikā. Her service is to decorate Rādhā and Kṛṣṇa with cloths and ornaments. She resides in cloud-colored Viśākhānanda Kuñja on the northern side of Yogapiṭha. Mādhavī, Mālatī, Chandralekhā, Kuñjarī, Hariṇī, Chapalā, Surabī, and Subānanā

belong to her group.

Chitrā: (Govindānanda in *gaura-līlā*); she has a beautiful saffron complexion. Her dress is crystalline in color. Her mother's name is Charbikā. Her father's name is Chatura, who is the cousin of King Vṛṣabhānu. Her so-called husband is Pithra. She has a gentle nature. She is twenty-six days younger than Rādhārāṇī. Her service is to offer garlands of cloves to Rādhā and Kṛṣṇa. She resides in wonderful Chitrānanda Kuñja, situated on the eastern part of the Yogapiṭha. Rāsalikā, Tilakinī, Śourasenī, Sugandhikā, Ramilā, Kamanagarī, Nagarī, and Nagabelikā belong to her group.

Indurekhā: (Basu Rāmānanda in *gaura-līlā*); her complexion is of greenish yellow, her dress is like pomegranate flowers. Her mother's name is Belā, her father's name is Sagar. Her so-called husband is Durbala. She has a contrary nature. She is three days younger than Rādhārāṇī. Her service is to offer honey. She resides in golden-colored Purṇedra Kuñja on the south-eastern petal of the Yogapiṭha. Tuṅgabhadrā, Rasatuṅgā, Raṅgawatī, Sumaṅgalā, Chitralkhā, Vichitraṅgī, Modanī, and Madanalasā are the *sakhīs* that belong to her group.

Champakalatā: (Śivānanda Sen in *gaura-līlā*); her complexion is like the champaka flower. Her dress is like the Casa bird. Her mother's name is Vatikā, her father's name is Arama. Her so-called husband is Chandakṣa. Her nature is mild and gentle. She is one day younger than Rādhārāṇī. Her service is offering jewels and the *camara*. She resides in Kāmalatā Kuñja situated on the southern petal of the Yogapiṭha. In her group are: Kuruṅgakṣī, Sucharitā, Māñjalī, Maṅikuṅdalā, Chandrikā, Chandralatikā, Kaṇḍukakṣī, and Sumandirā.

Rangadevī: (Govinda Gosh in *gaura-līlā*); her complexion is like that of a lotus flower. Her dress is the color of hibiscus flower. Her mother's name is Karuṇā, her father's name is Raṅga-sara. Her so-called husband is Vakrekṣana. Her nature is medium-contrary. She is seventeen days younger than Rādhārāṇī. Her service is offering sandalwood pulp. She resides in bluish Raṅgadevī-kuñja situated on the south-western petal of the Yogapiṭha. The following *sakhīs* belong to her group: Kālakaṅṭhī, Śaśikalā, Kamalā, Madhurā, Indirā, Kandarpā Sundarī, Kāmalatikā and

Prema-mañjarī.

Tuṅgāvidyā: (Vakreśvara Paṇḍita in *gaura-līlā*); her complexion is like kūmkūm mixed with camphor and sandalwood. She dresses in yellow garments. Her mother's name is Medhā. Her father's name is Pauṣkara. Her so-called husband is Valish. Her nature is most liberal. She is five days younger than Rādhārāṇī. Her service is singing and dancing. She resides in orange colored Tuṅgavidyā-kuñja situated on the western petal of Yogapiṭha. Mañjumedhā, Sumadhurā, Sumadhyā, Madhurekṣanā, Tanumadhyā, Madhusyandā, Guṇachuḍā, and Baraṅgadā *sakhīs* belong to her group.

Sudevī: (Vasudeva Ghosh in *gaura-līlā*); the twin sister of Raṅgadevī. Her complexion and dress is the same as Raṅgadevī. Her so-called husband is the younger brother of Vakreṣana. She has a sharp, contrary nature. Her service is offering water. She resides in yellow-colored Sudevī-kuñja situated on the north-western petals of the Yogapiṭha. Kāverī, Charukabarā, Sukeśī, Mañjukuhī, Harahīrā, Mahāhīrā, Hara-kantī, and Manoharā *sakhīs* belong to her group.

Appendix Three

Descriptions of the Color and Dresses of the Mañjarīs

Śrī Rūpa mañjarī: (Śrīla Rūpa Gosvāmī in *gaura-līlā*); her complexion is beautiful bright yellow (*gorocana*). Her dress is the color of a peacock feather; her service is offering golden colored betel-nuts. She resides in Rūpollasa Kuñja, situated on the north of Lalitā Kuñja.

Rati mañjarī: (Śrīla Raghunātha dāsa Gosvāmī in *gaura-līlā*); another name is Tulasī Mañjarī. Some people call her Bhānūmatī Mañjarī. Her complexion is like the flash of lightening. Her dress is bedecked with stars. Her service is massaging the feet of Rādhā and Kṛṣṇa. She resides in Ratyāmubujā Kuñja situated on the south of Indurekhā Kuñja.

Lavanga mañjarī: (Śrīla Sanātana Gosvāmī in *gaura-līlā*); another name is Ratī Mañjarī. Her complexion resembles lightening. Her dress is bedecked with stars. Her service is offering garlands of cloves. She resides in Lavaṅga Kuñja, situated on the east of Tuṅgavidyā Kuñja. Another name is Lilā Mañjarī.

Manjulāli: (Śrīla Lokanātha Gosvāmī in *gaura-līlā*); her complexion is like molten gold. Her dress is bright red. Her service is dressing Rādhā and Kṛṣṇa. She resides in Līlānanda Kuñja situated on the north of Viśākhā Kuñja. Her other name is Lilā Mañjarī.

Rāsa mañjarī: (Śrīla Raghunātha Bhaṭṭa Gosvāmī in *gaura-līlā*); her complexion is like the campaka flower. Her dress is made of the features of swans. Her service is painting. She resides in Rāsānanda Kuñja situated on the east of Chitra-kuñja.

Kasturī mañjarī: (Śrīla Kṛṣṇadāsa Kaviraja Gosvāmī in *gaura-līlā*); her complexion is like pure gold. Her dress is crystalline. Her service is offering sandalwood pulp. She resides in Kasturī-ānanda Kuñja, situated on the north of Sudevi Kuñja.

Gua mañjarī: (Śrīla Gopāla Bhaṭṭa Gosvāmī in *gaura-līlā*); her complexion is like a flash of lightening. Her dress is like the color of the hibiscus flower. Her service is offering water to Rādhā and Kṛṣṇa. She resides in Guṇānanda Kuñja situated on the north-east of Champakalatā Kuñja.

Vilāsa mañjarī: (Śrīla Jīva Gosvāmī in *gaura-līlā*); her complexion is like the golden pine flower. Her dress resembles the bees. Her service is applying maskara on Rādhā and Kṛṣṇa. She resides in Vilāsānanda Kuñja, situated on the west of Raṅgadevī Kuñja.