



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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GOING BEYOND SIXTEEN ROUNDS

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

I am very glad to learn that you are chanting forty-eight rounds. Actually, it is all right to chant sixty-four rounds. If one is able to chant more than sixteen rounds, up to sixty-four, it is very good. Try to increase it, but never decrease it. (Letter, 17 December 1967.)

I shall advise you again to chant always, increasing the counting. Sixteen rounds is generally prescribed, but for the time being you can stop all other activities and increase the chanting to 64 rounds. (Letter, 12 February 1968.)

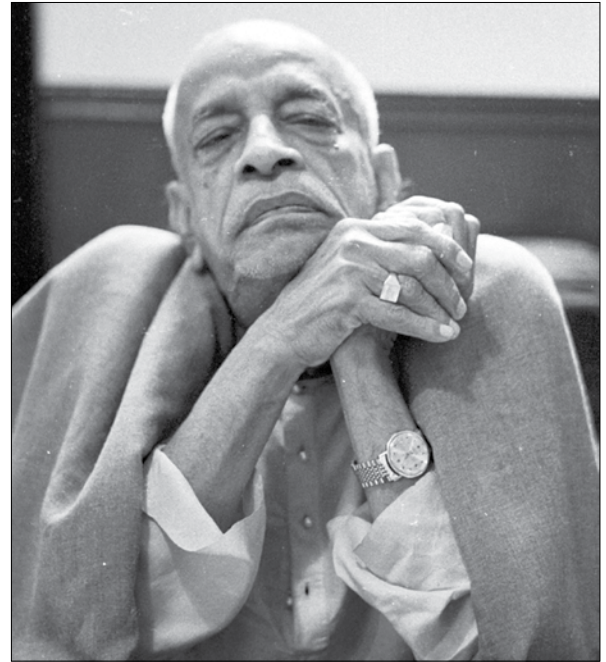
It is very good if you can chant 64 rounds; this is very nice if you can do it. But first of all we should not be disturbed by any circumstances. If you do become disturbed then this means you are still deficient in reaching the point. (Letter, 23 March 1969.)

It is very encouraging to me that you are regularly chanting your twenty rounds of beads daily. Be careful never to decrease, but increase the number and you will become stronger in Krishna consciousness. (Letter, 3 March 1970.)

PURE VAISHNAVAS RELISH THE HOLY NAME

Sri Srimad Gour Govinda Swami Maharaja

A pure *vaiṣṇava* who is completely surrendered to the holy name is always with Krishna. He sees Krishna



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

everywhere at every moment. *yāhān netra paḍe tāhān dekhaye āmāre* — Wherever he looks he sees the all-beautiful form of Krishna, Shyamasundar, and all the transcendental pastimes. At every moment he tastes such nectarean mellows, *nāmāmṛta*. He has no taste for material mellows or material beauty. If by chance it unconsciously enters into the mind, immediately he curls his lips and spits at it.

— Flow of Nectar, p. 104. Gopal Jiu Publications. From a lecture, Bhubaneswar, 21 September 1994.

LESSONS IN LOVE AND FLUTE

Adapted from Srila Jiva Goswami's Gopāla-campū, pūrva, chapter 17

Madhukantha continues to narrate the gopīs description of how so many different entities had become enticed by the flute-play.

It was amazing to see that even the stony hills were blissfully worshiping the Lord. The *gopīs* said, “Respected Sri Govardhan has clearly attained the position of *hari-dāsa-varya*, the topmost servant of the Lord, for when Krishna along with Balaram climb upon it and play the flute constantly it becomes ecstatic by the touch of their lotus feet. This ecstasy results in bodily transformations in the form of seeds sprouting on its surface, and through these sprouted seeds and its waterfalls it serves Krishna’s friends, Krishna’s cows, and Krishna himself.

“Leaving aside Govardhan’s condition, look instead at this other hill! It has assumed complete smoothness on listening to the flute of Krishna and has become known as *cikkaṇa*, the slippery mountain. Krishna’s footprints embedded on it are the constant witness of this fact.”

In a hidden way, the *gopīs* were saying:

*mahatām padavīm āptuṁ vāñchā yadyapi dhṛṣṭatā
tathāpy anugatis teṣāṁ bhāti ced asti dṛṣṭatā*

“Even though the desire to attain the same position as saintly souls is nothing but impudence, still if one acts according to the actions of the previous great souls, the path to one’s saintliness will be open.” (Text 63)

Thinking about the *gopīs* feelings and knowing their state of madness, the heavy-hearted Madhukantha’s voice choked. He covered his face with a cloth and started to cry. Seeing this, all the members of the assembly merged into an ocean of unhappiness.

He then repeated the words uttered by Sri Radha: “The flute is extremely pious, for even though it is not of feminine gender, it is able to give up all shyness and drink the nectar flowing from Krishna’s lips, which in fact belong to the *gopīs*. The flute is never satisfied by this nectar, and when it has overfed on it, the flute emits sounds that cause the rivers to swell up with joy and the trees to shed tears in the form of dripping honey.”

The inner meaning of Radharani’s statement was, “I do not wish for the body of a lady born in a glorious family. I desire to have the body of a bamboo rod,

because the bamboo-flute freely mingles with Krishna in an ever-increasingly eager mood. This is impossible in the body of a chaste lady. Even if by assuming the body of a bamboo I lose my human consciousness, then at least Krishna will know that in separation from him this Radhika turned into wood.”

Radharani thought within herself as follows, “O shark earrings! You kiss his cheeks regularly! O flute! You relish his lip-nectar! O garland of forest flowers! You directly embrace him! Suits you all well, for all of you have gone beyond scriptural rules and regulations. Alas! The very scriptural rules that promised us our desired object clearly ended up cheating us and depriving us of it.

“And see! Even these ordinary jewels do not give up the body of Hari. What then to speak of us ladies affected by Cupid? If he would not have freely associated with others then there would be no cause for complaint, but how can I tolerate the sight of him openly embracing his friends?”

In this way, the serene narration of the flute-play was going on when suddenly a situation presented itself and caused a disturbance. This will be described in the morning [the next chapter]. Folding his palms, Madhukantha said again, O Radhe! No one knows



Unknown artist



Unknown artist

Krishna plays his flute

how much effort your beloved puts into meeting you because his efforts are known only to himself.”

In this way, the narration ended and everyone returned to their homes.

— Translated by Hari Parshad Das from the Sanskrit at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

THE DOG-EATER’S QUALIFICATION

*Sri Vallabhacharya’s Commentary on
Śrīmad-bhāgavatam 3.33.6*

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo ‘pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

To say nothing of the spiritual advancement of persons who see the supreme person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the supreme personality of godhead or chants about him, hears about his pastimes, offers him obeisances, or even remembers him.

Commentary:

*tatra prathamam āha — yasya bhagavato nāmadheyasya
guroḥ sakāśāc chravaṇānantaram yad anukīrtanam,*

*tena śvādo ‘pi cāṇḍālo ‘pi sadyaḥ savanāya somābhiṣava
yogyatvāya sadyas tasminn eva janmani avakalpate. kutaḥ
punas tava darśanāt, somābhiṣava yogyo bhavatīti kiṁ
vaktavyam ity arthah.*

Now the first astonishment [regarding glories of the holy name] is described [here in verse 6]: The Lord’s respectable name when heard due to the proximity of *śrī-guru*, and thereafter when it is repeated, makes a *cāṇḍāla*, dog-eater, immediately eligible to perform a soma-yajña. *Sadyaḥ* here means “in this very life”. What then to speak of those who have had your direct audience? The implied meaning is that if the mere chanting of your name is enough to qualify one for a soma-yajña, what to speak of your direct audience?

*śravaṇānantaram kīrtana-kathanād vaiṣṇava-dīkṣayā
mantropadeśa para iti kecit.*

Some, however, say that it is by first hearing from a guru, then accepting *vaiṣṇava-mantra* initiation, and thereafter regularly chanting that mantra that one becomes qualified.

*sadyaḥ savanāya iti “sarvamedhe vāyave caṇḍālam” iti
vākyāt. paryagnikaraṇa paryantam tad-yogyatvam ity apare.*

The words “*sadyaḥ savanāya*” (he immediately becomes qualified for soma-yajña) is actually from a *śruti* where it is said “in all sacrifices, the *cāṇḍāla* is an object for Vayu”. Some, however, say that the *cāṇḍāla*’s role is only up to the carrying of fire around the sacrificial animal.

Translator’s note: Someone may raise an objection here, “We have never heard of such a thing before in our traditions. This is something very astonishing to us. It even appears to be against the conclusions of all *dharma-śāstras*.” To this, Sri Vallabhacharya replies:

*vastutas tu āścarya-rūpaṁ mähātmyam eva
laukikopapattiyā cet siddhayet, āścaryam eva na bhavet.*

In reality, if the astonishing glories of the holy name would lead to something found ordinarily within this world, then it would no longer be astonishing.

Translator’s Note: In other words, if the holy name would lead to an achievement that is already present in the material world, then what type of a glory would it be? Therefore, the glory of the holy name must be such that it should bestow something which has not been bestowed by other processes, *i.e.* the eligibility for everything. Sri Vallabhacharya now explains how the process works:

adharmā saṁskṛta bhūta viśeṣair hi cāṇḍālādi śarīram ārabhyate, sarvotkṛṣṭa dharmā-saṁskṛta-bhūta-viśeṣais tu brāhmaṇa śarīram. bhagavan nāmnā dikṣayā prāptena vā sarvān doṣān autpattikān parihṛtya, tāny eva bhūtāny utkṛṣṭa saṁskāreṇa saṁskṛtāni kriyanta iti nāmno yuktam eva mātmyam. anena sarva-doṣa-nāśana-pūrvaka sarva-guṇopapādatvaṁ nāmna uktam.

A certain living entity is endowed with a low birth, viz. *cāṇḍāla*, due to previous irreligious impressions. Another living entity is endowed with a *brāhmaṇa* birth due to previous religious impressions. By chanting the holy names of the Lord or by taking initiation [from a vaiṣṇava], all faults that one is born with are cleared and one becomes endowed with all good impressions. Therefore, the glorification of the holy name is appropriate. Through the holy names, all faults are destroyed and all merits are bestowed.

śravaṇa yogyenānukīrtanena vā. śravaṇena doṣa-nivṛttiḥ kīrtanena guṇādhānam iti vā.

It can be said that the eligibility [for performing *soma-yajña*] comes by hearing the names or by chanting them repeatedly. Or it can be said that by hearing the names all faults are destroyed, and by chanting them all good qualities are bestowed.

nanv etad āścaryam ucyata ity āśaṅkya kaimutika-nyāyena tad upapādayati — yat-prahvaṇād yat-

smaraṇād iti. prahvo namribhāvo namanam iti yāvāt. namribhāvasyākhyānam aprasiddham. smaraṇasya tu vālmikeḥ. sa hi cāṇḍāla eva mārga-ghātaḥ. ṛṣer upadeśāt pūrvam maharṣi-bhāvanām kṛtvā paścād rāma-smaraṇena tasminn eva janmani vālmikir jāta iti na kiñcid anupapannam. ata eva kvacid ity uktam. yatra nāma rūpaṁ vā sva-sāmarthyam prakāṣayati tatraivam eveti ati-prasaktir api nivāritā.

If someone interjects — “Are only the processes of hearing and chanting astonishing?”, then to further demonstrate the superiority of the holy name, it is said — “*yat prahvaṇād yat smaraṇāt*” Not only the processes of hearing and chanting but also the processes of paying obeisances and remembering are astonishing. The term ‘*prahva*’ indicates the feeling of humility felt during the process of paying obeisances to the Lord. The history regarding the low-born devotee who achieved perfection through paying obeisances (*prahva*) is not well known. What is well known is the history of the low-born devotee who attained perfection through remembrance (*smaraṇa*), and that devotee is Valmiki. He indeed was a *cāṇḍāla*, engaged in robbing and killing people on the roadside. Before he got initiation and instructions from sages, he put faith in the instructions of the great sages and desired to be like them. Thereafter, by remembering Lord Rama continuously he attained success in that very life itself. In this narration, there is no impropriety. Indeed, wherever the holy name manifests its form or its caliber, verily even the most impossible rules become possible.

śvādaś cāṇḍālānām adhamāḥ. utkṛṣṭasyottamatve kaḥ sandeha ity “api” śabdārthaḥ. te darśanāt savanāya punaḥ kutaḥ kalpata iti vaktavyam ity arthāt. evaṁ paryavasāna vṛttyā nāmaśravaṇāder mātmyam uktam.

The dog-eater is the lowest among *cāṇḍālas*. The term “*api*” in this verse indicates that when even the lowest can be elevated, what to speak of those who are already elevated? What then to speak of the eligibility for performing a *soma-yajña* by those who have had a direct sight of the Lord? In this way, the glories of the holy name are spoken in successive increments, until a pinnacle is reached. ॥

— Transliterated from Sanskrit and translated by Hari Parshad Das from the *Śrīmad-bhāgavatam* with multiple commentaries edited by Sri Krishna Shankar Shastri. Ahmedabad. 1973.

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