

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

Positive
&
Progressive
Immortality

SWAMI B.R. SRIDHAR

All Glories to Śrī Guru and Śrī Gaurāṅga

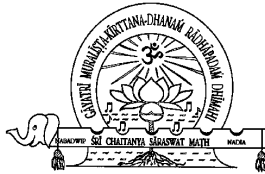
ŚRĪ ŚRĪ PRAPANNA-JĪVANĀMṚTAM

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Surrendered Souls

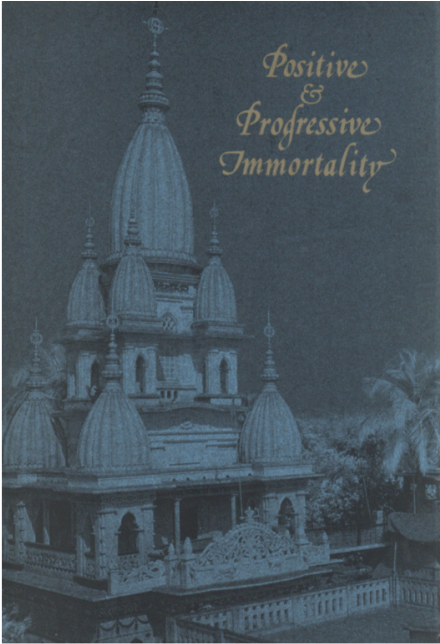
Positive & Progressive
Immortality

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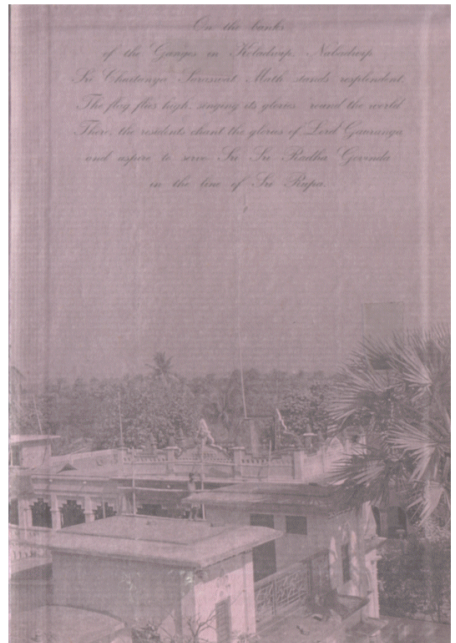
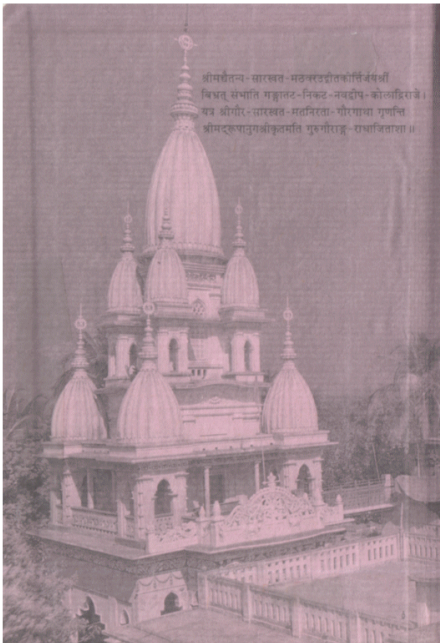
by
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



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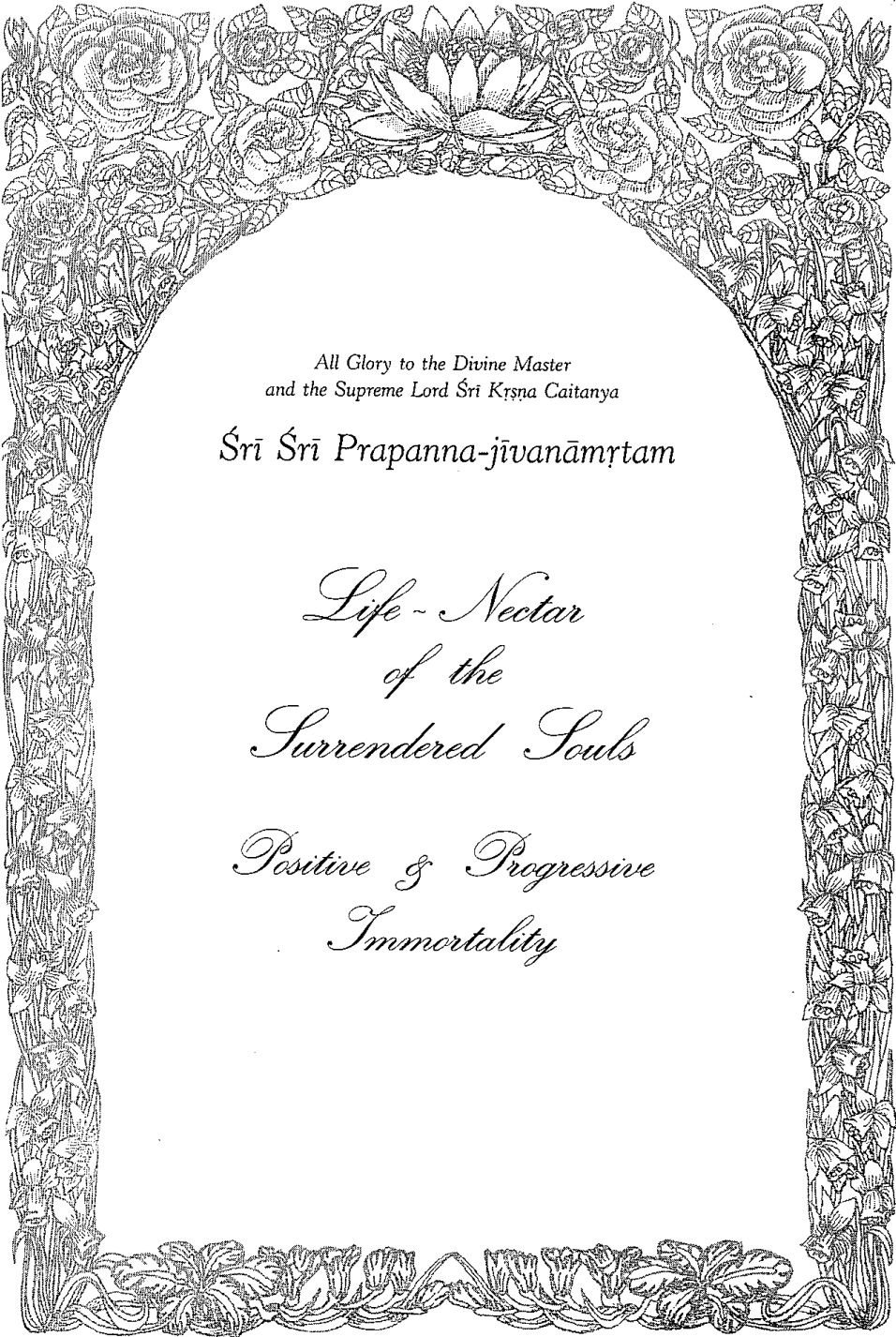
Introduction to the PDF/Internet Edition

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 More colour plates have been added to the photo section, and contact addresses have been replaced by the web link to the fuller, constantly updated listings.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

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



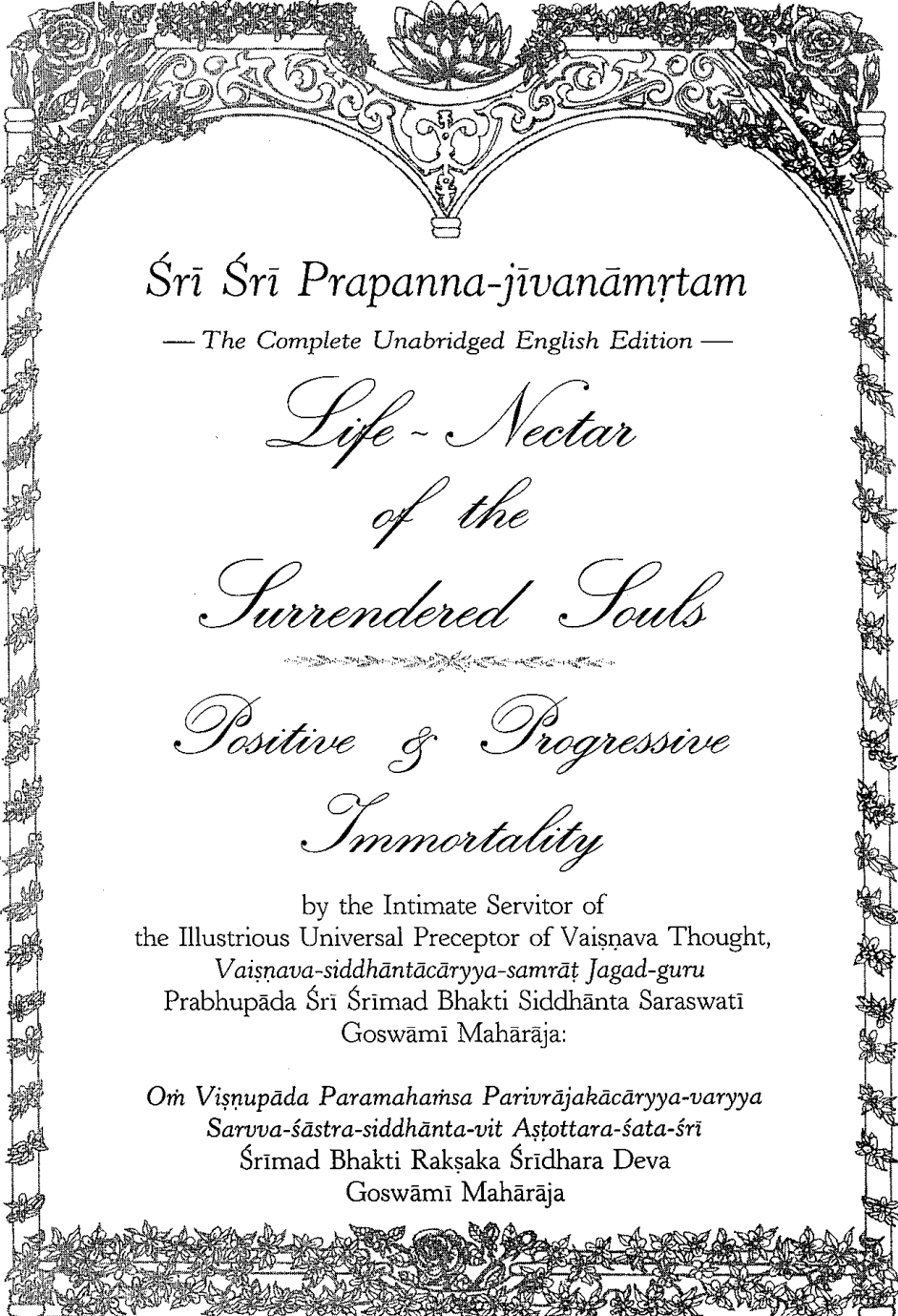
The author, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmi Mahārāj and his disciple and successor Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj inspecting the English edition of Śrī Śrī Prapanna-jīvanāmṛtam at the Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām.



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

Śrī Śrī Prapanna-jīvanāmṛtam

*Life - Nectar
of the
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Positive & Progressive
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Śrī Śrī Prapanna-jīvanāmṛtam

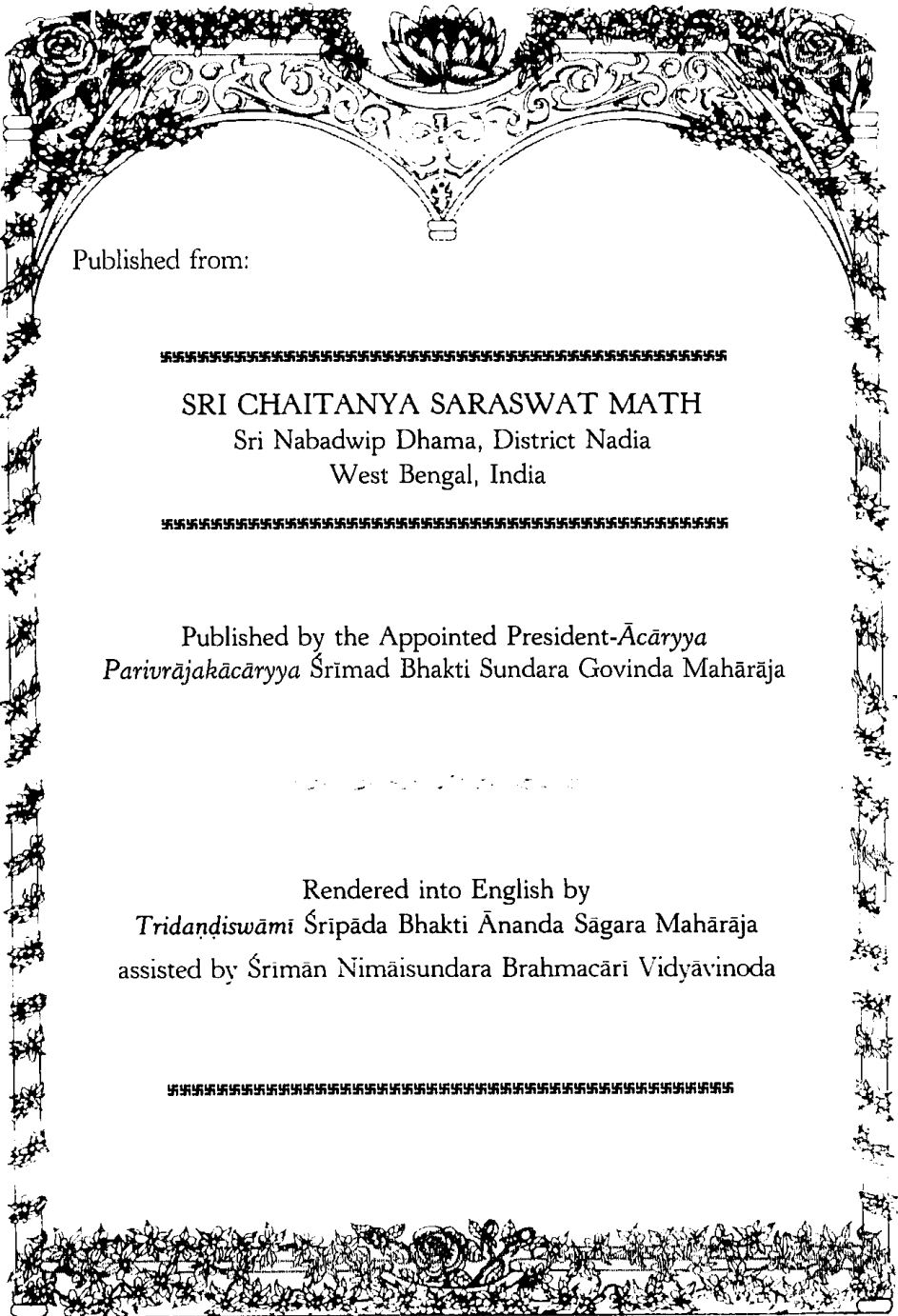
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*Life - Nectar
of the
Surrendered Souls*

*Positive & Progressive
Immortality*

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

Om Viṣṇupāda Paramahansa Parivrājakācāryya-varyya
Sarvva-śāstra-siddhānta-vit Aṣṭottara-śata-śrī
Śrīmad Bhakti Rakṣaka Śrīdhara Deva
Goswāmī Mahārāja



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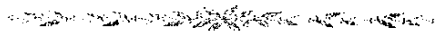
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Preface

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

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

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

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

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

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

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

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



*a Vaiṣṇava's servant's servant,
—Śrī Nṛsimhānanda Brahmācārī*

श्रीश्रीगुरुगौराङ्गौ जयतः

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

Publisher's Note

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

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

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

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

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

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

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

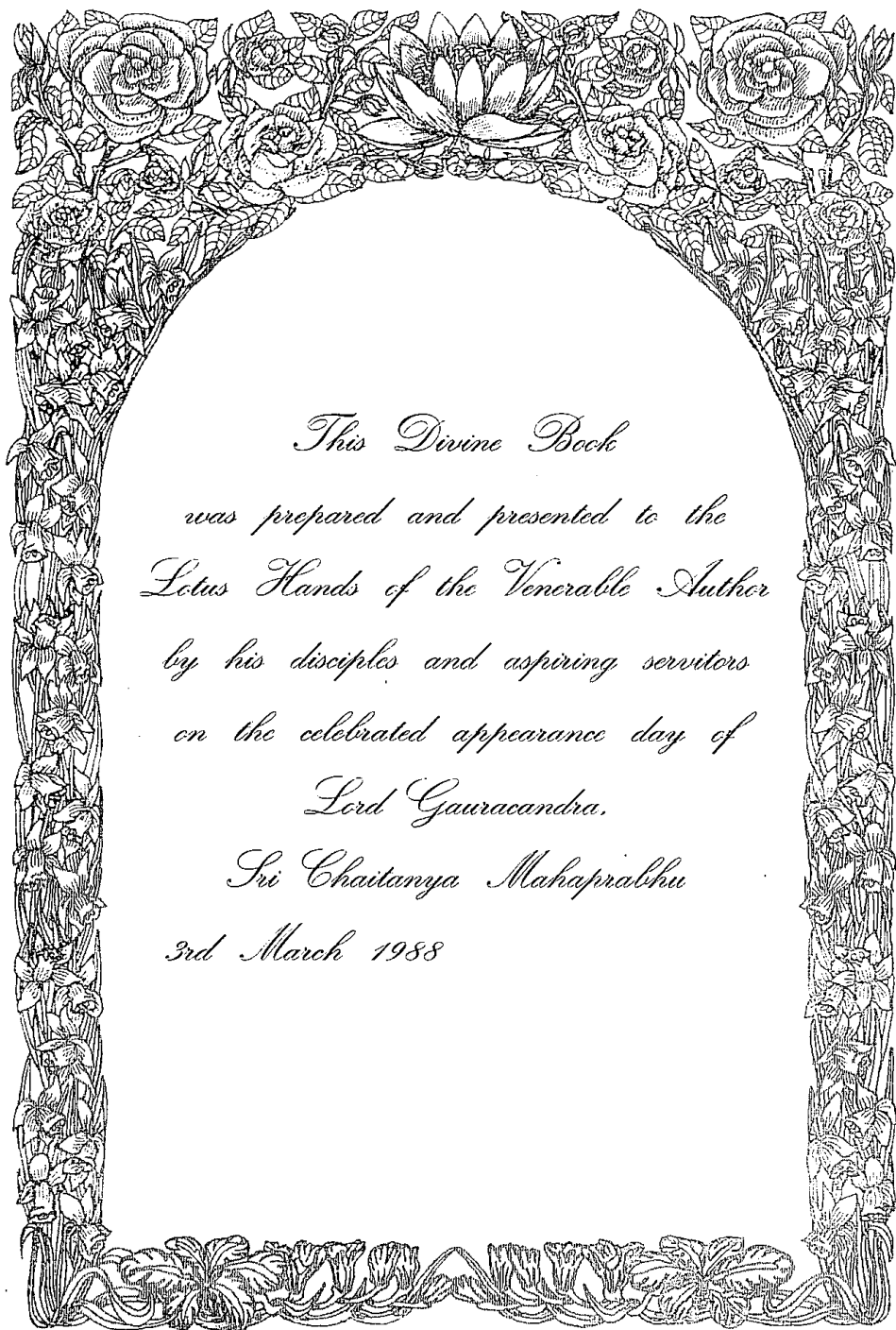
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nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñcid ihāḥṛtam nija-paraśreyo 'rthinā tan mayā
bhūyobhūya ito rajāmsi pada-samlagnāni teṣāṃ bhaje*

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

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

}

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



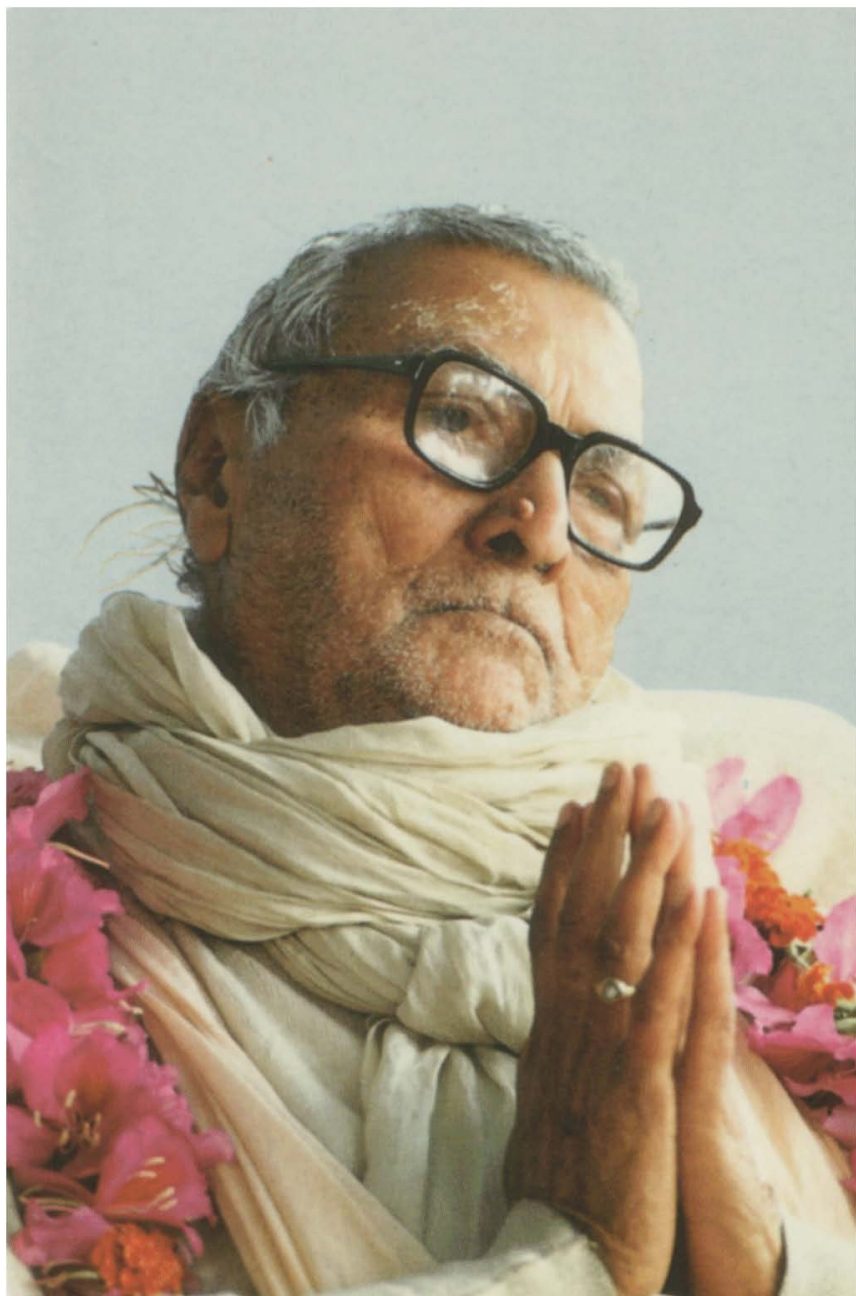
This Divine Book

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

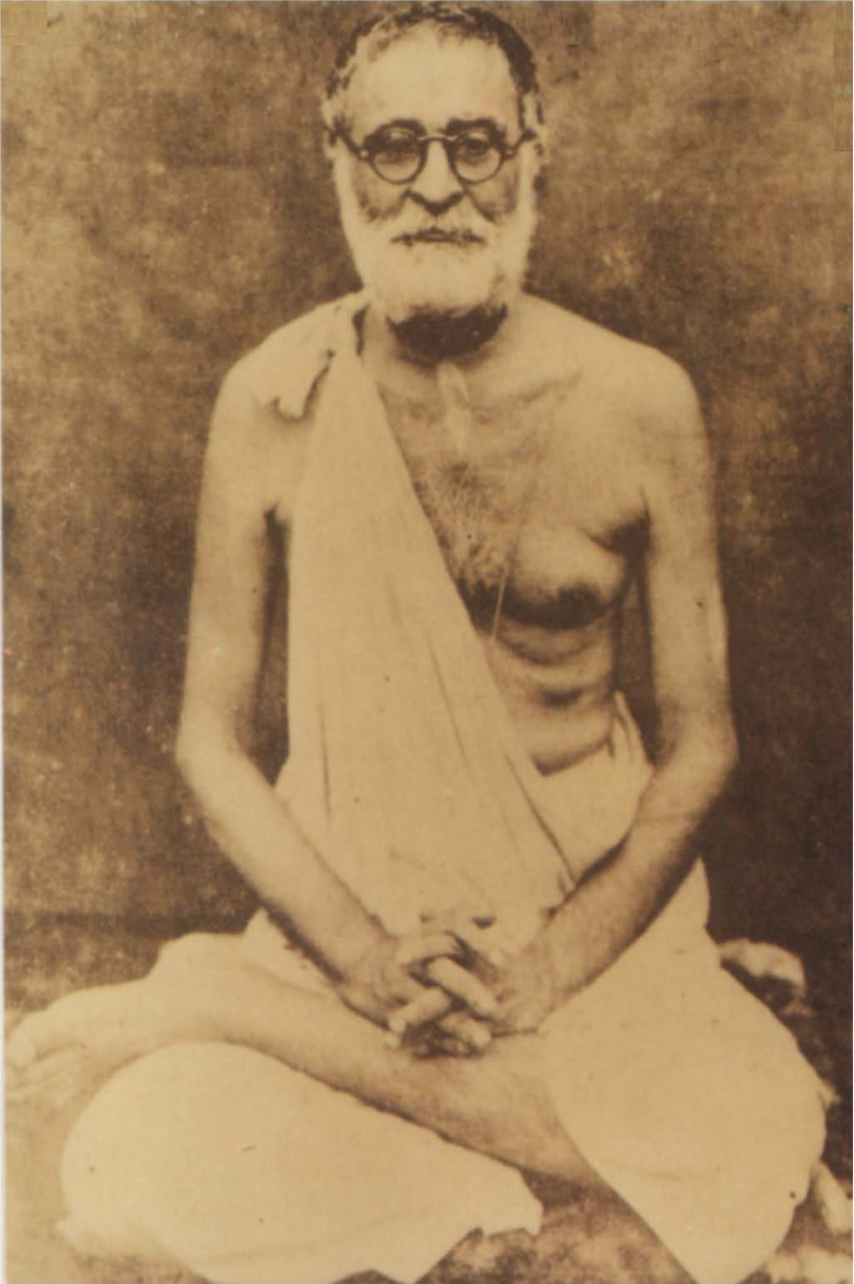
*Sri Chaitanya Mahaprabhu
3rd March 1988*



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



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



*Prabhupada Sri Srida Bhakti Siddhanta
Saraswati Thakura*



*Sri Lila Satcitananda
Bhaktivinoda Thakura*



*Sri Chaitanya Saraswat Math
Nabadwip Dham, West Bengal*



*Sri Sri Guru-Gauranga-
Gandharva-Govindasundara*

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

Foreword

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*aṅgāṅgi-bhedena śad-vidhā; tatra 'gopṛtve varaṇam' evāṅgi, śaraṇā-gati-śabdenaikārthyāt; anyāni tu aṅgāni tat parikaratvāt—Bhakti-sandarbhā, 236*).

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

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

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

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

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

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

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

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

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

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

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

service of Lord Kṛṣṇa with their innermost love and faith.

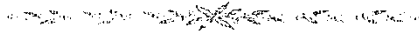
The Kṛṣṇa conception of Goloka Vṛndāvana is corroborated in the *Śrīmad-Bhāgavatam*, which is the greatest interpretation of the Vedic Scriptures. And Śrī Caitanya Mahāprabhu is known to be Kṛṣṇa Himself, united with His highest potency, Śrī Rādhā. Mahāprabhu Śrī Caitanyadeva has clearly revealed that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

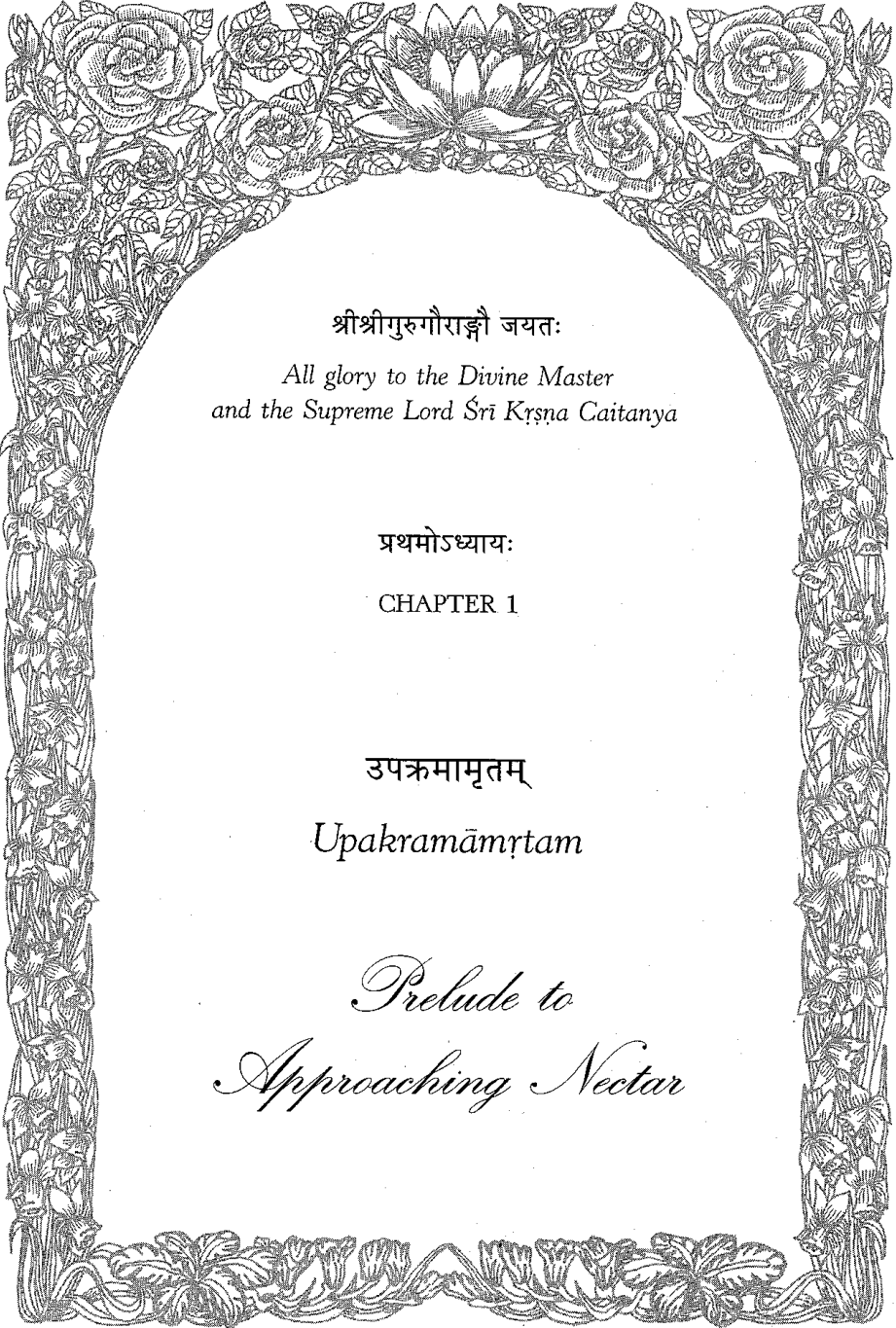
The infinite's most intimate approach to the finite is found in Vṛndāvana. The infinite comes to embrace the finite in its fullest capacity (*aprākṛta*), mixing with finite things so closely that people cannot perceive the Lord's transcendental Godly character as the Divinity. We, the infinitesimal souls,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

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

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

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





श्रीश्रीगुरुगौराङ्गौ जयतः

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

प्रथमोऽध्यायः

CHAPTER 1

उपक्रमामृतम्

Upakramāmṛtam

*Prelude to
Approaching Nectar*

अथ मङ्गलाचरणम्—

श्रीगुरु-गौर-गान्धर्व्वा-गोविन्दाङ्घ्रिन् गणैः सह ।

वन्दे प्रसादतो येषां सर्वारम्भाः शुभङ्कराः ॥ १ ॥

atha maṅgalācāraṇam—

*śrī-guru-gaura-gāndharvā-, govindāṅghrīn gaṇaiḥ saha
vande prasādato yeṣāṃ, sarvārambhāḥ śubhankarāḥ [1]*

Auspicious invocation—

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

गौर-वाग्विग्रहं वन्दे गौराङ्गं गौरवैभवम् ।

गौर-सङ्कीर्तनोत्तमं गौरकारुण्यसुन्दरम् ॥ २ ॥

*gaura-vāg-vigrahaṁ vande, gaurāṅgaṁ gaura-vaibhavam
gaura-saṅkīrttanonmattam, gaura-kāruṇya-sundaram [2]*

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

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

गुरुरूपहरिं गौरं राधारुचिरुचावृतम् ।

नित्यं नौमि नवद्वीपे नामकीर्तननर्तनैः ॥ ३ ॥

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

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

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

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

श्रीमत्प्रभुपदाम्भोजमधुपेभ्यो नमो नमः ।

तृप्यन्तु कृपया तेऽत्र प्रपन्नजीवनामृते ॥ ४ ॥

śrīmat-prabhu-padāmbhoja-, madhupebhyo namo namaḥ
tṛpyantu kṛpayā te 'tra, prapanna-jīvanāmṛte [4]

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

आत्मविज्ञप्तिः—

अत्यर्वाचीनरूपोऽपि प्राचीनानां सुसम्मतान् ।

श्लोकान् कतिपयानत्र चाहरामि सतां मुदे ॥ ५ ॥

ātma-vijñaptiḥ—

aty-arvācīna-rūpo 'pi, prācīnānām susammatān
ślokaṅ katipayān atra, cāharāmi satāṃ mude [5]

A humble petition—

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

“तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ ६ ॥”

“tad-vāg-visargo janatāgha-viplavo

yasmin prati-ślokaṃ abaddhavaty api

*nāmāny anantasya yaśo 'ñkitāni yat
śṛṇvanti gāyanti ḡṃanti sādavaḥ [6]"*

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

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

*“abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇamayī vaḥ kṛtir iyam
pulindenāpy agniḥ kim u samidham unmathya janito
hiranya-śreṇīnām apaharati nāntaḥ kaluṣatām [7]"*

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

यथोक्ता रूपपादेन नीचेनोत्पादितेऽनले ।
हेम्रः शुद्धिस्तथैवात्र विरहार्तिहृतिः सताम् ॥ ८ ॥

*yathoktā rūpa-pādena, nīcenotpādite 'nale
hemnaḥ śuddhis tathaivatra, virahārtti-hṛtiḥ satām [8]*

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

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

अन्तः कवियशस्कामं साधुतावरणं बहिः ।

शुध्यन्तु साधवः सर्वे दुश्चिकित्स्यमिमं जनम् ॥ ९ ॥

*antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ
śudhyantu sādhaḥ sarve, duścikitsyam imaṁ janam [9]*

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

कृष्णगाथाप्रिया भक्ता भक्तगाथाप्रियो हरिः ।

कथञ्चिदुभयोरत्र प्रसङ्गस्तत् प्रसीदताम् ॥ १० ॥

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

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

स्वभावकृपया सन्तो मदुद्देश्यमलिनताम् ।

संशोध्याङ्गीकुरुध्वं भो ह्यहैतुककृपाब्धयः ॥ ११ ॥

*svabhāva-kṛpayā santo, mad uddeśya-malinatām
saṁśodhyāṅgīkuru dhvaṁ bho, hy ahaituka kṛpābdhayaḥ [11]*

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

अथ ग्रन्थपरिचयः—

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

atha grantha-paricayaḥ—

*granthe 'smin paramē nāma, prapanna-jīvanāmṛte
 daśādhyāye prapannānām, jīvana-prāṇa-dāyakaṁ [12]
 varddhakaṁ poṣakaṁ nityaṁ, hṛdindriya-rasāyanam
 atimarttya-rasollāsa-, paraspara-sukhāvaham [13]
 viraha-mīlanārthāptaṁ, kṛṣṇa-kārṣṇa-kathāmṛtam
 prapatti-viṣayaṁ vākyaṁ, coddhṛtaṁ śāstra-sammatam [14]*

Introduction to the book—

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

अत्र चानन्यचित्तानां कृष्णपादरजोजुषाम् ।
 कृष्णपादप्रपन्नानां कृष्णार्थेऽखिलकर्मणाम् ॥ १५ ॥
 कृष्णप्रेमैकलुब्धानां कृष्णोच्छ्रैकजीविनाम् ।
 कृष्णसुखैकवाञ्छानां कृष्णकिङ्करसेविनाम् ॥ १६ ॥
 कृष्णविच्छेददग्धानां कृष्णसङ्गोल्लसद्भुदाम् ।
 कृष्णस्वजनबन्धूनां कृष्णैकदयितात्मनाम् ॥ १७ ॥

भक्तानां हृदयोद्घाटि-मर्म-गाथामृतेन च ।
 भक्तार्तिहरभक्ताशाभीष्टपूर्तिकरं तथा ॥ १८ ॥
 सर्वसंशयच्छेदि-हृद्वन्धिभिज्ज्ञानभासितम् ।
 अपूर्व-रस-सम्भार-चमत्कारितचित्तकम् ॥ १९ ॥
 विरहव्याधिसन्तप्तभक्तचित्तमहौषधम् ।
 युक्तयुक्तं परित्यज्य भक्तार्थाखिलचेष्टितम् ॥ २० ॥
 आत्मप्रदानपर्यन्त-प्रतिज्ञान्तःप्रतिश्रुतम् ।
 भक्तप्रेमैकवश्य-स्व-स्वरूपोल्लासघोषितम् ॥ २१ ॥
 पूर्णाश्वासकरं साक्षात् गोविन्दवचनामृतम् ।
 समाहृतं पिबन्तु भोः साधवः शुद्धदर्शनाः ॥ २२ ॥

atra cānanya-cittānām, kṛṣṇa-pāda-rajajoṣām
kṛṣṇa-pāda-prapannānām, kṛṣṇārthe 'khila-karmaṇām [15]
kṛṣṇa-premaika-lubdhānām, kṛṣṇocchiṣṭaika-jīvinām
kṛṣṇa-sukhaika-vāñchānām, kṛṣṇa-kiṅkara-sevinām [16]
kṛṣṇa-viccheda-dagdhanām, kṛṣṇa-saṅgollasadd-hṛdām
kṛṣṇa-svajana-bandhūnām, kṛṣṇaika-dayitātmanām [17]
bhaktānām hṛdayodghāti-, marmma-gāthāmṛtena ca
bhaktārṭti-hara-bhaktāśā-, bhīṣṭa-pūrttikaram tathā [18]
sarva-saṁśaya-cchedi-hṛd-, granthi-bhij-jñāna-bhāsitam
apūrvva-rasa-sambhāra-, camatkārīta-cittakam [19]
viraha-vyādhi-santapta-, bhakta-citta-mahausadham
yuktāyuktam parityajya, bhaktārthākṛhila-ceṣṭitam [20]
ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam
bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam [21]
pūrṇāśvāsakaram sākṣāt, govinda-vacanāmṛtam
samāhṛtam pibantu bhōḥ, sādhaḥ śuddha-darśanāḥ [22]

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

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

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

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

अध्याय-परिचयः—

अत्रैव प्रथमाध्याये उपक्रमामृताभिधे ।

मङ्गलाचरणञ्चात्मविज्ञप्तिर्वस्तुनिर्णयः ।

ग्रन्थपरिचयोऽध्यायविषयश्च निवेशितः ॥ २३ ॥

adhyāya-paricayah—

atraiva prathamādhyāye, upakramāmṛtābhidhe

mangalācaraṇaṅ cātma-, vijñaptir vastu-nirṇayaḥ

grantha-paricayo 'dhyāya-, viśayaś ca niveśitaḥ [23]

Chapter summary—

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

द्वितीयाध्यायके नाम श्रीशास्त्रवचनामृते ।
प्रपत्तिविषया नानाशास्त्रोक्तिः सन्निवेशिता ॥ २४ ॥

*dvitīyādhyāyake nāma, śrī-śāstra-vacanāmṛte
prapatti-viṣayā nānā-, śāstroktiḥ sanniveśitā [24]*

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

तृतीयतोऽष्टमं यावत् श्रीभक्तवचनामृते ।
प्रपत्तिः षड्विधा प्रोक्ता भागवतगणोदिता ॥ २५ ॥

*tṛtīyato 'ṣṭamaṁ yāvat, śrī-bhakta-vacanāmṛte
prapattiḥ ṣaḍ-vidhā proktā, bhāgavata-gaṇoditā [25]*

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

आनुकूल्यस्य सङ्कल्पः प्रातिकूल्य-विवर्जनम् ।
रक्षिष्यतीति विश्वासो गोप्तृत्वे वरणं तथा ॥ २६ ॥
आत्मनिक्षेप कार्पण्ये षड्विधा शरणागतिः ।
एवं पर्य्यायतश्चास्मिन्नेकैकाध्यायसंग्रहः ॥ २७ ॥

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjanam
rakṣiṣyatīti viśvāso, goptṛtve varanaṁ tathā [26]
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ [27]*

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

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

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

अध्याये नवमे नाम भगवद्वचनामृते ।
श्लोकामृतं समाहृतं साक्षाद्भगवतोदितम् ॥ २८ ॥

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

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

दशमे चरमाध्याये चावशेषामृताभिधे ।
गुरुकृष्णस्मृतौ ग्रन्थस्योपसंहरणं कृतम् ॥ २९ ॥

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

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

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

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

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

भगवद्गौरचन्द्रानां वदनेन्दुसुधात्मिका ।
भक्तोक्तैर्वेशिता श्लोका भक्तभावोदिता यतः ॥ ३१ ॥

bhagavad-gauracandrānām, vadanendu-sudhātmikā
bhaktoktair veśitā ślokā, bhakta-bhāvoditā yataḥ [31]

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

प्रपत्या सह चानन्य-भक्तेनैकद्व्यहेतुतः ।

अनन्यभक्तिसम्बन्धं बहुवाक्यमिहोद्धृतम् ॥ ३२ ॥

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

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

भगवद्-भक्त-शास्त्रानां सम्बन्धोऽस्ति परस्परम् ।

तत्तत्राधान्यतो नाम्नां प्रभेदकरणं स्मृतम् ॥ ३३ ॥

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

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

प्रत्यध्यायविशेषस्तु तत्र तत्रैव वक्ष्यते ।

महाजनविचारस्य किञ्चिदालोच्यतेऽधुना ॥ ३४ ॥

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

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

वस्तु-निर्णयः—

भगवद्भक्तितः सर्वमित्युत्सृज्य विधेरपि ।

कैङ्कर्यं कृष्णपादैकाश्रयत्वं शरणागतिः ॥ ३५ ॥

vastu-nirṇayah—

*bhagavad-bhaktiḥ sarvvaṃ, ity utsrjya vidher api
kainkaryyaṃ kṛṣṇa-pādaikā-, śrayatvaṃ śaraṇāgatiḥ [35]*

Theme of the work—

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

सर्वान्तर्यामितां दृष्ट्वा हरेः सम्बन्धतोऽखिले ।
अपृथग्भावतद्दृष्टिः प्रपत्तिर्ज्ञानभक्तितः ॥ ३६ ॥

*sarvāntaryāmitāṃ dr̥ṣṭvā, hareḥ sambandhato 'khile
apṛthag-bhāva-tad-dr̥ṣṭiḥ, prapattir jñāna-bhaktiḥ [36]*

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

नित्यत्वञ्चैव शास्त्रेषु प्रपत्तेर्ज्ञायते बुधैः ।
अप्रपन्नस्य नृजन्मवैफल्योक्तेस्तु नित्यता ॥ ३७ ॥

*nityatvañ caiva śāstreṣu, prapatter jñāyate budhaiḥ
aprapannasya nṛ-janma-, vaiphalyoktes tu nityatā [37]*

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

नान्यदिच्छन्ति तत्पादरजःप्रपन्नवैष्णवाः ।
किञ्चिदपीति तत् तस्याः साध्यत्वमुच्यते बुधैः ॥ ३८ ॥

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

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

भवदुःखविनाशश्च परनिस्तारयोग्यता ।

परं पदं प्रपत्यैव कृष्णसम्प्राप्तिरेव च ॥ ३९ ॥

*bhava-duḥkha-vināśaś ca, para-nistāra-yogyatā
param padaṁ prapattyaiḥ, kṛṣṇa-sampṛāptir eva ca [39]*

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

श्रवणकीर्तनादीनां भक्त्यङ्गानां हि याजने ।

अक्षमस्यापि सर्व्वाप्तिः प्रपत्यैव हराविति ॥ ४० ॥

*śravaṇa-kīrtanādīnām, bhakty-āṅgānām hi yājane
akṣamasyāpi sarvāptiḥ, prapattyaiḥ harāv iti [40]*

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

सख्यरसाश्रितप्राया सेति केचित् वदन्ति तु ।

माधुर्यादौ प्रपन्नानां प्रवेशो नास्ति चेति न ॥ ४१ ॥

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

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

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

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

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

अपि तदानुकूल्यादि-सङ्कल्पाद्यङ्गलक्षणात् ।
तदनुशीलनीयत्वमुच्यते हि महाजनैः ॥ ४३ ॥

*api tad ānukūlyādi-, saṅkalpādy-aṅga-lakṣṇāt
tad anuśilanīyatvam, ucyate hi mahājanaiḥ [43]*

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

भवार्त्तिपीड्यमानो वा भक्तिमात्राभिलाष्यपि ।
वैमुख्यबाध्यमानोऽन्यगतिस्तच्छरणं व्रजेत् ॥ ४४ ॥

*bhavārtti-pīdyamāno vā, bhakti-mātrābhilāṣyapi
vaimukhya-bādhyamāno 'nya-, gatis tac charaṇam vrajet [44]*

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

आश्रयान्तरराहित्ये वान्याश्रयविसर्जने ।
अनन्यगतिभेदस्तु द्विविधः परिकीर्तितः ॥ ४५ ॥

*āśrayāntara-rāhitye, vānyāśraya-visarjjane
ananya-gati-bhedas tu, dvi-vidhaḥ parikīrtitaḥ [45]*

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

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

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

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

अपूर्वफलत्वं—

विनाश्य सर्वदुःखानि निजमाधुर्यवर्षणम् ।
करोति भगवान् भक्ते शरणागतपालकः ॥ ४७ ॥

apūrvva-phalatvam—

*vināśya sarva-duḥkhāni, nija-mādhuryya-varṣanam
karoti bhagavān bhakte, śaranāgata-pālakah [47]*

The unprecedented, gracious reward of surrender—

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

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

*apy asiddham tadīyatvam, vinā ca śaranāgatim
ity apūrvva-phalatvam hi, tasyāḥ śamsanti paṇḍitāh [48]*

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

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

अथवा बहुभिरेतैरुक्तिभिः किं प्रयोजनम् ।
सर्व्वसिद्धिर्भवेदेव गोविन्दचरणाश्रयात् ॥ ४९ ॥

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

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

श्रीसनातन-जीवादि-महाजन-समाहृतम् ।
अपि चेन्नीचसंस्पृष्टं पीयूषं पीयतां बुधाः ॥ ५० ॥

*śrī-sanātana-jīvādi-, mahājana-samāhṛtam
api cen nīca-samsprṣṭam, pīyūṣam pīyatām budhāḥ [50]*

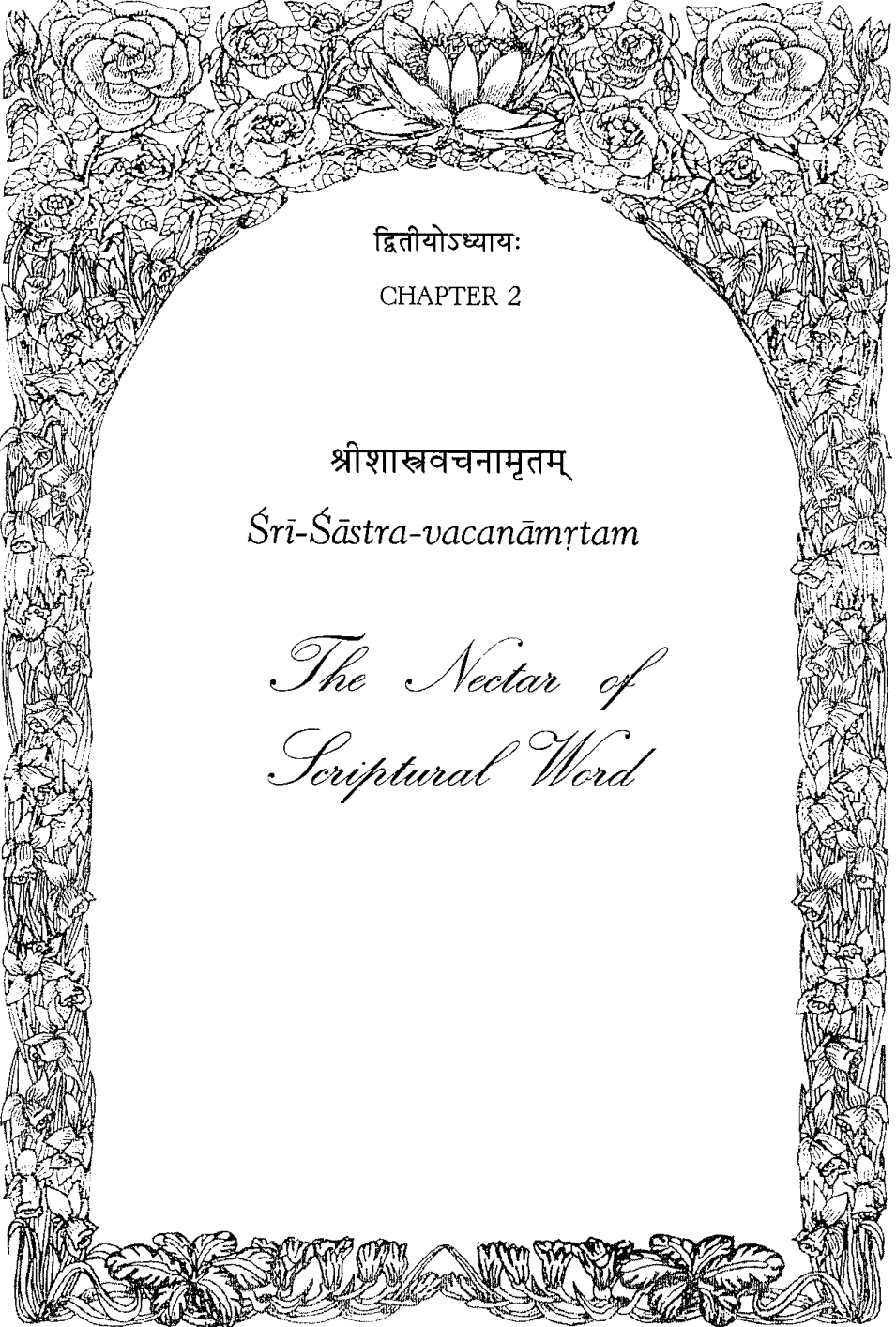
Even though touched by one as lowly as me, please, O learned devotees, drink this nectar gathered by the great souls headed by Śrīla Sanātana and Śrī Jīva.

इति श्रीप्रपन्नजीवनामृते उपक्रमामृतं नाम प्रथमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
upakramāmṛtam nāma prathamō 'dhyāyaḥ*

thus ends the first chapter

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



द्वितीयोऽध्यायः

CHAPTER 2

श्रीशास्त्रवचनामृतम्

Śrī-Śāstra-vacanāmṛtam

*The Nectar of
Scriptural Word*

श्रुतिस्मृत्यादिशास्त्रेषु प्रपत्तिर्यन्निरूप्यते ।

तदुक्तं द्वितीयाध्याये श्रीशास्त्रवचनामृते ॥ १ ॥

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

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

प्रपत्तिः श्रुतौ—

यो ब्रह्माणं विदधातिपूर्वं यो ब्रह्मविद्यां
तस्मै गाः पालयति स्म कृष्णः ।

तं हि देवमात्मवृत्तिप्रकाशं

मुमुक्षुर्वै शरणममुं व्रजेत् ॥ २ ॥

तापन्यां (ब्रः सं, टीका)

prapattiḥ śrutau—

*yo brahmāṇam vidadhāti-pūrvam yo brahma-vidyām
tasmai gāḥ pālayati sma kṛṣṇaḥ*

taṁ hi devam ātma-vṛtti-prakāśam

mumukṣur vai śaraṇam amuṁ vrajet [2]

Tāpanyām (Br: Saṁ, ṭikā)

Surrender is firmly established by the *Vedas*—

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

तादात्म्ययाथार्थ्यं स्मृतौ—

अहङ्कृतिर्मकारः स्यान्नकारस्तन्निषेधकः ।

तस्मात्तु नमसा क्षेत्रिखातन्त्र्यं प्रतिषिध्यते ॥ ३ ॥

भगवत्परतन्त्रोऽसौ तदायत्तात्मजीवनः ।
तस्मात् स्वसामर्थ्यविधिं त्यजेत् सर्व्वमशेषतः ॥ ४ ॥

पाद्म-उत्तरखण्ड

tādātmya-yāthārthyam smṛtau—

*ahaṅkṛtir ma-kārah syān, na-kāras tan niṣedhakah
tasmāt tu namasā kṣetri-, svātantryam pratiṣidhyate [3]
bhagavat-paratanthro 'sau, tad āyattātma-jīvanah
tasmāt sua-sāmarthya-vidhim, tyajet sarvvam aśeṣataḥ [4]*

Pādma-uttara-khaṇḍa

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

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

अहङ्कारादप्रपत्तिः—

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

ब्रः वैः

ahaṅkārād-aprapattiḥ—

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

Br: Vai:

The only obstacle to surrender is self-asserting ego—

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

अद्वयज्ञानमनाश्रितानामेव जगद्दर्शनम्—

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

भा: ३/९/९

advaya-jñānam anāśritānām eva jagad-darśanam—

*yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyēt
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vahatī kriyārthā [6]*

Bhā: 3/9/9

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

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

तन्नित्यत्वम्, तदभावे आत्मनो वञ्चितत्वात्—

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

ब्र: वै:

tan nityatvam, tad abhāve ātmano vañcitatvāt—

*prāpyāpi durllabhatarāṁ, mānuṣyaṁ vibudhepsitam
yair āśrito na govindas, tair ātmā vañcitaś ciram [7]*

Br: Vai:

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

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

अप्रपन्नानां जीवनवैफल्याच्च—

अशीतिञ्चतुरश्रैव लक्षांस्तान् जीवजातिषु ।
 भ्राम्यद्भिः पुरुषैः प्राप्य मानुष्यं जन्मपर्ययात् ॥ ८ ॥
 तदप्यफलतां यातं तेषामात्माभिमानिनाम् ।
 वराकानामनाश्रित्य गोविन्दचरणद्वयम् ॥ ९ ॥

ब्र: वै:

aprapannānām jīvana-vaiphalyāc ca—

āsītiñ caturaś caiva, lakṣāms tān jīva-jātiṣu
bhrāmyadbhiḥ puruṣaiḥ prāpya, mānuṣyaṁ janma-paryyayāt [8]
tad apy aphalatām yātaṁ, teṣām ātmābhīmāninām
varākānām anāśritya, govinda-carāṇa-dvayam [9]

Br: Vai:

The utter futility of life without surrender—

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

सर्वाधमेष्वपि मुक्तिदातृत्वम्—

सर्वाचारविवर्जिताः शठधियो ब्राह्म्या जगद्वञ्चका
 दम्भाहङ्कृतिपानपैशुनपराः पापान्त्यजा निष्ठुराः ।
 ये चान्ये धनदारपुत्रनिरताः सर्वाधमास्तेऽपि हि
 श्रीगोविन्दपदारविन्दशरणा मुक्ता भवन्ति द्विज ॥ १० ॥

नारसिंह

sarvūdhameṣv api mukti-dātrtvam—

sarvūcāra-vivarjitatāḥ śaṭha-dhiyo vrātyā jagad-vañcakā
dambhāhankṛti-pāna-paiśuna-parāḥ pāpāntyajā niṣṭhurāḥ

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

Nārsimha

Even the lowest of men are liberated by surrender—

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

तन्निष्ठस्य नाधोगतिः—

परमार्थमशेषस्य जगतामादिकारणम् ।

शरण्यं शरणं यातो गोविन्दं नावसीदति ॥ ११ ॥

बृ: ना:

tan niṣṭhasya nādho-gatiḥ—

paramārtham aśeṣasya, jagatām ādi kāraṇam

śaraṇyam śaraṇam yāto, govindam nāvasīdati [11]

Br: Nā:

A surrendered soul never falls down—

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

दुःखहरत्वं मनोहरत्वं च—

स्थितः प्रियहिते नित्यं य एव पुरुषर्षभः ।

राजस्तव यदुश्रेष्ठो वैकुण्ठः पुरुषोत्तमः ॥ १२ ॥

य एनं संश्रयन्तीह भक्त्या नारायणं हरिम् ।

ते तरन्तीह दुर्गाणि न मेऽत्रास्ति विचारणा ॥ १३ ॥

शान्तिपर्व

duḥkha-haratvam mano-haratvañ ca—

sthitāḥ priya-hite nityam, ya eva puruṣarṣabhaḥ

rājams tava yadu-śreṣṭho, vaikunṭhaḥ puruṣottamaḥ [12]

*ya enam saṁśrayantiha, bhaktyā nārāyaṇam harim
te tarantiha durgāṇi, na me 'trāsti vicāraṇā [13]*

[Mahābhārata] Śānti-parva

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

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

अभयामृतदातृत्वञ्च—

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

वामन

abhayāmṛta-dātr̥tvañ ca—

*ye śaṅkha-cakrābja-karam hi śaṅgiṇam
kḥagendra-ketuṁ varadam śriyaḥ patim
samāśrayante bhava-bhīti-nāśanam
teśam bhayam nāsti vimukti-bhājam [14]*

Vāmana

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

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

सर्वार्थ-साधकत्वम्—

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

बृ: ना:

sarvvārtha-sādhakatvam—

*saṁsāre 'smin mahā-ghore, moha-nidrā-samākule
ye hariṁ śaraṇaṁ yānti, te kṛtārthā na saṁśayaḥ [15]*

Br: Nā:

A surrendered soul is successful in all endeavours—

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

अजितेन्द्रियाणामपि शिवदत्वम्—

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

भा: ३/२३/४२

ajitendriyāṇām api śiva-datvam—

*kiṁ durāpādanaṁ teṣāṁ, puṁsām uddāma-cetasām
yair āśritas tīrtha-padaś, caṛaṇo vyasanātyayaḥ [16]*

Bhā: 3/23/42

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

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

संसारक्लेशहारित्वम्—

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

भा: ३/२२/३७

saṁsāra-kleśa-hāritvam—

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

Bhā: 3/22/37

All worldly suffering is vanquished for the surrendered soul—

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

शरणागतानामयत्नसिद्धमेव परं पदम्—

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

भा: १०/१४/५८

śaraṇāgatānām ayatna-siddham eva param padam—

*samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām [18]*

Bhā: 10/14/58

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

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

सर्वात्माश्रितानां विवर्त्तनिवृत्तिः—

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

भा: २/७/४२

sarvvātmāśritānām vivartta-nivṛttiḥ—

*yeṣāṃ sa eva bhagavān dayayed anantaḥ
sarvvātmanāśrita-pado yadi nirvyalikam
te dustarām atitaranti ca deva-māyām
naiṣāṃ mamāham iti dhīḥ śva-śṛgāla-bhakṣye [19]*

Bhā: 2/7/42

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

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

तदुपेक्षितानां दःखप्रतिकारः क्षणिक एव—

*बालस्य नेह शरणं पितरौ नृसिंह
नार्त्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्ट-
स्तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥ २० ॥*

भा: ७/९/१९

tad upekṣitānām duḥkha-pratikārah kṣanika eva—

*bālasya neha śaraṇam pitarau nṛsimha
nārttasya cāgadam udanvati majjato nauḥ
taptasya tat-pratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtām tvad-upekṣitānām [20]*

Bhā: 7/9/19

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

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

अनाश्रितानामसदवग्रहादेव विविधार्तिः—

तावद्भयं द्रविणदेहसुहृन्निमित्तं
शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममत्सदवग्रह आर्त्तिमूलं
यावन्नतेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥ २१ ॥

भा: ३/९/६

anāśritānām asad avagrahād eva vividhārttiḥ—

*tāvad bhayaṁ draviṇa-deha-suhr̥n-nimittam
śokaḥ spr̥hā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārtti-mūlam
yāvan na te 'ṅghrim abhayaṁ pravṛṇīta lokah [21]*

Bhā: 3/9/6

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

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

परिपूर्ण-कामो हरिरेवाश्रयणीयोऽन्यद्भेयम्—

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

भा: ६/९/२२

paripūrṇa-kāmo harir evāśrayaṇīyo 'nyadd-heyam—

*avismitam taṁ paripūrṇa-kāmaṁ, svenaiiva lābhena samam praśāntam
vinopasarpaty aparam hi bāliśaḥ, śva-lāṅgulenātītītartti sindhum [22]*

Bhā: 6/9/22

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

Lord Kṛṣṇa is perfectly replete in everything desirable, fully

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

हरेरेव सर्वोद्धारित्वम्—

किरातहृणान्ध्र-पुलिन्द-पुक्कशा
आभीरशुह्रा यवनाः खशादयः ।
येऽन्ये च पापा यदुपाश्रयाश्रयाः
शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ २३ ॥

भा: २/४/१८

harer eva sarvvoddhāritvam—

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

Bhā: 2/4/18

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

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

हरिचरणाश्रिता एव सारग्राहिणोऽन्यथा कर्मयोगादिभिरात्मघातित्वम्—

अथात आनन्ददुग्धं पदाम्बुजं
हंसाः श्रयेरन्नरविन्दलोचन ।
सुखं नु विश्वेश्वर योगकर्मभि-
स्तन्माययामी विहता न मानिनः ॥ २४ ॥

भा: ११/२९/३

hari-caraṇāśritā eva sāra-grāhiṇo 'nyathā karmma-yogādibhir āma-ghātitvam—

*athāta ānanda-dughaṁ padāmbujam
hamsāḥ śrayeraṇṇ aravinda-locana
sukhaṁ nu viśveśvara yoga-karmmabhis
tan māyayāmī vihatā na māninaḥ [24]*

Bhā: 11/29/3

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

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

श्रीकृष्णचरणशरणागतेः परमसाध्यत्वम्—

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

भा: १०/१६/३७

śrī-kṛṣṇa-caraṇa-śaraṇāgateḥ parama-sādhyatvam—

*na nāka-prṣṭham na ca sārva-bhaumaṁ
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat pāda-rajah prapannāḥ [25]*

Bhā: 10/16/37

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

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

हरिप्रपन्नानामन्य-निस्तार-सामर्थ्यमात्मारामाणामपि हरिपदप्रपत्तिश्च—

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः ।

सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यपोऽनुसेवया ॥ २६ ॥

भा: १/१/१५

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

yat pāda-saṁśrayāḥ sūta, munayaḥ praśamāyanāḥ

sadyaḥ punanty upasprṣṭāḥ, swardhuny-āpo 'nusevayā [26]

Bhā: 1/1/15

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

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

श्रीकृष्णैकशरणा नैव विधिकिङ्कराः—

देवर्षिभूताप्तनृणां पितृणां न किङ्करो नायमृणी च राजन् ।

सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्त्तम् ॥ २७ ॥

भा: ११/५/४१

śrī-kṛṣṇaika-śaraṇā naiva vidhi-kiṅkarāḥ—

devarṣi-bhūtāpta-nṛṇām pitṛṇām

na kiṅkaro nāyam ṛṇi ca rājan

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundaṁ parihṛtya karttam [27]

Bhā: 11/5/41

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

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

तदनुगृहीता वेदधर्मातीता एव—

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।

स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ २८ ॥

भा: ४/२९/४५

tad anugṛhītā veda-dharmmātītā eva—

*yadā yasyānugṛhṇāti, bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke, vede ca pariniṣṭhitām [28]*

Bhā: 4/29/45

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

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

श्रीकृष्णस्वरूपमेव परमाश्रयपदम्—

दशमे दशमं लक्ष्यमाश्रिताश्रयविग्रहम् ।

श्रीकृष्णाख्यं परं धाम जगद्धाम नमामि तत् ॥ २९ ॥

भावार्थ दीपिका भा: १०/१/१

śrī-kṛṣṇa-svarūpam eva paramāśraya-padam—

daśame daśamaṁ lakṣyam, āśritāśraya-vigraham

śrī-kṛṣṇākhyam param dhāma, jagad-dhāma namāmi tat [29]

Bhāvārtha-dīpikā, Bhā: 10/1/1

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

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

श्रीमन्महाप्रभोः पदाश्रयमाहात्म्यम्—

ध्येयं सदा परिभवन्नमभीष्टदोहं

तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।

भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम् ॥ ३० ॥

भा: ११/५/३३

śrīman-mahāprabhoḥ padāśraya-māhātmyam—
dhyeyam sadā paribhava-ghnam abhiṣṭa-dohaṁ
tīrthāspadam śiva-viriñci-nutam śaranyam
bhṛtyārṭti-haṁ praṇata-pāla-bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam [30]

Bhā: 11/5/33

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

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

श्रीचैतन्यचरणशरणे चिदेकरसविलास-लाभः—

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

चैतन्यचन्द्रामृत ८/१३

śrī-caitanya-caraṇa-śaraṇe cid-eka-rasa-vilāsa-lābhah—

*saṁsāra-sindhu-taraṇe hṛdayaṁ yadi syāt
saṅkīrttanāmṛta-rase ramate manaś cet
premāmbudhau viharāṇe yadi citta-vṛttiś
caitanya-candra-carāṇe śaraṇaṁ prayātu [31]*

Caitanya-candrāmṛta 8/93

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

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

षड्विधा शरणागतिः—

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

वैष्णवतन्त्र

ṣaḍ-vidhā-śaraṇāgatiḥ—

*ānukūlyasya-saṅkalpaḥ, prātikūlyā-vivarjjanam
rakṣiṣyātīti viśvāso, goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ [32]*

Vaiṣṇava-tantra

Six divisions of surrender—

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

सा च कायमनौवाक्यैः साध्या—

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

वैष्णवतन्त्र

sā ca kāya-mano-vākyaīḥ sādhyā—

tavāsmīti vadan vācā, tathaiiva manasā vidan

tat sthānam āśritas tanvā, modate śaraṇāgataḥ [33]

Vaiṣṇava-tantra

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

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

इति श्रीप्रपन्नजीवनामृते श्रीशास्त्रवचनामृतं नाम द्वितीयोऽध्यायः ।

iti śrī-prapanna-jīvanāmṛte

śrī-śāstra-vacanāmṛtaṁ nāma dviṭiyo 'dhyāyaḥ

thus ends the second chapter

The Nectar of Scriptural Word

in

Life-Nectar of the Surrendered Souls

Positive & Progressive Immortality

तृतीयोऽध्यायः

CHAPTER 3

श्रीभक्तवचनमृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

आनुकूल्यस्य सङ्कल्पः

Ānukūlyasya Saṅkalpah

*Acceptance
of the Favourable*

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

kṛṣṇa-kārṣṇaga-sad-bhakti-, prapannatvānukūlake
kṛtyatva-niścayaś-cānu-, kūlya-saṅkalpa ucyate [1]

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

श्रीकृष्णसङ्कीर्तनमेव तत्पदाश्रितानां परमानुकूलम्—
चेतोदर्पणमार्जनं भवमहादावाग्निनिर्व्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥ २ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

śrī-kṛṣṇa-saṅkīrttanam eva tat padāśritānām paramānukūlam—
ceto-darpaṇa-mārjanam bhava-mahādāvāgni-nirvvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varddhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrttanam [2]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

तत्र सम्पत्तिचतुष्टयं परमानुकूलम्—

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥ ३ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

tatra sampatti-catustayam paramānukūlam—

tṛṇād api sunīcena, taror api sahiṣṇunā

amāninā mānadena, kīrttanīyaḥ sadā hariḥ [3]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

कार्ष्णानामधिकारानुरूपा सेवैव भजनानुकूला—

कृष्णोति यस्य गिरि तं मनसाद्रियेत

दीक्षास्ति चेत् प्रणतिभिश्च भजन्तमीशम् ।

शुश्रूषया भजनविज्ञमनन्यमन्य-

निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ४ ॥

श्रीरूपपादानां

kārṣṇānām adhikārānurūpā sevaiva bhajanānukūlā—

kṛṣṇeti yasya giri taṁ manasādriyeta

dīkṣāsti cet praṇatibhiś ca bhajantam īśam

śuśrūṣayā bhajana-vijñam ananyam anya-

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

Śrī-Rūpapādānām

—Śrī Rūpa Goswāmī

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

কৃষ্ণসহ কৃষ্ণনাম অভিন্ন জানিয়া । অপ্রাকৃত একমাত্র সাধন মানিয়া ॥
 যেই নাম লয়, নামে দীক্ষিত হইয়া । আদর করিবে মনে স্বগোষ্ঠী জানিয়া ॥
 নামের ভজনে যেই কৃষ্ণসেবা করে । অপ্রাকৃত ব্রজে বসি' সর্বদা অন্তরে ॥
 মধ্যম বৈষ্ণব জানি' ধর তার পায় । আনুগত্য কর তার মনে আর কায় ॥
 নামের ভজনে যেই স্বরূপ লভিয়া । অন্য বস্তু নাহি দেখে কৃষ্ণ তেয়াগিয়া ॥
 কৃষ্ণের সম্বন্ধ না পাইয়া জগতে । সর্ববজনে সমবুদ্ধি করে কৃষ্ণব্রতে ॥
 তাদৃশ ভজনবিজ্ঞে জানিয়া অভীষ্ট । কায়মনোবাক্যে সেব' হইয়া নিবিষ্ট ॥
 শুশ্রূষা করিবে তাঁরে সর্বতোভাবেতে । কৃষ্ণের চরণ লাভ হয় তাঁহা হইতে ॥৪॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Ṭhākura)

*kṛṣṇa saha kṛṣṇa-nāma abhinna jāniyā, aprākṛta eka-mātra sādhana māniyā
 yei nāma laya, nāme dīkṣita haiyā, ādara karibe mane sva-goṣṭhī jāniyā
 nāmera bhajane yei kṛṣṇa-sevā kare, aprākṛta vraje vasi' sarvadā antare
 madhyama vaiṣṇava jāni' dhara tāra pāya, ānugatya kara tāra mane āra kāya
 nāmera bhajane yei svarūpa labhiyā, anya vastu nāhi dekhe kṛṣṇa teyāgiyā
 kṛṣṇetara sambandha nā pāiyā jagate, sarvva-jane sama-buddhi kare kṛṣṇa-vrate
 tādrśa bhajana-vijñe jāniyā abhīṣṭa, kāya-mano-vākya seva' haiyā niviṣṭa
 śuśrūṣā karibe tāñre sarvato-bhāvete, kṛṣṇera caraṇa lābha haya tānhā haite*

Knowing Kṛṣṇa and His name to be identical truth,

one embraces exclusively the holy name's path;

and thus who is initiated into chanting the name properly

should be mentally respected as a member of the family.

And he who serves Kṛṣṇa by constant worship of the name,

within his heart e'er residing at Śrī Vṛndāvana Dhāma—

know him an intermediate devotee, make obeisance at his feet

and keep him as a faithful friend in your thought and deed.

And who, by internal service to the name, knows his divine identity,

sees Kṛṣṇa, only Kṛṣṇa in every form and entity;

seeing nothing separate from Kṛṣṇa in the entire creation,

he sees all souls equally serving Kṛṣṇa's predilection—

know such a veteran votary most honoured and most cherished,

serve him in thought, word, and deed, with heart's fulfillment relished:

with obeisance, inquiry, service, him in all respects entreat—

by the grace of such a great soul we can reach Lord Kṛṣṇa's feet.

(Bengali verse translation of instructions to an intermediate devotee)

उत्साहादिगुणा अनुकूलत्वादादरणीयाः—

उत्साहान्निश्चयाद्धैर्यात् तत्तत्कर्मप्रवर्तनात् ।
सङ्गत्यागात् सतो वृत्तेः षड्भिर्भक्तिः प्रसिद्ध्यति ॥ ५ ॥
श्रीरूपपादानां

utsāhādi-guṇā anukūlatvād ādaraṇīyāḥ—
utsāhān niścayād dhairyyāt, tat tat karma-pravarttanāt
saṅga-tyāgāt sato vṛttech, ṣaḍbhir bhaktiḥ prasiddhyati [5]

Śrī-Rūpapādānām
—*Śrī Rūpa Goswāmī*

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

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

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Ṭhākura)

bhajane utsāha yāra bhitare bāhīre, sudurllabha kṛṣṇa-bhakti pābe dhīre dhīre
kṛṣṇa-bhakti prati yāra viśvāsa niścaya, śraddhāvān bhaktimān jana sei haya
kṛṣṇa-sevā nā pāiyā dhīra-bhāve yei, bhaktira sādhana kare bhaktimān sei
yāhāte kṛṣṇera sevā kṛṣṇera santōṣa, sei karmme vṛatī sadā nā karaye roṣa
kṛṣṇera abhakta-jana-saṅga parihari', bhaktimān bhakta-saṅge sadā bhaje hari
kṛṣṇa-bhakta yāhā kare tad anusaraṇe, bhaktimān ācaraya jīvane maraṇe
ei chaya jana haya bhakti adhikārī, viśvera-maṅgala kare bhakti paracāri

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

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

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

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

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

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

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

(Bengali verse translation)

युक्तवैराग्यमेवानुकूलम्—

यावता स्यात् स्वनिर्वाहः स्वीकुर्यात्तावदर्थवित् ।
आधिक्ये न्यूनतायाञ्च च्यवते परमार्थतः ॥ ६ ॥

श्रीव्यासपादानां

yukta-vairāgyam evānukūlam—

*yāvataḥ syāt sua-nirvāhaḥ, svikuryāt tāvad arthavit
ādhikeye nyūnatāyāñ ca, cyavate paramārthataḥ [6]*

Śrī-Vyāsapādānām

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

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

—Śrī Vyāsadeva

तत्र कृष्णसम्बन्धस्यैव प्राधान्यम्—

त्वयोपभुक्तस्नग्न्धवासोऽलङ्कारचर्चिताः ।
उच्छिष्टभोजिनो दासास्तव मायां जयेम हि ॥ ७ ॥

श्रीमदुद्धवस्य

tatra kṛṣṇa-sambandhasyaiva prādhānyam—

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

Śrīmad-Uddhavaśya

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

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

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

—Śrīmad Uddhava

सर्वथा हरिस्मृतिरक्षणमेव तात्पर्यम्—

अलब्धे वा विनष्टे वा भक्ष्याच्छादनसाधने ।

अविक्लव-मतिर्भूत्वा हरिमेव धिया स्मरेत् ॥ ८ ॥

श्रीव्यासपादानां

sarvuathā hari-smṛti-rakṣaṇam eva tātparyyam—

alabdhe vā vinaṣṭe vā, bhakṣyācchādana-sādhane

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

Śrī-Vyāsapādānām

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

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

—Śrī Vyāsadeva

सर्वत्र तदनुकम्पादर्शनादेव तत्सिद्धिः—

तत्तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।

हृदवाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥ ९ ॥

श्रीब्रह्मणः

sarvatra tad anumkāpā darśanād eva tat-siddhiḥ—

tat te 'nukampām susamīkṣamāṇo

bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbbhir vidadhan namas te

jīveta yo mukti-pade sa dāya-bhāk [9]

Śrī-Brahmaṇaḥ

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

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

—Lord Brahmā

साधुसङ्गात् सर्व्वमेव सुलभम्—

तुलयाम लवेनापि न स्वर्गं नापनर्भवम् ।

भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥ १० ॥

श्रीशौनकादीनां

sādhu-saṅgāt sarvvaṃ eva sulabham—

tulayāma lavenāpi, na svargaṃ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya, marttyānāṃ kim utāśiṣaḥ [10]

Śrī-Śaunakādīnām

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

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

—the sages of Naimiṣāranya, headed by Śaunaka Ṛṣi

गुरु-पदाश्रय एव मुख्यः—

तस्माद्गुरुं प्रपद्येत जिज्ञासु श्रेयः उत्तमम्

शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ ११ ॥

श्रीप्रबुद्धस्य

guru-padāśraya eva mukhyaḥ—

tasmād guruṃ prapadyeta, jijñāsuḥ śreyah uttamam

śābde pare ca niṣṇātam, brahmaṇya upaśamāśrayam [11]

Śrī-Prabuddhasya

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

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

—Śrī Prabuddha

तत्र शिक्षा-सेवा-फलाप्तिश्च—

तत्र भागवतान् धर्मान् शिक्षेद्गुर्वात्मदैवतः ।

अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥ १२ ॥

श्रीप्रबुद्धस्य

tatra śikṣā-sevā-phalāptiś ca—

*tatra bhāgavatān dharmmān, śikṣed guruvātma-daiyataḥ
amāyayānuvṛṭṭyā yais-, tuṣyed ātmātmado hariḥ [12]*

Śrī-Prabuddhasya

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

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

—Śrī Prabuddha

तदीयाराधनं परमफलदम्—

मञ्जन्मः फलमिदं मधुकैटभारे

मत्प्रार्थनीय मदनुग्रह एष एव ।

त्वद्भृत्य-भृत्य-परिचारक-भृत्य-भृत्य-

भृत्यस्य भृत्यमिति मां स्मर लोकनाथ ॥ १३ ॥

श्रीकुलशेखरस्य

tadīyārādhanam parama-phaladam—

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

Śrī-Kulaśekharaṣya

Devotional service rendered to the devotee bestows the highest fruit—

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

—Śrī Kulaśekhara

तदीयसेवनं न हि तुच्छम्—

ज्ञानावलम्बकाः केचित् केचित् कर्मावलम्बकाः ।

वयं तु हरिदासानां पादत्राणावलम्बकाः ॥ १४ ॥

श्रीदेशिकाचार्यस्य

tadīya-sevanam na hi tuccham—

*jñānāvalambakāḥ kecit, kecit karmāvalambakāḥ
vayam tu hari-dāsānām, pādatrāṇāvalambakāḥ [14]*

Śrī-Deśikācāryasya

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

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

—Śrī Deśikācārya

अस्मादनन्यनिष्ठा—

त्यजन्तु बान्धवाः सर्व्वे निन्दन्तु गुरवो जनाः

तथापि परमानन्दो गोविन्दो मम जीवनम् ॥ १५ ॥

श्रीकुलशेखरस्य

asmād ananya-niṣṭhā—

*tyajantu bāndhavāḥ sarve, nindantu guravo janāḥ
tathāpi paramānando, govindo mama jīvanam [15]*

Śrī-Kulaśekharaśya

Exclusive dedication is born from service to the devotees—

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

—Śrī Kulaśekhara

अप्राकृतरत्युदयश्च—

यत्तद्वदन्तु शास्त्राणि यत्तद्याख्यान्तु तार्किकाः ।
जीवनं मम चैतन्यपादाम्भोजसुधैव तु ॥ १६ ॥

श्रीप्रबोधानन्दपादानां

aprākṛta-raty-udayaś ca—

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

Śrī-Prabodhānandapādānām

Supramundane attachment also develops—

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

—Śrī Prabodhānanda Sarasvatī

साध्यसेवासङ्कल्पः—

भवन्तमेवानुचरन्निरन्तरः प्रशान्तनिःशेषमनोरथान्तरः ।
कदाहमैकान्तिकनित्यकिङ्करः प्रहर्षयिष्यामि सनाथजीवितम् ॥ १७ ॥

श्रीयामुनाचार्यस्य

sādhya-sevā-saṅkalpaḥ—

*bhavantam evānucaran nirantarāḥ
praśānta-niḥśeṣa-mano-rathāntarāḥ*

*kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayisyāmi sanātha-jīvitam [17]*

Śrī-Yāmunācāryasya

An earnest aspiration to achieve perfection in devotional service—

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

—Śrī Yāmunācāryya

परिकरसिद्धेराकाङ्क्षा—

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

parikara-siddher-ākāṅkṣā—

*sakṛt tvad ākāra vilokanāsayā
tṛṇī-kṛtānuttama-bhukti-muktibhiḥ
mahātmabhir mām avalokyatām naya
kṣaṇe 'pi te yad viraho 'ti duḥsahaḥ [18]*

Śrī-Yāmunācāryasya

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

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

—Śrī Yāmunācāryya

निरुपाधिकभक्तिस्वरूपोपलब्धिः—

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

श्रीबिल्वमङ्गलस्य

nirupādhika-bhakti-svarūpopalabdhiḥ—

*bhaktis tvayi sthīratarā bhāgavan yadi syāt
daivena naḥ phalati divya-kīśora-mūrttiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmmārtha-kāma-gatayaḥ samaya-pratikṣāḥ [19]
Śrī-Bilvamaṅgalasya*

The realization of the nature of unconditional devotion—

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

—Śrī Bilvamaṅgala Ṭhākura

व्रजरसश्रेष्ठत्वम्—

*श्रुतिमपरे स्मृतिमितरे भारतमन्ये भजन्तु भवभीताः ।
अहमिह नन्दं वन्दे यस्यालिन्दे परं ब्रह्म ॥ २० ॥*

श्रीरघुपति-उपाध्यायस्य

vraja-rasa-śreṣṭhatvam—

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

Śrī-Raghupati-Upādhyāyasya

The superexcellence of devotion in the mood of *Vṛndāvana*—

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

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

—Śrī Raghupati Upādhyāya

तत्र भजन-पद्धतिः—

तन्नाम-रूप-चरितादि-सुकीर्त्तनानु-
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् व्रजे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारः ॥ २१ ॥

श्रीरूपपादानां

tatra bhajana-paddhatiḥ—

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

Śrī-Rūpādānām

—Śrī Rūpa Goswāmī

The path to devotion in the Vṛndāvana conception—

কৃষ্ণ নাম, রূপ, গুণ, লীলা চতুষ্টয় । গুরুমুখে শুনিলেই কীর্তন উদয় ॥
কীর্তিত হইলে ক্রমে স্মরণাস পায় । কীর্তন স্মরণকালে ক্রমপথে ধায় ॥
জাতরুচি-জন জিহ্বা মন মিলাইয়া । কৃষ্ণ-অনুরাগ ব্রজজনানুস্মরিয়া ॥
নিরন্তর ব্রজবাস মানস ভজন । এই উপদেশ-সার করহ গ্রহণ ॥২১॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Thākura)

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

When Kṛṣṇa's name, form, nature, and pastimes divine,
are heard from Śrī Gurudeva, one's heart awakes in song.
As pure chanting ensues, remembrance is attained;
thus chanting and remembering, step-by-step ascent is gained.

Those engaging tongue and mind, who begin to relish nectar:
adore Śrī Kṛṣṇa, following the residents of Vraja.
Reside always in Vraja, within the heart's devotion . . .
surely, you must accept this nectar of instruction.

(Bengali verse translation)

ब्रजभजन-तारतम्यानुभूतिः—

वैकुण्ठाञ्जनितो वरा मधुपरी तत्रापि रासोत्सवाद्-
वृन्दारण्यमुदारपाणि-रमणात्तत्रापि गोवर्द्धनः ।
राधाकुण्डमिहापि गोकुलपते प्रेमामृताप्लावनात्
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥ २२ ॥

श्रीरूपपादानां

vraja-bhajana-tāratamyaṅubhūtiḥ—

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād-
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govarddhanah
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryyād asya virājato giri-taṭe sevām vivekī na kaḥ [22]*

Śrī-Rūpapādānām

—Śrī Rūpa Goswāmī

The comparative ontological conception of devotion in Vṛndāvana—

বৈকুণ্ঠ হইতে শ্রেষ্ঠা মথুরা নগরী । জনম লভিলা যথা কৃষ্ণচন্দ্র হরি ॥
মথুরা হইতে শ্রেষ্ঠ বৃন্দাবন ধাম । যথা সাধিয়াছে হরি রাসোৎসব-কাম ॥
বৃন্দাবন হইতে শ্রেষ্ঠ গোবর্দ্ধনশৈল । গিরিধারী-গান্ধর্বিবকা যথা ক্রীড়া কৈল ॥
গোবর্দ্ধন হইতে শ্রেষ্ঠ রাধাকুণ্ড-তট । প্রেমামৃতে ভাসাইল গোকুল লম্পট ॥
গোবর্দ্ধন গিরিতট রাধাকুণ্ড ছাড়ি' । অন্যত্র যে করে নিজ কুঞ্জ পুষ্পবাড়ী ॥
নির্বোধ তাহার সম কেহ নাহি আর । কুণ্ডতীর সর্বোত্তম স্থান—প্রেমাদার ॥২২॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Ṭhākura)

*vaikuṅṭha haite śreṣṭhā mathurā nagarī,
janama labhilā yathā kṛṣṇacandra hari
mathurā haite śreṣṭha vṛndāvana dhāma,
yathā sādhiyāche hari rāsotasava-kāma
vṛndāvana haite śreṣṭha govarddhana-śaila
giridhāri-gāndharvikā yathā kṛīḍā kaila
govarddhana haite śreṣṭha rādhā-kuṇḍa-taṭa
premāmṛte bhāsāila gokula lampāṭa
govarddhana giri-taṭa rādhā-kuṇḍa chāḍi'
anyatra ye kare nija kuṅja puṣpa-bāḍī
nirbbodha tāhāra sama keha nāhi āra
kuṇḍa-tira sarvottama sthāna—premādhāra*

ধরি মন চরণে তোমার ।
 জানিয়াছি এবে সার, কৃষ্ণভক্তি বিনা আর,
 নাহি ঘুচে জীবের সংসার ॥
 কৰ্ম্ম, জ্ঞান, তপঃ, যোগ, সকলই ত কৰ্ম্মভোগ,
 কৰ্ম্ম ছাড়হিতে কেহ নাৱে ।
 সকল ছাড়িয়া ভাই, শ্রদ্ধাদেবীর গুণ গাই,
 যাঁর কৃপা ভক্তি দিতে পারে ॥
 ছাড়ি' দম্ভ অনুক্ষণ, স্মর অষ্টতত্ত্ব মন,
 কর তাহে নিষ্কপট রতি ।
 সেই রতি প্রার্থনায়, শ্রীদাস গোস্বামী পায,
 এ ভকতিবিনোদ করে নতি ॥২৩॥

(Bengali verse by Śrī Bhaktivinoda Ṭhākura)

gurudeve, vraja-vane, vraja-bhūmi-vāsī jane,
śuddha-bhakte, āra vipra-gaṇe
iṣṭa-mantra, hari-nāme, yugala bhajana kāme,
kara rati apūruva yatane
dhari mana caraṇe tomāra—
jāniyāchi ebe sāra, kṛṣṇa-bhakti vinā āra,
nāhi ghuce jīvera samsāra
karmma, jñāna, tapaḥ, yoga, sakalai ta karmma-bhoga,
karmma chādāite keha nāre
sakala chādīyā bhāi, śraddhā-devīra guṇa gāi,
yānra kṛpā bhakti dite pāre
chādī' dambha anukṣaṇa, smara aṣṭa-tattva mana,
kara tāhe niṣkapaṭa rati
sei rati prārthanāya, śrī-dāsa-gosvāmī pāya,
e bhaktivinoda kare nati

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

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

Duty, knowledge, penance, meditation—
all are really exploitation:

none can free us from action and reaction;

Cast them all aside, O my brother,
sing the glory of good faith, our mother

whose grace alone bestows pure devotion.

Banish your pride forever,

O my mind, your eight goals remember:

adore them with a heart that is sincere.

Aspiring for that devoted heart,

at Śrī Dāsa Goswāmī's feet

this Bhaktivinoda makes his prayer.

(Bengali verse translation)

नामाभिन्न-व्रजभजन-प्रार्थना—

अघदमन-यशोदानन्दनौ नन्दसूनो

कमलनयन-गोपीचन्द्र-वृन्दावनेन्द्राः ।

प्रणतकरुण-कृष्णावित्यनेकस्वरूपे

त्वयि मम रतिरुच्चैर्वर्द्धतां नामधेय ॥ २४ ॥

श्रीरूपपादानां

nāmābhinna-vraja-bhajana-prārthanā—

aghadamana-yaśodānandanau nanda-sūno

kamalanayana-gopīcandra-vṛndāvanendrāḥ

praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe

tvayi mama ratir uccair varddhatām nāma-dheya [24]

Śrī-Rūpāpādanām

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

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

—Śrī Rūpa Goswāmī

परमसिद्धिसङ्कल्पः—

कदाहं यमुनातीरे नामानि तव कीर्तयन् ।

उद्वाष्पः पुण्डरीकाक्ष रचयिष्यामि ताण्डवम् ॥ २५ ॥

कस्यचित्

parama-siddhi-saṅkalpaḥ—

kadāhaṁ yamunā-tīre, nāmāni tava kīrttayan

udbāṣpaḥ puṇḍarikākṣa, racayiṣyāmi tāṇḍavam [25]

kasyacit

Divine aspiration in separation is favourable to perfection—

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

—votary

विप्रलम्भे मिलनसिद्धौ नामभजनानुकूल्यम्—

नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा ।

पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ २६ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

vipralambhe milana-siddhau nāma-bhajanānukūlyam—

*nayanam galad-aśru-dhārayā, vadanam gad-gada-ruddhayā girā
pulkair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati [26]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गत-

आनुकूल्यस्य सङ्कल्पो नाम तृतीयोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
 śrī-bhakta-vacanāmṛtāntargata-
 ānukūlyasya-saṅkalpo nāma tṛtīyo 'dhyāyaḥ*

thus ends the third chapter

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

चतुर्थोऽध्यायः

CHAPTER 4

श्रीभक्तवचनमृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

प्रातिकूल्य-विवर्जनम्

Prātikūlya-vivarjjanam

*Rejection
of the Unfavourable*

भगवद्भक्तयोर्भक्तेः प्रपत्तेः प्रतिकूलके ।

वर्ज्यत्वे निश्चयः प्रातिकूल्यवर्जनमुच्यते ॥ १ ॥

*bhagavad-bhaktayor bhakteḥ, prapatteḥ pratikūlake
varjyatyave niścayaḥ prāti-, kūlya-varjjanam ucyate [1]*

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

प्रातिकूल्यवर्जनसङ्कल्पार्दशः—

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।

मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ॥ २ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

prātikūlya-varjjana-saṅkalpādarśaḥ—

*na dhanam na janam na sundarim, kavitam va jagadisa kamaye
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi [2]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

The ideal in the resolve to reject the unfavourable—

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

—the Supreme Lord Śrī Caitanyacandra

अत्रापि तथैव—

नास्था धर्मे न वसुनिचये नैव कामोपभोगे

यद् यद्भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।

एतत् प्रार्थ्यं मम बहुमतं जन्म-जन्मान्तरेऽपि

त्वत्पादाम्भोरुहयुगता निश्चला भक्तिरस्तु ॥ ३ ॥

श्रीकुलशेखरस्य

atrāpi tathaiva—

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

Śrī-Kulaśekharasya

A similar expression of the same ideal—

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

—Śrī Kulaśekhara

हरिसम्बन्धहीनं सर्वमेव वर्जनीयम्—

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

देवस्तुतौ

hari-sambandha-hīnam sarvvaṁ eva varjjanīyam—

*na yatra vaikunṭha-kathā sudhāpagā
na sādhave bhāgavatās tad āśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevya-tām [4]*

Deva-stutau

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

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

—prayers by the demigods

व्यवहारिक-गुर्वादयोऽपि प्रतिकूलं चेद् वर्जनीया एव—

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

श्रीऋषभस्य

vyavahārika-gurvādayo 'pi pratikūlaṁ ced varjjanīyā eva—

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

Śri-Rṣabhasya

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

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

—Śri Rṣabhadeva

सर्वेन्द्रियैरेव प्रतिकूलवर्जने सङ्कल्पः—

मा द्राक्षं क्षीणपुण्यान् क्षणमपि भवतो भक्तिहीनान् पदाब्जे
मा श्रौषं श्राव्यबन्धं तव चरितमपास्यान्यदाख्यानजातम्।
मा स्प्राक्षं माधव! त्वामपि भुवनपते! चेतसापह्वानान्
मा भूवं त्वत्सपर्य्यापरिकररहितो जन्मजन्मान्तरेऽपि ॥ ६ ॥

श्रीकुलशेखरस्य

sarvendriyair eva pratikūla-varjjane saṅkalpaḥ—

*mā drākṣam kṣīṇa-puṇyān kṣaṇam api bhavato bhakti-hīnān padābje
mā śrauṣam śrāvya-bandham tava caritam-apāsyānyad-ākhyāna-jātam
mā sprākṣam mādhave! tvām api bhuvana-pate! cetasāpahnānān
mā bhūvam tvat saparyyā-parikara-rahito janma-janmāntare 'pi [6]*

Śrī-Kulaśekharasya

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

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

—Śrī Kulaśekhara

व्यवहारिकादरणीयान्यपि तुच्छवत् त्याज्यानि—

त्वद्भक्तः सरितां पतिं चुलुकवत् खद्योतवद्भास्करं
मेरुं पश्यति लोष्ट्रवत् किमपरं भूमेः पतिं भृत्यवत् ।
चिन्तारत्नचयं शिलाशकलवत् कल्पद्रुमं काष्ठवत्
संसारं तृणराशिवत् किमपरं देहं निजं भारवत् ॥ ७ ॥

सर्वज्ञस्य

vyavahārikādarāṇīyāny api tucchavat tyājyāni—

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

Sarvvajñasya

One should also be indifferent towards commonly respected objects—

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

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

—Sarvvajāña

हरिविमुखसङ्गफलस्य अनुभूति-स्वरूपम्—

वरं हुतवहज्वाला-पञ्जरान्तर्व्यवस्थितिः ।

न शौरिचिन्ताविमुखजनसंवास वैशसम् ॥ ८ ॥

कात्यायनस्य

hari-vimukha-saṅga-phalasya anubhūti-svarūpam—

varam hutavaha-jvālā-, pañjarāntar-vyavasthitiḥ

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

Kātyāyanasya

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

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

—Kātyāyana

अन्यदेवोपासकानां स्वरूप-परिचयः—

आलिङ्गनं वरं मन्ये व्यालव्याघ्रजलौकसाम् ।

न सङ्गः शल्ययुक्तानां नानादेवैकसेविनाम् ॥ ९ ॥

केषाञ्चित्

anya-devopāsakānām svarūpa-paricayaḥ—

ālīṅganam varam manye vyāla-vyāghra-jalaukasām

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

keṣāñcit

The actual position of the worshippers of 'other gods'—

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

—revered votary

भक्तिबाधका दोषास्त्याज्याः—

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।

जनसङ्गश्च लौल्यञ्च षड्भिर्भक्तिर्विनश्यति ॥ १० ॥

श्रीरूपपादानां

bhakti-bādhakā doṣās tyājyāḥ—

aty-āhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ

jana-saṅgaś ca laulyaṅ ca, ṣaḍbhir bhaktir vinaśyati [10]

Śrī-Rūpapādānām

—*Śrī Rūpa Goswāmī*

Personal defects that obstruct devotion must be forsaken—

অত্যন্ত সংগ্রহে যার সদা চিত্ত ধায় । অত্যাহারী ভক্তিহীন সেই সংজ্ঞা পায় ॥

প্রাকৃত বস্তুর আশে ভোগে যার মন । প্রয়াসী তাহার নাম ভক্তিহীন জন ॥

কৃষ্ণকথা ছাড়ি' জিহ্বা আন কথা কহে । প্রজল্লী তাহার নাম বৃথা বাক্য কহে ॥

ভজনেতে উদাসীন কর্ম্মেতে প্রবীণ । বহ্বারম্ভী সে নিয়মাগ্রহী অতি দীন ॥

কৃষ্ণভক্তসঙ্গ বিনা অন্যসঙ্গে রত । জনসঙ্গী কু-বিষয়-বিনাসে বিরত ॥

নানাস্থানে ভ্রমে য়েই নিজ স্বার্থতরে । লৌল্যপর ভক্তিহীন সংজ্ঞা দেয় নরে ॥

এই ছয় নহে কভু ভক্তি অধিকারী । ভক্তিহীন লক্ষ্যব্রষ্ট বিষয়ী সংসারী ॥১০॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Ṭhākura)

atyanta saṅgraha yāra sadā citta dhāya, atyāhārī bhakti-hīna sei saṅjñā pāya
prākṛta vastura āśe bhoge yāra mana, prayāśī tāhāra nāma bhakti-hīna jana
kṛṣṇa-kathā chāḍi' jihvā āna kathā kahe, prajalpī tāhāra nāma vrthā vākya kahe
bhajanete udāsīna karmmete pravīṇa, bahv-ārambhī se niyamāgrahī ati dīna
kṛṣṇa-bhakta-saṅga vinā anya-saṅge rata, jana-saṅgī ku-viṣaya-vilāse vīvrata
nānā-sthāne bhrame yei nija svārtha-tare, laulya-para bhakti-hīna saṅjñā deya nare
ei chaya nahe kabhu bhakti adhikārī, bhakti-hīna lakṣya-bhraṣṭa viṣayī saṁsārī

(i) For over-acquisition, one whose mind does always run: avaricious non-devotee—he should thus be known.

(ii) One who hankers to exploit some object mundane: non-devotee, overendeavourer—as such he is known.

(iii) One whose tongue speaks all but holy talks of Kṛṣṇa: he is just a gossip of insignificant banter.

(iv) Apathetic to devotion, skilled in exploitation: so wretched—proud usurper of the higher devotee's position.

(v) Associates with all except Lord Kṛṣṇa's pure devotees: a mundane socializer in the mud of fleeting fancies.

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

(Bengali verse translation)

योषित्सङ्गस्य प्रातिकूल्यम्—

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

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

yoṣit-saṅgasya prātikūlyam—

*niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu [11]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

The severe adversity of female companionship—

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

—the Supreme Lord Śrī Caitanyacandra

हरिविमुखस्य वंशादिष्वादरो भक्तिप्रतिकूलः—

धिग् जन्म नस्त्रिवृद्धतद्धिग् व्रतं धिग्बहुज्ञताम् ।
धिक्कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥ १२ ॥

याज्ञिक-विप्राणां

hari-vimukhasya vaṁśādiṣv ādaro bhakti-pratikūlah—

*dhig janma nas tri-vṛd yat tad, dhig vratam dhig bahu-jñatām
dhik kulam dhik kriyā-dākṣyam, vimukhā ye tv adhokṣaje [12]*

yājñika-viprānām

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

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

—sacrificial *brāhmaṇas*

जडे चिद्बुद्धिर्वर्जनीया—

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

श्रीश्रीभगवतः

jaḍe cid-buddhir varjjanīyā—

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

Śrī-Śrī-Bhagavataḥ

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

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

—the Supreme Personality of Godhead

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

श्रीव्यासपादानां

*cit-tattve jaḍa-buddhir jaḍādḥina-buddhir vā aparādhātvena
 parivarjjanīyā—
 arcceye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
 viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
 śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
 viṣṇau sarveśvareṣe tad-itara-samā-dhīr yasya vā nārakī saḥ [14]
 Śrī-Vyāsapādānām*

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

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

—Śrī Vyāsadeva

तपःप्रभृतीनां प्रातिकूल्यम्—

रह्मणैतत्तपसा न याति
 न चेज्यया निर्व्वपणाद्गृहाद्वा ।
 न च्छन्दसा नैव जलाग्निःसूर्य्यै-
 र्विना महत्पादरजोऽभिषेकम् ॥ १५ ॥

श्रीजडभरतस्य

tapah prabhṛtinām prātikūlyam—

*rahūgaṇaitat tapasā na yāti
na cejyayā nirvvaṇād grhād vā
na cchandasā naiva jalāgni-sūryyair
vinā mahat-pāda-rajo 'bhiṣekam [15]*

Śrī-Jadabharatasya

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

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

—Śrī Jaḍabharata

अच्युतसम्बन्धहीन-ज्ञानकर्मदिरपि प्रातिकूल्यम्—

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

श्रीनारदस्य

acyuta-sambandha-hīna-jñāna-karmāder api prātikūlyam—

*naiṣkarmmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam [16]*

Śrī-Nāradasya

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

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

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

—Śrī Nārada

यमादि-योगसाधनस्य वर्जनीयता—

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।

मुकुन्दसेवया यद्वत् तथाद्वात्मा न शाम्यति ॥ १७ ॥

श्रीनारदस्य

yamādi-yoga-sādhanasya varjjanīyatā—

yamādibhir yoga-pathaih, kāma-lobha-hato muhuḥ

mukunda-sevayā yadvat, tathāddhātmā na śāmyati [17]

Śrī-Nāradasya

The futility of sense control by yogic practice—

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

—Śrī Nārada

ब्रह्मसुखाग्रहः प्रतिकूल एव—

त्वत्साक्षात्करणाह्लादविशुद्धाब्धिस्थितस्य मे ।

सुखानि गोष्पदायन्ते ब्राह्माण्यपि जगद्गुरो ॥ १८ ॥

श्रीप्रह्लादस्य

brahma-sukhāgraḥ pratikūla eva—

tvat-sākṣāt karaṇāhlāda-, viśuddhābdhi-sthitasya me

sukhāni goṣṭpāyante, brāhmaṇy api jagad-guro [18]

Śrī-Prahlādasya

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

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

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

—Śrī Prahlāda

मुक्तिस्पृहायाः प्रातिकूल्यम्—

भवबन्धच्छिदे तस्मै स्पृहयामि न मुक्तये ।

भवान् प्रभुरहं दास इति यत्र विलुप्यते ॥ १९ ॥

श्रीश्रीहनुमतः

mukti-sprhāyāḥ prātikūlyam—

bhava-bandha-cchide tasmai, sprhayāmi na muktaye

bhavān prabhur ahaṁ dāsa, iti yatra vilupyate [19]

Śrī-Śrī-Hanumataḥ

The aspiration for liberation is particularly unfavourable—

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

—Śrī Śrī Hanumān

सायुज्यमुक्तिस्पृहा औद्धत्यमेव—

भक्तिः सेवा भगवतो मुक्तिस्तत्पदलङ्घनम् ।

को मूढो दासतां प्राप्य प्राभवं पदमिच्छति ॥ २० ॥

शिरमौलिनां

sāyujya-mukti-sprhā audhhatyam eva—

bhaktiḥ sevā bhagavato, muktis tat pada-laṅghanam

ko mūḍho dāsataṁ prāpya, prābhavaṁ padam icchati [20]

Śīramaulinām

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

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

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

—Śīramauli

आत्यन्तिक-लयस्पृहा विवेकहीनतैव—

हन्त चित्रीयते मित्र स्मृत्वा तान् मम मानसम् ।

विवेकिनोऽपि ये कुर्युस्तृष्णामात्यन्तिके लये ॥ २१ ॥

केषञ्चित्

ātyantika-laya-sprhā viveka-hinataiva—

*hanta citrīyate mitra, smṛtvā tān mama mānasam
vivekino 'pi ye kuryus, tṛṣṇām ātyantike laye [21]*

keṣāñcit

The astonishing indiscrimination in the aspiration for ultimate dissolution—

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

—revered votary

मुक्तेर्भक्तिदास्यवाञ्छा भक्तेश्च तत्सङ्गान्मालिन्याशङ्का—

का त्वं मुक्तिरुपागतास्मि भवती कस्मादकस्मादिह

श्रीकृष्णस्मरणेन देव भवतो दासीपदं प्रापिता ।

दूरे तिष्ठ मनागनागसि कथं कुर्यादनार्यं मयि

त्वन्नाम्ना निजनामचन्दनरसालेपस्य लोपो भवेत् ॥ २२ ॥

कस्यचित्

mukter-bhakti-dāsya-vāñchā bhakteś ca tat-saṅgān-mālinyāśāṅkā—

kā tvaṁ muktir upāgatāsmi bhavatī kasmād akasmād iha

śrī-keṣṇa-smaraṇena deva bhavato dāsi-padam prāpitā

dūre tiṣṭha manāg anāgasi katham kuryād anāryyam mayi

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

kasyacit

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

'Who are you?'

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

'Why have you suddenly come here?'

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

'Just keep a little distance from me.'

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

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

—votary

बहिर्मुख-ब्रह्मजन्मनोऽपि प्रतिकूलता—

तव दास्यसुखैकसङ्गिनां भवनेष्वस्त्वपि कीटजन्म मे ।

इतरावसथेषु मा स्म भूदपि जन्म चतुर्मुख्वात्मना ॥ २३ ॥

শ্রীযামুনাচার্য্যস্য

bahirmukha-brahma-janmano 'pi pratikūlatā—

tava dāsya-sukhaika-saṅgināṃ, bhavaneṣu astu-api kīṭa-janma me itarāv asatheṣu mā sma bhūd, api janma caturmukhātmanā [23]

Śrī-Yāmunācāryyasya

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

বেদবিধি অনুসারে, কৰ্ম কৰি' এ সংসারে,

জীব পুনঃ পুনঃ জন্ম পায় ।

পূৰ্ববকৃত কৰ্মফলে, তোমার বা ইচ্ছাবলে,

জন্ম যদি লভি পুনরায় ॥

তবে এক কথা মম, শুনহে পুৰুষোত্তম,

তব দাসসঙ্গীজন ঘরে ।

কীটজন্ম যদি হয়, তাহাতেও দয়াময়,

রহিব হে সন্তুষ্ট অন্তরে ॥

তব দাসসঙ্গীহীন, যে গৃহস্থ অৰ্ব্বাচীন,

তার গৃহে চতুৰ্ম্মুখভূতি ।

ন চাই কখন হরি, করদয় জোড় কৰি',

করে তব কিঙ্কর মিনতি ॥২৩॥

(Bengali verse by Śrī Bhaktiwinoda Thākura)

veda-vidhi anusāre, karmma kari' e saṁsāre,
 jīva punaḥ punaḥ janma pāya
 pūrva-kṛta karmma-phale, tomāra vā icchā-bale,
 janma yadi labhi punarāya
 tabe eka kathā mama, śuna he puruṣottama,
 tava dāsa-saṅgi-jana ghare
 kiṭa-janma yadi haya, tāhāte o dayāmaya,
 rahibo he santuṣṭa antare
 tava dāsa-saṅga-hīna, ye gr̥hastha arvvācīna,
 tāra gr̥he caturmmukha-bhūti
 nā cāi kakhana hari, kara-dvaya joda kari'
 kare tava kiṅkara minati

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

then just one thing I have to say, O hear me Lord, if You may:
 if within the home of your devotee

I may be born in an insect body, that cannot but be Your mercy,
 in my heart I'll be ever happy.

Devoid of Your devotee's company, in an ignorant non-devotee's family,
 to be born as even Brahmā, the creator:

for that, O Lord, I'll never ask You —with folded hands now before You,
 this is the earnest prayer of Your servitor.

(Bengali verse translation)

गौरभक्तिरसज्ञस्य अन्यत्र चिद्रसेऽपि प्रातिकूल्यानुभूतिः—

वासो मे वरमस्तु घोरदहनज्वालावलीपञ्जरे

श्रीचैतन्यपदारविन्दविमुखैर्मा कुत्रचित् सङ्गमः ।

वैकुण्ठादिपदं स्वयञ्च मिलितं नो मे मनो लिप्सते

पादाशोभोजरजंश्लटा यदि मनाग् गौरस्य नो रस्यते ॥ २४ ॥

श्रीप्रबोधानन्दपादानां

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

*vaikuṅṭhādi-padam svayañ ca militam no me mano lipsate
pādāmbhoja-rajās chaṭā yadi manāg gaurasya no rasyate [24]*

Śrī-Prabodhānandapādānām

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

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

—Śrī Prabodhānanda Saraswati

ऐकान्तिक-भक्तस्य क्षयावशिष्टदोषदर्शनाग्रहो वर्जनीयः—

दृष्टैः स्वभावजनितैर्वपुषश्च दोषै-

र्न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।

गङ्गाम्भसां न खलु बुद्बुदफेनपङ्क-

र्ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ २५ ॥

श्रीरूपपादानां

aikāntika-bhaktasya kṣayāvaśiṣṭa-doṣa-darśanāgraho varjjanīyaḥ—

drṣṭaiḥ svabhāva-janitair vapuṣāś ca doṣair

na prākṛtatvam iha bhakta-janasya paśyet

gaṅgāmbhasāṁ na khalu bud-buda-phena-paṅkair

brahma-dravatvam apagacchati nīra-dharmmaiḥ [25]

Śrī-Rūpapādānām

—Śrī Rūpa Goswāmī

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

স্বভাব জনিত আর বপুদোষে ক্ষণে । অনাদর নাহি কর শুদ্ধ ভক্তজনে ॥

পঙ্কাদি জলীয় দোষে কভু গঙ্গাজলে । চিন্ময়ত্ব লোপ নহে সর্বশাস্ত্রে বলে ॥

অপ্রাকৃত ভক্তজন পাপ নাহি করে । অবশিষ্ট পাপ যায় কিছুদিন পরে ॥২৫॥

(Bengali verse by Śrī Bhakti Siddhānta Saraswatī Thākura)

*svabhāva janita āra vapu-doṣe kṣane, anādara nāhi kara śuddha bhakta-jane
pankādi jalīya doṣe kabhu gaṅgā-jale, cinmayatva lopa nahe sarvva-śāstre bale
aprākṛta bhakta-jana pāpa nāhi kare, avaśiṣṭa pāpa yāya kichu-dina pare*

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

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

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

(Bengali verse translation)

परदोषानुशीलनं वर्जनीयम्—

परस्वभावकर्माणि यः प्रशंसति निन्दति ।

स आशु भ्रश्यते स्वार्थादसत्याभिनिवेशतः ॥ २६ ॥

श्रीश्रीभगवतः

para-doṣānuśīlanam varjjanīyam—

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

Śrī-Śrī-Bhagavataḥ

The practice of finding faults in others must be abandoned—

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

—the Supreme Personality of Godhead

ब्रजरसाश्रितानां भुक्तिमुक्तिस्पृहा तथा ऐश्वर्यमिश्रा वैकुण्ठपतिसेवापि
त्याज्यत्वेन गण्याः—

असद्वात्ता वेश्या विसृज मतिसर्व्वस्वहरणीः

कथा मुक्तिव्याघ्र्या न शृणु किल सर्व्वात्मगिलनीः ।

अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीं

ब्रजे राधाकृष्णौ स्वरतिमणिदौ त्वं भज मनः ॥ २७ ॥

श्रीरघुनाथपादानां

*vraja-rasāsritānām bhukti-mukti-sprhā tathā aiśvarya-miśrā
vaikuṅṭha-pati-sevāpi tyājyatvena gaṇyāḥ—*

*asad-vārttā-veśyā viśrja mati-sarvva-svahaṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇidau tvam bhaja maṇaḥ [27]*

Śrī-Raghunāthapādānām

—Śrī Raghunātha Dāsa Goswāmī

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

কৃষ্ণবার্ত্তা বিনা আন, 'অসদ্বার্ত্তা' বলি' জান,
সেই বেশ্যা অতি ভয়ঙ্করী ।
শ্রীকৃষ্ণবিষয় মতি, জীবের দুর্লভ অতি,
সেই বেশ্যা মতি লয় হরি ॥
শুন মন, বলি হে তোমায় ।
মুক্তি-নামে শার্দুলিনী, তার কথা যদি শুনি,
সর্ববাসুসম্পত্তি গিলি' খায় ॥
তদুভয় ত্যাগ কর, মুক্তিকথা পরিহর,
লক্ষ্মীপতিরতি রাখ দূরে ।
সে রতি প্রবল হ'লে, পরব্যোমে দেয় ফেলে,
নাহি দেয় বাস ব্রজপুরে ॥
ব্রজে রাধাকৃষ্ণ-রতি, অমূল্য ধনদ অতি,
তাই তুমি ভজ চিরদিন ।
রূপ-রঘুনাথ-পায়, সেই রতি প্রার্থনায়,
এ ভক্তিবিনোদ দীনহীন ॥২৭॥

(Bengali poem by Śrī Bhaktivīnoda Ṭhākura)

*kṛṣṇa-vārttā vinā āna, 'asad-vārttā' bali' jāna,
sei veśyā ati bhayaṅkari
śrī-kṛṣṇa-viśaya mati, jīvera durllabha ati,
sei veśyā mati laya hari
śuna mana, bali he tomāya
mukti-nāme śārddulini, tāra kathā yadi śuni,
sarvātma-sampatti gili' khāya*

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

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

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

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

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

(Bengali verse translation)

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतः
 प्रातिकूल्य-विवर्जनं नाम चतुर्थोऽध्यायः ।

iti śrī-prapanna-jīvanāmṛte śrī-bhakta-vacanāmṛtāntargataḥ
prātikūlya-vivarjanam nāma caturtho 'dhyāyaḥ

thus ends the fourth chapter

Rejection of the Unfavourable
 Words of Nectar from the Devotees

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

पञ्चमोऽध्यायः

CHAPTER 5

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

रक्षिष्यतीति विश्वासः

Rakṣiṣyatīti Viśvāsaḥ

*Confidence
in the Lord's Protection*

रक्षिष्यति हि मां कृष्णो भक्तानां बान्धवश्च सः ।
क्षेमं विधास्यतीति यद्विश्वासोऽत्रैव गृह्यते ॥ १ ॥

*raṅṣiṣyati hi mām kṛṣṇo, bhaktānām bāndhavaś ca saḥ
kṣemaṁ vidhāsyatīti yad, viśvāso 'traiva grhyate [1]*

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

Within this chapter, such faith is sustained.

सर्वलोकेषु श्रीकृष्णपादाब्जैकरक्षकत्वम्—

मर्त्यो मृत्युव्यालभीतः पलायन्
लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य
सुस्थः शेते मृत्युरस्मादपैति ॥ २ ॥

श्रीदेवक्याः

*sarvva-lokeṣu śrī-kṛṣṇa-pādābjaika-raṅṣakatvam—
martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat-pādābjaṁ prāpya yadṛchayādya
susthaḥ śete mṛtyur asmād apaiti [2]*

Śrī-Devakyāḥ

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

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

—Śrīmatī Devaki

मायाधीशस्यैव भगवतः क्षेमविधातृत्वम्—

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

श्रीब्रह्मणः

māyādhīśasyaiva bhagavataḥ kṣema-vidhātṛtvam—
viśvasya yaḥ sthiti-layodbhava-hetur ādya
yogēśvarair api duratyaya-yoga-māyah
kṣemaṁ vidhāsyati sa no bhagavāms tryadhīśas
tatrāsmadīya-vimṛṣena kiyān ihārthaḥ [3]

Śrī-Brahmaṇaḥ

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

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

—Lord Brahmā

आपद्यपि श्रीकृष्णकथैकरक्षणविश्वासः—

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

श्रीविष्णुरातस्य

āpady api śrī-kṛṣṇa-kathaika-rakṣana-viśvāsaḥ—
taṁ mopayātaṁ pratiyantu viprā
gāṅgā ca devī dhṛta-cittam īśe
dviḥjopasṛṣṭaḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ [4]

Śrī-Viṣṇurātasya

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

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

—Mahārāja Parīkṣit

हरिदासा हरिणा रक्षिता एव—

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

श्रीकुलशेखरस्य

hari-dāsā hariṇā rakṣitā eva—

*mā bhair mandamano vicintya bahudhā yāmīś ciram yātanā
nāvāmī prabhavanti pāpa-ripavaḥ svāmī nanu śrīdharah
ālasyam vyapanīya bhakti-sulabham dhyāyasva nārāyaṇam
lokasya vyasanāpanodanakaro dāsasya kiṁ na kṣamaḥ [5]*

Śrī-Kulaśekharasya

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

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

—Śrī Kulaśekhara

संसार-दुःखक्लिष्टानां श्रीविष्णोः परमं पदमेवैकाश्रयः—

भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहितृकलत्राणभारार्दितानाम् ।

विषमविषयतोये मञ्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम् ॥ ६ ॥

श्रीकुलशेखरस्य

*samsāra-duḥkha-kliṣṭānām śrī-viṣṇoḥ paramam padam evaikāśrayaḥ—
bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāṇa-bhārārdhitānām
viśama-viśaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām [6]*

Śrī-Kulaśekharasya

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

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

—Śrī Kulaśekhara

श्रीकृष्णभजनमेव मर्त्यानाममृतप्रदम्—

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

श्रीकुलशेखरस्य

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

Śrī-Kulaśekharasya

—Śrī Kulaśekhara

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

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

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

—Śrī Kulaśekhara

स्वशत्रवेऽपि सद्गतिदायको हरिः—

अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।

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

श्रीमदुद्धवस्य

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

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāmsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyam

kaṁ vā dayāluṁ śaraṇaṁ vrajema [9]

Śrīmad-Uddhavaśya

Śrī Hari awards a divine destination to even His enemy—

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

—Śrīmad Uddhava

अयोग्यानामप्याशास्थलम्—

दुरन्तस्यानादेरपरिहरणीयस्य महतो

विहीनाचारोऽहं नृपशुरशुभस्यास्पदमपि ।

दयासिन्धो बन्धो निरवधिक-वात्सल्यजलधे-

स्तव स्मारं स्मारं गुणगणमितीच्छामिगतभीः ॥ १० ॥

श्रीयामुनाचार्य्यस्य

āyogyānām apy āśā-sthalam—

*durantasyānāder apariharāṇiyasya mahato
vihīnācāro 'ham nṛ-paśur aśubhasyāspadam api
dayā-sindho bandho niravadhika-vātsalya-jaladhes
tava smāraṁ smāraṁ guṇa-gaṇam iticchāmi gatabhīḥ [10]*

Śrī-Yāmunācāryasya

The reservoir of hope for even the unqualified—

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

—Śrī Yāmunācārya

असकृदपराधिनामपि मोचकः—

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

श्रीयामुनाचार्यस्य

asakṛd-aparādhinām api mocakaḥ—

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

Śrī-Yāmunācāryasya

The deliverer of even repeated offenders—

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

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

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

—Śrī Yāmunācāryya

शरणागत-हेलनं तस्मिन्नसम्भवम्—

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

श्रीयामुनाचार्य्यस्य

śaraṇāgata-helanaṁ tasminn asambhavam—

*abhūta-pūrvvaṁ mama bhāvi kimvā
sarvvaṁ sahe me sahajam hi duḥkham
kintu tvad agre śaraṇāgatānām
parābhavo nātha na te 'nurūpaḥ [12]*

Śrī-Yāmunācāryyasya

It is impossible for Him to neglect His surrendered devotee—

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

—Śrī Yāmunācāryya

बहिरन्यथा प्रदर्शयतोऽपि स्वरूपतः पालकत्वम्—

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

श्रीयामुनाचार्य्यस्य

bahir anyathā pradarśayato 'pi svarūpataḥ pālakatvam—

*nirāśakasyāpi na tāvad utsahe
mahēśa hātuṁ tava pāda-paṅkajam
ruṣā nirasto 'pi śiśuḥ stanandhayo
na jātu mātuś caraṇau jihāsati [13]*

Śrī-Yāmunācāryyasya

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

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

—Śrī Yāmunācāryya

तदितराश्रयाभावात् तस्यैवैकरक्षकत्वम्—

भूमौ स्खलितपादानां भूमिरेवावलम्बनम् ।

त्वयि जातापराधानां त्वमेव शरणं प्रभो ॥ १४ ॥

स्कान्दे

tad itarāśrayābhāvāt tasyaivaika-rakṣakatvam—

bhūmau skhalita-pādānām, bhūmir evāvalambanam

tvayi jātāparādhānām, tvam eva śaraṇam prabho [14]

Skānde

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

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

—*Skanda Purāṇa*

निराश्रयाणामेवैकाश्रयः—

विवृत-विविधबाधे भ्रान्तिवेगादगाधे

बलवति भवपुरे मज्जतो मे विदूरे ।

अशरणगणबन्धो हा कृपाकौमुदीन्दो

सकृदकृतविलम्बं देहि हस्तावलम्बम् ॥ १५ ॥

श्रीरूपपादानां

nirāśrayāṇām evaikāśrayaḥ—

vivrta-vividha-bādhe bhrānti vegād agādhe

balavati bhavapure majjato me vidūre

aśaraṇa-gaṇa-bandho hā kṛpā-kaumudīndo

sakṛd-akṛtavilambam dehi hastāvalambam [15]

Śrī-Rūpapādānām

The only shelter for the shelterless—

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

—Śrī Rūpa Goswāmī

विलम्बासहनस्य भक्तस्य तद्रक्षणविश्रब्धत्वम्—

या द्रौपदीपरित्राणे या गजेन्द्रस्य मोक्षणे ।

मय्यार्त्ते करुणामूर्त्ते सा त्वरा क्व गता हरे ॥ १६ ॥

जगन्नाथस्य

vilambāsahanasya bhaktasya tad rākṣaṇa-viśrabdhātvaṃ—

yā draupadī paritrāṇe, yā gajendrasya mokṣaṇe

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

Jagannāthasya

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

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

—Jagannātha

रक्षिष्यतीति-विश्वासस्य प्रकाशमाधुर्यम्—

तमसि रविरिवोद्यन्मज्जतामप्लवानां

प्लव इव तृषितानां स्वादुवर्षीव मेघः ।

निधिरिव निधनानां तीव्रदुःखामयानां

भिषगिव कुशलं नो दातुमायाति शौरिः ॥ १७ ॥

श्रीद्रौपद्याः

rakṣiṣyatīti-viśvāsasya prakāśa-mādhuryam—

tamasi ravir ivodyan majjatām aplavānām

plava iva tṛṣitānām svādu-varṣīva meghaḥ

nidhir iva nidhanānām tīvra-duḥkhāmayānām

bhiṣag iva kuśalam no dātum āyāti śauriḥ [17]

Śrī-Draupadyāḥ

The revealed sweetness of confidence in the Lord's protection—

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

—Śrīmatī Draupadī

तद्रक्षकत्वे तत्कारुण्यमेव कारणम्—

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

श्रीरूपपादानां

tad rakṣakatve tat kāruṇyam eva kāraṇam—

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

Śrī-Rūpapādānām

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

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

—Śrī Rūpa Goswāmī

भगवतः श्रीचतैन्यरूपस्य परमौदार्यम्—

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

श्रीप्रबोधानन्दपदानां

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

Śrī-Prabodhānandapādānām

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

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

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

—Śrī Prabodhānanda Sarasvatī

श्रीगौरहरेः सर्वोपायविहीनेष्वपि रक्षकत्वम्—

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

श्रीप्रबोधानन्दपदानां

śrī-gaurahareḥ sarvopāya-vihīneṣu api rakṣakatvam—
jñānādi-vartma-viruciṁ vraja-nātha-bhakti-
rītiṁ na vedmi na ca sad-guravo milanti
hā hanta hanta mama kaḥ śaraṇam vimūḍha
gauro-haris tava na karṇa-patham gato 'sti [20]

Śrī-Prabodhānandapādānām

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

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

—Śrī Prabodhānanda Saraswatī

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनान्तर्गतो
 रक्षिष्यतीति विश्वासो नाम पञ्चमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte śrī-bhakta-vacanāmṛtāntargato
 rakṣiṣyatīti viśvāso nāma pañcamo 'dhyāyaḥ*

thus ends the fifth chapter

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

Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality

षष्ठोऽध्यायः

CHAPTER 6

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

गोप्तृत्वे-वरणम्

Goptrtve-varaṇam

*Embracing the Lord's
Guardianship*

हे कृष्ण! पाहि मां नाथ कृपयात्मगतं कुरु ।
 इत्येवं प्रार्थनं कृष्णं प्राप्तुं स्वामिस्वरूपतः ॥ १ ॥
 गोप्तृत्वे वरणं ज्ञेयं भक्तैर्हृद्यतरं परम् ।
 प्रपत्यैकार्थकत्वेन तदङ्गित्वेन तत् स्मृतम् ॥ २ ॥

he kṛṣṇa! pāhi mām nātha, kṛpayātmagataṁ kuru
ity evaṁ prārthanam kṛṣṇam, prāptum svāmi-svarūpataḥ [1]
goptṛtve varanam jñeyam, bhaktair hṛdyataram param
prapatty ekārthakatvena, tad aṅgitvena tat smṛtam [2]

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

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

श्रीभगवतो भक्तभावेनाश्रय-प्रार्थनम्—

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

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

śrī-bhagavato bhakta-bhāvenāśraya-prārthanam—

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

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

सर्व्वसद्गुणविग्रह आत्मप्रदो हरिरेव गोप्तृत्वेन वरणीयः—

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

श्रीमदकूरस्य

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

*kaḥ paṇḍitas tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt
sarvvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya [4]*

Śrīmad-Akrūrasya

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

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

—Śrīmad Akrūra

श्रीकृष्णचरणमेव प्रपन्नानां सन्तापहारि-सुधावर्षि आतपत्रम्—

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

श्रीमदुद्धवस्य

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

*tāpa-trayeṇābhihatasya ghore
santapyamānasya bhavādhvan īśa
paśyāmi nānyac charaṇaṁ tavāṅghri-
duandvātapatrād amṛtābhivarṣāt [5]*

Śrīmad-Uddhavasya

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

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

—Śrīmad Uddhava

षड्रिपुताडितस्य शान्तिहीनस्य स्वनाथचरणाश्रयमेव अभयाशोकामृतप्रदम्—

चिरमिह वृजिनार्त्तस्तप्यमानोऽनुतापै-
रवितृषषडमित्रोऽलब्धशान्तिः कथञ्चित् ।
शरणद समुपेतस्त्वत्पदाब्जं परात्म-
न्नभयमृतमशोकं पाहि मापन्नमीश ॥ ६ ॥

श्रीमुचुकुन्दस्य

*ṣaḍ-ripu-tāḍitasya śānti-hīnasya sva-nātha-caraṇāśrayam eva
abhayaśokāmṛta-pradam—*

*ciram iha vṛjinārttas tapyamāno 'nutāpair
avitṛṣa-ṣaḍ-amitro 'labdha-śāntiḥ kathañcit
śaraṇada samupetas tvat padābjaṁ parātmann
abhayam ṛtam aśokam pāhi māpannam īśa [6]*

Śrī-Mucukundasya

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

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

—Śrī Mucukunda

लब्धस्वरूपसन्धानस्य कामादिसङ्गजन्यनिजवैरूप्ये-धिकारयुक्तस्य शरणागतस्य
श्रीहरिदास्यमेव असच्चेष्टादितो निष्कृति कारकत्वेन अनुभूतम्—

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

केषञ्चित्

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

*kāmādīnām kati na katidhā pālītā durmideśās
teṣām jātā mayi na karuṇā na trapā nopāśāntiḥ
utsṛjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyunkṣu ātma-dāsyē [7]
keṣāñcit*

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

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

—revered votary

उपलब्धकृष्णाश्रयैकमङ्गलस्य चाश्रयप्राप्तिविलम्बने तदप्राप्ति-
सम्भावनायामुद्वेगप्रकाशः—

कृष्ण! त्वदीयपदपङ्कजपञ्जरान्त-
मद्यैव मे विशतु मानस-राजहंसः ।

प्राणप्रयाण-समये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥ ८ ॥

श्रीकुलशेखरस्य

*upalabdha-kṛṣṇāśrayaika-maṅgalasya cāśraya-prāpti-vilambane tad
aprāpti-sambhāvanāyām udvega-prakāśaḥ—*

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

Śrī-Kulaśekarasya

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

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

—Śrī Kulaśekhara

स्वरूपत एव श्रीकृष्णस्याभिभावकत्वपालकत्वदर्शनेन तदाश्रयप्रार्थना—

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

श्रीकुलशेखरस्य

*svarūpata eva śrī-kṛṣṇasyābhibhāvakatva-pālakatva-darśanena
tadāśraya-prārthanā—*

*kṛṣṇo rakṣatu no jagat-traya-guruḥ kṛṣṇam namadhvam sadā
kṛṣṇenākṣhila-śatravo vinihatāḥ kṛṣṇāya tasmai namaḥ
kṛṣṇād eva samutthitam jagad idam kṛṣṇasya dāso 'smy aham
kṛṣṇe tiṣṭhati viśvam etad akhilaṁ he kṛṣṇa rakṣasva mām [9]*

Śrī-Kulaśekharasya

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

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

Kṛṣṇa is the vanquisher of all enemies—

I offer my obeisance unto that Kṛṣṇa.

This world emanates from Kṛṣṇa;

I am the servant of only Kṛṣṇa.

This whole universe is situated within Kṛṣṇa alone—

○ Kṛṣṇa! please protect me.

—Śrī Kulaśekhara

गोपीजनवल्लभ एव परमपालकः—

हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते

हे कंसान्तक हे गजेन्द्रकरुणापारीण हे माधव ।

हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष मां

हे गोपीजननाथ पालय परं जानामि न त्वां विना ॥ १० ॥

श्रीकूलशेखरस्य

gopījana-vallabha eva parama-pālakah—

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

he kamsāntaka he gajendra-karuṇāpārīṇa he mādharma

he rāmānuja he jagat-traya-guro he puṇḍarikākṣa mām

he gopījana-nātha pālaya param jānāmi na tvām vinā [10]

Śrī-Kulaśekharaśya

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

○ tender of the cows, ocean of mercy,

○ Lord of the Goddess of Fortune;

○ slayer of Kamsa, merciful deliverer of Gajendra,

○ sweet, artful Kṛṣṇa;

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

○ lotus-eyed Lord;

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

I know no one but You.

—Śrī Kulaśekhara

नित्यपार्षदा अपि सर्वात्मना श्रीकृष्णाश्रयं प्रार्थयन्ते—

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।

वाचोऽभिधायिनीर्नाम्नां कायस्तत्रह्वणादिषु ॥ ११ ॥

श्रीनन्दस्य

nitya-pārṣadā api sarvātmanā śrī-kṛṣṇāśrayaṁ prārthayante—

manaso vṛttayo naḥ syuḥ, kṛṣṇa-pādāmbujāśrayāḥ

vāco 'bhīdhāyinīr nāmnām, kāyas tat-prahvaṇādiṣu [11]

Śrī-Nandasya

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

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

—Śrī Nanda

ब्रजलीलस्य श्रीकृष्णस्य पालकत्वं प्रभावमयम्—

दधिमथननिनादैस्त्यक्तनिद्रः प्रभाते

निभृतपदमगारं बल्लवीनां प्रविष्टः ।

मुखकमलसमीरैराशु निर्वाप्य दीपान्

कवलित-नवनीतः पातु मां बालकृष्णः ॥ १२ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

vraja-līlasya śrī-kṛṣṇasya pālakatvaṁ prabhāvamayaṁ—

dadhi-mathana-ninādais-tyakta-nidraḥ prabhāte

nibhṛta-padam agāraṁ ballavīnām praviṣṭaḥ

mukha-kamala-samīrair āśu nirvāpya dipān

kavalita-navanītaḥ pātu mām bāla-kṛṣṇaḥ [12]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

सर्व्वथा योग्यताहीनस्यापि प्रपत्तावनधिकारो न—

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

श्रीयामुनाचार्य्यस्य

sarvathā yogyatā-hīnasyāpi prapattāv anadhikāro na—

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

Śrī-Yāmunācāryyasya

Even a totally unqualified person is not unfit to surrender—

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

—Śrī Yāmunācāryya

श्रीभगवतः कृपावलोकनमेवाश्रयदातृत्वम्—

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

श्रीयामुनाचार्य्यस्य

śrī-bhagavataḥ kṛpāvalokanam evāśraya-dātrtvam—

*aviveka-ghanāndha-dimukhe, bahudhā santata-duḥkha-varṣiṇi
bhagavan bhava-durdine patha-, skhalitam mām avalokayācyuta [14]*

Śrī-Yāmunācāryyasya

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

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

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

—Śrī Yāmunācāryya

जीवस्य भगवत्पाल्यत्वं स्वरूपत एव सिद्धम्—

तदहं त्वदृते न नाथवान् महते त्वं दयनीयवान्न च

विधिनिर्मितमेतदन्वयं भगवन् पालय मा स्म जीहय ॥ १५ ॥

श्रीयामुनाचार्य्यस्य

jīvasya bhagavat-pālyatvaṁ svarūpata eva siddham—

tad ahaṁ tvad ṛte na nāthavān, mad ṛte tvam dayanīyavān na ca vidhi-nirmmitam etad anvayaṁ, bhagavan pālaya mā sma jīhaya [15]

Śrī-Yāmunācāryyasya

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

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

—Śrī Yāmunācāryya

प्रपन्नस्य विविधसेवासम्बन्धः—

पिता त्वं माता त्वं दयित-तनयस्त्वं प्रियसुह-

त्वमेव त्वं मित्रं गुरुरपि गतिश्चासि जगताम् ।

त्वदीयस्त्वद्भृत्यस्तव परिजनस्तद्गतिरहं

प्रपन्नश्चैवं स त्वहमपि तवैवास्मि हि भरः ॥ १६ ॥

श्रीयामुनाचार्य्यस्य

prapannasya vividha-sevā-sambandhaḥ—

pitā tvam mātā tvam dayita-tanayas tvam priya-suhr̥t

tvam eva tvam miitraṁ gurur api gatiś cāsi jagatām

tvadīyas tvad bhṛtyas tava parijanas tad gatiṛ ahaṁ

prapannaś caivam sa tv ahaṁ api tavaivāsmi hi bharah [16]

Śrī-Yāmunācāryyasya

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

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

—Śrī Yāmunācāryya

भगवतश्चैतन्यचन्द्रस्य पतितपालकत्वम्—

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

श्रीप्रबोधानन्दपादानां

bhagavataś-chaitanyacandrasya patita-pālakatvam—

*saṁsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavali-kṛtasya
durvāsana-nigaditasya nirāśrayasya
caitanyacandra mama dehi padāvalambam [17]*

Śrī-Prabodhānandapādānām

Śrī Caitanyacandra's guardianship for the fallen—

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

—Śrī Prabodhānanda Saraswati

निराशस्यापि आशाप्रदं गौरशरणम्—

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

श्रीप्रबोधानन्दपादानां

nirāśasyāpi āśā-pradam gaura-śaraṇam—

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

Śrī-Prabodhānandapādānām

The shelter of Śrī Gauracandra gives hope to the hopeless—

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

—Śrī Prabodhānanda Sarasvatī

श्रीकृष्णचैतन्यप्रपन्नस्य वैराग्यादिभक्तिपरिकरसिद्धिः—

वैराग्य-विद्या-निजभक्तियोग-
शिक्षार्थमेकः पुरुषः पुराणः ।
श्रीकृष्णचैतन्यशरीरधारी
कृपाम्बुधिर्यस्तमहं प्रपद्ये ॥ १९ ॥

श्रीसार्वभौमपादानां

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

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye [19]*

Śrī-Sārvabhaumapādānām

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

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

—Śrī Sārvabhauma Bhaṭṭācāryya

श्रीकृष्णचैतन्यप्रपत्तिरेव युगधर्मः—

अन्तःकृष्णं बहिर्गौरं दर्शिताङ्गादिवैभवम् ।

कलौ सङ्कीर्तनाद्यैः स्म कृष्णचैतन्यमाश्रिताः ॥ २० ॥

श्रीजीवपादानां

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

antaḥ kṛṣṇaṁ bahir gauram, darśitāṅgādi-vaibhavam

kalau saṅkīrttanādyaiḥ sma, kṛṣṇa-caitanyam āśritāḥ [20]

Śrī-Jīvapādānām

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

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

—Śrī Jīva Goswāmī

श्रीचैतन्याश्रितस्य परमपुमर्थप्राप्तिः—

योऽज्ञानमत्तं भुवनं दयालु-

रुल्लाघयन्नप्यकरोत् प्रमत्तम् ।

स्वप्रेमसम्पत्सुधयाद्भुतेऽहं

श्रीकृष्णचैतन्यममुं प्रपद्ये ॥ २१ ॥

श्रीकृष्णदासपादानां

śrī-caitanyāśritasya parama-pumartha-prāptiḥ—

yo 'jñāna-mattam bhuvanam dayālor

ullāghayann apy akarot pramattam

sva-prema-sampat-sudhayādbhute 'ham

śrī-kṛṣṇa-caitanyam amuṁ prapadye [21]

Śrī-Kṛṣṇadāsapādānām

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

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

—Śrī Kṛṣṇadāsa Kavirāja Goswāmī

श्रुतिविमृग्य-श्रीहरिनाम-संश्रयणमेव परममुक्तानां भजनम्—

निखिलश्रुतिमौलिरत्नमाला-

द्युति-नीराजितपादपङ्कजान्त ।

अयि मुक्तकुलैरुपास्यमान!

परितस्त्वां हरिनाम संश्रयामि ॥ २२ ॥

श्रीरूपपादानां

śruti-vimṛgya śrī-hari-nāma-saṁśrayaṇam eva parama-muktānāṁ bhajanam—

nikhila-śruti-mauli-ratna-mālā-

dyuti-nīrājita-pāda-paṅkajānta

ayi mukta-kulair upāsyamāna!

paritas tvām hari-nāma saṁśrayāmi [22]

Śrī-Rūpapādānām

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

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

—Śrī Rūpa Goswāmī

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतं
गोप्तृत्वे-वरणं नाम षष्ठोऽध्यायः ।

*iti śrī-prapanna-jivanāmṛte śrī-bhakta-vacanāmṛtāntargatam
goptrtve-varaṇam nāma ṣaṣṭo 'dhyāyaḥ*

thus ends the sixth chapter

*Embracing the Lord's Guardianship
Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality*

सप्तमोऽध्यायः

CHAPTER 7

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

आत्मनिक्षेपः

Ātma-nikṣepah

Full Self-surrender

हरौ देहादिशुद्धात्मपर्यन्तस्य समर्पणम् ।
 एव निःशेषरूपेण ह्यात्मनिक्षेप उच्यते ॥ १ ॥
 आत्मार्थचेष्टाशून्यत्वं कृष्णार्थैकप्रयासकम् ।
 अपि तन्न्यस्तसाध्यत्वसाधनत्वञ्च तत्फलम् ॥ २ ॥
 एवं निक्षिप्य चात्मानं स्वनाथचरणाम्बुजात् ।
 नाकर्तुं शक्नुयाच्चापि सदा तन्मयतां भजेत् ॥ ३ ॥

*harau dehādi-śuddhātma-, paryyantasya samarpaṇam
 eva niḥśeṣa-rūpeṇa, hy ātma-nikṣepa ucyate [1]
 ātmārtha-ceṣṭā-śūnyatvaṁ, kṛṣṇārthaika-prayāsakam
 api tan nyasta-sādhyatva-, sādhanatvañ ca tat phalam [2]
 evaṁ nikṣipyā cātmānaṁ, svanātha-caraṇāmbujāt
 nākarṣṭuṁ śaknuyāc cāpi, sadā tanmayatām bhajet [3]*

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

आत्मनिक्षेपश्चात्मनिवेदनरूपम्—

कृष्णायार्पितदेहस्य निर्म्ममस्यानहङ्कृतेः ।
 मनसस्तत्स्वरूपत्वं स्मृतमात्मनिवेदनम् ॥ ४ ॥

ātma-nikṣepaś-cātma-nivedana-rūpam—

*kṛṣṇāyārpita-dehasya, nirmamasyānahankṛteḥ
 manasas tat svarūpatvaṁ, smṛtam ātma-nivedanam [4]*

केषाञ्चित्

keśāñcit

Self-dedication as self-sacrifice—

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

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

—revered votary

तत्र चेश्वरातिसामर्थ्यविश्वासत्वम्—

ईश्वरस्य तु सामर्थ्यान्नालभ्यं तस्य विद्यते ।

तस्मिन्न्यस्तभरः शेते तत्कर्मैव समाचरेत् ॥ ५ ॥

श्रीव्यासपादानां

tatra ceśvarāti-sāmarthyā-viśvāsatvam—

iśvarasya tu sāmartyān, nālabhyaṁ tasya vidyate

tasmin nyasta-bharaḥ śete, tat karmaiva samācaret [5]

Śrī-Vyāśapādānām

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

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

—Śrī Vyāśadeva

तद्यन्त्रमेवात्मानमनुभवति—

यत् कृतं यत् करिष्यामि तत् सर्व्वं न मया कृतम् ।

त्वया कृतं तु फलभुक् त्वमेव मधुसूदन ॥ ६ ॥

श्रीकूलशेखरस्य

tad yantram evātmānam anubhavati—

yat kṛtaṁ yat kariṣyāmi, tat sarvaṁ na mayā kṛtam

tvayā kṛtaṁ tu phala-bhuk, tvam eva madhusūdana [6]

Śrī-Kulaśekharaśya

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

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

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

—Śrī Kulaśekhara

हृदि तन्नियुक्तत्वानुभवान्न मिथ्याचारः—

केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ ७ ॥

गौतमीयतन्त्रे

hṛdi tan niyuktatvānubhavān na mithyācārah—

*kenāpi devena hṛdi sthitena
yathā niyukto 'smi tathā karomi [7]*

Gautamiya-tantre

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

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

—Gautamiya-tantra

गोविन्दं विना तत्र सर्व्वात्मना नान्यभावः—

गोविन्दं परमानन्दं मुकुन्दं मधुसूदनम् ।

त्यक्तवान्यं वै न जानामि न भजामि स्मरामि न ॥ ८ ॥

govindam vinā tatra sarvātmanā nānya-bhāvaḥ—

*govindam paramānandaṁ, mukundaṁ madhusūdanaṁ
tyaktvānyam vai na jānāmi, na bhajāmi smarāmi na [8]*

Śrī-Vyāsapādānām

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

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

—Śrī Vyāsadeva

सर्व्वत्रैवाभीष्टदेव-दर्शनम्—

इतो नृसिंहः परतो नृसिंहो यतो यतो यामि ततो नृसिंहः ।

बहिर्नृसिंहो हृदये नृसिंहो नृसिंहमार्दि शरणं प्रपद्ये ॥ ९ ॥

केषाञ्चित्

sarvvatraivābhīṣṭa-deva-darśanam—

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇam prapadye [9]*

keṣāñcit

Indeed, one's worshipful Deity is seen everywhere—

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

—revered votary

अन्याभिसन्धिवर्जिता स्थायिरतिरेव स्यात्—

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

श्रीकुलशेखरस्य

anyābhisandhi-varjjitā sthāyī-ratir eva syāt—

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

Śrī-Kulaśekharasya

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

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

—Śrī Kulaśekhara

परमात्मनि स्वात्मार्षणमेव सर्व्वथा वेदतात्पर्य्यम्—
 धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग
 ईक्षात्रयी नय-दमौ विविधा च वार्त्ता ।
 मन्ये तदेतदखिलं निगमस्य सत्यं
 स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः ॥ ११ ॥

श्रीप्रह्लादस्य

paramātmani svātmārṣaṇam eva sarvvaṭhā veda-tātparyyam—
dharmārtha-kāma iti yo 'bhihitas tri-varga
īkṣā trayī naya-damau vividhā ca vārttā
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārṣaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ [11]

Śrī-Prahlādasya

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

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

—Śrī Prahlāda

आत्मनिक्षेप-पद्धतिः—

अपराध-सहस्र-भाजनं पतितं भीमभवार्षणवोदरे ।
 अगतिं शरणागतं हरे कृपया केवलमात्मसात् कुरु ॥ १२ ॥

श्रीयामुचार्य्यस्य

ātma-nikṣepa-paddhatiḥ—

aparādha-sahasra-bhājanam, patitaṁ bhīma-bhavārṣaṇavodare
agatiṁ śaraṇāgataṁ hare, kṛpayā kevalam ātmasāt kuru [12]

Śrī-Yāmunācāryyasya

The pathway to self-dedication—

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

—Śrī Yāmunācāryya

अत्र केचिद्देहार्पणमेवात्मार्पणमिति मन्यन्ते—

चिन्तां कुर्यान्न रक्षायै विक्रीतस्य यथा पशोः ।

तथार्पयन् हरौ देहं विरमेदस्य रक्षणात् ॥ १३ ॥

केषञ्चित्

atra kecid dehārpaṇam evātmārpaṇam iti manyante—

cintāṁ kuryān na rakṣāyai, vikrītasya yathā paśoḥ

tathārpayan harau dehaṁ, viramed asya rakṣaṇāt [13]

keṣāñcit

Some consider bodily dedication to be self-dedication—

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

—revered votary

गुणातीत शुद्धक्षेत्रज्ञस्यैव समर्पितत्वोपलब्धिः—

वपुरादिषु योऽपि कोऽपि वा गुणतोऽसानि यथातथाविधः ।

तदहं तव पादपद्मयोरहमद्यैव मया समर्पितः ॥ १४ ॥

श्रीयामुनाचार्य्यस्य

guṇātīta śuddha-kṣetrajñasyaiva samarpitatvopalabdhiḥ—

vapurādiṣu yo 'pi ko 'pi vā

guṇato 'sāni yathā-tathā-vidhaḥ

tad ahaṁ tava pāda-padmayor

aham adyaiva mayā samarpitaḥ [14]

Śrī-Yāmunācāryya

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

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

—Śrī Yāmunācāryya

आत्मार्पणस्य दृष्टान्तः—

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

श्रीरुक्मिणीदेव्याः

ātmārpaṇasya dṛṣṭāntaḥ—

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

Śrī-Rukmiṇīdevyāḥ

An example of offering oneself—

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

—Śrīmatī Rukmiṇīdevī

तत्र शुद्धाहङ्कारस्य परिचयसमृद्धेरभिव्यक्तिः—

नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नाहं वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-
गोपीभर्तुः पदकमलयोर्दासदासानुदासः ॥ १६ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

*tatra śuddhāhankārasya paricaya-samṛddher-abhiviyaktiḥ—
nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmytābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ [16]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanyacandra

औपाधिकधर्मसम्बन्धच्छेदश्च—

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

श्रीमाधवेन्द्रपुरीपादानां

aupādhika-dharmma-sambandha-cchedaś ca—

*sandhyā-vandana bhadrām astu bhavato bho snāna tubhyam namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamsasya kaṁsa-dviṣaḥ
smāraṁ smāraṁ aghaṁ harāmi tad alaṁ manye kim anyena me [17]*

Śrī-Mādhavendra-Purīpādānām

All connection with formal religion is severed—

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

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

—Śrī Mādhavendra Purī

अलौकिकभावोदये लौकिकविचारतुच्छत्वम्—

मुग्धं मां निगदन्तु नीतिनिपुणा भ्रान्तं मुहुर्वैदिका
मन्दं बान्धवसञ्चया जडधियं मुक्तादराः सोदराः ।
उन्मत्तं धनिनो विवेकचतुराः कामं महादाम्भिकं
मोक्तुं न क्षमते मनागपि मनो गोविन्दपादस्पृहाम् ॥ १८ ॥

माधवस्य

alaukika-bhāvodaye laukika-vicāra-tucchatvam—

*mugdham mām nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikā
mandam bāndhava-sañcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
moktum na kṣamate manāg api mano govinda-pāda-sprhām [18]*

Mādhavasya

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

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

—Mādhava

हरिरसपानमत्तानां जनमतविचारे नावकाशः—

परिवदतु जनो यथा तथायं ननु मुखरो न वयं विचारयामः ।

हरि-रस-मदिरा-मदातिमत्ता भुवि विलुठाम नटाम निर्व्विशामः ॥ १९ ॥

श्रीसार्धभौमपादानां

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

*parivadatu jano yathā tathāyaṁ
nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madātimattā
bhuvī viluṭhāma naṭāma nirvviśāmaḥ [19]*

Śrī-Sārsvabhaumāpādānām

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

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

—Śrī Sārsvabhauma Bhaṭṭācāryya

बहुमानिताद्वैतानन्दसिंहासनात् ब्रजरसघनमूर्तेश्वरणे लुण्ठनरूपमात्म-
निक्षेपणम्—

अद्वैतवीथी-पथिकैरुपास्याः
स्वानन्द-सिंहासन-लब्धदीक्षाः ।
हठेन केनापि वयं शठेन
दासीकृता गोपवधूविटेन ॥ २० ॥

श्रीबिल्वमङ्गलस्य

*bahu-mānitādvaitānanda-simhāsanāt vraja-rasa-ghana-mūrtteś-
caraṇe luṅṭhana-rūpam-ātma-nikṣepaṇam—*

*advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vayaṁ śaṭhena
dāsī-kṛtā gopa-vadhū-viṭena [20]*

Śrī-Bilvamaṅgalasya

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

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

—Śrī Bilvamaṅgala Ṭhākura

अनुग्रहनिग्रहाभेदेन सेव्यानुराग एव आत्मनिक्षेपः—

विरचय मयि दण्डं दीनबन्धो दयां वा
गतिरिह न भवत्तः काचिदन्या ममास्ति ।
निपततु शतकोटिर्निर्भरं वा नवाम्भ-
स्तदपि किल पयोदः स्तूयते चातकेन ॥ २१ ॥

श्रीरूपपादानां

anugraha-nigrahābhedena sevyānurāga eva ātma-nikṣepaḥ—

*viracaya mayi daṇḍam dīnabandho dayām vā
gatiṛ iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭiṛ nirbharam vā navāmbhas
tad api kila payodaḥ stūyate cātakena [21]*

Śrī-Rūpapādānām

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

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

—Śrī Rūpa Goswāmi

ब्रजरसलम्पटस्य स्वैराचारेष्वात्मनिक्षेपस्यैव परमोत्कर्षः—

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

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

*vraja-rasa-lampatasya svairācāreṣv ātma-nikṣepasyaiva
paramotkarsaḥ—*

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

*yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparaḥ [22]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanya-candra

महौदार्यलीलामयश्रीचैतन्यचरणात्मनिक्षेपस्य परमत्वम्—

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

श्रीप्रबोधानन्दपादानां

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

*pātrāpātra-vicāraṇām na kurute na svaṁ paraṁ viṣate
deyādeya-vimarśako na hi na vā kāla-pratīkṣaḥ prabhuḥ
sadyo yaḥ śravaṇeṣaṇa-praṇamana-dhyānādinā durllabhaṁ
datte bhakti-rasaṁ sa eva bhagavān gaurāḥ paraṁ me gatiḥ [23]*

Śrī-Prabodhānandapādānām

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

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

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

—Śrī Prabodhānanda Sarasvatī

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गत
आत्मनिक्षेपो नाम सप्तमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte śrī-bhakta-vacanāmṛtāntargata
ātma-nikṣepo nāma saptamo 'dhyāyaḥ*

thus ends the seventh chapter

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

अष्टमोऽध्यायः

CHAPTER 8

श्रीभक्तवचनामृतम्

Śrī Bhakta-vacanāmṛtam

*Words of Nectar
from the Devotees*

कार्पण्यम्

Kārpaṇyam

Surrender in Humility

भगवन् रक्ष रक्षैवमार्त्तभावेन सर्व्वतः ।
 असमोर्द्धदयासिन्धोर्हरेः कारुन्यवैभवम् ॥ १ ॥
 स्मरतांश्च विशेषेण निजातिशोच्यनीचताम् ।
 भक्तानामार्त्तिभावस्तु कार्पण्यं कथ्यते बुधैः ॥ २ ॥

*bhagavan rakṣa rakṣaivam, ārtta-bhāvena sarvvataḥ
 asamorddhva-dayā-sindhora, hareḥ kāruṇya-vaibhavam [1]
 smaratāṁś ca viśeṣeṇa, nijāti-śocya-nīcatām
 bhaktānām ārtti-bhāvas tu, kāraṇyam kathyate budhaiḥ [2]*

‘O Lord, please protect me, protect me . . .’

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

श्रीकृष्णनाम-स्वरूपस्य परमपावनत्वं, जीवस्य दुर्दैवञ्च—
 नाम्नामकारि बहुधा निजसर्व्वशक्ति-
 स्तत्रार्पिता नियमितः स्मरणे न कालः ।
 एतादृशी तव कृपा भगवन् ममापि
 दुर्दैवमीदृशमिहाजनि नानुरागः ॥ ३ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

*śrī-kṛṣṇa-nāma-svarūpasya parama-pāvanatvaṁ, jīvasya
 durddaivañ ca—*

*nāmnām-akāri bahudhā nija-sarvva-śakti
 tatrārpitā niyamitah smaraṇe na kālah
 etadr̥śī tava kṛpā bhagavan mamāpi
 durddaivam idr̥śam ihājani nānurāgaḥ [3]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

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

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

—the Supreme Lord Śrī Caitanya-candra

उद्बुद्ध-स्वरूपे स्वभाव-कार्पण्यम्—

परमकारुणिको न भवत्परः परमशोच्यतमो न च मत्परः ।

इति विचिन्त्य हरे मयि पामरे यदुचितं यदुनाथ तदाचर ॥ ४ ॥

कस्यचित्

udbuddha-svarūpe svabhāva-kārpaṇyam—

*parama-kāruṇiko na bhavat-parah
parama-śocyatamo na ca mat-parah
iti vicintya hare mayi pāmāre
yad ucitaṁ yadunātha tadācara [4]*

kasyacit

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

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

—votary

मायावशजीवस्य मायाधीशकृपैकगतित्वम्—

नैतन्मनस्तव कथासु विकुण्ठनाथ
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।

कामातुरं हर्षशोकभयैषणार्तं
तस्मिन् कथं तव गतिं विमृशामि दीनः ॥ ५ ॥

श्रीप्रह्लादस्य

*māyā-vaśa-jīvasya māyādhiśa-kṛpāika-gatitvam—
naitan manas tava kathāsu vikunṭha-nātha
sampriyate durita-duṣṭam asādhu tīvram
kāmaturam harṣa-śoka-bhayaīṣaṅārttam
tasmin katham tava gatim vimṛśāmi dīnaḥ [5]*

Śrī-Prahlādasya

—Śrī Prahlāda

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

दुरित-दुषित-मन असाधु मानस । काम-हर्ष-शोक-भय-एषणार वश ।

तव कथारति किये हइबे आमार । किये कृष तव लीला करिब बिचार ॥५॥

(Bengali verse by Śrī Bhakti Siddhānta Sarasvatī Thākura)

*durita-dūṣita-mana asādhu mānasa, kāma-harṣa-śoka-bhaya-ēṣaṅāra vaśa
tava kathā-rati kise haibe āmāra, kise kṛṣṇa tava līlā karibo vicāra*

Sinful, wicked mind—full of evil thought:

lusting, laughing, crying, fearing—in worldly search is caught.

O Kṛṣṇa, how will I develop attachment to talks of You?

how will I e'er comprehend Your pastimes ever-new?

(Bengali verse translation)

कृष्णोन्मुखचित्ते बद्धभावस्य दुर्विलास-परिचयः—

जीह्वैकतोऽच्युत विकर्षति मावितृप्ता

शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।

घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-

र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ ६ ॥

श्रीप्रह्लादस्य

*kṛṣṇonmukha-citte baddha-bhāvasya durvilāsa-paricayaḥ—
jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścit*

*ghrāṇo 'nyataś capala-dṛk kva ca karmma-śaktir
bahvyaḥ sapatnya iva geḥa-patiṁ lunanti [6]*

Śrī-Prahlādasya

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

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

(Bengali poem by Śrī Bhakti Siddhānta Sarasvatī Ṭhākura)

*jihvā tāne rasa prati upastha kdarthe, udara bhojane tāne viśama anarthe
carmma tāne śayyādite, śravaṇa kathāya, ghrāṇa tāne surabhite, cakṣu dṛśye yāya
karmmendriya karmme tāne, bahu-patnī yathā, gr̥ha-pati ākarṣaya mora mana tathā
e mata avasthā mora śrī-nandanandana, ki rūpe tomāra līlā kariba smarāṇa*

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

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

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

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

(Bengali verse translation)

পুরুষোত্তমসেবা-প্রার্থিনো ভক্তস্য নিজ-লজ্জাকরায়োগ্যতা-নিবেদনম্—

মতুল্যো নাস্তি পাপাত্মা নাপরাধী চ কশ্চন ।

পরিহারেঽপি লজ্জা মে কিং ব্রুবে পুরুষোত্তম ॥ ৬ ॥

কস্যচিত্

*puruṣottama-sevā-prārthino bhaktasya nija-lajjākarāyogyatā-
nivedanam—*

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

kasyacit

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

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

—votary

मङ्गलमयभगवन्नामाभासे पापिनामात्मधिकारः—

क चाहं कितवः पापो ब्रह्मघ्नो निरपत्रपः ।

क च नारायणेत्येतद्भगवन्नाम मङ्गलम् ॥ ८ ॥

अजामिलस्य

maṅgalamaya-bhagavan-nāmābhāse pāpinām ātma-dhikkārah—

kva cāhaṁ kitavaḥ pāpo, brahma-ghno nirapatrapaḥ

kva ca nārāyaṇety etad, bhagavan-nāma maṅgalam [8]

Ajāmilasya

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

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

—Ajāmila

श्रीभगवत्कृपोदये ब्रह्मबन्धूनां दारिद्र्यमपि न बाधकम्—

काहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।

ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥ ९ ॥

श्रीसुदाम्नः

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

kvāhaṁ daridraḥ pāpīyān, kva kṛṣṇaḥ śrī-nīketanaḥ

brahma-bandhur iti smāhaṁ, bāhubhyāṁ parirambhitaḥ [9]

Śrī-Sudāmaṇaḥ

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

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

—Śrī Sudāma

विधातुरपि हरिसम्बन्धि-पश्चादिजन्म-प्रार्थना—

तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
येनाहमेकोऽपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥ १० ॥

श्रीब्रह्मणः

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

*tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam [10]*

Śrī-Brahmaṇaḥ

—Lord Brahmā

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

এই ব্রহ্ম জন্মেই বা অন্য কোন ভবে । পশুপক্ষী হয়ে জন্মি তোমার বিভবে ॥
এইমাত্র আশা তব ভক্তগণ-সঙ্গে । থাকি তব পদসেবা করি নানা রঙ্গে ॥১০॥

(Bengali verse by Śrī Bhaktivinoda Ṭhākura)

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

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

my only aspiration is to be with Your servants,
and in Your pastimes serve Your feet, as one of Your attendants.

(Bengali verse translation)

अनन्यशरणेषु मृगेष्वपि भगवत्कृपा—

किं चित्रमच्युत तवैतदशेषबन्धो
 दासेष्वनन्यशरणेषु यदात्मसात्वम् ।
 योऽरोचयत् सह मृगैः स्वयमीश्वराणां
 श्रीमत्किरीटतटपीडितपादपीठः ॥ ११ ॥

श्रीमदुद्धवस्य

ananya-śaraṇeṣu mṛgeṣu api bhagavat-krpā—
kiṁ citram acyuta tavaitad aśeṣa-bandho
dāseṣu ananya-śaraṇeṣu yad ātma-sāttvam
yo 'rocayat saha mṛgaiḥ svayam īśvarāṇām
śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ [11]

Śrīmad-Uddhavasya

The Lord is merciful upon even the animals who have exclusively surrendered unto Him—

O Lord Kṛṣṇa, friend of all, in Your form of Lord Rāma, even when the tips of the magnificent crowns of the great gods headed by Lord Brahmā were subjugated before Your lotus feet, You simply showed Your affection for the monkeys. Thus it is no wonder that You are seen to be subordinate to Your exclusive servitors such as Nanda Mahārāja, the Gopīs, Bali, and others.

—Śrī Uddhava

भगवत्कृपोपलब्धमाहात्म्यस्य तत्कैङ्कर्य्यप्रार्थनापि औद्धत्यवदेव प्रतीयते—
 धिगशुचिमविनीतं निर्दयं मामलज्जं
 परमपुरुष योऽहं योगिवर्य्याग्रगण्यैः ।
 विधि-शिव-सनकाद्यैर्ध्यातुमत्यन्तदूरं
 तव परिजनभावं कामये कामवृत्तः ॥ १२ ॥

श्रीयामुनाचार्य्यस्य

bhagavat-krpopalabdha-māhātmyasya tat kairṅkaryya-prārthanāpi
auddhatyavad eva pratīyate—

dhig aśucim avinītaṁ nirddayaṁ mām alajjāṁ
parama-puruṣa yo 'haṁ yogi-varyyāgraganyaiḥ

*vidhi-śiva-sanakādyair dhyātum atyanta-dūram
tava parijana-bhāvam kāmāye kāma-vṛttah [12]*

Śrī-Yāmunācāryyasya

Even to pray for the Lord's servitorship is felt as an impertinence, when the glory of the Lord is realized by His mercy—

Fie on me—an impure, impertinent, hard-hearted, and shameless fellow. O Supreme Personality, simply governed by my whims do I dare to aspire for Your servitorship, a position practically inconceivable to great, powerful personalities like Lord Brahmā, Lord Śiva, and the four Kumāras.

—Śrī Yāmunācāryya

उपलब्ध-स्वदोष-सहस्रस्यापि तच्चरण-परिचर्यालोभोऽप्यवार्यमाणः—

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः

कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनपरः ।

नृशंसः पापिष्ठः कथमहमितो दुःखजलधे-

रपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥ १३ ॥

श्रीयामुनाचार्यस्य

*upalabdha-sva-doṣa-sahasrasyāpi tac caraṇa-paricaryā-lobho 'py
avāryyamāṇaḥ—*

amaryādah kṣudraś calamatir asūyā-prasavabhūḥ

kṛtaghno durmmānī smara-paravaśo vañcana-paraḥ

nṛśamsaḥ pāpiṣṭhaḥ katham aham ito duḥkha-jaladher

apārād uttīrṇas tava paricareyam caraṇayoḥ [13]

Śrī-Yāmunācāryyasya

Despite thousands of personal defects, a devotee can never check his desire for the Lord's service—

Uncultured, mean, fickle-minded, envious, ungrateful, proud, subservient to lust, deceitful, hard-hearted, and sinful am I. O Lord, how will I ever be able to cross this insurmountable ocean of misery and attain to the service of Your lotus feet?

—Śrī Yāmunācāryya

प्रपन्नस्य प्रपत्तिसामान्यकृपायामपि निजायोग्यता-प्रतीतिः—

ननु प्रयत्नः सकृदेव नाथ
तवाहमस्मीति च याचमानः ।
तवानुकम्प्यः स्मरतः प्रतिज्ञां
मदेकवर्जं किमिदं व्रतन्ते ॥ १४ ॥

श्रीयामुनाचार्य्यस्य

prapannasya prapatti-sāmānya-kṛpāyām api nijāyogyatā-pratitih—
nanu prayatnah sakṛd eva nātha
tavāham asmīti ca yācamānah
tavānukampyaḥ smarataḥ pratijñām
mad eka varjām kim idam vratante [14]

Śrī-Yāmunācāryyasya

Although the Lord is naturally gracious upon the surrendered soul, the surrendered soul considers himself unfit to receive that grace—

O Lord, one who keeps Your pledge in mind and wholly surrenders unto You, declaring, 'I am Yours alone,' is a fit recipient for Your grace. Is it only I who am not included in Your promise?

—Śrī Yāmunācāryya

सुस्पष्टदैन्येनात्मविज्ञप्तिः—

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यत्र मया व्यधायि ।
सोऽहं विपाकावसरे मुकुन्द
ऋन्दामि सम्प्रत्यगतिस्तवाग्रे ॥ १५ ॥

श्रीयामुनाचार्य्यस्य

suspaṣṭa-dainyenātma-vijñaptih—

na ninditam karma tad asti loka
sahasraśo yan na mayā vyadhāyi
so 'ham vipākāvasare mukunda
krandāmi sampraty agatis tavāgre [15]

Śrī-Yāmunācāryyasya

Heartfelt petition in stark humility—

O Mukunda, there is no offensive activity in this world that I

have not performed thousands of times. Now, finally, I have no alternative but to simply weep before You.

—Śrī Yāmunācāryya

असीमकृपस्य कृपायाः शेषसीमान्तर्गतमात्मानमनुभवति—

निमज्जतोऽनन्त भवार्णवान्तश्चिराय मे कूलमिवासि लब्धः ।

त्वयापि लब्धं भगवन्निदानीमनुत्तमं पात्रमिदं दयायाः ॥ १६ ॥

श्रीयामुनाचार्य्यस्य

asīma-kṛpasya kṛpāyāḥ śeṣa-simāntargatam ātmānam anubhavati—

nimajjato 'nanta bhavārṇavāntaś

cirāya me kūlam ivāsi labdhaḥ

tvayāpi labdham bhagavann idānīm

anuttamam pātram idaṁ dayāyāḥ [16]

Śrī-Yāmunācāryyasya

The realization of feeling oneself to be situated on the outer limit of the unlimitedly merciful Lord's mercy—

O Lord, I was drowning in the fathomless, endless ocean of material existence, and now, after immeasurable time, I have reached the shore—Your Divine Self. And You also have finally obtained the most fit recipient for Your mercy.

—Śrī Yāmunācāryya

भगवद्भक्तस्य स्वस्मिन् दीनत्वबुद्धिरेव स्वाभाविकी, न तु भक्तत्वबुद्धिः—

दीनबन्धुरिति नाम ते स्मरन् यादवेन्द्र पतितोऽहमुत्सहे ।

भक्तवत्सलतया त्वयि श्रुते मामकं हृदयमाशु कम्पते ॥ १७ ॥

जगन्नाथस्य

bhagavad-bhaktasya svasmin dīnatva-buddhir eva svābhāviki, na tu bhaktatva-buddhiḥ—

dīnabandhur iti nāma te smaran, yādavendra patito 'ham utsahe

bhakta-vatsalatayā tvayi śrute, māmakaṁ hṛdayam āśu kampate [17]

Jagannāthasya

A devotee of the Lord naturally considers himself to be lowly, and never does he consider himself a devotee—

O Yādavendra, when I think of Your name, Dīnabandhu—friend of the fallen, I, who am a fallen, feel encouraged. But hearing that You are Bhaktavatsala—affectionate to the devotees, my heart suddenly trembles.

—Jagannātha

शिवविरिञ्चादि-देवसेव्य स्वसम्बन्धलेशासम्भावनया नैराश्यम्—

स्तावकास्तव चतुर्मुखादयो भावका हि भगवन् भवादयः ।

सेवकाः शतमखादयः सुरा वासुदेव यदि के तदा वयम् ॥ १८ ॥

धनञ्जयस्य

*śiva-virincy-ādi-deva-sevya svasambandha-leśāsambhāvanayā
nairāśyam—*

*stāvakās tava caturmmukhādayo, bhāvakā hi bhagavan bhavādayaḥ
sevakāḥ śata-makhādayaḥ surā, vāsudeva yadi ke tadā vayam [18]*

Dhanañjaya

A devotee feels disappointed in the improbability of his ever having a slight relationship with the Supreme Lord who is worshippingable by the great gods headed by Lord Śiva and Lord Brahmā—

O Lord, the demigods headed by four-headed Lord Brahmā are engaged in offering their worshipful prayers unto You; the demigods headed by five-headed Lord Śiva are absorbed in meditation upon You; and the demigods headed by Lord Indra, the performer of a hundred sacrifices, are Your order carriers. O Lord Vāsudeva, who then, are we to You?

—Dhanañjaya

गौरावतारस्यात्युत्कृष्टफलदत्वमत्यौदार्यत्वञ्च विलोक्य तत्राति-
लोभत्वादात्मन्यतिवञ्चितत्व-बोधः—

वञ्चितोऽस्मि वञ्चितोऽस्मि वञ्चितोऽस्मि न संशयः ।

विश्वं गौररसे मग्नं स्पर्शोऽपि मम नाभवत् ॥ १९ ॥

श्रीप्रबोधानन्दपादानां

*gaurāvatārasyāty-utkr̥ṣṭa-phala-datvam-aty-audāryyatvañ ca vilokya
tatrāti-lobhatvād-ātmany-ati-vañcitatva-bodhaḥ—*

*vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat [19]*

Śrī-Prabodhānandapādānām

Seeing the Lord's most munificent descent as Śrī Gaurāṅga who is the bestower of the paramount gift of love divine, the devotee, feeling insatiable desire for the mercy of this Lord, considers himself to be drastically deceived—

Deceived, deceived, no doubt, deceived am I! The whole universe became flooded with the love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it.

—Śrī Prabodhānanda Saraswati

श्रीगौरसेवारसगृधुजनस्य तदप्राप्त्याशङ्कया खेदोक्तिः—

अदर्शनीयानपि नीचजातीन्
संवीक्षते हन्त तथापि नो माम् ।
मदेकवर्जं कृपयिष्यतीति
निर्णय किं सोऽवततार देवः ॥ २० ॥

श्रीप्रतापरुद्रस्य

śrī-gaura-sevā-rasa-grdhnū-janasya tad aprāpty āśaṅkayā khedoktiḥ—

*adarśanīyān api nīca-jātin
saṁvikṣate hanta tathāpi no mām
mad-eka-varjjaṁ kṛpayiṣyātīti
nirṇaya kiṁ so 'vatatāra devaḥ [20]*

Śrī-Pratāparudrasya

The lament of one deeply aspiring for the service of Śrī Gaurahari, in the apprehension of not attaining that service—

He casts His merciful glance upon even low-born persons who are unfit to be seen; yet He will not grant me His audience. Has the Lord (Śrī Caitanyadeva) made His advent deciding that He will give His grace to all but me?

—Śrī Pratāpa Rudra

प्रेममय-स्वनाथातिवदान्यतोपलब्धेस्तन्नित्य-पार्षदस्य दैन्योक्तिः—

भवाब्धिं दुस्तरं यस्य दयया सुखमुत्तरेत् ।

भाराक्रान्तः खरोऽप्येष तं श्रीचैतन्यमाश्रये ॥ २१ ॥

श्रीसनातनपादानां

premamaya-svanāthāti-vadānyatopalabdhes tan nitya-pārsadasya dainyoktiḥ—

bhavābdhim dustaram yasya, dayayā sukham uttaret

bhārākrantaḥ kharo 'py eṣa, taṁ śrī-caitanyaṁ āśraye [21]

Śrī-Sanātanapādānām

Realizing his loving Lord's extreme magnanimity, deep humility is expressed by the intimate servitor of the Lord—

Even this overburdened ass takes shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu, by whose grace the formidable ocean of material existence can be crossed very easily.

—Śrī Sanātana Goswāmī

महाप्रेमपीयूषबिन्दुप्रार्थिनः स्वदैन्यानुभूतिः—

प्रसारित-महाप्रेम-पीयूष-रससागरे ।

चैतन्यचन्द्रे प्रकटे यो दीनो दीन एव सः ॥ २२ ॥

श्रीप्रबोधानन्दपादानां

mahā-prema-pīyūṣa-bindu-prārthinaḥ svadainyānubhūtiḥ—

prasārita-mahāprema-, pīyūṣa-rasa-sāgare

caitanya-candre prakaṭe, yo dīno dīna eva saḥ. [22]

Śrī-Prabodhānandapādānām

One who begs for a drop of the nectar of divine love supreme perceives his own destitution—

Now that Śrī Caitanyacandra—the unlimitedly expansive ocean of the joy of divine love supreme—has made His gracious advent, anyone who remains destitute is surely a genuine pauper.

—Śrī Prabodhānanda Saraswatī

विप्रलम्भरसाश्रितस्य परमसिद्धस्यापि विरहदुःखे हृदयोद्धाटनम्—

अयि दीनदयार्द्रनाथ हे मथुरानाथ कदावलोक्यसे ।

हृदयं त्वदलोककातरं दयित भ्राम्यति किं करोम्यहम् ॥ २३ ॥

श्रीमाधवेन्द्रपुरीपादानां

*vipralambha-rasāśritasya parama-siddhasyāpi viraha-duḥkhe
hṛdayodghātanam—*

ayi dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase

hṛdayam tvad-aloka-kātaram dayita bhrāmyati kiṁ karomy aham [23]

Śrī-Mādhavendra-Purīpādānām

The heart's eruption in the sorrow of separation, even for one who has achieved the ultimate perfection of love in separation—

O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! what shall I do now?

—Śrī Mādhavendra Purī

श्रीकृष्णविरहे असहायवत् स्वनाथकरुणाकर्षणम्—

अमून्यधन्यानि दिनान्तराणि

हरे त्वदालोकनमन्तरेण ।

अनाथबन्धो करुणैकसिन्धो

हा हन्त हा हन्त कथं नयामि ॥ २४ ॥

श्रीबिल्वमङ्गलस्य

śrī-kṛṣṇa-virahe asahāyavat svanātha-karuṇākaraṣaṇam—

amūny adhanyāni dināntarāṇi

hare tvad ālokanam antareṇa

anātha-bandho karuṇaika-sindho

hā hanta hā hanta katham nayāmi [24]

Śrī-Bilvamāṅgalasya

A devotee in separation of Kṛṣṇa helplessly draws the grace of the Lord of his life—

O Hari, O guardian of the shelterless, O one and only ocean of mercy, how will I pass my unblest days and nights without a glimpse of You?

—Śrī Bilvamāṅgala Ṭhākura

व्रजेन्द्रनन्दनविरहे तज्जीवितेश्वर्याः स्वयंरूपाया अपि दासीवत् कार्पण्यम्—
 हा नाथ रमण प्रेष्ठ कासि कासि महाभुज ।
 दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् ॥ २५ ॥

श्रीराधिकायाः

*vrajendranandana-virahe taj-jiviteśvareyāḥ svayam-rūpāyā api
 dāsivat kārpanyam—*

*hā nātha ramaṇa preṣṭha, kvāsi kvāsi mahā-bhuja
 dāsyaś te kṛpaṇāyā me, sakhe darśaya sannidhim [25]*

Śrī-Rādhikāyāḥ

Like a maidservant, even Śrī Rādhikā, the heroine of the son of King Nanda, humbly petitions the Lord in His separation—

O Lord, my loving consort and dearest hero, where are You?
 I am Your poor maidservant, please come to Me.

Śrīmatī Rādhārāṇī

विप्रलम्भे श्रीकृष्णवल्लभानामपि गृहासक्तवदैन्योक्तिः—

आहुश्च ते नलिननाभ पदारविन्दं
 योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
 संसारकूपपतितोत्तरणावलम्बं
 गेहं जुषामपि मनस्युदियात् सदा नः ॥ २६ ॥

श्रीगोपिकानां

*vipralambhe śrī-kṛṣṇa-vallabhānām api gṛhāsaktavad dainyoktiḥ—
 āhuś ca te nalina-nābha padāravindam
 yogeśvarair hr̥di vicintyam agādha-bodhaiḥ
 saṁsāra-kūpa-patitottaraṇāvalambam
 geham juṣām api manasy udiyāt sadā naḥ [26]*

Śrī-Gopikānām

Like persons attached to hearth and home, even the Gopīs, the damsels beloved of Lord Śrī Kṛṣṇa, humbly petition the Lord in His separation—

O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest yogīs of profound

intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies.

—the Gopīs

विरहकातरो भक्त आत्मानमत्यसहायं मन्यते—

गतो यामो गतौ यामौ गता यामा गतं दिनम् ।

हा हन्त किं करिष्यामि न पश्यामि हरेर्मुखम् ॥ २७ ॥

शङ्करस्य

viraha-kātaro bhakta ātmānam aty-asahāyaṁ manyate—

gato yāmo gatau yāmau, gatā yāmā gataṁ dinam

hā hanta kiṁ kariṣyāmi, na paśyāmi harer mukham [27]

Śaṅkarasya

A devotee afflicted in separation feels himself to be drastically helpless—

Three hours have passed, six hours have passed, nine hours have passed, a whole day has passed . . . alas, alas, what shall I do? I could not catch a glimpse of the lotus face of Śrī Hari!

—Śaṅkara

गोन्दिविरहे सर्व्वशून्यतया अत्यनाथवद्दीर्घदुःखबोधरूपप्रेमचेष्टा—

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।

शून्यायितं जगत्सर्व्वं गोविन्दविरहेण मे ॥ २८ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

govinda-virāhe sarvva-śūnyatayā aty-anāthavad-dīrgha-duḥkha-bodha-rūpa-prema-ceṣṭā—

yugāyitaṁ nimeṣeṇa, cakṣuṣā prāvṛṣāyitaṁ

śūnyāyitaṁ jagat sarvvaṁ, govinda-virāheṇa me [28]

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

Because everything appears vacant in the separation of Śrī Kṛṣṇa, divine love's attempt becomes prolonged sorrow in desperate shelterlessness—

O Govinda, my every moment seems to be a great millenium. Tears flow from my eyes like torrents of rain, and the whole world seems empty in the absence of You.

—the Supreme Lord Śrī Caitanyacandra

श्रीकृष्णैकवल्लभायास्तद्विरहे अनुभूताखिलप्राणचेष्टा-व्यर्थताया देहयात्रा-
निर्व्वाहस्यापि लज्जाकरशोच्यव्यवहारवत् प्रतीतिः—

श्रीकृष्णरूपादिनिषेवणं विना व्यर्थानि मेऽहान्यखिलेन्द्रियाण्यलम् ।
पाषाणशुष्केऽन्धनभारकाण्यहो विभर्म्मि वा तानि कथं हतत्रपः ॥ २९ ॥

केषाञ्चित्

*śrī-kṛṣṇaika-vallabhāyās tad virāhe anubhūtākhila-prāṇa-ceṣṭā-
vyarthatāyā deha-yātrā-nirvāhasyāpi lajjākara-śocyā-vyavahāravat
pratītiḥ—*

*śrī-kṛṣṇa-rūpādi-niṣevanam vinā
vyarthāni me 'hāny akhilendriyāṅy alam
pāṣāṇa-śuṣkendhana bhārakāṅy aho
vibharmmi vā tāni katham hata-trapaḥ [29]*

keṣāñcit

When, in His separation, Kṛṣṇa's faithful sweetheart realizes Her whole urge for living has been thwarted, even to maintain her body is felt to be a shamefully lamentable task—

My dear companion, without the service of Śrī Kṛṣṇa's divine form, nature, and pastimes, all my senses have become senseless. Now, how will I be able to shamelessly bear the burden of these woodlike, stonelike senses?

—revered votary

अतिविप्रलम्भे जीवितप्रणयिण्या रोदनमपि निजदम्भमात्रत्वेन प्रतीयते—

यास्यामीति समुद्यतस्य वचनं विश्रब्धमाकर्णितं
गच्छन् दूरमुपेक्षितो मुहुरसौ व्यावृत्य पश्यन्नपि ।
तच्छून्ये पुनरागतास्मि भवने प्राणास्त एव स्थिताः
सख्यः पश्यत जीवितप्रणयिनी दम्भादहं रोदिमि ॥ ३० ॥

रुद्रस्य

*ati-vipralambhe jīvita-praṇayinyā rodanam api nija-dambha-
mātratvena pratiyate—*

*yāsyāmiti samudyatasya vacanam viśrabdham ākarṇitam
gacchan dūram upekṣito muhur asau vyāvṛtya paśyann api
tac chūnye punar āgatāsmi bhavane prāṇās ta eva sthitāḥ
sakhyah paśyata jīvita-praṇayinī dambhād ahaṁ rodimi [30]*

Rudrasya

His sweetheart who lives despite intensely feeling His separation thinks that even Her tears are only due to Her pride—

When He was about to leave, He said, 'I am going.' I heard His words without a care. As He left, from afar He glanced back again and again, but I paid no attention. Now, upon returning to my house which is bereft of Kṛṣṇa, I am still living—O my friends! see how I cry out of the pride of being the love of His life . . .

—Rudra

लब्धश्रीकृष्णप्रेम-पराकाष्ठस्य प्रतिक्षण-वर्द्धमान-तदास्वादन-लोलुपतया
तदप्राप्तवत् प्रतीतिः; तत्र श्रीकृष्णप्रेमणस्तु सर्व्वोच्चसौभाग्यकर-परमसुदुर्लभ-
पुमर्थत्वञ्च सूचितम्—

न प्रेमगन्धोऽस्ति दरापि मे हरौ
ऋन्दामि सौभाग्यभरं प्रकाशितुम् ।
वंशीविलास्याननलोकनं विना
विभर्मि यत् प्राणपतङ्गकान् वृथा ॥ ३१ ॥

श्रीश्रीभगवतश्चैतन्यचन्द्रस्य

*labdha-śrī-kṛṣṇa-prema-parākāṣṭhasya pratikṣaṇa-varddhamāna-tad-
āsvādana-lolupatayā tad-aprāptivat pratītiḥ; tatra śrī-kṛṣṇa-
preṇastu sarvvocca-saubhāgyakara-parama-sudurllabha-
pumarthatvañ ca sūcitam—*

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
vibharmmi yat prāṇa-pataṅgakān vṛthā [31]*

Śrī-Śrī-Bhagavataś-Caitanyacandrasya

A person who has attained to the acme of love for Kṛṣṇa appears as one bereft of that love, due to the moment by moment growing insatiable desire to taste it; this indicates love for Kṛṣṇa to be the bestower of the supreme fortune, and the most rarely attained goal of life—

O My companion, I do not have the slightest scent of love for Kṛṣṇa—and yet, I cry. This is only for the purpose of exhibiting my great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect.

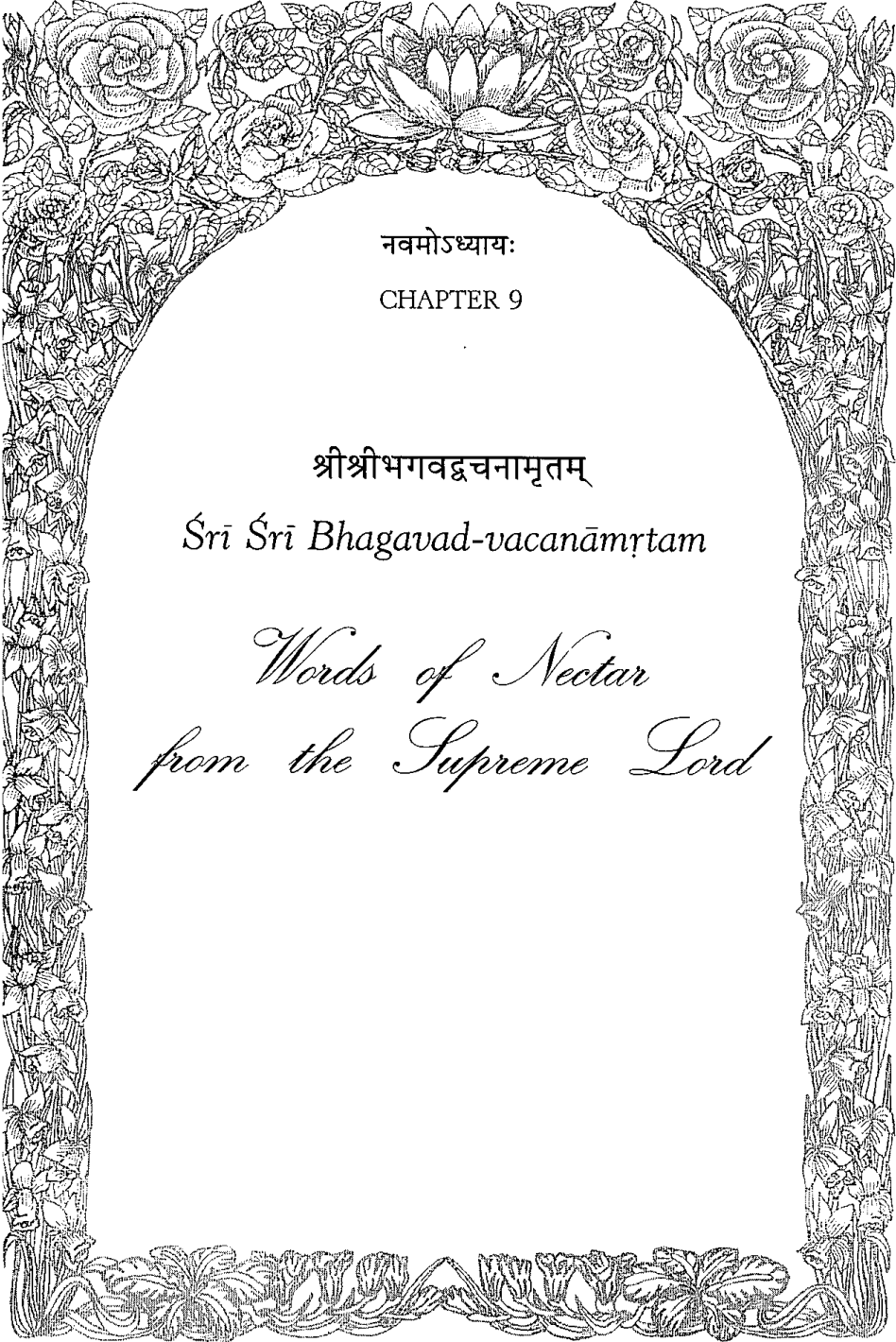
—the Supreme Lord Śrī Caitanya-candra

इति श्रीप्रपन्नजीवनामृते श्रीभक्तवचनामृतान्तर्गतं कार्पण्यं
नाम अष्टमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
śrī-bhakta-vacanāmṛtāntargataṁ
kārpaṇyam nāma aṣṭamo 'dhyāyaḥ*

thus ends the eighth chapter

Surrender in Humility
Words of Nectar from the Devotees
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality



नवमोऽध्यायः

CHAPTER 9

श्रीश्रीभगवद्वचनामृतम्

Śrī Śrī Bhagavad-vacanāmṛtam

*Words of Nectar
from the Supreme Lord*

श्रीकृष्णाङ्घ्रिप्रपन्नानां कृष्णप्रेमैककाङ्क्षिणाम् ।
 सर्व्वार्त्त्यज्ञानहृत्सर्व्वभीष्टसेवासुखप्रदम् ॥ १ ॥
 प्राणसञ्जीवनं साक्षाद्भगवद्वचनामृतम् ।
 श्रीभागवतगीतादि-शास्त्राच्छंगृह्यतेऽत्र हि ॥ २ ॥

śrī-kṛṣṇāṅghri-prapannānām, kṛṣṇa-premaika-kāṅkṣiṇām
sarvvarṭtyajñāna-hṛt sarvva-, bhīṣṭa-sevā-sukha-pradam [1]
prāṇa-sañjīvanam sākṣād-, bhagavad-vacanāmṛtam
śrī-bhāgavata-gītādi-, śāstrāc chaṅgrhyate 'tra hi [2]

Herein, collected from the Holy Scriptures headed by *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, are words of nectar directly from the lotus mouth of the Supreme Personality of Godhead. This is the nectar to vanquish all sorrow and darkness for the souls surrendered to the lotus feet of Śrī Kṛṣṇa, and also for those aspiring for exclusive love for Kṛṣṇa. It nourishes the lives of the devotees, pleasing their hearts by fulfilling all their cherished desires for devotional service.

श्रीभगवतः प्रपन्न-क्लेशहारित्वम्—

त्वां प्रपन्नोऽस्मि शरणं देवदेवं जनार्दनम् ।
 इति यः शरणं प्राप्तस्तं क्लेशादुद्धराम्यहम् ॥ ३ ॥

श्रीनारसिंहे

śrī-bhagavataḥ prapanna-kleśa-hāritvam—

tvām prapanno 'smi śaraṇam, deva-devam janārḍanam
iti yaḥ śaraṇam prāptas, taṁ kleśād uddharāmy aham [3]

Śrī-Nārasimhe

The Supreme Lord dispells the suffering of His surrendered soul—

I deliver from all suffering one who accepts My shelter, saying, 'O God of gods, O supreme refuge, I am surrendered unto You.'

—Śrī Nṛsiṃha Purāṇa

तस्य सकृदेव प्रपन्नाय सदाभयदातृत्वम्—

सकृदेव प्रपन्नो यस्तवास्मीति च याचते ।
 अभयं सर्व्वदा तस्मै ददाम्येतद्भृतं मम ॥ ४ ॥

श्रीरामायणे

tasya sakṛd eva prapannāya sadābhaya-dātṛtvam—
sakṛd eva prapanno yas, tavāsmīti ca yācate
abhayaṁ sarvadā tasmai, dadāmy etad vratam mama [4]
Śrī-Rāmāyaṇe

If one seeks refuge in Him just once, He awards fearlessness to that person forever—

It is My pledge that if anyone just once sincerely petitions Me for shelter, saying 'I am Yours,' then I grant him courage for all time to come.

—Śrī Rāmāyaṇa

स च साधूनां परित्राणकर्ता—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
 धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ५ ॥

श्रीगीतायाम्

sa ca sādḥūnām paritrāṇa-kartā—
paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge [5]
Śrī-Gītāyām

He is the saviour of the saints—

I appear in every age to deliver the saintly devotees, to vanquish the sinful miscreants, and to firmly establish true religion.

—Śrīmad Bhagavad-gītā
 (verses 5–31)

तस्य प्रार्थनानुरूप-फलदातृत्वं—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्व्वशः ॥ ६ ॥

तत्रैव

tasya prārthānurūpa-phala-dātṛtvam—
ye yathā mām prapadyante, tāms tathaiiva bhajāmy aham
mama vartmānuvarttante, manuṣyāḥ pārtha sarvvaśaḥ [6]
tatraiva

He bestows whatever fruit He is petitioned for—

O Pārtha, however a person worships Me, I am correspondingly

attainable by him. Certainly all men follow My path: they follow that path which is revealed by Me.

बहुदेवयाजिनां श्रीकृष्णोत्तरदेवता-प्रपत्तिर्भोगाभिसन्धिमूलैव—

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७ ॥

तत्रैव

bahu-deva-yājinām śrī-kṛṣṇetara-devatā-prapattir-bhogābhisandhi-mūlaiva—

kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ

taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā [7]

tatraiva

Motivation for sense gratification is the only reason that the worshippers of the many demigods surrender to those gods instead of to Lord Kṛṣṇa—

Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship 'other gods.'

तत्सर्व्वेश्वरेश्वरत्वाज्ञानमेव कर्मिणां बहुदेवयजने कारणम्—

अहं हि सर्व्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ८ ॥

तत्रैव

tat sarvveśareśvaratvājñānam eva karmmiṇām bahu-deva-yajane kāraṇam—

ahaṁ hi sarvva-yajñānām, bhoktā ca prabhur eva ca

na tu mām abhijānanti, tatttvenātaś cyavanti te [8]

tatraiva

The elevationists worship 'many gods' due to their ignorance of Śrī Kṛṣṇa's position as the Supreme God of all gods—

I alone am the enjoyer and the Lord of all sacrifices. Those who worship the demigods, considering them to be independent of Me,

are known as superficial worshippers (*pratīkopāsaka*). They do not understand My factual position, and thus due to their fallacious worship they deviate from the truth. When they worship as My expansions the demigods headed by the Sungod, they may ultimately gain an auspicious result.

तत्र दुर्मतिदुष्कृतिमूढतारूपो मायाप्रभाव एव कारणम्—
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
 माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ ९ ॥

तत्रैव

*tatra durmmati-duṣkṛti-mūḍhatā-rūpo māyā-prabhāva eva kāraṇam—
 na mām duṣkṛtino mūḍhāḥ, prapadyante narādhamāḥ
 māyayāpahṛta-jñānā, āsuram bhāvam āśritāḥ [9]*

tatraiva

The cause of such stunted intelligence, evil propensities, and foolishness: the power of illusion (*māyā*)—

Being merged in *māyā*, foolish and fallen men dedicated to evil deeds resort to the demoniac mentality and do not surrender to Me.

द्वन्द्वातीतः सुकृतिमानेव श्रीकृष्णभजनाधिकारी—
 येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ १० ॥

तत्रैव

*dvandvātitaḥ sukṛtimān eva śrī-kṛṣṇa-bhajanādhikāri—
 yeṣāṃ tv anta-gataṃ pāpaṃ, janānāṃ puṇya-karmaṇām
 te dvandva-moha-nirmuktā, bhajante mām dṛḍha-vratāḥ [10]*

tatraiva

Only the virtuous soul who rejects both mundane happiness and unhappiness is qualified to worship Lord Kṛṣṇa—

Those virtuous persons whose sins have been destroyed are liberated from illusory happiness and unhappiness, and they worship Me with firm resolve.

श्रीकृष्णप्रपत्तिरेव मायातरणोपायो नान्यः—

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ११ ॥

तत्रैव

śrī-kṛṣṇa-prapattir eva māyā-taraṇopāyo nānyaḥ—

daivī hy eṣā guṇamayī, mama māyā duratyayā

mām eva ye prapadyante, māyām etāṁ taranti te [11]

tatraiva

Surrender to Śrī Kṛṣṇa is the only method of overcoming *māyā*—

This trimodal deluding energy (*māyā*) of Mine is practically insurmountable. Only those who surrender unto Me can overcome it.

श्रीकृष्णप्रपत्तिरेव शुद्धज्ञान-फलमित्यनुभवितुर्महात्मनः सुदुर्लभत्वम्—

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्व्वमिति स महात्मा सुदुर्लभः ॥ १२ ॥

तत्रैव

*śrī-kṛṣṇa-prapattir eva śuddha-jñāna-phalam ity anubhavitur
mahātmanah sudurllabhatvam—*

bahūnām janmanām ante, jñānavān mām prapadyate

vāsudevaḥ sarvvam iti, sa mahātmā sudurllabhaḥ [12]

tatraiva

Absolute surrender unto the lotus feet of Śrī Kṛṣṇa is the purpose of knowledge (*jñāna*); the great soul who realizes this truth is exceedingly rare—

Having passed through many lifetimes of assiduous spiritual practices, by the influence of *sādhu-saṅga*, the association of saints, one attains to knowledge of My identity, and thus surrenders utterly unto Me. Thereafter, he reaches Me, and realizes that everything without exception is related to Vāsudeva, and thus everything that be is of the nature of Vāsudeva. Such a great soul is exceedingly rare.

लब्धचित्स्वरूपस्यैव श्रीकृष्णे परा भक्तिः, अतः सा निर्गुणा एव—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १३ ॥

तत्रैव

labdha-cit-svarūpasyaiva śrī-kṛṣṇe parā bhaktiḥ, ataḥ sā nirguṇā eva—

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

samaḥ sarvveṣu bhūteṣu, mad-bhaktiṁ labhate parām [13]

tatraiva

A person who has realized his constitutional spiritual nature engages in transcendental devotional service unto the lotus feet of Śrī Kṛṣṇa; therefore, such devotion is transcendental to the three modes of material nature—

By knowledge of the non-differentiated Absolute Truth, one can achieve self-satisfaction, freedom from lamentation and hankering, and perceive the equality in all beings. And above this, he engages in transcendental devotional service unto Me.

अखिलरसामृतमूर्तिः श्रीकृष्ण एव ज्ञानिगणमृग्य-तुरीयब्रह्मणो मूलाश्रयः—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४ ॥

तत्रैव

akhila-rasāmṛta-mūrttiḥ śrī-kṛṣṇa eva jñāni-gaṇa-mṛgya-turīya-brahmaṇo mūlāśrayaḥ—

brahmaṇo hi pratiṣṭhāham, amṛtasyāvvyayasya ca

śāśvatasya ca dharmmasya, sukhasyaikāntikasya ca [14]

tatraiva

Śrī Kṛṣṇa, the emdodiment of the entire compass of divine mellows, is the absolute source of the undifferentiated Brahman that the liberationists desire to merge into as the fourth state of the soul—

Transcendental to the modes of nature as the Axiomatic Truth replete with the divine variegatedness of holy name, form, nature, associates, and pastimes, I alone am the mainstay and fountainhead

of Brahman—the ultimate destination of the liberationists (*jñānīs*).

Immortality, immutability, eternality, the eternal sustenance of divine love, and the ultimate ecstasy of the divine mellows of Vṛndāvana (*Vraja-rasa*)—all these are supported by Me: the Transcendental, Variegated, Axiomatic Reality—Kṛṣṇa.

औपनिषत्पुरुषस्य श्रीकृष्णस्यैव योगिजनमृग्यं निखिलचिदचिन्नियन्तृत्वम्—

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

तत्रैव

aupaniṣat-puruṣasya śrī-kṛṣṇasyaiva yogi-jana-mṛgyam nikhila-cid-acin-niyantṛtvam—

sarvasya cāham hṛdi sanniviṣṭo

mattaḥ smṛtir jñānam apohanañ ca

vedaiś ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva cāham [15]

tatraiva

Encompassing the aggregate individuality and collectivity, the Absolute Autocracy over both the material and the spiritual planes is held by Śrī Kṛṣṇa alone, the Supreme Male Dominating Principle as corroborated in the *Upaniṣads*; and He is the objective sought after by the *yogīs*—

I am situated as the Supreme Lord within the hearts of all souls. As a result of a soul's worldly deeds, his remembrance, knowledge, and forgetfulness arise from Me alone. Thus, I am not only Brahman, the Absolute Spirit that pervades the universe, but above that, I am the Supersoul present in the hearts of the living beings, who dispenses the results of their attempts. And even above My worshippable aspects of Brahman and Paramātmā, I am the Guru of all souls, the eternal dispenser of their good fortune—I am Bhagavān, the Supreme Personality of Godhead, to be known by all the *Vedas*; I am the creator and perfect knower of all the axiomatic conclusions of the *Vedas* (*Vedānta*).

तद्विष्णोः परमं पदमेव गन्तव्यं, तच्च ज्ञानिनामनावृत्तिकारकं
योगिनामादिचैतन्यस्वरूपं कर्मिणाञ्च कर्मफलविधायकम्—

ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १६ ॥

तत्रैव

*tad-viṣṇoḥ paramaṁ padam eva gantavyaṁ, tac ca jñāninām
anāvṛtti-kāraṁ yoginām ādi-caitanya-svarūpaṁ karmīṇāṁ ca
karma-phala-vidhāyakam—*

*tataḥ padam tat parimārgitavyaṁ, yasmin gatā na nivartanti bhūyaḥ
tam eva cādyam puruṣam prapadye, yataḥ pravṛtṭiḥ prasṛtā purāṇī [16]*

tatraiva

The desired goal is the supreme, divine lotus feet of Lord Viṣṇu, who is the ordainer of ultimate emancipation for the liberationists (*jñānīs*), the Supreme Lord of the meditationists (*yogīs*), and the rewarder of the elevationists (*karmīs*)—

Thus one should search out that supreme goal of no return—the lotus feet of Lord Viṣṇu: ‘I surrender unto Him, the Original Person from whom the perpetual material world has extended.’

अविद्यानिर्मुक्ताः सम्पूर्णज्ञा एव लीलापुरुषोत्तमं श्रीकृष्णमेव निखिलभावै-
र्भजन्ते—

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्व्वविद्भजति मां सर्व्वभावेन भारत ॥ १७ ॥

तत्रैव

*avidyā-nirmuktāḥ sampūrṇa-jñā eva līlā-puruṣottamaṁ śrī-kṛṣṇam
eva nikhila-bhāvair-bhajante—*

yo mām evam asaṁmūḍho, jānāti puruṣottamam

sa sarvva-vid bhajati mām, sarvva-bhāvena bhārata [17]

tatraiva

Those liberated from ignorance and endowed with full-fledged knowledge render service in all devotional mellows headed by consortherhood (*madhura-rasa*), unto Śrī Kṛṣṇa, the Supreme Hero of divine pastimes (*Līlā-puruṣottama*)—

O Bhārata, one who is liberated from illusion, and thus knows Me alone as the Supreme Personality—such a full-fledged savant serves me in all respects (mellows).

कर्मज्ञानध्यानयोगिनामपि (तत्तद्भावं त्यक्त्वा) ये मच्चिच्छक्तिगतश्रद्धामाश्रित्य भजन्ते त एव सर्वश्रेष्ठाः—

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ १८ ॥

तत्रैव

*karma-jñāna-dhyāna-yoginām api (tat tad bhāvaṁ tyaktvā) ye mac-
cit-śakti-gata-śraddhām-āśritya bhajante ta eva sarva-śreṣṭhāḥ—*

yoginām api sarvveṣāṁ, mad-gatenāntarātmanā

śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ [18]

tatraiva

Of all *yogīs* who follow the paths based on action, knowledge, and meditation (*karma, jñāna, dhyāna*), the topmost are those who (abandon their respective attitudes in order to) take refuge in their heart's faith in My personal potency (*svarūpa-śakti*), and thus engage in my pure devotional service—

In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.

निरवच्छिन्नप्रेमभक्तियाजिनो मत्पार्षदा एव परमश्रेष्ठाः—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १९ ॥

तत्रैव

niravacchinna-prema-bhakti-yājino mat-pārṣadā eva parama-śreṣṭhāḥ—

mayy-āveśya mano ye mām, nitya-yuktā upāsate

śraddhayā parayopetās, te me yuktatamā matāḥ [19]

tatraiva

My associates who serve Me in uninterrupted loving devotion are the most superior—

Dedicating his whole life to devotional service with unalloyed faith, one who absorbs his heart in Me is definitely the highest of all devotees.

श्रीकृष्णे स्वयंरूपत्वं सर्व्वाशित्वं सर्व्वाश्रयत्वं चिद्विलासमयत्वञ्च—

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्व्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ २० ॥

तत्रैव

śrī-kṛṣṇe svayaṁ-rūpatvaṁ sarvvāśitvaṁ sarvvāśrayatvaṁ cid-vilāsamayatvañ ca—

mattaḥ parataraṁ nānyat, kiñcid asti dhanañjaya

maya sarvvam idaṁ protaṁ, sūtre maṇi-gaṇā iva [20]

tatraiva

The original form of Godhead, Śrī Kṛṣṇa, is the origin of all incarnations, the ultimate refuge, and the enjoyer of dynamic divinity—

O Dhanañjaya, there is none superior to Me. Everything that be is linked with Me in My Viṣṇu form, like gems strung on a thread.

स्वयंरूपस्य स्वरूपशक्तिप्रवर्तनामाश्रित्य रागभजनमेव परमपाण्डित्यम्—

अहं सर्व्वस्य प्रभवो मत्तः सर्व्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ २१ ॥

तत्रैव

svayaṁ-rūpasya svarūpa-śakti-pravarttanām āśritya rāga-bhajanam eva parama-pāṇḍityam—

aḥam sarvvasya prabhavo, mattaḥ sarvvaṁ pravarttate

iti matvā bhajante mām, budhā bhāva-samanvitāḥ [21]

tatraiva

The ultimate sagacity is in *Rāga-bhajana*, spontaneous devotion (headed by servitude unto Śrī Rādhikā), under the impetus of the personal potency of the Original Lord who is beauty's own self—

Know Me as the source of everything that be, spiritual or material. Understanding this, the truly intelligent souls give their hearts to Me: they engage in My pure devotional service.

(As soon as persons with the propensity for service in love [*bhāva-bhajana*] realize the original form of Godhead [*svayam-rūpa*] to be the fountainhead of all currents of worship and devotion, then, in the mellow of divine consorhood [*madhura-rasa*], they will necessarily feel deep loyalty to intimately follow the impetus of full-blown service, this impetus being the Lord's personal potency [*svarūpa-śakti*] or the Female Embodiment of the acme in devotion [*mahābhāva-svarūpā*]. In this way, they attain to the servitude of Śrīmatī Rādhārāṇī [*Śrī Rādhā-dāśya*]. The purport is that the potency of Śrī Kṛṣṇa is also the Inauguratress of worship and devotion unto Him, and to engage in pure devotional service always in the shelter of such a conception in pure heart's devotion constitutes servitude to the Guru for the Gauḍīya Vaiṣṇavas, or Śrī Rādhā-dāśya in *madhura-rasa*.)

मदर्पितप्राणा मदाश्रिताः परस्परं साहाय्येन मदालापन-प्रसाद-रमणादिसुखं
नित्यमेव लभन्ते—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ २२ ॥

तत्रैव

*mad-arpita-prāṇā mad-āśritāḥ parasparam sāhāyyena mad-ālāpana-
prasāda-ramaṇādi-sukhaṁ nityam eva labhante—*

mac-cittā mad-gata-prāṇā, bodhayantaḥ parasparam

kathayantaś ca mām nityam, tuṣyanti ca ramanti ca [22]

tatraiva

My male or female servitors, who have dedicated their entire lives to Me and taken full shelter in Me, mutually assist one another in a manner befitting their respective internal devotional aptitudes. They eternally relish conversing about Me, the satisfaction of serving Me, and the nectar of devotion culminating in My divine consorhood—

These are the symptoms of these exclusive devotees:

With heart and soul dedicated unto Me, they constantly exchange their devotional ecstasies while conversing about Me. By such hearing and chanting, in the stage of practice (*sādhana*) they enjoy the happiness of devotion; and in the stage of perfection (*sādhya*), that is, in the achievement of divine love (*prema*), they relish up to the mellow of My intimate relationship in divine consorthood, in the free spontaneity of Vraja.

भावसेवैव भगवद्वशीकरणे समर्था—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २३ ॥

तत्रैव

bhāva-sevaiva bhagavad-vaśikaraṇe samarthā—

*patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanah [23]*

tatraiva

Only loving service (*bhāva-sevā*) can subjugate the Supreme Lord—

Whatever the pure-hearted devotees lovingly offer unto Me, such as Tulasi leaf, flower, fruit, and water, I accept with heartfelt affection.

कृष्णैकभजनशीलस्य तत्रभावेन विधूयमानान्यभद्राणि दुराचारवद्दृष्टान्यपि
दुरभिसन्धिमूलकवन्न गर्हणीयान्यपि च स्वरूपतस्तदेकभजनस्य
परमाद्भुतमाहात्म्यात् सः साधुरेव—

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ २४ ॥

तत्रैव

*krṣṇaika-bhajana-śīlasya tat prabhāvena vidhūyamānāny abhadrāṇi
durācāravād dṛṣṭāny api durabhisandhi-mūlakavan na garhaṇīyāny
api ca svarūpatas tad eka bhajanasya paramādbhūta-māhātmyāt saḥ
sādhur eva—*

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ [24]*

tatraiva

By the potency of the purging effect of devotion for Kṛṣṇa, glaring inauspicious traits may arise in the character of a person who is exclusively devoted to the service of the Lord. Although such faults may seem to be abominable, they are not condemnable as born of evil motivations (as in a non-devotee). On the contrary, due to the natural, marvellous pristine glory of his exclusive devotion (*ananya-bhajana*), that devotee is to be known as a true saint—

If a person serves Me with heart exclusively devoted, even if his practices are abominable he is to be revered as a true saint (*sādhur*), because his life's resolve is perfect in all respects.

शोधनप्रक्रियाजात-मलनिःसारणस्य, मलिनवस्तुनः स्वाभाविक-मल-
विच्छुरणेन सह न कदाप्येकत्वम् । तादृग्भक्तः क्षिप्रं शुध्यति, न कदापि
नश्यतीति परमाश्वासप्रदत्वम्—

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ २५ ॥

तत्रैव

*śodhana-prakriyā-jāta-mala-niḥsāraṇasya, malina-vastunaḥ
svābhāvika-mala-vicchuraṇena saha na kadāpy ekatvam. tādṛg-
bhaktaḥ kṣipram śudhyati, na kadāpi naśyatīti paramāśvāsa-
pradatvam—*

*kṣipram bhavati dharmmātmā, śaśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati [25]*

tatraiva

The supreme assurance: the purging of dirt by a process of purification and the natural emanation of dirt from a contaminated thing can never be one. Such a devotee is swiftly purified—he is never lost—

○ son of Kuntī, it is My promise that a soul who adopts exclus-

ive devotion unto Me will definitely never fail. Despite the initial purging and sudden appearance of his defects, such anomalies are rapidly dispelled by his continuous remembrance of Me in repentance for the impediments to his service. He becomes impeccably devout in the soul's natural constitutional behaviour, and as a result of his devotion he attains supreme relief from the bondage of both sinfulness and piety.

घनीभूतविशुद्धसत्त्वमूर्त्तिमाश्रित्य तामसप्रकृतयोऽपि परमां गतिं लभन्ते—
 मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथाशूद्रास्तेऽपि यान्ति परां गतिम् ॥ २६ ॥

तत्रैव

ghanī-bhūta-viśuddha-sattva-mūrttim āśritya tāmasa-prakṛtayo 'pi paramām gatim labhante—

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayah
 striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim [26]*

tatraiva

By taking shelter of Śrī Kṛṣṇa, the embodiment of unadulterated, concentrated pure goodness, even the most depraved reach the supreme destination—

○ Pārtha, by expressly taking refuge in exclusive devotion for Me, even low-born barbarous peoples that subsist on cow's flesh, corrupt women such as prostitutes, and humans of lower order such as merchants and labourers—they all swiftly reach the supreme destination. Nothing can impede those who take shelter in devotion unto Me.

बद्धजीवानां प्रकृतियन्त्रितत्वं ईश्वरस्योभयनियामकत्वञ्च—
 ईश्वरः सर्व्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
 भ्रामयन् सर्व्वभूतानि यन्त्रारूढानि मायया ॥ २७ ॥

तत्रैव

*baddha-jīvānām prakṛti-yantritatuvaṁ īśvarasyobhaya-niyāmakatvañ
 ca—*

*īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni, yantrārūḍhāni māyayā [27]*

tatraiva

The conditioned souls are enslaved by material nature, but the Lord is the controller of both nature and the living beings—

○ Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Hīm, your destiny will naturally be effected according to your endeavours.

शुद्धजीवानामणुचैतन्यस्वरूपत्वात् ससीमस्वतन्त्रतायाः सद्यवहारेण परेशाश्रये
पराशान्तिः—

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ २८ ॥

तत्रैव

*śuddha-jīvanām-aṅucāitanya-svarūpatvāt sa-sīma-svatantratāyāḥ
sad-vyavahāreṇa pareśāśraye parā-śāntiḥ—*

tam eva śaraṇam gaccha, sarva-bhāvena bhārata

tat prasādāt parām śāntim, sthānam prāpsyasi śāśvatam [28]

tatraiva

The pure spirit souls have finite independence due to their constitutional nature as atomic conscious entities; by proper utilization of that independence, they take shelter of the Supreme Lord and thus attain to the supreme peace—

○ Bhārata, surrender unto that Lord in all respects. By His grace you will attain to supreme peace and the eternal abode.

भक्तबान्धवस्य भगवतः परममर्मोपदेशः—

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ २९ ॥

तत्रैव

*bhakta-bāndhavasya bhagavataḥ parama-marmmopadeśaḥ—
sarva-guhyatamaṁ bhūyaḥ, śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti, tato vakṣyāmi te hitam [29]*

tatraiva

The most hidden of all hidden treasures of the Lord: the most affectionate advice of the devotee's dear friend—

I have revealed to you My hidden teaching of the non-differentiated Absolute, and My more hidden teaching of the Almighty Dominion. Now hear the most hidden of all hidden treasures concerning Me, the Sweet Absolute. Of all the teachings I have imparted within this *Gītā-śāstra*, this is topmost. You are most dear to Me, and thus I am explaining this for your best benefit:

परममाधुर्यमूर्तेः कामदेवस्य काम-सेवानुशीलनमेव निश्चितं सर्वोत्तम-
फलप्राप्तिः—

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ३० ॥

तत्रैव

*parama-mādhuryya-mūrtteḥ kāma-devasya kāma-sevānuśīlanam eva
niścitaṁ sarvvottama-phala-prāptiḥ—*

*man manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mām evaiśyasi satyaṁ te, pratijāne priyo 'si me [30]*

tatraiva

Beyond all doubt, the highest attainment is to serve the (supra-mundane [*aprākṛta*]) desires of the Sweet Absolute Cupid—

Be My devotee, give Me your heart. Do not think of Me as the *karma-yogīs*, *jñāna-yogīs*, and *dhyāna-yogīs* do. Sacrifice your every endeavour for Me, the Supreme Personality of Godhead. It is my vow that without a doubt You will then achieve the servitude of My own Self, which is the embodiment of truth, sentience, and beauty. Because you are most dear to Me do I reveal this transcendental devotion to you.

निखिलधर्माधर्मविचारपरित्यागेनाद्वयज्ञानस्वरूपस्य श्रीव्रजेन्द्रनन्दनैकविग्रहस्य
पादपद्मशरणादेव सर्व्वापच्छान्तिपूर्वकं सर्व्वसम्पत्प्राप्तिः—

सर्व्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ३१ ॥

तत्रैव

*nikhila-dharmādharma-vicāra-parityāgenādvaya-jñāna-
svarūpasya śrī-vrajendranandanaika-vigrahasya pāda-padma-
śaraṇād eva sarvvāpac-chānti-pūrvvaka sarvva-sampat-prāptiḥ—
sarvva-dharmmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarvva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ [31]*

tatraiva

The only way to gain relief from all adversities, the only way to find the hidden treasure, is to abandon all consideration of religiosity or irreligiosity and surrender unto the lotus feet of the Absolute Reality the Beautiful Śrī Kṛṣṇacandra, the divine son of King Nanda—

To impart knowledge of My all-comprehensive aspect, Brahman, as well as knowledge of My all-permeating aspect, Paramātmā, whatever teachings I have given, based in general on: the duties of the socio-religious ranks of life, the duty of the mendicant, selflessness, internal and external sense-control, meditation, subservience to the dominion of the Almighty—now I ask you to summarily dismiss every one of those religiosities and surrender unto Me, the Personality of Godhead, Bhagavān. Then I shall deliver You from all sin of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life's mission is unfulfilled.

श्रीहरेरेव सर्व्वसदसज्जगत्कारणत्वम्—

अहमेवासमेवाग्रे नान्यद्यत् सदसत् परम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥ ३२ ॥

श्रीमद्भागवते

śrī-harer eva sarvva-sad-asaj-jagat-kāraṇatvam—

*aham evāsam evāgre, nānyad yat sad-asat-param
paścād aham yad etac ca, yo 'vaśiṣyeta so 'smy aham [32]*

Śrīmad-Bhāgavate

Śrī Hari is the cause of all worlds, gross and subtle—

Prior to the creation of this universe, only I existed. The gross, the subtle, and even the indefinable non-differentiated Absolute, Brahman—nothing whatsoever existed separately from Me. After the creation, I exist as the aggregate entity; and after the cataclysm, only I shall remain.

—*Śrīmad-Bhāgavatam*
(verses 32–57)

निखिल-सम्बन्धाभिधेयप्रयोजनात्मक-वेदज्ञानं तस्मादेव—

ज्ञानं मे परमं गुह्यं यद्विज्ञानसमन्वितम् ।

सरहस्यं तदङ्गञ्च गृहाण गदितं मया ॥ ३३ ॥

तत्रैव

*nikhila-sambandhābhidheya-prayojanātmaka-veda-jñānaṁ tasmād
eva—*

*jñānaṁ me paramaṁ-guhyam, yad-vijñāna-samanvitam
sa-rahasyam tad-aṅgaṅ ca, gṛhāṇa gaditam mayā [33]*

tatraiva

The aggregate of knowledge propounded by the *Vedas*—relation, means, and end (*sambandha*, *abhidheya*, *prayojana*)—arises from Him alone—

To be merciful upon you do I teach you the most esoteric knowledge of Me, including—the realization of My nature and entourage (*sambandha-tattva*), the inconceivable mystery of loving devotion or *prema-bhakti* (*prayojana-tattva*), and its constituent part in the form of devotional practice or *sādhana-bhakti* (*abhidheya-tattva*). Now hear My message attentively, and accept what I impart to you.

श्रीकृष्णात्मकधर्ममयमेव वेदज्ञानं तस्माद्ब्रह्मणाधिगतम्—
 कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।
 मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥ ३४ ॥

तत्रैव

*śrī-kṛṣṇātmaka-dharmmamayam eva veda-jñānam tasmād
 brahmaṇādhigatam—*

*kālena naṣṭā pralaye, vāṇīyam veda-saṁjñitā
 mayādau brahmaṇe proktā, dharmmo yasyām mad ātmakaḥ [34]*

tatraiva

The teaching of eternal religion, nondifferent from Śrī Kṛṣṇa, is received from Śrī Kṛṣṇa by Lord Brahmā—

The message of the *Vedas* is eternal religion, nondifferent from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahmā at the dawning of a new creation.

परमानन्दस्वरूप-श्रीकृष्णाप्तिरेवसर्व्वश्रेष्ठ-सुखप्राप्तिः—
 मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्व्वतः ।
 मयात्मना सुखं यत्तत् कुतः स्याद्विषयात्मनाम् ॥ ३५ ॥

तत्रैव

*paramānanda-svarūpa-śrī-kṛṣṇāptir eva sarvva-śreṣṭha-sukha-
 prāptiḥ—*

*mayy arpitātmanaḥ sabhya, nirapekṣasya sarvuvataḥ
 mayātmanā sukhaṁ yat tat, kutaḥ syād viṣayātmanām [35]*

tatraiva

The ultimate happiness is the attainment of the service of Śrī Kṛṣṇa, who is divine ecstasy personified—

My dear saints, where can the materialists find the happiness that I, the embodiment of divine ecstasy, bestow within the hearts of those who offer life and soul unto Me, and who have thus become indifferent to all else?

कर्मयोगादिलभ्यं फलं वाञ्छति चेत् प्राप्नोत्येव कृष्णभक्तः—

यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
 योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ ३६ ॥
 सर्व्वं मद्भक्तियोगेन मुद्भक्तो लभतेऽञ्जसा ।
 स्वर्गापवर्गं मद्भाम कथञ्चिद्यदि वाञ्छति ॥ ३७ ॥

तत्रैव

*karma-yogādi-labhyam phalam vāñchati cet prāpnoty eva kṛṣṇa-
 bhaktaḥ—*

*yat karmabhir yat tapasā, jñāna-vairāgyataś ca yat
 yogena dāna-dharmmeṇa, śreyobhir itarair api [36]
 sarvvaṁ mad-bhakti-yogena, mad-bhaktō labhate 'ñjasā
 svargāpavargaṁ mad-dhāma, kathañcid yadi vāñchati [37]*

tatraiva

When a devotee desires any object which is attainable by the practitioners of religiosity based on *karma*, *jñāna*, and *yoga*, all his requirements are summarily achieved—

By engaging in devotional service, my devotee effortlessly attains anything and everything attainable in this world by virtuous practices such as duty, austerity, learning, detachment, meditation, charity, or religiosity. Even residence in *Vaikuṅṭhaloka* is his for the asking, to say nothing of the attainment of heaven or liberation.

ऐकान्तिका दीयमानमपि कैवल्यादिकं न वाञ्छन्ति—

न किञ्चित् साधवो धीरा भक्ता ह्येकान्तिनो मम ।
 वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ३८ ॥

तत्रैव

aikāntikā diyamānam api kaivalyādikaṁ na vāñchanti—

*na kiñcit sādhave dhīrā, bhaktā hy ekāntino mama
 vāñchanty api mayā dattaṁ, kaivalyam apunar bhavam [38]*

tatraiva

The exclusive devotees never aspire for liberation headed by emancipation in the Absolute, even if it is offered to them—

Even if I desire to award it to them, my sagacious, saintly, exclusive devotees will never accept the ultimate emancipation of oneness in Brahman.

कैवल्याच्छ्रेयः सालोक्वादिकमपि नेच्छन्ति—

मत्सेवया प्रतीतं ते सालोक्वादिचतुष्टयम् ।

नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविप्लुतम् ॥ ३९ ॥

तत्रैव

kaivalyāc-chreyaḥ sālokyādikam api necchanti—

mat-sevayā pratītam te, sālokyādi-catustayam

necchanti sevayā pūrṇāḥ, kuto 'nyat kāla-viplutam [39]

tatraiva

Nor do they aspire for even positive liberation, beginning with residence in the Lord's abode, which is infinitely superior to ultimate emancipation of oneness in Brahman—

When My dedicated pure devotee never accepts any of the four kinds of positive liberation (*sālokya*, etc.) even if they avail themselves to him by dint of his service unto Me, then why will he ever wish for materialistic enjoyment and ultimate emancipation in Brahman (*sāyujya-mukti*), which are very swiftly vanquished by the march of time? By *sāyujya-mukti*, the soul's eternal status falls into the jaws of death. Thus, sense enjoyment and monistic liberation hold no permanence.

प्रबला भक्तिरेव भगवद्वशीकरणसमर्था, न हि योगज्ञानादयः—

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्यागो यथा भक्तिर्ममोर्जिता ॥ ४० ॥

तत्रैव

prabalā bhaktir eva bhagavad-vaśikaraṇa-samarthā, na hi yoga-jñānādayaḥ—

na sādhayati mām yogo, na sāṅkhyam dharmma uddhava

na svādhyāyas tapas tyāgo, yathā bhaktir mamorjitā [40]

tatraiva

Only intense devotion can subjugate the Supreme Lord; meditation, knowledge, etc., cannot—

O Uddhava, pursuits such as eight-step *yoga*, knowledge of oneself as one with Brahman, brahminical religiosity and Vedic study, all kinds of austerity, selflessness in asceticism—none of these can bind Me as intense devotion does.

कृष्णभक्तिः श्वपाकानपि जन्मदोषात् पुनाति—

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् ।

भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥ ४१ ॥

तत्रैव

kr̥ṣṇa-bhaktiḥ śvapākān api janma-doṣāt punāti—

bhaktiyāham ekayā grāhyah, śraddhayātmā priyah satām

bhaktiḥ punāti man-niṣṭhā, śvapākān api sambhavāt [41]

tatraiva

Kṛṣṇa-bhakti delivers even barbarous outcastes from the contamination of their low birth—

I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth.

प्रबला भक्तिरजितेन्द्रियानपि विषयभोगादुद्धरति—

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः ।

प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥ ४२ ॥

तत्रैव

prabalā bhaktir ajitendriyān api viṣaya-bhogād-uddharati—

bādhyamāno 'pi mad-bhakto, viṣayair ajitendriyah

prāyah pragalbhayā bhaktyā, viṣayair nābhibhūyate [42]

tatraiva

Intense devotion delivers even persons of uncontrolled senses from worldly enjoyment—

A person adopting the path of devotion may suffer the obstacle of his mind loitering somewhat in thoughts of mundanity, due to former habits of sensual dalliance. As he cultivates devotion, his service aptitude develops. And the more his boldness to serve increases, the more that materialistic devotee is gradually able to curb his attraction for the mundane. The only cause of failure for such aspirants is their lack of sincerity.

लब्ध-शुद्धभक्ति-बीजस्य निर्व्विण्णस्यानुभूतदुःखात्मककाम-स्वरूपस्यापि
तत्त्यागासामर्थ्यगर्हणशीलस्य तत्र निष्कपट-निष्ठा-पूर्व्वक-याजित-भक्त्यङ्गस्य
भक्तस्य शनैर्भगवान् हृदयोदितः सन् निखिलाविद्यातत्कार्य्याणि च
विध्वंसयन्निरवच्छिन्न-निज-चिन्मयविलासधामैवाविष्करोति—

जातश्रद्धो मत्कथासु निर्व्विण्णः सर्व्वकर्मसु ।

वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥ ४३ ॥

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।

जुषमाणश्च तान् कामान् दुःखोदकांश्च गर्हयन् ॥ ४४ ॥

प्रोक्तेन भक्तियोगेन भजतो माऽसकृन्मुनेः ।

कामा हृदय्या नश्यन्ति सर्व्वे मयि हृदि स्थिते ॥ ४५ ॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥ ४६ ॥

तत्रैव

labdha-śuddha-bhakti-bījasya nirvvinṅṅasyānubhūta-duḥkhātmaka-
kāma-svarūpasyāpi tat tyāgāsāmarthya-garhaṇa-śīlasya tatra
niṣkapata-niṣṭhā-pūrvvaka-yājita-bhakti-āṅgasya bhaktasya śanair
bhagavān hṛdayoditaḥ san nikhilāvidyā tat kāryyāṇi ca vidhvamsayan-
niravacchinna-nija-cinmaya-vilāsa-dhāmaivāviṣkaroti—

jāta-śraddho mat-kathāsu, nirvvinṅṅaḥ sarvva-karmmasu

veda duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ [43]

tato bhajeta mām prītaḥ, śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān, duḥkhodarkāṁś ca garhayan [44]

proktena bhakti-yogena, bhajato mā 'saktṛṇ muneh

kāmā hṛdayyā naśyanti, sarvve mayi hṛdi sthite [45]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣiyante cāśya karm māṇi, mayi dr̥ṣṭe 'khlātmani [46]*

tatraiva

For one who receives the seed of devotion, who is selfless and penitent, denouncing his inability to abandon mundane enjoyment despite realizing it to be the embodiment of suffering, and who sincerely gives himself incessantly to all the practices of devotion—in the heart of such a devotee, the Supreme Lord ascends like the rising sun to annihilate all ignorance with its reactions, revealing His divine personality in all its pristine glory—

He who has imbibed heart's faith in the tidings of My name, nature, and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learnt that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions—such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak—and he serves Me with love: when his objective is pure and sincere, I give him My mercy.

In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion.

By bringing Me—the Soul of all souls—into his heart, no evil can remain there. Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all mundane action is exhausted for that earnestly aspiring devotee.

ज्ञानवैराग्यादीनां कदाचित् शुद्धभक्तिबाधकत्वमतो न भक्त्यङ्गत्वम्—

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ४७ ॥

तत्रैव

jñāna-vairāgyādīnām kadācit śuddha-bhakti-bādhakatvam ato na bhakty-aṅgatvam—

*tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanah
na jñānam na ca vairāgyam, prāyaḥ śreyo bhaved iha [47]*

tatraiva

Since pursuits based on knowledge-cum-renunciation are sometimes agents of obstruction to pure devotion, they can never be integral parts of devotion—

The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet. (Even if *jñāna* and *vairāgya* are superficially employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine superexcellence.)

श्रद्धाया एव केवलभक्त्यधिकारदातृत्वं न जात्यादेः—

केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।

येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥ ४८ ॥

तत्रैव

śraddhāyā eva kevala-bhakti-adhikāra-dātṛtvam na jātyādeḥ—

kevalena hi bhāvena, gopyo gāvo nagā mṛgāḥ

ye 'nye mūḍha-dhiyo nāgāḥ, siddhā mām iyur añjasā [48]

tatraiva

It is faith that qualifies one for exclusive devotion, not birth or any other worldly qualification—

O Uddhava, simply by their unalloyed hearts did the cowherd ladies, the cows of Vraja, the trees headed by the Yamalārjunas, the animals, the snakes headed by the evil Kāliya, and various objects of stultified intelligence headed by the shrubs and creepers of Vṛndāvana all attain perfection and swiftly reach Me. (Herein, *sādhana-siddhā Gopīs* and various other devotees who attained to perfection by pure devotional practice have been referred to.)

शास्त्रविहितस्वधर्मत्यागेनापि भगवद्भजनमेव कर्तव्यम्—
 आज्ञायैव गुणान् दोषान् मयादिष्टानपि स्वकान् ।
 धर्मान् संत्यज्य यः सर्वान् मां भजेत् स च सत्तमः ॥ ४९ ॥

तत्रैव

*śāstra-vihita-svadharmma-tyāgenāpi bhagavad-bhajanam eva
 karttavayam—*

*ājñāyāiva guṇān doṣān, mayādiṣṭhān api svakān
 dharmmān saṁtyajya yaḥ sarvān, mām bhajet sa ca sattamaḥ [49]*

tatraiva

One must worship Lord Hari, even if it is necessary to abandon scripturally enjoined prescribed duties to do so—

In the Scriptures of Religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).

सर्वजीवावतारानामप्यात्मस्वरूपः स्वयंरूपो ब्रजकिशोर एव सकलस्वरूप-
 वृत्ति-रस-समाहार-मधुरभावेन श्रुति-स्मृति-विहित-पति-देवतादिनिष्ठा-
 परित्यागेनैव तत्क्रीडा-पुत्तलकैरिव जीवैः कामरूपानुगत्येन भजनीयः ।

निखिल-क्लेशदुष्टासुरसमाजपतिपुत्रादिभयात् स रक्षिष्यत्येव—

तस्मात् त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।

प्रवृत्तिञ्च निवृत्तिञ्च श्रोतव्यं श्रुतमेव च ॥ ५० ॥

मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।

याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥ ५१ ॥

तत्रैव

*sarvva-jivāvatārānām apy ātma-svarūpaḥ svayam-rūpo vraja-kiśora
 eva sakala-svarūpa-vṛtti-rasa-samāhāra-madhura-bhāvena śruti-smṛti-
 vihita-pati-devatādi-niṣṭhā-parityāgenaiva tat-kṛīḍā-puttalakair iva
 jivaiḥ kāma-rūpānugatyena bhajānīyaḥ. nikhila-kleśa-duṣṭāsura-
 samāja-pati-puttrādi-bhayāt sa rakṣisyaty eva—*

*tasmāt tvam uddhavotsrjya, codanām praticodanām
 pravṛttiṅ ca nivṛttiṅ ca, śrotavyaṁ śrutam eva ca [50]
 mām ekam eva śaraṇam, ātmānaṁ sarva-dehinām
 yāhi sarvātma-bhāvena, mayā syā hy akuto bhayaḥ [51]*

tatraiva

The original form of the Lord is Vraja-kiśora, the adolescent cowherd boy of Vṛndāvana, and He is the Soul of all souls and of all incarnations of God as well. Actually forsaking the Vedic and allied scriptural injunctions of allegiance to husband and venerable person-ages headed by the demigods, one should, as the soul's pursuit in divine consortherd—the natural aggregate of all devotional mellows—follow the path of aspiring for union with that transcendental cowherd exclusively for His transcendental pleasure, and serve Him in pure devotion like a play-doll in His hands. He unfailingly protects one from the fear of all tribulation, demons, society, husband, son and family—

O Uddhava, totally abandoning the precepts of religiosity incited by the *Vedas* and corroborated in the *Smṛti* Scriptures, rejecting all injunctions and prohibitions, either well-known or yet to be known, take exclusive refuge in Me, the Soul of all beings—Śrī Kṛṣṇa, the Sweet Absolute. When you can do that with every mellow of your heart, you will be situated in My heart and thus not threatened from any quarter.

जीवानां त्यक्तभुक्तिमुक्तिदेवतान्तराप्तिस्पृहानां गृहीत-श्रीकृष्णानुगत्यमय-
 जीवनानामेव नित्यस्वरूपसिद्धिस्तदन्तरङ्ग-श्रीरूपानुगभजनपरिकरत्वञ्च
 सम्पद्यते—

मर्त्यो यदा त्यक्तसमस्तकर्मा
 निवेदितात्मा विचिकीर्षितो मे ।
 तदामृतत्वं प्रतिपद्यमानो
 ममात्मभूयाय च कल्पते वै ॥ ५२ ॥

तत्रैव

*jivānām tyakta-bhukti-mukti-devatāntarāpti-sprhānām grhīta-śrī-
kṛṣṇānugatyamaya-jīvanānām eva nitya-svarūpa-siddhis-tad-
antarāṅga-śrī-rūpānuga-bhajana-parikaratvañ ca sampadyate—
marttyo yadā tyakta-samasta-karmṃā
niveditātmā vicikīrṣito me
tadāmṛtatvaṃ pratipadyamāno
mamātma-bhūyāya ca kalpate vai [52]*

tatraiva

Utterly abandoning desire for worldly enjoyment or liberation, or the desire to become one of the demigods, the souls who embrace the service of Śrī Kṛṣṇa realize their eternal divine identity and attain confidential servitude to the Lord, gaining admission into the group of the followers of Śrīla Rūpa Goswāmī—

When the mortal being gives up all worldly attempts, completely offers himself to Me, and acts exclusively according to My desire, he attains to the state of nectar, or positive immortality. He is then accepted: he becomes qualified to enjoy the acme of divine ecstasy, united with Me as My family member.

स्वप्रियपरिकरेण विना श्रीभगवतोऽप्यात्मसत्तायामप्यनभिलाषः—
नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
श्रियञ्चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ॥ ५३ ॥

तत्रैव

*sua-priya-parikareṇa vinā śrī-bhagavato 'py ātma-sattāyām apy
anabhilāṣaḥ—
nāham ātmānam āśāse, mad-bhaktaiḥ sādhubhir vinā
śriyañ cātyantikīm brahman, yeṣāṃ gatir ahaṃ parā [53]*

tatraiva

Even the Supreme Lord does not wish to lead a life without the company of His beloved associates—

O best of the *brāhmaṇas*, without the company of those *sādhus* for whom I alone am the only shelter, I desire neither the bliss of My own nature nor My eternal six opulences.

अनन्यभजनमेव श्रीभगवतो भक्तानाञ्च परस्परं त्यागासहने कारणम्—
 ये दारागारपुत्राप्तप्राणान् वित्तमिमं परम् ।
 हित्वा मां शरणं याताः कथं तांस्यक्तुमुत्सहे ॥ ५४ ॥

तत्रैव

*ananya-bhajanam eva śrī-bhagavato bhaktānāñ ca parasparam—
 tyāgāsahane kāraṇam—*

*ye dārāgāra-puttrāpta-, prāṇān vittam imam param
 hitvā māṁ śaraṇam yātāḥ, katham tāṁs tyaktum utsahe [54]*

tatraiva

In exclusive devotion, the Supreme Lord and His devotees cannot tolerate each other's separation—

They have left home, son, wife, relatives, wealth, life, this world, the next world—just to surrender to Me. How can I ever dream of leaving them?

मधुर-रसस्यैव श्रीहरिवशीकरणे मुख्यत्वं तत्राधिष्ठितस्य दर्शनमेव
 सम्पूर्णदर्शनम्—

मयि निर्बन्धहृदयाः साधवः समदर्शनाः ।

वशे कुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ॥ ५५ ॥

तत्रैव

*madhura-rasasyaiva śrī-hari-vaśīkaraṇe mukhyatvam
 tatrādhiṣṭhitasya darśanam eva sampūrṇa-darśanam—*

*mayi nirbandha-hṛdayāḥ, sādhaḥ sama-darśanāḥ
 vaśe kurvanti māṁ bhaktyā, sat-striyaḥ sat-patiṁ yathā [55]*

tatraiva

Divine consorthood is the principle subduer of Śrī Hari, and the vision of those who adopt it is perfect and complete—

As a chaste wife charms her virtuous husband, the *sādhus* of poised vision who adore Me with all their hearts similarly charm Me by the influence of their love.

श्रीलीलापुरुषोत्तमस्य स्वेच्छाकृत-स्वाश्रय-विग्रहगणानुगत्यमय-निज-नित्य-
 ब्रज-वास्तव-मूल-परिचय-प्रकाशे प्रीतितत्त्वस्यैव मौलिकत्वात्, न्यायाद्यस्य
 तदाश्रितत्वं तदधीनत्वञ्च, द्विजस्य हरिभक्तवश्यत्वञ्च प्रकाशितम्—

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥ ५६ ॥

तत्रैव

śrī-līlā-puruṣottamasya svecchākṛta-svāśraya-vigraha-gaṇānugatyamaya-nija-nitya-vraja-vāstava-mūla-paricaya-prakāśe priti-tattvasyaiva-maulikatvāt, nyāyādy asya tad āśritatvam tad adhinatvañ ca, dvijasya hari-bhakta-vaśyatvañ ca prakāśitam—
aham bhakta-parādhiṇo, hy asvatantra iva dvija
sādhubhir-grasta-hṛdayo, bhaktair-bhakta-jana-priyaḥ [56]

tatraiva

The Original Supreme Lord of divine pastimes—the son of the King of Vraja—is by nature submissive to his surrendered souls, by His own sweet will. In the manifestation of the Lord's eternal fundamental identity, it is revealed that because love is everything to Him, law is naturally dependent upon and thus subordinate to love, and a *brāhmaṇa* is subordinate to the devotee of the Lord—

O My dear *brāhmaṇa*, I am subordinate to My devotee, and therefore I am like one who has no independence. The *sādhu* devotees have captured My heart. And not to speak of My devotees, those who are devoted to My devotees are also dear to Me.

श्रीकृष्णप्रपन्नेषु त्यक्ताखिलस्वजनस्वधर्मेषु तत्पादैक-रतेषु तद्विरहकातरेषु
श्रीभगवतो निज-नाम-प्रेम-परिकर-विग्रह-लीलारसप्रदानेन परमात्मीयवत्
परिपालन-प्रतिश्रुतिरूपा परमाश्वासवाणी—

तमाह भगवान् प्रेष्टं प्रपन्नार्त्तिहरो हरिः ।
ये त्यक्तलोकधर्माश्च मदर्थे तान् विभर्म्यहम् ॥ ५७ ॥

तत्रैव

śrī-krṣṇa-prapanneṣu tyaktākhila-svajana-svadharmmeṣu tat-pādaikarāteṣu tad-viraha-kātareṣu śrī-bhagavato nija-nāma-prema-parikaravigraha-līlārasa-pradānena paramātmīyavat paripālana-pratiśrutirūpā paramāśvāsa-vāñi—

tam āha bhagavān preṣṭham, prapannārtti-haro hariḥ
ye tyakta-loka-dharmāś ca, mad arthe tān vibharmmy aham [57]

tatraiva

For the devotees who have surrendered to the lotus feet of Śrī Kṛṣṇa, who have given up their families and prescribed duties for Him, and who within their deep absorption in His service feel brokenhearted by His separation, the Lord's message of supreme reassurance is His pledge as the most intimate family member to maintain the life of His devotee by giving His own name, affection, associates, body, and the ambrosia of His pastimes—

The Supreme Lord Śrī Hari, the vanquisher of the anguish of His surrendered souls, told His dearmost surrendered soul (Uddhava, the messenger):

'I personally maintain those who have given up their prescribed duties and social obligations for Me.'

इति श्रीप्रपन्नजीवनामृते
श्रीभगवद्ब्रह्मचर्यामृतं नाम नवमोऽध्यायः ।

*iti śrī-prapanna-jīvanāmṛte
śrī-bhagavad-vacanāmṛtaṁ nāma navamo 'dhyāyah*

thus ends the ninth chapter

Words of Nectar from the Supreme Lord
in
Life-Nectar of the Surrendered Souls
Positive & Progressive Immortality

दशमोऽध्यायः

CHAPTER 10

अवशेषामृतम्

Avaśeṣāmṛtam

*Divine Remnants
of Nectar*

सङ्कीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ॥ १ ॥

भा: १२/१२/४८

*saṅkīrttyamāno bhagavān anantaḥ
śrutānubhāvo-vyasanam hi puṁsām
praviśya cittaṁ vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātaḥ [1]*

Bhā: 12/12/48

When the singing of the glorious qualities of the Supreme Lord Hari's personality is heard, He enters into the hearts of men to banish all their miseries, as the sun dispells the darkness and strong winds disperse the clouds.

मृषागिरस्ता ह्यसतीरसत्कथा न कथ्यते यद्भगवानधोक्षजः ।
तदेव सत्यं तदुहैव मङ्गलं तदेव पुण्यं भगवद्गुणोदयम् ॥ २ ॥

भा: १२/१२/४९

*mṛṣā-giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajāḥ
tad eva satyaṁ tad uhaiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-guṇodayam [2]*

Bhā: 12/12/49

Those words in which the glory of the transcendental Lord Śri Hari are not sung—such imaginary, deceptive utterances are to be known as falsehood. And those words in which the divine qualities of the Lord appear—such expressions are to be known as truth, the bestower of all success, and the source of all virtue.

तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां यदुत्तमःश्लोकयशोऽनुगीयते ॥ ३ ॥

भा: १२/१२/५०

*tad eva ramyaṁ ruciraṁ navam navam
tad eva śaśvan manaso mahotsavam*

*tad eva śokārṇava-śoṣanam nṛnām
yad uttamaḥ-śloka-yaśo 'nugīyate [3]*

Bhā: 12/12/50

Those words in which the renown of Uttamaḥśloka Śrī Hari (He, the singing of whose glories destroys the ignorance of the world) are broadcast at every second—such expressions alone constantly bestow newer and newer nectar, they inaugurate the heart's grand festival, and they dissolve the ocean of lamentation.

न तद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तदाङ्कतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ॥ ४ ॥

भा: १२/१२/५१

*na tad vacaś-citra-padam harer-yaśo
jagat-pavitram pragṛṇita karhicit
tad āṅkṣa-tīrtham na tu haṁsa-sevitam
yatrācyutas tatra hi sādhave 'malāḥ [4]*

Bhā: 12/12/51

Those utterances that despite their charming, ornamental presentation never describe the renown of Śrī Hari, which alone purifies the universe—such words attract only crow-like, superficial men, but they are never attended by the learned. This is because the immaculate-hearted *sādhus* adore the melodious words that sing the glories of the Supreme Lord.

यशः श्रियामेव परिश्रमः परो वर्णाश्रमाचारतपःश्रुतादिषु ।
अविस्मृतिः श्रीधरपादपद्मयोर्गुणानुवादश्रवणादरादिभिः ॥ ५ ॥

भा: १२/१२/५४

*yaśaḥ śriyām eva pariśramah paro
varṇāśramācāra-tapah-śrutādiṣu
avismṛtiḥ śrīdhara-pādapadmayor
guṇānuvāda-śravaṇadarādibhiḥ [5]*

Bhā: 12/12/54

The prescribed duties of the *Vaṛṇāśrama* hierarchy, performance of austerity, and study of the Scriptures—belaboured adherence to such practices merely panders to one's reputation and influence. But by the divine services beginning with devotedly hearing the glories of the Lord, the supreme reward of never forgetting the lotus feet of Śrī Hari is gained.

तस्यारविन्दनयनस्य पदारविन्दकिञ्जल्कमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥ ६ ॥

भा: ३/१५/४३

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ [6]*

Bhā: 3/15/43

A beautiful fragrance emanated from the Tulasī united with the stamens of the lotus flowerlike feet of the lotus-eyed Supreme Lord. When the breeze carrying that divine fragrance entered the nostrils (of the *Catuḥ-sana*), it caused jubilation in their hearts, and the hairs of their bodies stood erect, despite their zealous attachment to the non-differentiated Brahman.

आत्मारामाश्च मुनयो निर्ग्रथा अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ ७ ॥

भा: १/७/१०

*ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta-guṇo hariḥ [7]*

Bhā: 1/7/10

Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images—they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme

Lord Hari, who charms the entire world.

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
नातिदीर्घेन कालेन भगवान् विशते हृदि ॥ ८ ॥

भा: २/८/४

śṛṇvataḥ śraddhayā nityam, gṛṇataś ca sva-ceṣṭitam
nātidīrghena kālena, bhagavān viśate hṛdi [8]

Bhā: 2/8/4

Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality.

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥ ९ ॥

भा: १/१/३

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād-amṛta-drava-saṁyutaṁ
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ [9]

Bhā: 1/1/3

This Holy Scripture, which describes the glories of the Supreme Lord, has descended intact from the wish-fulfilling tree of the *Vedas*, and it is enhanced by the nectar of the lotus mouth of Śrī Śukadeva Goswāmī. O connoisseurs of the mellows of devotion, please constantly relish this fruit, which is the embodiment of those mellows. O devotees blessed with heart's devotion, as long as you are not utterly dissolved in the reality of ecstasy, that is, as long as your hearts are not merged in devotional mellow, then taste the *Śrīmad-Bhāgavatam* in your life in this world (as a pure votary of Divinity); and even when your hearts are overflowed, you will perpetually continue to drink this supreme nectar divine.

उपक्रमामृतञ्चैव श्रीशास्त्रवचनामृतम् ।
भक्तवाक्यामृतञ्च श्रीभगवद्भचनामृतम् ॥ १० ॥

अवशेषामृतञ्चेति पञ्चामृतं महाफलम् ।

भक्तप्राणप्रदं हृद्यं ग्रन्थेऽस्मिन् परिवेशितम् ॥ ११ ॥

upakramāmṛtañ caiva, śrī-śāstra-vacanāmṛtam

bhakta-vākyaāmṛtañ ca śrī-, bhagavad-vacanāmṛtam [10]

avaśeṣāmṛtañ ceti, pañcāmṛtañ mahāphalam

bhakta-prāṇapradam hṛdyam, granthe 'smin pariveśitam [11]

Comprised of five nectars (*pañcāmṛtam*) respectively entitled *Upakramāmṛtam*, *Śrī Śāstra-vacanāmṛtam*, *Śrī Bhakta-vacanāmṛtam*, *Śrī Bhagavad-vacanāmṛtam*, and *Avaśeṣāmṛtam* (Prelude to Approaching Nectar, The Nectar of Scriptural Word, Words of Nectar from the Devotees, Words of Nectar from the Supreme Lord, and The Divine Remnants of Nectar), the supreme fruit that gives life to the devotees and delights their hearts has been served in this book.

श्रीचैतन्यहरेः स्वधामविजयाच्चातुःशताब्दान्तरे

श्रीमद्भक्तिविनोदनन्दनमतः कारुण्यशक्तिहरेः ।

श्रीमद्गौरकिशोरकान्वयगतः श्रीकृष्णसङ्कीर्तनैः

श्रीसिद्धान्तसरस्वतीतिविदितश्चाप्लावयद्भूतलम् ॥ १२ ॥

śrī-caitanya-hareḥ sva-dhāma-vijayāc cātuḥ-śatābdāntare

śrīmad-bhaktivinoda-nandana-mataḥ kāruṇya-saktir-hareḥ

śrīmad-gaura-kiśorakānvaya-gataḥ śrī-kṛṣṇa-saṅkīrtanaih

śrī-siddhānta-sarasvatīti-viditaś cāplāvayad-bhūtaḥ [12]

Within four hundred years after Śrī Caitanyahari returned to His holy abode, a great soul descended in divine succession from Śrīla Gaura Kiśora Bābāji Mahārāja, as the potency of Lord Kṛṣṇa's mercy incarnate. Recognized as the joy of Śrīla Bhaktivinoda Ṭhākura and renowned throughout the universe as Śrīmad Bhakti Siddhānta Sarasvatī, he flooded this earth planet with boundless Śrī Kṛṣṇa-saṅkīrtana.

सौभाग्यातिशयात् सुदुर्लभमपि ह्यस्यानुकम्पामृतं

लब्ध्वोदारमतेस्तदीयकरुणादेशञ्च सङ्कीर्तनैः ।

सत्सङ्गैर्लभतां पुमर्थपरमं श्रीकृष्णप्रेमामृत-

मित्येष त्वनुशीलनोद्यम इहेत्यागश्च मे क्षम्यताम् ॥ १३ ॥

*saubhāgyātīśayāt sudurllabham api hy asyānukampāmṛtam
labdhvodāra-mates tādīya karuṇādeśaṅ ca saṅkīrttanaiḥ
sat-saṅgair labhatām pumartha-paramam śrī-kṛṣṇa-premāmṛtam
ity eṣa tv anuśīlanodyama ihety āgaś ca me kṣamyatām [13]*

A great fortune came down upon me. Although it was the rarest thing, I received the nectar of that great soul's mercy through his gracious ordinance: 'By performing *Saṅkīrttana* in *sādhu-saṅga*, may you fulfill the ultimate goal of your life—*Śrī Kṛṣṇa-prema*.' So now, I try to practice this; may I be forgiven for any offences in my attempt.

श्रीश्रीमद्भगवत्पदाम्बुजमधुखादोत्सवैः षट्पदै-
र्नीक्षिप्ता मधुबिन्दवश्च परितो भ्रष्टा मुखात् गुञ्जितैः ।
यत्नैः किञ्चिदिहाहतं निजपरश्रेयोऽर्थिना तन्मया
भूयोभूय इतो रजांसि पदसंलग्नानि तेषां भजे ॥ १४ ॥

*śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñcid ihāhṛtam nija-para-śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajānsi pada-saṁlagnāni teṣāṁ bhaje [14]*

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

ग्रन्थार्थं जडधीहृदि त्विह महोत्साहादिसञ्चारणै-
र्येषाञ्चात्र सतां सतीर्थसुहृदां संशोधनाद्यैश्च वा ।
येषाञ्चाप्यधमे कृपा मयि शुभा पाठादिभिर्वान्यथा
सर्वेषामहमत्र पादकमलं वन्दे पुनर्वै पुनः ॥ १५ ॥

*granthārtham jaḍa-dhī-hṛdi tv iha mahotsāhādi-sañcāranair
yeṣāñ cātra satām satīrtha-suhṛdām samśodhanādyaiś ca vā
yeṣāñ cāpy adhame kṛpā mayi śubhā pāṭhādibhir vānyathā
sarvveṣām aham atra pāda-kamalaṁ vande punar vai punaḥ [15]*

In the preparation of this book, those who have infused vitality within my poor heart, or who have assisted in the study, reading, or amendment of the book, or who have in any other way contributed toward its production—unto the lotus feet of all those well-wishing Godbrothers and good devotees who have extended or who may in the future extend their goodwill upon this humble soul, I hereby offer my obeisances again and again.

गौराब्दे जलधीषुवेदविमिते भाद्रे-सिता-सप्तमी

तत्र श्रीललिताशुभोदयदिने श्रीमन्नवद्वीपके ।

गङ्गातीरमनोरमे नवमठे चैतन्यसारस्वते

सद्भिः श्रीगुरुगौरपादशरणाद्भ्यः समाप्तिं गतः ॥ १६ ॥

gaurābde jaladhīṣu-veda-vimite bhādre-sitā-saptamī

tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake

gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate

sadbhiḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptiṁ gataḥ [16]

At the charming new temple of the name Śrī Caitanya Sārasvata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī—the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943).

इति श्रीप्रपन्नजिविनामृते अवशेषामृतं नाम दशमोऽध्यायः ।

iti śrī-prapanna-jīvanāmṛte avaśeṣāmṛtam nāma daśamo 'dhyāyaḥ

thus ends the tenth chapter

The Divine Remnants of Nectar

समाप्तोऽयं ग्रन्थः

this ends

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

श्रीकृष्णाय समर्पितमस्तु

*~ may this be an offering unto
Lord Śrī Kṛṣṇa ~*



The Author, 1934



Selected Gems

Classical Prayers

by the Author

श्रीश्रीप्रभुपादपद्म-स्तवकः

सुजनावूर्वदराधितपादयुगं
 युगधर्मधुरन्धर-पात्रवरम् ।
 वरदाभयदायक-पूज्यपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ १ ॥
 भजनोर्झितसञ्जनसङ्घपतिं
 पतिताधिककारुणिकैकगतिम् ।
 गतिवञ्चितवञ्चकाचिन्त्यपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ २ ॥
 अतिकोमलकाञ्चनदीर्घतनुं
 तनुनिन्दितहेममृणालमदम् ।
 मदनार्वुदवन्दितचन्द्रपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ३ ॥
 निजसेवकतारकरञ्जिविधुं
 विधुताहित-हुङ्कृतसिंहवरम् ।
 वरणागतबालिश-शन्दपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ४ ॥
 चिरगौरजनाश्रयविश्वगुरुं
 गुरुगौरकिशोरकदास्यपरम् ।
 परमादृतभक्तिविनोदपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ६ ॥
 विपुलीकृतवैभवगौरभुवं
 भुवनेषु विकीर्तित-गौरदयम् ।
 दयनीयगणार्पित-गौरपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ५ ॥
 रघुरूपसनातनकीर्तिधरं
 धरणीतलकीर्तितजीवकविम् ।
 कविराज-नरोत्तमसख्यपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ७ ॥
 कृपया हरिकीर्तनमूर्तिधरं
 धरणीभरहारक-गौरजनम् ।

जनकाधिकवत्सलस्निग्धपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ८ ॥
 शरणागतकिङ्करकल्पतरुं
 तरुधिकृतधीरवदान्यवरम् ।
 वरदेन्द्रगणार्चितदिव्यपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ९ ॥
 परहंसवरं परमार्थपतिं
 पतितोद्धरणे कृतवेशयतिम् ।
 यतिराजगणैः परिसेव्यपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ १० ॥
 वृषभानुसुतादयितानुचरं
 चरणाश्रित-रेणुधरस्तमहम् ।
 महदद्भुतपावनशक्तिपदं
 प्रणमामि सदा प्रभुपादपदम् ॥ ११ ॥

Śrī Śrī Prabhupāda-padma Stavakah

sujanārvvuda-rādhita-pāda-yugam
 yuga-dharmma-dhurandhara-pātra-varam
 varadābhaya-dāyaka-pūjya-padam
 praṇamāmi sadā prabhupāda-padam [1]
 bhajanorjjita-sajjana-saṅgha-patim
 patitādhika-kārunikaika-gatim
 gati-vañcita-vañcakācintya-padam
 praṇamāmi sadā prabhupāda-padam [2]
 atikomala-kāñcana-dīrgha-tanum
 tanu-nindita-hema-mṛṅāla-madam
 madanārvvuda-vandita-candra-padam
 praṇamāmi sadā prabhupāda-padam [3]
 nija-sevaka-tāraka-rañji-vidhum
 vidhutāhita-huṅkṛta-simha-varam
 varaṇāgata-bāliśa-śanda-padam
 praṇamāmi sadā prabhupāda-padam [4]

vipulikṛta-vaibhava-gaura-bhuvam
 bhuvaneṣu vikīrttita-gaura-dayam
 dayanīya-gaṇārpita-gaura-padam
 praṇamāmi sadā prabhupāda-padam [5]
 cira-gaura-janāśraya-viśva-gurum
 guru-gaura-kiśoraka-dāsya-param
 paramāḍṛta-bhaktivinoda-padam
 praṇamāmi sadā prabhupāda-padam [6]
 raghu-rūpa-sanātana-kīrtti-dharam
 dharaṇī-tala-kīrttita-jīva-kavim
 kavirāja-narottama-sakhya-padam
 praṇamāmi sadā prabhupāda-padam [7]
 kṛpayā hari-kīrttana-mūrtti-dharam
 dharaṇī-bhara-hāraka-gaura-janam
 janakādhika-vatsala-snigdha-padam
 praṇamāmi sadā prabhupāda-padam [8]
 śaraṇāgata-kiṅkara-kalpa-tarum
 taru-dhik-kṛta-dhīra-vadānya-varam
 varadendra-gaṇārcita-dīvyā-padam
 praṇamāmi sadā prabhupāda-padam [9]
 paraḥaṁsa-varam paramārtha-patim
 patitoddharaṇe kṛta-veśa-yatim
 yati-rāja-gaṇaiḥ parisevya-padam
 praṇamāmi sadā prabhupāda-padam [10]
 vṛṣabhānu-sutā-dayitānucaram
 caraṇāśrita-reṇu-dharas tam aham
 mahad-adbhuta-pāvana-śakti-padam
 praṇamāmi sadā prabhupāda-padam [11]

Prayer unto the Lotus Feet of my Lord and Master
 Śrīla Prabhupāda

— 1 —

His lotus feet are served in devotion by multitudes of high,

virtuous souls; he is the establisher of the religion of the age (as *Śrī Kṛṣṇa-saṅkīrtana*); he is the presiding monarch (of the *Viśva-Vaiṣṇava-Rāja-Sabhā*—the universal society of the pure devotees that are the true 'kings' or guides of all); and he is the fulfiller of the most cherished desires of those who dispell fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshippingable by one and all—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

— 2 —

He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

— 3 —

I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Lord.

— 4 —

Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my

— 4 —

obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

— 5 —

He has revealed the vast, magnificent beauty of Śrī Gaura Dhāma; he has broadcast the tidings of the supreme magnanimity of Śrī Gaurāṅga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Śrī Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

— 6 —

He is the eternal shelter and the Universal Guru for the souls surrendered unto Śrī Gaurāṅga. Absorbed in the service of his Gurudeva, Śrī Gaura Kiśora, he wholeheartedly adores Śrī Bhakti-vinoda Ṭhākura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

— 7 —

He is the illustrious personality to raise the flag that sings the glory of Śrī Rūpa, Śrī Sanātana, and Śrī Raghunātha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Śrī Jīva. And he has won the renown of being one with the hearts of Śrīla Kṛṣṇadāsa Kavirāja and Ṭhākura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

— 8 —

Bestowing his grace upon all souls, he is *Hari-kīrtana* incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

— 9 —

Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons—they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master.

— 10 —

The crown-jewel of the *paramahāmsas*, the Prince of the treasure of the supreme perfection of life, Śrī *Kṛṣṇa-prema*, he accepted the robes of a mendicant *sannyāsī* just to deliver the fallen souls. The topmost *tridaṇḍī sannyāsīs* attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

— 11 —

He is the dearest intimate follower of the Divine Daughter of Śrī Vṛṣabhānu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet—perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

श्रीमद्भक्तिविनोदविरहदशकम्

हा हा भक्तिविनोदठक्कर! गुरो! द्वाविंशतिस्ते समा
दीर्घाद्दुःखभरादशेषविरहाद्दुःस्थीकृता भूरियम् ।
जीवानां बहुजन्मपुण्यनिवहाकृष्टो महीमण्डले
आविर्भावकृपां चकार च भवान् श्रीगौरशक्तिः स्वयम् ॥ १ ॥

दीनोऽहं चिरदुष्कृतिर्नहि भवत्पादाब्जधूलिकणा-
स्नानानन्दनिधिं प्रपन्नशुभदं लब्धुं समर्थोऽभवम् ।
किन्त्वौदार्यगुणात्तवातियशसः कारुण्यशक्तिः स्वयं
श्रीश्रीगौरमहाप्रभोः प्रकटिता विश्वं समन्वग्रहीत् ॥ २ ॥

हे देव! स्तवने तवाखिलगुणानां ते विरिञ्चादयो
देवा व्यर्थमनोरथाः किमु वयं मर्त्याधमाः कुर्महे ।
एतन्नो विबुधैः कदाप्यतिशयालङ्कार इत्युच्यतां
शास्त्रेष्वेव 'न पारयेऽह'मिति यद्गतं मुकुन्देन तत् ॥ ३ ॥

धर्मश्चर्मगतोऽज्ञतैव सतता योगश्च भोगात्मको
ज्ञाने शून्यगतिर्जपेन तपसा ख्यातिर्जिघांसैव च ।
दाने दाम्भिकताऽनुरागभजने दुष्टापचारो यदा
बुद्धिं बुद्धिमतां विभेद हि तदा धात्रा भवान् प्रेषितः ॥ ४ ॥

विश्वेऽस्मिन् किरणैर्यथा हिमकरः सञ्जीवयन्नोषधी-
र्नक्षत्राणि च रञ्जयन्नजसुधां विस्तारयन् राजते ।
सच्छास्त्राणि च तोषयन् बुधगणं सम्मोदयंस्ते तथा
नूनं भूमितले शुभोदय इति ह्लादो बहुः सात्वताम् ॥ ५ ॥

लोकानां हितकाम्यया भगवतो भक्तिप्रचारस्त्वया
ग्रन्थानां रचनैः सतामभिमतैर्नानाविधैर्दर्शितः ।
आचार्यैः कृतपूर्वमेव किल तद्रामानुजाद्यैर्बुधैः
प्रेमाम्भोनिधिविग्रहस्य भवतो माहात्म्यसीमा न तत् ॥ ६ ॥

यद्भाम्नः खलु धाम चैव निगमे ब्रह्मेति संज्ञायते
यस्यांशस्य कलैव दुःखनिकरैर्योगेश्वरैर्मृग्यते ।

वैकुण्ठे परमुक्तभृङ्गचरणो नारायणो यः स्वयं
तस्यांशी भगवान् स्वयं रसवपुः कृष्णो भवान् तत्प्रदः ॥ ७ ॥

सर्व्वार्चिन्त्यमये परात्परपुरे गोलोक-वृन्दावने
चिह्निलारसरङ्गिनी परिवृता सा राधिका श्रीहरेः ।
वात्सल्यादिरसैश्च सेवित-तनोर्माधुर्य्यसेवासुखं
नित्यं यत्र मुदा तनोति हि भवान् तद्धामसेवाप्रदः ॥ ८ ॥

श्रीगौरानुमतं स्वरूपविदितं रूपग्रजेनादृतं
रूपाद्यैः परिवेशितं रघुगणैरास्वादितं सेवितम् ।
जीवाद्यैरभिरक्षितं शुक-शिव-ब्रह्मादि-सम्मानितं
श्रीराधापदसेवनामृतमहो तद्दातुमीशो भवान् ॥ ९ ॥

क्वाहं मन्दमतिस्त्वतीवपतितः क्व त्वं जगत्पावनः
भो स्वामिन् कृपयापराधनिचयो नूनं त्वया क्षम्यताम् ।
याचेऽहं करुणानिधे! वरमिमं पादाब्जमूले भवत्-
सर्व्वस्वावधि-राधिका-दयित-दासानां गणे गण्यताम् ॥ १० ॥

Śrīmad Bhaktivinoda-viraha Daśakam

*hā hā bhaktivinoda-ṭhakkura! guroh! dvāvimśatis te samā
dirghād-duḥkha-bharād-aśeṣa-virahād-duḥsthīkṛtā bhūriyam
jīvanām bahu-janma-puṅya-nivahākṛṣṭo mahī-maṇḍale
āvīrbhāva-kṛpām cakāra ca bhavān śrī-gaura-śaktiḥ svayam [1]*

*dīno 'ham cira-duṣkṛtir na hi bhavat-pādābja-dhuli-kaṇā-
snānānanda-nidhiṃ prapanna-śubhadam labdhum samartho 'bhavam
kintv audāryya-guṇāt-tavāti-yaśasaḥ kāruṅya-śaktiḥ svayam
śrī-śrī-gaura-mahāprabhoḥ prakatitā viśvam samanvagrahīt [2]*

*he deva! stavane tavākhila-guṇānām te viriñcādayo
devā vyārtha-mano-rathāḥ kim u vayanṃ marttyādhamāḥ kurmmahe
etan no vibudhaiḥ kadāpy atīśayālāṅkāra ity ucyatām
śāstreṣu eva "na pārāye 'ham" iti yad gātam mukundena tat [3]*

*dharmmaś-carmma-gato 'jñataiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khyātir jighāmsaiva ca*

*dāne dāmbhikatā 'nurāga-bhajane duṣṭāpacāro yadā
 buddhiṁ buddhi-matām vibheda hi tadā dhātrā bhavān preṣitaḥ [4]
 viśve 'smin kiraṇair yathā hima-karaḥ sañjivayann ośadhīr
 nakṣatrāṇi ca rañjayan nija-sudhām vistārayan rājate
 sac-chāstrāṇi ca toṣayan budha-gaṇam sammodayaṁs te tathā
 nūnam bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām [5]
 lokānām hita-kāmyayā bhagavato bhakti-pracāras tvayā
 granthānām racanaiḥ satām abhimatair nānā-vidhair darśitaḥ
 ācāryyaiḥ kṛta-pūrvvam eva kila tad rāmānujādyair budhaiḥ
 premāmbho-nidhi-vigrahasya bhavato mātmya-simā na tat [6]
 yad dhāmaṇḥ khalu dhāma caiva nīgame brahmeti samjñāyate
 yasyāmśasya kalauva duḥkha-nikarair yogeśvarair mṛgyate
 vaikuṇṭhe para-mukta-bhṛṅga-carāṇo nārāyaṇo yaḥ svayam
 tasyāmśi bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat pradaḥ [7]
 sarvācintyamaye parātpara-pure goloka-vṛndāvane
 cil-lilā-rasa-raṅgini parivṛtā sā rādhikā śrī-hareḥ
 vātsalyādi-rasaiś ca sevita-tanor-mādhuryya-sevā-sukham
 nityam yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ [8]
 śrī-gaurānumatam svarūpa-viditam rūpāgrajenādrtam
 rūpādyaiḥ pariveṣitam raghu-gaṇair āsvāditam sevitam
 jīvādyair abhiraksitam śuka-śiva-brahmādi-sammānitam
 śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān [9]
 kvāham manda-matis tv atīva-patitaḥ kva tvam jagat-pāvanaḥ
 bho svāmin kṛpayāparādha-nicayo nūnam tvayā kṣamyatām
 yāce 'ham karuṇā-nidhe! varam imam pādābja-mūle bhavat-
 sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām [10]*

Prayer in Separation of Śrīla Bhaktivinoda Ṭhākura

— 1 —

Alas, alas! O Bhaktivinoda Ṭhākura, O Supreme Guru, for twenty-two years this world has been plunged into misfortune, long grief-stricken in your intolerable separation. You are the divine

potency of Śrī Gaura, and you graciously made your advent in this earthly plane, being attracted by the living beings' virtuous deeds performed throughout many lifetimes.

— 2 —

Since I am lowly and very wretched, it was not my luck to reach the ocean that bestows the fortune of surrender—the ocean of the ecstasy of bathing in a particle of the dust of your holy lotus feet. Yet due to your magnanimous nature, you gave your grace to the whole universe, personally revealing your supereminence as the personification of the mercy potency of Śrī Gaurāṅga. (That is, by coming into this world, I received his grace.)

— 3 —

O Lord, even all the demigods headed by Lord Brahmā feel frustrated by their inability to (fittingly) sing the glories of all your divine qualities. What, then, can be said of the attempt of a fallen soul, a mere human like me? Surely, the learned will never waste their eloquent words eulogizing this statement, since even the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa Himself, has sung in the Scriptures His celebrated confession *na pāraye 'ham*—'I am unable (to reciprocate your devotion).'

— 4 —

At a time when religion was evaluated in terms of bodily relationship, saintliness was determined by ignorance, and *yoga* practice was motivated by sensual pleasure; when scholarship was cultivated just for voidism, *japa* was conducted for the sake of fame, and penance was performed out of vindictiveness; when charity was given out of pride, and on the pretext of spontaneous devotion the most gross, sinful acts were perpetrated—and in all such anomalous situations even the intelligentsia were at loggerheads with one another . . . at that very time, you were sent by the Almighty Creator.

— 5 —

As the universally cooling moon is beautified by diffusing its nectarean rays, nourishing the plants and inciting the twinkling of the stars, your Holy Advent in this world is similarly ascertained as satisfying the pure devotional Scriptures (through profound study) and blessing the learned with full-blown happiness (by the perfect axiomatic conclusions descending in Divine Succession). With your appearance, the ecstasy of the devotees knows no bounds.

— 6 —

By writing many books and by multifarious methods recognized by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Śrī Rāmānuja and many other *Ācāryyas*; but the glory of you—the very embodiment of the nectar of divine love—does not end (cannot be confined) here.

— 7 —

Merely the effulgence of His divine abode has been designated by the title 'Brahman' in the *Vedas*, and only the expansion of an expansion of His expansion is sought after with great tribulation by the foremost *yogīs*. The most exalted of the liberated souls shine resplendent as the bumblebees at His lotus feet. The Primeval Origin of even the Original Śrī Nārāyaṇa who is the Lord of the spiritual sky above Brahman: He is the Original Supreme Lord, the personification of all nectarine mellows—Śrī Kṛṣṇa—and He is the one that you give.

— 8 —

Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the

spiritual planet known as Goloka. There, surrounded by *Sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Ṭhākura Bhaktivinoda, can give us the service of that holy Dhāma.

— 9 —

The internal purport is known to Śrī Svarūpa Dāmodara by the sanction of Śrī Gauracandra, of that which is adored by Śrī Sanātana Goswāmī and distributed by the preceptors realized in transcendental mellows, headed by Śrī Rūpa Goswāmī; that which is tasted and enhanced by Śrī Raghunātha Dāsa Goswāmī and followers and carefully protected by the votaries headed by Śrī Jīva Prabhu; and that which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, the chief of the demigods, and Lord Brahmā, the grandfather of all beings—O wonder of wonders! the nectarine rapture of servitude unto Śrī Rādhikā—that, too, you can give us.

— 10 —

Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dāsa, who is the dearest one in your heart.



Translator's Note:

The preceding prayer to Śrīla Bhaktivinoda Ṭhākura (1838–1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Goswāmi Prabhupāda. Upon reading the original Sanskrit verse, Śrīla Prabhupāda commented, "Now I am confident that we have one man who is qualified to uphold the standard of our *Sampradāya* (Divine Succession)."

श्रीश्रीमद्गौरकिशोरनमस्कारदशकम्

गुरोर्गुरो मे परमो गुरुस्त्वं
वरेण्य! गौराङ्गणाग्रगण्ये ।
प्रसीद भृत्ये दयिताश्रिते ते
नमो नमो गौरकिशोर तुभ्यम् ॥ १ ॥

सरस्वतीनाम-जगत्प्रसिद्धं
प्रभुं जगत्यां पतितैकबन्धुम् ।
त्वमेव देव! प्रकटीचकार
नमो नमो गौरकिशोर तुभ्यम् ॥ २ ॥

क्वचिद्ब्रजारण्यविविक्तवासी
हृदि ब्रजद्वन्द्वरहो-विलासी ।
बहिर्विरागी त्ववधूतवेषी
नमो नमो गौरकिशोर तुभ्यम् ॥ ३ ॥

क्वचित् पुनर्गौरवनान्तचारी
सुरापगातीररजोविहारी
पवित्रकौपीनकरङ्कधारी
नमो नमो गौरकिशोर तुभ्यम् ॥ ४ ॥

सदा हरेर्नाम मुदा रटन्तं
गृहे गृहे माधुकरीमटन्तम् ।
नमन्ति देवा अपि यं महान्तं
नमो नमो गौरकिशोर तुभ्यम् ॥ ५ ॥

क्वचिद् रुदन्तञ्च हसन्नटन्तं
निजेष्टदेवप्रणयाभिभूतम् ।
नमन्ति गायन्तमलं जना त्वां
नमो नमो गौरकिशोर तुभ्यम् ॥ ६ ॥

महायशोभक्तिविनोदबन्धो !
महाप्रभुप्रेमसुधैकसिन्धो !
अहो जगन्नाथदयास्पन्दो !
नमो नमो गौरकिशोर तुभ्यम् ॥ ७ ॥

समाप्य राधाव्रतमुत्तमं त्व-
मवाप्य दामोदरजागराहम् ।
गतोऽसि राधादरसख्यरिद्धिं
नमो नमो गौरकिशोर तुभ्यम् ॥ ८ ॥

विहाय सङ्गं कुलियालयानां
प्रगृह्य सेवां दयितानुगस्य ।
विभासि मायापुरमन्दिरस्थो
नमो नमो गौरकिशोर तुभ्यम् ॥ ९ ॥

सदा निमग्नोऽप्यपराधपङ्के
ह्यहैतुकीमेष कृपाञ्च याचे ।
दयां समुद्धृत्य विधेहि दीनं
नमो नमो गौरकिशोर तुभ्यम् ॥ १० ॥

Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam

*guror guro me paramo gurus tvam
vareṇya! gaurāṅga-gaṇāgragaṇye
prasida bhṛtye dayitāśrite te
namo namo gaura-kiśora tubhyam [1]*

*sarasvatī-nāma-jagat-prasiddham
prabhum jagatyām patitaika-bandhum
tvam eva deva! prakāṣi-cakāra
namo namo gaura-kiśora tubhyam [2]*

*kvacid-vrajāraṇya-vivikta-vāsī
hṛdi vraja-dvandva-raho-vilāsī
bahir virāgī tv avadhūta-veśī
namo namo gaura-kiśora tubhyam [3]*

*kvacit punar gaura-vanāntacārī
surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī
namo namo gaura-kiśora tubhyam [4]*

sadā harer nāma mudā raṭantam
 gr̥he gr̥he mādhuakarim aṭantam
 namanti devā api yaṁ mahāntam
 namo namo gaura-kiśora tubhyam [5]

kvacid-rudantañ ca hasan naṭantam
 niṣṭa-deva-pranayābhibhūtam
 namanti gāyantam alam janā tvām
 namo namo gaura-kiśora tubhyam [6]

mahāyaśo-bhaktivinoda-bandho!
 mahāprabhu-prema-sudhaika-sindho!
 aho jagannātha-dayāspadendo!
 namo namo gaura-kiśora tubhyam [7]

samāpya rādhā-vratam uttamam tvam
 avāpya dāmodara-jāgarāham
 gato 'si rādhādara-sakhya-riddhim
 namo namo gaura-kiśora tubhyam [8]

vihāya saṅgam kuliya-layānām
 pragr̥hya sevām dayitānugasya
 vibhāsi māyāpura-mandira-stho
 namo namo gaura-kiśora tubhyam [9]

sadā nimagno 'py aparādha-panke
 hy ahaitukim eṣa kṛpāñ ca yāce
 dayām samuddhṛtya vidhehi dīnam
 namo namo gaura-kiśora tubhyam [10]

Homage unto

Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja

— 1 —

O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippingable in the group of the foremost

associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dāsa). O Gaura Kiśora, again and again do I make my obeisance unto you.

— 2 —

O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Sarasvatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśora, again and again do I make my obeisance unto you.

— 3 —

Living in solitude at Vraja Dhāma, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognized strictures. O Gaura Kiśora, again and again do I make my obeisance unto you.

— 4 —

Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvīpa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.

— 5 —

Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kiśora, again and again do I make my obeisance unto you.

— 6 —

Becoming overwhelmed with love for your worshipful Lord,

sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kiśora, and again and again do I make my obeisance unto you.

— 7 —

O friend of the glorious Ṭhākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvvabhauma Śrī Jagannātha, O Gaura Kiśora! again and again do I make my obeisance unto you.

— 8 —

Completing the great holy vow of Ūrija-vrata, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *Sakhī* devoted to the service of Śrī Rādhikā. O Gaura-Kiśora, again and again do I make my obeisance unto you.

— 9 —

Forsaking the company of the residents of Kuliya town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kiśora, again and again do I make obeisance unto you.

— 10 —

Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kiśora, again and yet again do I make my obeisance unto you.



श्रीश्रीदयितदासदशकम्

नीते यस्मिन् निशान्ते नयनजलभरैः स्नातगात्रार्घ्वुदानां
उच्चैरुत्क्रोशतां श्रीवृषकपिसुतयाधीरया स्वीयगोष्ठीम् ।
पृथ्वी गाढान्धकारैर्हृतनयनमणीवावृता येन हीना
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ १ ॥

यस्य श्रीपादपद्मात् प्रवहति जगति प्रेमपीयूषधारा
यस्य श्रीपादपद्मच्युतमधु सततं भृत्यभृङ्गान् विभर्ति ।
यस्य श्रीपादपद्मं ब्रजरसिकजनो मोदते सम्प्रशस्य
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ २ ॥

वात्सल्यं यच्च पित्रो जगति बहुमतं कैतवं केवलं तत्
दाम्पत्यं दस्युतैव स्वजनगण-कृता बन्धुता वञ्चनेति ।
वैकुण्ठस्नेहमूर्तेः पदनखकिरणैर्यस्य सन्दर्शितोऽस्मि
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ३ ॥

या वाणी कण्ठलग्ना विलसति सततं कृष्णचैतन्यचन्द्रे
कर्णक्रोडाञ्जनानां किमु नयनगतां सैव मूर्तिं प्रकाशय ।
नीलाद्रीशस्य नेत्रार्पणभवनगता नेत्रताराभिधेया
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ४ ॥

गौरैन्दोरस्तशैले किमु कनकघनो हेमहृङ्गम्बुनद्या
आविर्भूतः प्रवर्षैर्निखिलजनपदं प्लावयन् दावदग्धम् ।
गौराविर्भावभूमौ रजसि च सहसा संजुगोप स्वयं स्वं
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ५ ॥

गौरो गौरस्य शिष्यो गुरुरपि जगतां गायतां गौरगाथा
गौडे गौडीय-गोष्ठ्याश्रितगण-गरिमा द्राविडे गौरगर्वी ।
गाश्चर्व्वा गौरवाट्यो गिरिधरपरमप्रेयसां यो गरिष्ठो
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ६ ॥

यो राधाकृष्णनामामृतजलनिधिनाप्लावयद्विश्वमेत-
दाम्नेच्छाशेषलोकं द्विजनृपवणिजं शूद्रशूद्रापकृष्टम् ।
मुक्तैः सिद्धैरगम्यः पतितजनसखो गौरकारुण्यशक्ति-
र्यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ७ ॥

अप्याशा वर्त्तते तत् पुरटवरवपुर्लोकितुं लोकशन्दं
दीर्घं नीलाब्जनेत्रं तिलकुसुमनसं निन्दिताब्धेन्दुभालम् ।
सौम्यं शुभ्रांशुदन्तं शतदलवदनं दीर्घबाहुं वरेण्यं
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ८ ॥

गौराब्दे शून्यबाणान्वितनिगममिते कृष्णपक्षे चतुर्थ्यां
पौषे मासे मघायाममरगणगुरोर्वासरे वै निशान्ते ।
दासो यो राधिकाया अतिशयदयितो नित्यलीलाप्रविष्टो
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ ९ ॥

हाहाकारैर्जनानां गुरुचरणजुषां पूरिताभूर्नभश्च
यातोऽसौ कुत्र विश्वं प्रभुपदविरहाद्धन्त शून्यायितं मे ।
पादाब्जे नित्यभृत्यः क्षणमपि विरहं नोत्सहे सोढुमत्र
यत्रासौ तत्र शीघ्रं कृपणनयन हे नीयतां किङ्करोऽयम् ॥ १० ॥

Śrī Śrī Dayita Dāsa Daśakam

nīte yasmin niśānte nayana-jala-bharaiḥ snāta-gātrārṅvudānām
uccair utkrośatām śrī-vṛṣakapi-sutayādhīrayā svīya-goṣṭhim
pṛthvī gāḍhāndhakārair hr̥ta-nayana-mañivāvṛtā yena hīnā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [1]

yasya śrī-pāda-padmāt pravahati jagati prema-pīyūṣa-dhārā
yasya śrī-pāda-padma-cyuta-madhu satatam bhṛtya-bhṛṅgān vibhartti
yasya śrī-pāda-padmam vraja-rasika-jano modate sampraśasya
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [2]

vātsalyam yac ca pitro jagati bahumatam kaitavam kevalam tat
dāmpatyam dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikunṭha-sneha-mūrteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [3]

yā vāṇī kaṅṭha-lagnā vilasati satatam kṛṣṇa-caitanyacandre
karṇa-kroḍāj-janānām kim u nayana-gatām saiva mūrṭtīm prakāśya
nīlādri-śasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [4]

gaurendor asta-śaile kim u kanaka-ghano hema-hrj-jambu-nadyā
 āvirbhūtaḥ pravaraśair nikhila-jana-padam plāvayan dāva-dagdham
 gaurāvuirbhāva-bhūmau rajasi ca sahasā samjugopa svayaṁ svam
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [5]
 gauro gaurasya śiṣyo gurur api jagatām gāyatām gaura-gāthā
 gaude gaudīya-goṣṭhy-āsrita-gaṇa-garimā drāviḍe gaura-garvvi
 gāndharvā gaura-vāṭyo giri-dhara-parama-preyasām yo gariṣṭho
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [6]
 yo rādhā-kṛṣṇa-nāmāṁṛta-jala-nidhināplāvayad-viśvam etad
 āmlecchāśeṣa-lokaṁ dvija-nṛpa-vañijam śūdra-śūdrāpakṛṣṭam
 muktaiḥ siddhair agamyah patita-jana-sakho gaura-kāruṇya-śaktir
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [7]
 apy āśā varttate tat puraṭa-vara-vapur lokitum loka-śandam
 dīrgham nīlābja-netraṁ tila-kusuma-nasam nīnditārddhendubhālam
 saumyam śubhrāmśu-dantaṁ śata-dala-vadanam dīrgha-bāhum vareṇyam
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [8]
 gaurābde śūnya-bāṇānvita-nigamamite kṛṣṇa-pakṣe caturthyām
 pause māse maghāyām amara-gaṇa-guror-vāsare vai nīśānte
 dāso yo rādhikāyā atīśaya-dayito nitya-lilā-praviṣṭo
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [9]
 hā-hā-kārair-janānām guru-caraṇa-juṣām pūritābhūr-nabhaś ca
 yāto 'sau kutra viśvam prabhupada-vīrahādd-hanta śūnyāyitam me
 pādābje nitya-bhṛtyah kṣaṇam api viraham notsahe soḍhum atra
 yatrāsau tatra śighraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [10]

Prayer unto Śrī Śrī Dayita Dāsa

(after the manifest pastimes of Śrī Śrīla Bhakti Siddhānta Sarasvatī Thākura)

— 1 —

At the end of the night of Śrī Śrī Vṛṣabhānunandini, She suddenly took him to her entourage, withdrawing him from the company of throngs of griefstricken souls. A great cry of lamentation arose, their bodies were bathed by their tears. When he was thus stolen away, this world was plunged into the deep darkness of one whose

eyes have been stolen away (*hr̥ta*—stolen away; *nayana-maṇi*—jewel of the eye—the internal name of Saraswatī Ṭhākura is ‘Nayana-maṇi’).

(Bereft of the vision of my Divine Master,) O my sorrowful eyes (*dīna-nayana*), (or, O saviour of the fallen [*Dīna-nayana*],) wherever that great soul may be, please quickly take this servitor there! (Although he is my Master named ‘Nayana,’ or ‘one who brings us near,’ in his mercy he shows the miserliness of not taking me unto his company.)

— 2 —

From his lotus feet, the nectarine river of divine love flows throughout the universe; his servitors, like bees, maintain their lives drinking the honey that falls from his lotus feet; and the pure devotees in the shelter of the confidential mellows of Vraja revel in the bliss of singing the glories of his lotus feet: O *Dīna-nayana*, wherever that great soul may be, please quickly take this servitor there.

— 3 —

Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoity (in that it plunders away both the husband’s and the wife’s eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O *Dīna-nayana*, wherever that great soul may be, please quickly take this servitor there.

— 4 —

The divine message sung by Śrī Kṛṣṇa Caitanyacandra had its

continuous play in the ears of the people. From the ear, did he, just to fulfill the purport of the name 'Nayana-maṇi,' reveal his form to the eye, making his advent in the mansion (temple) favoured by the glance of Śrī Nīlācalacandra (at the time of the Rathayātrā festival)? O Dīna-nayana, wherever that great soul (*Mahāpuruṣa*) may be, please swiftly take this servitor there.

— 5 —

Drawing up the pure golden waters of the Jambu River mentioned in *Śrīmad-Bhāgavatam*, has this golden cloud arisen on the mountain where the golden moon (Śrī Gauracandra) descended (set), just to shower down torrents of rain upon the whole countryside that was scorched by the forest fire (of threefold sufferings), then suddenly conceal himself in the dust of the land of the Advent of Śrī Gaurāṅga? O Dīna-nayana, wherever that Great Master may be now, please quickly take this servitor to that place.

— 6 —

He is of the same hue as Śrī Gaura, and although he, who sings the tidings of Śrī Gaura, is the (natural) Guru of the whole universe, he accepted discipleship to a great devotee called Śrī Gaura Kiśora ('adolescent Gaura'). In the whole Gaura-maṇḍala he is the repository of the glory of those who grant entrance into the fold of the pure Gauḍīya Vaiṣṇavas. He proudly ascended the lofty throne of preaching the glories of the gift of the Golden Lord Śrī Gaura (the service of Śrī Rādhā-Govinda in Vraja) to the Vaiṣṇavas of Draviḍa (the devotees in South India, who are generally worshippers of Lakṣmī-Nārāyaṇa). The glory of his dignity shines even in the group of Śrī Gāndharvā, and he holds a pre-eminent position in the intimate circle of Śrī Giridhārī, that is, he is the most beloved of Lord Mukunda. O Dīna-nayana, where that great soul is now, please swiftly take this servitor there.

— 7 —

He inundated the whole universe of countless living beings—whether *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, less than *śūdra*, and even *mleccha*—with the oceanic nectar of the holy name of Śrī Rādhā-Kṛṣṇa. Although unapproachable by the liberationists and yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Śrī Gaurāṅga. O Dīna-nayana, wherever that great soul may be, please swiftly take this servitor there.

— 8 —

Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, his blue lotus eyes, his nose that excells the charm of the Tila flower, his forehead that shames the half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? O Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

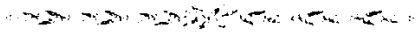
— 9 —

In the year of our Lord Gaurāṅga 450, in the month of Pauṣa, on the fourth day of the dark fortnight of the moon in the star of Maghā, at the closing of the night of Bṛhaspativara (5.30 a.m., 1st January, 1937), that most beloved attendant of Śrīmatī Vṛṣabhānundinī entered into the eternal pastimes. O Dīna-nayana, wherever that great soul may be, quickly take this servitor there to him.

— 10 —

The entire earth and skies were filled with the cries of anguish of the people, and of the disciples devoted to the service of Śrī Gurudeva's lotus feet. Where has that Great Master gone? Alas!

today the whole universe seems empty, in the separation of Prabhupāda. The servitor of Gurudeva cannot endure even a moment of his separation. O Dīna-nayana, wherever, wherever that great soul may be, please quickly take this servitor there to him.



श्रीमदरूपपदरजः-प्रार्थना-दशकम्

श्रीमच्चैतन्यपादौ चरकमलयुगौ नेत्रभृङ्गौ मधु द्यौ
गौडे तौ पाययन्तौ ब्रजविपिनगतौ व्याजयुक्तौ समुक्तौ ।
भातौ सभ्रातृकस्य स्वजनगणपतेर्यस्य सौभाग्यभूम्रः
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ १ ॥

पीतश्रीगौरपादाम्बुजमधुमदिरोन्मत्तहृद्भङ्गराजो
राज्यैश्वर्य्यं जहौ यो जननिवहहितादत्तचित्तो निजाग्र्यम् ।
विज्ञाप्य स्वानुजेन ब्रजगमनरतं चान्वगात् गौरचन्द्रं
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ २ ॥

वृन्दारण्यात् प्रयागे हरिरसनटनैर्नामसङ्कीर्त्तनैश्च
लेभे यो माधवाग्रे जनगहनगतं प्रेममत्तं जनांश्च ।
भावैः स्वैर्मादयन्तं हतनिधिरिव तं कृष्णचैतन्यचन्द्रं
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ३ ॥

एकान्तं लब्धपादाम्बुजनिजहृदयप्रेष्ठपात्रो महार्ति-
दैर्न्यैर्दुःखाश्रुपूर्णेर्दशनधृततृणैः पूजयामास गौरम् ।
स्वान्तः कृष्णञ्च गङ्गा-दिनमणि-तनयासङ्गमे सानुजो यः
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ४ ॥

स्वस्य प्रेमस्वरूपं प्रियदयितविलासानुरूपैकरूपं
दूरे भूलुण्ठितं यं सहजसुमधुरश्रीयुतं सानुजञ्च ।
दृष्ट्वा देवोऽतितूर्णं स्तुतिबहुमुखमाश्लिष्य गाढं ररञ्जे
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ५ ॥

कैवल्यप्रेमभूमावखिलरससुधासिन्धुसञ्चारदक्षं
ज्ञात्वाप्येवञ्च राधापदभजनसुधां लीलयापाययद्यम् ।
शक्तिं सञ्चार्य्यं गौरो निजभजनसुधादानदक्षं चकार
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ६ ॥

गौरादेशाच्च वृन्दा-विपिनमिह परिक्रम्य नीलाचलं यो
गत्वा काव्यामृतैः स्वैर्ब्रजयुवयुगल-क्रीडनार्थैः प्रकामम् ।

रामानन्दस्वरूपादिभिरपि कविभिस्तर्पयामास गौरं
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ७ ॥

लीलासंगोपने श्रीभगवत इह वै जङ्गमे स्थावरेऽपि
संमुग्धे साग्रजातः प्रभुविरहहतप्रायजीवेन्द्रियाणाम् ।

यश्चासीदाश्रयैकस्थलमिव रघुगोपालजीवादिवर्गे
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ८ ॥

श्रीमूर्त्तेः साधुवृत्तेः प्रकटनमपि तल्लुप्ततीर्थादिकानां
श्रीराधाकृष्णपादाम्बुजभजनमयं रागमार्गं विशुद्धम् ।

ग्रन्थैर्येन प्रदत्तं निखिलमिह निजाभीष्टदेवेप्सितञ्च
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ ९ ॥

लीलासंगोपकाले निरुपधिकरुणाकारिणा स्वामिनाहं
यत् पादाब्जेऽर्पितो यत् पदभजनमयं गाययित्वा तु गीतम् ।

योग्यायोग्यत्वभावं मम खलु सकलं दुष्टबुद्धेरगृह्णन्
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥ १० ॥

Śrīmad Rūpa-pada-rajah Prārthanā Daśakam

śrīmac-caitanyapādau cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
bhātau sabhrātr̥kasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ
sa śrī-rūpaḥ kadā mām niḥja-pada-rajasa bhūṣitaṁ samvidhatte [1]

pīta-śrī-gaura-pādāmbuja-madhu-madironmatta-hṛd-bhṛṅga-rājo
rājyaīśvaryaṁ jahau yo jana-nivaha-hitādatta-citto niḥjāgryam
vijñāpya svānujēna vraja-gamana-rataṁ cānvagāt gauracandram
sa śrī-rūpaḥ kadā mām niḥja-pada-rajasa bhūṣitaṁ samvidhatte [2]

vṛndāranyāt prayāge hari-rasa-naṭanair nāma-saṅkīrttanaiś ca
lebhe yo mādhavāgre jana-gahana-gataṁ prema-mattaṁ janāṁś ca
bhāvaiḥ svair mādayantaṁ hr̥ta-nidhir iva taṁ kṛṣṇa-caitanyacandraṁ
sa śrī-rūpaḥ kadā mām niḥja-pada-rajasa bhūṣitaṁ samvidhatte [3]

ekāntaṁ labdha-pādāmbuja-niḥja-hṛdaya-preṣṭha-pātro mahārttir
dainyair-duḥkhāśru-pūrṇair daśana-dhṛta-tr̥ṇaiḥ pūjayāmāsa gauram

svāntaḥ kṛṣṇaṅ ca gaṅgā-dinamaṇi-tanayā-saṅgame sānujo yah
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [4]
 svasya prema-svarūpaṁ priya-dayita-vilāsānurūpaika-rūpaṁ
 dūre bhū-luṅṭhitam yaṁ sahaja-sumadhura-śrīyutam sānujaṅ ca
 dr̥ṣṭvā devo 'titūrṇaṁ stuti-bahu-mukham āśliṣya gādham raraṅje
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [5]
 kaivalya-prema-bhūmāv-akhila-rasa-sudhā-sindhū-saṅcāra-dakṣaṁ
 jñātvāpy evaṅ ca rādā-pada-bhajana-sudhāṁ līlayāpāyayad yaṁ
 śaktiṁ saṅcāryya gauro nija-bhajana-sudhā-dāna-dakṣaṁ cakāra
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [6]
 gaurādeśāc ca vṛndā-vipinam iha parikramya nilācalaṁ yo
 gatvā kāvyāmṛtaiḥ svair vraja-yuva-yugala-kṛdānārthaiḥ prakāmam
 rāmānanda-svarūpādibhir api kavibhis tarpayāmāsa gauram
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [7]
 līlā-saṅgopane śrī-bhagavata iha vai jaṅgame sthāvare 'pi
 saṁmugdhe sāgrajātaḥ prabhu-viraha-hṛta-prāya-jīvendriyāṅam
 yaś cāsīd āśrayaika-sthalaṁ iva raghu-gopāla-jīvādi-varge
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [8]
 śrī-mūrtteḥ sādhu-vṛtteḥ prakāṣanam api tal-lupta-tīrthādikanām
 śrī-rādā-kṛṣṇa-pādāmbuja-bhajanamayam rāga-mārgam viśuddham
 granthair yena pradattam nikhilam iha nijābhīṣṭa-devepsitaṅ ca
 sa śrī rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [9]
 līlā-saṅgopa-kāle nirupadhi-karuṇā-kāriṇā svāmināham
 yat pādābje 'rpite yat pada-bhajanamayam gāyayitvā tu gītam
 योग्ययोग्यत्वा-भवा-मम-काल-सकाल-दुष्ट-बुद्ध-अग्र-ह-न-
 sa śrī-rūpaḥ kadā mām nija-pada-rajasaḥ bhūṣitam saṁvidhatte [10]

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet

— 1 —

Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession

being known as the *Rūpānuga Sampradāya*, ‘the followers of Śrī Rūpa’). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord’s lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?

— 2 —

At Śrī Rāmakeli Dhāma, the king of bees—the heart of Śrī Rūpa—became intoxicated drinking the honey-wine of the lotus feet of Śrī Gauracandra, and sacrificed its life (in *Hari-kīrtana*) for the benefit of all the people of the world, summarily abandoning a life of kingly opulence. After informing his elder brother Śrī Sanātana, Śrī Rūpa and his younger brother Śrī Vallabha followed the footsteps of Śrī Caitanyadeva, whose heart was absorbed in going (from Nilācala) to Śrī Vṛndāvana. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 3 —

Śrī Caitanyadeva returned from Vṛndāvana to Prayāga Dhāma and performed *Nāma-saṅkīrtana*, surrounded by crowds of hundreds of thousands. Intoxicated with divine love, dancing, He melted the hearts of hundreds of faithful souls with His astonishing transcendental ecstasies. Śrī Rūpa, as though regaining his most precious treasure, thus found Śrī Caitanyadeva in the direct presence of the Deity Śrī Bindu Mādhava. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 4 —

At the sacred spot on the confluence of the Gaṅgā and the Yamunā, Śrī Rūpa achieved intimate union with the lotus feet of the dearest Lord of his life—the Lord who is Kṛṣṇa within and Gaura without. In grave humility, with straw in mouth and with tears of sorrow, he along with his younger brother worshipped Śrī

Gaura-Kṛṣṇa in intense love. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 5 —

Śrī Caitanyadeva saw Śrī Rūpa and his younger brother rolling on the ground some distance away. Seeing His endeared one, His favourite, His love divine personified in natural beauty and charm, His exclusive alter ego in divine pastimes, the Lord swiftly approached Śrī Rūpa, profusely singing his glories, and embraced him in ecstasy. When will that Śrī Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 6 —

Śrī Gaurahari knew that (as an eternal associate of the Lord) Śrī Rūpa was already proficient in wandering throughout the ambrosial ocean of all mellows, in the land of unalloyed love (in *Vraja-rasa*). Nonetheless, to expand His own pastimes, the Lord enabled him to drink the sweet ecstasy of servitude unto Śrī Rādhā, and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

— 7 —

When on the order of Śrī Gaurāṅga, Śrī Rūpa visited Śrī Puruṣotama Kṣetra after completing the circumambulation of Śrī Vraja Maṇḍala, He highly gratified Śrī Caitanyadeva and the sagacious devotee assembly headed by Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya by his ambrosial poetry on the pastimes of the Divine Couple of Vraja. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

— 8 —

When the manifest *līlā* of the Supreme Lord Śrī Caitanyadeva

was withdrawn, all beings including the immobile entities were mortified, deeply afflicted in sorrow. Śrī Rūpa and his elder brother were the only shelter for even the intimate devotees of the Lord, headed by Raghunātha, Gopal Bhaṭṭa, and Śrī Jīva, who had almost lost their lives in the Lord's separation. When will that Śrīmad Rūpa Prabhu grace me with the dust of his lotus feet?

— 9 —

By writing many, many books, he gave the world all the most cherished desires of his worshipful Lord Śrī Caitanyadeva, principally—revealing the service of the Deity, establishing the pure code of conduct in devotion, revealing the lost holy places, and revealing the path of spontaneous devotion (*Rāga-mārga*) in transcendental loving service to Śrī Rādhā-Govinda. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?

— 10 —

Just prior to the withdrawal of his manifest *līlā*, my causelessly merciful Divine Master, Śrīla Saraswatī Ṭhākura, handed me over to the holy feet of that Divine Personality by having me sing the glorious prayer unto his lotus feet (*Śrī Rūpa-mañjarī-pada*). Despite my lowliness, when will—disregarding all my various qualifications and disqualifications—Śrīmad Rūpa Prabhu grace me with the dust of his holy lotus feet?

श्रीदयित-दास-प्रणति-पञ्चकम्

भयभञ्जन-जयशंसन-करुणायतनयनम् ।
 कनकोत्पल-जनकोज्ज्वल-रससागर-चयनम् ॥
 मुखरीकृत-धरणीतल-हरिकीर्त्तन-रसनम् ।
 क्षितिपावन-भवतारण-पिहितारुण-वसनम् ॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम् ।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम् ॥ १ ॥

शरणागत-भजनव्रत-चिरपालन-चरणम् ।
 सुकृतालय-सरलाशय-सुजनाखिल-वरणम् ॥
 हरिसाधन-कृतबाधन-जनशासन-कलनम् ।
 सचराचर-करुणाकर-निखिलाशिव-दलनम् ॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम् ।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम् ॥ २ ॥

अतिलौकिक-गतितौलिक-रतिकौतुक-वपुषम् ।
 अतिदैवत-मतिवैष्णव-यति-वैभव-पुरुषम् ॥
 ससनातन-रघुरूपक-परमाणुगचरितम् ।
 सुविचारक इव जीवक इति साधुभिरुदितम् ॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम् ।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम् ॥ ३ ॥

सरसीतट-सुखदोटज-निकटप्रियभजनम् ।
 ललितामुख-ललनाकुल-परमादरयजनम् ॥
 ब्रजकानन-बहुमानन-कमलप्रियनयनम् ।
 गुणमञ्जरि-गरिमागुणहरिवासनवयनम् ॥
 शुभदोदय-दिवसे वृषरविजानिज-दयितम् ।
 प्रणमामि च चरणान्तिक-परिचारक-सहितम् ॥ ४ ॥

विमलोत्सवममलोत्कल-पुरुषोत्तम-जननम् ।
 पतितोद्धृति-करुणास्तृति-कृतनूतन-पुलिनम् ॥
 मथुरापुर-पुरुषोत्तम-समगौरपुरटनम् ।
 हरिकामक-हरिधामक-हरिनामक-रटनम् ॥

शुभदोदय-दिवसे वृषरविजानिज-दयितम् ।
प्रणमामि च चरणान्तिक-परिचारक-सहितम् ॥ ५ ॥

Śrī Dayita Dāsa Praṇati Pañcakam

bhayabhañjana-jayaśamsana-karuṇāyatanayanam
kanakotpala-janakojjala-rasasāgara-cayanam
mukharikṛta-dharaṇītala-harikirttana-rasanam
kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [1]

śaraṇāgata-bhajanavrata-cirapālana-caraṇam
sukṛtālaya-saralāsaya-sujanākhila-varaṇam
harisādhana-kṛtabādhana-janaśāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [2]

atilaikika-gatitaulika-ratikautuka-vapuṣam
atidāivata-mativaiṣṇava-yati-vaibhava-puruṣam
sasanātana-raghurūpaka-paramāṇugacaritam
suvicāraka iva jivaka iti sādhubhiruditam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [3]

sarasitāta-sukhadotāja-nikaṭapriyabhajanam
lalitāmukha-lalanākula-paramādarayajanam
vrajakānana-bahumānana-kamalapriyanayanam
guṇamañjari-garimā-guṇa-harivāsana-vayanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [4]

vimalotsavam amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstrti-kṛtanūtana-pulinam
mathurāpura-puruṣottama-samagaurapuraṇanam
harikāmaka-haridhāmaka-harināmaka-raṭanam

*śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam [5]*

Homage unto Śrī Dayita Dāsa

— 1 —

He (of divine form) came forth from the birthplace of the golden lotus—the ocean of the mellow of divine consorthood. His large, merciful eyes dispell (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with *Śrī Kṛṣṇa-saṅkīrtana*, his beauty resplendent in the robes of the sun's radiance (saffron) that purifies the universe and dispells the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundaninī, and the servitors of his lotus feet.

— 2 —

The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundaninī, and the servitors of his lotus feet.

— 3 —

Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander-

in-chief of the Vaiṣṇava *sannyāsis* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīva-pāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundanī, and the servitors of his lotus feet.

— 4 —

On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala-mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇamañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānundanī, and the servitors of his lotus feet.

— 5 —

He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates—the loving desire of Vraja, the divine abode of Vaikuṅṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānundanī and the servitors of his holy lotus feet.



श्लोक-सूची

अघदमन यशोदा	३/२४	असद्गतां वेश्या	४/२७	का त्वं मुक्तिः	४/२२
अत्यव्वचीनरूपो	१/५	अहं भक्तपराधीनो	१/५६	कामादीनां कति	६/७
अत्याहारः प्रयासश्च	४/१०	अहं सर्वस्य	१/२१	कामैस्तेः	१/७
अत्र चानन्यचित्तानां	१/१५	अहं हि	१/८	कालेन नष्टा	१/३४
अत्रैव प्रथम	१/२३	अहङ्कारनिवृत्तानां	२/५	किं विप्रमच्युत	८/११
अथवा बहुभिः	१/४९	अहङ्कृतिर्मकारः	२/३	किं दुरापादनं	२/१६
अथात आनन्द	२/२४	अहमंवासमेवाग्रे	१/३२	किरातहृणाञ्च	२/२३
अदर्शनीयानपि	८/२०	अहो बकी	५/९	कृष्णकार्ष्णगि-सम्बन्धि	३/१
अद्वैतवीथी	७/२०	आज्ञायैव गुणान्	१/४९	कृष्णगाथाप्रिया भक्ता	१/१०
अध्याये नवमे	१/२८	आत्मनिक्षेप-कार्पण्ये	१/२७	कृष्ण! त्वदीय	६/८
अन्तःकवियशस्कामं	१/९	आत्मप्रदानपर्यन्त	१/२१	कृष्णप्रैमैकलुब्ध्यानां	१/१६
अन्तःकृष्णं	६/२०	आत्मरामाश्च	१०/७	कृष्णविच्छेददधानां	१/१७
अपराधसहस्र	७/१२	आत्माथंचेष्टा	७/२	कृष्णायार्पितेदहस्य	७/४
अपि चेत् सुदुराचारी	१/२४	आनुकूल्यस्य	१/२६, २/३२	कृष्णोति यस्य	३/४
अपि तदानुकूल्यादि	१/४३	आलिङ्गनं वरं	४/९	कृष्णो रक्षतु	६/९
अप्यसिद्धं तदीयत्वं	१/४८	आश्रयात्तराहित्ये	१/४५	केनापि देवेन	७/७
अभिव्यक्ता मत्तः	१/७	आशिष्य वा	७/२२	केवलेन हि	१/४८
अभूतपूर्वं मम	५/१२	आहुश्च ते	८/२६	क्व चाहं	८/८
अमर्थ्यादिः क्षुद्रः	८/१३	इतो नृसिंहः	७/९	क्वाहं दरिद्रः	८/९
अमून्यधन्यानि	८/२४	इदं शरीरं	५/७	क्षिप्रं भवति	१/२५
अयि दीनदयार्द्रनाथ	८/२३	ईधरः सर्वभूतानां	१/२७	गतो यामो	८/२७
अयि नन्दगनुज	६/३	ईधरस्य तु	७/५	गुरुरूपहरिं	१/३
अच्ययै विष्णौ	४/१४	उत्साहात्रिंशयात्	३/५	गुरुं स	४/५
अलब्धे वा विनष्टे	३/८	उद्धृतशोकपूर्व्वे	१/३०	गुरौ गोष्ठे	३/२३
अवरोषामृतं	१०/११	उपक्रमामृतञ्चैव	१०/१०	गोप्तृत्वे वरणं	६/२
अविवेकधनाम्ब	६/१४	एवं शिक्षय	७/३	गोविन्दं परमानन्दं	७/८
अविस्मितं तं	२/२२	कः पण्डितः	६/४	गौरवाग्विग्रहं	१/२
अशीतञ्चतुरः	२/८	कदाहं यमुना	३/२५	गौराब्दे जलध्री	१०/१६

ग्रन्थार्थ जडधी	१०/१५	तुल्याम लवेन	३/१०	नाथे धातरि	७/१०
ग्रन्थेऽस्मिन्	१/१२	तृणादपि सुनीचेन	३/३	नान्यदिच्छन्ति	१/३८
चिन्तां कुर्यात्	७/१३	तृतीयतोऽष्टमं	१/२५	नाम्नाम्कारि	८/३
चिरमिह	६/६	त्यजन्तु बान्धवाः	३/१५	नास्था धर्मं	४/३
चेतोदर्पणमार्जनं	३/२	त्वत्साक्षात्करण	४/१८	नाहं विप्रो	७/१६
जातश्रद्धो	१/४३	त्वद्भक्तः सरितां	४/७	नाहमात्मानं	१/५३
जिह्वैकतोऽच्युत	८/६	त्वयोपभुक्तस्वर्ग	३/७	निखिलश्रुतिमौलि	६/२२
ज्ञानं मे	१/३३	त्वां प्रपन्नो	१/३	निगमकल्पतरोः	१०/९
ज्ञानादिवर्स	५/२०	दधिमथननिनादैः	६/१२	नित्यवज्जैव	१/३७
ज्ञानावलम्बकाः	३/१४	दशमे चरम	१/२९	निमज्जतोऽनन्त	८/१६
तं मोषयातं	५/४	दशमे दशमं	२/२९	निराशक्तस्यापि	५/१३
ततः पदं	१/१६	दीनबन्धुरिति	८/१७	निष्किञ्चनस्य	४/११
ततो भजेत	१/४४	दुरन्तस्यानादैः	५/१०	नैतन्मनस्तव	८/५
तत्तेऽनुकम्पां	३/९	दृष्टैः स्वभाव	४/२५	नैष्कर्म्यमप्यच्युत	४/१६
तत्र भागवतान्	३/१२	देवर्षिभूताप्तनृणां	२/२७	पत्रं पुष्यं	९/२३
तदप्यफलतां	२/९	दैवी ह्येषा	१/११	परमकारुणिको	८/४
तदस्तु मे	८/१०	द्वितीयाध्यायके	१/२४	परस्मार्थमशेषस्य	२/११
तदहं त्वदत्ते	६/१५	धर्मार्थकाम इति	७/११	परस्वभावकर्माणि	४/२६
तदेव रम्यं	१०/३	धिगशुचिं	८/१२	परित्राणाय साधूनां	९/५
तद्वाग्विसर्गो	१/६	धिग् जन्म	४/१२	परिवदतु जने	७/१९
तन्नामरूप	३/२१	ध्येयं सदा	२/३०	पत्रापत्रविचारणां	७/२३
तन्मे भवान्	७/१५	न किञ्चित्	१/३८	पिता त्वं	६/१६
तमसि रविः	५/१७	न तद्वचश्चित्रपदं	१०/४	पूर्णाश्वासकरं	१/२२
तमाह भगवान्	१/५७	न धनं न जनं	४/२	प्रत्यध्यायविशेषस्तु	१/३४
तमेव शरणं	१/२८	न धर्म्मनिष्ठो	६/१३	प्रपत्या सह	१/३२
तव दाय	४/२३	न नाकपृष्ठं	२/२५	प्रसारितमहाप्रेम	८/२२
तवास्मीति वदन्	२/३३	न निन्दितं	८/१५	प्राचीनानां भजनं	५/१८
तस्मात् त्वं	१/५०	न्तु प्रयत्नः	८/१४	प्राणसञ्जीवनं	९/२
तस्माद् गुरुं	३/११	न प्रेमगन्धो	८/३१	प्राप्यापि दुर्लभं	२/७
तस्मान्मद्भक्तियुक्तस्य	१/४७	न मां दुष्कृतिनो	९/९	प्रोक्तेन भक्तियोगेन	९/४५
तस्यारविन्दनयनस्य	१०/६	न यत्र वैकुण्ठ	४/४	बहूनां जन्मनां	९/१२
तापत्रयेण	६/५	नयनं गलदश्रु	३/२६	बाध्यमानोऽपि	९/४२
तावद्भयं ब्रविण	२/२१	न साधयति	१/४०	बालस्य नेह	२/२०

ब्रह्मणो हि	९/१४	मां हि पार्थ	९/२६	वञ्चितोऽस्मि	८/१९
ब्रह्मभूतः प्रसन्नात्मा	९/१३	मा द्राक्षं	४/६	वपुरादिषु	७/१४
भक्तानां हृदयोद्घाटि	१/१८	मा भैर्मन्दमनो	५/५	वरं हुतवहज्ज्वाला	४/८
भक्तिः सेवा	४/२०	मामेकमेव	९/५१	वर्द्धकं पोषकं	१/१३
भक्तिस्त्वयि	३/१९	मुग्धं मां	७/१८	वासो मे	४/२४
भक्त्याहमेकया	९/४१	मृषागिरः	१०/२	विनाश्य सर्वदुःखानि	१/४७
भगवत्परतन्त्रो	२/४	य एनं	२/१३	विरचय मयि	७/२१
भगवद्गौरचन्द्रानां	१/३१	यत् कर्मभिः	९/३६	विरहमिलनार्थाप्तं	१/१४
भगवद्भक्तयोः	४/१	यत् कृतं यत्	७/६	विरहव्याधिसन्तप्त	१/२०
भगवद्भक्तशास्त्राणां	१/३३	यत्तद्वदन्तु	३/१६	विवृतविविधबाधे	५/१५
भगवद्भक्तितः	१/३५	यत्पादसंश्रयाः	२/२६	विश्वस्य यः	५/३
भगवन् रक्ष	८/१	यथोक्ता रूपपादेन	१/८	वैकुण्ठाञ्जनितो	३/२२
भवजलधिगतानां	५/६	यदा यस्य	२/२८	वैराग्यविद्या	६/१९
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* * *

Abbreviations

Bg.	Śrīmad Bhagavad-gītā
Bhā:	Śrīmad-Bhāgavatam
Bṛ: Nā:	Bṛhan-Nāradya Purāṇa
Br: Saṁ	Brahma-saṁhitā
Br: Vai:	Brahma-vaivarita Purāṇa
C.c.	Śrī-Caitanya-caritāmṛta
Nārasimha	Nṛsimha Purāṇa
Pādma	Padma Purāṇa
Svet.	Śvetāśvataropaniṣad
Upa.	Upadeśāmṛtam

APPENDIX

The amended and expanded translation of
the author's poem composed in 1941 (as found on page 5)

The original English translation of the famous Sanskrit verse Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj composed while residing in a hut on the banks of the Ganges in 1941 (as found on page 5 of this PDF/Internet Edition) has later been expanded by the translator (Śrīpād Swarupānanda Prabhū) in accordance with Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's Bengali translation. This updated translation is included below.

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-ṭaṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

In the Holy Abode of transcendental touchstone
Śrī Nabadwīp Dhām—the selfsame Śrī Vṛndāvan,
in the land of Koladwīp, whose inner identity
is the King of mountains Śrī Govarddhan,
near the charming shores of the holy River Bhāgīrathī
who delivers all the fallen souls
stands that grand and glorious King of all Temples—
Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees
whose lives are the message of Śrī Gaura,
are eternally absorbed in the loving service
of the Divine Master, the Golden Lord Gaurāṅga
and the Loving Lord Śrī Govindasundar
with His consort Śrīmatī Gāndharvā,
accompanied by all Their beloved associates.

With hearts always filled with good hope
to attain the grace of the Lord,
following faithfully in the line
of Śrī Śrī Rūpa and Raghunāth—
the storekeepers of the unlimited treasure
of pure, sweet love divine,
those surrendered souls ever sing the unending glories
of the transcendental Name and qualities
of the most magnanimous, original Supreme Lord
Śrī Śrī Gaurāṅgasundar.

Indeed the hearts of all beings, moving and still,
marvel in the glory of Śrī Chaitanya Sāraswat Maṭh
as they take shelter in the soothing, affectionate shade
of the victory flag that flies aloft
and sings wholeheartedly to the world the ever-expanding
renown of Śrī Chaitanya Sāraswat Maṭh;
bearing that banner of all transcendental benedictions,
Śrī Chaitanya Sāraswat Maṭh ever shines resplendent
in all its divine magnificence.