

"Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

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PART XX

## Bhakti Rasamrita Sindhu

(Science of Devotional Service of the Lord)

(Continued from previous issue)

Bhakti cult (sentimentalism). He has particularly taken the precaution from generalising the cult by popular notion. This is not a sentiment of a particular type of men passing as so called devotees but it is practical work meant for every living being in his natural and constitutional position. That is the specialty of this work Bhakti Rasamrita Sindhu. He has tried to clear the popular notion of the Bhakti cult being contaminated by other prescribed duty originated from material hankerings, fruitive work or performances of sacrificial ceremonies. Bhakti cult does not belong to either empiric philosophy or imaginary sentiments. Neither does it depend on experimental thought. The bhakti cult or devotional service is so pure that it includes all the good qualities of higher status of life.

### Text 9

Adya samanya bhaktyadhya dwitiya sadhana atmikabhavasrita tritiya cha turya prema nirupika.

### English Synonyms

Adya—In the beginning, samanya—general. bhaktyadya—enriched devotional service, dwitiya—the second stage, sadhana—practice, atmika-symptomatic, bhavasrita—developed consciousness, tritiya—the third stage cha-and, turya—the fourth one, prema—transcendental love, nirupika—designative.

### Transitation

In the beginning (or the first wave of the ocean) generalisation of enriched devotional service is described. In the second practical and symptomatic treatment is done. In the third one developed consciousness of devotional service is discussed and in the fourth one transcendental love of Godhead is included.

### Text 10

Tatra adou asya susthu vaisistam asya kathayutum sphutam laksonam kriyate bhakter uttamayah satam matam.

### English Synonyms

Tatra—thereupon. adou—in the beginning, asya—of this, susthu—particularly vaisistam—specifically, asya—of this, kathayutum—in order to describe sphutam—clearly, lakshnam—specific characteristics, kriyate—being established, bhakter—of devotional service, uttamayah—first qualitative, satam—of the sages, matam—opinion.

### Translation

In the beginning therefore of this treatise the first qualitative symptoms of devotional service as approved by the great sages—are being particularly and specifically characterised.

### Text No. 11

Anya abhilasita sunyam jnan karma adi anabritam anakulyena krishna anushilanam bhakti uttama.

### English synonyms

Anya—other than devotional services, abhilasita—act of desiring, sunyam—devoid of, jnana—the path of monists, karma—fruitive work, adi—etcetera, anabritam—uncovered by, anakulyena—favourably, krishna—the the personality of Godhead, anusilnam—to act practically, bhakti—devotional services, uttama—superior quality.

### Translation

Superior quality of devotional service of Krishna is to act favourably for the Personality of Godhead. This means that the service must be uncovered by the path of the monists, fruitive workers and desires—other than devotional services.

### Purport

Shrila Rupa Goswami begins with pure devotional service and he defines in the very beginning the characteristics of unadulterated service of the Lord. In the Bhagwat Geeta it is said that four kinds of men who had performed pious activities in the past do take to devotional service of the Lord. They are the distressed, the poverty-stricken, the learned and the inquisitive. The distressed man takes to the devotional services with a view to receive some favour of the Lord. The poverty-stricken also takes to devotional service to remove his adversities. The learned man takes to devotional service not for any material gain but for spiritual salvation and the inquisitive takes to devotional services just to know only the principles of theism etc. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Srila Rupa Goswami in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain altogether in pure devotional service. Such service must be rendered to the Lord out of pure love of Godhead which is lying dormant in every living being. As nobody is taught how to laugh or cry or to begin sex life and all these actions automatically come into being in due course, so also the love of godhead is spontaneous and no body is required to learn it by some external agents. But as sex life or similar other spontaneous activities of a man are sometimes conspicuous by absence on account of diseased condition of the body such as impotency etc. similarly due to the diseased condition of the living being on account of long association with material energy—love of Godhead has to be awakened by practical and prescribed services. Such routine of services will be discussed in due course. So far the definition of pure devotional service is concerned it is described here that such devotional service must be active. There

is no place for mental speculative action in devotional service. Anushilaanam means practical work. Such practical work is done in relation with the body, mind and speeches. And such practical work is done also in terms of initiative and obstructive tendencies. That practical work is done favourably and unfavourably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Krishna. The primary practical work in the devotional service is to accept practical spiritual master both initiator and instructor. And enquire from him all practical problems in the line of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this an atmosphere of constant association for devotional service will be felt and such temperament will help the devotee to rise up to the stage of fixed up position in rank. And all these highest stage of devotional improvement will depend more or less on the merciful benediction of a superior devotee who is already in the transcendental loving service, engaged himself.

The word Krishna indicates the Personality of Godhead with His unlimited expansions. The Lord expands himself in innumerable Forms such as Sri Rama, Sri Nrisingha, Sri Baraha, and many other incarnations and beams of expansions some of them are mentioned in the scriptures like the Bhagwat Puranam and others and all of them are Vishnu Tatwas and thus they are also on the equal footing and status like Krishna. In other words the word Krishna includes all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Krishna or Vishnu or Narayana. In the higher stages of service there is difference of Rasa which we have already discussed in the beginning of this

translation. In the critical differentiation of Rasa study there is specific transcendental difference of reciprocating the devotional service but in essence there is no difference between the service of Rama or Krishna. These particular differences will be taken up later on.

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

From the study of the Bhagwat Geeta which is directly spoken by the Lord we can have a glimpse of our eternal relation with the Lord. It is said there clearly that the living entity must take to the service of the Lord leaving aside all other engagements. There is further instruction in that book of knowledge that a man who preaches the teachings of the Bhagwat Geeta is the most confidential servitor of the Lord. From these it appears that the nature of the service which is acceptable to the Lord is generally engagement of a devotee constantly without any deviation in the service of the Lord and that service especially in this age of forgetfulness is to educate people in the matter of God-consciousness generally.

The bonafide spiritual master can give direction to the neophyte devotee on the principles of the primary stages of devotional service of the Lord. Unless one has not developed the aptitude of loving service of the Lord by engaging himself in the direction of the spiritual master one cannot make any progress whatsoever. The test of devotional service will also be discussed later on. No body can claim to have made any progress in the devotional service without being tested by the symptoms.

Srila Jiva Goswami says when we speak of inviting the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be decorated or followed by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the

Lord is satisfied by our service without being too much attached in the formulas. There are many who pass by the name of devotees but when they are put into the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Chaitanya says that Krishna Prema or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Krishna which is followed by the symptoms of detachment for mundane things—one cannot be certified to have made any progress in the matter of devotional service. The word Anu suggests that one should engage himself in the service of the Lord without any interval. He must be engaged in the service cent percent and always. There must not be any interruption in such progress of devotional service. There are some of the symptoms of devotional service in reality. Besides these there are other secondary symptoms which are as follows :

The devotee must be completely freed from all desires other than devotional service. That is the standard of first quality devotional service. Desires other than devotional service are many under the heading of Karma, Jnana, Yoga, etc. Jnana or knowledge is generally accepted in the sense of monism or to become one with the Supreme and when we say that devotional service must be untouched by Jnana we mean this philosophy of oneness. Otherwise knowledge pertaining to the culture of devotional services has to be attained with full vigour. Without specific knowledge in the matter of pure devotional services with reference to the context of Vedas, Puranas, Geeta, Ramayana, Mahabharata and Pancharatic regulations no devotional service will stand bonafide. Any pretention of devotional service without the knowledge of the above mentioned scriptures is nothing but disturbing elements in that path,

When we speak of Karma detached from devotional service we mean fruitive works which are mentioned in the Smriti Shastras for obtaining elevation in the material existence. Devotional service must be freed from such fruitive activities, But such work as is conducive to the development of devotional service must be cultured. Such work which helps enlightenment of devotional service will be explained in this book later on. The word Adi is the sumtotal of all such non-devotional activities like yoga unnecessary penances for sense gratification. Great materialistic kings like Ravana and Hiranya Kasipu had undergone severe penances for many many years just to obtain temporary benefit of sense enjoyment but ultimately they could not protect themselves inspite of all these penances, from the punishment imposed upon them by the Personality of Godhead.

The conclusion is that the culture of devotional service of the Lord must be restricted within the pure devotional activities only and nothing more whatsoever. Such activities are elaborately mentioned in the Bhagwat and other relative scriptures. The Bhakti Rasamrita Sindhu is also within the category of those scriptures.

#### Text 12

*As it is said in the Narada Pancharatra*

Sarba upadhir vinirmuktam tatparatwena nirmalam hrishikena hrishiksha sevanam bhaktiruchyate.

#### English Synonyms

*Sarba*—all kinds of, *upadhir*—designations, *vinirmukta*—freed from, *tatparatwena*—favourable to the objective, *nirmalam*—completely purified, *hrishikena*—with the help of senses, *hrishiksha*—the Lord of the senses, *sevanam*—rendering services, *bhaktir*—devotional service, *uchyate*—is called.

#### Translation

It is said in the Narada Pancharatra that senses when they are completely purified on account of their becoming favourable to the objective and thus engaged in the service of the Lord of the senses, it is called devotional service.

#### Purport

The definition of Srila Rupa Goswami for devotional service is confirmed in the Narada Pancharatra. The Lord is not at all impersonal. He is transcendently Personality of Godhead with all sensual activities. The senses which we possess are emanations from Him only and we could not have possessed all these senses, if he would not have had all such senses. In the Sruti it is said that every thing is emanation from the Transcendence. Therefore in the Transcendence there are transcendental senses and the senses which we have are all emanated from him. But our senses are now contaminated by the influence of material inferiority which is the diseased condition of the senses. In the diseased condition of the senses no body can sensually perceive the Absolute Personality of Godhead. He is therefore transcendental to our sensual perception or beyond the reach

of mind and senses. But when the senses are purified by favourable atmosphere such senses can render service to the Lord without intervention of the material energy. This transcendental capacity of the living being develops in proportion of favourable devotional service rendered to the Lord by the devotee. The diseased condition of the living being is exhibited in his perverted consciousness of egoism. So long a living being is in diseased condition he says 'I am the monarch of all I survey'. **The conditional living being becomes a mad man when he thinks that he is independent of any other power.**

The living being or the Jiva in his conditional existence within material energy works under the influence of the qualitative modes of nature and creates his own destiny by the ingredients supplied by the material nature and thus become bound up under the condition of material nature. And so long he is so conducted under the influence of material nature he cannot know the transcendental nature of the Lord. As stated in the Bhagwat Geeta he can be known only by the one and single process of devotional service. This disease of the conditioned soul is cured by the method of *Tatpara* which means that a conditioned soul must surrender unto the Lord which creates the necessary favourable condition. The living being in fact is artificially conditioned by the elements of nature which have covered him with all kinds of designations. The favourable circumstances created by the process of devotional service under the guidance of bonafide spiritual master, gradually clears up the clouds of misconception of false egoism. And when he is completely cured of the designative consciousness he can at once engage his senses in the service of the Lord. The difference between the Lord and the living being is that the Lord is never under the influence of the modes of material nature while the living beings who are parts and parcel of the Lord, are susceptible to become under the influence of material conditions.

(To be continued)

(Continued from page 3)

perfect or Absolute stage. This will help us in the matter of man being cured of his diseased condition of the mind. The activities of the mind are not to be negated neither such activities can be stopped. Only the disease of the mind has to be cured. The mad man is not to be killed but he is to be cured by proper treatment. The mind and the senses of the man are to be cured only by the treatment of devotional service of the Lord. By that process only normal condition of the pure mind can be attained when all natural good qualities of the mind will be revealed. At this stage only we shall be able to see God in everything and everything in God.

The old prospectus as I printed it and other papers are despatched by separate book post which please find. Please read them carefully and let me know how we can join and work together. As soon as there is an organisation, I think many good friends will join us in this noble movement for real benefit of the mankind.

Hope you are well. Awaiting your early reply at my above address.

Yours sincerely,  
A.C. Bhaktivedanta Swami

## LEADING MEN OF THE WORLD JOIN TOGETHER TO FIGHT OUT THE DANGER OF A GODLESS CIVILIZATION

His Holiness



Tridandi Goswami  
A. C. Bhaktivedanta Swami

Dr. Y. G. Naik, M.Sc., Ph.D.,  
Principal & Prof. of Physics, Dean,  
Faculty of Science, Gujarat Univer-  
sity agrees to join this noble  
mission.

Some of the letters exchanged  
between the Professor and the  
Swamiji, are published herewith to  
draw the attention of the people  
in general, philosophers and leading  
men of the society to the impor-  
tance of the mission (The League of  
Devotees Regd).

Dear Swamiji,

I am grateful to you for your kind letter. Your learned exposi-  
tion of the problems of **Para** (पर) and **Apara Prakriti** (अपरा प्रकृति)  
has impressed me. I appreciate your mission and would be very  
happy to profit by it. Please do send me the prospectus of the  
League of Devotees: I have a number of friends who are also inter-  
ested in this mission of yours.

With kind regards,

Gujarat College,  
Ahmedabad

Dated 18th April, 1960.

Yours sincerely,  
Sd/- Y. G. Naik.

Dear Dr. Naik,

Your letter dated 20 March 1960\* redirected from my Hd. Qrs.  
(Vrindaban) is duly in hand and I am very much encouraged to go  
through the contents which are full of valuable informations. The  
subject matter discussed in my article under reference is authorised  
as far as it refers to the conclusion of Geeta.

I may also inform you that my concept of anti-matter is exact-  
ly what you call it anti-material. Technically it may be that I could  
not express the exact word used by the physicist but I have tried to  
explain the word anti-matter in the light and sense of what you say  
as anti-material which is spirit. But spirit is not अपरा as you have  
pointed out. In the Bhagwat Geeta The Supreme Truth or the  
Absolute Personality of Godhead is the transcendental **परा** and the  
two energies namely **परा** and **अपरा** are emanations from Him. The  
**अपरा** or the inferior material energy may consist of many other  
elements like matter, anti-matter, proton, electron, neutron etc. in  
terms of physical science but according to the authority of the  
Bhagwat Geeta—all of them are produced of the inferior energy  
called by the name **अपरा प्रकृति**. The **अपरा प्रकृति** consists of gross and  
subtle matters like mind, ego and intelligence. Spirit is transcen-  
dental to all these. The spiritual energy **परा शक्ति** is simultane-  
ously one and different from the spirit whole. Qualitatively they are  
one but quantitatively they are different. The Brahman Ray is the  
effulgence of the Supreme Person.

You have defined impersonal Brahman as the Divine Energy.  
I fully agree with you in pursuance of its description in the  
Brahman Samhita. I am just going to publish in the next issue an  
article of the name "*Variety of Planetary System*" in which there is  
reference from the Brahma Samhita.

According to the Bhagwat Puranam the Supreme Truth is  
realised in three stages namely the Impersonal Brahman or the  
Nirakar Absolute. The Paramatma or the localised aspect of Brah-  
man. The neutron part of the atom may be taken as the representa-  
tion of Paramatma who enters into the atom also. It is described  
in the Brahman Samhita. But ultimately the Supreme Divine  
Being is realised as the Supreme Person all attractive (**Krishna**) with  
full and inconceivable potencies of opulence, strength, fame, beauty,  
knowledge and renunciation. The six potencies were fully exhibited  
by Sri Rama and Shri Krishna when He descends before the human  
being. Only a section of the human being who are unalloyed devo-  
tees could recognise him on the authority of revealed scriptures but  
others are bewildered under the influence of material energy. The  
Absolute Truth is therefore the Absolute person with out an equal  
or high competitor Personality. Impersonal Brahman Rays are the  
rays of His body transcendental as much as the sun rays are eman-  
ations from the sun planet.

According to the Vishnu Puranam the material energy is call-  
ed **अज्ञाना** or nescience which is exhibited in the fruitive activities  
of sense enjoyment. But the living beings belong to the group of anti-  
material energy or spiritual energy while he has the tendency of being  
illusioned and trapped by the material energy for sense enjoyment.

\*Vide appreciations.

In this sense the living being is the positive energy whereas the  
matter is the negative energy. The matter does not develop with-  
out being in contact with the superior spiritual or anti-material  
energy which is directly part and parcel of the spirit Whole.

Any way the subject matter of this spiritual energy exhibited  
by the living being is undoubtedly very complicated thing for an  
ordinary man. The ordinary man is therefore astounded in the  
subject. Sometimes he partially understands it through the imper-  
fect senses and sometimes he fails to know it altogether. The best  
thing is therefore to hear the grave subject matter from the highest  
authority Sri Krishna or His devotee representative coming down in  
the chain of disciplic succession. Bhagwat Geeta is the essence of all  
the Upanishads and Vedanta

I am glad to note that you have got the highest estimation  
for Geeta. I am just trying to present the conclusion of Geeta to  
the world as it is and without any imperfect compromise with  
speculative interpretations. We have to learn the lessons of Geeta  
from the authorised disciplic succession as it is advised there in the  
book (4th Ch.). Unfortunately every one not in that line tries to  
explain Geeta in his own way and this process misguided the  
people. We have to counteract this disruptive tendency and put  
them at right.

I shall be very glad if you join my mission (The League of  
Devotees) and on receipt of your favourable reply I shall send you  
the prospectus. An erudite scholar like you should join and help  
in this noble attempt. Your appreciation of India's cultural heri-  
tage is very much enlivening for me. Let us jointly distribute this  
great cultural heritage to the world at large in an organised manner  
and through the recommended process of Divine Love propagated  
by Lord Sri Chaitanya Mahaprabhu. **Please try to help me as  
far as possible.** Awaiting your reply with interest. Hope you  
are well.

Camp, Delhi  
Dated 28th March, 1960

Yours sincerely,  
Sd/- A.C. Bhaktivedanta Swami

**The Radha Krishna Temple,**

2439, Chhipi Wada Kalan, Delhi-6

Dated 26th April 1960

My dear Doctor Naik,

I thank you for your letter of the 18th instant in which you  
have expressed your desire to join me in my spiritual mission The  
League of Devotees. My special mission is to form an association of  
spiritual values with educated persons like you. Because in the  
Bhagwat Geeta it is said that people in general follow the examples  
set by the leading men. At the present moment the leading men of  
the society are more or less unbelievers in the very existence of God.  
Naturally the general public is also gradually following them. The  
result is that a class of men who are carried away by religious senti-  
ments without scientific stand,—are misusing the importance of spiri-  
tual values within the boundary of formalities and formulas of  
social or communal usages.

We shall have to reform this exploitation of religious sentiments  
on one side and gross atheism on the other. And the whole solu-  
tion of this problem is clearly defined in the Bhagwat Geeta. So  
what we need to do is to propagate the great teachings of the Geeta  
as you have also realised,—in a very systematic order on the basis  
of scientific and philosophical understanding acceptable by the  
topmost reasoning power of man in a submissive mood. That is  
the mood of understanding mentioned in the Geeta.

With these ideas only I had to register the form of the League  
of Devotees under the registration of Societies Act 1860 some years  
back at Jhansi (U.P.) with the help of some medical students of the  
place.

In the Western countries specially in America, you know it  
well, there is one movement like MRA (Moral Re-Armament). They  
want that "Men must choose to be governed by God or they con-  
demn themselves to be ruled by tyrants," "that God's mind must  
control the world through human nature" etc.

Unfortunately the Western people are so trained up that it is  
very difficult for them to discover God's will as they want. The  
God's mind is however expressed very clearly in the Bhagwat Geeta  
which is the sumtotal of the Upanishads and Vedanta Sutra.

Therefore if we push on the teachings of the Bhagwat Geeta in  
a systematic way it is sure and certain that the world will accept  
it. The cult of communism is a reactionary movement of a Godless  
civilization. The Bhagwat Geeta by her own strength can make an  
adjustment of the contending elements represented by Theism and  
Atheism. The movement of the communists advocating that man's  
mind must control is an imperfect theory. Because man is imper-  
fect and his mind is also imperfect, he cannot be perfect without be-  
ing in intimate relation with God Who is perfectly perfect or *Purna-  
tama*.

So we have to make a perfect movement on the basis of the Bhag-  
wat Geeta spoken by the Perfect. There is no difference between God  
and the Bhagwat Geeta on account of their being identical on the

(Continued on page 2)

# Chaitanya Charitamrita

## ESSAYS AND TEXT

(First Part continued from issue XIX)

*Vande gurum ishahbaktan isham  
ishavalaran  
Tat Prakasan Cha tat saktee  
Krishna chaitanya sangakam (1)*

My respectful obeisances are due to the primeval Lord of the name Krishna Chaitanya after offering the same to the spiritual masters, the devotees of the Lord, the incarnation of the Lord, His plenary Portions and His energies.

*Vande Shri Krishna Chaitanya  
Nityanandan Sahaditau  
Goudodaye paspavantu Chitrou  
Shandou tamonudou. (2)*

My respectful obeisances are due to both Shri Krishna Chaitanya as well as Nityananda who have arisen on the horizon of Gouda as both the sun and the moon simultaneously in a wonderful manner to dissipate darkness (of ignorance) and thereby to bestow benedictions over all,

*Yad adwaitam Brahman upani-  
shadi tad adiasya tanuva  
Ya atmantaryami purasha iti sa  
asya ansa vibhav.  
Sada aishyaryai purna ya iha  
Bhagavan sa swayam ayam  
Na Chaitanyat Krishnat jagati  
paratatwam paramiba. (3)*

What is described in the Upanishads as impersonal Brahman is but His effulgence of the body. What is known as the super soul Lord—he is no other than His plenary localised aspect. He is the Personality of Godhood Himself who is known as the Lord full with six opulences. He is the Absolute truth and there is nothing greater there or equal to Him in this world.

*Anarpita charim chirat karuna-  
yaavaturna kalou  
Samarpayatum unnata vjjala rasam  
swabhakti shriyam.  
Hari puratasundara dyuts Kadam-  
ba sandipita  
Sada hridaya kandau sphurata ba  
sachinandana. (4)*

Let that Lord known as the son of Shreemati Sachi Devi be transcendently situated unto the heart of you all as He has appeared Himself by His causeless mercy in order to bestow the highest standard of illuminated transcendental mellow of His devotional service. Such endowment was never before offered by any other incarnation, He is the Lord colourfully beautiful with the of golden texture in its fullness of manifestation.

*Radhakrishna pranaya vikriti  
ahladini sakti asmat  
Ekatmanou api bhubi pura dehab-  
hedou gatou tou  
Chaitanyakhyam prakatamadhuna  
tat dwayam cha aikyam aptam  
Radhabhavudyutisubalitam nomami  
Krishna swarupam (5)*

The love-affairs of Shri Radha and Krishna is a transcendental manifestation of the Lord's internal potency of 'Alhadini, (pleasure-giving). Although both of them are one and the same identity yet they separated by body eternally. Now at present again these two bodies are united in the Form of Shri Chaitanya. But He is pre-eminently manifested in the light of Radharani, although He is Krishna Himself

*Sri Radhaya pranaya mahima  
kadrisha ba anaya eba  
Aswadya yona adbhuta madhurima  
kidrisha ba madiya.  
Soukhyam cha asya mad anubha-  
vata kidrisha ba iti lobhat  
Tat bhavadhya samajani sachi  
garbhasindhau Hari indu (6)*

The Supreme Lord Hari appeared Himself like the moon in the ocean of the womb of Sachi devi, influenced by a desire to know (1) what are the qualities of love affairs of Radharani (2) what are the qualities of my love affairs which is relished by Radharani alone and (3) how does Radharani feel when she relishes the sweetness of my love.

*Samkarsana karana toyashayee  
garbhodasayee cha prabodhi shayee  
Sesha cha yasya amsakala sa Nit-  
yanandakhyaya Rama sharam  
man astu. (7)*

Let Shri Nityananda Rama, whose parts of plenary portions are known as Samkarshana Vishnu lying on the Karana ocean, Vishnu lying on the Garva ocean, Vishnu lying on the milk ocean or the Seohanaga, be the object of my constant remembrance,

*Mayatitey byapi vaikunthaloke  
purnaiswarya Sri Chaturbuha  
madhye  
Rupam yosya udbhati samkar-  
shankhyam tam sri nityananda  
Ramam prapadye (8)*

Let me surrender unto the lotus feet of Sri Nityananda Rama who is known as Samkarshan in the midst of Chaturbuha (consisting of Vasudeva, Samkarshan, Pradyamna and Aniruddhya) with full opulence.

*Mayabhartaja antda samgha ash-  
raya anga sheteey sakshyat  
karanabodhi madhye  
Yasya ekamsa sri puman adideva  
tam sri Nityananda Ramam  
Prapadye (9)*

Let me offer my full obeisances un to the feet of Sri Nityananda Ram whose partial representation is the original Purusha who is the feeder of Maya (illusory energy) and the resort of all the universes and called by the name Vishnu who is lying on the ocean of karana.

*Yasya amsamsa srila Garbhodoya-  
shayee  
Yannabhyabjam loka samgha-  
tanalam  
Lokasrastu sutikadhama dhatu  
Tam Sri Nityananda Ramam  
prapodye. (10)*

Let me offer my full obeisances unto the feet of Sri Nityananda Rama whose partial part is the Garbhodashayee Vishnu from whose navel stem of lotus has sprouted Brahma the first seer of the universe.

*Yasyamsa ansasa paratma akhil-  
aram  
Posta Vishnubhati dugdha shayee.  
Kshowni bharta yatkala sa api  
ananta  
Tam Shri Nityananda Ramam  
prapadye. (11)*

I do offer my respectful obeisances unto the feet of Shri Nityananda Rama whose secondary parts' part is the Vishnu lying on the ocean of milk the super soul of all living entities and the maintainer of all universes. The Naga is also His part in the 4th order.

*Mahavishnu jagat karta mayaya  
ya srijati adee  
Tasya avatara eba ayam adwit-  
acharya bhakti shasanat. (12)*

Lord Adwitacharya is the incarnation of that Vishnu called by the name Mahavishnu whose main function is to create the cosmic world through the actions of Maya.

*Adwitam Harina adwital acharyam  
bhakti samsanat  
Bhaktabataram Isham tam adwit-  
acharyam ashraye (13)*

Because He is non-different from Hari the Supreme Lord. Therefore He is called Adwita and because He propagates the cult of devotion therefore He is called Acharya. He is the Lord and incarnation of devotee of the Lord and therefore I take my shelter unto Him,

*Pancha tatwatmakam Krishnam  
bhaktarupa swamyakam  
Bhaktavaram bhaktakhyam  
namami bhaktasaktikam. (14)*

I do offer my obeisances to the Supreme Lord Krishna who is non-different from (1) His feature of a devotee of (2) that of devotee incarnation, (3) devotee manifestation, (4) pure devotee and (5) devotional energy.

*Jayatam suratan pango mama  
mandamate gati  
Mat sarbaswa padambhajou, Radha  
madanamohanou. (15)*

I am lame and ill-advised. Therefore I say glory unto them Radha Madan Mohan under who are my directors and whose Lotus feet are my everything.

*Dibiyad vrindaranya kalpadru-  
madha  
Srimad ratnagara singhasanasthou  
Sri Sri Radha Srila—Govinda-  
dwou  
Presthalivi sebyamanou smarami.  
(16)*

There is in Vrindaban the temple of jewels under the

desire tree in which there is the illuminated effulgent throne on which Sri Radha Govinda are seated served by the most confidential associate. I do offer my humble obeisances unto them.

*Sriman rasa rasarambhei bansi-  
bata tatarthita  
Karshanvenu swanai gopi Gopi-  
natha shriye tu na. (17)*

Sri Srila Gopinatha who is the originator of the transcendental mellow of Rasadance, and who is standing on the shore under the name of Bansibata and thereby attracting the attention of the damsels of cowherds by the sound of His celebrated flute. Let all of them do bestow upon me their benedictions.

*Jaya jaya sri Chaitanya jaya  
Nityananda  
Jaya Adwita Chandra jasya Govra  
bhaktabrinda (18)*

Glory to Sri Chaitanya and Nityananda and glory to Adwita Chandra and all the devotees of Goura (Lord Chaitanya).

*Ayee tin thankur Goudiyare Rari-  
yachchen Atmastt.  
Aye tiner charan vando tine more  
nath (19).*

All the above mentioned three deities (of Vrindaban namely Madan mohan, Govinda and Gopinath) have absorbed the heart and soil of the Goudiya Vaishnavas (followers of Lord Chaitanya). I therefore do worship the lotus feet of these deities and all the three are my Lords of the heart.

*Granter arambha kari mangala-  
charaa.  
Guru, Vaishna,-bhagawan, tiner  
smaran. (20)*

In the beginning of the narration I do invoke the benediction of the spiritual master' the devotee of the Lord and the personality of Godhead—simply by remembering.

*Tinner samaraney kai bighravi-  
nashan  
Anayashe kai nija lanchchita-  
puran. (21)*

By such remembrance only all difficulties are destroyed and very easily we can fulfil our own desire.

*Se manyalacharan kai tribidha  
prakar  
Vastunirdesha, ashirbada, namas-  
kar. (22)*

That invoking of benediction is made by three processes which are known as (1) defining the objective, (2) benedictions and (3) obeisances.

*Pratham tin sloke istadeva  
namaskar  
Samanya Vishvsharupey duita  
prakar. (23)*

In the first two slokas there is obeisance to the objective Lord. One of them is a general description and the other is particular verification.

(To be continued)