

# Bhakti Sangha Bhagavatam Class

5.9.3

# Verse, Translation and Purport

## || 5.9.3 ||

tatrāpi svajana-saṅgāc ca bhṛśam udvijamāno  
bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-  
smaraṇa-guṇa-vivarāṇa-caraṇāravinda-yugalam  
manasā vidadhad ātmanaḥ pratighātam āśaṅkamāno  
bhagavad-anugraheṇānusmṛta-sva-pūrva-janmāvalir  
ātmānam unmatta-jadāndha-badhira-svarūpeṇa  
darśayām āsa lokasya.

Due to his being especially gifted with the Lord's mercy, Bharata Mahārāja could remember the incidents of his past life. Although he received the body of a brāhmaṇa, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman—dull, blind and deaf—so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of non-devotee associates.

Every living entity is bound by different activities due to association with the modes of nature.

As stated in Bhagavad-gītā, kāranam guṇa-saṅgo 'sya sad-  
asad-yoni-janmasu: "This is due to his association with that  
material nature. Thus he meets with good and evil among  
various species." (Bg. 13.22)

We get different types of bodies among 8,400,000 species  
according to our karma.

Karmanā daiva-netreṇa: [SB 3.31.1] we work under the influence of material nature contaminated by the three modes, and thus we get a certain type of body according to superior order.

This is called karma-bandha.

To get out of this karma-bandha, one must engage himself in devotional service.

Then one will not be affected by the modes of material nature.

mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatīyaitān  
brahma-bhūyāya kalpate

"One who engages in full devotional service, who does not  
fall down in any circumstance, at once transcends the modes  
of material nature and thus comes to the level of Brahman."  
(Bg. 14.26)

To remain immune from the material qualities, one must engage himself in devotional service—śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23].

That is the perfection of life.

When Mahārāja Bharata took birth as a brāhmaṇa, he was not very interested in the duties of a brāhmaṇa, but within he remained a pure Vaiṣṇava, always thinking of the lotus feet of the Lord.



As advised in Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī  
mām namaskuru [Bg. 18.65].

This is the only process by which one can be saved from the danger  
of repeated birth and death.

# Theme-I

What happens to Devotees who cannot remember Krsna at the time of Death?

“nehābhikrama-nāśo ‘sti”

VS

“yam yam vāpi smaran bhāvam”

|| 8.5 ||

anta-kāle ca mām eva  
smaran muktvā kalevaram  
yaḥ prayāti sa mad-bhāvaṁ  
yāti nāsty atra saṁśayaḥ

At the point of death (anta-kāle), he who leaves the body (muktvā kalevaram yaḥ prayāti) while knowing Me in truth (mām eva smaran), attains a nature similar to Mine (sah mad-bhāvaṁ yāti). Of this there is no doubt (nāsty atra saṁśayaḥ).

|| 8.6 ||

yaṁ yaṁ vāpi smaran bhāvaṁ  
tyajaty ante kalevaram  
taṁ taṁ evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ

Whatever one thinks of (yaṁ yaṁ vāpi smaran bhāvaṁ) when leaving the body (tyajaty ante kalevaram), one attains a state similar (taṁ taṁ eva eti) to that object of constant thought (sadā tad-bhāva-bhāvitaḥ), O son of Kuntī (kaunteya).

|| 2.40 ||

nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt

→ P.D.S

In this process (iha **abhikrama**), there is no loss by stopping  
without completion (na nāśah asti), and no sin incurred by  
imperfection in performance (pratyavāyo na vidyate). One is  
protected from birth and death (trāyate mahato bhayāt) even  
by practicing a little of this process (sv-alpam apy asya  
dharmasya).

→ Bhakti

**Srila Prabhupada's Commentary  
to this Verse**

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work.

↓  
iha abhikṛāṇa  
↓  
In this endeavor (P.D.S)

Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage.

Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure.

But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished.

The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete.

One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity without a hundred percent success there is no profit.

Material activities and their results end with the body.

But work in Kṛṣṇa consciousness carries a person again to Kṛṣṇa consciousness, even after the loss of the body.



At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured brāhmana or in a rich aristocratic family that will give one a further chance for elevation.

That is the unique quality of work done in Kṛṣṇa consciousness.

**Srila Visvanatha Cakravarti Thakura's  
Commentary to this Verse**

In bhakti-yoga (iha) there is no destruction (nāśaḥ), and there is also no sin incurred (pratyavāya), if the practice has just begun (abhikrama) and then stopped.

If karma-yoga, however, is begun and then stopped, there is both destruction of the fruits of karma-yoga and sinful reaction as well for the performer.

पुनः परासा argument

“But then, by non-performance of bhakti which he is supposed to do, the aspiring practitioner also should not get any results.”

“Whatever little bhakti was there by the initial practice (svalpam apy asya dharmasya), even that small amount, will certainly deliver him from the bondage of saṁsāra (mahato bhayat).”

This is understood from such verses as the following:

yan-nāma sakṛcchravaṇāt pukkaśo 'pi vimucyate saṁsārād

Merely by hearing the holy name of Your Lordship only once (yan-nāma sakṛt śravaṇāt), even caṇḍālas men of the lowest class (pukkaśah api), are freed from all material contamination (saṁsārād vimucyate). SB 6.16.44

And it is also seen in the example of Ajāmila and others.

One can see that the following statement by the Lord has the same meaning:

na hy aṅgopakrame dhvaṁso  
mad-dharmasyoddhavāṅv api  
mayā vyavasitaḥ samyaṅ  
nirguṇatvād anāśiṣaḥ

My dear Uddhava (aṅga uddhava), because I have personally established it (mayā samyak vyavasitaḥ), this process of devotional service unto Me (mad-dharmasya) is transcendental and free from any material motivation (nirguṇatvād anāśiṣaḥ). Certainly a devotee never suffers (na hy anu api dhvaṁsaḥ) even the slightest loss by adopting this process (upakrame). SB 11.29.20

In the Bhāgavatam verse quoted above, Kṛṣṇa also shows the cause of indestructibility of bhakti.

As it is beyond the guṇas, it never can be destroyed.

The same reasoning should also be applied to the present Gītā verse.

**Srila Prabhupada reconciles the  
Apparent Contradiction**

**Question: What happens if a devotee is unconscious (ventilator) at the time of death??**

**Answer: Srimad-Bhagavatam 7.7.22–26  
-- March 10, 1967, San Francisco**



So if you become Krsna conscious once, even if at that time you are so-called unconscious, still, Krsna is with you; He is not forgetful. He is not forgetful.

Therefore He will give you the proper result.

Don't think that at the time of your death, because you are so completely out of consciousness, therefore there is frustration.

No. There is no frustration. There is no frustration.

Because your activities are already recorded by the Supreme Personality of Godhead, who is situated within your heart, so therefore there is no question of frustration.

You just practice.

While you are in good health, while you are in good body, while you are in good consciousness, just practice this Hare Krsna, and the result is guaranteed.

**Srila Prabhupada: Morning Walk --  
March 17, 1976, Mayapur**

That is guarantee.

Because he is devotee, for material condition he could not remember, but Krsna remembers, "Yes," that "he has done so much for Me."

→ yam yam vepi  
Yes, that is general.

But a devotee, because Krsna has taken charge of him, even he does not remember Krsna, still, Krsna is there.

Generally devotee dies remembering Krsna. Generally.

But even if for material condition he cannot, then Krsna<sup>has</sup> is taken charge.

And there is no question of hopelessness. No.

We have to do our duty very seriously. Then everything is all right.

**Srila Prabhupada: Īśopaniṣad –  
Verse-17 Purport**

In this mantra the living entity prays to enter the spiritual kingdom of God after relinquishing his material body and material air.

The devotee prays to the Lord to remember his activities and the sacrifices he has performed before his material body is turned into ashes.

He makes this prayer at the time of death, with full consciousness of his past deeds and of the ultimate goal.

One who is completely under the rule of material nature remembers the heinous activities he performed during the existence of his material body, and consequently he gets another material body after death.

The Bhagavad-gītā (8.6) confirms this truth: yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram

Unlike the simple animals, who have no developed mind, the dying human being can remember the activities of his life like dreams at night; therefore his mind remains surcharged with material desires, and consequently he cannot enter into the spiritual kingdom with a spiritual body.



→ Establish a Contrast.

The devotees, however, develop a sense of love for Godhead by practicing devotional service to the Lord.

Even if at the time of death a devotee does not remember his service to the Lord, the Lord does not forget him.

This prayer is given to remind the Lord of the devotee's sacrifices, but even if there is no such reminder, the Lord does not forget the service rendered by His pure devotee.

**Varadaraja's answer through  
Kanci Purna to Ramanujacarya's  
Questions**

1. Aham eva Para-Tattva
2. darsanam bhedom eva ca
3. Upayesu prapattih syat
4. **Antima smrti varjanam**
5. Dehavasane muktih syat
6. Poornacaryam samasraya

# The Specific Case of Bharata Maharaj

|| 5.8.26 ||

evam aghaṭamāna-manorathākula-hṛdayo mṛga-  
dārakābhāsenā svārabdha-karmaṇā  
yogārambhaṇato vibhramśitaḥ sa yoga-tāpaso  
bhagavad-ārādhana-lakṣaṇāc ca katham itarathā  
jāty-antara eṇa-kuṇaka āsaṅgaḥ sāksān  
niḥśreyasa-pratipakṣatayā prāk-parityakta-  
dustyaja-hṛdayābhijātasya tasyaivam antarāya-  
vihata-yogārambhaṇasya rājarṣer bharatasya tāvan  
mṛgārbhaka-poṣaṇa-pālana-prīṇana-  
lālanānuṣaṅgeṇāvigaṇayata ātmānam ahir ivākhu-  
bilam duratikramah kālah karāla-rabhasa  
āpadyata.

His heart afflicted by unfulfilled desire (evam aghaṭamāna-manoratha ākula-hṛdayah), Bharata fell from his practice of yoga (sah yoga-ārambhaṇato vibhramśitaḥ), from his detachment from material enjoyment achieved by bhakti (yoga-tāpaso bhagavad-ārādhana-lakṣaṇāt), and even from his worship of the Lord, by the Lord's special arrangement of prārabdha-karma (su-ārabdha-karmanā) through the appearance of the young deer (mṛga-dāraka-ābhāseṇa). How else could he develop attachment for the young deer (katham itarathā jāty-antara ena-kunaka āsaṅgah)? While Bharata, who had previously rejected his own sons (prāk-parityakta-dustyaja-hṛdaya-abhijātasya) as an obstacle to the highest goal (sākṣāt niḥśreyasa-pratipakṣatayā) and who now produced an obstacle to his practice of yoga (tasya evam antarāya-vihata-yoga ārambhaṇasya), forgot himself by petting, showing affection for, protecting and nourishing the young deer (mṛga-arbhaka-poṣaṇa-pālana-prīṇana-lālana-anuṣaṅga), inevitable death (dur-atikramaḥ kālah) with great speed (karāla-rabhasa) approached him (ātmānam āpadyata), just as snake approaches a mouse hole (ahir iva ākhu-bilaṁ).

He fell from his position in yoga and worship of the Lord by the influence of karmas of this life which manifested a small deer to him.

Svārabdhā karmayā

a) Sva - ārabdhā karma (one's own prārabdhā karma)

b) Su - ārabdhā karma (auspicious prārabdhā karma)

Prārabdhā-karma is of two types: auspicious and inauspicious.

↓  
orchestrated  
by Prārabdhā

The first type occurs by the will of the Lord to increase longing for devotion to the Lord, like sharp ointment applied to the eyes.

This is accepted favorably by the devotee.

Being similar to prārabdha-karma it is accepted as such.

That which creates more intense bhakti in the future takes place in those who already possess rati or bhāva.

It is not the body that indicates fall-down →  
It is the <sup>illustration</sup> absorption in matter & decreased absorption in kṛṣṇa that indicates fall down.

The second type consists of results of actions of previous lifetimes which manifest later as absorption in material life.

In the verse the first type is indicated by the word su in svarabhda-karmanā.



He fell from his austerity of rejecting material enjoyment which was produced by bhakti-yoga (yoga-tapasah).

Even though bhakti does not have great obstacles, he fell from worship of the Lord by the will of the Lord.

How else could he fall (itarathā), except by prārabdha-karma arranged by the will of the Lord?

He had already given up his sons (hṛdaya-abhijātasya).

## 5.14.43

yo dustyajān dāra-sutān  
suhṛd rājyaṁ hṛdi-spr̥śaḥ  
jahau yuvaiva malavad  
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasaḥ**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyaṁ**) as if they were stool (**malavad**), though they were touching to the heart (**hṛdi-spr̥śaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**)

## 5.14.44

yo dustyajān kṣiti-suta-svajānārtha-dārān  
prārthyām śriyam sura-varaiḥ sadayāvalokām  
naicchan nṛpas tad-ucitam mahatām madhudviṭ-  
sevānurakta-manasām abhavo 'pi phalguḥ

The King did not desire (**na icchan nṛpah**) the earth, sons, relatives, objects, wife (**kṣiti-suta-svajana artha-dārān**), all difficult to give up (**yah dustyajān**), and did not desire his wealth (**na icchan śriyam**) which was desired by the *devatās* (**prārthyām sura-varaiḥ**) and which cast glances asking to be engaged in his service (**sa daya avalokām**). That is appropriate (**tad-ucitam**), for even liberation is insignificant (**abhavo api phalguḥ**) for the great devotees (**mahatām**) whose minds are attracted to serving the Supreme Lord (**madhudviṭ- sevā anurakta-manasām**).

Or he fell by the semblance of karma in the form of the deer.

Though the jīvanmuktas do not have any false identity, they have a semblance of false identity.

Similarly those who have developed rati do not have prārabdha-karma, but have semblance of prārabdha-karma.

↳ created by the will of the Lord.

Or he fell down because of the inferior (ābhāsenā) fawn, through auspicious prārabdha-karma.

Under the influence of his good prārabdha-karma, Bharata took care of the deer.

Otherwise if there had been no good karma, he would not have a desire to care for the deer.

Bharata's fall however was arranged by the Lord for the purpose of increasing his longing for bhakti after taking birth as a deer and a brāhmaṇa.

The Lord has said:

nāham tu sakhyo bhajato 'pi jantūn  
bhajāmy amiṣām anuvṛtti-vṛttaye  
yathādhano labdha-dhane vinaṣṭe  
tac-cintayānyan nibhr̥to na veda

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. SB 10.32.20

He did not think of himself.

Death (kālah) arrived, like a snake approaching a mouse hole.

# The Case of Priyavrata Maharaj



|| 5.1.1 ||

rājovāca

priyavrato bhāgavata

ātmārāmaḥ katham mune

gṛhe 'ramata yan-mūlaḥ

karma-bandhaḥ parābhavaḥ

Parīkṣit said: O sage (**mune**)! How did the great devotee (katham bhāgavata) and ātmārāma Priyavrata (priyavrato ātmārāmaḥ) enjoy household life (gṛhe aramata), which is a cause of bondage to karma (karma-bandhaḥ yan-mūlaḥ) and defeats even a pure soul (parābhavaḥ)?

|| 5.1.2 ||

na nūnaṁ mukta-saṅgānām  
tādṛśānām dvijarṣabha  
gr̥heṣv abhiniveśo 'yaṁ  
puṁsām bhavitum arhati

O best of the brāhmanas (**dvijarṣabha**)! Persons such as him  
(**tādṛśānām puṁsām**), free from material attachments  
(**mukta-saṅgānām**), should certainly not (**na nūnaṁ**)  
become absorbed in family life (**gr̥heṣv abhiniveśo bhavitum**  
**arhati**).

|| 5.1.3 ||

mahatām khalu vipraṣe  
uttamaśloka-pādayoḥ  
chāyā-nirvr̥ta-cittānām  
na kuṭumbe spr̥hā-matiḥ

O best of brāhmaṇas (**vipraṣe**)! Great souls (**mahatām**) whose minds (**cittānām**) are blissfully engaged (**nirvr̥ta**) in meditation on the lotus feet of the Lord (**uttamaśloka-pādayoḥ**), which extinguish saṁsāra (**chāyā**), are not so foolish to desire household life (**na amatiḥ kuṭumbe spr̥hā**).

|| 5.1.4 ||

samśayo 'yaṁ mahān brahman  
dārāgāra-sutādiṣu  
saktasya yat siddhir abhūt  
kṛṣṇe ca matir acyutā

Great brāhmaṇa (**mahān brahman**)! My doubt is that (**ayaṁ samśayah**) though he was attached to wife, house and children (**yat dāra-āgāra-sutādiṣu saktasya**), he still attained perfection (**siddhir abhūt**) and always thought of Kṛṣṇa (**kṛṣṇe ca acyutā matih**).

|| 5.1.5 ||

śrī-śuka uvāca

bādham uktam bhagavata uttamaślokasya śrīmac-caranāravinda-  
makaranda-rasa āveśita-cetaso bhāgavata-paramahansa-dayita-kathām  
kiñcid antarāya-vihatām svām śivatamām padavīm na prāyeṇa hinvanti.

Śukadeva said: What you have said is true (bādham uktam), but those whose minds are absorbed (āveśita-cetasah) in the sweet taste (makaranda-rasa) of the lotus feet of the Supreme Lord (bhagavata uttamaślokasya śrīmac-caranāravinda) do not generally give up (na prāyeṇa hinvanti) the auspicious path (śivatamām padavīm) of topics of the Lord (kathām), who is dear to the greatest devotees (bhāgavata-paramahansa-dayita), though there may be some obstacle (kiñcid antarāya-vihatām).

Śukadeva accepts the question but refutes it.

It is true that it is not possible for the ātmārāma to become attached to household life and for the person attached to household life to be attached to Kṛṣṇa.

But you should not think that the great devotees of inconceivable character would ever, even temporarily, become attached to material things.

That is expressed in this verse.

Those whose minds are absorbed in the Lord do not reject the topics of the Lord which are most dear to the paramahamsas, persons related to the Lord (bhāgavata), though the topics are somewhat interrupted.

Those topics are the path (padavīm) giving happiness to the devotees, since by that path the devotee attains the Lord.

But does the following verse not show there is an obstacle?

|| 10.2.33 ||

tathā na te mādhave tāvakāḥ kvacid  
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ  
tvayābhiguptā vicaranti nirbhayā  
vināyakānīkapa-mūrdhasu prabho

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune (mādhava prabho), if devotees (tāvakāḥ) completely in love with You (tvayi baddha-sauhrdāḥ) sometimes fall from the path of devotion (kvacid bhraśyanti mārgāt), they do not fall like nondevotees (na tathā), for You still protect them (tvayābhiguptā). Thus they fearlessly traverse (vicaranti nirbhayā) the heads of their opponents and continue to progress in devotional service (vināyakānīkapa-mūrdhasu).



True, the devotee does not have any obstacle arising from time and karma.

However there are two types of<sub>57</sub> obstacle for the devotees: that caused by great offense and that caused by the Lord's desire.

Great offense is pacified over a long time after undergoing appropriate difficulties, or is quickly removed by the mercy of great devotees.

Examples are Dvividha and Rahūgana.

“The Lord’s desire” means to teach proper conduct to the devotee, and the obstacle arising from the Lord’s desire only increases prema in the devotee.

58

An example is Bharata.

Since Priyavrata did not commit offense, his obstacle arose by the desire of the Lord.

The Lord taught his devotees by showing through adoration for a deer that the devotees should not have attachment, though they may think such attachment is a good quality.

It should be understood in the case of Priyavrata that the Lord taught that the devotees should follow the order of superiors though it is not suitable for bhakti, by showing how Priyavrata followed the order of Brahmā.

# Theme-II

Was Bharata Maharaj really afraid  
of non-devotee association or was  
he trying to set the right example  
for others?

Description of an  
Uttama adhikārī  
(bhāgavatī Prema)

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ

Śrī Havis said: The most advanced devotee (**eṣa bhāgavatottamaḥ**) sees (**yaḥ paśyed**) Supreme Lord, one's object of worship (**bhagavad-bhāvam ātmanaḥ**), within everything (**sarva-bhūteṣu**), and sees everything in the Supreme Lord (**bhūtāni bhagavaty ātmany**).

He experiences the manifestation of the Lord (bhagavad-bhāvaṃ paśyati) which he cherishes (ātmanah) in all conscious and unconscious objects (sarva-bhūteṣu) as described in the following:

|| 11.2.41 ||

**khaṃ vāyum agniṃ salilaṃ mahīm ca  
jyotīṃṣi sattvāni diśo drumādīn  
sarit-samudrāṃś ca hareḥ śarīraṃ  
yat kiṃ ca bhūtaṃ praṇamed ananyaḥ**

A person devoted only to the Lord (**ananyaḥ**) should bow down (**praṇamed**) to ether, fire, air, water, earth (**khaṃ vāyum agniṃ salilaṃ mahīm ca**), the sun and other luminaries (**jyotīṃṣi**), all living beings, the directions, trees and other plants (**sattvāni diśo drumādīn**), the rivers and oceans (**sarit-samudrāṃś ca hareḥ**), seeing them as the body of Kṛṣṇa (**yat kiṃ ca bhūtaṃ hareḥ śarīraṃ**).

|| Madhya 8.267 ||

eka saṁśaya mora āchaye hrdaye  
krpā kari' kaha more tāhāra niścaye

Rāmānanda Rāya then said that he had but one doubt within  
his heart, and he petitioned the Lord, “Please be merciful  
upon me and just remove my doubt.”

|| Madhya 8.268 ||

pahile dekhilun tomāra sannyāsi-svarūpa  
ebe tomā dekhi muñi śyāma-gopa-rūpa

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu,  
“At first I saw You appear like a sannyāsī, but now I am seeing  
You as Śyāmasundara, the cowherd boy.



|| Madhya 8.269 ||

tomāra sammukhe dekhi kāñcana-pañcālikā  
tānra gaura-kāntyē tomāra sarva aṅga ḍhākā

“I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

|| Madhya 8.270 ||

tāhāte prakāṭa dekhoṅ sa-vaṁśī vadana  
nānā bhāve cañcala tāhe kamala-nayana

“I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

|| Madhya 8.271 ||  
ei-mata tomā dekhi' haya camatkāra  
akapaṭe kaha, prabhu, kāraṇa ihāra

“I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this.”

|| Madhya 8.272 ||

prabhu kahe,—kṛṣṇe tomāra gāḍha-prema haya  
premāra svabhāva ei jāniha niścaya

Lord Śrī Caitanya Mahāprabhu replied, “You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

|| Madhya 8.273 ||

mahā-bhāgavata dekhe sthāvara-jaṅgama  
tāhān tāhān haya tānra śrī-kṛṣṇa-sphuraṇa

“A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Kṛṣṇa.

|| Madhya 8.274 ||

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrṭi

“The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

He also experiences all entities in the Lord who appears in the devotee's heart, since the Lord is their shelter.

(He sees all objects as devotees of the Lord.)

This is the uttama devotee.

The gopīs are described in this way:

vana-latās tarava ātmani viṣṇuṁ  
vyañjayantya iva puṣpa-phalādhyāḥ  
praṇata-bhāra-viṭapā madhu-dhārāḥ  
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

The trees and creepers in the forest (vana-latās tarava) respond by becoming so luxuriant with fruits and flowers (puṣpa-phalādhyāḥ) that they seem to be manifesting Lord Viṣṇu ~~within their hearts~~ (ātmani viṣṇuṁ vyañjayantya iva). As their branches bend low with the weight (praṇata-bhāra-viṭapā), the filaments on their trunks and vines stand erect out of the ecstasy of love of God (prema-hṛṣṭa-tanavo), and both the trees and the creepers pour down a rain of sweet sap (madhu-dhārāḥ vavṛṣuḥ sma). (SB 10.35.9)



Or the uttama devotee sees his prema for the Lord in all entities  
conscious and unconscious.

The rest is the same.

Therefore he offers respect to all entities with devotion because he  
thinks that they are all devotees as explained in SB 11.2.40.

Thus it is said:

nadyas tadā tad upadhārya mukunda-gītam  
āvarta-lakṣita-manobhava-bhagna-vegāḥ  
āliṅgana-sthagitam ūrmi-bhujair murārera  
grhṇanti pāda-yugalam kamalopahārāḥ

When the rivers hear the flute-song of Kṛṣṇa (**nadyas upadhārya mukunda-gītam**), their minds begin to desire Him (**tadā tad manobhava**), and thus the flow of their currents is broken (**bhagna-vegāḥ**) and their waters are agitated, moving around in whirlpools (**āvarta-lakṣita**). Then with the arms of their waves (**ūrmi-bhujair**) the rivers embrace (**āliṅgana-sthagitam**) Murāri's lotus feet (**murārera pāda-yugalam**) and, holding on to them (**grhṇanti**), present offerings of lotus flowers (**kamalopahārāḥ**). (SB 10.21.15)

The queens also say:

**kurari vilapasi tvam vīta-nidrā na śeṣe  
svapiti jagati rātryām īśvaro gupta-bodhaḥ  
vayam iva sakhi kaccid gāḍha-nirviddha-cetā  
nalina-nayana-hāsodāra-līlekṣitena**

O kurarī bird (**kurari**), you are lamenting (**vilapasi tvam**). Now it is night (**rātryām**), and somewhere in this world (**jagati**) the Supreme Lord (**īśvaro**) is asleep (**svapiti**) in a hidden place (**gupta-bodhaḥ**). But you are wide awake (**vīta-nidrā**), O friend (**sakhi**), unable to fall asleep (**na śeṣe**). Is it that, like us (**kaccid vayam iva**), you have had your heart pierced to the core (**gāḍha-nirviddha-cetā**) by the lotus-eyed Lord's (**nalina-nayana**) munificent (**udāra**), playful (**līlā**) smiling glances (**hāsa īkṣitena**)? (SB 10.90.15)