

# Six Qualities that Enhance Bhakti

10. Tat-tat-karma-pravartana - Various activities favorable for devotional service

# Topic - 12

## Angas of Devotional Service

sa-jātīyāśaya-snigdha-śrī-  
bhagavad-bhakta-saṅgo

Association with like-  
minded, affectionate  
devotees

*Association of Devotees  
is More Glorious than  
Association of the  
Supreme Lord*

na tathāsyā bhaven moho  
bandhaś cānya-prasaṅgataḥ  
yoṣit-saṅgād yathā puṁso  
yathā tat-saṅgi-saṅgataḥ

Man's bondage and bewilderment (asya mohah ca bandha) is not due to (na tathā bhavet) attachment to objects (anya-prasaṅgataḥ) as much as (yathā) it is due to his association with woman (yoṣit-saṅgād) and to his association with men who associate with women (yathā tat-saṅgi-saṅgataḥ puṁsah). (SB 3.31.35)

- Just as those who associate with persons attached to women are criticized more than those who associate with a woman, association with a person attached to the Lord is praised more and is more desirable than association with the Lord Himself.

aham hare tava pādaika-mūla-  
dāsānudāso bhavitāsmi bhūyaḥ  
manaḥ smaretāsu-pater guṇāms te  
grṇīta vāk karma karotu kāyaḥ

O Lord (h<sub>are</sub>h)! I shall become (aham bhūyaḥ bhavitāsmi) the servant of servants whose only shelter is your lotus feet (tava pāda eka-mūla-dāsānudāsh). May my mind remember the Lord of my life (manaḥ smareta asu-pateh), may my words chant your glories (vāk grṇīta guṇāms te) and may my body serve you (kāyaḥ karma karotu). (6.11.24)

mamottamaśloka-janeṣu sakhyam  
saṁsāra-cakre bhramataḥ sva-karmabhiḥ  
tvad-māyayātmāmaja-dāra-geheṣv  
āsakta-cittasya na nātha bhūyāt

Let me (mama bhūyāt), wandering in the wheel of saṁsāra (saṁsāra-cakre bhramataḥ) by my karmas (sva-karmabhiḥ), be attached to the devotees of the Lord (uttamaśloka-janeṣu sakhyam). Let my mind not be attached (na nātha bhūyāt) to persons attached to body, children, wife, and house (ātmā-ātmaja-dāra-geheṣv āsakta-cittasya) because of the influence of your external energy (tvad-māyayā).  
(6.11.24)



janmāobi moe icchā jadi tor  
bhakta-gr̥he jani janma hau mor

If it is Your wish that I be born again, then may I take birth in the home of Your devotee.

bhukti-mukti-spr̥hā vihīna je bhakta  
labhaite tānko saṅga anurakta

I yearn for the company of that devotee who is  
completely devoid of all desire for worldly  
enjoyment or liberation.

punaś ca bhūyād bhagavaty anante  
ratiḥ prasaṅgaś ca tad-āśrayeṣu  
mahatsu yām yām upayāmi sṛṣṭim  
maitry astu sarvatra namo dvijebhyaḥ

On the other hand (punaś ca), in whatever birth I receive (yām yām upayāmi sṛṣṭim), may I have (bhūyād) rati for the unlimited Lord (bhagavaty anante ratiḥ), excellent association (prasaṅgaḥ) with his devotees (mahatsu) who take shelter of him (tad-āśrayeṣu) and friendship with all living beings (maitry astu sarvatra)! I offer respects to the brāhmaṇas (namo dvijebhyaḥ). (1.19.16)

ta ete sādhaveḥ sādhave  
sarva-saṅga-vivarjitāḥ  
saṅgas teṣv atha te prārthyāḥ  
saṅga-doṣa-harā hi te

O Virtuous lady (**sādhave**)! Those devotees are devoid of attachment to *artha*, *dharma*, *kāma* and *mokṣa* (**ta ete sādhaveḥ sarva-saṅga-vivarjitāḥ**). You should desire their association (**saṅgas teṣv atha te prārthyāḥ**). They destroy the faults of material association (**saṅga-doṣa-harā hi te**).

satām prasaṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (implied). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti**). By taste (**tad-joṣaṇād**) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

|| 4.9.11 ||

bhaktim muhuḥ pravahatām tvayi me prasaṅgo  
bhūyād ananta mahatām amalāśayānām  
yenāñjasolbaṇam uru-vyasanam bhavābdhim  
neṣye bhavad-guṇa-kathāmṛta-pāna-mattah

O unlimited Lord (ananta)! May I always have the  
association (bhūyād me prasaṅgaḥ) of great devotees  
(mahatām) with pure hearts (amala āśayānām) who  
constantly perform *bhakti* to you (bhaktim muhuḥ  
pravahatām tvayi)! By this association (yena), intoxicated  
from drinking the nectar of your pastimes and qualities  
(bhavad-guṇa-kathāmṛta-pāna-mattah), I shall easily  
combat (añjasā neṣye) the ocean of material existence  
(bhavābdhim) full of terrible suffering (ulbaṇam uru-  
vyasanam).

## Rupa Goswami's glorification of the last five items

dr̥g-ambhobhir dhautah pulaka-patalī maṇḍita-tanuḥ  
skhalann antaḥ-phullo dadhad atipr̥thum vepathum api |  
dr̥śoh kaksām yāvan mama sa puruṣah ko 'py upayayau  
na jāne kiṁ tāvan matir iha gr̥he nābhiramate ||

Ever since I saw (yāvad dr̥śoh) a certain person whose body was washed with his own tears (dr̥g-ambhobhir dhautah), whose hairs were standing on end (pulaka-patalī maṇḍita-tanuḥ), and who stumbled around with a joyous heart (skhalann antaḥ-phullo), while quivering to the extreme (atipr̥thum vepathum api), my mind (mama matih) has for some reason (na jāne kiṁ) become so attached to the form of Kṛṣṇa (sah puruṣah upayayau) that I have no attachment to my family (matir iha gr̥he nābhiramate). (BRS)

śrī-nāma samkīrtanam

Chanting the name of the  
Lord

Chanting of the Holy-  
Names is the Most  
Powerful Limb of this Age



## 63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

etan nirvidyamānām  
icchatām akuto-bhayam |  
yoginām nṛpa nirṇītam  
harer nāmānukīrtanam ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**). (SB 2.1.11)

- “It is understood from this scripture that bhakti is the method.”
- Among the aṅgas of bhakti, is one of them ascertained as the king?” (**tasmad bharata...**)
- This verse answers.
- Chanting the name of the Lord is the principal method.

- Among those three, chanting is the chief.
- Among the different types of chanting — glorifying the names, pastimes and qualities of the Lord — chanting the name of the Lord is supreme.
- The phrase nāmānukīrtanam means, either chanting the name according to one’s bhakti, or chanting the name continuously, since anu means both “according to” and “continuously.”

- This has been ascertained (nirṇītam) by the previous ācāryas, not just by me in the present time.
- And, because of this, one need not ask for further proof.
- That is the meaning of nirṇītam.

- What is this chanting of the name?
- It is without fear at all.
- What else can be said about chanting the name of the Lord, since there are no reservations arising from considerations of pure or impure time, place, candidate or ingredients (akutobhayam)?

- Even the lowest of humanity who cannot tolerate service to the Lord are not opposed to this process of chanting.
- “Then it is not the highest process for both sādhakas and siddhas.”
- The answer is given.
- It fulfills everyone’s desires.

- Nirvidyamānānām means those who are free from all desires, even from the desire for liberation. Thus, it refers to the devotees.
- Icchatām means those who have desires for Svarga or mokṣa.
- Yoginām refers to the ātmārāmas who are liberated.

- This is the process for the devotees, for those desiring material benefits and liberation and for those who have been liberated.
- This process has been ascertained as suitable for both the sādḥaka and siddha, being both the means and the goal.



**Glories of the Holy-Name  
from the Episode of  
Ajamila**

## ॥ 6.2.7 ॥

ayam hi kṛta-nirveśo  
janma-koṭy-amhasām api  
yad vyājahāra vivaśo  
nāma svasty-ayanam hareḥ

This person (**ayam**) has performed atonement (**kṛta-nirveśo**) for the sins of ten million births (**janma-koṭy-amhasām api**) since he has spontaneously chanted (**vivaśo vyājahāra**) the auspicious name of the Lord (**hareḥ svasty-ayanam nāma**).

- “You castigate us, but what offenses have we and our master committed in taking away Ajāmila to purify him, since he has performed no atonements for over a thousand great sins?”
- He has certainly performed atonement, not only for the sins of one life, but for ten thousand lives, since (yat) he has chanted the name of the Lord even though it was done unconsciously.

## ॥ 6.2.8 ॥

etenaiva hy aghono 'sya  
kṛtam syād agha-niṣkṛtam  
yadā nārāyaṇāyeti  
jagāda catur-akṣaram

When he chanted the four syllables (**yadā jagāda etena catur-akṣaram**) “Nārāyaṇa (**nārāyaṇāya iti**),” atonement (**agha-niṣkṛtam**) for the sins he committed (**asya kṛtam aghonah**) has been accomplished (**syād**).

“But Ajāmila did not chant with awareness that  
this was atonement.

He called out for his son because he was afraid of  
us.”

- You do not understand the truth.
- Being materialistic, you do not understand.

- Even by calling for his son while not seeking to make atonement, atonement of this sinner (aghonah) was accomplished.
- Just chanting at this time for his son is the atonement for all his sins.
- However, previously he chanted in ungrammatical language, “O Nārāyaṇa, come here, from your mother’s lap to my lap.”

- The atonement took place then.
- Not only chanting four syllables, but chanting the Lord's name in two syllables or one syllable also destroys all sins.

॥ 6.2.9-10 ॥

stenaḥ surā-po mitra-dhruḡ  
brahma-hā guru-talpa-gaḥ  
strī-rāja-pitr-go-hantā  
ye ca pātakino 'pare

sarveṣām apy aghavatām  
idam eva suniṣkṛtam  
nāma-vyāharaṇam viṣṇor  
yatas tad-viṣayā matiḥ

The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇam**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenaḥ surā-pah mitra-dhruḡ**), for one who kills a brāhmaṇa, for one who indulges in sex with the wife of his guru or another superior (**brahma-hā guru-talpa-gaḥ**), for one who kills women, the king, his father, or cows (**strī-rāja-pitr-go-hantā**), and for all other sinful men (**ye ca pātakino apare**). Simply by chanting the holy name of Lord Viṣṇu (**idam eva**), such sinful persons (**sarveṣām apy aghavatām**) attract the attention of the Supreme Lord (**yataḥ tad-viṣayā matiḥ**).



|| 6.2.11 ||

na niṣkṛtair uditair brahma-vādibhis  
tathā viśuddhyaty aghavān vratādibhiḥ  
yathā harer nāma-padair udāhṛtais  
tad uttamaśloka-guṇopalambhakam

A sinful man is not purified (**na yathā viśuddhyaty aghavān**) by abundant atonement (**niṣkṛtaiḥ**), or by vows (**vratādibhiḥ**) mentioned by Manu and others (**brahma-vādibhiḥ uditaiḥ**), as much as he is purified (**tathā viśuddhyaty**) by chanting even some portions of the names of the Lord (**hareḥ nāma-padaiḥ udāhṛtaiḥ**), which produce realization of his qualities (**tad uttamaśloka-guṇa-upalambhakam**).

- Nāma-padaīḥ means “just by some indications of the name, such as calling out the name of a son.”
- The name should be chanted but the mind may be attentive or not.
- He may be sinful, without even following karma or other scriptural process.

- And not only does the name uproot sin completely.
- One realizes the Lord's qualities, beauty, powers and sweetness.

- Or another meaning is as follows.
- “But how can grave sins which are destroyed only by great austerities and vows be destroyed by casual chanting of the name?”
- The name indicates the power (guṇa) of the Lord having great fame.
- The name removes great sin because it is the name of the most powerful Supreme Lord.

|| 6.2.12 ||

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte  
manaḥ punar dhāvati ced asat-pathe  
tat karma-nirhāram abhīpsatām harer  
guṇānuvādaḥ khalu sattva-bhāvanah

Since even after atonement (**tad kṛte niṣkṛte api**) the mind again pursues material enjoyment (**manaḥ punar asat-pathe dhāvati**), for people desiring complete destruction of material desire (**tat ekāntikaṁ karma-nirhāram abhīpsatām**), continuous chanting of the qualities of the Lord (**hareh guṇa anuvādaḥ**) is the only means of purification (**khalu sattva-bhāvanah**).

- Performance of atonement for twelve years is considered inferior to chanting the name.
- Since the mind pursues the path of sin after performing atonement which does not completely purify the mind, for persons desiring complete destruction of karmas, constant chanting of the name and qualities, after (anu) hearing them for someone is the real purification of one's existence because it destroys all desires.

“Why do you criticize committing sin again after doing atonements?”

We can explain that this is similar to being bitten by a snake without any teeth since it is caused simply by remaining impressions (just as you explain about commission of sin after chanting.”

- You are mistaken.
- Our explanation of the name is valid because of statements that the name destroys all sins along with desires.
- It is not simply imagination.



- How can you make your claim, since there are no statements in the scriptures concerning atonement which claim destruction of all desires, and even in the exaggerated claims of karma-kāṇḍa, one does not hear of decrease of sinful desire.
- This was stated previously.

|| 6.2.13 ||

athainam māpanayata  
kṛtāśeṣāgha-niṣkṛtam  
yad asau bhagavan-nāma  
mriyamāṇaḥ samagrahīt

Therefore (**atha**), do not take Ajāmila (**enam māpanayata**) who has performed unlimited atonement (**kṛta aśeṣa agha-niṣkṛtam**). Because of being sinless (**yad**), he has perfectly chanted the name of the Lord (**asau bhagavan-nāma samagrahīt**) while dying (**mriyamāṇaḥ**).

- Because of this, do not take Ajāmila.
- He has done unlimited atonements.
- This means at the time of naming his son Nārāyaṇa, from his first chanting, he accomplished all atonements.
- This was also done without any offenses to the name either previously or in this life.
- Because he was sinless (yat), while dying he chanted the name.

- If he had sin, how could he chant the name while dying? It is said in the Gītā:

yeṣāṁ tv anta-gataṁ pāpaṁ  
janānāṁ puṇya-karmaṇām |  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ ||

But those whose sins have been destroyed by pious acts, being free of the ignorance arising from duality by worshipping me, then worship me with determination. BG 7.28

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

At the point of death, he who leaves the body while knowing me in truth, attains a nature similar to mine. Of this there is no doubt. BG 8.5

- Thus by the appearance of the name or its non-appearance when dying, one can infer the absence of offenses to the name or the presence of offenses to the name.

|| 6.2.14 ||

sāṅketyaṃ pārihāsyam vā  
stobham helanam eva vā  
vaikuṅṭha-nāma-grahaṇam  
aśeṣāgha-haram viduḥ

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyam**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**).

॥ 6.2.15 ॥

patitaḥ skhalito bhagnaḥ  
sandaṣṭas tapta āhataḥ  
harir ity avaśenāha  
pumān nārhati yātanāḥ

A person (**pumān**) who chants the name of the Lord (**harih ity avaśena āha**) while falling from a cliff (**patitaḥ**), stumbling on the road (**skhalitaḥ**), receiving injury in his body (**bhagnaḥ**), being bitten by snakes (**sandaṣṭaḥ**), being burned with fever (**taptaḥ**) or being attacked with sticks (**āhataḥ**) will not suffer hellish punishment (**na arhati yātanāḥ**).

|| 6.2.16 ||

gurūṇām ca laghūnām ca  
gurūṇi ca laghūni ca  
prāyaścittāni pāpānām  
jñātvoktāni maharṣibhiḥ

The great sages (**maharṣibhiḥ**), understanding the limited nature of atonements (**pāpānām prāyaścittāni jñātvā**), have said that (**uktāni**) severe atonements are prescribed for grave sins (**gurūṇām ca gurūṇi**), and light atonements are prescribed for minor sins (**laghūnām ca laghūni**).



- “According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity.
- How is it that by chanting once in nāmābhāsa all of the gravest sins are destroyed?”
- Because the atonements have limited power, such arrangements are prescribed.

- However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power.
- It is as easy as Balarāma's ability to destroy the all Kauravas, including Duryodana, in order to save Sāmba.

|| 6.2.17 ||

tais tāny aghāni pūyante  
tapo-dāna-vratādibhiḥ  
nādharmajaṃ tad-dhṛdayaṃ  
tad apīśānghri-sevayā

Sins are destroyed (**tāny aghāni pūyante**) by austerity, charity and vows (**taiḥ tapo-dāna-vrata ādibhiḥ**) but the root of sin is not destroyed (**na adharma-jaṃ tad-dhṛdayaṃ**). However by bhakti to the Lord, even the root of sin, namely desire, is destroyed (**tad api īśānghri-sevayā**).

|| 6.2.18 ||

ajñānād athavā jñānād  
uttamaśloka-nāma yat  
saṅkīrtitam agham puṁso  
dahed edho yathānalah

Chanting the name of the Lord (**uttama śloka-nāma saṅkīrtitam**) with or without knowledge (**ajñānād athavā jñānād**) of its powers (**yat**) destroys a man's sins (**puṁsah agham dahed**), just as fire destroys dry grass (**yathā analah edhah**).

|| 6.2.19 ||

yathāgadam vīryatamam  
upayuktaṁ yadṛcchayā  
ajānato 'py ātma-guṇam  
kuryān mantrō 'py udāhṛtaḥ

Just as powerful medicine (**yathā vīryatamam agadam**) when taken without knowledge of its powers (**yadṛcchayā upayuktaṁ**) still produces its effects quickly (**ātma-guṇam kuryāt**), so chanting the name of the Lord also (**mantrō udāhṛtaḥ apy**) produces effects quickly (**ātma-guṇam kuryāt**), without knowing its powers (**ajānato apy**).

- Not only does the name destroy sin, but it bestows prema for the Lord.
- Another example is given.
- Yadṛcchayā means suddenly, without knowing.
- Strong medicine taken (upayuktam) without knowing, produces its qualities of curing disease, giving strength and nourishment.

- Similarly the name, the uttered form of mantra, or a mantra composed of the name of the Lord, when chanted, gives its effects.
- One does not have to know the powers of the name in order for it to have effect.

**Further Glories of the  
Holy-Name from other  
Sastras**



## 63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

**gītvā ca mama nāmāni  
vicaren mama sannidhau |  
iti bravāmi te satyaṁ  
krīto 'haṁ tasya cārjuna ||**

By singing My names (**gītvā ca mama nāmāni**), a person will attain a position close to Me (**vicaren mama sannidhau**). I make this promise (**iti bravāmi te satyaṁ**). That person, O Arjuna, purchases me (**krīto ahaṁ tasya ca arjuna**). (**Ādi Purāṇa**)

## 63. śrī-nāma saṁkīrtanaṁ – Chanting the name of the Lord

yena janma-sahasrāṇi  
vāsudevo niṣevitaḥ |  
tan-mukhe hari-nāmāni  
sadā tiṣṭhanti bhārata ||

The names of the Lord (**hari-nāmāni**) remain constantly (**sadā tiṣṭhanti**) in the mouth of that person (**tad-mukhe**) who serves Vāsudeva (**yena vāsudevo niṣevitaḥ**) for a thousand births (**janma-sahasrāṇi**). (**Padma Purāṇa**)

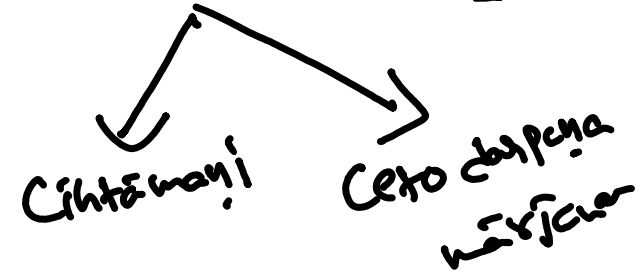
- In order to increase that person's eagerness for devotion, the Lord, by His own will, will make that person take repeated birth.

## 63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoh||

The name of the Lord fulfills all desires like cintāmaṇi (nāma cintāmaṇiḥ). It is the very form of Kṛṣṇa (kṛṣṇaḥ). It ~~is full of consciousness and rasa~~ (caitanya-rasa-vigrahaḥ). It is complete, pure, and eternally liberated (pūrṇaḥ śuddho nitya-mukto). This is because of the non-difference of the name and Kṛṣṇa (nāma-nāminoh abhinnatvāt). (Padma Purāṇa)

- The name is called cintāmaṇi because it bestows all things a person may desire.



- This is so, because it is the svarūpa of Kṛṣṇa.

- The other words describe Kṛṣṇa.

- The name is the same as Kṛṣṇa because it is non-different from Him.

- The meaning here is that the one tattva of  
eternity, knowledge, bliss and rasa appears in  
two forms (rūpa and nāma).

## 63. śrī-nāma saṁkīrtanam – Chanting the name of the Lord

ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ |  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ ||

Kṛṣṇa and His names (**ataḥ śrī-kṛṣṇa-nāmādi**) cannot be grasped by the material senses (**na indriyaiḥ grāhyam bhaved**), but when a person develops the tendency to accept the Lord's name and form (**sevonmukhe hi**), Kṛṣṇa then spontaneously appears (**svayam eva sphuraty adaḥ**) on the tongue and in the other senses (**jihvā ādau**).  
(**Padma Purāṇa**)

- Sevonmukhe means “inclined to accept the Lord’s name and form.” Hi indicates accomplishment.
- There is a description of Bharata as he gave up the body of a deer.
- This illustrates this spontaneous appearance of the Lord’s name.



**nārāyaṇāya haraye nama ity udāram  
hāsyān mṛgatvam api yaḥ samudājahāra**

He gave up his body of the deer (**yaḥ mṛgatvam  
samudājahāra**) while smiling broadly (**udāram  
hāsyān**) saying, “All respects to Nārāyaṇa, the  
Lord.” (**nārāyaṇāya haraye namah ity**) (**SB  
5.14.45**)

- There is also the case of Gajendra:

**evam vyavasito buddhyā  
samādhāya mano hr̥di  
jajāpa paramam jāpyam  
prāg-janmany anuśikṣitam**

Thereafter, Gajendra, deciding in this way (**evam vyavasito buddhyā**), fixed his mind on his heart with his intelligence (**samādhāya mano hr̥di**) and chanted a mantra (**jajāpa paramam jāpyam**) which he had learned in his previous birth (**prāg-janmany anuśikṣitam**). (SB 8.3.1)

## Rupa Goswami's glorification of the last five items

yadavadhi mama śītā vaiṇikenānugītā  
śruti-patham agha-śatror nāmā-gāthā prayātā |  
anavakalita-pūrvām hanta kām apy avasthām  
tadavadhi dadhad-antar-mānasam śāmyatīva ||

Ever since (**yadavadhi**) I have heard (**mama śruti-patham prayātā**) Nārada singing (**vaiṇikena anugītā**) the names of Kṛṣṇa (**agha-śatror nāmā-gāthā**), which pacify the ears (**śītā**), my heart has become completely blissful (**tadavadhi dadhad-antar-mānasam śāmyatīva**), fixed in an unprecedented (**anavakalita-pūrvām**) state of prema (**kām avasthām**). (BRS)

śrī-mathurā-maṇḍale  
sthitih

Residing in Mathurā

## 64. śrī-mathurā-maṇḍale sthitiḥ – Residing in Mathurā

anyeṣu punya-tīrtheṣu  
muktir eva mahā-phalam |  
muktaiḥ prārthyā harer bhaktir  
mathurāyām tu labhyate ||

tri-vargadā kāmīnām yā  
mumukṣūṇām ca mokṣadā |  
bhakticchor bhaktidā kas tām  
mathurām nāśrayed budhaḥ ||

aho madhu-purī dhanyā  
vaikunthāc ca garīyasī |  
dinam ekaṁ nivāseṇa  
harau bhaktiḥ prajāyate ||

Liberation is the greatest result (**muktir eva mahā-phalam**) that can be obtained at other holy places (**anyeṣu puṇya-tīrtheṣu**), but devotion to the Lord (**harer bhaktih**), which is desired by the liberated souls (**muktaiḥ prārthyā**), can be attained at Mathurā (**mathurāyām tu labhyate**). Mathurā bestows dharma, artha, kāma to those who have material desires (**kāminām tri-vargadā**). It awards liberation to those desiring liberation (**mumuksūṇām ca mokṣadā**). It awards bhakti to those desiring bhakti (**bhakti icchoh bhaktidā**). What intelligent person will not take shelter of Mathurā (**kah budhaḥ tām mathurām na āśrayed**)? Oh, Mathurā is most auspicious (**aho madhu-purī dhanyā**), and greater than Vaikuntha (~~Goloka~~) (**vaikuṅṭhāt ca garīyasī**)! (*It will be explained later in the commentary on 1.2.303 that Vaikuṅṭha means Goloka, a part of Vraja filled with aiśvarya. Mathurā here means Gokula.*) By staying only one day in Mathurā (**dinam ekam nivāsena**), bhakti to the Lord appears (**harau bhaktiḥ prajāyate**). (**Padma Purāṇa**)

vaikuṅṭhāj janito varā madhu-purī tatrāpi  
rāsotsavād  
vr̥ndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi  
govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ  
premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world (**vaikuṅṭhāj varā madhu-purī**), because the Lord appeared there (**janito**). Superior to Mathurā-purī is the transcendental forest of Vṛndāvana (**tatrāpi vṛndā-aranyam**) because of Kṛṣṇa's rāsa-līlā pastimes (**rāsotsavād**). And superior to the forest of Vṛndāvana is Govardhana Hill (**tatrāpi govardhanaḥ**), for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes (**udāra-pāṇi-ramaṇāt**). And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme (**ihāpi rādhā-kuṇḍam**), for it is overflowed with the ambrosial nectarean prema (**prema amṛta āplāvanāt**) of the Lord of Gokula, Śrī Kṛṣṇa (**gokula-pateḥ**). Where, then, is that intelligent person (**kaḥ vivekī**) who is unwilling to serve this divine Rādhā-kuṇḍa (**asya sevām na kuryād**), which is situated at the foot of Govardhana Hill (**virājato giri-taṭe**)? (**NOI**)



## Rupa Goswami's glorification of the last five items

tata-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ  
sphuṭita-nava-kadambālambi-kūjad-dvirephā |  
niravadhi-madhurimṇā maṇḍiteyaṁ katham me  
manasi kam api bhāvaṁ kānana-śrīs tanoti ||

The splendor of Mathurā's forest (**kānana-śrīh**) made beautiful (**kṛta-kāntiḥ**) by being situated on the bank of the Yamunā (**śyāmalā yās taṭinyāḥ**), where buzzing bees (**kūjad-dvirephā**) take shelter of newly blooming kadamba trees (**sphuṭita-nava-kadambālambi**), ornamented with unlimited sweetness (**niravadhi-madhurimṇā maṇḍiteyaṁ**), produces an extraordinary state of bhāva in my mind (**me manasi kam api bhāvaṁ tanoti**). (BRS)

## Rupa Goswami's glorification of the last five items

alaukika-padārthānām  
acintyā śaktir īdrśī |  
bhāvaṁ tad-viṣayaṁ cāpi  
yā sahaiva prakāśayet

The inconceivable power (**acintyā śaktih**) of these extraordinary five aṅgas (**īdrśī alaukika-padārthānām**) is such that it will manifest (**yā prakāśayet**) the state of bhāva and its object, Kṛṣṇa (**bhāvaṁ tad-viṣayaṁ ca api**), at the same time (**saha eva**). (BRS)

