

Śrī Manah-śikṣā

Splendid Instructions to the  
Mind

by Śrī Raghunātha dāsa Gosvāmī

# Verse-3

Bhajana Darpana  
by

Śrīla Bhaktivinoda Ṭhākura

### Verse-3

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur  
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣe  
svarūpaṁ śrī-rūpaṁ sa-gaṇaṁ iha tasyāgrajaṁ api  
sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manah

Listen, O mind (śṛṇu manah). If you desire (tvaṁ yadi iccheh), in every birth (prati-januh), to reside in the land of Vraja (vraja-bhuvi āvāsaṁ) with loving attachment (sa-rāgaṁ) and if you desire to serve (cet paricaritum abhilaṣeh) the youthful couple Śrī Śrī Rādhā-Kṛṣṇa (tat yuva-dvandvaṁ) in close proximity (ārād), then clearly remember (tadā sphuṭaṁ smara) and offer obeisances (nama) to Śrī Svarūpa, to Śrī Rūpa (svarūpaṁ śrī-rūpaṁ) and his associates in Vṛndāvana (sa-gaṇaṁ iha), and to Śrī Rūpa's elder brother, Śrī Sanātana (tasya agrajaṁ api).

## Verse-3 Bhajana Darpana Pūrva-Pakṣa

This verse addresses whether or not it is possible for someone to attain residence in Vṛndāvana with spontaneous love (rāgātmikā-bhakti) if one accepts initiation (dīkṣā) and instruction (śikṣā) from any of the Vaiṣṇava schools (sampradāya).



Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

**1 Rāgātmikā-bhakti:** We will first consider the words in this verse, sa-rāgam, which refer to rāgātmikā-bhakti.

The practice and perfection of pure bhakti is categorized into three states—sādhana-bhakti, bhāva-bhakti, and prema-bhakti.

Śrīla Rūpa Gosvāmī's conclusions in this matter is explained in the following verses:

Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

ādaṁ śraddhā tataḥ sādhu-  
saṅgo 'tha bhajana-kriyā  
tato 'nārtha-nivṛttiḥ syāt  
tato niṣṭhā rucis tataḥ  
athāśaktis tato bhāvas  
tataḥ premābhyudaṣcati  
sādhakānām ayaṁ premṇaḥ  
prādurbhāve bhavet kramaḥ

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

Sādhana-bhakti begins with faith (śraddhā), followed by association with pure devotees (sādhū-saṅga), engagement in devotional service (bhajana-kriyā), removal of unwanted desires in the heart (anartha-nivṛtti), firm faith in the process of bhakti (niṣṭhā), experience of taste in performing activities of bhakti (ruci), feelings of affection towards the Lord (āśakti), attainment of deep attachment to the Lord (bhāva), and attainment of spontaneous love for the Lord (prema). These are the stages of attaining pure love of Kṛṣṇa for the sādhakas. (**Bhakti-rasāmṛta-sindhuḥ 1.4.15–16**)

## Verse-3 Bhajana Darpana

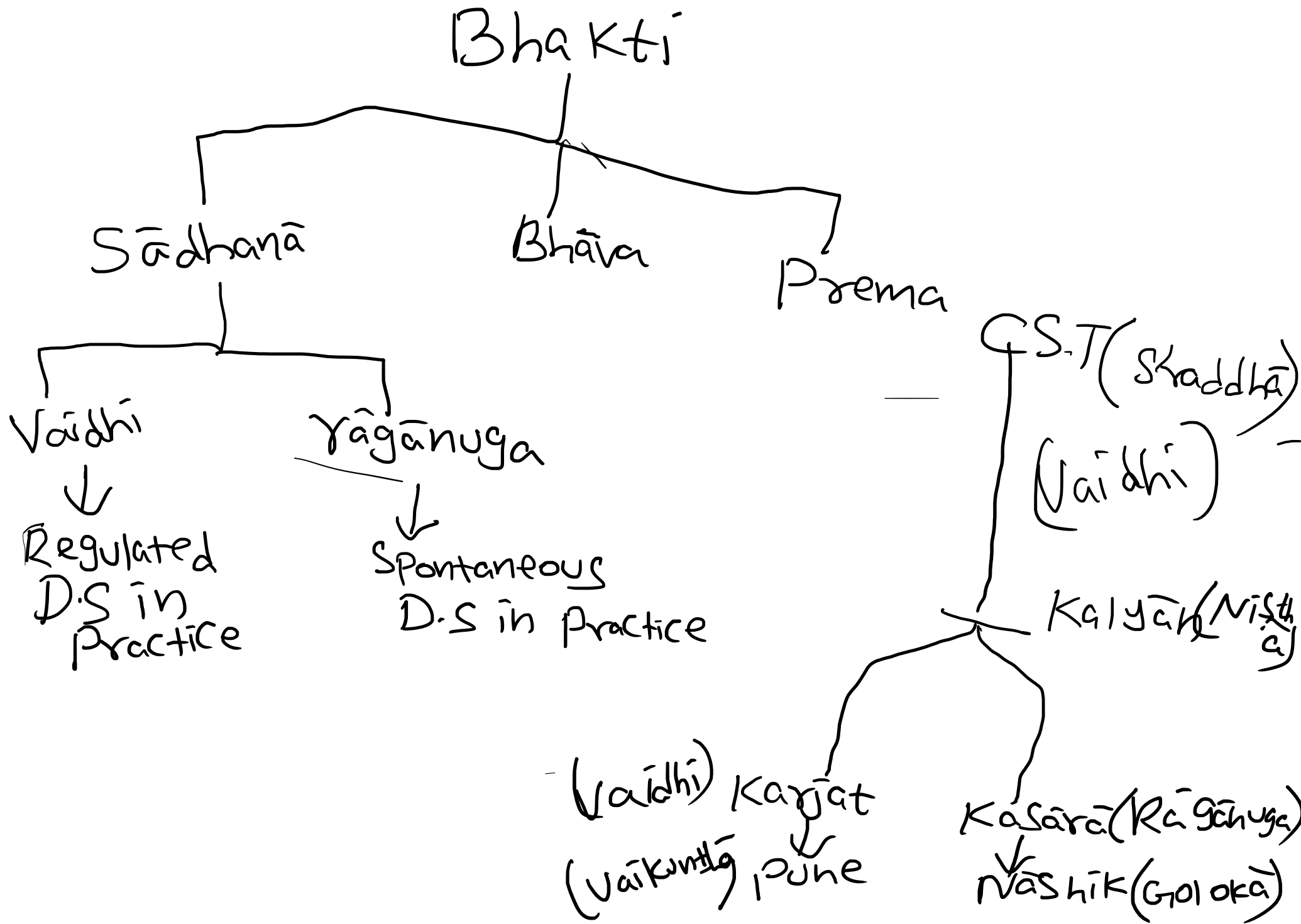
### Ślokārtha: Meaning of the Verse

Sādhana-bhakti, which is performed during the devotee's stage of practice, is divided into two categories.

These are vaidhī-bhakti, or regulative devotional service, and rāgānugā-bhakti, or spontaneous devotional service.

There is a subtle distinction that is maintained between these two categories of practice and a different result at maturation.

Śrīla Rūpa Gosvāmī gives his definition of regulative devotional service, vaidhī-bhakti, as follows:



## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

yatra rāgānavāptatvāt <sup>lobha → greed to follow in the footsteps of Vrajavāsts</sup>  
pravṛttir upajāyate  
śāsanenaiva śāstrasya  
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (**yatra pravṛttir upajāyate**), not from the attainment of rāga (**rāga anavāptatvāt**), but by the teachings of scriptures (**śāstrasya śāsanena eva**), it is called vaidhi-bhakti (**sā vaidhī bhaktir ucyate**).

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

śāstroktayā prabalayā  
tat-tan-maryādayānvitā |  
vaidhī bhaktir iyaṁ kaiścan  
maryādā-mārga ucyate

Some persons call (**kaiścan ucyate**) vaidhi-bhakti (**iyaṁ vaidhī bhaktih**) the path of rules (maryādā-mārga) (**maryādā-mārga**), since it is bound by strong limitation of the rules (**prabalayā tat-tad-maryādayā anvitā**) mentioned in the scriptures (**śāstroktayā**). (**BRS**)

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

Śrīla Rūpa Gosvāmī describes spontaneous devotional service, or rāgānugā-bhakti, as follows:

virājantīm abhivyaktām

vraja-vāsī janādiṣu |

← (rāgātmikām) anusrtā  
yā sā rāgānugocyate ||

Vraja-vāsī  
↓  
X anyone else outside Vraja

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusrtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**). (BRS)



Vaidhi → Other Sampradāyās (Vaiṭhanṭha bīja)  
→ Our Sampradāya (Goloka bīja)

① Vaidhi → inspired by guru, Sādhū  
(Gauḍīya Vaiṣṇava) Sāstra  
before nīṣṭhā → before lobha  
(greed)

② Rāgānuga → inspired by greed to follow  
(Gauḍīya Vaiṣṇava) the vṛja  
after nīṣṭhā → (before bhāva) vāṁ  
(lobha)

③ Rāgātmikā → inspired by spontaneous  
(vṛjāvāṁ) love for pleasing  
P.

Activities are same → hearing, Chanting  
remembering  
etc.

# Verse-3 Bhajana Darpana

## Ślokārtha: Meaning of the Verse

rāgānugā-vivekārtham  
ādau rāgātmikocyate

In order to define rāgānuga-bhakti (**rāgānugā-viveka artham**) first rāgātmika-bhakti should be discussed (**ādau rāgātmika ucyate**). (**BRS**)

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

deep absorption (effect)  
deep thirst (cause)

īṣṭe svārasikī rāgaḥ  
(paramāviṣṭatā) bhavet |  
tan-mayī yā bhaved bhaktiḥ  
sātra rāgātmikoditā

Rāga is defined as (rāgaḥ bhavet) spontaneous (svārasikī), deep thirst (parama āviṣṭatā) for the object of love (īṣṭe). Bhakti that is impelled exclusively by such a thirst (tan-mayī yā bhaved bhaktiḥ) is called rāgātmika-bhakti (sā atra rāgātmika uditā). (BRS)

## Verse-3 Bhajana Darpana Ślokārtha: Meaning of the Verse

sā kāmarūpā sambandha-  
rūpā ceti bhaved dvidhā

There are two types of rāgātmika-bhakti (**sā dvidhā bhaved**): that impelled by conjugal feelings (kāma-rūpā) and that impelled by other relationships (sambandha-rūpā) (**kāmarūpā sambandha-rūpā ca iti**). (**BRS**)

Who is qualified for rāgānugā-bhakti, or spontaneous vraja-bhakti?

In this regards, Śrīla Rūpa Gosvāmī has given his conclusion:

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

Qualification  
for Rāgānuga bhakti

rāgātmikāika-niṣṭhā ye  
vraja-vāsi-janādayaḥ |  
teṣāṁ bhāvāptaye lubdho (greedy)  
bhaved atrādhikāravān

That person who is greedy for attaining a bhāva (**ye bhāva āptaye** lubdhah) similar to that of the inhabitants of Vraja (**vraja-vāsi-janādayaḥ**)—who are fixed solely in rāgātmika-bhakti (rāgātmika eka-niṣṭhā ye)—is qualified for rāgānuga-bhakti (**atra adhikāravān bhaved**). (BRS)

# Qualification for Rāgānuga bhakti

① Lobha → Greed to follow in the footsteps of Vrajavāsīs

② Niṣṭhā → No MoP, MoT  
→ Absence of

a) Laya → tendency to sleep during Sādhana

b) Vikṣepa → tendency to get distracted during Sādhana

c) Apratīṭti → temporary lack of taste for Sādhana

d) Kaśāya → tendency to indulge in past bad habits

e) Rasāśvada → when an opportunity for SG is there we forget D-S

Indicate  
presence  
of rajo  
& tamo guna

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

tat-tad-bhāvādi-mādhurye  
śrute dhīr yad apekṣate |  
nātra śāstram na yuktim ca  
tal-lobhotpatti-lakṣaṇam

*Systems of greed*

The appearance of that greed is indicated (**tad-lobha-utpatti-lakṣaṇam**) when the intelligence does not depend (yad dhīr na apekṣate) on rules of scripture and logic (śāstram ca yuktim ca), after realizing to some degree the sweetness of their (inhabitants of Vraja) love through the process of hearing from the scriptures (**tat-tad-bhāvādi-mādhurye śrute**). (BRS)

## Verse-3 Bhajana Darpana

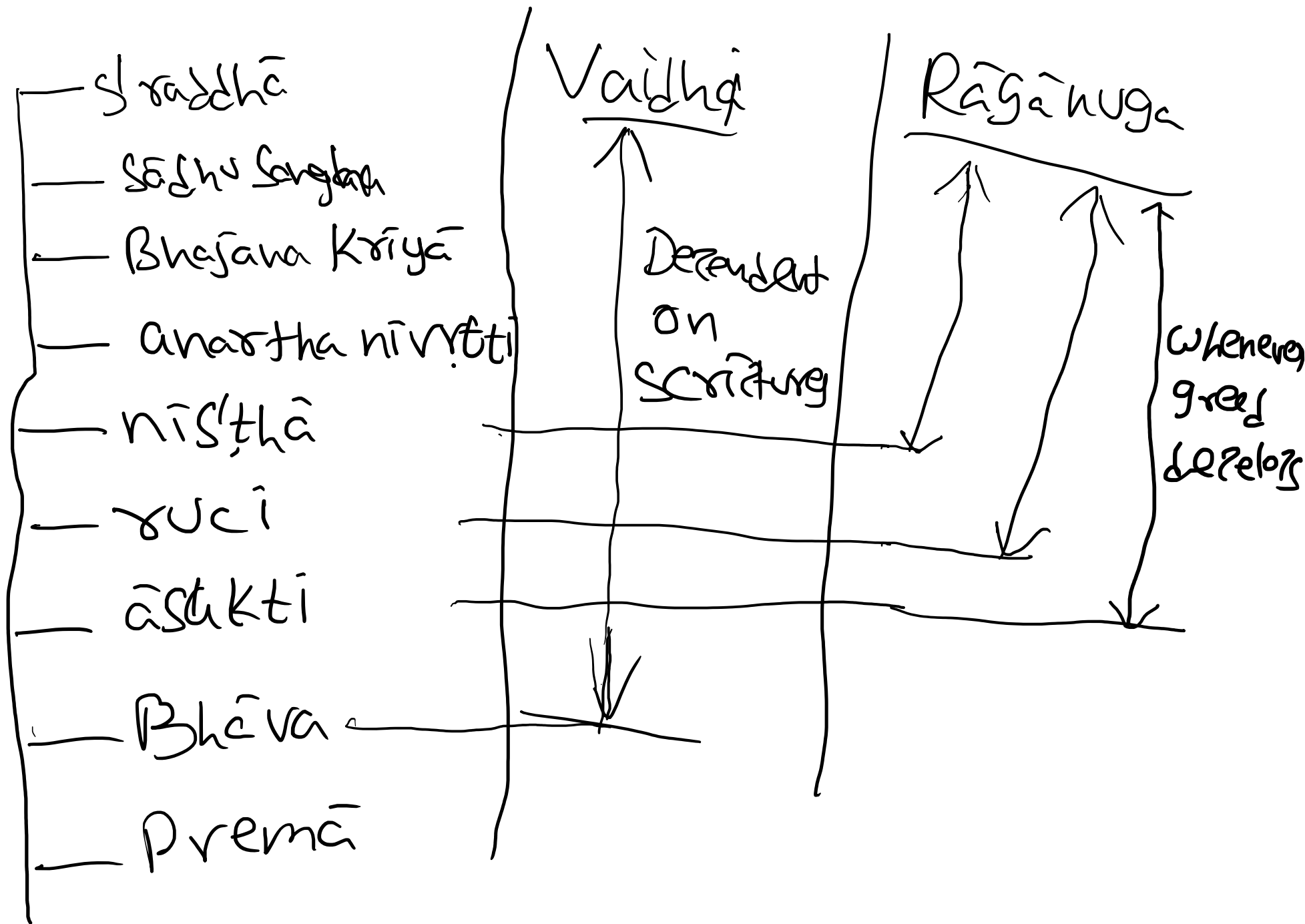
### Ślokārtha: Meaning of the Verse

Till when should a  
vaidhi sādhaka  
be dependent  
on śāstras

vaidha-bhakty-adhikārī tu  
bhāvāvirbhavanāvadhi |  
atra śāstram tathā tarkam  
anukūlam apekṣate

Those qualified for vaidhi-bhakti (**vaidha-bhakty-adhikārī tu**) are dependent on the rules of scripture and favorable use of logic (**atra śāstram tathā tarkam anukūlam apekṣate**) until the appearance of bhāva-bhakti (**bhāva āvirbhavana avadhi**). (BRS)





## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

Practice of  
Rāgāṅga Sādhana

- ① Remembrance
- ② Hearing
- ③ living

kṛṣṇaṁ smaran janam cāśya  
preṣṭham nija-samīhitam |  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā

Vātsalya → Bālyā

Sakhyā → Paṅgandā

Mādhuryā → Kaśīrā

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇaṁ smaran**) and His dear associates (**ca āśya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-rataś**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (BRS)

# Progression of inclination in Rāgānuga bhakti

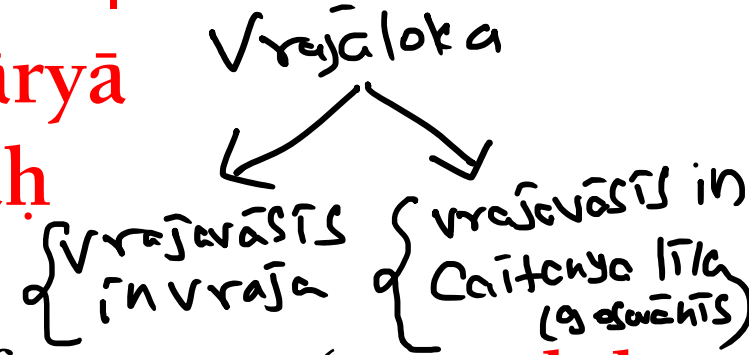
- ① Steady bhakti with inspiration from śāstras  
nīṣṭhā
- ② Develops generic attraction to vrajāvāṣṭis |are
- ③ Develops attraction to vrajāvāṣṭis in particular  
rāgā  
(sakhya)
- ④ Develops attraction to a particular class of  
gopas  
(Prīyāhama  
sakhās)
- ⑤ Develops attraction to a particular gopa of  
that class  
(Subala)
- ⑥ He starts meditating on & following Subala.

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

Internal & external  
practice of  
Rāgānuga  
sādhana

sevā sādḥaka-rūpeṇa  
siddha-rūpeṇa cātra hi |  
tad-bhāva-lipsunā kāryā  
vraja-lokānusārataḥ

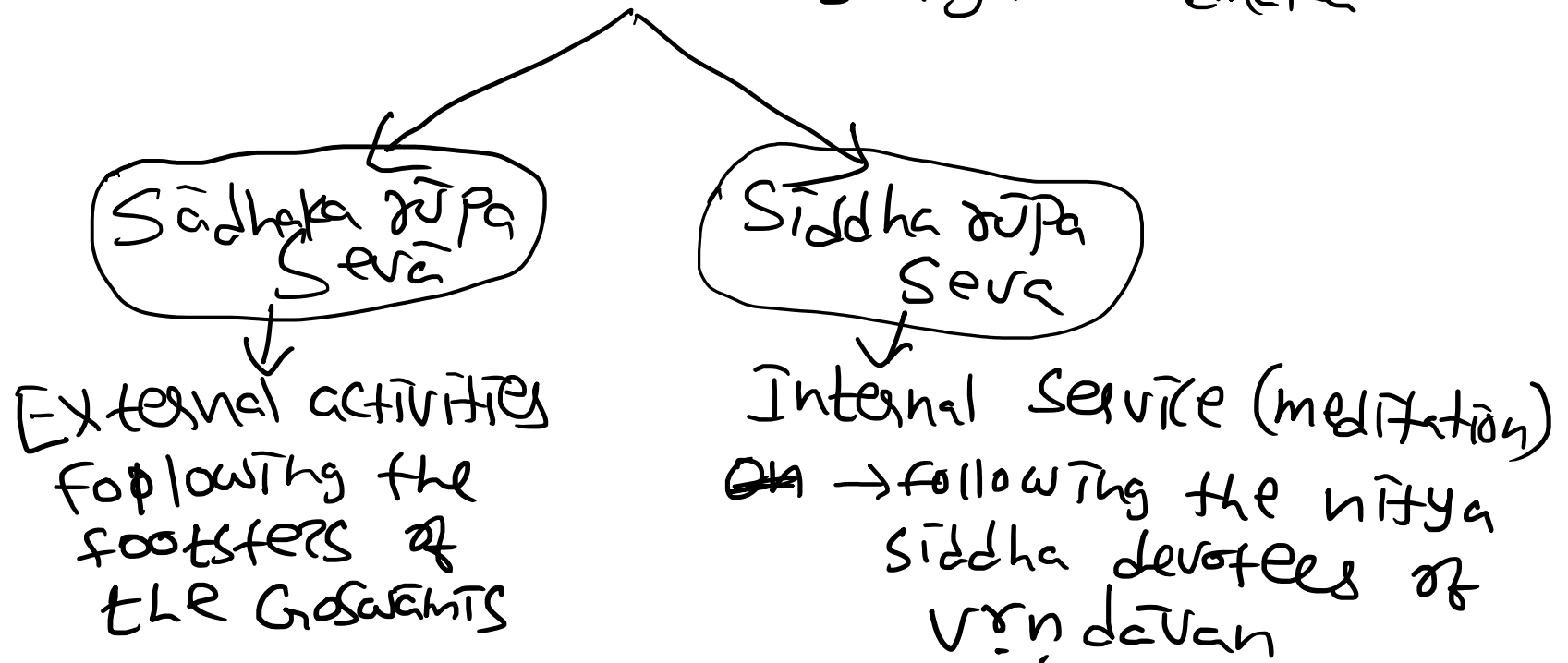


Following after the inhabitants of Vraja (vraja-loka anusārataḥ), one should perform service (sevā hi kāryā) in one's physical body (sādhaka-rūpeṇa) and in one's siddha body (siddha-rūpeṇa ca), with a desire for a particular bhāva (tad-bhāva-lipsunā). (BRS)

# Practice of rāgānuga Sādhakā

- ① Smaraṇam } (K & Q)  
② Śravaṇam } → vāñāśīs whom they are trying  
③ Staying in vrāj to follow.
- 

## Seva of rāgānuga Sādhakā



What decides when (or) how soon one will  
get loka or greed?

→ Solely depends on 2 factors

a) Association (nourishing our mood)

b) Practice solely following the books  
of our ācāryas

↓  
(Gauḍīya)

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

64 lines

śravaṇotkīrtanādīni  
vaidha-bhakty-uditāni tu  
yāny aṅgāni ca tāny atra  
vijñeyāni manīṣibhiḥ

The discriminating practitioners (**vijñeyāni manīṣibhiḥ**) should accept the aṅgas (**tāny tu aṅgāni**) which were mentioned in vaidhi-bhakti (**yāny vaidha-bhakty-uditāni**) such as hearing and chanting (**śravaṇa utkīrtana ādīni**) as the aṅgas of rāgānuga-bhakti (**atra**).  
(BRS)

Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

vacīkṛī (or) vegaḥuga  
(Sādhana bhakti)

When devotional service in practice matures, one is endowed with the stage of bhāva-dāśā, also known as rati, or strong attachment. bhāva bhakti

Śrīla Rūpa Gosvāmī describes rati as follows:

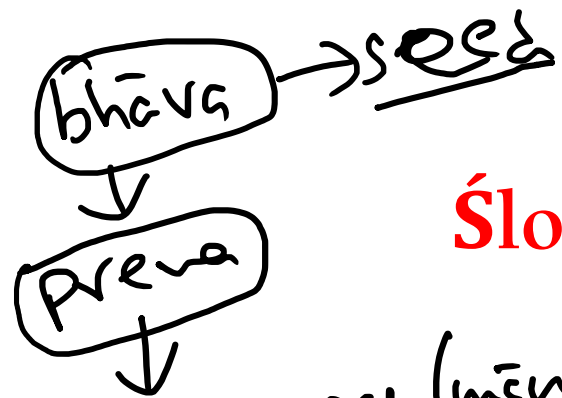


Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

bhāva is very rare  
↓  
sudurabha

iyam eva ratiḥ prauḍhā  
mahābhāva-daśāṁ vrajet  
yā mṛgyā syād vimuktānāṁ  
bhaktānāṁ ca varīyasām

When this rati [samarthā, in which the desire for enjoyment attains oneness with rati] attains maturity, it becomes mahā-bhāva. It is a difficult state to obtain for devotees in general and even for the liberated souls.



## Verse-3 Bhajana Darpana

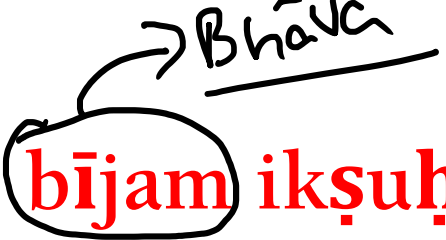
### Ślokārtha: Meaning of the Verse

7 more stages (mēna, rēga, anurēga, Praṇaya, mahābhāva etc.)

syād dr̥dheyaṁ ratiḥ premā  
prodyan snehaḥ kramād ayam  
syān mānaḥ praṇayo rāgo  
anurāgo bhāva ity api

When samarthā-rati becomes intense, it is called prema. On becoming more intense, prema turns successively into sneha (affection), māna (indignation), praṇaya (love), rāga (attachment), anurāga (higher attachment), bhāva (ecstasy), etc.

Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

  
bījam ikṣuḥ sa ca rasaḥ  
sa guḍaḥ khaṇḍa eva saḥ  
sa śarkarā sitā sā ca  
sā yathā syāt sitopalā

This intensifying is just like sugarcane, which progressively turns to juice, jaggery, candy-sugar, ordinary sugar, white sugar and refined white sugar.

Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

ataḥ prema-vilāsāḥ syur  
bhāvāḥ snehādayas tu ṣaṭ  
prāyo vyavahriyante'mī  
prema-śabdena sūribhiḥ

The root of all these transformations is the <sup>(हृदय)</sup> sugarcane. Similarly, prema is the root of all the transformations such as sneha and māna. Thus, devotees sometimes use the general term prema for all of these transformations. There are unlimited varieties and details in such prema due to the unlimited variety in the living entities.

① Vaidhi

② Rāgānuṣaṅga  
↓

③ Rāgātmika  
↓

Ujjvala (Varieties & Stages)  
nīlamanī

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

yasyā yādṛśa-jātīyaḥ  
kṛṣṇe premābhyudaṣcati  
tasyām tādṛśa-jātīyaḥ  
sa kṛṣṇasyāpy udīyate

Whatever variety of prema arises in those devotees [who are in amorous love with him] Kṛṣṇa reciprocates with them in the same way. (Ujjvala-nīlamanīḥ 14.57, 59–62)

## Verse-3 Bhajana Darpana

### Ślokārtha: Meaning of the Verse

To answer the original question, with deeper analysis of the love which is connected to the śṛṅgāra-rasa of Vraja, we can understand that this prema is not generally available from other sampradāyas, and then only to a small degree.

For this reason, Śrīla Raghunātha Dāsa Gosvāmī instructs all practitioners who desire to attain the mood of the vrajavāsīs to accept Śrī Svarūpa Dāmodara, Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, and all the other recipients of Śrī Kṛṣṇa Caitanya's mercy as their instructing spiritual masters.

Verse-3 Bhajana Darpana  
Ślokārtha: Meaning of the Verse

**2 Pratijanuḥ (Life after life):** Generally, it takes many lives to perfect spontaneous devotional service with symptoms of pure love.

However, with mercy perfection can happen very quickly.

# Verse-3

ŚRĪLA BHAKTIVINODA  
ṬHĀKURA'S

MANAḤ-ŚIKṢĀ BHĀṢĀ

SONG THREE



# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-1

rāgāveśe vraja-dhāma-vāse yadi tīvra kāma,  
thāke tava hṛdaya-bhitare  
rādhā-kṛṣṇa-līlā-rasa-paricaryā-sulālasa,  
haya yadi nitānta antare

If there is a spontaneous desire and an extreme craving in your heart to live in Vraja in intense blissful passion, and if you have the longing to understand the divine sweetness of Rādhā and Kṛṣṇa's divine play—

# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-2

bali tabe, śuna, mama mana  
bhajana-catura-vara, śrī-svarūpa-dāmodara  
prabhu-sevā yāñhāra jīvana

Then, O heart, listen to me. Svarūpa Dāmodara is the best among experts in bhajan, and his very soul is the service of his lord (Caitanya Mahāprabhu).

# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-3

sa-gaṇa śrī-rūpa-yini, rasa-tattva-jṣāna-maṇi,  
līlā-tattva ye kaila prakāśa  
tāñhāra agraja bhāi, yāñhāra samāna nāi,  
varṇila ye yugala-vilāsa

Śrī Rūpa and his associates revealed sweet pastimes [of Kṛṣṇa] as the crest jewel of the entire knowledge of rasa theory. Rūpa's elder brother [Sanātana], who has no equal, has described the divine couple's eternal, all-blissful love affair.

# MANAḤ-ŚIKṢĀ BHĀṢĀ

## Verse-4

sei saba mahājane, spaṣṭa prema-viṣāpane,  
smara, nama tumi nirantara  
bhaktivinodera nati, mahājana-gaṇa prati,  
viṣāpita karaha satvara

Offer your respects and constantly remember all such great souls who revealed this love so clearly. Bhaktivinoda respectfully asks all these great souls to quickly grant him attainment of all they have described.

# Verse-3

Notes on the Commentary  
by

Śrīla Sivarama Swami

## Verse-3 Notes on the Commentary by Srīla Sivarama Swami

This process of worship taught in verse one is ratim apūrvām atitarām, or unprecedented great love.

The unique nature of this love is that it is practiced by the inhabitants of Vṛndāvana.

↳ intensity & sweetness → unprecedented.

It's not practiced in any other place: not in Vaikuṇṭha, nor in any other quarter of Goloka such as Dvārakā, Mathurā, or Gokula.

Only the inhabitants of Vraja have this extraordinary type of devotional service.

They are also called rāgātmikā-bhaktas.

## Verse-3 Notes on the Commentary by Śrīla Sivarama Swami

So verse three dealt with a question which was implied in verse one, of whether someone taking dīkṣā and śikṣā outside of the Gauḍīya sampradāya can actually achieve rati or rāgātmikā-bhakti.

In order to answer that question, the definition of rāgātmikā-bhakti must be understood: is it specifically achieved by rāgānugā-bhakti or rāgānugā-sādhana, which is one of the two process of sādhana-bhakti.

① Vaidhi      ② Rāgānuga → Rāgātīkka  
                        ↑  
                        (love of Vasudevāsīt)

# Verse-3 Notes on the Commentary by Śrīla Sivarama Swami

*rāgānuga-kṛṣṇa*  
*śloka bīja*

Vaidhī-bhakti and rāgānugā-bhakti are divisions or elements of sādhana-bhakti.

The general method by which practitioners in Kṛṣṇa consciousness achieve the perfectional platform is to practice vaidhī-bhakti under the direction of elevated Vaiṣṇavas.

↓  
Those Strictly  
following our  
sampradāya

One will then enter into the platform of rāga, spontaneous devotional service, by which one is then able to approach or enter into the realm of rāgātmikā.



## Verse-3 Notes on the Commentary by Śrīla Sivarama Swami

So this process, although very rare and difficult to achieve, is very easily attained by the mercy of Caitanya Mahāprabhu.

Svarūpam-śrī-rūpam-sa- gaṇam iha tasyāgrajam api: by the mercy of Rūpa Gosvāmī, Sanātana Gosvāmī, and sa-gaṇam, by all their associates.

# Verse-3

Notes on the Commentary  
by  
Śrīla Sacinandana Swami

## Verse-3 Notes on the Commentary by Śrīla Sacinandana Swami

In my simple language, I call this verse “the flowerpot verse.”

A culture of nourishment is needed if you wish to develop something.

Look at a flower. What would be the future of a flower without appropriate soil?

There are minerals just suited to the needs of each particular flower.

It is very important if we want to develop something very special, then we must provide the right nourishment.

## Verse-3 Notes on the Commentary by Śrīla Sacinandana Swami

We must learn to put a living culture around our lives so we will nourish what we want to attain.

→ ① People  
② Lifestyle

③ Ambience  
④ Right guidance

⑤ Right books  
⑥ Sādācāra

The information, the habits, the way of dealing with each other, eating styles, everything should be conducive for what we want to reach.

Otherwise, taking just a little bit of Hare Kṛṣṇa, Hare Rāma—this medicine for Kali-yuga—may not work so much.

## Verse-3 Notes on the Commentary by Srīla Sacinandana Swami

I have a doctor called Naram.

Dr. Naram told me that the greatest challenge in his profession as an Ayurvedic kavirāja didn't come from the direct victims of 9/11, but the firefighters who had breathed in the poisonous vapor.

He treated them without charge and made them healthy.

As a result, he received much benefit and became very famous.

## Verse-3 Notes on the Commentary by Srīla Sacinandana Swami

He could cure almost anyone until he came across a boy from slums of Mumbai who had bronchitis.

Despite treatment, the child was wasting away more and more.

One day the doctor went to the boy's home in an attempt to find out why the child was becoming increasingly sicker, although he was being treated.

Finally, Dr. Naram found out the cause.

## Verse-3 Notes on the Commentary by Śrīla Sacinandana Swami

This boy worked three hours a day in a chemical factory, where they had a pool of chemicals.

To mix them they had this little boy swimming in it, and by his froglike swimming movements he stirred up the chemicals to produce the proper mix. This is Indian technology.

Then Dr. Naram understood, “I can give him medicine, but if the culture around him is not supportive to his growth, he will waste away and won’t survive.”

## Verse-3 Notes on the Commentary by Śrīla Sacinandana Swami

So, yes, you can chant Hare Kṛṣṇa, Hare Rāma, but if you don't have the proper culture, the proper examples, and the proper role models in your life, vraja-bhakti may not come to you.

Therefore, Raghunātha Dāsa Gosvāmī very clearly says that if we are eager to reside in vraja-dhāma and execute service on the platform of bhakti with love, if we yearn for the direct service of Śrī Śrī Rādhā and Kṛṣṇa, then we must have the right examples.



## Verse-3 Notes on the Commentary by Srīla Sacinandana Swami

We must learn from the right people.

“Clearly remember and offer obeisances to Śrī Svarūpa, to Śrī Rūpa and his associates in Vṛndāvana, and to Śrī Rūpa’s elder brother, Śrī Sanātana.”

① Maṭhura



② Śrī Sampradāya

③ Puṣṭi mārga

④ ISKCON

We have to have an alliance to a spiritual school. We have to stay with that school and dig deeper and deeper.

If we drill for water, after half an hour we may think, “Water has not come, let me drill somewhere else.”

## Verse-3 Notes on the Commentary by Srila Sacinandana Swami

Then again we go three meters deep in another place and find no water.

“Let me now go to the camp of rasika-bhakti times one million at Rādhā-kuṇḍa and drill there.” Four meters, still no water.

“Okay, let me drill somewhere else. Let me drill now at rasa-bhakti times ten.”

↓ ① Patience    ③ Proper sambandha & chhāyā-jīva  
② Chastity                      ↳ when to expect what?

We drill at this other institution, and still no water. We will end up drilling for the rest of our life.

## Verse-3 Notes on the Commentary by Śrīla Sacinandana Swami

If we would have stayed at one bona fide place and drilled there, we would have gone very deep and found an abundance of water.

Stay with a line of Gaurāṅga Mahāprabhu and drill deep.

That way we will find a proper environment, proper minerals, and receive the flower of bhakti.

# Verse-3

Notes on the Commentary  
by  
Śrīla Bhakti Vijnana  
Goswami

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

The Manaḥ-śikṣā is a methodology by which a person can overcome their internal obstacles and gradually develop love for Kṛṣṇa. → *peḍḍheti for achieving prema*

This is our goal, and Raghunātha Dāsa Gosvāmī has written these verses for us.

These prayers are addressed to his mind, but actually they are more relevant to our minds than to his.

If we follow these recommendations step by step and try to apply them in our lives, success is guaranteed.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We may think that there are more important things to think about, like our marriages.

At the end of the day, however, the most important thing will be the extent to which we have managed to develop attachment for Kṛṣṇa.

At the end of our lives everything else will be unimportant and devoid of meaning, and what will stay with us is our attachment to Kṛṣṇa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We will see how everything else slips through our fingers—our health, happiness, wealth, beloved ones, relatives and friends—they will all be gone, but this wealth of attachment to Kṛṣṇa will remain with us.

No matter what position we are in now, it is important to know how to develop this attachment to Kṛṣṇa.

Otherwise, when faced with the last test, we may prove bankrupt when we no longer have anything material, and neither do we have any spiritual wealth.

# 5 causes of success of an activity

a) adhīṣṭānam → body (or) place

b) kartā → upādhi

c) kriyānam → senses

d) cetā → Endeavor

e) daivam → Karmā

We cannot know how much the success depends on endeavor.

Success is not directly proportional to endeavor if Karmā is strong.

↓  
(Bhakti) → success depends only on sincerity of purpose.

↓  
Pescy

↓  
Success ∝ Endeavor



# Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Raghunātha Dāsa Gosvāmī specifically says here that if you have two desires: <sup>①</sup>to live with love in Vraja life after life and <sup>②</sup>directly serve the eternally young couple, then you should svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ.

MOG of all reaching our ācāryas & their writings

① Sphuṭam → clearly.

② Nityam → incessantly

③ Premṇā → with love

Then (tadā) you should remember (smara).

Sphuṭaṁ premṇā nityam. Nityam means incessantly, all the time. Premna means with love. Sphuṭam means very clearly

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

He says that if you have these two desires you have to constantly, with love and very clearly, remember svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api.

We need to remember Svarūpa Dāmodara Gosvāmī and Śrī Rūpa Gosvāmī. Gaṇam iha, sa-gaṇam—all their associates, all their followers.

Tasyāgrajam—the elder brother of Rūpa Gosvāmī, Sanātana Gosvāmī. It is them that we should always think of with love.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Several important questions arise which we will try to answer.

①

First, why does Raghunātha Dāsa Gosvāmī say prati-  
januḥ, for many many lifetimes?

The first thing we have been promised is that this will be our last life, and now it turns out that we have to live for many lifetimes in Vraja.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

But the first word of this verse means “if you want to.”

yadi iccheh

nāṣāyama pere sadve

Raghunātha Dāsa Gosvāmī says the goal is bhakti, which does not require liberation from birth. Real devotees do not think that they deserve to be born anywhere in particular.

Such devotees says that they are ready to be born here, again and again; that they have no merits to be in the spiritual world.

↓ humility.

If we have rāga, attachment to the Lord, then life in Vṛndāvana, even here on earth, is amazingly beautiful. (even bhāuma vṛndāvan is beautiful)

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

His Holiness Bhakti-tīrtha Mahārāja, despite his severe pain, shows us a great example of the beautiful picture of life in Vṛndāvana.

One of his last pastimes is perhaps the most amazing one.

Just before his departure from his body he was in terrible pain.

The pain was so agonizing that no drugs could suppress it

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Sometimes he would be placed in a bathtub to relax, but the pain would be burning his entire body from within.

During one such attack, Rādhānātha Mahārāja was next to him.

As Bhakti-tīrtha Mahārāja was writhing in pain, tears streaming from his eyes, Rādhānātha Mahārāja began telling him about Vṛndāvana, where everyone loves Kṛṣṇa and where Kṛṣṇa loves everyone, and where there is nothing but love.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

This went on for a long time, with Rādhānātha Mahārāja whispering in his ear and Bhakti-tīrtha Mahārāja listening.

Suddenly he smiled and said, “I have never felt so good in my life.”

Raghunātha Dāsa Gosvāmī is drawing this picture, because he is ready to take birth and to die, to be sick and to suffer here on earth as long as it is in Vṛndāvana.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In this way he glorifies Vṛndāvana and prema itself, which makes a person willing to take birth again and again, because the happiness of prema is so intense it overshadows any material pain.

This picture of life in the earthly Vṛndāvana is presented by Śrīnivāsa Ācārya in a song glorifying the six Gosvāmīs (Ṣaḍ-gosvāmy-aṣṭaka, verse 8):



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ  
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ  
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Let us imagine this scene for a moment: the Gosvāmīs of Vṛndāvana are clad in nothing but loincloths and shawls, consisting of nothing but patches, living there in the land of Vraja crying, he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ—where are you? Where are you Rādhārāṇī? Where are you, Lalitā? Where are you, son of the king of Vraja? Where are you all? Have you gone to Govardhana or to the banks of the Kālindī?

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

They are running there, filling Vṛndāvana with their cries. Are we willing to live like that in Vṛndāvana, life after life?

Raghunātha Dāsa Gosvāmī says prati-januḥ, that he is ready to take birth again and again because he has experienced happiness in Vṛndāvana.

We can also experience this happiness. Such is the answer to the first question.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

②

The second, and most important, question is answered by Bhaktivinoda Ṭhākura's explanation of this verse.

Why does Raghunātha Dāsa Gosvāmī mention svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api—with all their associates?

The Sanskrit means Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Sanātana Gosvāmī (tasyāgrajam) and all their associates as being the persons we should remember clearly with love.

Why doesn't he say, instead, "Remember Nityānanda?"

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijñāna Goswami

Rūpa and Sanātana discovered Vṛndāvana, but that was by the mercy of Nityānanda.

Raghunātha Dāsa Gosvāmī received the mercy of Caitanya Mahāprabhu by first receiving the mercy of Nityānanda.

By the mercy of Nityānanda he received Mahāprabhu's mercy; by the mercy of Mahāprabhu, he received the mercy of Rādhā and Kṛṣṇa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

But he does not say Nityānanda.

He described that we should always clearly remember  
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api.

It is this difficult question that I will try to answer.

We know this famous verse (Śrī Rūpa Gosvāmī's  
praṇāma-mantra):

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

śrī-caitanya-mano-'bhīṣṭaṁ  
sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam

We know that it was Rūpa Gosvāmī who is our sampradāya-ācārya or the ācārya-founder of the entire Gauḍīya sampradāya.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The Caitanya-caritāmṛta begins with:

panca-tattvātmakaṁ kṛṣṇaṁ  
bhakta-rūpa-svarūpakam  
bhaktāvatāraṁ bhaktākhyam  
namāmi bhakta-śaktikam

This verse, written by Svarūpa Dāmodara Gosvāmī, describes Lord Caitanya, Nityānanda, Advaita Ācārya, Gadādhara Paṇḍita and Śrīvāsa Ācārya.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

However, none of them are mentioned in Raghunātha Dāsa Gosvāmī's third verse.

On the one hand, these are the five tattvas who came to give us love of God, yet, Raghunātha Dāsa Gosvāmī does not tell his mind to remember them.

We know that in Caitanya-caritāmṛta, again in the words of Svarūpa Dāmodara, who states the nature of this most merciful avatāra (Madhya-līlā 19.53):



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

namo mahā-vadānyāya  
kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-  
nāmne gaura-tviṣe namaḥ

Śrī Kṛṣṇa Caitanya, who came to give prema to everyone, had two missions: to give prema to everyone and enjoy prema himself. The Panca-tattva helped him primarily with the first mission.

① Give Prema

→ 6 Goswami's writings

② Enjoy Prema

↓  
panca tattva

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The Panca-tattva gave him the opportunity to spread this prema.

Through the Goswāmīs we get to understand  
↑ what is it that the Panca-tattva were enjoying.

We know Lord Nityānanda, Advaita Ācārya, Gadādhara Paṇḍita, and Śrīvāsa Thākura all preached the holy name, but here Raghunātha Dāsa Gosvāmī teaches us the inner bhajana, the inner culture of bhajana; the culture of emotions or rāga that was taught by svarūpaṁ śrī-rūpaṁ tasyāgrajam.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The most important thing they did was to explain  
spiritual experience, allowing us to join the spiritual  
experience of the great devotees of the past.

↳ Bhakti rasāmṛta Sindhu

We want to obtain the same feelings and the same  
emotions that they did.

↑ we want the same love → but how?  
↳ Books

After all, we want the same love to be burning in our  
hearts in such a way that nothing else will be burning  
there.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

At present what is burning there is a soup of kāma, krodha, lobha, moha, mada and mātsarya.

Rūpa Gosvāmī, above all, gave a roadmap or guidebook to these feelings, explaining how spiritual emotions can be attained, how one emotion leads to another, and what causes the emotions in the first place. <sup>↑ BRS</sup>

This is what Nityānanda Prabhu did not do, but not because he had a mission of his own.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

For instance, in Locana Dāsa Ṭhākura's song Akrodha paramānanda, he sings that Nityānanda Prabhu goes from house to house, knocking on every door and, holding a straw in his mouth, says: “Do you want to buy me? Chant the holy name.”

Having said this, he then falls in the dust, and starts crying and rolling about in it, his hair standing on end.

This is what he did—he let people see and feel a spritual experience and he gave the main method to attain that experience: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

He gave people the holy name. He did not explain what we should feel or how the holy name should work in our hearts.

At a certain level we can just chant the holy name without thinking about anything, without knowing what it stands for, without understanding all this science, without realizing who Kṛṣṇa is—but sooner or later we may get lost. → ∴ Sambandha jñāna is very important

Even if we start feeling something, we may not understand what it is or what the next step is.   
↑ is it genuine emotion (or) is just abhāsa (or) bhāva

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We can get lost in this spiritual experience.

For our advancement, we very much depend on how clearly we understand where we are going.

Sometimes, even in ISKCON, we have various points of view.

One perspective is that there is no need of much ado to attain Vraja.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

There is no need to do anything else. We must just  
dedicate ourselves to the holy name.

We must just knock on every door and shout to them,  
holding a straw in our mouth or a book in our hand,  
“You, rogues, chant the holy name, otherwise you will go  
to hell!”



## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

And sometimes we dance ecstatically, then get up and go on and knock on a door again.

This is the method, and we should have absolute faith in it.

→ attachment to their writings  
Rūpa jaglunthe (pede) haibe cākti  
↑  
tābe hama heṣibo se yugala pīṭi

But we also need to know the spiritual science so that eventually we come to Vraja.

Lord Caitanya infused the holy name with prema, and when we hear the holy name we feel this love.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

From the very beginning our hairs may stand on end and our tears may flow.

A good example is when a new product is being released on the market, it is often given away for free.

A company I once saw in Sweden had marketers handing out free samples of its new product.

People were taking these, and some were repeatedly going up for more. In this way they were given a taste of the new item.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Similarly, Caitanya Mahāprabhu, the prema-avatāra, came and brought prema with him, and began distributing it for free.

↓ ① comes with hita-sādhak  
→ ② Generation of many kṛpā-sādhak

Although prema is free, it is absolutely free only at the beginning.

We are given this small bottle of prema, and we are told, “Drink a little; you’ll like it.” And we do like it.

But then we are told, “Now you have to shell out and pay the price.” Now we must work on our anarthas and engage in sādhana.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Caitanya Mahāprabhu is the most merciful (mahā-vadānyāya).

He gave prema to everyone, and each and every one of us has experienced prema.

→ Goloka bīja → Even vaidhi sādhanā

From the very beginning our path is based not on vaidya but on rāga.

He gave us this prema, but at the same time he sent Rūpa Gosvāmī to explain to us the obstacles that we will encounter on this path because, like on any spiritual path, we will be besieged by a dark night. → anarthas → obstacles.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The dark night of the soul is when despair brings us down, when it gets tough, when we are unable to understand what is going on, why this taste that we felt is now gone, where it has gone and why.

↑ Rūpa Gosvāmī & Jīva Gosvāmī → 22 yrs

To guide us, Rūpa Gosvāmī wrote an amazing guide to the spiritual emotions, Bhakti-rasāmṛta-sindhuḥ, explaining how they should evolve in our hearts.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Recently I met a bhakta, a simple-hearted man in his early sixties, who had been practicing Kṛṣṇa consciousness for a couple of years.

He told me, “I sometimes chant 16 rounds and I am eager to quickly finish these 16 rounds so that I can chant the holy name properly.

Because to chant 16 rounds is a must, I must do it and I am eager to quickly finish them so that after that I can chant freely and with love.”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

He continued, “I chant and chant. I chant a lot, and then it starts! I look forward to the moment when I can chant just because the heart wants to do it.

And chanting, all of a sudden I feel tears welling in my eyes.

Sometimes suddenly a sad melody comes to me that I’ve never heard before. When I hear it tears begin to flow from my eyes.”

And then he stopped and said, “This must be ābhāsa, right? I was told that what I feel is ābhāsa.”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Clearly, he does not know what ābhāsa (a reflection of pure chanting) is, but he said, “This ābhāsa comes to me and makes the tears flow from my eyes.

And I do not know where that melody comes from.

I once sang it and I was told that it sounds like some Muslim melody, a very poignant one; no one appreciated it.

But I know it comes from there, from Kṛṣṇa.



## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

When I hear it all of a sudden, it comes by itself; I have not invented it. I do not remember anything else.

I just remember that Kṛṣṇa is God and that I'm there, next to him."

When I sat there with him, listening to all this, I thought, "What ābhāsa? It's not ābhāsa.

↑  
jaty ābhāsa → Person clearly has material motivation  
→ mukti bhukti

He's an uninitiated bhakta, but he has bhāva in his heart."

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In fact, we should not think that bhāva is somewhere far away.

We have all felt a small sample of bhāva, as I said, but Rūpa Gosvāmī came to explain to us what it is, because otherwise we can get confused very easily.

Tears will flow and we won't know where they are from, whether it is ābhāsa or true tears.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Rūpa Gosvāmī has created the amazing book, Bhakti-rasāmṛta-sindhuḥ, which is a guide to the realm of spiritual emotion.

This is why we must remember Rūpa Gosvāmī with focus.

To remember him clearly means to remember what he taught us, and understand the way, so we do not get lost again in the forest of material life.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Bhakti-ratnākara is a book on the history of Gauḍīya Vaisnavism and the final years of Raghunātha Dāsa Gosvāmī's life.

The account begins by stating that the feelings he was experiencing while living on the banks of Rādhā-kuṇḍa defy description.

He was always feeling the pain of separation from Kṛṣṇa, a fire burning him from the inside.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

He was swimming in tears and rolling in the dust as he constantly cried, “Where are you, Śrī Svarūpa Dāmodara, Śrī Rūpa, and Śrī Sanātana?”

He was repeating these three names because they are a treasure for all Gauḍīya Vaiṣṇavas.

In Narottama Dāsa Ṭhākura’s bhajana-lālasāmayī-prārthanā (from Śrī Prārthanā, 4) he also sings rūpa-raghunātha-pade haibe ākūti, “When will I be so eager to understand the words of Rūpa and Raghunātha, so that by their virtue the treasure of love for Rādhā and Kṛṣṇa, and the understanding of this love, will awaken in me?”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In fact, even ordinary love is very difficult to understand.

Pushkin, a great authority in mundane love, used to speak about it.

Even with ordinary love it is impossible to understand how it appears and disappears, and what causes and destroys it.

What can then be said of understanding the love between Rādhā and Kṛṣṇa? But at the same time such an understanding is our goal.

# Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Caitanya Mahāprabhu appeared on earth and has made that love possible and achievable.

Of course, sometimes the goal seems very lofty and almost unreachable; nevertheless, it is achievable.

How is that love achievable?

Therefore, this third verse tells us that after we have cleared pride from our mind, we should meditate on Svarūpa, Śrī Rūpa and Sanātana Gosvāmīs, because it is only through them that can we understand the pastimes of Rādhā and Kṛṣṇa, and truly understand the meaning of the holy name.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In itself the holy name contains a powerful impetus for change.

We hear the holy name, and we hear that the holy name is God himself and we realize that we can no longer live as we lived before.

There are books, like the Bhagavad-gītā, and there are teachings and words that carry this impetus in themselves: I must not live like this anymore; I must transform my life.

→ I can no longer live like this. I should <sup>Change.</sup> ↑

Sometimes people get this feeling of needing to change at the first sound of the holy name, perhaps seeing devotees on harināma.



## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Sometimes people underestimate the holy name as a form of spiritual practice and preaching, because they do not understand what it is.



I was once told a story about a harināma on the Arbat in Moscow.

A girl came up and stood in the crowd, then suddenly started sobbing after hearing the sound of the holy name.

She began clapping her hands, tapping her foot and singing along.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

When the harināma moved on, she followed behind and, as if spellbound, sang along with the devotees, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

She walked and walked and then she came with them to the temple. In a couple of hours she was dressed in a sari, with beads in hand.

→ 19 chapters. → 17-19

It is Rūpa Gosvāmī, along with Svarūpa Dāmodara and Sanātana Gosvāmī, who explained this personal spiritual experience to us and gave it a particular form.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

There is a story about the moment Rūpa Gosvāmī became Rūpa Gosvāmī.

We chant this mantra: śrī-caitanya-mano-'bhīṣṭaṁ  
sthāpitaṁ yena bhū-tale svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam.

It says that Rūpa Gosvāmī had entered the mind of Śrī  
Caitanya Mahāprabhu and by special mercy he could  
understand what was going on in Lord Caitanya's heart.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

It was at a Rathayātrā, and year after year during Rathayātrā the same thing happened over and over again that nobody could understand.

When the devotees pulled the chariot of Lord Jagannātha, Lord Caitanya danced in front of that chariot, repeating strange words: seita parāṇa-nātha pāinu yāhā lāgī' madana-dahane jhuri genu (Caitanya-caritāmṛta, Madhya-līlā 1.55).

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Over and over again he said, “I have gotten that lord of my life, for whom I was burning in the fire of lusty desires.”

Madana-dahane means the fire of passion.

The devotees could not understand why he was saying this verse.

After that Lord Caitanya would repeat a Sanskrit verse from the romantic collection of one hundred verses by the poet Śrī Amaru.

Caitanya Mahāprabhu would repeat this verse over and over again (Caitanya-caritāmṛta, Madhya-līlā 1.58):

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās  
te conmīlita-mālatī-surabhayaḥ praudhāḥ  
kadambānilāḥ  
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau  
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

He was saying that the same young man who stole my heart in my youth has come back to me and these are the same moonlight nights of the month of Caitra. The month of Caitra is a very hot month, and at night when the full moon is shining and there is a cool breeze, people become peaceful.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

In this verse Caitanya Mahāprabhu was saying that he can smell that same fragrance of mālatī flowers.

He mentions fragrance here deliberately because smell has a special potency.

It is able to carry us back to a situation that we have almost forgotten.

Suddenly, smelling a particular fragrance, we are transported to where we once were, even if the situation only existed in our mind.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Caitanya Mahāprabhu says, “It is that same smell that was there once in my youth, and the young man that stole my heart then, is back again.

The same breeze is blowing and the same fragrance of mālatī flowers is wafting from the kadamba forest; and I am the same, too.

Nevertheless, I am unhappy, and I want to go back again to the place of our first meeting on the bank of the Reva, under a Vetasī tree.”



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Everyone honored and respected Caitanya Mahāprabhu, but no one could understand what he was saying, except for Svarūpa Dāmodara, who was admitted into the depths of his heart.

He was the first to write in his memoirs who Caitanya Mahāprabhu is.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Some time later, during Rathayātrā, Rūpa Gosvāmī was there and heard this verse.

When he heard it, he returned home and wrote another verse on a palm leaf, his handwriting as even and beautiful as a string of pearls.

He attached the palm leaf to the roof of his hut and then went to bathe in the ocean.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Meanwhile, Caitanya Mahāprabhu came to see him but found no one.

He went to the hut and saw the verse attached to the roof.

When he read it, his hairs stood on end and a shiver of ecstasy ran over his skin.

He wondered, “How does he know what is going on in my heart? Svarūpa Dāmodara knows because I have told him. He spends his sleepless nights with me. But Rūpa Gosvāmī has just come to Purī, so how does he know everything?”

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

He grabbed the leaf in ecstasy, embracing Rūpa Gosvāmī, who had returned from his bath.

Then Mahāprabhu ran to Svarūpa Dāmodara, told him the story about the verse, and asked him, “Svarūpa, how does Rūpa know what is going on in my mind?”

Commenting on this story, Śrīla Prabhupāda said that once he had a similar personal story.

He had written an offering to his spiritual master in the form of a poem.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijñāna Goswami

When Bhaktisiddhānta Sarasvatī Ṭhākura read it, he was so pleased that he called his closest companions and servants and had them read this offering again and again, explaining to them that his intention had been understood.

Śrīla Prabhupāda asks, “I wonder how I could have understood his intention?”

It is the same question that Caitanya Mahāprabhu asked Svarūpa Dāmodara, “I wonder how he could understand my mind?”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Svarūpa Dāmodara replied: “He could understand only because he had received your mercy. He could not have understood it in any other way.”

Caitanya Mahāprabhu confirmed this, saying, “I was so pleased with Rūpa Gosvāmī that when I embraced him near Siddha Bakula in Jagannātha Purī, after reading this verse, I invested him with all the śakti needed for preaching bhakti and revealing the nature of bhakti to everyone else.”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We see that Rūpa Gosvāmī understood everything by mercy.

Although certainly he already had Caitanya Mahāprabhu's mercy, the Lord further invested his spiritual śakti, or energy, into Rūpa Gosvāmī so that he could explain it to us.

After saying that Rūpa Gosvāmī understood his heart, Mahāprabhu instructed, “Now, Svarūpa Dāmodara, go and explain everything to him.”

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijñāna Goswami

He already understood everything—he had written that verse because Caitanya Mahāprabhu had invested him with his śakti.

Now u go & instruct him.

Nevertheless, even if we have understood everything and our hearts are overflowing with love of God, we should go to our spiritual master and hear him explain to us even what we have already understood.

We should do this because the spiritual master will explain what we have learned or felt in our hearts to us on the level of rational understanding.



## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Our intuitive perception can then remain and be established in our hearts.

This is a very important point that we must understand. It is the example Rūpa Gosvāmī set for all of us.

This is the contribution of our sampradāya that we cannot find elsewhere.

Rūpa Gosvāmī has explained bhakti as rasa. In order to understand what spiritual rasa is, let us first understand what rasa is in the worldly sense.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Caitanya Mahāprabhu was repeating a verse from a mundane rasa-śāstra—a verse that is an example of worldly love.

M/ā rasa → Platform of false ego (body)  
S/P rasa → Platform of true ego (kṛṣṇa dāsa)

But Mahāprabhu has explained that bhakti in the highest sense must ultimately lead to rasa.

Lot in common

a) way in which they get triggered (vibhāva)

b) sthāyī bhāva (conjugal, parental, fraternal servitude)

There are two fundamental concepts: bhāva and rasa. Rasa is the transformation of bhāva. Bhāva is an emotion.

c) How the emotions get expressed (sattvika, rajasika, anubhāva)

Material X Spiritual  $\rightarrow$  not true



We Cannot use material analogies to explain spiritual concepts.



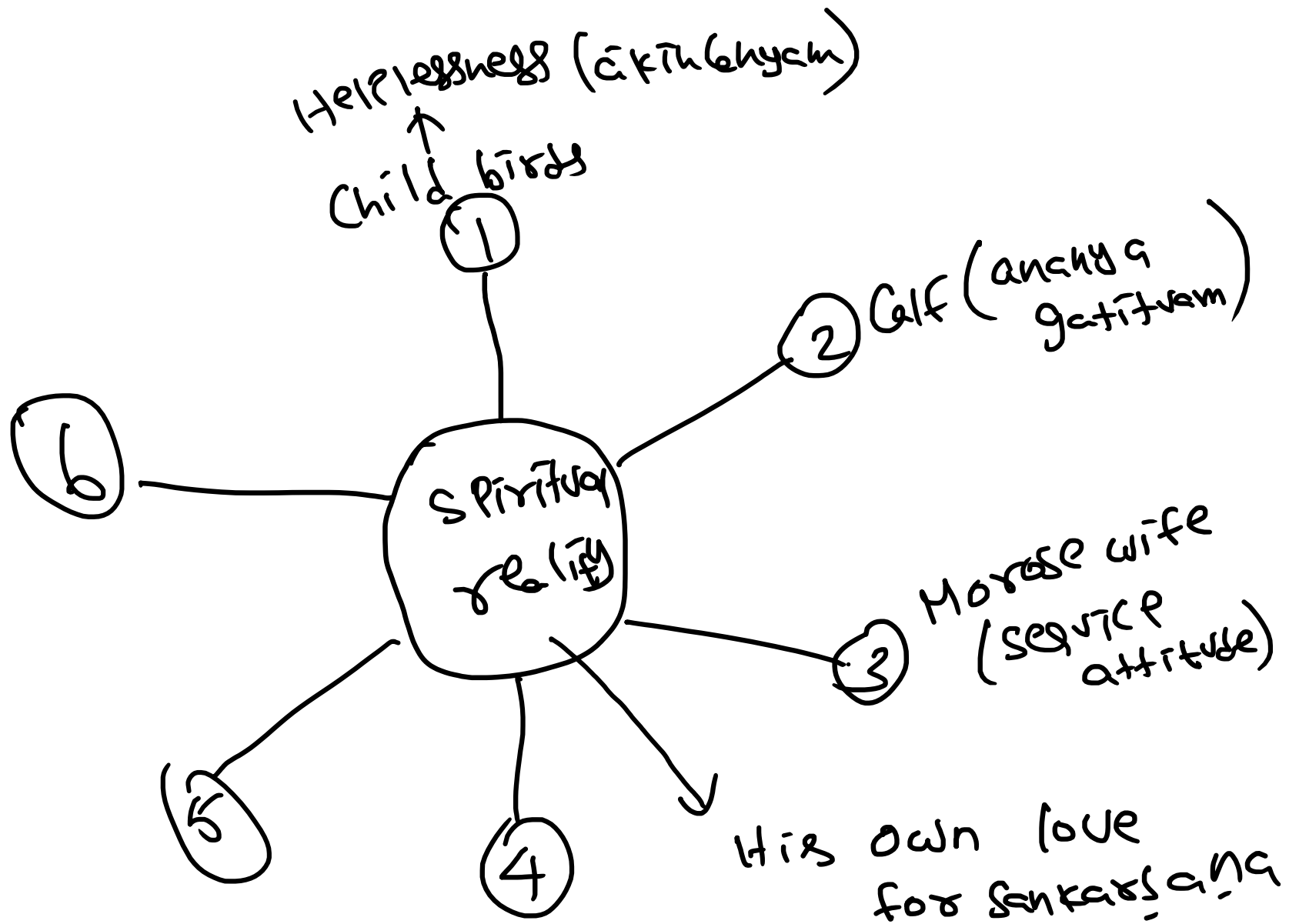
① Vyākṛāṣṭa  $\rightarrow$  3 examples  $\rightarrow$  complete helplessness (ākīṇavyam)

His own  
sp. longing  
for Lord.  $\left\{ \begin{array}{l} \text{a) Helpless birds waiting for Parents} \\ \text{b) Hungry calf waiting for mother (anāṅga-gatitvam)} \\ \text{c) Poor wife waiting for husband.} \end{array} \right.$   
 $\rightarrow$  (service attitude)

② Ūṣḍha mūḥim

③ Sun ray & disc  $\rightarrow$  Brahman & Bhagavan

④ yathā taror mūla  $\rightarrow$  worshipping (k)  $\rightarrow$  watering & feeding.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Let us first examine bhāva and rasa not in the spiritual sense, in terms of our philosophy, but in the worldly sense so we can all relate to it.

Bhāva is the emotion that a person experiences, such as an actor, a poet, or a writer.

The actor who is expressing an emotion on the stage, or a writer who is expressing it in the words of his poems, is expressing bhāva. This bhāva can be expressed even in a gesture.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Worldly rasa is the result of transformation of worldly bhāva. Bhāva is what is expressed.

A writer, a poet, or an actor reflects or represents their emotions.

Someone has experienced some feeling and I, as the reader or observer, feel the same but as a reflection.

This reflected feeling that has no relation to myself.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

I have not been in that situation, yet I still feel this emotion—the aesthetic sense of perception of another's emotions is called rasa.

It is very important for us to understand these two terms so that we are able to comprehend in what way spiritual bhāva and spiritual rasa correlate with each other.

Material rasa is a product of transformation or purification of another person's bhāva.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Someone is experiencing some emotion or feeling and we might have also felt them in a more coarse state.

Those who listened to The Beatles were going crazy because of what was going on in their hearts.

The Beatles themselves were not going crazy; they just expressed some feelings in their songs.

The hair of those who heard them was standing on end, tears were streaming from their eyes, and they were rolling on the floor.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The fans were dying to go and tear their idols to shreds for souvenirs because they were able to awaken in their hearts feelings that no one else could awaken.

This is how worldly rasa functions and how powerful it is. In Vedic culture, beginning with Bharata Muni, this theory of rasas was developed.

Vedic philosophers possessed an amazing, unique ability to classify every possible condition.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Vedic literature and culture describe how feelings arise even on the mundane level, what they consist of, what the stimulus of emotion is, and how all this takes place so that this emotion can be reproduced.

This science of rasa is Rūpa Gosvāmī's contribution.

He has described, demonstrated and explained that bhakti should turn into the sublime spiritual emotion of love for Kṛṣṇa, not just into service to Kṛṣṇa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

no SP ← ceṣṭā rūpa anuśīlṇam → sādhanā bhakti  
emotions

At the first level, we serve Kṛṣṇa using our senses—we are trying to serve the lord of the senses using our own senses in order for them to be purified.

At a higher level, we serve not with our senses but with our emotions.

↳ Bhāva rūpa anuśīlṇam (bhāva & Prema)

In fact, what is embodied in Śrīmad-Bhāgavatam is the picture of the spiritual world, which cannot be found anywhere else.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

If someone tries to draw some image, it will be a picture of perceptions or states.

Suppose we were shown advertisements of the spiritual world; it would still be a picture of perception.

Yes, it is a beautiful sight that you can keep looking at for forty years, but there is something lacking.

It is a static image where a person is described as a kind of a motionless being who is staring at that sight and enjoying it. But the inner experience is missing.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Śrīmad-Bhāgavatam's descriptions of the spiritual world are unique and not found in any other scripture.

Śrīmad-Bhāgavatam describes a dynamic account of a constantly expanding love experienced by the bhakta and Bhagavān, and the reciprocation of that love.

This love swelling in the heart of the bhakta is reflected in the heart of God, and because of the happiness that he feels from his bhakta's love, it starts to be reflected in the heart of the devotee and become even greater.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

It is an autocatalytic reaction that takes place between them, the reaction of love.

This is the spiritual picture that Śrīmad-Bhāgavatam describes, and there is no question of time whatsoever, because when it is experienced, time is unnoticed.

When someone says he can look at the same picture for forty years, it means that he is aware that time is passing by.

One thing that distinguishes rasa from wordly rasa is that there is no question of time.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

You can love eternally, because you are never bored with love; it is ever fresh and always burning in your heart; it is always reflected in a new way; and always brings new surprises.

Those who enter into these pastimes of Kṛṣṇa in Vṛndāvana and due to their sādhana gain access to these pastimes, see new pastimes that no one else has described.

Access to hearts of  
the participants

Access to these pastimes (i.e. sphurati)

Visvanatha Cakravarti Ṭhākura describes pastimes that are not found anywhere else, neither in Śrīmad-Bhāgavatam nor in any other Purāṇa.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

There have been, and there still are, those who, by entering these pastimes, can see them.



Rūpa Gosvāmī and Sanātana Gosvāmī were in these pastimes or in this rasa.

There's another aspect of rasa that we should now understand.

The characteristic of worldly rasa is that rasa or the aesthetic bliss is pleasing even when the emotion someone feels is so-called negative.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

It is an amazing law of rasa.

In tragedies like Hamlet, for example, the Western scholars tried to give some explanation to the emotions felt.

They introduced the concept of catharsis when a person going through a tragedy feels purification of the heart.

In fact, this understanding of catharsis is the dawn of the understanding of rasa or the aesthetic sense.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

So the characteristic of rasa is that even if the emotion is negative, it still makes us blissful; I feel grief together with the characters of the play or the singer who sings about how his girlfriend left him, but that grief makes me feel bliss.

Now the difference between that material rasa and spiritual bhakti as rasa (Rūpa Gosvāmī describes bhakti as rasa, taught by Svarūpa Dāmodara Gosvāmī) is that with the spiritual we are not talking about a spectacle.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We are not the spectators of the relationship between Kṛṣṇa and his devotee.

We enter these relationships and we feel these emotions, and these emotions are called rasa, because the object of my emotions is rasa itself.

*sādhana* ← *ceṣṭā rūpa* → *ceṣṭā* (no *bhāva*)  
*bhāva rūpa* → *ceṣṭā + bhāva*

Taittirīya Upaniṣad (2.7.1) defines God as *raso vai saḥ*—he is rasa or pure emotion.

Kṛṣṇa is rasa and rasa is impossible to be translated in any way or by any words; it is not just a taste or emotion or anything else. Rasa is rasa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Rasa is a special state that we must clearly understand. Kṛṣṇa is a fountain of rasa. He is akhila-rasāmṛta-mūrti.

He is the infinite source of all kinds of rasas and all kinds of relationships.

He is constantly inviting us to love, and Kṛṣṇa becomes the object of our love. The love that we feel at some point turns into rasa.

In its early stages it is called bhāva or simply a feeling, but when the relationship becomes real, when Kṛṣṇa becomes the real object of our love, it transforms into rasa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Spiritual rasa is always beautiful and always blissful for one simple reason.

a) bhoga-tyāga → enjoyment – renunciation

b) Gāṇā Sūkṣma → insignificant scope for enjoyment

Even in worldly relationships when we experience love in the material world, that love is always fraught with either fear or other negative emotions because the object of our love is material, and the relationship can hurt.

In the material world, love is always defiled.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Śrīla Prabhupāda said that the purest manifestation of love in the material world is a mother's love for her child.

But in the material world love is not always blissful because the child is not always blissful.

When the child is suffering, the mother suffers, even more than her child.

/

Therefore, material love always contains this duality between love and suffering.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

But when we love Kṛṣṇa, he feels happiness.

Kṛṣṇa is always happy, even when he is crying and saying, “Why have you abandoned me?”

He is happy all the same. Therefore when we love him, our love is always blissful.

Kṛṣṇa is always rasa. Kṛṣṇa himself is rasa.

Just like the nature of rasa, the nature of the aesthetic sense is always bliss.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Kṛṣṇa is raso vai saḥ; he is the pure sense of eternal bliss.

And when we fall in love with him, our feeling is always blissful.

Only love for Kṛṣṇa can make a person truly happy, and this love is attainable thanks to Rūpa Gosvāmī.

We must understand literally that Caitanya Mahāprabhu gave us prema.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

For example, if a piece of wood fell into the Ganges, it would end up sooner or later in the ocean, even if for some time it became stranded on the bank, thinking, “How nice it was when I was floating in the Ganges, but for the time being I will take some rest on the bank.”

Sometimes, people think “I’ve had enough of devotional service; that’s it for this lifetime.”

But Lord Caitanya has already given prema to all of us, like it or not, and sooner or later the Ganges will burst the banks and that piece of wood will be carried to the ocean.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

The piece of wood may shout again, “Enough, enough, I want to get to the shore again and dry out a little bit.”

And the Ganga will say, “If you want to lie down a bit, you can.”

But then it will rise again, and sooner or later carry that wood to the ocean.

From the very beginning, by the mercy of Caitanya Mahāprabhu, we were given that prema.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Sooner or later we will get it in full if we do what Rūpa Gosvāmī has explained to us.

If we follow this path, we'll eventually reach the ocean of this rasa.

Kṛṣṇa will then appear right before us, and at that moment our emotion, our bhāva, will develop into rasa and will become prema because rasa is a synonym of prema. The combination of these rasas turns into this feeling and this emotion.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

It was Rūpa Gosvāmī who explained to us how to cultivate emotions.

→ kṛti sādhya bhaved (sādya bhavē) sā sādhanābhidhē

Sādhana-bhakti means that we imitate those who have love. They do everything that we do. And we do everything that they do.

But we do everything that they do in order to become like them so that ultimately love awakens in our hearts.

Rūpa Gosvāmī has given us this roadmap to the realm of spiritual emotions, which will turn into pure spiritual rasa, into pure spiritual love.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Rūpa Gosvāmī made use of the worldly rasa theory, the theory of aesthetic bliss or aesthetic pleasure that a person experiences contemplating some display of emotions.

He made use of this structure to explain the mystical experience of bhakti.

He did not give a new definition of bhakti. Bhakti is bhakti and bhakti always has the nature of rasa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Kṛṣṇa is Kṛṣṇa and Kṛṣṇa is always rasa.

The Taittirīya Upaniṣad (2.7.1) has declared since time immemorial: raso vai saḥ—Kṛṣṇa is pure rasa, pure bliss.

Rūpa Gosvāmī made use of this structure to explain to us in what way we can approach the pure original rasa, the ādi-rasa that is Kṛṣṇa, as quickly as possible.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Rūpa Gosvāmī developed this structure so that we could attain this experience in the right way.

There are people who, inspired by Lord Caitanya's example of extraordinary ecstatic love for Kṛṣṇa, try to imitate him.

Of course, that is one way to try to experience it by throwing yourself into some kind of artificial emotional state—just go and start rolling on the floor or rub your eyes with an onion.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

But this would be dambha, a manifestation of deception or pride, as discussed earlier in reference to the first verse of Manaḥ-śikṣā.

We need a genuine experience, and Rūpa Gosvāmī has given us the structure through which we can attain true experience.

Soon after Lord Caitanya's departure, the tantrics who dressed in Vaiṣṇava attire, the sahajiyā sects, were trying to transfer their tantric experience into the sphere of love of God.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We have seen how easy it is to stumble in this very delicate, subtle sphere of spiritual experience and misinterpret our emotions.

An example of this is the direct associates of Lord Caitanya. In Orissa (now Odisha), when Lord Caitanya resided in Purī, there were several devotees who were close to him.

They are still the object of worship in Odisha, the so-called panca-sakhīs or the five closest friends.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

If you go to Odisha, the cult of these paṣca-sakhīs is very prominent in Jagannātha Purī.

From our point of view, these five people were sahajiyās of the lower sort. We do not hold them in high regard, although these people saw Lord Caitanya and touched him.

They saw the tears streaming from his eyes, but they did not understand; they deviated and their experience turned into a cheap imitation that we, as orthodox Vaisnavas, see as a pitiful imitation.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The difference between them and us consists of one thing only: that we follow in the footsteps of Rūpa Gosvāmī.

Rūpa Gosvāmī described the yoga of emotions as a science.

What is very important for us to understand is that although we strive for the manifestation of absolute spontaneous unrestrained love, in order to attain it we must submit to a strict discipline.

↓  
Vaidhi Sādhana → Rāgānuśa bhakti → Vraja Prema

We follow the path of yoga based on discipline and on a most profound rational philosophy—the philosophy describing the mystic experience in categories of reason.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

This is the watershed that runs between the so-called mainstream of our movement of Lord Caitanya and the various sects, which are still appearing nowadays.

Do not think that ISKCON will be an exception to the rule that many other religious movements have been spawning sects but we will remain absolutely united and non-sectarian.

Sects are appearing as they have always done along with charismatic leaders, prophets and “avatāras”—even in ISKCON.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Rūpa Gosvāmī has come to prevent us from making this mistake, so it is imperative that we follow in his footsteps.

When Raghunātha Dāsa Gosvāmī says, svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api; sa-gaṇam means “all associates or followers of Svarūpa and Śrī Rūpa.”

We must remember not only Rūpa Gosvāmī but also any follower of Lord Caitanya who strictly follows in his footsteps.

Sa-gaṇam iha tasyāgrajam api is about all the devotees who are in one way or another connected with Lord Caitanya, starting with Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, and their closest associates.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Raghunātha Dāsa Gosvāmī emphasizes that remembering them is the condition for attaining love and there is no other way to obtain love, except through them and by remembering them.

In the history of our sampradāya, there was an important event held in Kheturī, which was the first Gaura Pūrṇimā celebration, personally organized by Jāhnavā-mātā, Lord Nityānanda's wife.

Narottama Dāsa, Śyāmananda Prabhu, and Śrīnivāsa Ācārya, who had come from Vṛndāvana to Bengal with the books written by the six Gosvāmīs of Vṛndāvana, also attended.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The purpose of this festival was, above all, to establish the doctrine developed by Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana and bring it to Bengal, which at that time was flooded by a huge number of Vaisnavas who followed various practices in various forms.

The event took place approximately forty or fifty years after Lord Caitanya's departure, and by that time those who knew him personally had started to leave this world.

As it happens, those who were inspired by his personality had become confused and began to speculate. The movement as a result began to disintegrate into small sects because there was no single strict doctrine.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The Gosvāmīs of Vṛndāvana created this doctrine, but it also had to be established. This act of establishment took place in Kheturī.

The exact date of the festival is unknown, but what is known without doubt is that during the festival Lord Caitanya personally returned and danced with Lord Nityānanda.

During the kīrtana the devotees suddenly saw that Lord Caitanya and Lord Nityānanda were dancing with them.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In this way, they sanctified the festival and approved of everything that took place there.

During this celebration, Narottama Dāsa Ṭhākura was the chief kirtaneer. The wife of Lord Nityānanda herself presided over it.

Śrīnivāsa Ācārya, along with his disciples, helped coordinate the event.

Narottama Dāsa Ṭhākura's stepbrother, who was the King of Kheturī, personally built accommodation for all the visiting Vaiṣṇavas who came from all over Bengal, and he also assisted with the organization.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Jāhnavā-mātā was the ācārya and is credited with the fact that she united the movement of Lord Caitanya, which had started to fall apart, channeling it again into a single direction.

↳ Basis of Unification → Goswami's books

She had previously gone to Vṛndāvana where she studied from Jīva Gosvāmī personally the full conclusion of the Gauḍīya Vaiṣṇava doctrine.

Thanks to Jāhnavā-mātā's extraordinary energy and influence—she had thousands and thousands of disciples—she gathered all the Vaiṣṇavas in Kheturī.

Thousands of people came and danced and sang, officially “following in the footsteps of Rūpa Gosvāmī.”

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

As a result of the Kheṭari festival, it was recognised that the immediate associates of Lord Caitanya directly received his mercy which they then transmitted.

In the wake of the festival at Kheṭari, Narottama Dāsa Thākura wrote a famous song—Gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne (Sāvaraṇa-śrī-gaura-mahimā).

*Goswamis → books*

He says that one must consider all of Lord Caitanya's associates to be nitya-siddhas, and through these nitya-siddhas we are given the opportunity to return to the spiritual world.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

It was then that the tradition of remembering the names of Vaiṣṇavas originated.

In another of his songs, Narottama Dāsa Ṭhākura mentions several times that it is the dust of the Vaiṣṇavas' feet in which he bathes.

He writes, “Chanting the names of Vaiṣṇavas is the source of my happiness.” → *vaiṣṇava nāmete ullāṣa*

He writes that when he hears the names of Vaiṣṇavas he is overwhelmed with ecstasy.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

The Vaiṣṇavas' names in our tradition are called prātaḥ-smaraṇīyam—that which must be remembered in the morning.

In other words, when we rise early in the morning we must remember the names of the devotees of the Lord.

We must remember: svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api. We must remember Raghunātha Dāsa Gosvāmī, Lokanātha Dāsa, Narottama, Śyāmānanda, and Śrīnivāsa Ācārya. We must remember them all.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Imagine having woken up early in the morning and the first thing we think of is not the terrible dreams we were having, not the stomach ache, not anything else but vaiṣṇava-nāma: Svarūpa, Śrī Rūpa.

When we wake up each morning, we can say: svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api.

Raghunātha Dāsa Gosvāmī says here that remembering the names of Vaiṣṇavas is the condition for attaining love of God.

When we remember the devotees, attachment to Kṛṣṇa appears in us by itself, because Vaiṣṇavas are eternally linked with God.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Now let us return to rasa and the theory of rasa and how the mystical experience of rasa comes.

Rūpa Gosvāmī gives a definition of a sādhaka in Bhakti-rasāmṛta-sindhuḥ (2.1.276) in terms of the elements of rasa or mystical experience.

He says that there are two kinds of devotees: siddhas  
(devotees who have attained perfection) and sādhakas.

# Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

utpanna-ratayaḥ samyaṅ nairvighnyam anupāgatāḥ  
kṛṣṇa-sākṣāt-kṛtau योग्याḥ sādhakāḥ parikīrtitāḥ

→ bhāva bhakta.

Sādhakāḥ parikīrtitāḥ—a person is praised as a sādhaḥ if utpanna-ratayaḥ samyak—if he has fully awakened his love for Kṛṣṇa (samyak means completely).  
↓ bhāva

→ bhāva → Trace amounts of anarthas

Nairvighnyam anupāgatāḥ—but there are still some obstacles on his way. Vighnyam—they are not yet fully destroyed.

Kṛṣṇa-sākṣāt-kṛtau योग्याḥ—but still he is योग्याḥ (योग्याḥ means worthy). Kṛṣṇa-sākṣāt-kṛtau—to directly see Kṛṣṇa. Such a person is called a sādhaḥ.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

In Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī says that the svarūpa-lakṣaṇa (essential definition, the essence) of sādhana is śravaṇam kīrtanam.

Śravaṇādi—everything that we do is inspired by hearing, and everything that is triggered by our hearing about Kṛṣṇa is sādhana.

Now, he says that the taṭastha-lakṣaṇa (secondary characteristic) of sādhana is that it gives prema.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Why is the main feature of sādhana śravaṇam kīrtanam, and the secondary characteristic is that it gives prema?

It is the main feature because the essence of sādhana is to hear and glorify Kṛṣṇa.

Why prema or attainment of prema is the secondary feature of sādhana is because it sometimes gives prema and sometimes it does not at that stage.

Rūpa Gosvāmī explains that as we perform sādhana, as we chant the holy names, we hear and preach.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

When we tell others about Kṛṣṇa, when we sing the holy names loudly: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, our bhāva or attachment to Kṛṣṇa gradually deepens.

The essence of our practice is that the attachment that dawned at the very first moment of our start of devotional service in the form of śraddhā (faith) completely transformed our lives.

## Verse-3 Notes on the Commentary by Srila Bhakti Vijnana Goswami

The word śraddhā in Sanskrit comes from the word śrad,  
which means truth.

It is said that one of the functions of the intellect, our  
buddhi, is the ability to recognize truth.

In the Third Canto of Śrīmad-Bhāgavatam (3.26.30),  
Kapiladeva says that intelligence has a function called  
niścaya.

Niścaya means that at a certain point I recognize the  
truth, but not by any logical process.

# Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

I understand: this is truth.

Obtaining śraddhā is when suddenly the veil is removed from our eyes, we realize that there is God, and we need no evidence whatsoever.

We suddenly understand that he exists, because it just cannot be otherwise. Faith is precisely this feeling.

It is not because there is some logical chain that has led me to this understanding or because somebody told me something, but simply because it cannot be otherwise.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

I can recognize God, I can see this truth inside, and I fully  
recognize God by my intelligence or buddhi.

When we obtain śraddhā, we are overwhelmed by an  
extraordinary exaltation that sometimes lasts for years.

Recently someone wrote to me saying, “I have been  
chanting Hare Kṛṣṇa for two years and it seems that the  
utsāha-mayī (the first ecstasy) is not over yet. When will  
it be over?”

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

If a person tries to avoid offenses and serve the Vaiṣṇavas, this ecstasy or euphoria can last infinitely and ultimately will lead us all the way to prema.

The entire path from the very beginning to the very end is infused with ecstasy, and we obtain a taste of this experience of ecstasy at the level of śraddhā.

As we practice śravaṇam and kīrtanam, we must deepen this ecstasy, this bhāva towards Kṛṣṇa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

I received another letter that said, “When I met the devotees I became happy. I tried to understand why I became happy.”

Purpose

This is the way the mind works. The intellect understands something and then the mind starts interpreting it asking why, how, and what is happening.

The letter continued, “And at a certain point I realized that I have suddenly found the meaning of my existence, that previously everything was pointless.” → Śuddhā



## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

This ecstasy comes because of the fact that God is in our lives, that he loves us, that he is a personality and wants our love and nothing else.

He is not some evil despot who sends everyone to hell if they do not love him.

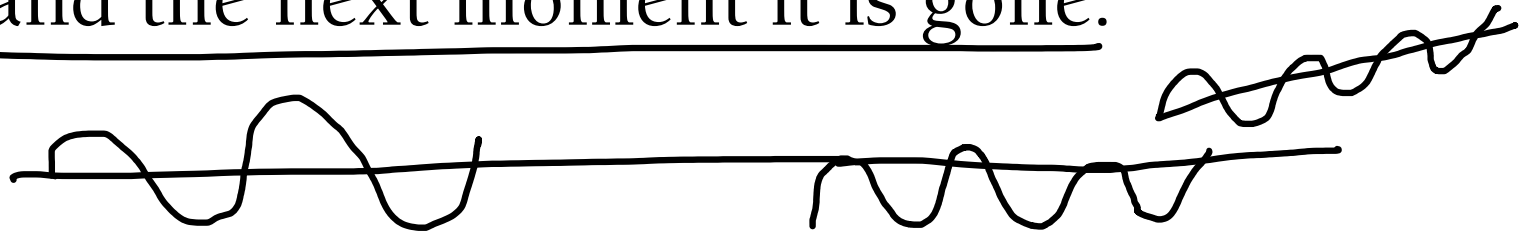
This ecstasy can and must last and deepen in the course of our sādhana.

Everything we do is only for the purpose of deepening this ecstasy.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

When this ecstasy reaches the stage of attachment, āsakti, or the stage of bhāva, it is called sthāyi-bhāva, and it becomes permanent.

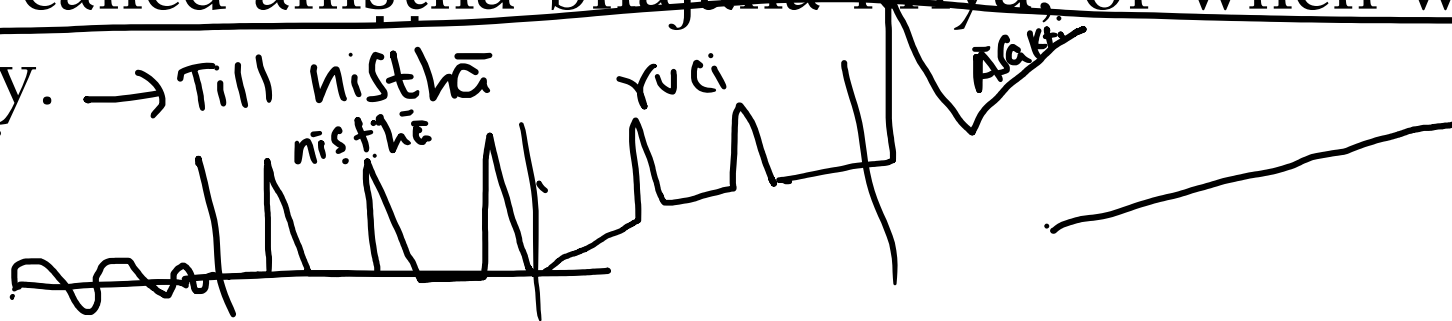
At the level of bhajana-kriyā this ecstasy is sporadic; it is like a sinusoid (a curve having the form of a sine wave)—now it is here and the next moment it is gone.



Moreover, most of this sinusoid is below zero. Sometimes the sinusoid wave elevates us somewhere, then again ... bang!

# Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

This is called anisthā-bhajana-kriyā, or when we have no stability. →



When we reach stability, our bhakti is somewhere on the zero mark in the form of a flat line.

It is a smooth zero bhakti, and now and then small explosions of ecstasy overwhelm us and again there is a flat line where we feel good, calm, and pure.

At the level of ruci the ecstasy gets stronger and we slightly rise above zero.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

But at the level of bhāva or emotion, love for Kṛṣṇa, the  
ecstasy becomes a permanent sthāyi-bhāva.

Rūpa Gosvāmī explains how sthāyi-bhāva becomes  
manifest externally.

Sthāyi-bhāva means permanent bhāva or permanent love  
for Kṛṣṇa and is the main component of rasa.

At the level of bhāva there are, nevertheless, things to  
help this ecstasy manifests itself externally.

# Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Sāmeṣṇī bhāvaḥ

One of the elements of rasa, when sthāyi-bhāva turns into rasa, is vibhāva. → That which triggers the emotion.

Rūpa Gosvāmī explains that vibhāva consists of three things: viṣaya-ā lambana, āśraya-ā lambana, and uddīpana.

object of love

abode of love

Something connected to the object of love that can trigger loving emotions.

Qualities

It is sometimes said that Kṛṣṇa is uddīpana, sometimes it is said that Kṛṣṇa is viṣaya-ā lambana and sometimes that Kṛṣṇa is āśraya-ā lambana.

↓  
It is also a abode of love

object of love

Kaśyapa → Gopīs

paṇḍita → Gopīs

Bālyā → Nanda & Yaśodhā

It is also sometimes said that the devotees are uddīpana; sometimes āśraya-ā lambana; and sometimes that the devotees are viṣaya-ā lambana. →

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

However, Rūpa Gosvāmī means a very simple thing: āśraya means one with whom love rests, viṣaya means object of love, and uddīpana means stimulus of love, something that reminds us of Kṛṣṇa.

When we hear about Kṛṣṇa or see a picture of him as the object of love, or we hear a description of Kṛṣṇa as the object of love (as the viṣaya, the one who is loved), then love, or rasa, can awaken in us.

When we hear how a devotee loves (āśraya-ā lambana—the one who carries love within), then rasa can be awakened in us, too.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

When we hear of some things associated with Kṛṣṇa, they are incentives or uddīpanas that awaken love or the experience of rasa.

When Rūpa Gosvāmī says that there are two kinds of love carriers who are capable of generating the experience of rasa in our hearts, he means that a love carrier can be either a siddha or a sādhaka.

We can either hear about how Lalitā and Viśākhā and Rūpa Manjarī associate with Kṛṣṇa, or we can listen about how a sādhaka associates with Kṛṣṇa.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

By listening about the sādḥaka we begin to experience rasa.

When we hear how the sādḥaka loves Kṛṣṇa, rasa is awakened in our hearts.

Therefore Rūpa Gosvāmī says that a sādḥaka has already reached the level where his love for Kṛṣṇa has become fully manifest and he is eligible to directly associate with Kṛṣṇa; however, at the same time there is some obstacle in his way.

And when we hear how he overcomes those obstacles on his way to Kṛṣṇa, rasa appears in us.



## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Our love for Kṛṣṇa, our sthāyi-bhāva, the dormant love for Kṛṣṇa, starts manifesting itself.

When we see what a devotee does out of love for Kṛṣṇa (a devotee who has reached the highest level of attachment and who is ready to see Kṛṣṇa), how he or she is overcoming the obstacles standing in his way, ready to sacrifice everything—when we remember this, attachment to Kṛṣṇa or the experience of rasa comes to us.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We thus understand another meaning of this verse when Raghunātha Dāsa Gosvāmī says, “Remember clearly Rūpa Gosvāmī.”

Because who is Rūpa Gosvāmī? Is he a siddha or a sādḥaka? He is a siddha playing the role of a sādḥaka.

He is a sādḥaka-āveśa—in the body of a sādḥaka.

He runs around Vṛndāvana and cries: he rādhe vraja-devike ca lalite he nanda-sūno kutah (Śrī Ṣaḍ-gosvāmy-aṣṭaka, verse 8)  
Where are you? I cannot see you!

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

We think of Sanātana Gosvāmī and we think of the obstacles he had to overcome in order to come to Lord Caitanya, of Lord Caitanya seeing him and his expensive cādar, of the Lord telling him, “Give away this expensive blanket,” of how he nearly got killed in an inn by the owner, and how Husain Shah sent him to prison.

We read about this and see how love manifests itself in the pure devotees.

When Rūpa Gosvāmī explains āśraya-ālambana, he explains how a pure devotee loves Kṛṣṇa and how he responds to him.

## Verse-3 Notes on the Commentary by Śrīla Bhakti Vijnana Goswami

Śrīla Prabhupāda's love for Kṛṣṇa manifested in his renunciation of everything, including his wife, and going out to preach; in the fact that he carried the order of his spiritual master in his heart throughout his life and that the order of his spiritual master was the thread upon which Śrīla Prabhupāda's entire life was strung.

That was the manifestation of his love for Kṛṣṇa.

What should happen in our hearts when this inspires us?

Love for Kṛṣṇa should come—an experience of rasa should appear.

## Verse-3 Notes on the Commentary by Srīla Bhakti Vijnana Goswami

Raghunātha Dāsa Gosvāmī says, “O mind, if you want to attain attachment to Kṛṣṇa, then constantly remember.”

He says to remember the sādhaka devotees who have spent all their lives in Vṛndāvana and who were willing to go through anything for the quest of God. <sup>→ Gosvāmī</sup>

Remember Śrī Rūpa, Svarūpa, and Sanātana Gosvāmī who have given up everything in order to come to God; and all the other devotees who can generate in our hearts that same attachment and cause tears to come to our eyes.

# Verse-3

Notes on the Commentary  
by  
Urmila Devi Dasi

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Raghunātha Dāsa Gosvāmī gets even more detailed in verse three about whom this book is meant for, namely those who follow Svarūpa Dāmodara and Rūpa Gosvāmīs.

↓  
This book is primarily meant for Gauḍīyas.

In Caitanya-caritāmṛta, Madhya-līlā 19.20, we read about Rūpa Gosvāmī:

yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto  
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ  
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge  
taṁ śrī-rūpaṁ samam anupamenānujagrāha devaḥ

From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in his transcendental eternal form, at Prayāga he told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all his mercy upon him.



## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Svarūpa Dāmodara Gosvāmī's mood and position is explained in Caitanya-caritāmṛta, Ādi-līlā, chapter 4, text 105 as follows: svarūpa-gosāṣi—prabhura ati antaraṅga, “Svarūpa Gosāṣi is the most intimate associate of Lord Caitanaya.”

In text 109, it is stated: rātre pralāpa kare svarūpera kaṇṭha dhari 'āveśe āpana bhāva kahaye ughāḍi, indicating that Lord Caitanya spoke to Svarūpa Dāmodara in the evenings about his most ecstatic and esoteric feelings.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Then, yabe yei bhāva uṭhe prabhura antara, sei gīti-śloke sukha dena dāmodara (text 110), explains that Svarūpa Dāmodara would reciprocate by singing songs or verses in the same mood.

The fact that only he knows the deep conclusion of rasa,  
and anyone who says they also know certainly learned  
from him is given here: atyanta-nigūḍha ei rasera  
siddhānta, svarupa-gosāsi mātra jānena ekānta. yebā  
keha anya jāne, seho tāñhā haite, caitanya-gosāṣira teñha  
atyanta marma yāte (111–112).

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Our following of Svarūpa Dāmodara and Rūpa Gosvāmī is not just theoretical, in terms of intellectually accepting their philosophical conclusions.

What does following mean?

a) ~~Theoretically~~ accept their philosophical conclusions.

b) Following the practices of sādhanā bhakti as they taught

Nor does following them, in the context of Manah-śikṣā, imply merely external adherence to the practices of bhakti under scriptural rules, vaidhī-sādhana bhakti.

c) Embrace the path of rāga as and when we become qualified. → we should endeavor to attain that qualification by remaining chaste.

Raghunātha Dāsa Gosvāmī's use of sa-rāgam in verse three indicates that the intended audience for these verses is a practitioner of bhakti for whom a particular, individual emotion of love towards Kṛṣṇa has awakened.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Such a person is on the path of loving attachment, as a rāgānuga-sādhaka.

The path that we are following is called  
→ ajāta-yuci rāgānuga bhakti.

Only such a person can fully use Manah-śikṣā as a guidebook.

However, Manah-śikṣā is not forbidden to others, as it's not a description of intimate līlās.

Therefore, those whose inner spiritual disposition has not yet awakened can certainly apply many of the principles Dāsa Gosvāmī gives, as well as gain some understanding of their goal.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Among the society of devotees of Kṛṣṇa, we often find three common misconceptions about rāgānuga-sādhana bhakti.

①

The first is that all persons on this path will share the same specific mood of Rūpa Gosvāmī, namely being a manjarī-gopī assistant to Śrīmatī Rādhārāṇī.

②

The second misconception is that an awakening of one's inner, eternal mood can only occur at a state of perfection or complete purity, at prema or bhāva.

③

The third is regarding the way in which a person comes to understand his or her particular inner mood.

→ Holy name itself will reveal our svarūpa.  
→ There is no need for a Siddha-Pradīp.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Regarding the first misconception, Bhaktivinoda quotes Bhakti-rasāmṛta-sindhu 1.2.292 in his commentary to verse three.

In Caitanya-caritāmṛta (Madhya-līlā 22.155), Śrīla Prabhupāda translates this verse as follows:

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhyā, vātsalya and mādhyura—he becomes inclined in one of these ways, and his intelligence becomes attracted.

Indeed, he begins to covet that particular type of devotion.

lobha → lobhamayī śraddhā  
↓  
\* kind of faith which is awakened due to greed.

When such covetousness is awakened, one's intelligence no longer depends on the instructions of śāstra [revealed scripture] or on logic and argument.

How do you identify a Vaidhi, Rāgānuga  
& Rāgātmikā?

a) Vaidhi-Sādhakā:- what should I do? → I will ask  
GURU, Sādhu & Śāstra.

b) Rāgānuga-Sādhakā:- what would the Vrajavāsī do?  
I will do that.

c) Rāgātmikā bhaktā:- what pleases K?  
(Vrajavāsī)  
↓  
They have the instinct to  
know what would please  
K.



## Verse-3 Notes on the Commentary by Urmila Devi Dasi

A practitioner will naturally feel attracted to one of the five primary relationships with Kṛṣṇa—servant, friend, parental/superior, or amorous.

Undoubtedly the instructions in Manah-śikṣā lean towards those who awaken to a desire to serve as Rādhā's manjarī-gopīs, perhaps including those whose mood is as Rādhā's sakhī-gopīs.

Readers whose inner mood is different will use Raghunātha Dāsa Gosvāmī's instructions as a template for their own mood.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Regarding the second misconception, a simple look at Sanskrit should dispel it.

↑ inclinations have been revealed before bhāva only.

The person practicing rāgānuga-sādhana-bhaki must be a  
sādhaka.

These terms directly tell us the path of rāgānuga starts before attaining the sādhyā, or goals, of bhāva and prema.

In Bhakti-rasāmṛta-sindhu 1.2.292–293, both of which Bhaktivinoda Thākura quote in his commentary on the third verse, rāgānuga and vaidhī-bhakti are contrasted.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

In the former, reliance on scriptural rules for impetus diminishes as soon as a practitioner has genuine attraction for a particular mood of love.

- a) Vaidhī Sādhaka → Dependence on scripture → till bhāva  
b) Rāgānuga Sādhaka → Dependence on scripture → till he attains  
lābha (greed).  
(Vaidhī - bhāva)

In the latter, reliance on scriptural rules for impetus continues until at least the stage of bhāva. Clearly, rāgānuga-sādhana-bhakti starts before bhāva.

Additional evidence is that here in Manah-śikṣā, after verse three with the word rāga, there are four verses (four through seven) where the practitioner gets free of a number of progressively subtle forms of contamination.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Also, those on the path of rāgānuga are enjoined to engage in ever-increasing meditation in terms of scope and concentration as explained in Bhaktivinoda's commentary to verse eleven.

Someone may argue that particularly Śrīla Prabhupāda and Śrīla Bhaktisiddhānta warned that the awakening of one's eternal specific position happens only to those who are liberated.

It is true that both of these ācāryas have made strong general statements to that effect.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

At the same time, both of them, following Svarūpa Dāmodara and Rūpa Gosvāmīs, consistently present rāgānuga as a sādhana done by sādhakas.

Therefore, the purity that almost always is necessary for an awakening is not absolute.

In this connection, Śrīla Prabhupāda defines the stage for the eligibility for rāgānuga-sādhana in Nectar of Devotion, chapter 16:

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

"In following the regulative principles of devotional service, there is a stage called anartha-nivṛtti, which means the disappearance of all material contamination."

↓  
śrīka prabhuṛāda clearly says in NBD that the qualification for rāgānuga is anartha-nivṛtti cross.

Anartha-nivṛtti is a stage in the middle of practice; it is not a stage of perfection.

↑ Niṣṭhā → Liberation from anarthas

From the point of view of a gross materialist, such persons are liberated and free from all material desires.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

From the point of view of the eternally perfected rāgātmikā-bhaktas, such persons are in a gradual process of awakening and still harbor some subtle anarthas.

Therefore, in the same chapter of Nectar of Devotion Śrīla Prabhupāda writes of the rāgānuga-sādhakas: “By spontaneous nature they become attracted to some of the eternal devotees such as Nanda or Yaśodā, and they try to follow in their footsteps spontaneously. There is a gradual development of the ambition to become like a particular devotee, and this activity is called rāgānugā.”

We note the word gradual in Prabhupāda’s statement.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

The third misconception concerns how a person comes to know what is his or her eternal inclination.

The following verse from Bhakti-rasāmṛta-sindhu (1.2.2) gives an indication:

Definition of Sādhya bhakti

**kṛti-sādhya bhavet sādhyā-  
bhāvā sā sādhanābhidhā  
nitya-siddhasya bhāvasya  
prākāṣyaṁ hr̥di sādhyatā**

↓  
śravanādi śuddha citte

- a) Engaging one's senses & mind
- b) In KC activities
- c) with attainment of bhāva of the goal

This bhāva is eternally present in one's heart  
↓  
It is revealed by hearing & chanting.



## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Each of us already has an eternal individual relationship with Kṛṣṇa and his eternal associates.

That relationship is of the nature of desire and emotion much more than intellect.

Therefore, it is the desire and emotion that must awaken. That awakening is natural, spontaneous, and due to mercy.

How to develop love?

- a) Remember P & his associates
- b) Hear about their pastimes
- c) Taking dāśan & serving letters
- d) Staying in urutim

It may happen while hearing or reading Kṛṣṇa's līlā, as Srīla Prabhupāda explains in his purport to Caitanya-caritāmṛta, Ādi-līlā 4.34:

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

"Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity."

↓  
our particular inclinations before we reach  
niṣṭhā are not reliable → It is not necessarily  
indicative of our eternal relationship?

It may happen while chanting in kīrtana or japa. It may happen while serving the Deity.

There is no absolute formula, and each individual is different.

For everyone, however, an authentic experience will be undeniable and persistent.

An authentic awakening is also always within the boundaries of sādhu-śāstra-guru, free from improper mixing of mellows.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

Furthermore, the person who has an authentic awakening feels unqualified for such revelation.

↓ Irony  
The more one progresses → the more one feels unqualified.

The irony is that those who feel qualified are thus disqualified!

Regarding inauthentic attempts to awaken one's identity, no one should intellectually decide after reading something in the śāstras or commentaries, "Oh, I think I would like to be such-and such," and then take such a decision as something serious.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

No. Nor can one person so-called assign an identity to someone else. Such assignments have no meaning.

Nor should anyone so-called choose an identity because of thinking a particular service to be higher or lower based on śāstric glorifications.

Such apparent distinctions are not material.

Everyone's inherent personality is perfect and the highest for that person.

## Verse-3 Notes on the Commentary by Urmila Devi Dasi

In fact, artificially assuming a spiritual identity greatly hinders the authentic identity from revealing itself.

According to verses one through three, those who are qualified practitioners have at least a general idea of their particular inherent disposition towards service.

Full revelation awaits relinquishing the progressively deeper and more elusive, hidden material attachments outlined metaphorically in the next four verses.