

Śrī Kṛṣṇa Smaraṇa Sphūr̥ti

Invoking Kṛṣṇa's Remembrance

# Becoming Qualified for Smaranam or Dhyanam

## 45. Smṛtiḥ – Remembrance

yathā katham̐ cin-manasā  
sambandhaḥ smṛtir ucyate

Somehow or other connecting the mind to the Lord is  
called remembrance.

## 46. Dhyānam – Meditation

dhyānam rupa-guṇa-kṛīḍā-  
sevādeh śuṣṭhu cintanam

Meditation means (**dhyānam**) to contemplate with absorption (śuṣṭhu cintanam) on the Lord's form, qualities, pastimes and service (rupa-guṇa-kṛīḍā- sevādeh). (**BRS**)

Smaranam though is a part of  
Sadhana, it is more of a Raganuga  
Sadhana Limb than Vaidhi  
Sadhana!!!

# Four Essential Elements of Raganuga Practice

kṛṣṇam smaran janam cāsyā  
preṣṭham nija-samīhitam |  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā

Essential parts  
of Rāgānuga  
Sādhanā

Remembering the Vṛndāvana form of Kṛṣṇa (kṛṣṇam smaran) and His dear associates (ca asya 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)

# From Practice to Success in Raganuga Bhakti

- As these abilities evolve, five main stages of absorption are distinguishable:

1. Hearing (śravaṇa daśā)
2. Acceptance (varaṇa daśā)
3. Remembrance (smaraṇa daśā)
4. Achievement (āpana daśā)
5. Perfection (sampatti daśā)

# From Practice to Success in Raganuga Bhakti

## 3. Remembrance (Smarana daśā)

1. ✓ **Smarana**: At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.
2. ✓ **Dhāraṇā**: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.
  - At this stage, remembrance proceeds uninterrupted.



3. **Dhyāna**: When uninterrupted remembrance gains momentum and becomes strong, it is “concentrated” (dhyāna).
4. **Anusmṛti** : When such remembrance becomes an effortless flow, it is called “constant” (anusmṛti).
5. **Samādhi**: The final stage of constant remembrance is “trance” (samādhi), in which devotees, freed of all bodily designation, become fully absorbed in the object of their meditation.

# Part-12

## Practice of Rāgānuga-Bhakti

- 4) Prerequisites for Remembering  
Krsna and the Vrajavasis

# Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- How does a devotee remember Kṛṣṇa and His associates?
- Since one cannot practise remembrance (smaraṇa) artificially, one must have two prerequisites:
  1. **Purity of Heart**
  2. **Suitable knowledge.**

## Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- Purity of heart makes the mind peaceful enough to enter thoughts of Vṛndāvana.
- Knowledge of the Vraja-vāsīs' pastimes, features, and qualities provides the subject matter in which to immerse the mind.
- In this regard Śrīla Prabhupāda was fond of quoting the following two verses from Narottama Dāsa Ṭhākura:

# Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

viṣaya chāriyā kabe śuddha ha'be mana  
kabe hāma heraba śrī-vṛndāvana

“When the mind is completely purified, being freed from  
material anxieties and desires, then I shall be able to  
understand Vṛndāvana and the conjugal love of Rādhā and  
Kṛṣṇa, and then my spiritual life will be successful.”

# Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

rūpa-raghunātha-pade haibe ākūti  
kabe hāma bujhaba se yugala-pirīti

“When shall I be very much eager to study the books left by  
the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla  
Raghunātha Dāsa Gosvāmī? By their instructions I shall be  
able to properly understand the loving affairs of Rādhā and  
Kṛṣṇa.” (Prārthanā 1.3–4)

## Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- Devotees must first <sup>→ Vaidhī Śādhana</sup> achieve freedom from material contamination by practising the step-by-step process of regulative devotion outlined by Rūpa Gosvāmī.
- The mind then purified, they can gain knowledge of Vṛndāvana from the books of the Six Gosvāmīs and their authorized followers in the line of our founder-ācārya, Śrīla Prabhupāda.

# Qualification for Rāgānuga- Bhakti/Smaranam



## 5 obstacles to attainment of Nistha

1. Laya (sleep)
2. Vikshepa (distraction)
3. Apratipatti (indifference or disinterest in spiritual topics)
4. Kashaya (tendency toward bad habits)
5. Rasasvada (taste for material enjoyment).

1. **Laya** refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency.
2. **Vikshepa** refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa).
3. **Apratipatti** refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.

3. **Kashaya** means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
4. **Rasavada** refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

## Therefore:

- Anta kale ca mam eve, yam yam vaapi, etc.....
- Mayy eva mana adhatsva
- Ante Narayana smrtih
- Krsna tvadiya
- Therefore, in BBA there is glorification of Kirtanatmika Bhakti

**Therefore, Smaranam is possible  
only with sufficient Anartha Nivrtti  
and Artha Pravrtti!!!**

The Paddhati to gradually reach the  
qualification of Smaranam from  
**Manah Siksa!!!**

## Verse-1:

What is the prime duty of a person who has received the seed of devotion, i.e. Pure Devotional Faith?

Start giving up Material Designations and prepare yourself to develop your Spiritual Designation!!!

## Verse-1

**gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe  
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe  
sadā dambham hitvā kuru ratim apūrvām atitarām  
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ**

O dear brother! O Mind (**aye svāntar bhrātaḥ**)! Having given up all pride (**sadā dambham hitvā**), please develop (**kuru**) unprecedented and excessive attachment (**ratim apūrvām atitarām**) to Sri guru, to Sri Vrndavava (**gurau goṣṭhe**), to the Vrajavasis, to all the Vaisnavas, to the brahmanas (**goṣṭhālayiṣu sujane bhūsura-gaṇe**), to the confidential mantra (given by sri guru), to the holy names of Sri Sri Radha-Krsna (**sva-mantre śrī-nāmni**), and to the process of surrendering to the fresh youthful couple of Vraja (**vraja-nava-yuva-dvandva-śaraṇe**). Holding your feet (**dhṛta-padaḥ**), I beseech you with sweet words (**caṭubhir abhiyāce**).



*Aye svāntar bhrātaś caṭubhir  
abhiyāce dhṛta-padaḥ*

We have to beg our mind by falling at its feet because we are trying to get something which is very, very great. Something unprecedented.

Even Krsna has to come as a devotee to taste that love.

That unprecedented love is the love of the Gopis, unnata ujjvala rasam.

Even though other Vrajvasis also are completely satisfied with their loving relationship with Krsna, nothing is more complete than the Gopis conjugal love for Krsna.

## Highlight Points

1. Sada dambham Hitva: Giving up material designations is a process and not an event
2. Explain the connection between upadhis and anarthas
3. Explain each of the 8 items
4. Apurva Rati: a. True Ego b. Krsnendriya Priti c. Intensity
5. Atitaram Kuru – Next Slide

**Atitarāṁ kuru:** Make intensive endeavor (atiśaya-vidhāna)

Enthusiastically feel encouraged to progress and take full shelter in the devotional path.

Do not become complacent, thinking, “If I am lucky I will get spiritual success, or, if it is not in my fortune, then I may not achieve it.”

As much as the mercy of guru and Kṛṣṇa combine with one’s own endeavors, one gets spiritual potency.

As much as that spiritual potency manifests, one’s desires to enjoy the fruits of one’s own actions will be diminished.

- ① Regular hearing
- ② Endeavor to please by service
- ③ Recollecting & hearing activities performed by guru

- ④ Faith in guru's instructions.
- ⑤ Associate with those who have that faith.
- ⑥ Co-operate

# Rati for the Guru

⑦ Praying to Nityamank  
Prebra faith, strength  
& enthusiasm.

⑩ Glorifying the guru

⑪ Regular attendance  
of MA & guru-puja

⑧ Sharing with others what  
we have received.

⑫ Yātrās.

⑨ Trying to understand  
the importance of guru  
by understanding sutra

⑬ Sad-dharma Prache

- |                                     |                               |
|-------------------------------------|-------------------------------|
| ① vyndāvana vidyāpīṭha              | ⑦ Rendering service           |
| ② yātrās → Rūpā pūras bhāṅga        | ⑧ Parikrama.                  |
| ③ speaking & glorifying the places. | ⑨ serving dhāma vāsīs         |
|                                     | ⑩ revealing dhāma to visitors |

## Rati for the Vraja

- |  |  |
|--|--|
| ④ Establish those places of worship in a small way.    | ⑪ Accepting dhāma prasāda                    |
| ⑤ Go to the individual places & recite those pastimes. | ⑫ avoid offenses                             |
| ⑥ clearing the dhāma                                   | ⑬ obeisances.                                |
|  | ⑭ associating with those who love the dhāma. |

① Serving.

② Hearing about the glories of their association from Śāstras

⑥ Speaking about their glory

⑦ giving basic respect even if one may not be like-minded.

## Rati for the 3 Classes of Devotees

③ obeying their orders

④ Mahā-dust pressed into

⑤ Hearing about their glory from other devotees.

⑧ writing books

⑨ Hearing from them.

⑩ Visiting places with them.

⑪ Having the 6 exchanges.

⑫ Determining to overlook their conditioning.

- ① Chanting on time & not missing.
- ② Planning.
- ③ Try to earn the glory.

- ⑦ Favourable direction.
- ⑧ Consciously trying to raise our consciousness to become qualified.

# Rati for the Sva- Mantra

of gayatri mantra.

- ④ Cleanliness.
- ⑤ Meditating on the meaning of the Mantra.
- ⑥ Meditating with gratitude on the personalities.

- ⑨ Prayerful.



- ① Avoid offenses
- ② Chanting in the association of devotees
- ③ Hearing the glories

- ⑧ Endeavoring to increase the quantity gradually.
- ⑨ Understanding that  
nāma → angī  
63 → angēs

## Rati for the Sri-Namni

- ④ Praying to nāma-prabhu.
- ⑤ Praying to nāmācārya
- ⑥ Hearing attentively
- ⑦ Praying to pañcā-tattva

- ⑩ non-different.
- ⑪ Association with those who have taste.
- ⑫ Chanting near tulāsī-mahārājī.
- ⑬ H N Seminars/workshops.

## Verse-2:

A change of paradigm of our thinking, feeling and willing as a devotee and more specifically as a Gaudiya Vaisnava!!!

Along with the change of Upadhi comes a change of Paradigm of thinking, feeling and willing (Give Example)

## Verse-2

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
śacī-sūnum nandīśvara-pati-sutatve guru-varam  
mukunda-preṣṭhatve smara padam ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ dharmam**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanu**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

## Highlight Points

1. Smartavyah satatam Visnoh.... Direct process and indirect process comparison
2. Choose direct means over the indirect means if you have reached that faith

Fear of punishment motivates spiritually ignorant jīvas to follow such rules.

Whenever they do anything independently of such scriptural guidelines, their actions have an inauspicious result.

Those who have attained faith and are conscious of their spiritual identity as servant of God need not and shouldn't do, actions motivated by fear.

Even while performing whatever required duties are needed in their life, spiritual practitioners (sādhakas) should infuse those activities with service to the divine couple, Śrī Śrī Rādhā-Kṛṣṇa.

For example, those who are married (gṛhastha) should establish the Deity form of the Lord (śrī-vigraha) at home.

Then all activities such as earning money, farming, supporting one's family, protecting wealth and assets, building houses, and so forth, should be done in the mood of identifying oneself as a servant of the Deity who is the enjoyer of all those activities.

One should never think, “I am the enjoyer and master. I can exploit the fruits of my work for my own enjoyment.”

**Verse-3:**

**Role of Chastity in attaining Focussed  
Smaranam!!!**

**Can Smaranam or Love for Vraja Krsna come  
from other Sampradayas?**

## Verse-3

yadīccher āvāsam vraja-bhuvi sa-rāgam prati-janur  
yuva-dvandvam tac cet paricaritum ārād abhilāṣe  
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api  
sphuṭam premṇā nityam smara nama tadā tvaṁ śṛṇu manah

Listen, O mind (**śṛṇu manah**). If you desire (**tvam yadi icchesh**), in every birth (**prati-januh**), to reside in the land of Vraja (**vraja-bhuvi āvāsam**) with loving attachment (**sa-rāgam**) and if you desire to serve (**cet paricaritum abhilāṣesh**) the youthful couple Śrī Śrī Rādhā-Kṛṣṇa (**tat yuva-dvandvam**) in close proximity (**ārād**), then clearly remember (**tadā sphuṭam smara**) and offer obeisances (**nama**) to Śrī Svarūpa, to Śrī Rūpa (**svaṛūpaṁ śrī-rūpaṁ**) and his associates in Vṛndāvana (**sa-gaṇam iha**), and to Śrī Rūpa's elder brother, Śrī Sanātana (**tasya agrajam api**).



## Srila Bhakti Vinod Thakura

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).

**virājantīm abhivyaktām  
vraja-vāsī janādiṣu |  
rāgātmikām anusṛtā  
yā sā rāgānugocyate ||**

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

To answer the original question, with deeper analysis of the love which is connected to the residents 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.

rūpa-raghunātha-pade haibe ākuti  
kabe hāma bujhaba se yugala-pirīti

“When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī? By their instructions I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.” (Prārthanā 1.3–4)

## Verse-4:

The Obstacles to attain this Smaranam, from  
Gross to Subtlest (4-7)..... Anartha Nivrtti

3 Gross Obstacles a Sadhaka should sincerely  
endeavour to give up!!!

## Verse-4

asad-vārtā-veṣyā visṛja mati-sarvasva-haraṇiḥ  
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ  
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm  
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah

O mind (**manah**), abandon (**visṛja**) the prostitute of mundane talks (**asad-vārtā-veṣyā**), who plunders all intelligence (**mati-sarvasva-haraṇiḥ**). Do not listen at all (**na śṛṇu kila**) to the stories of the tigress named mukti (liberation) (**kathā mukti-vyāghryā**), who devours all souls (**sarvātma-gilaṇiḥ**). Moreover, also give up (**api tyaktvā**) attachment to the husband of Lakṣmī, Śrī Nārāyaṇa (**lakṣmī-pati-ratim**), who only leads one to Vaikuṅṭha (**ito vyoma-nayanīm**). Instead, here in Vraja (**vraje**), serve Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇau tvam bhaja**), who give one the jewel of their own love (**sva-rati-maṇi-dau**).

## Verse-4 Bhajana Darpana

Just as a prostitute takes away wealth and everything else from an immoral person, material gossip plunders one's intelligence.

.X. → śuddha bhakti śraddhā → discriminating intelligence

The only wealth of a living being is discriminating intelligence that has spiritual attainment as the goal of life.

In contrast, any material gossip in relation to sense enjoyment, or any kind of connection to sense enjoyment, is all temporary and useless.

## Verse-4 Bhajana Darpana

(śāstrāṇāṃ bhāgavate śāstre) (anīḍāṃ anīḍā cēpi)

Even lessons in śāstra which promote greed for more wealth, sexual pleasure, or connection with people who are attached to sex are all asat—temporary, material, and useless.

↓ Generic faith in all śāstras.

↓ SPECIFIC FAITH → for personal following  
↓ bhakti śāstras

Any process that increases one's association with and attachment for temporary useless objects is called asat-

vārtā. → activities  
↓ Prajāpā

↓ asat-tṛṣṇā → greed to enjoy m/l objects

↓ a) atyāhāra b) prayāsa c) prajāpā d) niyamāna  
e) Jāna Saṅgha f) laulyam

Regarding Kṛṣṇa conscious intelligence (matī), Śrī Rāmānanda Rāya has said the following:

MEANS → greed → Association  
Product → K.C  
↳ Association

## Verse-4 Bhajana Darpana

absorbes in Kṛṣṇa-bhakti-rasā intelligence  
**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ**  
**krīyatām** yadi kuto 'pi labhyate  
tatra **laulyam** api **mūlyam** **ekalaṁ**  
**janma-koṭi-sukṛtair na labhyate**

If it is possible to obtain (**yadi labhyate**) intelligence absorbed in the rasa of pure devotional service to Kṛṣṇa (**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ**), then one must acquire it without delay (**kuto 'pi krīyatām**). Intense greed for that rasa (**tatra laulyam api**) is the only price (**mūlyam ekalaṁ**). It cannot be obtained (**na labhyate**) even by pious activity in millions of births (**janma-koṭi-sukṛtair**). (Padyāvalī 14)



# Types of Prajalpa

1. Useless talks
  2. Arguments
  3. Gossip
  4. Debates
  5. Fault-finding in others
  6. Speaking falsehoods
  7. Blaspheming devotees
  8. Worldly talk
- **Connect NOI-2 (atyahara....)**

Meaning of blāva-samanvitā mām bhajante

|| 10.9 ||

mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityam  
tuṣyanti ca ramanti ca

With minds greedy for Me (mac-cittā), being completely dependent on Me (mad-gata-prāṇā), mutually hearing about Me (bodhayantaḥ parasparam), and singing about Me (kathayantaś ca mām), they continuously experience satisfaction and enjoyment (nityam tuṣyanti ca ramanti ca).

anyatkiṅcītā śiṅgham  
jñāna-karudī  
anāṅghra

- Also in the Gītā (9.14) it says:

satataṁ kīrtayanto mām  
yatantaś ca dr̥ḍha-vratāḥ  
namasyantaś ca mām bhaktyā  
nitya-yuktā upāsate



They worship Me at all times (satataṁ mām upāsate) with devotion (bhaktyā), in the form of singing about Me (kīrtayanto), having strict vows (dr̥ḍha-vratāḥ), desiring to be My associates (nitya-yuktā), wandering about to gain association (yatantah), and offering unto Me respects as well as other devotional acts (namasyantaś ca mām bhaktyā).

# Sarvātma-gilanī mukti- vyāghryā kathā:

Discussions of mukti, or  
merging into impersonal  
Brahman, are like a ferocious  
tigress which devours  
everyone's soul.

## Verse-4 Bhajana Darpana

bhukti-mukti-sprhā yāvat  
piśācī hr̥di vartate  
tāvad bhakti-sukhasyātra  
katham abhyudayo bhavet

How can the happiness of bhakti (katham tāvad bhakti-sukhasya) arise in the heart (hr̥di abhyudayo bhavet) when the witch of desire for enjoyment and liberation (bhukti-mukti-sprhā piśācī yāvat) remains there (atra vartate)?

## Verse-4 Bhajana Darpana

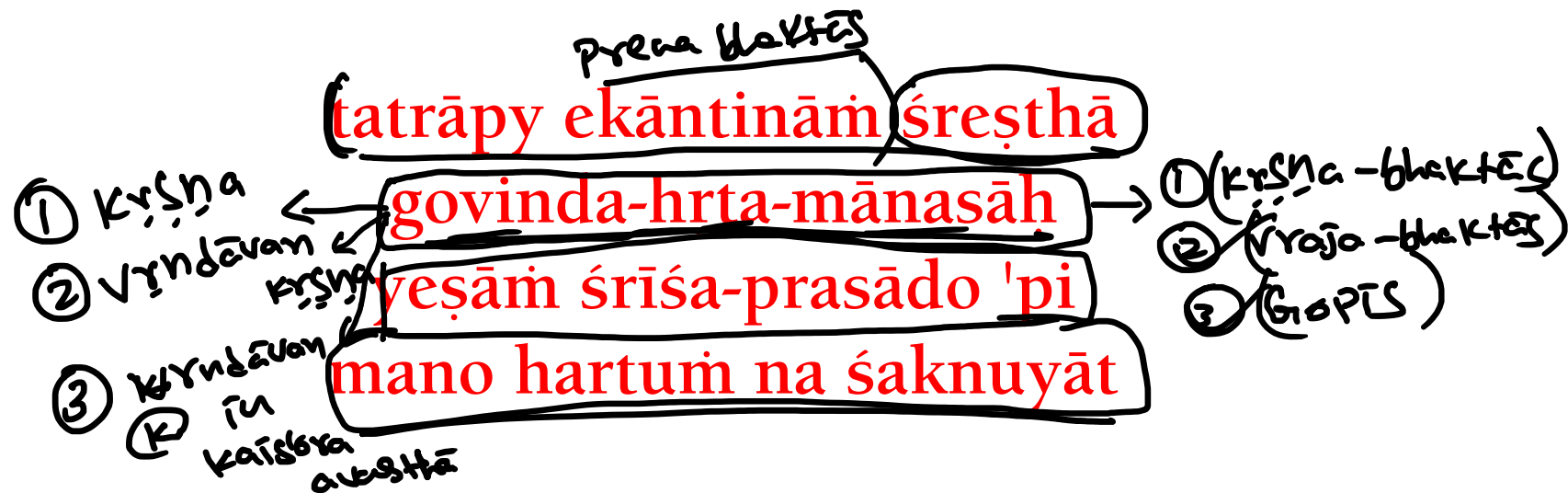
śrī kṛṣṇa-caraṇāmbhoja-  
sevā-nirvṛta-cetasām  
eṣām mokṣāya bhaktānām  
na kadācit sprhā bhavet

Those dedicated devotees whose minds are always  
absorbed in the loving service (eṣām sevā-nirvṛta-  
cetasām bhaktānām) to the lotus feet of Śrī Kṛṣṇa (śrī  
kṛṣṇa-caraṇāmbhoja) never (na kadācit) have the  
slightest desire (sprhā bhavet) for impersonal liberation  
(mokṣāya).

Vyoma-nayanī lakṣmīpati-  
rati:

The attachment for Lakṣmī-  
pati Nārāyaṇa takes one to  
Vaikuṅṭha

## Verse-4 Bhajana Darpana



Among the devotees who are dedicated solely to serving the Lord in prema (**tatra apy ekāntinām**), the devotees whose hearts have been stolen by Govinda (**govinda-hṛta-mānasāḥ**) are the best (**śreṣṭhā**). Even the kindness of the Nārāyaṇa or other forms of Kṛṣṇa (**śrīśa-prasādah api**) cannot steal their hearts (**yeṣāṃ mano hartum na śaknuyāt**).



## Verse-4 Bhajana Darpana

61 → Kūpa mādhuri  
62 → Kṣenu mādhuri  
63 → Mīlā mādhuri  
64 → Lakṣa  
prema  
mādhuri

siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoh

rasenotkrṣyate kṛṣṇa-rūpam

eṣā rasa-sthitih

→ All these 4 are connected to rasa & not powers.

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (**siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoh**), Kṛṣṇa's form is shown to be superior because of His rasas (**rasena utkrṣyate kṛṣṇa-rūpam**), which are endowed with the highest type of prema (**implied**). The very nature of His rasas shows Kṛṣṇa's form to be superior (**eṣā rasa-sthitih**).

## Verse-5:

Subtler Anarthas..... The Highway  
robbers of Lust, Anger, Envy, Pride,  
Greed and Illusion!!!

- ① Path → Path of devotion
- ② Traveler → Sādhakā
- ③ Highway robbers → Lust, anger, greed etc.
- ④ Neck → devotional Progress
- ⑤ Binding → choking our devotional Progress

Verse-5

- ⑥ ~~Asac~~ → wicked deeds inspired by lust, anger, greed etc.
- ⑦ Crying out piteously → Seek help
- ⑧ hanye 'ham → my spiritual life is getting finished
- ⑨ Protectors of the Path → Devoted

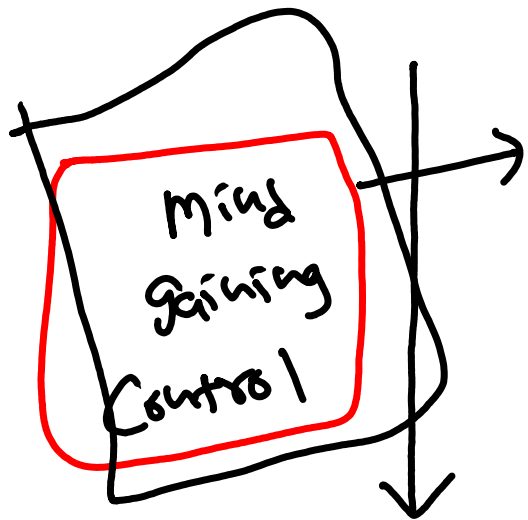
asac-ceṣṭā-kaṣṭa-prada-vikaṭa-paśālibhir iha  
 prakāmaṁ kāmādi-prakaṭa-patha-pāti-vyatikaraiḥ  
 gale baddhvā hanye 'ham iti bakabhid-vartmapa-gaṇe  
 kuru tvam phutkārān avati sa yathā tvam mana itaḥ

→ āgās. → Highway robbers.

While here on the revealed path of devotion (iha prakāṭa-pathapāti), I have been attacked by the gang (vyatikaraiḥ) of my own lust, etc. (prakāmaṁ kāmādi), who have bound my neck (gale baddhvā) with the troublesome (kasta-prada) dreadful ropes (vikata-paśālibhir) of wicked deeds (asac-ceṣṭā). I am being killed (hanye 'ham)!" Cry out piteously like this (iti kuru tvam phutkārān) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (bakabhid vartmapa-gaṇe). O mind (mana), they will save you from these enemies (avati sa yathā tvam).

**Baka-bhid-vartmapa-gaṇe:**

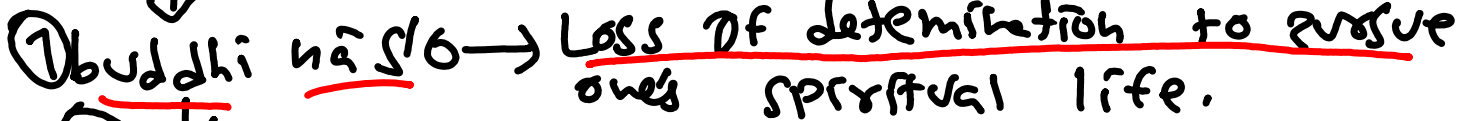
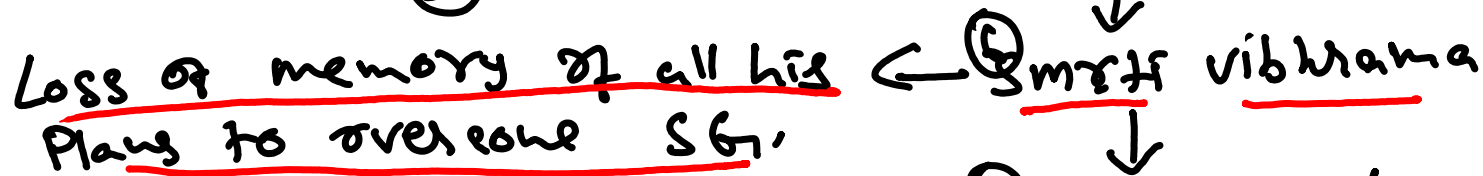
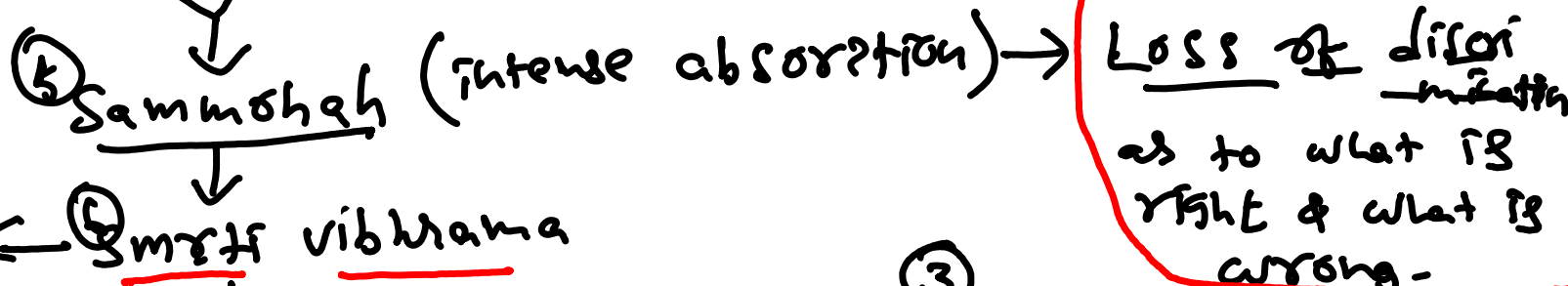
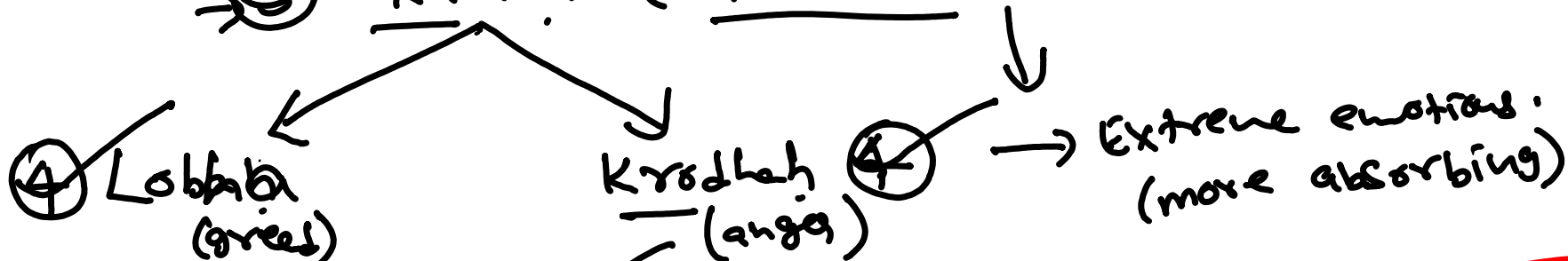
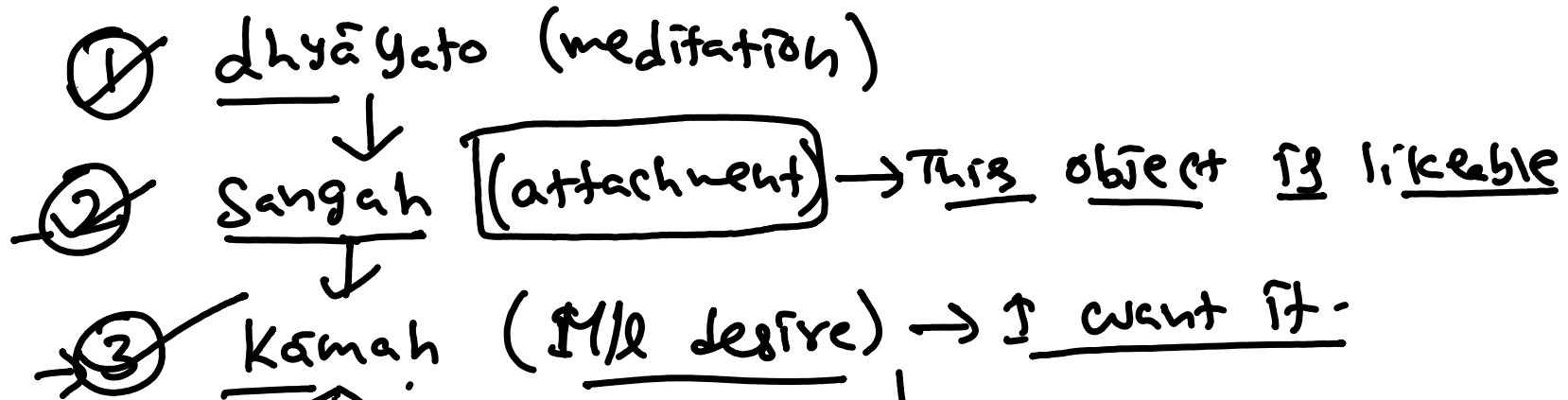
**Protectors of the path leading to the  
killer of the Baka demon**



Intelligence losing the battle.

Loss of memory of all his plans to overcome SG.

(Samsara) Punaḥ mūṣṭika bhavaḥ



What does it mean to cry for help?

- a) opening our heart
- b) helplessly dependent
- c) to realize that we are in trouble & we need help.
- d) being truthful before vaishnavas
- e) Seeking help for SP-progress
- f) seeking prayers

↓  
For all this → we should have a loving & trustworthy relationship,

↓  
we need to invest

How to invest?

↓  
Through the 6 exchanges.

What does it mean that vaishnavas association will help?

- a) In association we get strength to act appropriately. → Never stay alone.
- b) Establish relationship with devotees so that you feel comfortable to approach them when we are troubled by these highway robbers.

- Connect NOI-4 (dadati pratigrhnati....)
- Connect NOI-6 (drstair svabhava janitair)

## Verse-6:

Even Subtler Anarthas..... Taking bath in the  
Donkey's Urine of Hypocrisy, Duplicity!!!



Bathing  
a) Purify  
b) Cool down

Donkey urine  
a) Impure  
b) Burns

## Verse-6

① hypocrisy

Pretending to have some attitude which has public approval.

② duplicity

Speaking (or) acting in 2 different ways to 2 different people.

are cetah prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-  
kṣaran-mūtre snātvā dahasi katham ātmānam api mām  
sadā tvam gāndharvā-giridhari-pada-prema-vilasat-  
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

Urine  
stool  
anus.  
soul  
trickling  
nectar  
ocean  
O ruffian mind (are cetah)! Why do you burn (katham dahasi) yourself and me [the soul] (ātmānam api mām) by bathing in the trickling urine (kṣaran-mūtre snātvā) of the great donkey (bhara-khara) of full-blown hypocrisy and duplicity (prodyat-kapaṭa-kuṭi-nāṭi)? Instead, you should always bathe (sadā tvam nitarām snātvā) in the nectarean ocean (sudhā ambhodhau) of love emanating from the lotus feet of Śrī Śrī Gāndharvikā-Giridhārī (gāndharvā-giridhari-pada-prema-vilasat), thereby delighting (sukhaya) yourself and me (tvam api mām ca).

## Verse-6 Bhajana Darpana

This verse gives advice to those practitioners who may be able to subdue the six enemies of lust, anger, greed, illusion, madness and envy, but have failed to vanquish the great enemies of deceit and hypocrisy.

full blown      hyzocosity      density      great

Prodyat-kaṣaṭa-kuṭināṭi-bhara-  
khara-kṣaran-mūtre snātvā

ass      fuckling      urine      by bathing-

## Verse-6 Bhajana Darpana

Sva-niṣṭha śēḍhāḥ dīṣṭīyāḥ hyāḥṛīṣy

1. Indulging in sense gratification on the pretext of satisfying the supreme God
2. Serving rich influential materialists instead of serving simple nirapekṣa servants of Kṛṣṇa → Justification →
3. Accumulating more wealth than would ever be needed

## Verse-6 Bhajana Darpana

4. Enthusiasm for meaningless temporary gains, even at the cost of envying and harming others
5. (Teaching twisted logic and self-motivated speculation in the name of giving education, instead of cultivating spiritual knowledge
6. Wearing the dress of a materially disinterested renunciate in order to gain material prestige

## Verse-6 Bhajana Darpana

The deceitful nature of the pariniṣṭha-sādhaka can be exhibited in two ways:

1. Making an external show of strictly following rules and prohibitions while inwardly being very attached to material subjects unrelated to Kṛṣṇa, and

2. Preferring the association of non-devotees rather than Kṛṣṇa conscious devotees.

# Verse-6 Bhajana Darpana

8 types of deceit in a nirapekṣa bhakta → oxywala

The deceitful nature of the nirapekṣa-sādhaka can be exhibited in eight ways:

bābāṅī (bhāva lāpṛeṇā)

2 types of unqualified nirapekṣa

1. Thinking of oneself as an advanced Vaiṣṇava,

Plata  
Cheaters.

~~Extreme~~  
self-deceives

2. Thinking of oneself as superior to others simply by wearing the dress of a renounced person

3. Collecting material wealth for food and clothing more than required

4. Improperly associating with the opposite sex in the name of spiritual practices.

## Verse-6 Bhajana Darpana

5. Staying with materialistic people with the expectation of receiving wealth rather than visiting/Kṛṣṇa's temple.  
*Handwritten notes: Tṛaṇī → Potential friends.*
6. Being inwardly anxious and worried about collecting more wealth while making a pretense of performing devotional service or chanting
7. Being more concerned with external dress and rules and regulations than devotion for Kṛṣṇa.  
*Handwritten notes: Niyamaśraha → a) Mind will be consumed by such thoughts. b) fault finding in others who may not follow.*
8. Overlooking or neglecting the main purpose of spiritual life (developing love for Kṛṣṇa).



## Verse-6 Bhajana Darpana

Various cheating propensities (kapaṭatā), such as bad arguments (ku-tarka), false philosophical conclusions (ku-siddhānta), and maintaining impediments to devotional service (anarthas), arise from a deceitful nature.

c) maintaining anarthas.

Result of Deceit  
a) bad arguments (ku-tarka)  
b) false philosophical conclusions (ku-siddhānta)

All of these propensities are very detrimental to true Kṛṣṇa consciousness and are compared to the urine of a donkey.

Many practitioners may think they are getting cleansed by bathing in the unholy urine of the donkey of deceit.

→ Self-deception

## Verse-6 Bhajana Darpana

Factually they are just burning and destroying their own lives.

Rāghē      leṣṣā      lotus feet      love  
Gāndharvā-giridhara-pada-prema-  
vilasat-sudhā-ambhodhau snātvā  
excellent      nectar      ocean      take bath

## Verse-6 Bhajana Darpana

Instead, one should bathe in the ocean of nectarean love that emanates from the lotus feet of Śrī Śrī Gāndharvā-Giridhārī.

Gāndharvā refers to Śrīmatī Rādhikā, who is the internal energy (svarūpa-śakti) of the Supreme Personality of Godhead.

Giridhārī refers to Śrī Kṛṣṇa, the Supreme Personality of Godhead, who possesses all unlimited inconceivable potencies, and is thus known as śaktimān-puruṣa.

## Verse-6 Bhajana Darpana

Here one is advised to bathe in the viśuddha-cid-vilāsa, the ocean of nectar of transcendental spiritual transformation.

↓  
Āhukāyasya Saṅkalpo & Pratikāyasya vāñchita

This nectar arises from love of the shelter of Gandarva-Giridhārī's lotus feet.

To elaborate this subject, Śrīla Rūpa Gosvāmī prays in the Śrī Prārthanā-paddhatiḥ of his Stava-mālā as follows:

## Verse-6 Bhajana Darpana

One's deceitful nature is removed when the heart is completely pure with humility.

Taking shelter of such names and soaking one's mind in the spiritual rasas, please ceaselessly wander around in the land of Vṛndāvana, meditating on Śrī Śrī Rādhā-Govinda's pastimes throughout the periods of the day (aṣṭa-kālīya-līlā).

Then the mind, purified by humility, will not give any space to deceit.

## Verse-6 Bhajana Darpana

Otherwise, the moment any other thought is given an opening,  
deceit again attacks.

## Verse-7:

The Final Subtlest Obstacle to Smaranam.....  
The Dog-eating, unchaste woman of Pratishta-  
asa!!!



## Verse-7

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hṛdi naṭet  
katham sādhu-premā spr̥śati śucir etan nanu manaḥ  
sadā tvam sevasva prabhu-dayita-sāmantam atulam  
yathā tām niṣkāsyā tvaritam iha tam veṣayati saḥ

As long as the unchaste (**dhr̥ṣṭā**), dog-eating woman (**śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hṛdi naṭet**), how can (**katham**) the chaste and pure (**śucih**) lady of love for Kṛṣṇa (**sādhu-premā**) touch it (**spr̥śati etad**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvam sevasva**) the incomparable (**atulam**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will immediately (**yathā saḥ tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love (**tam veṣayati**) in the heart (**iha**).

## Verse-7 Bhajana Darpana

This verse answers any doubts about why a person who has given up material enjoyment may still have deceit in the heart.

—

Dhr̥ṣṭā śvapaca-ramaṇī pratiṣṭhāśa:

The desire for prestige is an  
unchaste, dog-eating woman.

## Verse-7 Bhajana Darpana

Pratiṣṭhā-āśā is the desire or hope for honor.

Even though one may have dispelled the other anarthas (unwanted things), it is not easy to uproot pratiṣṭhā-āśā.

It nourishes and generates the other forms of deceit.

## Verse-7 Bhajana Darpana

This desire for honor is the root of all other anarthas, but since it is never able to recognize its own fault, it is [shameless]

Fame is like dog-flesh, and one eager for such fame is called dhr̥ṣṭā śvapaca-ramaṇī, a dog-eating promiscuous woman.

In the previous verse the three types of sādhakas were explained. Each type demonstrates the desire for pratiṣṭhā in a different way.

## Verse-7 Bhajana Darpana

① Householder but who has no obligation to set examples for others (Does not perform VA duties)

A sva-niṣṭha-sādhaka wants to become renowned as religious, benevolent, and sinless.

↓ Pratiṣṭhāsī

② Householder who sets example for others by performing VA duties

A pariniṣṭha-sādhakas hopes to be known as a devotee of Viṣṇu, as a knower of spiritual subject matters, and as detached.

③ Bāhāsī (Bhāva or Prema)

And a nirapekṣa-sādhaka wants to be known as spotless and renounced, as a master of the conclusions of śāstra, and as having a perfect understanding of devotion.

## Verse-7 Bhajana Darpana

As long as one maintains a desire for honor (pratiṣṭhā), deceit (kapaṭatā) will also remain.

And until one is free from deceit, one cannot obtain the saintly people's pure love.

Śucir sādhu-premā: Pure love of  
God



## Verse-7 Bhajana Darpana

Śrīla Rūpa Gosvāmī states:

Definitian of Premā

complete melting heart  
(samyak)-(masṛṇita)-(svānto)  
intense possessiveness → (mamatva)(atiśaya)(aṅkitaḥ) → endowed  
Bliss → (bhāvaḥ)(sa eva)(sāndrātmā)  
intelligent prema call it as  
budhaiḥ premā nigadyate

When bhāva becomes extremely condensed (**bhāvaḥ sāndrātmā**), it is called prema by the learned (**sa eva budhaiḥ premā nigadyate**). It softens the heart completely (**samyak-masṛṇita-svānto**) and produces extreme possessiveness of the Lord in the experiencer (**mamatva atiśaya aṅkitaḥ**). (Bhakti-rasāmṛta-sindhuḥ 1.4.1)

## Verse-7 Bhajana Darpana

Only when the desire for pratiṣṭhā is cast away does one's whole heart become softened.

Otherwise it is not possible.

Prabhu-dayita-atula-sāmanta:

Powerful incomparable commanders  
of Śrī Kṛṣṇa

## Verse-7 Bhajana Darpana

The meaning of prabhu-dayita is a pure servant of Kṛṣṇa.

↓ pure devotee  
↳ perfected

The word atula indicates that there is no comparison to such a servant who is a sāmanta, a special commander of the Lord.

The rays of the Lord's internal pleasure potency are always reflected in the heart of such a devotee.

## Verse-7 Bhajana Darpana

This potency can very easily flow and accumulate in the heart of another individual, which will cast away any misgivings and help pure love to grow there.

- ① embraces
- ② Dust
- ③ mahā prasāda
- ④ instructions.

This flow of spiritual potency can happen through the pure devotees' embrace, the dust from their lotus feet, their leftover food, and their beautiful instructions.

## Verse-7 Bhajana Darpana

Thus, Lord Śiva says in the Padma-purāṇa:

ārādhanānām sarveṣām  
viṣṇor ārādhanam param  
tasmāt parataram devī  
tadīyānām samarcanam

Of all kinds of worship (ārādhanānām sarveṣām), worship of Lord Viṣṇu is the best (viṣṇor ārādhanam param). Recommended more than worship of Viṣṇu (tasmāt parataram devī) is worship of the Vaiṣṇava (tadīyānām samarcanam).

## Verse-7 Bhajana Darpana

|| 3.7.19 ||

yat-sevayā bhagavataḥ  
kūṭa-sthasya madhu-dviṣaḥ  
rati-rāso bhavet tīvraḥ  
pādayor vyasanaṁ ardanāḥ

By service to the devotees (yat-sevayā), intense rasa of bhāva-bhakti (tīvraḥ rati-rāsaḥ) to the Lord (bhagavataḥ) who is fixed in one form (kūṭa-sthasya) and destroys obstacles for the devotee (madhu-dviṣaḥ) appears (bhavet), and destruction of material suffering then takes place (pādayor vyasanaṁ ardanāḥ).

## Verse-7 Bhajana Darpana

|| 3.7.20 ||

durāpā hy alpa-tapasah  
sevā vaikuntha-vartmasu  
yatropagīyate nityam  
deva-devo janārdanaḥ

Service to the devotees, those on the path to Vaikuṅṭha (sevā vaikuntha-vartmasu), who are constantly singing (yatra upagīyate nityam) about the Supreme Lord (deva-devo janārdanaḥ), is rarely achieved for those who perform little austerity (durāpā hy alpa-tapasah).



## Verse-7 Bhajana Darpana

In the Caitanya-caritāmṛta (Antya-līlā 16.60–61) it is said:

bhakta-pada-dhūli āra bhakta-pada-jala  
bhakta-bhukta-avaśeṣa,—tina mahābala  
ei tina-sevā haite kṛṣṇa-prema haya  
punaḥ punaḥ sarva-śāstre phukāriyā kaya

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances. By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

## Verse-7 Bhajana Darpana

Śrīla Rūpa Gosvāmī says in the Bhakti-rasāmṛta-sindhuḥ (1.2.219):

yāvanti bhagavad-bhakter  
aṅgāni kathitāniha  
prāyas tāvanti tad-bhakta-  
bhakter api budhā viduḥ

Of all the limbs of bhakti (yāvanti bhakter aṅgāni) that have been described here in this book (Bhakti-rasāmṛta-sindhuḥ) (kathitāni iha) in relation to Lord Kṛṣṇa (bhagavad), the intelligent consider (budhā viduḥ) most of them (prāyas tāvanti) to also be applicable to the Lord's devotees (tad-bhakta-bhakter āpi).

## Verse-8:

What if we do not have the association of a very  
Exalted Devotee to Serve!!!

## Verse-8

If there is absence of the association of devotees, the devotee is exalted on:

(a) Remove wickedness from heart

(b) Give Premā

(c) Inspire within my heart the process of worshipping R & K.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā  
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau  
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām  
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manah

Humility

Even though I am a cheater (śaṭhasya api), the Lord's mercy (yathā kṛpayā) can drive away (davayati) my inherent wicked nature (duṣṭatvaṁ me), give me (yathā mahyaṁ dadāty) the glowing (ujjvalam) nectar of divine love (premāmṛtam api), and inspire my heart (yathā prerayati mām) with the process to worship Śrī Gāndharvikā (śrī-gāndharvā-bhajana-vidhaye). Therefore (tathā), O mind (manah), with pleading words (kākvā), you should worship (tvam bhaja) Śrī Giridhārī (giridharam) here in Vṛndāvana (iha goṣṭhe).

## Verse-8 Bhajana Darpana

With the association of sādhus and the gradual transfusion of spiritual energy, wickedness in the heart of a devotee disappears and all success is achieved.

But such association of sages cannot be obtained so easily.

Therefore, Raghunātha Dāsa Gosvāmī gives us the instruction in this verse.

**Kākvā:** The helpless, destitute  
practitioner's expression that is a  
humble plea

## Verse-8 Bhajana Darpana

~~·X·~~ ~~·X·~~ ~~·X·~~ → Symptom of deception free devotion?

Devotion that is free of deception is always combined with the attitude that I am extremely destitute and wretched.

Śrī Rūpa Gosvāmī's Śrī Gāndharvā-samprārthanāṣṭakam (Stava-mālā) expresses such feelings:

**Verse-9:**

**Guided Smaranam and Dhyanam!!!**



## Verse-9

Rājanuga bhajan  
→ smaranam

① Meditation on P

② Meditation on Rādhikā;

(mad-īśā-nāthatve vraja-vipina-candram) (vraja-vane-śvarīm tan-nāthatve) (tad-atula-sakhītye tu lalitām)

③ Meditation on Lalitā

④ Meditation on Viśākhā devī

(viśākhām śikṣālī-vitarana-gurutve) (priya-saro-

girindrau tat-prekṣā-lalita-rati-datve smara manah)

⑤ & ⑥  
Meditation on Rādhā-kuṇḍa & Govardha

O mind (manah), meditate on (smara) Kṛṣṇa, the moon of the Vṛndāvana forest (vraja-vipina-candram), as the lord of my leader, Śrī Rādhikā (mad-īśā-nāthatve). Meditate on Śrī Rādhikā (vraja-vana-īśvarīm) as his most dear object of love (tad-nāthatve). Meditate on Śrī Lalitā (lalitām tu) as her incomparable friend (tad-atula-sakhītye). Meditate on Śrī Viśākhā (viśākhām) as the foremost guru (gurutve) distributing the teachings of love (śikṣālī-vitarana). And meditate on Rādhā-kuṇḍa (priya-saro) and Govardhana (girindrau) as givers (datve) of the sight (tat-prekṣā) and love of Śrī Śrī Rādhā-Kṛṣṇa (lalita-rati).

- Smaranam from NOI-8 (tan nama rupa....)
- Smaranam from NOI-9 (vaikunthaj janitor....)

## Verse-10:

**Exclusive Meditation on Srimati Radharani!!!**

**No one can ever obtain the lotus feet of Śrī  
Kṛṣṇa without first approaching and taking  
shelter of the Lord's internal potency called  
svarūpa-śakti.!!!**

## Verse-10

Śrīmatī Rādhikā  
is the best object  
object of our world?

ratim gaurī-līle api tapati saundarya-kiraṇaiḥ  
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ  
vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ  
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah

O mind (**manah**), offer your worship (**bhaja**) unto Śrī Rādhikā, the beloved of Lord Hari (**hari-dayita-rādhām**). She outshines (**tapati**) Rati [the wife of Kāmadeva], Gaurī [the wife of Lord Śiva], and Līlā [the potency of Lord Viṣṇu] (**ratim gaurī-līle api**) by the effulgence of her beauty (**saundarya-kiraṇaiḥ**). She defeats (**paribhavati**) Śacī [the wife of Indra], Lakṣmī, and Satyā [Kṛṣṇa's wife] (**śacī-lakṣmī-satyāḥ**) by the waves of her good fortune (**saubhāgya-valanaiḥ**). She (**yā**) immediately (**ārād**) defeats (**kṣipaty**) the pride of the newly married gopīs of Vraja (**navīna-vraja-satīḥ**), headed by Candrāvalī (**candrāvalī-mukha**), through her power to control Kṛṣṇa (**vaśī-kāraiḥ**).

## Verse-11:

To attain the Final Goal of Vraja Seva, Drink the  
Pancamrta following the guidance of Srila Rupa  
Goswami Everyday!!!

## Verse-11

Please do not  
the caṅgite everyday  
following Śrī Rūpa  
& obtain śeṣeḍ sevā in vraja

samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ  
dhayan nityā govardhanam anudinaṁ tvam bhaja manah

O mind (manah), you should (tvam) every day (anudinaṁ) drink (dhayan) the five nectars (pañcāmṛtam)—worship, glories, meditation, listening to divine pastimes, and offering obeisances (tad-ijyākhyā-dhyāna-śravaṇa-nati)—and worship (bhaja) Govardhana (govardhanam) according to the rules (nityā). In ~~this~~ way, follow the instructions of Śrī Rūpa (samaṁ śrī-rūpeṇa) and obtain the direct service (sāksāt-sevā-labhana-vidhaye) of Śrī Śrī Rādhā-Giridhārī (rādhā-giribhṛtoḥ), who are captivated by the god of amorous love (smara-vivaśa), in the company of their associates (tad-gaṇa-yujoh) in Vraja (vraje).

Śrī-rūpeṇa-samam: Aligned with the  
teachings of Śrī Rūpa Gosvāmī

**Nītyā: In accordance with the rules  
of devotion**



## Verse-11 Bhajana Darpana

Nīti does not indicate simply vaidhī-mārga, or the path where the impetus is scriptural logic and rules.

Those who are eligible for vaidhī-bhakti will worship according to those rules and regulations.

But those on the platform of rāgānuga-bhakti, or spontaneous devotional service, will worship by adopting the rules for rāga-bhakti as set forth by Śrīla Rūpa Gosvāmī.

**Verse-12:**

**Phala Sruti!!!**

manaḥ-śikṣā-daikādaśaka-varam etam madhurayā  
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yah  
sa-yūthah śrī-rūpānuga iha bhavan gokula-vane  
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate

Becoming a follower of Śrī Rūpa (śrī-rūpānuga bhavan) and his companions (sa-yūthah), one who (yah) with a sweet voice (madhurayā girā) loudly recites (gāyaty uccaiḥ) these eleven (supreme) verses (etad ekādaśaka-varam), which give instructions to the mind (manaḥ-śikṣā-da), and strives to understand all of their meanings completely (samadhi-gata-sarvārtha-tati), obtains (sah labhate) the incomparable jewel of worshiping Śrī Śrī Rādhā-Kṛṣṇa (rādhā-kṛṣṇa-atula-bhajana-ratnam) in the forests of Gokula (gokula-vane).

Śrī-rūpānuga: A follower in the line  
of Śrīla Rūpa Gosvāmī

## Verse-12 Bhajana Darpana

One should follow the instructions [regarding bhajana] that Rūpa Gosvāmī received from Caitanya Mahāprabhu, based on which he performed his own bhajana.

↓  
Acceptance should be according to adhikāra

Madhurayā-girā-uccaiḥ: Singing  
loudly in a sweet, melodious voice

## Verse-12 Bhajana Darpana

One should loudly and clearly sing these verses of Manah-śikṣā with perfect meter, either together with others or alone, in a sweet voice overflowing with loving feeling.

Samadhigata: Thoroughly  
understanding each and all  
meanings