Bhakti Rasamrita Sindhu
(Science of Devotional Service of the Lord)

Text No. 15, 14 and 15

Ahituki, abhayahita, ya bhakti purushottame, salokeya sarthi sampiya sarupya, ekatvam apita dipamanta na ghrina
nanti visna mat savanam jaana sa eha bhaktiyognaka aty
nika adhitha.

English Synonyms
Ahituki—nontecefull, depamhisa—without interuption, ya which bhakti—devotional service, purushottam—which the Person
ality of Godhead, salokeya—success, sampiya—success, sarupya—value, ekatvam—oneness, apita—uninterrupted, dipamanta
—being offered, visna—without, pati—mine, savanam—individual, jaana—persons, eha—certainly, Bhakti-yogakshi—
worth the name of devotional service, salokeya—ultimate, vidhi
rta—exemplified.

Translation
(This is an instruction by Shri Kapikya to his mother Deva
huti) My dear Mother, devotional service rendered to the Per
sonality of Godhead Purushottam which is incomparable and without any interruption, by persons who do not accept any different types of liberations which offer the status of same plane, status of association, status of the same feature, status of same oppulence and the status of oneness with the Lord even though they are offered to them and without being devoid of the transcendent service of the Lord. That is the ultimate exemplification of super state of pure devotional service.

Purport
There are five kinds of the forms of liberation or Mukti.

They are (1) the status of the same plane i.e. liberation of material bondage and promotion to the spiritual plane where the Personality of Godhead resides, (2) status of the same manifestation i.e. to have the opportunity of constantly being associated with the Personality of Godhead, (3) status of the same feature of the body, (4) status of the same oppulence and (5) status of becoming one with the Lord. Generally the impersonalist mystics and the epicimesic philosophical speculations are offered the status of the 5th grade liberation i.e. to become one with Lord and thus annihilate one’s own individual status. The four other types of liberation are achieved by the bhakti bhakta or the devotees who strictly follow regulative principles in the prescribed rules of devotional service practicable with our present senses. Above the bhakti bhakta regulations there is the rasa bhakti stage which develops in the mature state of regulative life. The raga and bhuta bhaktis will be explained later on. For the present it may be noted that raga bhakti is possible for one who has actually developed the dormant spontaneous love of God.

Devotees who have thus developed the spontaneous love of God naturally has no motive behind the performance of their devotional services. Whatever they do for the satisfaction of the Lord has no ulterior motive save and except the satisfaction of the Lord. Such devotional services are also uninterrupted. Nothing can stop such high grade devotional service of the devotee. Devotional service, as it is, is transcendent to all material shortcomings. It does not depend on the condition of material favorable or unfavourable facilities. Such devotional services being spontaneous nothing can check the progress of such transcendent devotional service. Such devotees have nothing to desire for their own satisfaction and as the execution of such services has nothing to do with fruitive activities, philosophical speculation or mystic powers. It is pure and full by itself in an atmosphere of devotion only. Such activities are autonomous and without any stoppage for any other purpose save and except devotional services. Such spontaneous service of the Lord is so attractive for the devotees that they have no attraction for any other thing even the five kinds of the forms of liberations as stated above. Such spontaneous devotees even refuse to accept such status of liberation even they are offered by the Lord Himself. That is the example of highest stage of devo
nical service. The author Srila Rupa Goswami will explain the fact in the following stages.

Text 16
Salokeya jaayadi padyatha bhakto karshita nirupanam bhakter visuddha bhakta paryabasati.

English Synonyms
Salokeya—habitation— in the same planet of God, padyatha—
in the stanzas, bhakto karshita—extraordinary position of the devotee, nirupanam—ascertained, bhakter— of the devotional service, visuddha—purity, bhakta—having been explained, paryabasati—symptoms, paryabasati—signified.

Translation
The extraordinary position of the devotee having been ascertained in the above mentioned stanzas in the matters of liberation like habitation in the same planet like God etc., the symptomatic characteristics of devotional service are now being signified.

Purport
The significant characteristics of pure devotional service are specifically mentioned as follows:

Text 17
Klesha bhagat moksha laghutakriti sudurlabhva sandra
nanda vishikata akarnakah cha sa.

English Synonyms
Klesha—that which iridicates all miseries of life, moksha—liberation, Laghumukta—that which becomes difficult, sudurlabha—through which is only obtained, sandranna—intensified bliss, akarnaka—attractive, eka—and so she is.

Translation
Puro devotional service (as pointed out in the 11th stanza of this wave of the ocean) is characterised (1) by its power of driv
ing out all distresses (2) it inaugurates an atmosphere of auspiciousness (3) it belittles the value of liberation (4) but it is very rare to be achieved (5) It is full of transcendental bliss so much so that (6) it attracts even Sri Krishna the Absolute Personality of Godhead.

Purport
The characteristics of pure devotional service as mentioned above are the summary description of the whole thing this will be verified by evidence of revealed scriptures as stated below:

Text No. 18
Kleshas tu papa sugna aviuda cha eit eti trihita.

English Synonyms
Klesha—distresses, tu—but, papa—vice, sugna—sorrow, sugna—vice, trihita—all together, trihita—all three varieties.

Translation
Distresses are of three varieties which are (1) vices (2) its root cause, (3) and gross ignorance or nescience.

Purport
All our distresses are due to
Text No. 19.

Aparajadham bhabet paparam chetthi taddwada

English Synonyms

Aparajadham—potential, bhabet—shall be, pagam—vicess, parabhadham—the current, cha—and, iti—the, dveda—two kinds of.

Purport

The vices are like infectious diseases of the pure soul. The pure soul in his normal condition is as pure as God himself. Persons who makes contact with the inferior material nature and wants to Lord it over, the infection of the modes of nature begins. These vicious vices are sometime active and some time potential. What is acting in the current life is called Prarabdham and what is in the potential state to be manifested later on in this or in the next birth is called Aparabdham. Devotional service of the Lord is both prophylactic and prophylactic for such potential and current reactions of vices. It is stated as follows—

Text No. 20

Yatha agnih samudhradhiv karoti adhishtho bhmasattha mad vishaya bhaktr uddhava enamshri krishnasaha.

English Synonyms

Yatha—as much as, agnih—fire (for cooking purposes), samudhradhiv—duly ignited, adhishtho—does, adhishtho—vertically, rendered into ashes, tathasi—similarly, mar—in relation with me, kshaya—matters pertaining to, kshaya—devotional services—O! Uddhava, enamshri—different type of vices, krishnasaha—total.

Translation

Different types of vices are totally become rendered non-existence as much as the fire wood put into the blazing fire in the cook become completely rendered into ashes—by the success of devotional service in relation with Me Oh Uddhava.

Text No. 21

Yatama dhyaya sbravanamanyad ya prapnahad yatra smaranad kavachh swadaya shravanam kalpate kurya pante bhagavatu narsanat.

English Synonyms

Yat—of one, name—name, sbravanamanyad—hearing and chanting, yata—of whom, yadnam—by remembering, api—also, bhakti—sometimes, sbravan— even the dog eaters, sahgyam— for the matter of sacrifice, kalpate—become eligible, kurya—what is there, pante—then, ke—of them, shravan—devotional services of Godhead, darsanat—by meeting.

Translation

A person who happens to be born in the family of the dog eaters, becomes eligible for performing sacrifices at once even by occasional meditating upon, hearing and chanting or remembering the holy name of Him (the Lord) then what to speak of him who has actually met Him?

Text No. 22

This is a stanza forming the part of a conversation that took place between Devadatta and Mother Personality of Godhead Kapila. This is the version of Mother Devadatta. This is a very important dialogue in the matter of caste distinction. According to the law of karma a vicious living being has to take his birth in the body of a lower animal, the body of the man who indulges in the eating of dog. The dog eaters are called Chandala. The chandra is of fifth or sixth grade of human being. The first grade man is the Brahmin. The Brahmin by birth is eligible to conduct the ceremonies of scriptural sacrifices and all religious performances. While a Chandala cannot even enter the arena of such sacrificial site. The Chandala can never enter the arena because he is untouchable on account of his low grade habits and social atmosphere. A higher caste-born man is allowed to understand only when he is obliged to eat the flesh of a dog. But for a Chandala born man there is no such allowance even for undergoing prescribed penances. This is how the caste of higher caste men. But even such a man on the level of the Chandala is also purified by chanting offering the holy name of God. He becomes so much purified as he becomes at once an eligible person to act as priest in the religious ceremonies. This can also be said that devotional service how it can at once neutralise the effects of infectious vices by execution of devotional activities.

To be born in Chandala family is certainly the result of past sins. And because such a man is also at once elevated to the position of a qualified Brahmin it proves definitely the neutralising effects of devotional activities. Goswami says that to take birth in the family of a Brahmin is undoubtedly the result of past pious deeds but the Chandala even so can be purified through by chanting the holy name of the Lord. To take part in the ceremomical sacrifices is not an ordinary thing. Even a man who is born in the family of a Brahmin cannot take part in the ceremomical sacrifices until he gets the authority of sacred thread ceremony. By obtaining a sacred thread a man is a sort of certificate for him declaring thereby that the man has properly been initiated by an Acharya who has taught him the vedas and has given him the right to perform the religious rites. But, the Chandala has no chance of undergoing purificatory processes from the learned Acharya and because he adopts the first step of devotional service namely hearing and chanting the holy name of the Lord first he becomes more than the person born in the family of a Brahmin. This promotion of the Chandala to the stage of a qualified Brahmin certainly secures the maxim that devotional service purifies the Lord even the Chandala.

It may not be our place here to talk about the movement of a casteless society just by the propagation of this movement of devotional service to the Lord. Every one even the Chandala can also chant the holy name of the Lord or remember His holy pastimes and if those things are done in the proper way the question of Harijan movement of a casteless society is automatically achieved.

Durjati e saha ayogataye karana maim durjai arambkam papam yat syat pranabdham e tat.

English Synonyms

Durjati—the most unsuccessful, e—towards, saha—towards, ayogataye—incapable, karana—the cause, maim—impediment, durjai—most unsuccessful, arambkam—a beginning, papam—very, yat—having, syat—having, pranabdham—total.

Translation

Despite the most unsuccessful of them towards the most unsuccessful the beginning of very most unsuccessful one.
English synonyms

durjaya—low caste, casteless, non-
caste; abhimaana—caste, casteless;
dwipada—casteless, non-caste; vasa-
na—casteless, castes.

Translation

Low caste birth is the con-
cluded cause only for disqual-
fication in the Vedic shastras and
not the direct cause of a sacri-
cement. Therefore the low caste is
the beginning of current result
of past virtues.

Purport

The rigidity of caste system
according to the Vedic shastras
is undoubtedly very scientific and
the Vedic shastras which accept
this divisions of castes are right
in that scientific estimation. It
does not however mean that a
low caste born man cannot rise
up to the standard of a qualified
Brahmin. It depends on the
understanding of the question for
the rising up to that standard.

Who those are who supports the
caste system by birth right only
are as much as those who fight to
dismantle the scientific
institution of caste system
without being qualified for the
purpose. There is right adjustment
for the two opposite schools in
the matter of supporting and
breaking the caste system respec-
tively.

In the Bhagvat Gota it is
admitted that the caste system
is a scientific plan made by
the Personality of Godhead. If
one does not give much stress
on the point of birth right
because for a devotee of the
Personality of Godhead the birth
right of caste system is quite
insignificant. It is quite obvious
that the point of birth right
between a born Brahmin and
born Chandra? It is the
difference of the material semen
only and is not the difference
of the semen of the father and
in the case of a born Brahmin it
is taken for acceptance that the
semen is pure and the chandra
the semen is impure. Purity and
impurity of the semen depend
also on the purity of the fathers
and consequently in the life
habits in life. It depends on the
quality of the food stuffs the
father takes. Dr. Bernard Shaw
said that you are what you eat.
Therefore every man it depends on
the eating of a man to constitute
a different secretion of the bodily
glands. This is a subject however not to
be dealt with here but our point of
discussion is that a man even born
as a Chandra born or Brahmin does not
make him incapable of rising up to
the plane of pure Brahmin provided he has adopted
the devotional services of the
Lord under the benediction of the
spiritual master. As stated in the
stanzas 20 the devotional service
is like the blazing fire and
and does not make him incapable
only impure birth semen of the
Chandra if he is in the line. One

may argue that in order to change
the impure blood in the body of
Chandra it will be necessary for
him to wait for the other semen
be refined. But the Veda Jiva Goswami
who is one of the authorised
Acharya by Lord Sri Chaitanya
Mahaprabhu answers this ques-
tion very saliently in that
which is prabhupada—current,
that—.

Translation

Children of the Brahmin
family may be freed from
the vice which causes the
low caste birth and to become
qualified for the office of per-
formance of sacrifices everybody
have to undergo the process
of pious actions like the
second birth by initiation from
and Acharya generally known
as the sacred thread ceremony.
This means that the Chandala
has to wait for the next birth in
the family of the born Brahmin
as much as the Brahmin boy
has to wait for the thread
ceremony for the particular
office. It may be an argument
and it does not mean that even
a Chandala on account of his
pure devotional service is freed
from the vice which causes
his birth in the Chandala family
yet according to social custom a
Chandala born man cannot be allowed
to perform the facility of birth
by thread ceremony. But that sort of argument is
invalid in the presence of
evidence of the Shastras. It is
clearly mentioned that such
devotee becomes at once eligi-
ble for the purpose.

He becomes at once pure
and cleansed of all vices of his
previous birth and thereby he becomes
a qualified and respectable
Brahmin. By dint of his
activities in the devotional
line under the guidance of a
Bonda
Acharya he is at once washed
of all sins and therefore this ex-
ample is quite appropriate with
reference to the context to a
point quoted about Vasudeva has
nothing like impurities. He is
accidental to all the bodily reactions
of birth, death, old age and
diseases.

Sri Bhakti Siddhanta Saras-
Wathak a powerful Acharya
as Sri Ramanujacharya in recent
years (1918-1930) reformed
the Goudiya Vaishnava associa-
tion by establishment of the
dedication to which institute initiates all persons
without any caste and creed
discrimination and gives them the
right to become a Brahmin.
Brahmin initiation in terms of the
Hare Krishna movement is
officially not a legitimate
law book compiled by Srila Sanatan
Goswami. Lord Chaitanya wanted
that every body from the
world shall be initiated in the
cult of Bhakti as it is propo-
sed by Him and the
Gaudnya Math tradition has
taken up the initiation action
on this behalf very

Solution of all problems like
the devotional service system
and other similar social
movement can actually take
a said form only under the
auspices of the Bhakti
movement. All opposing elements of the
world problems can be
met by the blessings of Lord
Chaitanya the path
is directly under direction of
Sri Rupa Goswami the
author of the Bhakti Rasamrita
Sindhu.

Text No. 23

Aparajita phalam papam
koatom veejha phalonnakha
praapya veejha vishnu bhakti
ratnamatam.

English Synonyms

Aparajita—potential, pha-
la—result, papam—vices, koatam—range,
veejha—kaama, phalonnakha—current, krama-
gradually, eha—also, praapya—extincted by,
Vishnu—the personality of Godhead, ratnamatam—
persons engaged in.

Translation

Persons, who are completely
evolved in the devotional
service of Lord Vishnu the
Personality of Godhead become
free from different vices
which are symbolized as
result of our desires.

Purport

This is a evidential
statement from the Padmapurapuram which
clearly shows the benefit of the
Bhagwatam as quoted by the
author of Bhakti Rasamrita
Sindhu. The vices in their
different forms of vices are
evidently extincted by Krishna
through his divine power of
devotional service. The
effectiveness of the devotional
person is that which is
evolved in the presence of Lord
Vishnu in the stage of life
Veejha in the seed of
Vishnu by our desires of
different types.

Koatom is prior to the
vices of Veejha i.e. in
the germinating stage. Aparajita
is the fountain source of all
and from this store house of
vices life all other stages develop.
And all these stages of vicious
life are only temporary and
once switched off by
evolved in the devotional
service of Krishna. It appears
that the process of
exinction goes under gradual
but actually it is stopped
right away by the adoption
of the devotional service of
Krishna. It may take sometime
apparently but that is
immaterial in the context
of the devotional service.

Text 24

Tatte tanu aghami puru-
napa dana brata adivi
nirjanka tad hridayam
aapi isha anughi scvaya

English Synonyms

Tattva—those, tadu—this,
 purapa—duties of different
stages, purapa—becomes subsided,
nirjanka—purasas, dana—charity,
braha—austerity, ativ—by performances of, va—
attahsaran—merged in irreli-
dgion, iva—that, hridayam—heart, tadapi—even that, ishahari-
lotus feet of the Lord, scvaya—by devotional service.

Translation

One can subside the
tendency of vices and
attain to the excellence
of penances charity and others like
austerity etc. but it is not possible
to cleanse the unholy heart
in the process of
austerities. Subidence of heart
also can be cured of all vices
by adoption of devotional
services of the Lord.

Purport

This is an evidential
statement of Sri Sukdeva
Goswami who recited Srimad Bhagwatam
to Maharaj Parshuram during
the last week of his death. Vicer is a
symbol of the unclean heart
and fever is the symptom of the
infection of a disease germ.
It is a foreign acquisition of the
living being when he is in contact
with the touch of different
material nature. Vice is not there
an inborn quality of the pure
living being but it is acquired
in association with the qualities of
maater.

The matter is called Prakriti or
nature while the living being
who comes in contact with her
is called Purusha. The Purusha who comes in contact
with the Prakriti is called Kshara Purusha or
the infectious living being and
this infection of the living being
is the sickness of different
kinds of vices. Unless therefore the
root cause of infection is not cur-
ted there is no chance of the
living being's complete freedom
from the miseries of material
existence.

To subside the forces
of vicious activities of the living
being by moral instructions,
legislative orders and different
charities austerities etc is but
temporary attempts without any
standing result A man knows
the true implications of the
actions of the state. He breaks the law and is
properly punished for that and yet he
cannot get himself aloof from
such actions even though he knows
what is good or bad. A thief commits theft, goes to the
jail there he is severely punished
but when he gets freedom from
the prison house he again
commits the same act of
theft the next moment. Why
this happens because his
temporary means of the
jail life was a process of
subsidizing his vicious
activities but the impure heart
which remained untouched by
such actions pushed him again
into the life of vicious actions leading to further
punishment by the law of the
state. Therefore the prescribed
regularities of the state, charity,
austerity etc are only tem-
porary measures without any
permanent effect. They are
completely with the bath of the
elephant. The elephant is
for the sake of the life and
for a long period cleansing its
body thoroughly but as soon as
comes out of the water at once
(aatmavan)—merged in irreli-
gion, iva—that, hridayam—heart, tadapi—even that, ishahari-
lotus feet of the Lord, scvaya—by devotional service.
Chaitanya Charitamrta
ESSAYS AND TEXT
(First Part continued from issue XIX)

Triluga sloke kari vasadi nirodha.
Jahabadai haitanatemb deihi.

In the third one I do indicate the Absolute truth which is the substance. One can visualize the supreme truth by such description.

Chaitanya sloke kari jagaty atiridhbad.
Sarabha naipate krsna-chaitanya.

In the 4th sloka I do invoke benediction of the Lord upon all over the world and for all of them I do pray to Lord Chaitanya for His mercy.

Sige sloke kari bhalo utvener karna
Sasara natha sloke kari nari na-prajyagana.

In the 4th sloka also I have explained the superstitious reason of Lord Chaitanya's incarnation. But in the fifth and sixth sloka I have explained the prime reason of His advent.

Aye Chaitanyodake krsna
Chaitangt tatva
Ar pancha sloke nityasanado mahanab.

So in these six slokas I have described the truth about Lord Chaitanya whereas in the next five slokas I have described the glory about Nityananda.

Ar dui sloke Adwaitatma aksyan.
Arike sloke pancha tateer bangh Yan.

In another two slokas the description of Adwaita, given and in the remaining are the description of 'punchhatwa', i.e. (1) the Lord (2) His plenary portion, (3) His incarnation (4) His name and (5) His devotees etc. is shortly given.

Aye chodha sloke kari nityasanado mahanab.
Tahin madhye khi sabha Vasta
nirnaya.

Therefore in all these fourteen slokas I do invoke the benediction and as far as possible I do describe the Supreme Truth within such description.

Sab shvata-Vaisnabon kari
namkari
Aye sabha sloke kari ahar.

I do offer my respectful obeisances unto my all Vaisnava readers and by doing so let me attempt to explain the purport of all the above mentioned slokas.

Sakal Vaisnavo svaro kari ekam nams.
Chaitanya Krsna matri yamantita bhakta.

I request all my Vaisnava readers to read and bear with rapt attention the narration of Krishna chaitanya as they are inculcated in the revered scriptures.

Krishna, gurudva bhakta uter
Sakha-aye Chaitanyo karuna
Vilas.

Lord Krishna enjoys Himself by manifesting Himself as two-fold spiritual masters (1-2) iteration (4) plenary portions (5) and diverse energies (6). They are all six in one.

Aye chait nevatiera kari charan.

Pranamane kari rsi Manugalochana.

I do therefore worship the lotus feet of these six diversities of the one truth by invoking their names in general.

Vande guru caksudekshak sthitakam
Chatyabhdaharaka.
Tapatyasenaka krsna chaitanya swetambanaka.

(Translation see No. 1)

Mastra guru arjuna
Guru gana.
Tahar charman age karere varna.

The initator spiritual master and all the instructor spiritual masters are first of all offered respectful obeisances at their lotus feet.

Ar Rupa sanatan Bhatta Raghattha
Ar Jiva Gopal Bhatta Das Raghattha.

The spiritual master is non-different from Krishna—is the deliberate opinion of all revered scriptures. Because it is Krishna only who delivers His devotees in the form of spiritual master.

Acharaya mam vijnaya na dhanamcar karharti.

Na vivasvata-vasudeva-vajyaguru gana.

The Lord said—"You should know the Acharya as Myself and then He must never be disrespected in any way. He may not be enwed in the way of an ordinary common man because He is the representative of all gods."

Siksha gurke jati Krishna
Acharayone, bhatta raga-adhina gana.

One should know the instructor spiritual master as the eternity of Krishna. He (Krishna) manifests Himself as the super-soul as well as the devotee of the first order.

Nagelaprayagatihinam kahapadesa
Bhaktya lampakam lila nirikha
Ja nimbhovadon na vikram.

Then said Krishna—"As the five elements of nature (To be continued)

Oh! My Lord! no body can sufficiently acknowledge His greatness unto you even such devotees have lived as long a period as that of the age of Brahma. Because you do manifest yourselves in two features namely externally as the Acharya and internally as the super-soul in order to deliver the embodied living being by giving him directions as to how he can go to the ultimate goal.

Tathar satvata yuktanamb bhajyam
Siruparamparam.

"Those who are constantly engaged in the devotional service of the Lord with transcendental love—to them only I do give transcendental knowledge so that they can come back to My supreme abode."

Jannam paramapattam maya dastiva na-vijnanam
dharam chaitanyakam.

The Lord said unto Brahma—"Please hear attentively what I am speaking over to you that transcendental knowledge about Me is not only scientific but also it is full of mercuries.

Yabhu abhinyath kara chary udesa
gurukarunakaran.

The personality, my manifestations, qualities, and pastimes as they are in truth, let all these be enlightened in you defacto by My mercy."

Abha abha abhaya agne anyatataya
tat satvata tat cit
tat charyata
tat adhikshya etat arupastvata.

Abha abha abhaya agne anyatataya
tat satvata tat cit
tat charyata
tat adhikshya etat arupastvata.

"Prior to the cosmic creation it was I only there. Everything that is called as phenomenal, up to impersonal Brahma, nothing existed independently of me."

When there was creation, it is I only which exists in everything and there annihilation, it is only that shall remain eternally.

Rita arthana na pratyayita ca
tat charyata
tat satvata tat cit
Svaratman.

"What appears to be from without Me although nothing can exist without Me—such misunderstanding is called the illusory energy of the Supreme Lord. There is nothing such misunderstanding in my internal energy. It is just like reflection of the reality, light on the shadow. In light however there is neither shadow nor reflection."

Yatha mahantabhavantu uchcabham
tahabham
Prabhatabhavantu tathatvam
Na tehasa abhaya.

Yatha mahantabhavantu uchcabham
tahabham
Prabhatabhavantu tathatvam
Na tehasa abhaya.

Acharyo chaitya sanakha svagatam
svakati.

"As the five elements of nature (To be continued)"