

Srila Rupa Goswami

**BHAKTI RASAMRITA SINDHU
(Devotional Service of the Lord)**

Translations and Purports

By

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Text 2

Hridi yasya preranaya prabrta aham baraka api-tasya hare padakamalam vande chaitanya devasya.

English Synonyms

Hridi-In the heart; yasya-whose, preranaya-by the inspiration of, pravartito-engaged, aham-myself, baraka-insignificant, api-although, tasya-of him, hare-the Lord's, padakamalam-lotus feet, vande-do worship, chaitanya-Sri Chaitanya, deva-the Lord.

Translation

Let me worship the lotus feet of Lord Sri Chaitanya Mahaprabhu, by the inspiration of whose unbounded mercy I am now engaged, although very much insignificant in this task.

Purport

The author Sri Rupa Goswami shows the way of approaching the Absolute Personality of Godhead Sri Krishna. He therefore offers his respectful obeisance unto the lotus feet of Sri Chaitanya Mahaprabhu who is no other than Sri Krishna Himself appeared in the form of a devotee to bestow his merciful benediction upon the fallen souls of this iron age called by the name Kali Yuga. Lord Sri Chaitanya Mahaprabhu personally inspired Srila Rupa Goswami at Dasaswmedh Ghat Prayag (Allahabad) continuously for ten days and authorised him to propagate the science of devotional service for everyone's benefit. As pure Vaishnava, Srila Rupa Goswami considers himself as the most insignificant person although he is not so. Nobody can describe the transcendental science unless he is authorised by the Lord Himself or His bonafide representative. As Arjuna was, in the Bhagwat Geeta, personally inspired by Sri Krishna-so also here Srila Rupa Goswami was also personally inspired by the Lord. As such none of them can be insignificant persons but on the contrary they are the proper authorities who can deliver us the right thing. Nobody can understand the Bhagwat Geeta if he does not follow the footprints of Arjuna and similarly nobody can understand the mission of Lord Sri Chaitanya Mahaprabhu unless one is scrupulously inclined to follow the footprints of the Goswamins headed by Sri Rupa Goswami. Srila Jiva Goswami explains the word Baraka as one who can explain the right concept. It may not be out of place to mention in this connection that this translation work into English is also undertaken under the same authority of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj who is bonafide representative of Srila Rupa Goswami. There is no spirit of change herein from the path of the original authority.

Text 3

Vishrama mandirataya tasya sanatana tano mad Ishasya bhakti rasamrita sindhur bhavatu sada ayam pramodaya.

English Synonyms

Vishrama-resting place, mandirataya-on account of being temple of, tasya-of him, sanatana-eternal, tano-of the body, mad-mine, Ishasya-of the Lord, bhakti-devotional service, rasamrita-mellow nectarine, sindhur-of the ocean, bhavatu-let it be, sada-always, ayam-this, pramodaya-for the pleasure of.

Translation

Let this ocean of nectarine mellow of devotional service be always the source of eternal pleasure of my Lord Who has His eternal body and Who is represented by spiritual master known under the name of Sri Sanatan Prabhu. Ocean is also the eternal temple of the eternal body Narayana.

Purport

The author after offering his respectful obeisances unto Lord Chaitanya Mahaprabhu he turns to pay respect to his spiritual master who is known as Sanatan Prabhu. The spiritual master is non-different from the Lord and therefore both of them are Sanatan eternal. The Lord is represented by the spiritual master who is eternal servitor God. The author wishes most sincerely that the book titled under the name of ocean may be the eternal resting place of the Lord who takes eternal rest in Karana ocean as Purusha Avatara or Narayana who is the plenary manifestation of Sri Krishna. Sri Krishna Himself in His Narayana feature rests in the temple of ocean and in the same manner the book titled as Bhakti Rasamrita Sindhu may also be the resting temple of Krishna with His unlimited paraphernalia. Sri Krishna and all His unlimited paraphernalia, Sri Krishna and all His eternal plenary expansions are Vishnu Tatwas and therefore all of them possess non-changeable eternal body. The body being eternal the resting places of the Lord are also eternal. As such the Bhakti Rasamrita Sindhu is the eternal Truth being the eternal science of the eternal Godhead. The Lord is Absolute and therefore His resting place is also Absolute. There is no difference between the Lord and His resting place.

Text 4

Bhakti rasamrita sindhou charatah paribhuta kala jala bhiyah bhakta makaran mukti nadikan namasyami.

English Synonyms

Bhakti-devotional service, rasamrita-nectarine mellow, sindhou-in the ocean, charatah-playing on, paribhuta-having conquered, kala-influence of time and space, bhiya-fearfulness, bhakta-devotees, makaran-the shark fishes, namasyami-offering respectful obeisances.

Translation

I am offering my respectful obeisances unto the devotees of the Lord who are compared with the shark fishes and who neglect the rivers of liberation on account of their playing facilities in the deep ocean of nectarine mellow (Bhakti Rasamrita Sindhu).

Purport

The author next turns towards the pure devotees to offer his respectful obeisances. The pure devotees are the eligible candidates for enjoying swimming excursions in the ocean nectarine mellow of devotional service.

Pure devotees are never afraid of spectre of time and space and as such they are not afraid of the tribulations of birth and death because they have already conquered the stringent laws of nature. Birth and death of other than devotees are always painful but for the devotees they are plain things of appearance and disappearance. A simple example will clear this ideas. The cat carries her cubs and the rats by the same mouth. But there is gulf of difference between the two carrying processes. The cubs feel pleasure while carried by the jaws of the mother cat but the rats feel death pain by the same jaws of the cat. Pure devotees come and go for the service of the Lord and therefore they are exempt from the laws of nature. Jesus Christ was crucified but he did not feel the pain. Apparently it seems that the devotees are under the same laws of nature but factually they are not so. In the Bhagwat the Yamaraja instructs clearly that the devotees are not within the jurisdiction of his influence. Therefore pure devotees do not give much importance to the process of salvation. The river fishes have no idea of the big fishes that are within the ocean. The comparison of the river and the ocean as is generally cited by the monist philosophers exhibits a poor fund of knowledge. Mixing of the river with the ocean is superfluous. Real life in the ocean has not comparison with those in the river. The devotees are compared with shark fishes who are within the ocean without any relation with the rivers.

The ocean is the resting place for all sorts of rivers. It is generally compared that varieties of religiosities are like different rivers and they take rest in the ocean ultimately. The comparison is not applicable in the case of pure devotees because such devotees are like the shark fishes who do not care for the insignificant rivers. The devotees who take pleasure in the depth of water of the ocean of devotional service has nothing to do with the liberation rivers. They are so to say useless for the devotees.

There are five different varieties of liberation like to become (1) One with the Absolute, (2) To live in the same planet where God lives, (3) To develop the same feature of body like the Lord, (4) To possess the same standard of opulences like God, (5) To become constant associate of God. Out of the five different varieties of liberations the one which is called Sayujya or to become one with the Lord is lowest of all. Generally all different varieties of religiosities aim at this point of becoming one with the Absolute. The pure devotees are so much endowed with transcendental mellow of devotional service that they do not evaluate even the four other forms of liberation and what to speak of the liberation under the clause of becoming one with the Lord. These things are very insignificant for a pure devotee and as such Srila Rupa Goswami desires to pay his respects for these devotees, excluding all others who are either mundaners, fruitive workers or utmost the salvationists. All these groups are classified in the list of non-devotees and the followers of Shri Rupa Goswami avoids them carefully.

Text 5

Mimansaka barabagneh kathinam api kunthayan asau jihvam sphuratu sanatan suchiram taba bhakti rasamritambodhi.

Mimansakas-the logicians, barabagneh-of the volcanic eruption within the water, kathinam-very hard, api-although, kunthayan-subduing, asau-that, sphuratu-let it continue to exist, sanatana-oh my Lord eternal, suchiram-for all the days, taba-yours, bhakti-devotional service, rasamrita-neктarine mellow, ambodhi-span of water.

Translation

Oh my Lord, there are many logicians who are just like the volcanic crater within the water who shall create occasional disturbances. But as the large volume of water subdue such disturbances so also the ocean of devotional service Bhakti Rasamrita Sindhu shall always stand over their (logician's) disturbing arguments.

Purport

There are two kinds of logicians who are against the devotional service of the Personality of Godhead. One of them is the fruitive worker and the other is the empiric philosopher. The fruitive worker will argue that there is no need of serving invisible God. Let us work hard in developing industries and agriculture which alone will bring in prosperity. And a little higher than them are the empiric philosophers who are very much interested in dry philosophical arguments in the matter of God's form and feature without any tangible service. Both these classes of men are speculators and as such they are in fact disturbing elements to the transcendentalists who are marching progressively towards the kingdom of God. The author therefore begging mercy from Sri Sanatan Prabhu his spiritual master to save the Bhakti Rasamrita Sindhu from such disturbing arguments of the Karmis and Jnanins. It is however, certain that the mellow which is the dominating factor of the Bhakti Rasamrita Sindhu is as immeasurable as the sea water. And therefore as the occasional volcanic eruption within the water is subdued by the volume of vast sea water so also the transcendental mellow of devotional service due to her vast nature will certainly overrule such occasional disturbances. The purport is that one who has tasted the sweetness of the mellow of devotional service will never be attracted by the activities of the fruitive worker or the empiric philosophers. This is an eternal truth and that eternal truth will always protect the peaceful existence of Bhakti Rasamrita Sindhu.

Text No. 6

Bhakti-asya prostuti sakhila jagat mangala prasangasya ajnenapi moya asya kriyate suhridam pramodaya.

English Synonyms

Bhaktir-devotional service, asya-of this, prastuti-presentation, akhila-all inclusive, jagat-universal, mangala-welfare, prasangasya-of the delineation, ajnenapi-even though by a neophyte, moya-by me, kriyate-is being done, suhridam-of the kind hearted (friends), pramodaya-for the pleasure of.

Translation

Presentation of an all inclusive delineation of devotional service of the Lord, which is universally accepted welfare work for all living being, is being done by me, even though I am a neophyte-for the pleasure of the kind hearted friend.

Purport

Devotional service by a living being for the pleasure of the Supreme Being (Lord) is the universally accepted welfare work for all. A living being's constitutional position is always as such that he has to render service to the superior will. When such service is rendered favourably it is called devotional service of the Lord and when such service is rendered unfavourably to the will of the Lord or in other words to satisfy one's own whims and pleasure or for the matter of sense-gratifying, it is called Karma or fruitive action. Fruitive action is bondage while devotional service is liberation from all bondage. This distinction of bondage and liberation of all actions can only be judged by a thoroughly learned man already placed in the devotional service of the Lord. On the other hand such devotional service is the natural function of a living being and therefore it is essentially the prime welfare work for all concerned. Such service is done in one's real identity. The author of the Bhakti Rasamrita Sindhu namely Srila Rupa Goswami is therefore engaged in the highest welfare work for all humanity because he attempts to awaken all living being to the state of consciousness of his constitutional position. But this defacto truth may be misunderstood by a section of people who exist with poor fund of knowledge. Such critics of the value of devotional service to the Lord may not find any pleasure in the subject matter of this great transcendental presentation, but in spite of all these, a really kind hearted friend who knows the object of devotional service of the Lord will find it surely a useful solace of the hankering heart.

In fact Srila Rupa Goswami is himself a universally kind hearted man who feels for the gross materially engaged vitiated person and as such the work which is being done by him is not at all for his personal gain but it is for the universal good for all living being. Persons who are already in the line of such kind hearted devotional service can realise what immensely valuable book is this work of the name Bhakti Rasamrita Sindhu.

Text 7

Etasya bhagabat bhakti rasamrita payonideh chatwarah khal-bakshyante bhagah purbadaya kramat.

English Synonyms

Etasya-of this, bhagabat-the Lord, the Personality of Godhead, bhakti-devotional service, rasamrita-nectarean mellow, payonideh-of the ocean, chatwarah-four, khal-as a matter of fact, bakshyante-are being described, bhagah-divisions, purbadayo-directions beginning from the east.

Translation

In this text of the nectarean ocean of mellows in the matter of devotional service of the Personality of Godhead there will be four primary divisions beginning from the east and so on.

Purport

The Bhakti Rasamrita Sindhu is not a book of something imaginary vision in the matter of mental speculation of mundane sentiments. The subject matter is seriously meant for presenting the science of devotional service of the Lord which promotes a practitioner to the highest stage of transcendental realisation. It is clearly stated here that devotional service is meant for the Supreme Lord. He is tangible fact and so also is His service. And to put the whole thing in a systematic way the author desires to divide the subject matter into four compartmental divisions for gradual process of realisation. Any serious student who will strictly follow the chalked out path is sure to achieve the desired result which is ultimately to meet the Lord face to face.

Text 8

Tatra purva bebhagesmin bhaktiveda nirupate anukramena baktabyam laharinam chatustayam.

English Synonyms

Tatra-thereupon, purva-eastern, bebhagesmin-division of it, bhakti-devotional service, veda-categories, nirupate-in the estimation, anukramena-respectively, baktabyam-has to be described, laharinam-of the waves, chatustayam-four only.

Translation

Thereupon in the eastern division of it, devotional service in the waves of four categorical estimation has to be described respectively.

Purport

In the very beginning of a scientific approach of devotional service the author has attempted to make a clear distinction of pure devotional service from the popular misconception of the Bhakti cult (sentimentalism). He has particularly taken the precaution from generalizing the cult by popular notion. This is not a sentiment of a particular type of men passing as so called devotees but it is practical work meant for every living being

in his natural and constitutional position. That is the specialty of this work Bhakti Rasamrita Sindhu. He has tried to clear the popular notion of the Bhakti cult being contaminated by other prescribed duty originated from material hankerings, fruitive work or performances of sacrificial ceremonies. Bhakti cult does not belong to either empiric philosophy or imaginary sentiments. Neither does it depend on experimental thought. The bhakti cult or devotional service is so pure that it includes all the good qualities of higher status of life.

Text 9

Adya samanya bhaktyadhya dwitiya sadhana atmikabhavasrita tritiya cha turya prema nirupika.

English Synonyms

Adya-In the beginning, samanya-general, bhaktyadhya-enriched devotional service, dwitiya-the second stage, sadhana-practice, atmika-symptomatic, bhavasrita-developed consciousness, tritiya-the third stage, cha-and, turya-the fourth one, prema-transcendental love, nirupika-designative.

Translation

In the beginning (or the first wave of the ocean) generalization of enriched devotional service is described. In the second practical and symptomatic treatment is done. In the third one developed consciousness of devotional service is discussed and in the fourth one transcendental love of Godhead is included.

Text 10

Tatra adou asya susthu vaisistam asya kathayutum sphutam laksonam kriyate bhakter uttamayah satam matam.

English Synonyms

Tatra-thereupon, adou-in the beginning, asya-of this, susthu-particularly, vaisistam-specifically, asya-of this, kathayutum-in order to describe, sphutam-clearly, lakshnam-specific characteristics, kriyate-being established, bhakter-of devotional service, uttamayah-first qualitative, satam-of the sages, matam-opinion.

Translation

In the beginning therefore of this treatise the first qualitative symptoms of devotional service as approved by the great sages-are being particularly and specifically characterized.

Text No. 11

Anya abhilasita sunyam jnan karma adi anabritam anukulyena krishna anushilanam bhakti uttama.

English Synonyms

Anya-other than devotional services, abhilasita-act of desiring, sunyam-devoid of, jnana-the path of monists, karma-fruitive work, adi-etcetera, anabritam-uncovered by, anukulyena-favourably, krishna-the Personality of Godhead, anusilanam-to act practically, bhakti-devotional services, uttama-superior quality.

Translation

Superior quality of devotional service of Krishna is to act favourably for the Personality of Godhead. This means that the service must be uncovered by the path of the monists, fruitive workers and desires-other than devotional services.

Purport

Srila Rupa Goswami begins with pure devotional service and he defines in the very beginning the characteristics of unadulterated service of the Lord. In the Bhagwat Geeta it is said that four kinds of men who had performed pious activities in the past do take to devotional service of the Lord. They are the distressed, the poverty-stricken, the learned and the inquisitive. The distressed man takes to the devotional services with a view to receive some favour of the Lord. The poverty-stricken also takes to devotional service to remove his adversities. The learned man takes to devotional service not for any material gain but for spiritual salvation and the inquisitive takes to devotional services just to know only the principles of theism etc. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Srila Rupa Goswami in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain altogether in pure devotional service. Such service must be rendered to the Lord out of pure love of Godhead which is lying dormant in every living being. As nobody is taught how to laugh or cry or to begin sex life and all these actions automatically come into being in due course, so also the love of Godhead is spontaneous and nobody is required to learn it by some external agents. But as sex life or similar other spontaneous activities of a man are sometimes conspicuous by absence on account of diseased condition of the body such as impotency etc. similarly due to the diseased condition of the living being on account of long association with material energy-love of Godhead has to be awakened by practical and prescribed services. Such routine of services will be discussed in due course. So far the definition of pure devotional service is concerned it is described here that such devotional service must be active. There is no place for mental speculative action in devotional service. Anushilanam means practical work. Such practical work is done in relation with the body, mind and speeches. And such practical work is done also in terms of initiative and obstructive tendencies. That practical work is done favourably and unfavourably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Krishna. The primary practical work in the devotional service is to accept practical spiritual master both initiator and instructor. And enquire from him all practical problems in the line of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this an atmosphere of constant association for devotional service will be felt and such temperament will help the devotee to rise up to the stage of fixed up position in rank. And all these highest stage of devotional improvement will depend more or less on the merciful benediction of a superior devotee who is already in the transcendental loving service, engaged himself.

The word Krishna indicates the Personality of Godhead with His unlimited expansions. The Lord expands Himself in innumerable Forms such as Sri Rama, Sri Nrsingha, Sri Baraha, and many other incarnations and beams of expansions. Some of them are mentioned in the scriptures like the Bhagwat Puranam and others and all of them are Vishnu Tatwas and thus they are also on the equal footing and status like Krishna. In other words the word Krishna includes all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Krishna or Vishnu or Narayana. In the higher stages of service there is difference of Rasa which we have already discussed in the beginning of this translation. In the critical differentiation of Rasa study there is specific transcendental difference of reciprocating the devotional service but in essence there is no difference between the service of Rama or Krishna. These particular differences will be taken up later on.

Specific use of the word Anukulyena is significant. This means loving service of the Lord and not a simple attachment for the Lord is to be called as devotional service. When the attachment is inimical it is not called devotional service. The attachment of Kansa with Krishna was from the opposite side than love. But there

was indirect attachment for the Lord. But that sort of attachment is not to be accepted as devotional service. The devotee must render service to the Lord which is acceptable to Him. The neophyte devotee must therefore take the shelter of a superior devotee who is already engaged in the service of the Lord under the direction of his spiritual master. The spiritual master is the *via media* between Krishna and the devotee. The order of the Lord is transmitted to the devotee through the medium of the spiritual master. Therefore to accept the service of a bonafide spiritual master is the first thing to be done in the matter of devotional service.

From the study of the Bhagwat Geeta which is directly spoken by the Lord we can have a glimpse of our eternal relation with the Lord. It is said there clearly that the living entity must take to the service of the Lord leaving aside all other engagements. There is further instruction in that book of knowledge that a man who preaches the teachings of the Bhagwat Geeta is the most confidential servitor of the Lord. From these it appears that the nature of the service which is acceptable to the Lord is generally engagement of a devotee constantly without any deviation in the service of the Lord and that service especially in this age of forgetfulness is to educate people in the matter of God-consciousness generally.

The bonafide spiritual master can give direction to the neophyte devotee on the principles of the primary stages of devotional service of the Lord. Unless one has not developed the aptitude of loving service of the Lord by engaging himself in the direction of the spiritual master one cannot make any progress whatsoever. The test of devotional service will also be discussed later on. Nobody can claim to have made any progress in the devotional service without being tested by the symptoms.

Srila Jiva Goswami says when we speak of inviting the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be decorated or followed by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the Lord is satisfied by our service without being too much attached in the formulas. There are many who passes by the name of devotees but when they are put into the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Chaitanya says that Krishna Prema or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Krishna which is followed by the symptoms of detachment for mundane things-one cannot be certified to have made any progress in the matter of devotional service. The word Anu suggests that one should engage himself in the service of the Lord without any interval. He must be engaged in the service cent percent and always. There must not be any interruption in such progress of devotional service. These are some of the symptoms of devotional service in reality. Besides these there are other secondary symptoms which are as follows:

The devotee must be completely freed from all desires other than devotional service. That is the standard of first quality devotional service. Desires other than devotional service are many under the heading of Karma, Jnana, Yoga, etc. Jnana or knowledge is generally accepted in the sense of monism or to become one with the Supreme and when we say that devotional service must be untouched by Jnana we mean this philosophy of oneness. Otherwise knowledge pertaining to the culture of devotional services has to be attained with full vigour. Without specific knowledge in the matter of pure devotional services with reference to the context of Vedas, Puranas, Geeta, Ramayana, Mahabharata and Panchratic regulations no devotional service will stand bonafide. Any pretention of devotional service without the knowledge of the above mentioned scriptures is nothing but disturbing elements in that path.

When we speak of Karma detached from devotional service we mean fruitive works which are mentioned in the Smriti Shastras for obtaining elevation in the material existence. Devotional service must be freed from such fruitive activities. But such work as is conducive to the development of devotional service must be cultured. Such work which helps enlightenment of devotional service will be explained in this book later on. The word Adi is the sum total of all such non-devotional activities like yoga unnecessary penances for sense gratification. Great materialistic kings like Ravana and Hiranya Kasipu had undergone severe penances for many many years just to obtain temporary benefit of sense enjoyment but ultimately they could not protect

themselves, in spite of all these penances, from the punishment imposed upon them by the Personality of Godhead.

The conclusion is that the culture of devotional service of the Lord must be restricted within the pure devotional activities only and nothing more whatsoever. Such activities are elaborately mentioned in the Bhagwat and other relative scriptures. The Bhakti Rasamrita Sindhu is also within the category of those scriptures.

Text 12

As it is said in the Narada Pancharatra

Sarba upadhir vinirmuktam tatparatwena nirmalam hrishikena hrishikesha sevanam bhaktiruchyate.

English Synonyms

Sarba-all kinds of, upadhir-designations, vinirmukta-freed from, tatparatwena-favourable to the objective, nirmalam-completely purified, hrishikena-with the help of senses, hrishikesa-the Lord of the senses, sevanam-rendering services, bhaktir-devotional service, uchyate-is called.

Translation

It is said in the Narada Pancharatra that senses when they are completely purified on account of their becoming favourable to the objective and thus engaged in the service of the Lord of the senses, it is called devotional service.

Purport

The definition of Srila Rupa Goswami for devotional service is confirmed in the Narada Pancharatra. The Lord is not at all impersonal. He is transcendently Personality of Godhead with all sensual activities. The senses which we possess are emanations from Him only and we could not have possessed all these senses if he would not have had all such senses. In the Sruti it is said that everything is emanation from the Transcendence. Therefore in the Transcendence there are transcendental senses and the senses which we have are all emanated from Him. But our senses are now contaminated by the influence of material inferiority which is the diseased condition of the senses. In the diseased condition of the senses nobody can sensually perceive the Absolute Personality of Godhead. He is therefore transcendental to our sensual perception or beyond the reach of mind and senses. But when the senses are purified by favourable atmosphere such senses can render service to the Lord without intervention of the material energy. This transcendental capacity of the living being develops in proportion of favourable devotional service rendered to the Lord by the devotee. The diseased condition of the living being is exhibited in his perverted consciousness of egoism. So long a living being is in diseased condition he says 'I am the monarch of all I survey.' The conditional living being becomes a madman when he thinks that he is independant of any other power.

The living being or the Jiva in his conditional existence within material energy works under the influence of the qualitative modes of nature and creates his own destiny by the ingredients supplied by the material nature and thus become bound up under the condition of material nature. And so long he is so conducted under the influence of material nature he cannot know the transcendental nature of the Lord. As stated in the Bhagwat Geeta he can be known only by the one and single process of devotional service. This disease of the conditioned soul is cured by the method of Tatpara which means that a conditioned soul must surrender unto the Lord which creates the necessary favourable condition. The living being in fact is artificially conditioned by the elements of nature which have covered him with all kinds of designations. The favourable circumstances created by the process of devotional service under the guidance of bonafide spiritual master

gradually clears up the clouds of misconception of false egoism. And when he is completely cured of the designative consciousness he can at once engage his senses in the service of the Lord. The difference between the Lord and the living being is that the Lord is never under the influence of the modes of material nature while the living beings, who are parts and parcel of the Lord, are susceptible to become under the influence of material conditions.

Text No. 13, 14 and 15

Ahituki, abyabahita, ya bhakti purshottome, salokya sarsti samipyā sarupya, ekatyam api uta diyamanam na grihnananti vina mat sevanam janah sa eba bhaktiyogakhyā atyantika udahritaha.

English Synonyms

Ahaituki-motiveless, abyabahita-without interruption, ya-which, bhakti-devotional service, purushottame-onto the Personality of Godhead, salokaya-status of the same planet, samipyā-status of association, sarupya-status of the same feature, ekatyam-status of oneness, api-even though, uta-what to speak, diyamanam-being offered, na-do not, grihnananti-accept, vina-without, mat-mine, sevanam-service, janah-persons, sa-that, eba-certainly, Bhaktiyogakhyā-worth the name of devotional service, atyantika-ultimate, udahrita-exemplified.

Translation

(This is an instruction by Shri Kapildeva to his mother Devahuti) "My dear Mother, devotional service rendered to the Personality of Godhead Purushottam which is motiveless and without any interruption,-by persons do not accept (different types of liberations which offer) the status of same planet, status of association, status of the same feature, status of same opulence and the status of oneness with the Lord-even though they are offered to them and without being devoid of the transcendental 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 planet i.e. liberation of material bondage and promotion to the spiritual planet where the Personality of Godhead resides, (2) status of the same association 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 opulence and (5) status of becoming one with the Lord. Generally the impersonalist mystic and empiric philosophers 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 liberations are achieved by the bidhi bhaktas or the devotees who strictly follow regulative principles in the prescribed rules of devotional service practicable with our present senses. Above the bidhi bhakti regulations there is the raga bhakti stage which develops in the mature state of regulative life. The raga and bidhi 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 have 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 transcendental to all material shortcomings. It does not depend on the condition of material favourable or unfavourable facilities. Such devotional services being spontaneous nothing can check the progress of such transcendental 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 purposes 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 devotional service. The author Srila Rupa Goswami will explain the fact in the following stages.

Text 16

Salokya ityadi padyastha bhaktotkarsha nirupanam bhakter visuddhata byakta paryabasati.

English Synonyms

Salokya-habitation in the same planet of God, ityadi-etc., padyastha-in the stanzas, bhaktotkarsha-extraordinary position of the devotees, nirupanam-ascertained, bhakter-of the devotional service, visuddhata-purity, byakta-having been explained, lakshaney-symptoms, paryabasyati-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

Kleshaghni subhada moksha laghutakrit sudurlabha sandrananda vishesatma Srikrishna akarshani cha sa.

English Synonyms

Kleshaghni-that which iradicates all miseries of life, subhada-that which inaugurates auspiciousity, moksha-liberation, laghutakrit-that which belittles, sudurlabha-which is rarely achieved, sandrananda-intensified bliss transcendental, Srikrishna-the Personality of Godhead, akarshani-attractive, cha-and, sa-she is.

Translation

Pure devotional service (as pointed out in the 11th stanza of this wave of the ocean) is characterized (1) by its power of driving out all distresses (2) it inaugurates an atmosphere of auspiciousity (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 evidences of revealed scriptures as stated below:

Text No. 18

Kleshas tu papam tad bijam avidya cha eti te tridha.

English Synonyms

Klesh-distresses, tu-but, papam-vices, tad-its, vijyam-seed, avidya-nescience, cha-and, te-all together, tridha-of 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 all the above mentioned reasons. Vice means misuse of one's responsibilities. The prime responsibility of a human being is to acquire realisation of the self. This act of self realisation is not possible in any other form of life. The human form of life is the best chance for realising this truth of life. That is the highest responsibility of a human being. Negligence of this prime duty of life is the root cause of all tribulations. The tribulations are inflicted upon us by the laws of nature as police action is taken up against a criminal for neglecting the laws of the state. Revealed scriptures in the human society give us directions of our actions as the law books give us direction for executing our daily duties. In the Chaitanya Charitamrita it is said that the living being on account of his long association with the material nature has forgotten his pure identity. The revealed scriptures like Vedas and the Puranas are compiled by Krishna Himself in the body of Sri Krishna Daipayana Vyasdeva for reminding the forgotten soul about his eternal relation with Krishna. Therefore not to take up the advantage of this opportunity given by Sri Vyasdeva is the highest order of negligence on the part of a living being and specially for those who are born in the land of Bharatvarsha (India). The Indians have a special duty to learn all these Vedas and Puranas from the right source or the bonafide spiritual master and then distribute the same knowledge throughout the world. If he does not do so he must be committing the highest order of sins in his life and thus he has to be punished by the law of nature.

The root cause of vice is such negligence and the cause of such gross negligence is due to become too much materialistic and being engaged in the matter of sense gratification. This is called Avidya or ignorance of one's value of life. The foolish materialist ignorantly accept the gross and subtle bodies namely the senses and mind as identical with his own self and thus become too much engaged in the matter of sense gratification. The modern civilization is based on this gross ignorance of real life and therefore it is full of miseries. The advancement of knowledge in the university standard is wrongly directed and thus the university students in India are more ignorant in the matter of real life than the peasants in the village. The so called illiterate peasants in the village have more knowledge in the Vedas and the Puranas than those university students living in the cities and engaged in the sense enjoyment of cinema and clubs. The leaders of the society specially in India may seriously take note of this warning given by our spiritual leader Sri Rupa Goswami how distresses infiltrate in the life of human society.

According to Patanjali Rishi the original author of Yoga system-distresses are due to five causes namely (1) Ignorance or Avidya (2) False identity or Asmita (3) Gross material engagement or Avinibesta (4) Attachment for worldly things or Raga and (5) Detachment for worldly things or Dwesha. Without any information of devotional service of the Lord nobody can be detached from the material attraction and thus artificial renouncement of worldly life is also the cause of distress. One can be detached from the material attachment when he has a better engagement of the spiritual sphere. Devotional service of the Lord is real engagement of the spiritual soul. Therefore when soul has his natural engagement he becomes at once happy and detachment for all other non-spiritual engagement automatically follows for a devotee. How it so happens is described in the following lines given by Sri Rupa Goswami Prabhu.

Text No. 19

Aprarabdham bhabet papam prarabdham cheti tad dwidha.

English Synonyms

Aprarabdham-potential, bhabet-shall be, papam-vices, prarabdham-the current, cha-and, iti-thus, dwidha-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 but when he wilfully makes contact with the inferior material nature and wants to lord it over, the infection of the modes of nature begins. Such infectious vices are sometimes active and sometimes potential. What is acting in the current life is called Prarabdha Papa and what is in the potential state to be manifested later on in this or in the next birth is called Aprarabdha. Devotional service of the Lord is both prophylactic and preventive measure for such potential and current reactions of vices. It is stated as follows:-

Text No. 20

Yatha agnih susamidharchih karoti edhanshi bhasmasat tatha mad vishaya bhaktir uddhava enamshi kritsnashah.

English Synonyms

Yatha-as much as, agnih-fire (for cooking purposes), susamidharchih-dully ignited and blowing in flames, karoti-does, edhanshi-firewood, bhasmasat-rendered into ashes, tatha-similarly, mad-in relation with me, vishaya-matters pertaining to, bhaktir-devotional services, uddhava-Oh Uddhava, enamshi-different type of vices, kritsnashah-total.

Translation

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

Purport

The living entity as soon as he forgets his real identity of devotional life and wants to lord it over the material nature at once he becomes complicated in the subtle laws of nature both physically and psychologically. He wants to get rid of such entanglement by various measures and plans but he does not know the actual process of coming out of the entanglement. The real clue is suggested here. This is also suggested in the Bhagwat Geeta too that by surrendering unto the lotus feet of Krishna one can get rid of the stringent reaction of the laws of nature. Devotional service of the Lord is compared with the blazing fire and all varieties of vices are compared with the hard firewood. When a devotee begins the devotional service somehow or other by listening to the transcendental news from a devotee the fiery action at once begins. And if he continues the process without stoppage the stored up vices of all kinds gradually become nonexistent with the progress of such devotional service. The above stanza is a quotation from the Bhagwat (11.14.19) and is authoritative.

Text 21

Yat nama dheya srabananukirtanad yat prahhanad yat smaranadapi kwachit swadopi sadyah sabanaya kalpate kutah punah te bhagawat nu darsanat.

English Synonyms

Yat-of one, nama-name, srabananukirtanat-hearing and chanting, yat-of whom, smaranad-by remembering, api-also, kwachit-sometime, swadopi-even the dog eaters, sabanaya-for the matter of sacrifice, kalpate-become eligible, kutah-what is there, punah-then, te-of them, bhagawat-the Personality 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?

Purport

This is a stanza forming the part of conversation that took place between Devahuti and the Personality of Godhead Kapila. This is the version of Mother Devahuti. This is a very important sloka in the matter of caste distinction. According to the law of Karma a vicious living being has to take birth in the body of lower animals or in the body of man who indulges in the eating of dog. The dog eaters are called Chandala. The chandala come in the 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 other religious performances while a Chandala cannot even enter the arena of such sacrificial site. The chandala cannot enter the arena because by his birth he is untouchable on account of his low grade habits and social atmosphere. A higher caste-born man is allowed to undergo penances if by chance 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 as it is done in the case of higher caste men. But even such a man on the level of the chandala is also purified by chanting or hearing or remembering 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 confirms the power of devotional service how it can at once neutralise the effects of infectious vices by execution of devotional activities.

To be born of chandala family is certainly the result of past vicious life. And because such a man is also at once elevated to the position of a qualified Brahmin it proves definitely the neutralising effect of devotion. Srila Jiva Goswami says that to take birth in the family of a Brahmin is undoubtedly the result of past pious deeds but the chandala even surpasses him simply by chanting the holy name of the Lord. To take part in the ceremonial sacrifices is not an ordinary thing. Even a man who is born in the family of a Brahmin cannot take part in the ceremonial sacrifices until he gets the authority of sacred thread ceremony. The sacred thread of 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 with paraphernalia and has given him the right to perform the religious rites. But the Chandala has no chance of undergoing such purificatory processes from the bonafide Acharya and because he adopts the first step of devotional service namely hearing and chanting the holy name of the Lord, he at once 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 supports the maxim that devotional service of the Lord purifies even the chandalas.

It may not be our place herein that the present movement of a casteless society is possible only by the propagation of this movement of devotional service of the Lord. Everyone even the Chandala has got the right to chant the holy name of the Lord or remember His holy pastimes and if those things are done in the prescribed ways the question of Harijan movement or a casteless society is automatically achieved.

Text No. 22

Durjati eba sabna ayogyatwe karanam matam durjati arambhakam papam yat syat prarabdham eba tat.

English Synonyms

Durjati-low caste, eba-only, sabana-sacrifice, ayogyatwe-in the matter of disqualification, karanam-cause, malam-concluded, durjati-low caste, arambhakam-beginning of, eba-alone, papam-vice, yat-that which is, prarabdham-current, tat-that.

Translation

Low caste birth is the concluded cause only for disqualification in the matter of taking part in the execution of sacrifices. Therefore the low caste is the beginning of current result of past vices.

Purport

The rigidity of caste system according to the law of Karma 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 undaunted desire of the candidate for rising up to that standard. Those who are supporters of the caste system by birth right only are as much mistaken as those who fight to dismantle the scientific institution of caste system without being qualified for the purpose. Here is a right adjustment for the two opposite schools in the matter of supporting and breaking the caste system respectively.

In the Bhagwat Geeta it is admitted that the caste system is a scientific plan made by the Personality of Godhead Himself. He does not however 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 immaterial. What is the difference between a born Brahmin and born Chandala? It is the difference of the material semen only. The body is made out of the semen of the father and in the case of a born Brahmin it is taken for acceptance that the semen is pure while in the case of the chandala the semen is impure. Purity and impurity of the semen depend also on the purity of the father in respect of his daily habits in life. It depends on the quality of the foodstuffs the father takes. Dr. Barnard Shaw said that you are what you eat. Therefore even to the modern man it depends on the eating of a man to constitute the different secretion of the bodily glands. This is a vast subject however not to be dealt with here but our point of discussion is that a man even born of a Chandala semen it does not make any barrier for his rising up to the plane of pure Brahmin provided he has adopted the devotional services of the Lord under bonafide guidance of the spiritual master. As stated in the stanza 20 the devotional service is like the blazing fire and therefore it is able to purify even impure birth semen of the Chandala if he is in the line. One may argue that in order to change the impure blood in the body of Chandala it will be necessary for him to wait for the change of the body. But Srila Jiva Goswami who is one of the authorised Acharya by Lord Sri Chaitanya Mahaprabhu answers this question very saliently as follows:-

"Children of the Brahmin family may be freed from the vice which causes the low caste birth but to become qualified for the office of performing sacrifices such children have to undergo the process of pious actions like the second birth by initiation from an Acharya generally known as the sacred thread ceremony. This means that the Chandala has to wait for the next birth in the family of a Brahmin as much as the Brahmin boy has to wait for the thread ceremony for the particular office. It may be an argumentative point that even though a Chandala on account of his pure devotional service is freed from the vice which caused his birth in the Chandala family yet according to social custom a Chandala born man cannot be allowed to have the facility of second 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 eligible for the purpose."

He becomes at once pure and cleansed of all vices of his previous birth and thereby he becomes at once venerable as much as a qualified Brahmin. By dint of his actual activities in the devotional line under the guidance of a bonafide Acharya he is at once washed of all sins and therefore this example is quite appropriate with reference to the context that a devotee of Vasudeva has nothing like inauspiciousness. He is transcendental to all the bodily reactions of birth, death, old age and diseases.

Srila Bhakti Siddhanta Saraswati Thakur a powerful Acharya as Srila Jiva Goswami in the recent years (1918-1936) reformed the Gaudiya Vaishnava association by establishment of the Gaudiya Math establishment which institute initiates all persons without any caste and creed distinction and gives them the right of a qualified Brahmin by initiation in terms of the Haribhaktivilas an authorised law book compiled by Srila Sanatan Goswami. Lord Chaitanya wanted that everybody from all corners of the world shall be initiated in the cult of Bhakti as it is propounded by Him and the Gaudiya Math institution has taken up the initiative action on this behalf very timely. Solution of all problems like the dissolution of the caste system and other similar social movement can actually take a valid form only under the auspicious direction of the Goswamins. All contending elements of the world problems can be easily mitigated by the blessings of Lord Chaitanya if the path is followed strictly under direction of the Goswamins headed by Srila Rupa Goswami the author of the Bhakti Rasamrita Sindhu.

Text No. 23

Aprabdha phalam papam kootam veejam phalonmukham kramena eba praleeyate vishnu bhakti ratatmanam.

English Synonyms

Aprarabdha-potential, phalam-result, papam-vices, kootam-germ, veejam-seed, phalonmukham-current, kramena-gradually, eba-also, praleeyate-extincted by, Vishnu-the Personality of Godhead, bhakti-devotional service, ratatmanam-persons engaged in.

Translation

Persons who are completely engaged in the devotional service of the Lord Vishnu the Personality of Godhead-becomes completely extinct from all sorts of vicious reactions which either potential, germinating, seedling or current by a gradual process.

Purport

This is evidential statement from the Padmapuranam which clearly ratifies the statement of the Bhagwatam as quoted by the author of Bhakti Rasamrita Sindhu. The vices in their different stages of development are analysed herein. Phalonmukham vice is that which we may be undergoing at the present stage of life. Veejam vice is in the seedling process by our desires of different types. Kootam is prior to the stage of Veejam i.e. in the germinating stage. Aprarabdha is the fountain source of all and from this store house of vicious life all other stages develop. And all these stages of vicious life become at once switched off by adoption of the devotional service. It appears that the process of extinction goes under gradual process but actually it is stopped at once. The example of switching off an electric fan is quite suitable here. The running fan after being switched off runs also for a few seconds by dint of the original force but actually the power of movement is already stopped. In the Bhagwat Geeta this is confirmed also when the Lord says that a pure devotee may appear to be vicious at sight but in fact he is not so because the motive power of his vicious movements has already been stopped by the adoption of devotional service of the Lord. It may take some time apparently but that is immaterial in the context of genuine service.

Text 24

Tais tani aghani puyente tapa dana brata adivi na adharmajam tad hridayam tad api isha amghri sevaya.

English Synonyms

Tais-by those, tani-all those, aghani-vices of different stages, puyente-becomes subsided, tapa-penances, dana-charity, brata-austerity, adivi-by performances of, na-not, adharmajam-merged in irreligiosity, tad-that, hridayam-heart, tadapi-even that, ishamghri-lotus feet of the Lord, sevaya-by devotional service.

Translation

One can subside the tendency of vicious activities by performances of penances, charity and others like austerity etc. but it is not possible to cleanse the unholy heart merged in irreligiosities. But such a stubborn 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 Parikshit during the last week of his death. Vice is a symptom of the diseased heart as 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 three qualitative material nature. Vice is not therefore an inborn quality of the pure living being but it is acquired in association with the qualities of matter.

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 Prakriti is called Kshara Purusha or the infectious living being and this infection of the living being is the store house of all the seeds of vices. Unless therefore the root cause of infection is not cured 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 actions, penances, charities, austerities etc. is but temporary attempts without any standing result-A man knows the law of nature or the law 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 the result of what actions. A thief commits theft, goes to the jail. There he is severely punished but when he gets freedom from the prison house, he comes out and commits the same act of theft the next moment. Why this happens because his temporary measure of jail life was a process of subsiding his vicious activities but the impure heart which remained untouched by such actions pushed him again into the same mud of morbid actions leading to further punishment by the law of the state. Therefore the prescribed regulative actions like penances, charity, austerity etc. are only temporary measures without any permanent effect. They are compared with the bath of the elephant. The elephant takes bath in the lake profusely and for a long period cleansing its body thoroughly but as soon as it comes out of the water at once it spreads dust over the body making the whole thing as unclean as before. There is no effect of such cleansing measure.

The living being is perpetually going on performing this temporary measure of cleanliness but he has to remain unclean in the heart unless and until he takes to the devotional service of the Lord. All the living entities who are within the material universe and leading different grades of material existence are so to say civil disobedient sons of God and they are being punished and promoted in different grades of life by the laws of nature as if under the police actions of the Lord.

A well settled devotee of Godhead cannot continue to be a vicious man for a longer period because he is cent percent engaged in the devotional service of the Lord. This will make him automatically a saintly person by the grace of the Supreme. The Supreme Lord who is within every living being will then act as the Chaitanya

Guru or spiritual master from within for a devotee and give him (the devotee) direction so that he may go Back to Godhead. There are thousands and thousands of instructive stories of the like nature in the Ramayana, Mahabharat and Puranas and all of them are supplementaries to the Vedas. To be cent percent engaged in the transcendental service of the Lord is the real process of controlling the senses from the attraction of vices. The different senses of a man are different strategic positions of the enemy vice, which takes us to the miseries of life. The Karmis or the fruitive workers who have been described as the Mudhas or the foolish ignorant, is cent percent engaged in the matter of sense gratification. Because the citadel of Vices with soldiers like desire, anger and avarice is the mind, sense gratification means to follow the dictation of Mr. Vice. The Jnanins or the mental speculator philosopher are thousand and more better than the Karmis because they can understand the real position of sense gratification and therefore try to employ senses in a subtle form restraining the gross activities of the senses. By this action Mr. Vice becomes surrounded and he is stopped for the time being. The Yogins want to control the senses or to make direct attack on Mr. Vice and therefore the Yogins are thousand times better than the Jnanins. The Muktas or the liberated souls are still thousand times better than the jnanins and the yogins for the Muktas are completely free from the attack of Mr. Vice. And above the Muktas are situated the pure Bhaktas who not only drive away Mr. Vice from the citadels of senses but also engage the seats of senses for occupation by the Supreme Lord. The king of the senses is the master mind. Senses are like the horse and the mind is the coach man who directs the sense. The Bhaktas therefore first of all depose Mr. Vice the coach man from the seat of the mind and place the lotus feet of Shri Krishna on the coach. When Shri Krishna becomes the coachman of the chariot of Arjuna there is no fear of the attack by Mr. Vice called by the name Duryodhana. The Bhagwat Geeta confirms this as follows in the words of Sanjaya, "where there is the master of all energies Shri Krishna and where there is a master devotee like Arjuna, undoubtedly there are blessings, victories, influence and morality."

That is the way how we can drive away the root cause of vices. If we want therefore a peaceful society of men with the blessings of influence, victory and morality the one stroke of devotional service can bring in all in a train as it will be explained by the author next.

Text 25

Yad pada pankaja palasha vilasa bhaktya karmashyam grathitam udgrathayanti santah tadbata na riktamatayo yatayo nirudha srotoganas tam aranam bhaja vasudevam.

English Synonyms

Yad-that, pada-feet, pankaja-lotus, palasha-petals, vilasa-enjoyment, bhaktya-by devotional service, karmashyam-fountainhead of fruitive work, grathitam-deep rooted, udgrathayanti-cause uprooting, santah-devotees, tadbata-like that, na-not, riktamataya-freed from material attachment, yatayo-mendicants, niruddha-by controlling, srotoganas-the senses, tam-him, bhaja-do render service, vasudevam-unto the Personality of Godhead.

Translation

One should render devotional service to Vasudeva the Personality of Godhead only. Because the saints and mendicants who have adopted the renounced order of life cannot so easily snub down the fountain source of the impetus for fruitive work so easily as it is possible to be done by the devotees of the Lord always engaged in the enjoyment of serving the lotus feet of Him (Vasudeva).

Purport

This is a statement of confirmation by Sanat Kumar in the Bhagwat Puranam (94/22/39). This is the beginning of the two slokas in which the author wants to describe how by devotional service one can uproot the deep-rooted desire for lording over the material nature. As we have explained above the conditioned

living entity has a deep-rooted desire for lording it over the material nature and for the reason of that he is put into action by desire, anger and avarice. He wants to be the lord of all he surveys which is his avarice and thus he desires to work for fruitive result. If the work is successful to his desire he is satisfied otherwise in the absence of satisfaction he becomes angry. And in the cycle of an entanglement of fruitive work he is put into different positions of life barring him from the goal of self-realisation. Such fruitive workers want to be happy in this material world by different material plans but they are so fool that they do not know it cannot be achieved. Such karmis therefore after many attempts and by performing regulated fruitive works as it is enjoined in the revealed scriptures by chance becomes a learned fellow that fruitive work cannot make him happy, then he searches for the Absolute Truth by restraining the senses with great care and becomes either a Jnani or Yogi. Unfortunately such jnanis or yogis also do some time fall down from the goal of self realisation as there are many instances like that. Vishwamitra Muni was a great Yogi but he also fell down from the path when happened to meet Meneka a celestial beauty and gave birth to a beautiful girl as famous as Shakuntala. Therefore any other path save the path of devotional service is not at all safe for self realisation by snubbing down the deep-rooted desire for lording it over the material nature. A practical instance in this connection will not be out of place to mention herewith.

Some times back a news was published in the press as follows:

"Ever since the beginning of the universe the sun has been shedding huge amount of heat upon the surface of the earth. If this heat is properly utilised it is capable of changing the very face of the earth." So man's effort in this direction were not very successful. Nature has been slightly more successful. It concealed a part of this energy in the form of wood, coal, oil etc.