

|| Sri Sri Gaura-Gadadharau Vijayetam ||

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## Editorial

Activities like *Sri Harinama-japa*, *Kirtan* etc are vital parts of *Uttama-Bhakti*. In what manner should the *Harinam* be chanted so that *Priti* towards *Bhagavan* be produced? A beautiful answer has been given to this question in *Sri Chaitanya Charitamrita* (3.20.16-23). A *bhakta* should perform *bhakti* in accordance with the description given here for protecting and maintaining his *bhakti* and also to obtain *Bhagavat priti* (*ekata* and *anukulata*). *Sri Harinam* must also be understood to refer to all the other *angas* (elements) of *bhakti* such as service to Guru, Govinda, *Go* etc. The process of serving *Sri Harinam* has been described in *Sri Chaitanya Charitamrita* in the conversation between Sri Chaitanya Mahaprabhu and Raya Ramananda as below –

*ye-rupe la-ile nama prema upajaya*  
*tara lakshana suna, svarupa-rama-rama*

*trinad api su-nicena*  
*tarur iva sahishnuna*  
*amanina mana-dena*  
*kirtaniyah sada harih*

*uttama hana apanake mane trinadhama*  
*dui-prakare sahishnuta kare vriksha-sama*

*vriksha yena katileha kichu na bolaya*  
*çukana maileha kare pani na magaya*

*yei ye magaye, tare deya apana-dhana*  
*gharma-vrishti sahe, annera karaye rakshana*

*uttama hana vaishnava habe nirabhimana*  
*jive sammama dibe jani* ‘*krishna*’-*adhishtana*

*ei-mata hana yei krishna-nama laya*  
*çri-krishna-carane taira prema upajaya*

*kahite kahite prabhura dainya badhila*  
*‘shuddha-bhakti’ krishna-thani magite lagila*

*premera svabhava—yahaì premera sambandha*  
*sei mane,—‘krishne mora nahi prema-gandha’*

A *vaishnava* has to become the best (qualified) in all ways, because, only then is *seva* possible. But, even though he is *uttama* or is the most qualified, he is actually devoid of any *abhimana* or pride i.e. is humble like grass. Similar to a tree, he takes up all kinds of tribulations and protects other creatures. Similarly, he honours all the creatures knowing that they are abodes of Krishna. Being thus, when the elements of *bhakti* such as *Sri Harinam sankirtan* are performed, then, the fifth *purushartha* viz., *priti* towards the Lotus feet of *Bhagavan* is born.

## The Speciality of *Uttama-Bhakti* – Part 1

-Sri Haridas Shastri (Nyayacharya)

It is seen in this world that any creature will engage itself in an activity only if it envisages the accomplishment of a particular benefit from that activity. This is the natural tendency of all entities. Therefore, for people to get engaged in any sort of activity, in addition to providing a description of the job, the reward which will be obtained on performing that activity is also described in a special manner. This reward may be referred to by terms such as *vaisishtya* (distinction), *mahatmya* (greatness) etc.

This tendency is seen in both material and spiritual realms. It is seen that, whenever instructions or teachings are presented anywhere in the *shastras*, the greatness and the resultant benefit etc. are also described along with such instructions. The main intention for such descriptions is that people may get engaged in it following such instructions. For this reason, therefore, it is extremely necessary to understand the greatness and speciality of *Uttama-Bhakti*, the deliverer of universal auspiciousness, so that people may get engaged in it. Hence, the author of Sri-Bhakti-rasamrita-sindhu has described the speciality (superiority) of *Uttama-Bhakti* after describing its characteristics. Now we will describe the superiority of *Uttama-Bhakti*. It is mentioned in Sri Bhakti Rasamrita Sindhu (1.1.17):

*klesha-ghni shubhada moksha-laghuta-krit sudurlabha |*  
*sandrananda-viseshatma shri-krishnakarshini ca sa ||*

The meaning of this verse is as follows. *Uttama-Bhakti* is *kleshaghi*, which means that it destroys all the *kleshas* (material afflictions), viz. *avidya* (ignorance) *asmita* (egoism) *raga* (affection), *dvesha* (hatred) and *abhinivesha* (intense attachment). *Uttama-Bhakti* is also *shubhada*, which means that it bestows all types of auspiciousness. It is *moksha-laghutakrit* (makes one perceive even *moksha* as something petty) and is *sudurlabha* (very very rare). It results in *sandrananda-viseshatma* (makes the heart of the *bhakta* both dense and tender with bliss) and is *Sri Krishnakarshini* (attracts Sri Krishna Himself). Here, *Sri Krishnakarshini* must be understood to also include the various forms of Krishna, His *avatars* and His associates. In the above verse, totally 6 characteristics have been mentioned. All the other innumerable characteristics of *Bhakti* are contained in these 6 characteristics.

Before describing these 6 characteristics further, it is necessary to know that *Uttama-Bhakti*, which is in the form of *ekata* and *anukulata*, consists of three stages.

- 1) *Sadhana bhakti*
- 2) *Bhava bhakti*
- 3) *Prema Bhakti*

The first two characteristics mentioned in the verse viz. *kleshagni* and *Shubhada* are connected with *sadhana bhakti*. The first four characteristics viz. *kleshagni*, *shubhada*, *mokshalaghutakrit* and *sudurlabha* are connected with *Bhava bhakti*. All the six characteristics viz. *kleshagni*, *shubhada*, *mokshalaghutakrit*, *sudurlabha*, *sandrananda-viseshatma* and *sri krishnakarshini* are connected with *prema bhakti*.

Now, we will describe each of these characteristics little elaborately:

First we will take up the characteristic of *uttama-bhakti* being *kleshaharini*. Due to the practice of *uttama-bhakti*, firstly, all the *kleshas* (afflictions) of a person are destroyed. These *kleshas* are of three types – *kleshastu papam tad bijam avidya ceti te tridha*. This means, *klesha* is of three types – *papa* (sin), *papa bija* (the seed of the sin) and *avidya* (ignorance).

*Papa haratva* (destruction of sins): Sin arises by performing those actions which are prohibited by *shrutis*, *smritis* and *sadachar* (good conduct). For example: *himsa* i.e. causing violence to another creature, stealing etc are prohibited activities. If one performs these activities, then he earns sins. According to the popular rule that one has to experience the fruits of his action, a sinner cannot escape from experiencing the fruits of the sinful activities done by him. The fruits of sinful activities are always miserable because, such activities are produced due to one's unfavourable conduct towards others and the result of unfavourable conduct is definitely unfavourable.

Sins are of two types- *prarabdha* and *aprarabdha*. That sin, the deliverance of whose fruit has begun is called as *prarabdha*. That sin, the deliverance of whose fruit has not yet begun is called as *aprarabdha*.

By performing *uttama-bhakti*, all the *aprarabdha* sins are destroyed. It is not required for one to experience them in course of time according to the regulations of enjoying the fruits of one's actions. Just as Bhagavan Sri Krishna says to Uddhava in the crest-jewel of all *pramanas* (authoritative source) Srimad Bhagavatam (11.14.19):

*yathagnih su-samidharcih karoty edhaasi bhasmasat  
tatha mad-vishaya bhaktir uddhavainaasi kritsnashah*

“Uddhava! Just as a blazing fire burns even large logs of wood and turns them into ashes, similarly, *bhakti* to me completely burns all the accumulated sins.”

Here, *enamsi* or sins are understood to refer to the collection of the *aprarabdha papa*. In the above verse, the fire is characterised as *su-samidharchi*. Just as how a fire which is blazing in the most excellent manner burns a log of wood and turns it into ashes, similarly, even a little *bhakti* which is of the nature of a blazing fire destroys the sins. This is illustrated by the following verse in Srimad Bhagavatam (6.3.29):

*jihva na vakti bhagavad-guna-namadheyaà cetash ca na smarati tac-caranaravindam  
krishnaya no namati yac-chira ekadapi tan anayadhvam asato 'krita-vishnu-krityan*

“Bring to me those averse sinners whose tongue doesn't chant the glorious qualities and names of Bhagavan Sri Krishna, whose mind doesn't meditate on His lotus feet and whose head has not bowed down at His lotus feet.”

By performing Uttama-bhakti, even the *prarabdha* sins (those sins which have started bearing fruit) are destroyed. It is written in Srimad Bhagavatam (3.33.6):

*yan-namadheya-shravananukirtanad yat-prahvanad yat-smaranad api kvacit  
shvado 'pi sadyah savanaya kalpate kutah punas te bhagavan nu darshanat*

“O Bhagavan! By hearing or chanting Your names or even by paying obeisances to You or remembering You by mistake or unintentionally, even a *chandala* (a dog-eater) can become as venerable as a *somayaji brahmana* (a *brahmana* who can perform a *soma yajna*). By seeing you face to face, a person becomes *kriyakritya* (perfectly accomplished). What more needs to be said in this matter?”

While commenting on the word *shvada*, Sridhara svami says that *shvada* means a dog-eater. In other words, even a person who has the tendency to eat the meat of a dog is purified due to the influence of *bhakti* if he does not continue eating dog meat.

Even when the *prarabdha* of devotees is destroyed, their happiness and distress are still seen. Such happiness and distress which are seen then are actually the concomitant fruits of *bhakti*. It is mentioned in the Narada Pancharatra :

*hari-bhakti-maha-devyah sarva mukty-adi-siddhayah |  
bhuktayash cadbhutas tasyash cetikavad anudrutah ||*

“*Bhukti* (enjoyment), *mukti* (liberation) and *siddhi* (super-natural perfections) keep following the queen *Hari-bhakti* like her maid-servants.”

Whatever miseries a *bhakta* experiences are actually given by Bhagavan. Bhagavan Sri Krishna says in Srimad Bhagavatam (10.88.8):

*yasyaham anugrihnamī harishye tad-dhanam shanaih  
tato 'dhanaà tyajanty asya svajana dukkha-dukkhitan*

“O king, on whoever I cast my mercy, I gradually remove all his wealth. When he becomes wealthless, all his near and dear abandon him without caring about his miserable state of mind.”

Sometimes, the cause of miseries of a *bhakta* is *vaishnava aparadha* or offences against a *vaishnava*. It is necessary to analyse all these things in relation to the happiness and miseries enjoyed by a *bhakta*.

*Papa-bija haratva* (Destruction of the seed of sins): In this regard, it is mentioned in Srimad Bhagavatam(6.2.17) as follows:

*tais tany aghani piyante tapo-dana-vratadibhih  
nadharmajaà tad-dhridayaà tad apishaighri-sevaya*

“All of one’s sins are destroyed by performing *tapasya* (austerity), *dana* (charity), *vrata* (vows) etc. But, because *adharma* is produced from *avidya* (ignorance), the heart of the doer of the sins or the subtle form of the *mula samskar* (foundational impressions) of all the sins i.e. *papa bija* (the seed of sins) is not purified by those activities in any way. However, all these *samskaras* right upto the *vasanas* (unconscious remnants of past perceptions) are cleared due to *Sri Hari-bhakti*.”

*Avidya haratva* (or the destruction of *avidya*): *viparyaya jnana* (perverse knowledge) or *mithya jnana* (false knowledge) is called as *avidya*. Some examples of *avidya* are the perception of untruth in truth and truth in untruth, consideration of impure as pure and pure as

impure and similar understanding which are perverse. All these are uprooted due to *bhakti*. As mentioned in Srimad Bhagavatam (4.22.39):

*yat-pada-paikaja-palasha-vilasa-bhaktya karmashayaà grathitam udgrathayanti santah |  
tadvan na rikta-matayo yatayo 'pi ruddha-sroto-ganas tam aranaà bhaja vasudevam ||*

“The great devotees, by remembering the effulgence emanating from the toe-nails of the lotus feet of *Bhagavan*, cut to pieces the hard-knot of *ahamkara* (false ego) which is connected to material activities in such a manner that, even the *sannyasis*, who control all their senses and make their mind, intelligence and *ahamkara* free of material desires are unable to do so. You therefore engage in the devotional service of *Bhagavan* Vasudeva.”

In this way, we see that through *bhakti*, all the *kleshas* are totally uprooted. Here, something very specific and important has to be kept in mind. One should never engage in sinful activities on the strength of *bhakti*. Those who get engaged in the performance of sinful activities thinking that they will clean all their sins by doing devotional activities like chanting the names of God are doing offences against *bhakti* itself. As a result of this, all their sins, instead of being destroyed actually increase multifold and they are forced to suffer for these offences.

So far, the first characteristic of *uttama-bhakti* viz. the conflagration of *kleshas* has been described. The other characteristics will be taken up in the later issues.

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Sri Sri Gaudiya Vaishnava Granthavali

## ***Sri Bhakti-sravasvam***

-Sri Bhrigunath Mishra  
(M.A., Sanskrit)

The book *Sri Bhaktisravasva* is actually a peerless collection of Gaudiya Vaishnava writings. In this there are collections of many *ashtakas* (prayers in eight verses), the books *Prema Bhakti Chandrika* and *Prarthana* written by Sri Narottama-dasa Thakura, the *padas* of Sri Govinda dasa, and *Srimat Gadadhara Pandita Gosvami Sakha Nirnayamritam* written by Sri Yadunath-das which is a collection on the pastimes, sweetness and beauty of Sri Gadadhara Pandit. It also contains *Sri Radhamadhava Stava* written by Prabhupada Srila Vinoda Vihari Gosvami *Vedanta Ratna*, *Manah Siksha*, *Svaniyama dasakam* and *Utkantha dasakam* written by Sri Raghunath das Gosvami, *Upadesamritam* by Sri Rupa Gosvami and *Sri Sri Anuragavalli* written by Sri Visvanatha Chakravarti.

The writings contained in this book are specially related to the confidential associate of Sri Krishna Chaitanya Mahaprabhu, *Srimat Gadadhara Pandit Gosvami*. The *Uttama Bhakti* of Pandit Gosvami and his position amongst the associates of Mahaprabhu are known from the *ashtakas* contained in this book. It is indicated in the writings of both the contemporary and nearly all of the subsequent acharyas after Mahaprabhu that if one has the desire to obtain *uttama-bhakti* or *vraja bhakti*, then he must, without exception take shelter of Pandit Gosvami in following a Sri Guru. It is Sri Radhika of Krishna Lila who had appeared in the form of Gadadhara Pandit Gosvami for the purpose of educating people in *vraja bhakti*. Srila Rupa Gosvami has written in *Srila Radha Gadadharadasakam* (1-2) as follows:

*vrindavaneshvari radha prema bhakti pradayini  
kalau shri gaura dayitaH shri gadadhara panditah  
sarva panditya sarakhyam premaratna vibhushanam  
madhavatmaja vandyagram vande radha-gadadharam*

The meaning is as follows: Sri Radha, the presiding deity of Vrindavan is the one who bestows *prema-bhakti*. In *Kali-yuga*, she is Sri Gadadhar Pandit who was dear to Sri Gaura. He was the repository of the essence of all scholarship. The only ornament of this Srila Gadadhara is *Prema-ratna*, the jewel of *Prema*. The son of Sri Madhava (Sri Gadadhar Pandit) is the worshippable even for the worshipped. I pay my obeisances to Sri Radha-Gadadhara.”

The below works are included in Bhakti-Sarvasva, in connection with Srila Gadadhar Pandit:

1. Srimat Gadadhara Pandita Gosvami Sakha Nirnayamritam (The nectar of deciding the branches (of the disciples) of Srimat Gadadhar Pandit Gosvami) written by Sri Yadunath das
2. Sri Srimat Gadadhara Pandit Gosvaminam Ratijanaka dvadasa namani (The twelve names of Sri Gadadhara Pandit Gosvami that produce rati)
3. Sri Sri Gadadhara Pandit Gosvami ashtottarasatanama stotram (The prayer containing 108 names of Sri Gadadhara Pandit Gosvami) by Sri Sarvabhauma
4. Sri Sri Gaura-Gadadhara yugalashtakam (The eight prayers glorifying the divine pair Sri Gaur and Sri Gadadhar) written by Sri Achyutananda prabhu
5. Sri Radha-Gadadharashtakam (The eight prayers glorifying Sri Radha and Sri Gadadhar) written by Sri Sanatana Gosvamipada
6. Sri Radha-Gadadhara dasakam (The ten prayers glorifying Sri Radha and Sri Gadadhar) written by Sri Rupa Gosvami
7. Sri Radha-Gadadharashtakam (The eight prayers glorifying Sri Radha and Sri Gadadhar) written by Srila Svarupa Gosvami
8. Sri Gaura-Gadadhara Yugalashtakam (The eight prayers glorifying the divine pair Sri Gaur and Sri Gadadhar) written by Sri Nayananda Mishra
9. Sri Radha-Gadadharashtakam (The eight prayers glorifying Sri Radha and Sri Gadadhar) written by Sri Lokanath Gosvami
10. Sri Gadadharashtakam (The eight prayers glorifying Sri Gadadhar) written by Sri Shivananda Chakravarti
11. Sri Gadadharashtakam (The eight prayers glorifying Sri Gadadhar) written by Sri Bhugarbha Gosvami
12. Sri Radha-Gadadharashtakam (The eight prayers glorifying Sri Radha and Sri Gadadhar) written by Sri Paramananda Gosvami
13. Sri Gauranga Lilamrita (The nectar of the *lilas* of Sri Gauranga) written by Sri Visvanatha Chakravarti. This work also contains the three verses written by Sri Lochanadas (in Bengali)
14. The Appearance pastimes of Sri Gadadhar Prabhu written by Sri Narahari Sarkar
15. The abridged description of *Lilas* of Sri Gadadhar Pandit Gosvami
16. The descriptions of soundarya (beauty) and Madhurya (sweetness) of Sri Gadadhar Prabhu

Sri Chaitanya Mahaprabhu had deposited the responsibility of spreading His Sampradaya to Pandit Gosvami. Only he was authorised to grant *diksha*, perform *vighraha seva* and teach

Srimad Bhagavatam. Srīman Mahāprabhu used to always listen to Srimad Bhagavatam from him. His *shishyas* (disciples) and *prashishyas* (disciples of disciples) are indicated in the work Sri Srimad Gadadhar Pandit Sakhanirnayamritam contained in Bhakti-Sarvasva.

Sri Bhakti-Sarvasva also contains the Prema-Bhakti Chandrika and Prarthana written by the great Vaishnava, Srīla Narottamdas Thakur. The ultra-pure conclusions of *bhakti* have been described with great expertise in Bengali language in Prema Bhakti Chandrika. Those conversant with Hindi can also understand them easily. By hearing this, the readers can quickly understand the fundamental conclusions of *uttama bhakti*. An example is presented below:

*sri-guru-carana-padma, kevala-bhakati-sadma, vando mui savadhana mane  
jahara prasade bhai, e bhava toriya jai, kriṣṇa-prapti hoy jaha hane  
guru-mukha-padma-vakya, hridaye koriya aikya, ar na kariha mane asha  
shri-guru-carane rati, ei se uttama-gati, je prasade pure sarva asha*

There are totally 56 songs in Prarthana. Through these songs, prayers have been rendered seeking the grace of Sri Guru, Gaurāṅga Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Pandit Gosvami, Sri Rādhakrishna, Srīvas Pandit, Rupa-Sānatan and many other associates of Sri Gaurāṅga for attaining *uttama-bhakti*. They also contain many soulful prayers towards Sri Vrīndavan-*dham*, Govardhan and various other paraphernalia associated with *Bhagavan* and *vaishnavas*. A small excerpt from song 17 is presented below:

*thakura vaiṣṇava pada, avanira sampada, shuno bhai hana eka mane  
ashraya laiya seve, sei kriṣṇa bhakti labhe, ara saba mare akarane*

Some excerpts from Sri Rādhā Mādhava *stava* written by Prabhupada Srīla Vinod Vihari Gosvami Mahodaya:

*jai kriṣṇa kripamay kalpataro, guna gaurava vishruta vishvaguro  
mayi dehi drisham bhava duhkha sahe, jaya yadava madhava keshava he*

Mind has a very special place in *bhakti*. For attaining *bhakti*, it is very much necessary to remove the mind from external matters and engage in matters related to *Bhagavan*. Srīla Rāghunāth-das Gosvāmipad has written some verses called as Manah Siksha in order to instruct and educate the mind. Those verses are also included in this book Bhakti Sarvasva.

The first verse is as follows:

*gurau goshthe goshtalayishu sujane bhusuragane,  
svamantre srīnamni vrajanavayuva dvandva sharane  
sada dambham hitva kururatimapurvamatitara-  
mayesvantabhrantascatubhirabhiyache dhritapadah*

“O mind! I am praying at your feet with humility that you cast away your pride at all times and offer yourself to Sri Gurudeva, *Goshta*, Sri Vraja dham, the *vrajavasis*, the *sajjanas* (virtuous), *vaishnavas*, *brahmanas*, your *mantra*, Sri Harinam (holy name of Sri Hari) and Sri Rādhā-Krishna, the ever-youthful couple of Vraja and develop affection to all of them.”

In the same way, the various works which are included such as Sri Upadeshamritam, Utkanthadasakam, Sri Anuragavalli and so on are of the nature of incessantly increasing the *bhakti* of *bhaktas*.

Of the various steps in *bhakti*, one is *anuraga*. In the work Sri Anuragavalli, one can get an acquaintance of what will be the mental condition of a *bhakta* in the state of *anuraga*. A verse from Sri Anuragavalli is presented below:

*tatparsvagatyai padakotirastu sevam vidhatum mama hasta kotih  
tam sikshitum stadapi buddhi kotiretan me bhagavan! prayaccha – 8*

The meaning of this verse is –“O *Bhagavan!* Please give me this boon that I must have a crore legs in order to keep moving near you, a crore hands for performing *seva* to you, a crore intelligence in order to instruct in such a way that those activities of *seva* are carried out in an excellent manner.”

In this way, we see that this collection is perfectly nomenclated as “*Bhakti-Sarvasva*”. Devotees must read, hear, contemplate and profoundly meditate on this work everyday in order to protect and nourish their *sraddha* and *bhakti*.

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## ***Sri Guru-ashtakam***

(From Sri Stavamrita Lahari written by Srila Visvanatha Chakravarti Thakur )

Prayers to Sri Guru which are to be read and contemplated upon by *bhaktas* daily.

*samsara-davanala-lidha-loka,tranaya karunya-ghanaghanatvam  
praptasya kalyana-gunarnavasya, vande guroh shri-caranaravindam* (1)

*mahaprabhoh kirtana-nritya-gita,vaditra-madyan-manaso rasena  
romashca -kampashru-taranga-bhajo, vande guroh shri-caranaravindam* (2)

*shri-vigraharadhana-nitya-nana,shringara-tan-mandira-marjanadau  
yuktasya bhaktamsh ca niyushjato 'pi, vande guroh shri-caranaravindam* (3)

*catur-vidha-shri-bhagavat-prasada,svadv-anna-triptan hari-bhakta-sanghan  
kritvaiva triptim bhajatah sadaiva, vande guroh shri-caranaravindam* (4)

*shri-radhika-madhavayor apara,madhurya-lila guna-rupa-namnam  
prati-kṣanasvadana-lolupasya, vande guroh shri-caranaravindam* (5)

*nikushja-yuno rati-keli-siddhyai,ya yalibhir yuktir apeṣṇaniya  
tatrati-dakṣyad ati-vallabhasya, vande guroh shri-caranaravindam* (6)

*sakṣad-dharitvena samasta-shastrair,uktas tatha bhavyata eva sadbhih  
kintu prabhor yah priya eva tasya, vande guroh shri-caranaravindam* (7)

*yasya prasada bhagavat-prasado,yasyaprasadan na gatih kuto 'pi  
dhyayan stuvams tasya yashas tri-sandhyam, vande guroh shri-caranaravindam* (8)

*shrimad-guror astakam etad uccair-brahme muhurte pathati prayatnat  
yas tena vrindavana-natha sakṣat sevaiva labhya januṣo 'nta eva*

Translation:

I offer my obeisances to the lotus feet of Sri Gurudeva who is an ocean of auspicious qualities and who has, due to the mood of compassion, come like a rain cloud in order to protect the people tormented by the fire of material existence. (1)

I offer my obeisances to the lotus feet of Sri Gurudeva who is addicted to the waves of horripilation, trembling and tears produced from the internal *rasa* due to the intoxicating *prema* arising out of the glorifications, dancing and singing of Mahaprabhu Sri Krishna Chaitanyadeva. (2)

I offer my obeisances to the lotus feet of Sri Gurudeva who is always engaged in the multiple *seva* to the Sri Vighraha of His most loved Sri Radha Govindadevaji such as worshipping, decorating the deities in different ways everyday, washing and cleaning their temple and so on and also engages other devotees in such devotional services to the Lord. (3)

I offer my obeisances to the lotus feet of Sri Gurudeva who becomes satisfied simply by always making the devotees of Sri Hari relish the four types of prasada offered to Sri Bhagavan (those that are chewed, sucked, licked and swallowed). (4)

I offer my obeisances to the lotus feet of Sri Gurudeva who is always ardently longing for relishing the boundless sweetness, *lilas*, qualities, beauty and names of Sri Radha-Madhava moment after moment. (5)

I offer my obeisances to the lotus feet of Sri Gurudeva who is extremely skillful in making whatever arrangements that may be necessary for the accomplishment of the *lilas* of Sri Radha-Krishna, through the various associates of Sri Radha. (6)

I offer my obeisances to the lotus feet of Sri Gurudeva who is glorified in all the *shastras* as Sri Hari Himself and is also considered to be so by the saintly devotees, but is pre-eminently dear to Lord Sri Hari. (7)

I offer my obeisances to the lotus feet of Sri Gurudeva by whose grace one gets the grace of Sri Bhagavan and by displeasing whom one loses all refuges whatsoever. I glorify and meditate upon him during the three *sandhyas*. (8)

One who reads this Sri Gurvashtaka carefully and in a loud voice during the *brahma-muhurta* shall, after his sojourn in his body attain direct *seva* to Sri Krishna, the Lord of Vrindavan.

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## ***Gavo vishvasya matarah***

(“Go” is the mother of the universe )

-Sri Jagannath-das  
(B.Tech., IIT Kanpur)

In this universe, infinite living entities have been beginninglessly bound by various kinds of fruits of their actions. *Bhagavan*, who desires the well-being of everyone, has created this universe being fully intent on satisfying the desires of these living entities. He has arranged for residences of all the living entities by creating 84 lakh types of living entities. It is therefore necessary to take care of this creation. For the purpose of fulfilling this activity, he has created the human being. Human being is the only creature who can take care of this creation according to God’s desires. That activity in which, one, with belongingness to God, protects and nourishes the complete creation, is called as Dharma. If every human being protects and nourishes this creation the way a mother is always concerned about protecting and nourishing her children, then every creature on this planet will be happy. Those people who have the tendency to take care of others, just like a mother, are indeed extremely dear to God.

How will the humans get this tendency to take care of others just like a mother? For this purpose, God has created an ideal creature. That creature is *Go*. God makes those feelings which are necessary to take care of this creation arise in the heart of the humans who serve *Go*. The capacity to take care like a mother rises in the heart of those who performs *Go*-seva directly or indirectly. *Go*, by itself, is an ideal *upakari* (having the tendency of helping others) and *niraparadhi* (having the tendency of not offending anyone) creature. The characters of being *upakari* and *niraparadhi* arise in the hearts of those who serve *Go*. It is through these tendencies that people act for protecting and maintaining everything created by God – just like a mother protects and maintains her own child. It is for this reason that *Go* has been proclaimed as the mother of the entire creation. Lord Sri Krishna Himself has invigorated this point by drinking milk directly from the udders of the *Go-mata* of *Vraja*. The creator of the whole creation, by drinking the milk from *Go*, has bestowed upon her the position of being the mother of all creation. Therefore it is said – *gavo visvasya matarah*, i.e., “Go is the mother of the whole creation”.

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## ***Samadhi***

-Dr. Snehanu Mandal  
(Ph.D., IIT Kanpur)

*Samadhi* is a state of non-material experience (*aparoksha anubhuti*) of the nonmaterial world. In the state of *samadhi*, one directly experiences the non-material world without any intervening instrumental medium, the internal as well as the external sense organs. *Samadhi* is a state of being or existence (*sat*). *Samadhi* is not an imaginary model. It has knowledge (*cit*) and bliss (*ananda*) as its very character and essence. *Samadhi* is ‘seeing the truth’ (*tattva-vastu darshan*). *Samadhi* is dynamic, full of action, though the action is neither physical nor mental. *Samadhi* is in no way connected to physical and mental inaction. *Samadhi* is a state of active participation with the non-material reality which is free from all

the defects (*Bhrama, Pramada, Vipralipsha* and *Karanapatava*) and limitations of the finite material world.

Liberation is always included in *samadhi* just as a smaller pond is always included in a bigger pond. Liberation is automatically achieved in *samadhi* just as bathing in a bigger pond automatically ensures the bathing in a smaller pond. Separate effort for liberation is not required. *Samadhi* ensures liberation. Liberation is an internal characteristic feature of *samadhi*. *Samadhi* features *tyag* (renunciation of materialism), *samarpan* (conscious surrender to non-material principles) and *seva* (nonmaterial activity leading to non-material bliss and ecstasy) at various levels. The nonmaterial language, the source and sustenance for all the material languages, is also present in *samadhi*. *Samadhi* is full of variety depending on the *Bhava* (mood) of the person involved, but *samadhi* is devoid of all kinds of differences (*svagata bheda, sajatiya bheda* and *vijatiya bheda*). *Samadhi* is total oneness in the sense of total one-heartedness (*ekatmiyata*). It is free from all kinds of contradictions (*bheda*). *Samadhi* can not be fully described in the language of this material world, because it is not finite. It is not relative. It is beyond material space and material time, and therefore, it is also beyond material language. This is only an attempt for description. This attempt is only a beginning. The internal symptom (*svarupa lakshana*) of *samadhi* is one-heartedness (*anukulata, ekata, ekatmiyata*) with the non-material principle (*niskapatata, bhagavad-unmukhata*). And the external symptom (*tatastha lakshan*) is that *samadhi* is free from the material principle which is *kapatata, bhagavad-vimukhata*. In *samadhi*, materialism is automatically left out just as shadow automatically vanishes when the sun rises. No separate effort for removing materialism is necessary. It takes place automatically, when *samadhi* dawns. Materialism has no place in *samadhi*. They do not go together just as shadow and light can not stay together. In the state of *samadhi*, all kinds of material sufferings and disturbances along with their sources vanish. The beginning-less material condition comes to a permanent end at *samadhi*. For a seeker of truth in this material world, *samadhi* has a beginning, but it never ends. The passage of time ceases to exist in *samadhi*. *Samadhi* is flawless. In *samadhi*, matter (*jada padartha*) is absent. It is all non-matter (*chetan padartha*).

*Samadhi* involves non-material action that takes place at different levels of the non-material platform depending upon the relationship of an individual with the nonmaterial reality. These levels depend on the degree of one-heartedness of the seeker with the non-material reality. Non-material reality has both opulence (*aishvarya*) as well as sweetness (*madhurya*) as its internal feature (*svarupa*). Manifestation of the different degrees of one-heartedness (*ekatmiyata*) depends on the relative dominance (not in a material sense) of the opulent or the sweet feature of non-material reality, with which the seeker may interact. When the seeker interacts with the more opulent feature of the nonmaterial reality, the sweet (*madhura*) feature takes a back seat and plays the secondary role, and in such condition, the state of *samadhi* is lighter, less personal in mood, and the relationship in terms of one-heartedness is less developed. The state of *samadhi* deepens as one becomes more and more united in terms of oneness, one-heartedness with the non-material reality by interacting with its sweet (*madhura*) feature, which is more personal in mood. At this level sweetness (*madhurya*) plays the primary role, while opulence takes a back seat. In such interactions, as one's attachment for the non-material reality becomes more and more intensified, state of *samadhi* becomes more and more deep, condensed, relishable, blissful, sweet, and the relationship in terms of one-heartedness becomes more and more developed. Both opulence and sweetness are non-contradictory and friendly to each other and, therefore, they corroborate and help each other in their respective activities.

These different levels, states of *samadhi* are not comparable to each other, because they are not different, contradictory realities. They are all part of one, non-different reality (*abheda*) only, devoid of any duality (*bheda*), which manifests at different levels as per the qualification of the seeker. One level is not higher or lower than the other levels. One level does not compete with other level. At the non-material platform, since it is full and complete, it is perfect and the question of duality like good-bad, higher-lower etc. does not apply. They are all non-different (*abheda, advaya, one in non-material principle*) reality. They are varieties only, devoid of any sort of contradiction (*bheda*). They are noncontradictory manifestation of one and the same reality. In the state of *samadhi*, the nonmaterial reality directly dawns in front of the seeker, as per the desire and qualification of the seeker, at different levels as mentioned above.

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