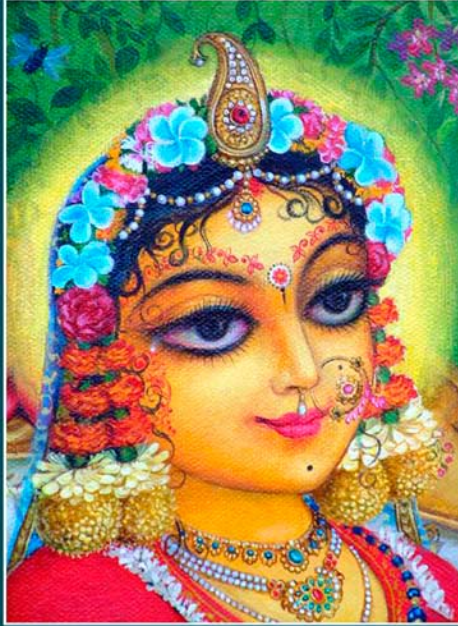


RĀGA VARTMA CANDRIKĀ

by Śrīla Viśvanātha Cakravartīpāda



with the commentary of

PAṆḌITA ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA

RĀGA VARTMA CANDRIKĀ

— *A Moonray on the Path of Rāgānugā Bhakti* —

WITH THE
KṚPĀ-KAṆIKĀ VYĀKHYA COMMENTARY OF
RĀDHĀKUṆḌA MAHĀNTA PAṆḌITA
ŚRĪ ANANTA DĀSA BĀBĀJĪ MAHĀRĀJA

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TABLE OF CONTENTS

PRATHAMAḤ PRAKĀŚAḤ – FIRST ILLUMINATION

TEXT I . . . INVOCATION AND INTRODUCTION	I
TEXT 2 . . . THE PURPOSE OF THE BOOK	3
TEXT 3 . . . TWO KINDS OF DEVOTION	4
TEXT 4 . . . TWO KINDS OF PRACTITIONERS	8
TEXT 5 . . . ELIGIBILITY FOR RĀGĀNUGĀ-BHAKTI	10
TEXT 6 . . . THE CAUSES OF SPIRITUAL GREED	16
TEXT 7 . . . THE ESSENTIALITY OF FOLLOWING SCRIPTURES	18
TEXT 8 . . . THE PATH OF GRADUAL PROGRESS	21
TEXT 9 . . . DIFFERENT WAYS OF LEARNING	23
TEXT 10 . . . THREE ESSENTIAL INSTRUCTIONS OF ŚRĪLA RŪPA GOSVĀMĪPĀDA	25
TEXT II . . . FURTHER EXPLANATION OF THE THREE INSTRUCTIONS	29
TEXT 12 . . . VARIOUS PRACTICES AND VARIOUS GOALS	37
TEXT 13 . . . FIVE DIVISIONS OF PRACTICE	45
TEXT 14 . . . THE GOAL AND DIRECTLY RELATED PRACTICES	48
THE VOW OF EKĀDAŚĪ	54
OTHER DIRECTLY RELATED PRACTICES	60
FAVORABLE, NEUTRAL AND CONTRARY PRACTICES	65

DVITĪYAḤ PRAKĀŚAḤ – SECOND ILLUMINATION

TEXT I . . . THE DILEMMA OF THE LORD'S OMNISCIENCE AND BEWILDERMENT	77
TEXT 2 . . . REFUTATION OF A MISCONCEPTION	84
TEXT 3 . . . A DEFINITION OF SWEETNESS	87

TEXT 4 . . . A DEFINITION OF PROWESS	92
TEXT 5 . . . TWO CLASSES OF DEVOTEES COMPARED	96
SWEETNESS AND PERCEPTION OF GODHOOD	103
TEXT 6 . . . THE LORD'S PERCEPTION OF HIS GODHOOD	110
THE BONDAGE OF LOVE	115
SVAKĪYA AND PARAKĪYA	119
TEXT 7 . . . ATTAINING PERFECTION	123
ENTERING THE PASTIMES OF THE LORD	128
TEXT 8 . . . PRAYER AND CONCLUDING WORDS	134

PRATHAMAḤ PRAKĀŚAḤ

— FIRST ILLUMINATION —

TEXT I

*śrī rūpa vāk sudhāsvādī cakorebhyo namo namaḥ
yeṣāṃ kṛpā lavair vaksye rāga vartmani candrikām*

Again and again I offer my obeisances to the devotees who are like Cakora-birds who relish the nectarine *rasa* of Śrī Rūpa Gosvāmī's words; depending on a drop of their mercy, I am presenting this book, which is like a moonlight on the path of *rāga*.

KRPĀ-KAṆIKĀ VYĀKHYĀ

The most revered author, Śrīla Viśvanātha Cakravartīpāda, has called this book RĀGA-VARTMA-CANDRIKĀ. Just as a traveller can easily find the way when the moonrays illuminate his inaccessible path at night and enable him to blissfully arrive at his destination without having to fall in ditches or be pricked by thorns, similarly the *sādhakas*, who tread the difficult path of *rāgānugā-bhakti*, will become well acquainted with this path by taking shelter of this book and blissfully attain their destination, the vicinity of Śrī-Śrī Rādhā-Mādhava's lotus feet, with-

out encountering obstacles; of this there is no doubt. It will no longer be possible for them to fall off the path.

There are two kinds of *sādhana-bhakti*, *vidhi-bhakti* and *rāga-bhakti*. *Vidhi-bhakti* has its roots in the orders of the scriptures and *rāga-bhakti* in sacred greed (*lobha*). The exclusive terrain for this *rāga-bhakti*, born of *lobha*, is Śrī Vraja-dhāma. The top-most absorption in the most beloved Śrī Kṛṣṇa or the absorption in great loving thirst after Him is called RĀGA, and the devotion which is filled with such *rāga* is called RĀGĀTMIKĀ-BHAKTI. This is present in the eternally perfect associates of the Lord in Vraja. When one hears from the saints about this excellent love of Śrī Kṛṣṇa's eternal associates, who are fixed in this *rāgātmikā-bhakti*, for Him, and thus starts treading the path of sacred greed in order to attain a similar feeling, then this is called RĀGĀNUGĀ-BHAKTI. *Sādhakas* can follow in the footsteps of the eternally perfect people of Vraja; this path is called *rāgānugā-bhakti*. However, they can never practise *rāgātmikā-bhakti*, for this is the innate treasure of the eternally perfect associates of the Lord.

There are again two kinds of *rāgātmikā-bhakti*, *sambandhātmikā-bhakti* and *kāmātmikā-bhakti*. The *dāsyā*, *sakhyā* and *vātsalyā rasas* of Vraja are SAMBANDHĀTMIKĀ-BHAKTI and the sweet love of the girls of Vraja is called KĀMĀTMIKĀ-BHAKTI. Hence *rāgānugā-bhakti* is also twofold – SAMBANDHĀNUGĀ and KĀMĀNUGĀ. In this particular age of Kali, Śrīman Mahāprabhu has blessed the *sādhakas* who take shelter of His lotus feet by giving them the qualification to serve Śrī Vṛṣabhānu-nandinī Śrī Rādhārāṇī, who is situated at the pinnacle of *kāmātmikā-bhakti*, as a maidservant in the form of greed-propelled MAÑJARĪ-BHĀVA-SĀDHANĀ. The *Rāga-vartma-candrikā* casts light on this path and takes the devotees, who have taken shelter of this top-most path of worship, towards the lotus feet of Śrī Śrī Rādhā-Mādhava; of this there is no doubt.

By the grace of Śrīman Mahāprabhu, His most beloved associate Śrīmat Rūpa Gosvāmīpāda has established this *rāga-bhajana* which is so dear to Śrīman Mahāprabhu. He composed two books, *Śrī Bhakti-rasāmṛta-sindhu* and *Śrī Ujjvala-nīlamanī*, to make the difficult to comprehend subject of *rāga-mārga* accessible to the *sādhakas* of the world. Just as Śrīla Viśvanātha Cakravartīpāda composed a book called *Śrī Mādhurya Kādambinī* on the basis of the verses beginning with “*ādau śraddhā*” from *Śrī Bhakti-rasāmṛta-sindhu*, and thus greatly benefited the *sādhakas* who covet *prema*, he has similarly analysed a number of *ślokas* from *Bhakti-rasāmṛta-sindhu* on *rāga-mārga* in this book, and has thus greatly benefited the *rāgānugīya sādhakas*.

The path of *rāga-mārga* is very rarely attained and hard to understand, and it is very difficult to enter into without the mercy of the great saints who are fixed in *bhajana*. Hence, Śrīla Granthakāra (the author) has praised the devotees who are like Cakora-birds eager for one drop of nectarine mercy from Śrīla Rūpa Gosvāmīpāda in this *maṅgalācaraṇa-śloka* (auspicious invocation). Thus he depends on their grace while commencing this book. The *sādhakas* should also try to understand the secrets of the path of *rāga-bhajana* while depending on the grace of such great souls.

TEXT 2

*śrīmad bhakti sudhāmbhodher bindur yaḥ pūrva darśitaḥ
tatra rāgānugā-bhaktiḥ sankṣiptātra vitanyate*

The previously published *Bhakti-rasāmṛta-sindhu-bindu* gave a concise description of *rāgānugā-bhakti*. Now, in this *Rāga-vartma-candrikā*, I will elaborate on this.

KṚPĀ-KAṆIKĀ VYĀKHYĀ

Śrīla Viśvanātha Cakravartīpāda has composed a booklet called *Bhakti-rasāmṛta-sindhu-bindu*, containing the essence of Śrīmat Rūpa Gosvāmīpāda's *Bhakti-rasāmṛta-sindhu*, to make it easily understandable for everyone. In this book he has shortly described the characteristics of devotion, the different kinds of devotion, the sixty-four limbs of *bhajana*, the thirty-two offenses to the deities and the ten offenses to the holy name that must be avoided, the definitions of *vaidhi-bhakti* and *rāgānugā-bhakti*, the nine signs of the awakening of *prīti*, the signs of *prema*, *rasa*, *vibhāva*, *anubhāva*, the eight *sāttvika* ecstasies, the thirty-three *vyabhicārī-bhāvas*, *sthāyi-bhāva*, explanations of the *rasas* starting with *śānta*, the compatibility and incompatibility of all *rasas*, *rasābhāsa*, and other topics. The Gauḍīya Vaiṣṇavas practise *rāgānugā-mārga-bhajana*. Śrī Rūpa, Sanātana and the other Gauḍīya Vaiṣṇava Ācāryas are the *ācāryas* of *rāgānugā*, not of *vidhi-mārga-bhajana*. *Rāga-mārga-bhajana* is an extremely extensive subject matter, and the Gosvāmīs like Śrī Rūpa and Śrī Sanātana have described it elaborately in their books. Therefore, Śrīla Viśvanātha Cakravartīpāda could not be satiated after briefly describing the subject of *rāga-mārga* in *Bhakti-rasāmṛta-sindhu-bindu*, and has described the method of *rāgānugā-mārga-bhajana* more elaborately in this book called *Rāga-vartma-candrikā*, just to make it easy to understand for everyone. Thus it is the duty of all the *rāga-mārga sādhakas* to attentively study this book.

TEXT 3

*vaidhi-bhaktir bhavet śāstram bhaktau cet syāt pravartakam
rāgānugā syac ced bhaktau lobha eva pravartakaḥ*

When *bhakti* is caused by scriptural injunctions, it is called *vaidhī-bhakti*, but when its cause is spiritual greed alone, it is called *rāgānugā-bhakti*.

KR̥PĀ-KAṆIKĀ VYĀKHYĀ

We have explained that there are two kinds of *sādhana-bhakti*, *vaidhī* and *rāgānugā*, and the author is giving the characteristics of these two kinds of devotion here. When devotion is prompted by orders received from the scriptures, which means that the revealed scriptures describe how those who are averse to worshipping Lord Hari will have to suffer by wandering through many miserable species of life as well as through hell, and one commences *bhajana* out of fear of this suffering, then this is called *vaidhī-bhakti*. In *Śrī Bhakti-rasāmṛta-sindhu*, the definition of *vaidhī-bhakti* is given:

yatra rāgānavāptatvāt pravṛttir upajāyate
śāsanenaiva śāstrasya sāvaidhī-bhaktir ucyate (1.2.6)

“That devotion which knows no attachment or greed, but which is prompted by orders from the scriptures, is called *vaidhī-bhakti*.”

In his commentary on this verse, Śrīla Viśvanātha Cakravartīpāda has written: *rāgo’tra śrī mūrter darśanād daśama skandhīya tat tal līlā śravaṇāc ca bhajana lobhaḥ* – “The word *rāga* can be used when one’s worship is prompted by sacred greed after seeing the beautiful deity of the Lord or by hearing about His pastimes in the tenth canto of *Śrīmad Bhāgavata*.” When worship is not prompted by such greed, but by the orders of the scriptures, then it is called *vaidhī-bhakti*. In *Śrīmad Bhāgavata* (II.5.2-3), there is a clear scriptural warning to those who are averse to worshipping Lord Hari, in the words of the Lord:

*mukha bāhūru pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak
ya eṣāṃ puruṣaṃ sākṣād ātma-prabhāvam īṣvaram
na bhajantyavajānanti sthānād bhraṣṭāḥ patantyadhah*

“From the face, arms, thighs and feet of the Puruṣa (the universal form of the Lord) the four social orders like the *brāhmaṇas*, the *guṇas* like *sattva*, and the four stages of life like householder life, gradually emanated. Those within the *varṇāśrama* system who do not worship their own origin, Śrī Hari, and therefore disobey and disrespect Him, will fall down from their social status.”

*cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
sva-dharma koriyā-o raurave paḍi maje
(Caitanya-caritāmṛta)*

“Those in the four social orders who do not worship Kṛṣṇa will fall into hell, even if they perform their occupational duties.”

The devotional path or *bhajana-mārga* that is thus prompted by scriptural injunctions is called *vaidhī-mārga*.

And the devotion that is prompted by greed, caused by hearing about the pastimes of Śrī Kṛṣṇa, is called *rāgānugā-mārga*. Śrīmat Rūpa Gosvāmīpāda has given the following definition of *rāgānugā*:

*virājantīm abhivyaktam vrajavāsī-janādiṣu
rāgātmikām anusṛtā yā sā rāgānugocyate
(Bhakti-rasāmṛta-sindhu, 1.2.270)*

“The devotion which is clearly present in the eternal associates of Vraja is called *rāgātmikā-bhakti*, and devotion following in the wake of this *rāgātmikā-bhakti* is called *rāgānugā-bhakti*.”

*rāgātmikā-bhakti mukhyā vrajavāsi-jane
tāra anugatā bhakti rāgānugā name
(Caitanya-caritāmṛta)*

“The people of Vraja are engaged in *rāgātmikā-bhakti*, and the devotion which follows in its wake is called *rāgānugā*.”

In his *Bhakti Sandarbha* (310), Śrīmat Jīva Gosvāmīpāda has written: *atra viṣayināḥ svābhāviko viṣaya saṁsargecchātīśayamayaḥ premā rāgaḥ yathā cakṣur ādinām saundaryādaḥ; tādrśa evātra bhaktasya śrī bhagavatyaḥ rāga ityucyate. . . . yasya pūrvokte rāga viśeṣe rucir eva jātāsti na tu rāga viśeṣa eva svayaṁ tasya tādrśa rāga sudhākara karābhāsa samullasita hr̥daya sphatīka manēḥ sāstrādi śrutāsu tādrśyā rāgātmikāyā bhakteḥ paripātiṣvapi rucir jāyate. tatas tadīyam rāgaṁ rucyānugacchantī sā rāgānugā tasyaiḥva pravartate.*

“The natural love and desire of a sense enjoyer for his favorite sense objects is called *rāga*. Just as the eyes are attracted to beautiful scenes and the other senses are attracted to their favorite sense objects and need no encouragement in this, similarly when the heart of a devotee is naturally attracted to the Lord, then this anxious thirst of love is called *rāga*. . . . When even a semblance of the moonrays of the aforementioned *rāga* (situated in the hearts of the *nitya-parṣadas*) falls on the crystal-like heart of a devotee who has attained a slight taste for this aforementioned *rāga*, but has not really developed the real *rāga* yet, then the whole heart rejoices, and when he learns about it from the scriptures he develops a taste for the expert devotional service of these *rāgātmikā* devotees.” The purport of this is that when those devotees whose hearts are clear from lust, anger, greed and envy hear from the scriptures and the mouths of the saints about the *rāgātmikā bhaktas*’ loving skill in devotional service, their taste will awaken. With such *ruci*, they will follow them and thus their *rāgānugā-bhakti* will commence. Thus it is to be understood.

TEXT 4

*bhaktau pravṛttir atra syāt taccikīrṣa suniścayā
śāstrāl lobhāt tac cikīrṣu syātām tad adbhikāriṇau*

According to devotional scriptures, an exclusive desire to engage in the practices of *bhakti* is the cause of engaging in *bhakti*. *Bhakti* of two different natures is born from fear of scriptural injunctions and from intense sacred greed respectively; accordingly, there are two kinds of candidates for *bhakti-sādhana*.

KṚPĀ-KAṆIKĀ VYĀKHYĀ

In the *bhakti-sādhana-mārga*, there is no consideration of individual qualification or distinction between different levels of practitioners, as is the case in the *jñāna*, *karma* and other *sādhana-mārgas*. *Bhakti* is a path of *sādhana* that can be followed by anyone. *Bhakti* is beneficial for all, whether well behaved or ill behaved, knowledgeable or ignorant, detached or attached. Since *bhakti* is the path for everyone, there is no obstacle for anyone who wants to tread it. Thus the only factor that causes one to commence the practice of *bhakti* is simply a strong desire to take part in its different functions. This desire can arise for two reasons. One is out of fear of the scriptural injunctions, which means that the scriptures prescribe that all living entities should worship the Lord, and one commences *bhakti* out of fear that otherwise there will certainly be trouble. The other one arises when one hears from the scriptures about the expert love of the Lord's eternal associates and out of sacred greed one begins to desire *bhajana*. In this way, there are two kinds of candidates for *bhakti*. Śrīmat Rūpa Gosvāmī has given definitions of both the candidates for *vaidhī* and for

rāgānugā-bhakti. The definition of the candidate for *vaidhī-mārga* is as follows:

*yaḥ kenāpyati bhāgyena jāta śraddho'sya sevane
nātisakto na vairāgya bhāgasyām adhikāryasau
(Bhakti-rasāmṛta-sindhu, 1.2.14)*

“When, by a stroke of inconceivable luck, a person develops faith and liking for serving Kṛṣṇa (*bhakti-mārga*) due to having associated with great saints and so forth, but has not yet attained firm attachment to the Lord and is only slightly averse to bodily attachments – such a person is eligible for *sādhana-bhakti*.” The candidate for *rāgānugā* is described as follows:

*rāgātmikaika niṣṭhā ye vrajavāsi janādayaḥ
teṣāṃ bhāvāptaye lubdho bhaved atrādhikāravān
(Bhakti-rasāmṛta-sindhu, 1.2.291)*

“A person, who is greedy after the unalloyed, ecstatic *rāgātmikā-bhakti* that the Vrajavasis have for Kṛṣṇa, is eligible for *rāgānugā-bhakti*.”

The difference between the candidates for *vaidhī* and *rāgānugā-bhakti* is that eligibility for *vaidhī-bhakti* is caused by *śraddhā* (faith) and eligibility for *rāgānugā-bhakti* is caused by *lobha* (sacred greed). The candidate for *vaidhī-bhakti* gradually advances in his *sādhana* by keeping his faith in the import of the scriptures and some *ruci* gradually awakens as a result of his reverential attitude towards the Lord, meeting with his *śraddhā*. However, this *ruci* remains a secondary factor, and his *bhajana* continues mainly on the basis of his *śraddhā*. The candidates for *rāgānugā-bhakti* are prompted by greed after the sweet feelings of the *nitya-siddha* Vrajavāsīs. Their practice of *ruci-sādhana* gradually develops and meets with deep *śraddhā*; however, here *śraddhā* remains the secondary factor and *ruci*

the primary. He remains engaged in *bhajana* that bears the shape of *śraddhā*, but in which *ruci* is primary. This is definitely different in kind from the *śraddhā* that prompts *vaidhī-bhakti*, and much more powerful also, because the absorption that *rāgānugā-bhakti* causes within the consciousness is never intentionally created, as *ruci* is the natural function of the heart. This is the difference between eligibility for *vaidhī* and *rāgānugā-bhakti*. However, there is no difference in the course of devotion or *bhajana* itself. In other words, all the items that are defined as the items of *vaidhī-bhakti*, such as hearing and chanting, are also to be practised in *rāgānugā-bhakti* (the author will clearly describe that himself later).

DVITĪYAḤ PRAKĀŚAḤ

— SECOND ILLUMINATION —

TEXT I

*nanu 'na hānīm na glānīm na nija gr̥ha-kṛtyam vyasanitām na ghoram
nodghūrṇām na kila kadanam vetti kim api. varāṅgibhiḥ svāṅgikṛta subṛd
anaṅgābhirabhito harir vṛndāraṇye parama nīsam uccair viharati'.
ityādibhya eva śrī vṛndavaneśvaryaḍi prema vilāsa mugdhasya śrī
vrajendra-sūnor na kvāpi anyatrāvadhāna sambhava ityavasīyate. tathā
sati nānā dig deśa vartibhir ananta rāgānugīya bhaktaiḥ kriyamāṇam
paricaryādikaṁ kena svīkartavyam vijñapti stava pāṭhādikaṁ ca kena
śrotavyam. tad amśena paramātma naiṁvāmśāmśinor aikyād iti cet
samādbhir ayam samyag ādbhir eva tāḍṛśa kṛṣṇānurāgi bhaktānām. tarhi
kā gatih? sāksāt śrīmad uddhavoktir eva. sā ca yathā - "manreṣu mām
vā upahūya yat tvam akunṭhitākhaṇḍa sad ātma bodhaḥ. pṛccheḥ prabho
mugdha ivāpramattas tan me mano mohayatīva deva." asyārthaḥ -
manreṣu jarāsandha-vadha rājasūyādy artha gamana vicārāḍiṣu
prastuteṣu mām vai nīcitam upahūya yat pṛccheḥ uddhava tvam atra
kim kartavyam tad brūhi iti pṛccheḥ apṛcchaḥ akunṭhitaḥ kālāḍinā
akhaṇḍaḥ paripūrṇaḥ sadā sārṁvadika eva ātmano bodhaḥ samvicchaktir
yasya sa mugdha iva yathā anyo mugdho janaḥ pṛcchati tathety arthaḥ
tat tava yugapad eva maugdhyam sārṁvajñyam ca mohayatīva
mohayatyeva. atra mugdha iva tvam na tu mugdhaḥ iti. mohayatīva na*

tu mohayati iti vyākhyāyām saṅgaty abhāvāt. asaṅgatyēṣu karmāny-anīhasya bhavo bhavasyetyādi vākyeṣu madhye etad vākyasyopanyāso vyarthah syād ityatas tathā na vyākhyeyam. tataś ca dvārakā-līlāyām satyapi sārvañnye yathā maugdhyam tathaiṣa vṛndāvana-līlāyām api satyapi maugdhye sārvañnyam tasyācintya-śakti siddham eva mantavyam. ataeva varṇitam śrī līlāsuka caraṇaiḥ “sarvañnatve ca maugdhe ca sārvaḥḥaumam idam maha” iti.

Śrī Śyāmasundara is always so absorbed in His pastimes with the beautiful girls of Vraja, who have accepted Cupid as their heart’s friend, that He is not aware of any loss, exhaustion, household duties, danger, fear, worry or defeat by His enemies. From all these statements, we can understand that Śrī Vrajendranandana has no chance to think of anyone else but Vṛndāvaneśvarī and the others, since He is enchanted by His loving pastimes with them. Who will then accept the service rendered to Him by the countless *rāgānugīya bhaktas*, who come to Him from different directions and from different countries? Who will listen to all of their various prayers, praises and so forth? One may offer the solution that Śrī Vrajendranandana’s expansion in the form of the Supersoul, who lives in everyone’s heart, listens, and that the expansion and the origin are actually one, but that would very much hurt the devotees who are attached to Kṛṣṇa. What, then, is the solution? The answer can be found in the words of Uddhava Mahāśaya himself. He says: “O Master! O Divine One! When You considered whether or not it was proper to kill Jarāsandha and to go to the Rājasūya-sacrifice, You called me to You and asked for my advice, ‘O Uddhava! What should I do in this situation?’, like a bewildered person. You bewildered me at that time, acting like an ignorant, yet omniscient man who needed advice from a counsellor, although You are not conditioned by time and space and You are full of causeless

eternal knowledge that can be never deluded or lost.” In this situation, if someone says, “You seemed bewildered, but in truth You were not, and I seemed bewildered, but in truth I was not,” it is not appropriate. The idea being, “Your activities are without endeavour and Your birth is birthless” – amidst all these unbecoming words, this argument is also worthless; therefore such words should not be said. We must accept that just as Kṛṣṇa is sometimes bewildered in His Dvārakā-pastimes, although He is omniscient there, similarly by His inconceivable potency, He is sometimes omniscient in His Vṛndāvana-pastimes, although He is bewildered there. We must therefore accept the words of Śrīpād Līlāsuka: “In all His pastimes the effulgent Lord is simultaneously bewildered and omniscient.”

KṚPĀ-KAṆIKĀ VYĀKHYĀ

In the first illumination of *Rāga-vartma-candrikā*, the blessed author has described the nature of both *vaidhī* and *rāgānugā-bhakti* and the varieties of *rāgānugā-bhakti*, and in this second diffusion he will ascertain the nature of Śrī Kṛṣṇa’s prowess and sweetness. The special feature of *rāgānugā-bhakti* is that the *rāgānugā-upāsaka* is blessed with the sweet relish of the form, qualities and pastimes of the embodiment of sweetness, Śrī Vrajendranandana. Mainly, the Lord’s Godhead can be experienced in prowess (*aiśvarya*) and sweetness (*mādhurya*). His form as the embodiment of supreme bliss and natural, unrivalled and endless lordship constitute His *aiśvarya* and the beauty of His all-enchanting pastimes, qualities and form constitute His *mādhurya*. His form as *brahman* can be experienced through the practice of *jñāna*, His prowess can be experienced through the practice of *vaidhī-bhakti*, which is endowed with an awareness of His prowess, while His sweetness can be ex-

perienced through the practice of pure *Vraja-bhakti* or *rāga-bhakti*. Without practising any of these above three *sādhanas*, nothing can be understood of the sweetness and prowess of the Lord, who is the aggregate of transcendental truths. Before the *Vraja-devotee*, the high unsurpassable waves of the great sweetness of Śrī Kṛṣṇa, who is the embodiment of sweetness, surge up. The great loving devotee forgets about his body and his home and becomes immersed in this great ocean of sweetness. This is the supreme culmination of the practice of *Vraja-rasa*. This is also the limit of God-experience, since sweetness is the essence of Godhead.

The truth on *mādhurya* is hard to enter into and hard to understand, hence the blessed author has submitted the distinction between the perfection attained in *mādhurya* and *aīśvarya* here, so that the *rāgānugīya bhaktas* will understand it.

The Lord is controlled by *bhakti*, which is the essence of His own innate energy (*svarūpa-śakti*). This is the constitutional nature of *bhakti*. Śrī Kṛṣṇa is wholly subdued by the pure sweetness of *Vraja-bhakti*. Śrī Kṛṣṇa, who is the transcendental youthful Cupid, is especially taken beyond Himself in all respects by the culmination of *mahābhāva* reached by the *Vraja-devīs*, and most of all by the *mādana-rāsa* of Śrī Vṛndāvanēśvarī Śrī Rādhārāṇī. Śrī Rādhā's complete love swallows Śrī Kṛṣṇa's heart and mind in such a way that He forgets everything and becomes absorbed in His complete playful mellows with Śrīmatī, day and night. He does not find time to concentrate on anything or any other place anymore. If that is so, then who will accept the service rendered to Him by the *rāgānugīya bhaktas* who worship Him in different countries of the world, and who will hear their prayers and praises? It is natural that such a question arises.

When one says to this that Śrī Kṛṣṇa accepts all devotional service and hears all the devotees' prayers in the form of the

Paramātmā, His partial prowess (*aṁśa-vibhava*) who resides in the hearts of all the innumerable living entities, and that He can accept and hear everything because there is no difference between the expansion and its original, then the *śrī-kṛṣṇānūrāgī vraja-rasa-upāsakas* will feel great heartache, because each devotee exclusively yearns to attain the grace of that particular form or feature of the Lord whom he worships, and the devotion in his heart awakens a desire in the heart of the worshipped deity to attain the devotee's loving service. Particularly the Vraja-devotees practise the worship of pure sweetness and their hearts cannot be satisfied by attaining the mercy of anyone else but their worshipable Śrī Vrajendranandana. In *Śrī Bṛhad Bhāgavatāmṛta*, it is described that even though Śrī Nārāyaṇa assumed the form of Śrī Kṛṣṇa in Vaikuṅṭha, Śrī Gopakumāra, who worshipped in the fraternal mood of Vraja, could not become happy with it. When the Lord finally showed Gopakumāra his beloved *gocāraṇa-līlā* (Kṛṣṇa's pastime of cowherding) in a garden of Vaikuṅṭha, Gopakumāra could still not feel fulfilled, because he wanted to see the *gocāraṇa-līlā* in the purely sweet environment of Śrī Vṛndāvana. Therefore, the Vraja-worshippers cannot even imagine that Vrajendranandana would hear their prayers in His monitor Paramātmā-feature. Then how is this problem solved? The blessed author says: The answer lies in a verse that Śrīla Uddhava Mahāśaya spoke to Śrī Kṛṣṇa. This statement runs as follows:

*manreṣu mām vā upahūya yat tvam
akunṭhitākhaṇḍa sadātma bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva (Bhāg. 3.4.17)*

“O Lord! Your complete knowledge is never bewildered or decreased, and You are Yourself always aware, nevertheless You

called me to Yourself to consult me and question me like an ignorant person. This bewilders my mind.”

The blessed author has explained the meaning of this verse himself. The kings who were imprisoned by Jarāsandha took shelter of Śrī Kṛṣṇa’s lotus feet and sent a messenger to Him, and right at the same time Śrī Yudhiṣṭhira Mahāśaya sent Devarṣi Nārada to Him to invite Him to attend the Rājasūya sacrifice. Śrī Kṛṣṇa was simultaneously attracted to His attribute of protecting the surrendered souls and His attribute of affection towards His devotees. He could not ignore the kings who had taken shelter of Him, nor could He ignore the invitation of Yudhiṣṭhira, who had given his heart to Kṛṣṇa. Having fallen into this dilemma, He became bewildered about what to do and thus called for Śrī Uddhava Mahāśaya to seek his advice. When Śrī Kṛṣṇa disappeared from this world, Śrī Uddhava Mahāśaya remembered this and said: “O Lord! Although You are endowed with full, unchecked eternal knowledge, You inquired from me like a bewildered person, ‘O friend Uddhava! Tell Me what I should do now!’ Just as an ordinary bewildered person, who does not know what to do anymore, seeks advice from a wise counsellor, similarly You bewilder me by simultaneously appearing bewildered and omniscient.”

In the quoted verse, the words *mugdha iva* and *mohayati iva* are used. If someone thinks the words *iva* imply that “You were as if bewildered, but actually You were not bewildered”, and “You are acting as if you are bewildering Me, but actually I am not bewildered”, then that explanation cannot be accepted, because, if the Lord is just acting as if bewildered, although He is actually omniscient, and if that bewilderment is not real, then it would not have been possible for a person like Śrī Uddhava, who is the very embodiment of transcendental knowledge, to become bewildered. Therefore the word *iva* should be explained

here as “like another bewildered person”. If Śrī Uddhava Mahāśaya was not actually bewildered and just acted as if he was, then there would have been no reason for him to bring forward this point in this verse. What actually bewildered Śrī Uddhava Mahāśaya was Śrī Kṛṣṇa’s simultaneous bewilderment and omniscience, His bewilderment despite His omniscience. He also said in the previous verse:

*karmāṇyanīhasya bhavo bhavasya te
durgāśrayo thāribhayāt palāyanam
kālātmano yat pramadāyutāśramam
svātman rate khidyati dhīr vidām iha (3.4.16)*

“O Lord! Your activities are without activity, and Your birth is birthless. Although You are time personified, You flee into a fortress out of fear of Your enemies, and although You are self-satisfied, You remain in household life with many wives – all these facts torment the wise and the learned with doubts.” In all these inconceivable statements it is useless to find a juxtaposition, therefore it is not proper to explain Uddhava’s words to mean that Śrī Kṛṣṇa was “as if bewildered, but not actually bewildered”.

All these statements will make us accept that Kṛṣṇa was sometimes bewildered in Dvārakā, though He is usually omniscient there, and in the same way it is to be accepted that Śrī Kṛṣṇa can also be omniscient in His Vṛndāvana-*līlā*, although He is usually bewildered there. These contradictions bring Śrī Kṛṣṇa’s inconceivable potency to perfection. The bewilderment of the omniscient person, the defeat, fear and fleeing away of the invincible, the all-worshipable Supreme Truth offering obeisances unto the feet of Śrī Nanda and Yaśomatī, the hunger, thirst, theft and the adultery of the self-blissful and self-satisfied one with the housewives of Vraja are all the great sweetnesses and mellows of Vraja-*līlā*.

Śrīpāda Līlāśuka Bilvamaṅgala Ṭhākura has also said in his *Śrī Kṛṣṇa Karnāmṛta* (83): *sarvajñatve ca maugdhe ca sārvaabhaumam idaṁ mahāḥ* – There is no doubt about it that when Śrī Kṛṣṇa’s pastimes all show Him simultaneously omniscient and bewildered, this is the perfection of His inconceivable potency. That is because Godhead is the shelter of all contradictions. This bewilderment is also the very soul of the Lord’s blissful pastimes, that are the essence of the transcendental potency. It is not something that exceeds Kṛṣṇa’s constitutional position.

TEXT 2

atra sarvajñatvaṁ mahaiśvaryaṁ eva na tu mādhuryaṁ mādhuryaṁ khalu tad eva yad aiśvarya vinābhūta kevala naralīlātvena maugdhyam iti sthūla dhiyo bruvate.

“Here, omniscience means great divine prowess, not sweetness; only when there is bewilderment and resemblance of humanlike pastimes devoid of divine prowess, sweetness is present.” This is what dull-witted people say.

KṚPĀ-KAṆIKĀ VYĀKHYĀ

Here it is described how Godhead consists of the Lord’s extraordinary constitution, prowess and sweetness. The constitution and the prowess are the foundations of the sweetness; without constitution and prowess there can be no perfection of sweetness. It has been said that God consists of supreme transcendental bliss. The constitution of the transcendental Supreme Brahman has been written down again and again in different places of the Śrutis (Upaniṣads). For instance: *sac cid ānanda-mayaṁ parabrahma* (*Nṛḥ pūrva*, 1.6), *sarva-pūrṇa-rūpo ‘smi sac*

cid ānanda lakṣaṇaḥ (*Maitrīḥ*, 3.21), *satyam jñānam anantaṁ brahma* (*Taiḥ*, 2.1.1) *vijñānānandaṁ brahma* (*Bṛḥ*, 3.9.28) *ānandaṁ brahmeti vyajānāt* (*Taiḥ*, 3.6.1), *ānanda rūpam amṛtaṁ yad vibhāti* (2nd *Muṇḍaka*, 40.8), and so on. When the living being attains this Supreme Brahman, who is the embodiment of bliss, it becomes blissful itself, for He is the object of its causeless love. *Preyaḥ putrāt preyo vittāt preyo 'nyasmāt sarvasmāt antarātara yad ayam ātmā* (*Bṛḥ*, 1.4.8) – “This innermost self is even dearer than one’s son or one’s wealth, or indeed anything else.” Thus, although *brahma* is being worshipped in many ways in the Śrutis, it is revealed in different places in secret, confidential ways that the most intimate meditation on *brahman* is as that of the beloved.

Just like *brahman*’s constitution, its prowess has also been mentioned in the Śrutis again and again. *Eṣa sarveśvara eṣaḥ sarvajñaḥ eṣo 'ntaryāmi* (*Māṇḍukya*, 6) – “He is the Lord of all, the Omniscient and the Overseer.” Śrī Yājñavalkya told Gārgī: *etasya vā akṣarasya praśāsane gārgi sūrya candramau vidhṛtau tiṣṭhata, etasya vā akṣarasya praśāsane gārgi dyāvā pṛthivau vidhṛte tiṣṭhata* – “On the order of this infallible Supreme Person, the sun, the moon and the stars are engaged in their duties and assist Him in the creation of the world. On His order, the sky and the earth remain in their stations. In this way, the whole world is pervaded by the majesty of God.” *Īśāvāsyam idaṁ sarvaṁ* (*Īśaḥ*, 1), *sarvasya prabhum īśān sarvasya śaraṇaṁ bṛhat* (*Śvetāḥ*, 3.17.3) – “He is the Lord of all, and the Īśvara, and the whole world acts under His command. He is the only controller of the creation, maintenance and destruction”. *Vaśī sarvasya lokasya sthāvarasya carasya ca* (*Śvetāḥ*, 3.18) – “All the moving and un-moving creatures are under His command.” The Śrutis also say: *etāvānasya mahimā tato jāyāms ca puruṣaḥ pādo 'sya viśva-bhūtāni tripāde 'syāmṛtaṁ divi* – “One fourth part of this Puruṣa’s

opulence is manifest in this world, and three quarters of His prowess are in the divine abode.” In the tenth chapter of the *Śrī Gītā*, which is the essence of all the Upaniṣads, the Lord Himself, being unable to describe His own opulences, told Śrī Arjuna:

*yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ mama tejo 'mśa-sambhavam (10.41)*

“Whatever in this world has opulence, prowess or beauty, you should all know to be a spark of My splendour.” The description of godly prowess of the universal form that follows in the eleventh chapter can not be found anywhere else. In the *Ṛg Veda*, a semblance can be found of the honey-filled and flavour-laden experiences the sages of yore had of such a concept of constitutional prowess:

*madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ
mādhvīrṇaḥ santaṁsadbhīḥ
madhu naktam utoṣaso madhumat pārthivam rajaḥ
madhudvau vastunaḥ pitā
madhumān nau vanaspati madhumān astu sūryaḥ
mādhvīr gāvo bhavantu naḥ
om madhu om madhu om madhu
(1 Maṇḍala, 91 Sūkta, Ṛg Veda)*

When the sages experience the honey-sweet God, who is an ocean of characteristics, prowess and sweetness, they use this *mantra* in relation to themselves. The meaning is: “We are the worshippers of the honey-sweet God, may the wind carry honey for us, may the oceans exude honey, may the herbs be full of honey, may the day and the night, as well as the specks of earth, appear to us as honey-filled, may the demigods who maintain the universe by showering water, be filled with honey, may the trees be filled with honey, may the sungod shine with sweet

rasa and may the cows give us sweet juice. All of them are like honey, honey, honey!”

If the sages had not found a wonderful honey-filled truth within their inner faculties, then they could not have developed a desire to experience such a sweet feeling for the outer world. As a result, the abovementioned *mantra* gives us clear insight that the worshippers of the Lord have prayed that they may experience the whole world in a honey-sweet way as having emanated from a honey-sweet basic truth. Therefore we can understand from this that the Lord, who is an ocean of prowess and character, is filled with sweetness. Here we easily experience that the perfection of sweetness can never be accomplished without experiencing the *svarūpa* (characteristics) and the *aiśvarya*. Therefore, there can be no doubt about it that those, who think that sweetness cannot be accomplished within the framework of great prowess and omniscience and that sweetness only means the imitation of human pastimes in complete ignorance without any sign of prowess, are dull-witted – of this, there is no doubt. The blessed author here personally defines the characteristics of prowess and sweetness.