

ŚRĪ BRHAD-
BHĀGAVATĀMR̥TA
SECOND CANTO

BOOKS BY ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA
GOSVĀMĪ MAHĀRĀJA

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ŚRĪ BRHAD-BHĀGAVATĀMṚTA

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śrī śrī gaurāṅgau jayataḥ

ŚRĪLA
SANĀTANA
GOSVĀMĪ

ŚRĪ BRHAD- BHĀGAVĀTĀMṚTA



SECOND CANTO
PART ONE

Translated & edited from the Hindi version of

ŚRĪ ŚRĪMAD
BHAKTIVEDĀNTA NĀRĀYAṆA
GOSVĀMĪ MAHĀRĀJA



VṚNDĀVANA, UTTAR PRADESH, INDIA

Dedicated to my Holy Master



*śrī gauḍīya-vedānta-ācārya-kesarī nitya-līlā-praviṣṭa
om viṣṇuṇṇāda aṣṭottara-śata*

ŚRĪ ŚRĪMAD
BHAKTI PRAJÑĀNA KEŚAVA
GOSVĀMĪ MAHĀRĀJA

*the best amongst the tenth generation
of descendants in the bhāgavata-paramparā
from Śrī Kṛṣṇa Caitanya Mahāprabhu,
and the founder of the Śrī Gauḍīya Vedānta Samiti
and its branches throughout the world*

Contents

Preface to the First Hindi Edition	xv
Editor's Preface	xxi

FIRST CHAPTER: *Vairāgya* – Renunciation 3

VERSES 1–24

Śrī Janamejaya asks about the conversation between the mother and her son; In reply, Śrī Jaiminī begins an explanation of the glories of Goloka; Śrī Uttarā inquires about the realm attained by those who aspire to serve the Vraja *gopīs*, and in particular, the crest jewel of the Vraja *gopīs*, Śrī Rādhājī.

VERSES 25–53

Śrī Parīkṣit relates his own glorious fortune; In reply to the questions asked by his mother, he describes the glories of Śrī Goloka with a story of a *brāhmaṇa* who resided in Prāgjyotiṣa-pura; The *brāhmaṇa* obtains the ten-syllable *gopāla-mantra*; He becomes renounced; He develops firm faith in the chanting of the *mantra*; He has a divine vision of the Deity of the *mantra*; In a dream, Śrī Śiva orders him to go to Śrī Mathurā.

VERSES 54–87

The *brāhmaṇa* sees the festival of the worship of Śrī Mādhava in Prayāga; He enters into dialogue with the Vaiṣṇavas there, and he hears the Purāṇas; He experiences uncertainty about his worshipable Deity; In a dream, he obtains the order of

Śrī Mādhava to go to Mathurā without delay; He goes to Mathurā; He bathes at Viśrānti-tīrtha (Viśrāma-ghāṭa); He becomes happy to see the opulence of Vṛndāvana.

VERSES 88–109

The *brāhmaṇa* hears the sound of weeping coming from the east of Keśi-tīrtha, and he goes to a grove of *kadamba* trees there; He has *darśana* of Śrī Gopa-kumāra, who is youthful in appearance; He offers obeisances to Gopa-kumāra and inquires from him about what his goal should be and what practice he should adopt to achieve it; Gopa-kumāra narrates his own story to the *brāhmaṇa* to assure him that ‘only through *śrī-nāma-kīrtana*’ can he directly see his worshipable Deity.

VERSES 110–150

Śrī Gopa-kumāra obtains the *gopāla-mantra* from a *brāhmaṇa* who is firmly attached to *śrī-nāma-kīrtana*; Chanting the *mantra*, he cleanses his heart by the *mantra*’s influence; He renounces home; After receiving instruction from a *brāhmaṇa* who worships Śrī Śālagrāma on the banks of the Gaṅgā River, Gopa-kumāra sees the service of Śrī Nārāyaṇa in the royal capital of that country.

VERSES 151–182

Śrī Gopa-kumāra is accepted as the son of the childless king, and he becomes absorbed in the worship of Śrī Nārāyaṇa; Still, he is dissatisfied at heart due to his connection with the kingdom; Saintly persons arrive from South India on a tour of different holy places. Gopa-kumāra hears from their lotus mouths about the great mercy of Śrī Nīlācala-pati, and he develops a desire to see this form of the Lord; He travels to Śrī Jagannātha Purī and, upon witnessing the great, ever-fresh festivals in Śrī Jagannātha Purī, develops a desire to directly render some specific service to Śrī Jagannātha.

VERSES 183–219

On the shore of the ocean at Nīlācala, Śrī Gopa-kumāra again has *darśana* of the *brāhmaṇa* who gave him his *mantra*, and he receives his instruction; Upon becoming monarch of that kingdom, Gopa-kumāra manages the service of Śrī Jagannātha-deva very well; He experiences dissatisfaction in his heart by dint of his dealings with the kingdom; Upon receiving the order of the Supreme Lord in a dream, he again goes to Mathurā.

VERSES 1–31

After residing in Mathurā for some time, Śrī Gopa-kumāra develops the desire to see Śrī Jagannātha; En route to Nilācala, he hears from saintly persons how opulent is the service of Śrī Upendra (Śrī Vāmana-deva); By the influence of the chanting of his *mantra*, a celestial airplane arrives, and he boards it to go to heaven; At some point in time, in Indra's absence, Gopa-kumāra obtains the kingdom of heaven and makes formal arrangements for Śrī Upendra's service.

VERSES 32–75

After residing among the demigods of heaven for one year, Śrī Gopa-kumāra has audience of Bhṛgu and other great sages; He hears Śrī Bṛhaspati describe Maharloka, and he goes there on the strength of chanting his *mantra*; He serves Śrī Yajñeśvara; He goes to Janaloka; He sees Sanat-kumāra and hears the glories of Tapoloka from the great sages; He goes to Tapoloka by the influence of chanting his *mantra*.

VERSES 76–128

Śrī Gopa-kumāra sees the four Kumāras in Tapoloka and receives instruction from Śrī Pippalāyana about *smaraṇa* (remembrance) and *samādhi* (deep meditation); The four Kumāras display many forms of Śrī Bhagavān in their practice of *dhyāna-yoga* (meditation); Śrī Brahmā arrives in Tapoloka; Gopa-kumāra hears about the fundamental reality of Brahmā and Satyaloka from the four Kumāras.

VERSES 129–159

Śrī Gopa-kumāra's departs for Satyaloka; He sees the Supreme Lord, Śrī Mahā-puruṣa; He obtains the affectionate mercy of Śrī Lakṣmī-devī; He sees the destruction of the three worlds at the end of Brahmā's day; He obtains the position of Brahmā when Brahmā disappears due to fear of a demon; The personified Vedic scriptures describe knowledge about the nature of liberation and devotion.

VERSES 160–240

The personified Vedic scriptures describe the superiority of devotion over liberation; They describe the distinction of devotion in comparison with *karma* (fruitive work), *jñāna* (knowledge), *vairāgya* (renunciation), and *samādhi* (yogic trance); They describe the eight layers that comprise the

egg of the universe; Gopa-kumāra's devotion increases upon hearing the glories of devotion; He goes to Śrī Vṛndāvana, directly ordered to do so by Śrī Bhagavān.

THIRD CHAPTER: *Bhajana – Devotional Service* 461

VERSES 1–59

While wandering in Vṛndāvana, Śrī Gopa-kumāra finds his *gurudeva* and receives instruction from him; He obtains a spiritual body by the influence of chanting his *mantra*, and he crosses the eight layers of the universe and goes to the abode of liberation, known as *muktipada*, which is beyond material nature; He has *darśana* of Śrī Śiva and Śrī Pārvatī there.

VERSES 60–83

Śrī Gopa-kumāra hears the truth about the nondifference between Śrī Madana-gopāla and Śrī Śiva from Śrī Nandiśvara; Gopa-kumāra reassures his mind; The eternal associates of Vaikuṇṭha arrive; They have obtained *sārūpya*, a type of liberation characterized by possessing bodily features like the Lord's.

VERSES 84–186

Ordered by Śrī Pārvatī, Śrī Gaṇeśa describes the glories of Vaikuṇṭha, which is situated above the innumerable material universes; Hearing that description, Gopa-kumāra yearns to reside in Vaikuṇṭha, and Śrī Mahādeva praises and encourages that desire; The Lord's eternal associates glorify Śrī Śiva and instruct Gopa-kumāra; They speak the glories of *kīrtana*; Gopa-kumāra arrives in Vraja, as instructed by the eternal associates.

FOURTH CHAPTER: *Vaikuṇṭha – the Spiritual World*

631

VERSES 1–19

Śrī Gopa-kumāra wanders in Vraja in an ecstatic state of consciousness and absorbed in *śrī-nāma-saṅkīrtana*; Upon seeing a divine vision of His worshipable Deity, he faints; The eternal associates of Śrī Bhagavān transport him to Vaikuṇṭha.

VERSES 20–87

A description of the opulence of Vaikuṇṭha; Śrī Gopa-kumāra sees the Lord of Vaikuṇṭha before his eyes; Because

of this vision, he experiences loving bewilderment and swoons; The eternal associates bring Gopa-kumāra back to consciousness; Gopa-kumāra approaches the Lord, and the Lord orders him to stay in Vaiṣṇava.

VERSES 88–107

Staying close to the Lord, Śrī Gopa-kumāra plays the flute; He converses with the eternal associates of Śrī Vaiṣṇava.

VERSES 108–200

His heart grows restless upon remembering the mercy of Śrī Madana-gopāla; Śrī Nārada suddenly arrives; Understanding the heart of Gopa-kumāra, Śrī Nārada describes the transcendental truth about Vaiṣṇava.

VERSES 201–235

Śrī Gopa-kumāra asks questions about worship of the Deity of Śrī Bhagavān, and Śrī Nārada describes the glory of Deity worship.

Verses 236–249

Understanding Gopa-kumāra's desire to directly see His worshipable Lord, Śrī Nārada instructs him to have *darśana* of Śrī Rāmacandra.

Verses 250–274

Gopa-kumāra arrives in Ayodhyā and Hanumān welcomes him; Gopa-kumāra receives *darśana* of Śrī Rāmacandra and glorifies Him; Śrī Rāmacandra graciously summons Gopa-kumāra and orders him to go to Dvārakā.

Appendix	893
A Guide to Sanskrit Pronunciation	896
Glossary	897
Index of Quoted Verses	919
Index of Original Sanskrit Verses	923

Preface to the First Hindi Edition



IT BRINGS ME GREAT PLEASURE to publish Part One of the Second Canto of *Śrī Bṛhad-bhāgavatāmṛta* in the national language of India [Hindi]. This book has been completed by the causeless mercy and inspiration of the founder of the *Śrī Gaudiya Vedānta Samiti*, *ācārya keśarī* (the spiritual guide who is fearless like a lion) *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. It has been published for his pleasure alone. *Śrī Bṛhad-bhāgavatāmṛta* was written by *Śrīla Sanātana Gosvāmī*, an eternal associate of *Śrī Sacinandana Gaurahari*. *Śrīla Sanātana Gosvāmī* is the sovereign monarch of the conclusive truths of devotional service and is always eager to benefit others.

Śrī Bṛhad-bhāgavatāmṛta is divided in two cantos: *Pūrva-khaṇḍa*, or first, and *Uttar-khaṇḍa*, or last. The name of the First Canto is *Śrī Bhagavat-kṛpā-sāra-nīrdhāraṇa khaṇḍa* – *Ascertaining the Essence of the Mercy of the Supreme Lord*. The Second Canto is known as *Śrī Goloka-māhātmya-nirūpaṇa khaṇḍa* – *Ascertaining the Glories of Śrī Goloka*. The First Canto has already been published, and we are now publishing Part One of the Second Canto, which contains four chapters:

- (1) *Vairāgya* – Renunciation
- (2) *Jñāna* – Knowledge
- (3) *Bhajana* – Devotional Service
- (4) *Vaikuṇṭha* – The Spiritual World

Each of the two cantos of this scripture is a separate history. Our worshipful author has not merely written two histories. Rather, for facilitating the worship of the divine couple, *Śrī Śrī Rādhā-Kṛṣṇa*,

he has thoroughly analyzed Their Lordships' fundamental reality and nature.

Śrīmad-Bhāgavatam is the essence of all scriptures, such as the Vedas, *Vedānta*, *Purāṇas*, *Itihāsas*, and so on. By churning that essence, this book, aptly named *Śrī Bṛhad-bhāgavatāmṛta* – the *Essential Nectar of the Bhāgavatam* – has become manifest. Throughout this book, all topics regarding devotional service to Bhagavān have been presented.

The original discourse of the book between Śrī Jaimini and Janamejaya is based on a conversation between Śrī Parīkṣit and Uttārā. After Śrī Parīkṣit had heard *Śrīmad-Bhāgavatam* from the lips of Śrī Śukadeva Gosvāmī, and before the snake-bird Takṣaka arrived, Parīkṣit's mother, Śrī Uttārā-devī, said to him, "O my dear son, please narrate to me, in simple, easy-to-understand language, the essence of what you have heard from Śrī Śukadeva Gosvāmī." *Śrī Bṛhad-bhāgavatāmṛta* begins with this inquiry.

In this Second Canto, the author examines all the manifestations and incarnations of the Supreme Personality of Godhead, beginning with Śrī Śālāgrāma Bhagavān and ending with Śrī Nandanandana, the beloved son of Śrī Nanda Mahārāja. This volume begins with the history of Gopa-kumāra. Gopa-kumāra receives the *gopāla-mantra* from his *gurudeva*. Due to the influence of this *gopāla-mantra*, it becomes possible for him to travel to all abodes without restriction. First, he takes *darśana* of the manifestations of Bhagavān that appear in this earthly realm, or Bhū-maṇḍala, such as Śrī Śālāgrāma Bhagavān; the Deity manifestation of the Lord who is ensconced in the palace of the king; and the ancient Deity of Śrī Jagannāthadeva. He sequentially describes their progressively greater glories. Then, by the influence of the chanting of his *mantra*, he reaches the planets of Svarga, Mahar, Janas, Tapas, and Satya, where one by one he has divine vision of the worshipable manifestations of the Lord who manifest in those abodes. Thus he also experiences Their transcendental excellences in succession. Yet Gopa-kumāra does not experience complete happiness in those places.

Thereafter, he takes *darśana* of the manifestations of Bhagavān that are present in the eight coverings of the universe and arrives in

the abode of liberation. In *mukti-loka*, the realm of liberation, Gopakumāra sees the manifestation of the brilliance of the Supreme Person, but still, complete satisfaction eludes him. After this, in accordance with regulative principles, he performs *saṅkīrtana* of the holy name, the most prominent of the nine processes of *bhakti*. By the potency of *nāma-saṅkīrtana*, he travels first to Vaiṣṇava, then to Ayodhyā, and then to Dvārakā-purī. However, because in those realms the mood of *aiśvarya*, or awe and reverence for the Lord, is prominent, he cannot freely associate with the worshipful manifestations of the Supreme Person there.

Finally, Gopakumāra returns to Vṛndāvana manifest on earth, where he executes *rāgānuṅgā bhakti*, spontaneous devotional service that follows the moods of the eternal associates of Vraja. By the potency of his practice of *rāgānuṅgā bhakti*, he attains Goloka-Vṛndāvana. There, he obtains his cherished goal – service to Śrī Kṛṣṇa, the son of the king of Vraja.

One should not conclude from this history that there is any difference in the *tattva*, or fundamental truth, of the various manifestations of Bhagavān. All manifestations of the Lord are complete, from Śrī Śālagrāma Bhagavān to Śrī Nandanandana (Kṛṣṇa, the darling son of Nanda Mahārāja). From the perspective of *tattva*, They are one, yet from the perspective of *rasa*, or the sweetness of transcendental relationships, Śrī Nandanandana is the most excellent.

Śrī Nandanandana is distinct in two ways that make Him unique among all of the manifestations of Bhagavān. These are the distinction of His eternal companions and that of the excellence of *rasa*.

tāratamyam ca tac-chakti-vyaktya-vyaktyi-kṛtam bhavet

(Premeya-ratnāvalī 1.21)

Although all of the transcendental forms of Viṣṇu and Lakṣmī are always equally perfect and complete in all circumstances, these forms are considered higher and lower according to the different qualities and potencies, which they manifest or refrain from manifesting.

ŚRĪ BRHAD-BHĀGAVATĀMṚTA—SECOND CANTO

parikara-vaiśiṣṭyena āvirbhāva vaiśiṣṭyam

(Bhakti-rasāmṛta-sindhu)

The unique characteristics of the different *avatāras* of the Lord correspond to the character of the devotees who invoke Their descent.

*siddhāntatas tv abhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ*

*Bhakti-rasāmṛta-sindhu pūrva,
Eastern Division (2.59)*

Although in *siddhānta* there is no difference between Śrī Kṛṣṇa and Śrī Nārāyaṇa, from the point of view of *rasa* the form of Śrī Kṛṣṇa is superior. This is the glory of *rasa*.

In other words, although from the consideration of *tattva* all manifestations of Bhagavān are nondifferent, nevertheless, in those instances where scriptures describe His plenary portions and portions of plenary portions and so on, this book analyzes His different manifestations from the perspective of the degree of potency They manifest.

The potency of the Lord also manifests in regard to the qualification of His associates. For example, a person may be accomplished in the art of singing in accordance with the six scriptures, but the manifestation of his expertise is dependent on the expertise of his musical ensemble. Accordingly, although each manifestation of Bhagavān is replete with all of His qualities and is complete in every way, His potencies manifest in accordance with the qualification of His associates.

It is not possible to find associates who have more affection than the companions of Śrī Nandanandana in Vraja have for Him. It is for this reason that the Lord's associates in Vraja are unparalleled. Among them, the foremost is Śrī Rādhikājī, who resides on the left side of Śrī Nandanandana. The form of Śrī Nandanandana is the manifestation of the entire potency of the Lord. No other form of Bhagavān manifests His potency in all its completeness. This has been described in the First Canto of this book.

The second distinctive feature of Śrī Nandanandana is as follows: In all the places Gopa-kumāra visited, He tasted the specialties, or excellence, of *rasa* – the sweet mellow of loving relationship – with all the manifestations of Bhagavān who were present in each place. However, *aiśvarya*, the mood of opulence, is generally the prominent feature of all of those manifestations of the Lord. Therefore, in those manifestations, the Lord could not transgress the boundaries of His *aiśvarya* by embracing Gopa-kumāra and acting in ways that would enable Gopa-kumāra to relish his relationship with Him in its entirety. But when Gopa-kumāra attained the association of Śrī Nandanandana, each and every one of his desires was fulfilled. This proves that among all the manifestations of Bhagavān, Śrī Nandanandana possesses the highest excellence.

In this Part One of the Second Canto, the author, Śrīla Sanātana Gosvāmī, has ascertained deep spiritual truths (*tattvas*). We request the readers to study and contemplate these confidential truths with patience and constancy.

The life history of Śrīla Sanātana Gosvāmī has been elaborately described in the preface to the First Canto. He has personally written this book's commentary, named *Dig-darśinī*, and we have attempted to present a *bhāvānuvāda* (translation in essence) of that commentary, following the book's particular style. In the commentary, an objection, known as *pūrva-pakṣā*, is raised to what has been asserted, and then a resolution or logical reply to the doubt is presented. The reader should know that each verse is related to the previous and following verses. Thus this entire book should be understood to be an interconnected chain of verses.

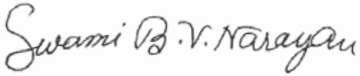
We have attempted to keep the language of the book simple and straightforward for easy comprehension. Nevertheless, in some places, words with complex meanings have been used to preserve the accuracy of the ideas. For the benefit of the readers, easily-understandable definitions of these words are given in the glossary.

If our transcendental readers note any errors or omissions within this book, we request that by dint of their virtuous nature, they oblige us by overlooking or correcting its faults. Thus, may they simply accept the essence of the book.

ŚRĪ BRHAD-BHĀGAVATĀMṚTA—SECOND CANTO

I pray that faithful persons who are interested in attaining the highest of all achievements read and recite this book, and thus advance on the path to that highest goal. I hereby conclude my preface.

An aspirant to a trace of the mercy of Śrī Guru and Vaiṣṇavas,

A handwritten signature in black ink, reading "Swami B.V. Narayana". The script is cursive and fluid, with the first letter 'S' being particularly large and stylized.

Śrī Bhaktivedānta Nārāyaṇa

The 108th anniversary of worship performed on the Appearance Day of Śrī Śrī Guru-pāda-padma

Thursday, February 16, 2006

519 Gaurābda

Editor's Preface



IT IS OUR GREAT, GOOD FORTUNE to present to Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja the first English edition of his translation of Śrīla Sanātana Gosvāmīpāda's *Śrī Bṛhad-bhāgavatāmṛta*, with commentary by Śrīla Sanātana Gosvāmīpāda. *Śrī Bṛhad-bhāgavatāmṛta* is the first, and the foundation, of the famous Gosvāmī *granthas*, or literature produced approximately 500 years ago in Vṛndāvana by the followers of Śrī Caitanya Mahāprabhu. This translation has come about only by Śrīla Nārāyaṇa Gosvāmī Mahārāja's ardent desire. Whenever he has had time in the course of his traveling, preaching, and writing, he has affectionately inquired into the book's progress and has given valuable guidance and insights into the profound nature of this incomparable treatise. It is our prayer that this translation conveys the beauty and depth of Śrīla Nārāyaṇa Gosvāmī Mahārāja's realized understanding that suffuses the Hindi edition.

The particular *pūrva-pakṣā* style of Śrīla Sanātana Gosvāmīpāda's writing has already been explained in the author's Preface. In pursuance of the mood of this question-and-answer format, which is expressed in the Sanskrit with the word *nanu* and in the Hindi with the term *yadi kaho ki*, we have presented the *pūrva-pakṣā* as a dialogue between the various personalities of this story.

Śrīla Nārāyaṇa Gosvāmī Mahārāja has written a *bhāvānuvāda* of Śrīla Sanātana Gosvāmīpāda's commentary that is entitled *Dig-darśinī-ṭīkā*. Because the Sanskrit is often very concise, explanatory terms make it more accessible. *Bhāvānuvāda* is translated as an 'expanded commentary,' or 'translation in essence.'

It also bears mention that *Śrī Bṛhad-bhāgavatāmṛta* is simultaneously both the transcendental story of Śrī Gopa-kumāra's attaining the perfection of his heart's desire – his loving relationship with Śrī Kṛṣṇa – and a presentation of fundamental spiritual truths, or *sambandha jñāna*. To preserve the accuracy of the sometimes complex aspects of the book, we have used many of the original Sanskrit terms along with their translated meanings. We hope this aids the reader in a deeper understanding of the subject matter.

ŚRĪ BRHAD-BHĀGAVATĀMṚTA—SECOND CANTO

Where verses have not been fully referenced, it is because Śrīla Sanātana Gosvāmīpāda did not include their details. In these cases, we have simply left them as they are.

The production of *Śrī Brhad-bhāgavatāmṛta* has been a service of many years, and it is impossible to properly acknowledge all those who have contributed their time and talents. Out of humility, some have asked that their names be withheld, but we are indebted to everyone. The following persons are especially appreciated:

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We hope our readers take transcendental pleasure in *Śrī Brhad-bhāgavatāmṛta*. If there are mistakes, may they kindly overlook them. In this Kāratika month of 2010, may Śrīla Nārāyaṇa Gosvami Mahārāja mercifully accept this offering.

Dāsānudāśī,
Mañjarī dāśī
Editorial Coordinator

śrī śrī guru-gaurāṅgau jayataḥ

ŚRĪ BRHAD-BHĀGAVATĀMṚTA

Second Canto, Part One

Śrī Goloka-māhātmyam
The glories of Śrī Goloka



namaḥ śrī-kṛṣṇāya bhagavate
śrī-rādhikā-ramaṇāya

“Abandoning any mood of ‘I and mine,’
I offer obeisance before Śrī Kṛṣṇa, the
all-attractive reservoir of pleasure and
the reservoir of limitless opulence, who
brings delight to Śrīmatī Rādhikā.”

FIRST CHAPTER



Vairāgyam: *Renunciation*

VERSE 1

श्रीजनमेजय उवाच—

सत्यं सच्छास्त्रवर्गार्थसारः संगृह्य दुर्लभः ।

गूढः स्वमात्रे पित्रा मे कृष्णप्रेम्णा प्रकाशितः ॥१॥

śrī-janamejaya uvāca

*satyaṁ sac-chāstra-vargārtha-sāraḥ saṅgrhya durlabhaḥ
gūḍhaḥ sva-mātre pitrā me kṛṣṇa-premṇā prakāśitaḥ*

śrī-janamejayaḥ uvāca – Śrī Janamejaya said; *satyaṁ* – true; *sat-śāstra-varga* – of the group of scriptures that promote *śuddha-bhakti*; *artha-sāraḥ* – the essential import; *saṅgrhya* – having gathered; *durlabhaḥ* – rare; *gūḍhaḥ* – confidential; *sva-mātre* – to his mother; *pitrā me* – by my father; *kṛṣṇa-premṇā* – overwhelmed with love for Kṛṣṇa; *prakāśitaḥ* – revealed.

Śrī Janamejaya said: O Gurudeva, truly, my father Śrī Parīkṣit, who was overwhelmed with love for Kṛṣṇa, gathered the confidential and rare essence of *Śrīmad-Bhāgavatam* and all other scriptures that propound devotional service to Bhagavān. He narrated this to his mother, Śrī Uttarā-devī.

The *Bhāvanuvāda* of Śrīla Sanātana Gosvāmī's *Dig-darśinī* Commentary (henceforth known as DIG-DARŚINĪ-ṬĪKĀ):

Maṅgalācaraṇa

namaḥ om viṣṇupādāya ācārya-simha-rūpiṇe

śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine

atimartya-caritrāya svāśritānām pāline

jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

First, I offer obeisances at the lotus feet my most worshipable spiritual master, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad*

Bhakti Prajñāna Keśava Gosvāmī Mahārāja. Although I am inept in every way, having received a particle of his causeless mercy, I have translated the original verses of Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta*, and I have also composed a *bhāvānuvāda* (translation in essence) of *Śrī Bṛhad-bhāgavatāmṛta*'s commentary known as *Dig-darśinī*. Śrīla Sanātana Gosvāmī, whose lotus feet are most worshipable, has composed this *Dig-darśinī* as an exposition of his own work. Thereafter, I bow down at the lotus feet of Śrīla Sanātana Gosvāmī, who is both the author and commentator of this book, and offer an eager prayer for his causeless mercy.

This commentary has been composed by the author himself. Because it describes the intended meanings of the verses, it is therefore called *Dig-darśinī* (that which illuminates all directions).

Dig-darśinī-ṭīkā Maṅgalācaraṇa

(Śrīla Sanātana Gosvāmī's Auspicious Invocation
to his *Dig-darśinī-ṭīkā*)

*śrīmac-caitanya-devāya tasmai bhagavate namaḥ
yad-rūpa-maṇim āśṛitya citraṁ nṛtyaty ayaṁ jaḍaḥ*

I offer obeisances to the Supreme Lord, Śrī Caitanya-deva. By taking shelter of the jewel of His *rūpa* [meaning both His beautiful form and Śrīla Rūpa Gosvāmī], even a dull person like me can also dance astonishingly on the dais of the narration of this book.

Considering all the meanings within this book to be self-evident, the author, overcome with feelings of great humility says, "Even a dull person like me is able to dance wonderfully on the stage of the narration of this book."

In truth, however, the goddess Sarasvatī can never tolerate words that denigrate devotion to the Lord (*bhakti*), devotees of the Lord (*bhaktas*), and the Lord, Śrī Bhagavān. For this reason, through the words of Śrīla Sanātana Gosvāmī himself, Sarasvatī is praising him. Thus, in [Sarasvatī's] glorification, another reading of this verse is, "I offer obeisances to Bhagavān Śrī Caitanya-deva. Having taken shelter of the jewel of His transcendental form (*śrī-rūpa*), even a dull

person like me, who had become inert, is dancing in a wonderful way due to being overwhelmed in the great bliss of divine love (*prema*)."

*śrī-kṛṣṇa-karuṇā-sāra-pātrāṇām atra gadyate
sadā-kṛīḍā-bharānanda-mādhurī-pūritam padam
tasyaiva sarvataḥ śreṣṭham kaṇṭakoddhāra-pūrvakam
nirūpayitum utkarṣam adhyāyāḥ sapta kalpitāḥ
tatrādye hy uttarā-praśnottara-rūpetihāsitaḥ
vaktum goloka-māhātmyam bhūr loka-mahimocyate
grāmādhikāri-viprasya maṇḍaleśvara-bhū-pateḥ
samrājaś ca hareḥ pūjāty ucca-vaibhava-varṇanaiḥ
ato 'gre tanaye mātuh praśnāvatarāṇāya hi
parīkṣitasya hṛṣṭasya praśno 'śobhata jaiminau*

This Second Canto of *Śrī Bṛhad-bhāgavatāmṛta* describes the devotees who are the topmost beneficiaries of Śrī Kṛṣṇa's mercy. It also describes their abodes, which are always brimming with the sweetness of blissful pastimes. Desiring to present the excellence of those places and the superiority of those greatest recipients of mercy, the author, after dispelling all types of obstacles, has composed seven chapters.

This First Chapter, which begins with answers to questions posed by Śrī Uttarā-devī, presents the glories of Bhūloka, the earth, in the course of extolling Goloka, the ultimate spiritual destination. It describes the worship of Śrī Hari, first as conducted by a *brāhmaṇa* who rules a village; then by a provincial king (*maṇḍaleśvara*), and finally by a sovereign emperor (*rāja-cakravartī*). Each performs his worship of Śrī Hari with greater opulence than the previous person. The chapter starts with Janamejaya, the son of Parīkṣit, happily asking a beautiful question to Jaimini in order to reveal Śrī Uttarā-devī's questions to her son, Śrī Parīkṣit.

DIG-DARŚINĪ-ṬĪKĀ: [After hearing the account related in the First Canto of *Śrī Bṛhad-bhāgavatāmṛta*,] the speaker, Śrī Janamejaya, in order to please his *guru*, Śrī Jaimini, applauds the topic that he has just heard and says, "O master, you have said that my father, maddened

by love for Kṛṣṇa, became controlled by the affection of his mother and revealed the essence of scriptures, such as *Śrīmad-Bhāgavatam*, that expound devotional service to the Supreme Lord, Śrī Bhagavān. Thus, he disclosed the essential principles of pure loving devotion. That scriptural essence is very difficult to understand, even for those who study numerous scriptures and deeply deliberate on their purports (*tātparya-vicāra*)."

In the verse, the term *sat-śāstra*, or transcendental scriptures, indicates the collection of scriptures such as *Śrīmad-Bhāgavatam* that teach loving devotion to the Lord.

Janamejaya says, "These books describe devotion to Śrī Bhagavān and His eternal associates, which is the process by which the ultimate goal is achieved. That devotion and the essential means to achieve it – the beneficial and uncontaminated passages in these scriptures – are extremely rare. That aggregate of knowledge, which is not possible to obtain even by studying countless scriptures, and which is genuinely incomprehensible, despite deliberating on the commentaries of those scriptures – that unobtainable and difficult-to-understand body of knowledge – was gleaned by my father, Śrī Parikṣit. Having done so, he unequivocally established that the harmonious intention of all scriptures is to propound *bhakti*. He narrated this essence of all the devotional scriptures to his mother, Śrī Uttarā-devī. Although these topics are highly confidential, it is true that nevertheless, my father revealed them. The cause of this revelation of truth is the love that my father, Śrī Parikṣit, and his mother, Śrī Uttarā-devī, cherished for Śrī Kṛṣṇa."

VERSE 2

श्रीमद्भागवताम्बोधि-पीयूषमिदमापिबन् ।

न तृप्यामि मुनिश्रेष्ठ त्वन्मुखाम्भोजवासितम् ॥ २ ॥

*śrīmad-bhāgavatāmbhodhi-pīyūṣam idam āpiban
na tṛpyāmi muni-śreṣṭha tvan-mukhāmbhoja-vāsitam*

śrīmat-bhāgavata – of *Śrīmad-Bhāgavatam*; *ambhaḥ-dhi* – the ocean; *pīyūṣam* – nectar; *idam* – this; *āpiban* – heartily drinking; *na tṛpyāmi* –

I am not satisfied; *muni-śreṣṭha* – O topmost sage; *tvat* – your; *mukha-ambhaḥ-ja* – by the fragrant lotus of your mouth; *vāsitam* – scented.

O topmost sage, despite heartily drinking the nectar of this great ocean of *Śrīmad-Bhāgavatam*, which is scented with the fragrance of your lotus mouth, I am still not satiated.

DIG-DARŚINĪ-ṬĪKĀ: The first part of this book presents narrations that describe the recipients of the mercy of the Lord. Śrī Janamejaya was very pleased to hear from his *guru*, Śrī Jaiminī, the essence of *Śrīmad-Bhāgavatam* and the *bhakti-śāstras*, other scriptures that describe devotion. Still, desiring to hear more, he speaks this verse, beginning with *śrīmad-bhāgavatāmbhodhi*, to his *guru*. Here, the adjective *śrīmat*, meaning ‘beautiful,’ precedes the word *bhāgavat*, signifying that the scriptures about the Supreme Lord, Bhagavān, are full of all varieties of beauty and treasures. The word *ambhodhi*, meaning ‘ocean,’ indicates that *Śrīmad-Bhāgavatam* is like an ocean, as each word of the *Bhāgavatam* can have myriad meanings.

Alternatively, *ambhodhi* indicates that as the Milk Ocean, due to its unlimited and fathomless glories, is superior to all other oceans, *Śrīmad-Bhāgavatam* is the best among all scriptures (*śāstras*). Just as the nectar of immortality, known as *amṛta*, springs forth from the Milk Ocean (*kṣīra-sāgara*), so this narration, which is endowed with meanings that are the sweetest essence of nectar and which ascertains what is the essence of the Lord’s mercy, emanates from *Śrīmad-Bhāgavatam*.

Śrī Janamejaya says, “Despite fully drinking this ambrosia, I am not satiated, and in fact, I am eager to drink more and more. Why is this so? This *bhāgavatāmṛta* (the nectar of *Śrīmad-Bhāgavatam*) is extremely tasteful because it is laden with the fragrance of the lotus-like mouth of a topmost devotee like you. It is for this reason that I am not satisfied although I have drunk it repeatedly.”

VERSE 3

तन्मातापुत्रयोर्विद्वन् संवादः कथ्यतां तयोः ।
सुधासारमयोऽन्योऽपि कृष्णपादाब्जलुब्धयोः ॥ ३ ॥

*tan-mātā-putrayor vidvan saṁvādaḥ kathyatām tayoh
sudhā-sāramayo 'nyo 'pi kṛṣṇa-pādābja-lubdhayoh*

tat – therefore; *mātā-putrayoh* – of the mother and son; *vidvan* – O learned one; *saṁvādaḥ* – conversation; *kathyatām* – please narrate; *tayoh* – of those two; *sudhā* – of nectarean honey; *sāra-mayaḥ* – imbued with the essence; *anyaḥ api* – still more; *kṛṣṇa* – of Śrī Kṛṣṇa; *pāda-abja* – for the lotus feet; *lubdhayoh* – who were greedy.

Therefore, O best of sages, please narrate more of the nectarean conversation of both mother and son, who were greedy for the honey of Śrī Kṛṣṇa's lotus feet.

DIG-DARŚINĪ-ŢĪKĀ: Śrī Janamejaya says, “Mother and son were greedy for the honey of Śrī Kṛṣṇa's lotus feet. Please narrate their nectarean conversation, which is filled with many sweet stories and sub-stories. Why? Because you are the person most conversant with the topic discussed by these *rasika* devotees, who are skilled in relishing the transcendental mellows of loving relationship with the Lord.”

VERSE 4

श्रीजैमिनिरुवाच—

नैतत् स्वशक्तितो राजन् वक्तुं ज्ञातुं च शक्यते।
सर्वज्ञानं च दुर्ज्ञेयं ब्रह्मानुभाविनामपि ॥ ४ ॥

śrī-jaiminir uvāca
naitat sva-śaktito rājan vaktum jñātum ca śakyate
sarva-jñānam ca durjñeyam brahmānubhāvinām api

śrī-jaiminiḥ uvāca – Śrī Jaimini said; *na* – not; *etat* – this; *sva-śaktitaḥ* – by one's own power; *rājan* – O king; *vaktum* – to describe; *jñātum* – to understand; *ca* – also; *śakyate* – is able; *sarva-jñānām* – for the omniscient; *ca* – also; *durjñeyam* – difficult to comprehend; *brahma-anubhāvinām* – for Brahman realized persons; *api* – even.

Śrī Jaimini said: O King, it is not possible to describe or understand that conversation by one's own power. Even the crest jewels of

omniscient personalities and even those who have realized Brahman find it hard to comprehend.

DIG-DARŚINĪ-ṬĪKĀ: No one is capable of grasping this conversation by the power of mind and words. To convey this idea, Śrī Jaiminī speaks this verse beginning with *na*. He says, “This narration of the glories of Goloka (*goloka-māhātmya*) is the essence of the nectarean ocean of *Śrīmad-Bhāgavatam*. It is incomprehensible even for perfected beings who are *trikāla-jñā* – who know past, present, and future – and even for liberated souls who have realized Brahman.” This statement indicates the rarity of knowledge about the glories of Śrī Bhagavān and His eternal associates.

VERSE 5

कृष्णभक्तिरसाम्बोधेः प्रसादाद्बादरायणेः ।
परीक्षिदुत्तरा-पार्श्वे निविष्टोऽश्रौषमञ्जसा ॥५॥

kṛṣṇa-bhakti-rasāmbhodheḥ prasādād bādarāyaṇeḥ
parīkṣid-uttarā-pārśve niviṣṭo 'śrauṣam añjasā

kṛṣṇa – to Śrī Kṛṣṇa; *bhakti-rasa* – of the mellows of devotion; *ambhodheḥ* – of the ocean; *prasādāt* – by the mercy; *bādarāyaṇeḥ* – of Vyāsa’s son, Śrī Śukadeva; *parīkṣit* – Śrī Parīkṣit; *uttarā* – Uttarā-devī; *pārśve* – beside; *niviṣṭaḥ* – sitting; *śrauṣam* – I listened; *añjasā* – with one-pointed attention.

By the mercy of Śrī Śukadeva, who is an ocean of the nectar of devotion for Śrī Kṛṣṇa, I sat near Śrī Uttarā-devī and Śrī Parīkṣit and listened to their conversation with one-pointed attention.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Janamejaya might raise the question, “Previously, how were you able to speak this great narration [Part One of *Bṛhad-bhāgavatamṛta*]?” For this reason, Śrī Jaiminī says, “By the mercy of Śrī Śukadeva, I received the good fortune of sitting near Parīkṣit and Uttarā, and I directly heard their dialogue with unwavering attention. Even though I have realized Brahman and am omniscient (*sarvajñā*), I am still incapable of knowing or narrating this discussion

on my own strength. One cannot know the truth of the Personality of Godhead (*bhagavat-tattva*) without the mercy of a great soul.”

Despite the fact that Śrī Jaimini feels he is inadequate, he alone is the most competent person to narrate to Janamejaya this *bhāgavatāmṛta*, nectar of *Śrīmad-Bhāgavatam*, which takes the form of this conversation between Uttarā and Parikṣit. This is because by Śrī Śukadeva's mercy, Śrī Jaimini sat near Uttarā and Parikṣit. He spoke what he had directly heard and also realized. This was possible only by the mercy of the great devotee, Śrī Śukadeva. This indicates that when a subject is directly experienced by the speaker, the listener understands it to a greater degree than when the speaker has only understood it on the strength of knowledge (*jñāna-śakti*). A directly realized speaker is the most effective.

VERSE 6

परं गोप्यमपि स्निग्धे शिष्ये वाच्यमिति श्रुतिः ।
तच्छ्रूयतां महाभाग गोलोकमहिमाधुना ॥६॥

*param gopyam api snigdhe śiṣye vācyam iti śrutiḥ
tac chrūyatām mahā-bhāga goloka-mahimādhunā*

param gopyam – most confidential; *api* – although; *snigdhe śiṣye* – to an affectionate disciple; *vācyam* – can be spoken; *iti* – thus; *śrutiḥ* – the Vedas; *tat* – that; *śrūyatām* – just hear; *mahā-bhāga* – O most fortunate one; *goloka-mahimā* – the glory of Goloka; *adhunā* – now.

O most fortunate one, it is the conclusion of the Vedas that the spiritual master can describe to an affectionate disciple even the most confidential truth. Therefore, now you also should hear the glories of this Goloka.

DIG-DARŚINĪ-ṬĪKĀ: “Although this is the most confidential subject matter, still, I shall reveal it to you.” With such intention, Śrī Jaimini speaks this verse beginning with *param*. In the phrase, “O *mahā-bhāga*!” the adjective *mahā-bhāga*, meaning ‘most fortunate,’ indicates that Janamejaya is a fit candidate to hear these confidential topics. Śrī

Jaimini says, “In particular, you have already heard from me about the glories of the Lord’s dearest devotees (*priyatama-jana*). Now, hear from me about the glories of their abode, Śrī Goloka. Since the glories of Goloka amount to nothing less than the glories of Śrī Bhagavān and His most exalted devotees, this narration is indeed like nectar extracted from *Śrīmad-Bhāgavatam*.”

VERSE 7

श्रीकृष्णकरुणासारपात्रनिर्धारसत्कथाम् ।
श्रुत्वाभूत्परमानन्दपूर्णा तव पितामही ॥७॥

śrī-kṛṣṇa-karuṇā-sāra-pātra-nirdhāra-sat-kathām
śrutvābhūt paramānanda-pūrṇā tava pitāmahī

śrī-kṛṣṇa-karuṇā – of Śrī Kṛṣṇa’s mercy; *sāra* – for tasting the essence; *pātra* – the bonafide recipient; *nirdhāra* – which ascertains; *sat-kathām* – sublime history; *śrutvā* – having heard; *abhūt* – she became; *parama-ānanda* – with the highest pleasure; *pūrṇā* – filled; *tava* – your; *pitāmahī* – paternal grandmother.

When your grandmother, Śrī Uttarā-devī, heard the excellent story about the quest to ascertain the topmost recipients of the essence of Śrī Kṛṣṇa’s mercy, she experienced supreme pleasure.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jaimini says, “The recipient of the essence of Śrī Kṛṣṇa’s mercy means the most exalted recipient of Śrī Kṛṣṇa’s mercy. Your grandmother, Śrī Uttarā-devī, became overjoyed upon hearing the super-excellent story about determining the identity of those recipients of mercy.”

VERSES 8–9

तादृग्भक्तिविशेषस्य गोपीकान्त-पदाब्जयोः ।
श्रोतुं फलविशेषं तद्भोगस्थानं च सत्तमम् ॥८॥
वैकुण्ठादपि मन्वाना विमृशन्ती हृदि स्वयम् ।
तच्चानाकलयन्ती सा पप्रच्छ श्रीपरीक्षितम् ॥९॥

*tādṛg-bhakti-viśeṣasya gopī-kānta-padābjayoḥ
śrotuṃ phala-viśeṣaṃ tad-bhoga-sthānaṃ ca sattamaṃ
vaikuṇṭhād api manvānā vimṛśantī hṛdi svayam
tac cānākalayantī sā papraccha śrī-parikṣitam*

tādṛk – this kind; *bhakti-viśeṣasya* – of unique devotion; *gopī-kānta* – for the beloved of the *gopīs*; *pada-abjayoḥ* – to the lotus feet; *śrotuṃ* – to hear; *phala-viśeṣaṃ* – special fruit; *tad* – of that; *bhoga-sthānaṃ* – abode of enjoyment; *ca* – and; *sattamaṃ* – transcendental; *vaikuṇṭhāt* – to Vaikuṇṭha; *api* – even; *manvānā* – thinking; *vimṛśantī* – analyzing; *hṛdi* – in her heart; *svayam* – herself; *tac* – that; *ca* – and; *anākalayantī* – unable to ascertain; *sā*– she; *papraccha* – inquired; *śrī-parikṣitam* – from her son Śrī Parikṣit.

Śrī Uttarā-devī had heard that the *gopīs*’ uncommon and indescribable devotion for the lotus feet of Śrī Gopikānta, the Lord who is their beloved, yields a distinctly special fruit: an abode of enjoyment even superior to Vaikuṇṭha. Although she tried to analyze this by her intelligence, she could not ascertain why this abode is the best of all. She thus inquired from her son, Śrī Parikṣit.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jaiminī says, “Your grandmother, Śrī Uttarā-devī, was eager to hear about the specific result of performing extraordinary, ineffable *bhakti* (devotional service) to the lotus feet of Śrī Gopikānta. Considering the place where that particular fruit is enjoyed (*bhoga-sthāna*) to certainly be far superior to Śrī Vaikuṇṭha, she was eager to hear the glories of that pleasure ground. ‘What kind of place is it?’ Thinking this, your grandmother was unable to determine the nature of that abode, despite thorough investigation and reflection. She therefore inquired from her son, Śrī Parikṣit, as follows.”

VERSES 10–11

श्रीमदुत्तरोवाच—

कामिनां पुण्यकर्तृणां त्रैलोक्यं गृहिणां पदम्।

अग्रहाणां च तस्योर्ध्वं स्थितं लोकचतुष्टयम्॥१०॥

भोगान्ते मुहुरावृत्तिमेते सर्वे प्रयान्ति हि ।
महरादिगताः केचिन्मुच्यन्ते ब्रह्मणा सह ॥ ११ ॥

śrīmad-uttarovāca
kāminām puṇya-karṣṇām trai-lokyam gṛhiṇām padam
agṛhāṇām ca tasyordhvaṁ sthitam loka-catuṣṭayam

bhogānte muhur āvṛttim ete sarve prayānti hi
mahar-ādi-gatāḥ kecin mucyante brahmaṇā saha

śrīmad-uttarā uvāca – Śrī Uttarā-devī said; *kāminām* – for those who have desire; *puṇya-karṣṇām* – who perform pious deeds; *trai-lokyam* – the three worlds; *gṛhiṇām* – for householders; *padam* – the abode; *agṛhāṇām* – for the non-householders; *ca* – also; *tasya* – that; *ūrdhvaṁ* – above; *sthitam* – situated; *loka-catuṣṭayam* – four planetary systems; *bhoga-ante* – at the end of enjoyment; *muhur* – again; *āvṛttim* – return; *ete* – they; *sarve* – all; *prayānti* – they attain; *hi* – certainly; *mahar-ādi* – the higher planets such as Maharloka; *gatāḥ* – having attained; *kecin* – some; *mucyante* – are liberated; *brahmaṇā* – Śrī Brahmā; *saha* – along with.

Śrī Uttarā-devī said: The three planetary systems: Bhū, Bhuvar, and Svar, are the abodes of enjoyment of householders who engage in pious activities with a desire to enjoy material results. Above these realms are the four planetary systems: Mahar, Janas, Tapas, and Satya, which are the abodes obtained by non-householders, namely *brahmacārīs*, or celibate students; *vānaprasthis*, or those who have left household life for spiritual advancement; and *yatis*, or renunciants.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uttarā-devī says, “Surely there must be a super-excellent abode for those who possess topmost love for the lotus feet of Śrī Gopīnātha. This abode must be superior to and more wonderful than all other destinations, including the realms obtained by all those who are devoted to fruitive activities (*karma*).” Desiring to inquire about this abode, Śrī Uttarā mentions many other destinations attainable by other types of practitioners (*sādhakas*).

In the first two-and-half verses, she describes the destinations reached by persons attached to fruitive activities, depending on whether the practitioners are renounced or not renounced. The word *punya-karma* means ‘auspicious activities such as regular, obligatory duties (*nitya*) and occasional duties (*naimittika*).’ Householders who engage in these fruitive activities, or *kāmya-karma*, reach the three planetary systems – Bhūloka, Bhuvārloka, and Svargaloka – the places for their enjoyment. What type of fruitive workers (*karmīs*) obtain these three abodes?

Śrī Uttarā explains, “Those three realms are obtained by persons who resolve to engage in pious activities in order to achieve various results and by those who want to enjoy the fruits of their work. Those householders who are not motivated by desires for fruitive results, and who are absorbed only in executing their particular occupational duties, or *sva-dharma*, reach realms such as Maharloka, which are situated above these three planetary systems. There, they are progressively liberated through the purification of their consciousness (*citta*).”

This is corroborated by Śrī Rudra in the Fourth Canto of *Śrīmad-Bhāgavatam* (4.24.29):

*sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye*

A person obtains the position of Brahmā after performing his occupational duties for one hundred births. Then after the great cosmic dissolution (*mahā-pralaya*), Brahmā and all of us are liberated upon reaching Vaikuṇṭha, the eternal, unchanging abode.

Non-householders, namely, lifelong celibates known as *naiṣṭhika brahmacārīs*; those in the retired order of life, or *vānaprasthīs*; and renunciants, or *sannyāsīs*, attain the abodes named Mahar, Janas, Tapas, and Satya, which are located above the three planetary systems, Bhū, Bhuvar, and Svarga.

In the Second Canto of *Śrīmad-Bhāgavatam* (2.6.20), Śrī Śukadeva states:

*pādās trayo bahiś cāsann aprajānām ya āśramāḥ
antas tri-lokyās tv aparō gṛha-medho 'bṛhad-vrataḥ*

Naiṣṭhika brahmacārīs, vānaprasthīs, and sannyāsīs do not produce any progeny. The destination, or abode of enjoyment, attained by them is situated above these three worlds. *Abṛhad-vrata*, means 'devoid of the great vow of celibacy.' So these *abṛhad-vrata* householders, who are absorbed in sex life, stay within the three planetary systems.

Among such persons, those who are materially motivated take repeated birth. Those who are desireless, or *niṣkāma*, and devoted to their occupational duties, achieve liberation after enjoying sense pleasures. Among them, some *yogīs*, whose renunciation is not complete and who are attached to fruitive activities, experience enjoyment in *Maharloka* and beyond. They are then liberated along with *Brahmā* at the time of the cosmic dissolution (*mahā-pralaya*). Others, by their own desire, progressively, in stages, become liberated as they pass through the sun line, known as the *arcir-mārga*. The two-and-a-half verses beginning with *bhogānte* explain this fact.

Those who engage in fruitive pious activities enjoy in the heavenly planets and then repeatedly take birth in *Bhārata-varṣa*. This is stated in *Śrīmad Bhagavad-gītā* (9.20–21):

*trai-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādy surendra-lokam
aśnanti divyān divi deva-bhogān
te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evam trayī-dharmam anuprapannā
gatāgataṁ kāmā-kāmā labhante*

Those who are engaged in fruitive activities as described in the three Vedas worship Me by performing sacrifice (*yajña*). After drinking the remnant of the sacrifice, *soma-rasa*, they become free from sins and pray for entry into heaven (*Svarga*). Then, when their pious merit has become depleted

after enjoying the heavenly pleasures of Svarga, they fall to earth. In this way, people engaged in the fruitive activities described in the three Vedas repeatedly transmigrate in this material world.

Śrī Bhagavān also states in *Śrīmad Bhagavad-gītā* (8.16):

ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna

O Arjuna, one is compelled to repeatedly return from all the planets in this universe, even up to Brahmaloка (Satyaloka).

In the phrase *mahar-(loka)-ādi*, the word *ādi* indicates the Janas, Tapas, and Satya planetary systems. *Kecit*, meaning ‘some of them,’ refers to those persons who are desireless, who are engaged in their occupational duties, and who are qualified for the position of Brahmā. If they maintain such qualification until Brahmā is liberated, then they are liberated along with him. Therefore, it has been said:

*brahmaṇā saha te sarve samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ praviśanti paraṁ padam*

When their consciousness is cleansed, all of them obtain the topmost abode along with Brahmā at the time of the great annihilation at the end of Brahmā’s lifespan.

VERSE 12

केचित् क्रमेण मुच्यन्ते भोगान् भुक्त्वार्चिरादिषु।
लभन्ते यतयः सद्यो मुक्तिं ज्ञानपरा हि ये॥१२॥

*kecit krameṇa mucyante bhogān bhuktvārcir ādiṣu
labhante yatayaḥ sadyo muktīm jñāna-parā hi ye*

kecit – some; *krameṇa* – gradually; *mucyante* – become liberated; *bhogān* – sense pleasures; *bhuktvā* – having enjoyed; *arciḥ-ādiṣu* – in planets on the path to the sun; *labhante* – attain; *yatayaḥ* – renounced ascetics; *sadyaḥ* – at once; *muktim* – liberation; *jñāna-parāḥ* – devoted to the pursuit of knowledge; *hi* – indeed; *ye* – who.

Those yogīs who adhere to specific disciplines mentioned in the Vedas, are guided to pathways such as *arcir-mārga*, the line of the sun, by the presiding demigods of those paths. After enjoying all the pleasures of those places, they progressively become liberated. Fully renounced ascetics, devoted to the pursuit of spiritual knowledge, attain liberation instantaneously at the time of death.

DIG-DARŚINĪ-ṬĪKĀ: The word *kecit* in this verse refers to yogīs who engage in activities mentioned in Vedas. *Arci* refers to the demigod who is the presiding Deity of fire, *agni-abhimānī-devatā*. The word *ādi* refers to planets in the Śiśumāra circle, or the solar system.

In the Second Canto of *Śrīmad-Bhāgavatam* (2.2.23–31), Śrī Śukadeva states:

yogeśvarāṇām gatim āhur antar-
bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tām gatim āpnuvanti
vidyā-tapo-yoga-samādhi-bhājām
vaiśvānaram yāti vihāyasā gataḥ
suśumṇayā brahma-pathena śociṣā
vidhūta-kalko 'tha harer udastāt
prayāti cakram nṛpa śaiśumāram
tad viśva-nābhiṁ tv ativartya viṣṇor
aṇīyasā virajenātmanaikaḥ
namaskṛtaṁ brahma-vidām upaiti
kalpāyuso yad vibudhā ramante
atho anantasya mukhānalena
dandahyamānam sa nirīkṣya viśvam
niryāti siddheśvara-juṣṭa-dhiṣṇyaṁ
yad dvai-parārdhyaṁ tad u pārameṣṭhyam
na yatra śoko na jarā na mṛtyur
nārttir na codvega ṛte kutaścit
yac cit tato 'daḥ kṛpayānidaṁ-vidām
duranta-duḥkha-prabhavānudarśanāt

*tato viśeṣaṁ pratipadya nirbhayaś
 tenātmanāpo 'nala-mūrtir atvaran
 jyotirmayo vāyum upetya kāle
 vāy-ātmanā khaṁ brhad ātma-līṅgam*
*ghrāṇena gandhaṁ rasanena vai rasaṁ
 rūpaṁ ca dṛṣṭyā śvasanaṁ tvacaiva
 śrotreṇa copetya nabho-guṇatvaṁ
 prāṇena cākūtim upaiti yogī*
*sa bhūta-sūkṣmendriya-sannikarṣaṁ
 manomayaṁ devamayaṁ vikāryam
 saṁsādyā gatyā saha tena yāti
 vijñāna-tattvaṁ guṇa-sannirodham*
*tenātmanātmānam upaiti śāntam
 ānandam ānandamayo 'vasāne
 etāṁ gatiṁ bhāgavatīm gato yaḥ
 sa vai punar neha viśajjate 'ṅga*

“Unlike the movements of the *karmīs*, or those who work for material results, the movements of mystics, or *yogīs*, are unrestricted. Because their bodies are subtler than air, these *yogīs* can enter and leave any abode within the three planetary systems at will. When they give up their material bodies at death, by the power of the eightfold path called *aṣṭāṅga-yoga*, they reach the presiding demigod of fire, through the medium of the luminous *suṣumnā-nāḍī*, or the Milky Way, the aerial path of Brahman (*brahma-patha*). Thereafter, cleansed of all contamination, they attain Śrī Hari’s luminous Śīsumāra circle of planets, or the zodiac.

“Aided by their purified subtle bodies, they cross over that circle of Viṣṇu, which is like the navel of the universe, and reach the planet of Maharloka, which is worshipable even by those who have realized Brahman. This place is the residence of divine sages such as Bhṛgu, whose lifespan equals a day of Brahmā (one *kalpa*).

“Sometimes, out of wonder or inquisitiveness, the *yogīs* desire to continue residing there until the end of the *kalpa*. However, at the end of a *kalpa*, the three worlds are consumed by flames

emanating from the mouth of Ananta-deva, and Maharloka also becomes hot. The transcendentalists then go to Satyaloka, which is situated beyond Maharloka and which remains intact for two *parārdhas*, the duration of Brahmā's life. Airplanes are waiting there, ready to serve those great perfected souls. With the exception of mental distress, this place is free from all suffering, including sorrow, old age, death, disease, and anxiety."

It may be asked what type of mental distress they experience. In reply, it is said, "Alas! How the residents of the three worlds suffer due to their ignorance of *bhāgavata-dharma*, the path of devotional service to Bhagavān, the Supreme Personality of Godhead.' Although this sorrow of the perfected souls stems from compassion, still it torments their conscience.

"After the *yogīs* reach Satyaloka, they fearlessly dissolve their subtle body in the element earth and then steadily penetrate the seven layers of the universe. From the layer made of earth, they reach the layer of water. From there, they reach the layer of fire. Then acquiring a fiery body made of light, they reach the layer of air. From there, in due time, they reach the layer of ether (*ākāśa*, or sky), which enables one to perceive the unlimited nature of Brahman.

"While penetrating the gross layers, the *yogīs*' knowledge acquiring senses (*jñāna-indriya*) also merge into their subtle, causal source. The sense of smell merges into the causality of smell (*gandha-tanmātra*); the sense of taste merges into the causality of taste (*rasa-tanmātra*); the sense of vision merges into the causality of form (*rūpa-tanmātra*); the sense of touch merges into the causality of touch (*sparśa-tanmātra*), and the sense of hearing merges into the causality of sound (*śabda-tanmātra*). Furthermore, the five working senses (*karma-indriya*) merge into their respective active potencies, or *kriyā-śakti*, which is their subtle source. Thus each sense attains its respective subtle form.

"In this manner, the *yogīs* penetrate the coverings of five gross and five subtle elements and enter into the layer of ego (*ahaṅkāra*). There, they merge their elements, which are in their subtle state, into the layer of ego in the mode of ignorance; their senses into the layer of ego in the mode of passion; and their

minds and the presiding deities of the mind and senses into the layer of ego in the mode of goodness. After this, the *yogīs* enter into *mahat-tattva*, the total material energy layer, by merging their ego into that. Finally, from *mahat-tattva*, they reach the layer of material nature, or *prakṛti*, where all the modes of material nature are in a state of equilibrium. *Parīkṣit!* At the time of the great cosmic dissolution, even the layer of *prakṛti*, or material nature, is dissolved. The *yogīs* then acquire blissful forms free of all coverings, and in that condition they attain the Supreme Lord, the embodiment of peaceful neutrality and bliss. Anyone reaching this spiritual destination never again returns to this material existence.”

Those who attain Satyaloka, or Brahmaloka, achieve three different destinations, relative to the three varieties of spiritual practices they adopted to attain it:

Those reaching Satyaloka by performing pious activities obtain various destinations in accordance with the gradation of their *punya*, or pious merit. The practitioners who reach there by worshiping Hiranyagarbha, the plenary expansion of Garbhodakaśāyī Viṣṇu, become liberated when Brahmā attains liberation.

Fortunate souls who reach there by worshiping Bhagavān, the Supreme Lord Nārāyaṇa, cross the coverings of the material creation and at will enter Vaikuṇṭha. Various types of sense enjoyment are also available while penetrating the coverings of the material cosmos. They relish *bhoga-samaṣṭi*, the aggregate of sensual pleasures; in other words, they receive those pleasures that on earth are experienced through taste, smell, touch, sound, and so on. Having enjoyed this happiness, they finally go to Vaiṣṇava-loka, the abode of devotees, which is none other than Vaikuṇṭha.

The *paramahंसas* who are devoted to the pursuit of knowledge achieve liberation, or *mukti*, at the time of death.

VERSE 13

भक्ता भगवतो ये तु सकामाः स्वेच्छयाखिलान्।
भुञ्जानाः सुखभोगांस्ते विशुद्धा यान्ति तत्पदम्॥१३॥

*bhaktā bhagavato ye tu sa-kāmāḥ svecchayākhilān
bhuñjānāḥ sukha-bhogāṁs te viśuddhā yānti tat-padam*

bhaktāḥ – the devotees; *bhagavataḥ* – of Bhagavān; *ye* – who; *tu* – indeed; *sa-kāmāḥ* – with desires; *sva-icchayā* – by their own will; *akhilān* – all; *bhuñjānāḥ* – enjoying; *sukha-bhogān* – pleasures; *te* – they; *viśuddhāḥ* – purified; *yānti* – attain; *tat-padam* – His abode.

Sakāma devotees, or those who desire the fruit of their action, worship the Lord with varieties of desires. Although they enjoy all the pleasures of those desires, they are purified by the power of *bhakti* and, even during this period of material enjoyment, they are not controlled by their activities. At the end of this enjoyment, they enter the abode of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Now, in two verses, beginning here with *bhakti*, Śrī Uttarā describes the different destinations attained by the Supreme Lord's devotees based on whether they pursue devotional service with desire or free from desire.

She says, “*Sakāma* devotees worship Bhagavān with a desire for sense enjoyment.” However, in the verse, the term *sva-icchayā*, meaning ‘by their own will,’ indicates that even these devotees are not controlled by fruitive action. The word *akhilān*, meaning ‘entire,’ refers to all sensual enjoyments that are available in the three worlds – Bhūr, Bhuvar, and Svar – as well as in Maharloka, realms such as Arciloka, and Śvetadvīpa or the Rāmāpriya Vaikuṇṭha of this material universe. The prefix *sukha*, meaning ‘happiness,’ used as an adjective before the word *bhoga*, or ‘sense perception,’ implies that for Bhagavān's *sakāma* devotees, whatever suffering or sorrow that is normally part of the sensual pleasures of the three worlds is removed; they do not experience the suffering that is inherent in those related sense objects. The verb *bhuñjānā*, meaning ‘indulging,’ is in the present tense, which implies that the *sakāma* devotees remain pure even while they are gratifying their senses.

Thus, she says, “By the power of devotion to Bhagavān, they completely give up that desire in the course of their enjoyment, and go to the Supreme Lord's abode.”

VERSE 14

वैकुण्ठं दुर्लभं मुक्तैः सान्द्रानन्दचिदात्मकम् ।
निष्कामा ये तु तद्भक्ता लभन्ते सद्य एव तत् ॥१४॥

*vaikuṇṭham durlabham muktaiḥ sāndrānanda-cid-ātmakam
niskāmā ye tu tad-bhaktā labhante sadya eva tat*

vaikuṇṭham – Vaikuṇṭha; *durlabham* – rarely achieved; *muktaiḥ* – by the liberated souls; *sāndra-ānanda* – intense bliss; *cit* – of cognizance; *ātmakam* – which is of the nature; *niṣkāmāḥ* – who are free from material desires; *ye* – they who; *tu* – certainly; *tad-bhaktāḥ* – His devotees; *labhante* – attain; *sadyaḥ* – instantly; *eva* – indeed; *tat* – that (abode).

Devotees who worship the Supreme Personality of Godhead, giving up all material desires, are called *niṣkāma-bhaktas*. They are promoted to Vaikuṇṭha immediately after death. This abode, which is made of the concentrated essence of happiness and of the nature of consciousness, is rarely achieved even by liberated souls.

DIG-DARŚINĪ-ṬĪKĀ: In this verse, the word *tat* indicates Vaikuṇṭha. In *Śrīmad-Bhāgavatam* (2.2.17–18), Śrī Śukadeva Gosvāmī briefly describes its characteristics:

*na yatra kālo 'nimiṣāṁ paraḥ prabhuh
kuto nu devā jagatām ya īṣire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam
paraṁ padaṁ vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-padaṁ pade pade*

Even time personified, the master of all the demigods, is incapable of exercising his control in Vaikuṇṭha. How, then, can the power of ordinary demigods like Indra, whose rule is limited to the material world, extend there? The total material energy, *mahat-tattva*, and material nature, *prakṛti*, cannot exert their

influence in Vaiṣṇava because it is free from the transformations of the three material modes: goodness, passion, and ignorance.

Persons eligible for Vaiṣṇava unceasingly cast off attachment and identification with the gross body and subtle mind through the process of gradual elimination of the non-essential (*neti neti*). In a mood of absolute affection, they permanently enthrone Śrī Viṣṇu's unparalleled lotus feet in their hearts and glorify His topmost abode.

Furthermore, Śrīmad-Bhāgavatam (2.9.9–10) states:

*tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam
pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ*

At that time, Śrī Bhagavān, being pleased with Brahmā's penance, showed him His abode. Vaiṣṇava is devoid of all distress (*kleśa*) and is free from illusion or fear generated by that distress. No place is superior to that abode, and pious, self-realized souls always desire to go there. It is devoid of material passion and ignorance, and even of material goodness, which is mixed with passion and ignorance. Only pure goodness is present, and there is no effect of the force of time. What to speak of anger, envy, and so forth, even Māyā, the illusory potency, the root cause of material happiness and sorrow, does not exist there. It is the permanent residence of Bhagavān's eternal associates, who are worshiped by both demigods and demons.

The Tenth Canto of Śrīmad-Bhāgavatam (10.28.14–15) states:

*iti sañcintya bhagavān mahā-kāruṇiko hariḥ
darśayām āsa lokaṁ svaṁ gopānām tamasaḥ param
satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo guṇāpāye samāhitāḥ*

After some deliberation, the most merciful and supremely powerful Śrī Kṛṣṇa revealed to the cowherd men His Vaikuṇṭha abode, which is fully spiritual in nature and beyond material existence. It is purely conscious (*cinmaya*), unlimited (*ananta*), absolute reality (*satya*), self-effulgent (*svaprakāśita*), eternal (*nitya*), and the very embodiment of transcendence (*brahma-svarūpa*). Sages who have transcended the modes of material nature become competent to perceive that abode in their perfect trance, or *samādhi*.

That Brahman, the Absolute Truth, manifests as Vaikuṇṭha. It does this through the specific function of the Lord's internal potency (*svarūpa-śakti*) and without transgressing the real nature of Brahman. The phrase beginning with *satyam* (in *Śrīmad-Bhāgavatam* 10.28.15) specifically refers to the supramundane abode of Vaikuṇṭha. It is the abode of Parabrahman, the Supreme Absolute Truth, and therefore, everything manifests there in its most essential, absolute form.

It may be asked, "What is the nature of that place?"

In reply, Śrī Uttarā says, "That place is difficult for even liberated souls to attain." This statement asserts that Śrī Bhagavān's abode, which is the ultimate destination for His devotees, is superior to the abode obtained by those desiring liberation.

"What is the nature of the superlative excellences of that sacred abode?"

Śrī Uttarā responds with the phrase beginning with *sāndra*. She says, "That abode is suffused with condensed bliss and transcendental knowledge, and it embodies Absolute Reality, or Brahman. On the other hand, the happiness obtained by liberated persons is quite insignificant." This last point will be explained later. The word *tad-bhakta* in the original verse means that only the Lord's devotees can achieve an abode such as Vaikuṇṭha.

VERSE 15

तत्र श्रीकृष्णपादाब्जसाक्षात्सेवासुखं सदा ।
बहुधानुभवन्तस्ते रमन्ते धिक्कृतामृतम् ॥ १५ ॥

*tatra śrī-kṛṣṇa-pādābja-sākṣāt-sevā-sukhaṁ sadā
bahudhānubhavantas te ramante dhik-kṛtāmṛtam*

tatra – there; *śrī-kṛṣṇa-pādābja* – of Śrī Kṛṣṇa’s lotus feet; *sākṣāt* – direct; *sevā* – service; *sukhaṁ* – happiness; *sadā* – always; *bahudhā* – in many ways; *anubhavantas* – experiencing; *te* – they; *ramante* – delight in; *dhik-kṛta* – reproaching; *amṛtam* – (the bliss of) immortality.

Those devotees in *Vaikuṇṭha* always experience the happiness of directly serving Śrī Kṛṣṇa’s lotus feet in many ways, and they are forever absorbed in participating in His variegated pastimes. In comparison to this happiness derived from service, the happiness of liberation is insignificant.

DIG-DARŚINĪ-ṬĪKĀ: “What type of concentrated happiness is available in *Vaikuṇṭha*?” To explain this briefly, Śrī Uttarā speaks this verse beginning with *tatra*.

She says, “The devotees in *Vaikuṇṭha* always directly or indirectly experience varieties of happiness through service to Śrī Bhagavān.” The word *sākṣāt*, or directly, means that they always perform pastimes with Him in *Vaikuṇṭha* and they always experience the happiness of this service. This subject matter will be further elaborated upon in the description of *Vaikuṇṭha*. What is the nature of that happiness? Śrī Uttarā says, “The happiness of *Vaikuṇṭha* is infused with the utmost intense ecstasy. In comparison, the happiness of liberation is insignificant.”

VERSE 16

ज्ञानभक्तास्तु तेष्वेके शुद्धभक्ताः परेऽपरे ।
प्रेमभक्ताः परे प्रेमपराः प्रेमातुराः परे ॥ १६ ॥

*jñāna-bhaktās tu teṣv eke śuddha-bhaktāḥ pare ’pare
prema-bhaktāḥ pare prema-parāḥ premāturāḥ pare*

jñāna – in knowledge (of the Lord’s supremacy); *bhaktāḥ* – devotees; *tu* – indeed; *teṣu* – amongst them; *eke* – some; *śuddha-bhaktāḥ* – devotees purified (from all material conception); *pare* – others; *apare* – still

others; *prema*– aspiring for love; *bhaktāḥ* – devotees; *pare* – others; *prema-parāḥ* – absorbed in love; *prema-āturāḥ* – overwhelmed by love; *pare* – others.

Among these devotees, some (*jñāna-bhaktas*) know the Lord's supreme position, some (*śuddha-bhaktas*) are actuated by a pure devotional aptitude, some (*premī-bhaktas*) are imbued with full loving devotion, some (*prema-para bhaktas*) are absorbed in pure love, and some (*premātura bhaktas*) are impelled by overwhelming love.

DIG-DARŚINĪ-ṬĪKĀ: Devotees of Śrī Bhagavān nurture different spiritual moods and, depending on their moods, they obtain different results. The distinction of each result is explained in four-and-a-half verses, beginning here with *jñāna*.

- (1) *Jñāna-bhaktas* are devotees such as Śrī Bharata Mahārāja, who possess *jñāna-bhakti*, or devotion mixed with the pursuit of knowledge and the inclination towards opulence. Here, the word *jñāna*, meaning 'knowledge,' indicates knowledge that encompasses both the insignificance of liberation and the glories of loving devotion to the lotus feet of Śrī Bhagavān. The word *bhakti* refers to the nine processes of devotional service to the Lord.
- (2) *Śuddha-bhaktas* are pure devotees like Śrī Ambarīṣa, who render and aspire for devotional service to the Supreme Lord that is untainted by desire for fruitive work, empirical knowledge, dry renunciation, etc.
- (3) *Premī-bhaktas* are pure devotees such as Śrī Hanumān, whose *bhakti* is endowed with *prema*, pure love of God. These devotees always serve the lotus feet of their beloved Lord with their entire being or *ātmā*, aspiring only to develop deep affection for His lotus feet. In other words, their singular wish is to meet the Lord and render service to Him.
- (4) *Prema-para-bhaktas* are pure devotees like Śrī Arjuna and the Pāṇḍavas, whose devotion towards the Lord is devoid of awe and reverence. They are bound by the shackles of loving friendship with the Lord, and *prema* is their only goal in life. Śrī Bhagavān's unconditional mercy creates in their hearts the acme of purest

love, binding them in complete friendship that is suffused with eagerness to see Him and characterized by intimate, jocular affection for Him.

- (5) *Premātura-bhaktas* are devotees like Uddhava and the Yādavas, who are overwhelmed with divine love. They are always overcome by the super-excellent wealth of *prema*, for that always attracts their hearts in loving relationships with the Supreme Lord.

Entrance into *Vaikuṇṭha* cannot be obtained without possessing love for *Bhagavān*. However, based on differences in the spiritual moods, or *bhāvas*, of the devotees and according to the degree of their love, a hierarchy of devotees must be recognized. *Śuddha-bhakti* and *prema-bhakti* are essentially the same in nature, yet due to the presence of absolute loving attachment (*prema-niṣṭhā*) in *prema-bhakti*, the *premī-bhakta* is considered superior. Although the *śuddha-bhakta* ultimately reaches the stage of a *premī-bhakta*, it is imperative to acknowledge the speciality or distinctiveness of the *premī-bhakta*'s absolute loving attachment that distinguishes him from the *śuddha-bhakta*. Similarly, it must be recognized that *prema-para-bhaktas* are more exceptional than *premī-bhaktas*, and that *premātura-bhaktas* are more exceptional than *prema-para-bhaktas*.

VERSE 17

तारतम्यवतामेषां फले साम्यं न युज्यते।
तारतम्यं तु वैकुण्ठे कथञ्चिद्घटते न हि॥ १७॥

tāratamyavatām eṣām phale sām्यam na yujyate
tāratamyam tu vaikuṇṭhe kathañcid ghaṭate na hi

tāratamya-vatām – having gradations; *eṣām* – of them; *phale* – in the result; *sām्यam* – equality; *na* – not; *yujyate* – appropriate; *tāratamyam* – gradation; *tu* – but; *vaikuṇṭhe* – in *Vaikuṇṭha*; *kathañcit* – in any way; *ghaṭate* – it is possible; *na* – not; *hi* – certainly.

In spite of all these devotees being equal in their pure loving devotion, gradation is seen in their spiritual sentiments. It would be

inappropriate, therefore, if they were all to receive the same results; there must be gradation in the results they achieve. However, the abode of Vaiṣṇava is the realm of equality, and so it is not possible that a hierarchy of results can exist there.

DIG-DARŚINĪ-ṬĪKĀ: One must accept that although all these devotees possess equal devotion, still, because of gradation in their devotional sentiments (*bhāvas*), there is gradation in the results they obtain. To explain this, Śrī Uttarā speaks this verse beginning with *tāratamya*. Here, *tāratamya*, meaning ‘proportionate gradation,’ should be understood to refer to varying degrees of love, from comparatively limited to abundant manifestations.

She says, “Since there are gradations in the devotional moods, or sentiments (*bhāvas*), of these five types of devotees, it is not appropriate that they all receive equal results. When *jñāna-bhakti* and *śuddha-bhakti* are compared, *śuddha-bhakti* must certainly yield a greater result than *jñāna-bhakti*. Similarly, *prema-bhakti* must yield a greater result than *śuddha-bhakti*, *prema-para-bhakti* must yield a greater result than *prema-bhakti*, and *premātura-bhakti* must yield a greater result than *prema-para-bhakti*.

“If this were not so, the fault of an inadequate result would be applied to *bhakti*. It would be especially undesirable to accord the same result to all these exalted devotees, who possess different transcendental tastes (*rūci*) and who also do not desire the same result. Distribution of results in this manner does not befit the glories of the supremely merciful Bhagavān, who is affectionate to all devotees. Therefore it must be accepted that there is a gradation in the results.”

One might object, “If such gradation of reward were present in Vaiṣṇava, would this not be a defect?”

In reply, Śrī Uttarā says, “Being the embodiment of knowledge, bliss, and eternity, Vaiṣṇava is uniform in nature. Consequently, any kind of differentiation or inequality is not possible there.”

VERSE 18

पर्यवस्यति सारूप्य-सामीप्यादौ च तुल्यता ।

न श्रूयते परं प्राप्यं वैकुण्ठादधिकं कियत् ॥ १८ ॥

*paryavasyati sārūpya-sāmīpyādau ca tulyatā
na śrūyate param prāpyam vaikuṇṭhād adhikam kiyat*

paryavasyati – it is concluded; *sārūpya* – liberation, such as having the same form as the Lord; *sāmīpya* – liberation, such as living in the Lord's proximity; *ādau* – and so on; *ca* – also; *tulyatā* – equality; *na* – not; *śrūyate* – is heard of; *param* – exalted; *prāpyam* – worthy of attainment; *vaikuṇṭhāt* – than Vaikuṇṭha; *adhikam* – more; *kiyat* – to such an extent.

The different types of liberation, such as having the same form as the Lord, or *sārūpya*, and living in the Lord's proximity, or *sāmīpya*, are all on an equal platform. Moreover, it is unheard of that a destination more exalted than Vaikuṇṭha can be attained.

DIG-DARŚINĪ-ṬĪKĀ: One might raise an objection that in Śrī Vaikuṇṭha, although all devotees reap equal happiness from their worship of the Lord, there are distinctions, as some attain different types of liberations, such as *sārūpya*. Just as there are different divisions of *yajñas*, or sacrifices – such as the *karma yajña* or the *brahma yajña* (constant meditation on the Supreme) – similarly, in order to continuously manifest Śrī Bhagavān's supremely grand pastimes, according to necessity, some servants serving as doorkeepers are situated at a distance from the Lord, while some remain in close proximity to render confidential services like massaging His lotus feet. Thus, gradations are found among the servitors, but in the transcendental sense, all of them are equally placed. To express this, Śrī Uttarā speaks this verse beginning with *paryavasyati*.

“*Sārūpya* means ‘to possess a form similar to Bhagavān's four-armed form.’ *Sāmīpya* means ‘to remain close to the Lord as His eternal associate, or *pārṣada*.’” Here the word *ādi* indicates different services, such as commanding the army, massaging the Lord's lotus feet, and dressing His hair. However, this list does not include *sāyujya-mukti*, the impersonal liberation of merging into the Lord's effulgence. Bhagavān rewards demons who are inimical to Him with *sāyujya-mukti* because of their constant meditation on Him. Those who render even the

smallest degree of service to the Lord consider merging into Him to be loathsome and despicable.

Now one might ask, “Do devotees obtain something extra, also, in accordance with their individual spiritual moods (*bhāvas*)?” In reply, Śrī Uttarā speaks the words beginning with *na śrūyate*. “Out of the uncountable destinations,” she says, “Śrī Vaiṣṇava is the topmost. Thus one does not hear of any higher abode that can be attained.”

VERSE 19

तत्प्रदेशविशेषेषु स्वस्वभावविशेषतः ।
स्वस्वप्रियविशेषाप्त्या सर्वेषामस्तु वा सुखम् ॥१९॥

tat-pradeśa-viśeṣeṣu sva-sva-bhāva-viśeṣataḥ
sva-sva-priya-viśeṣāptyā sarveṣām astu vā sukham

tat – of that (Vaiṣṇava); *pradeśa-viśeṣeṣu* – within the specific provinces; *sva-sva-bhāva* – respective moods; *viśeṣataḥ* – in accordance with the unique; *sva-sva-priya* – of their respective beloved Deities; *viśeṣa-āptyā* – in accordance with the unique qualities; *sarveṣām* – for everyone; *astu* – there must be; *vā* – or; *sukham* – happiness.

In each specific section within Vaiṣṇava, the five types of perfected devotees, in accordance with their individual moods, experience happiness that is specific to their respective worshipable objects. If this is the case, then let it be so.

DIG-DARŚINĪ-ṬĪKĀ: One may say, “It is in Vaiṣṇava, by the arrangement of Śrī Bhagavān’s transcendental energy, that all devotees achieve their specific destinations according to their respective *bhāvas*, or spiritual moods. If this is the case, then there must also be a special place worthy of attainment by the most exceptional devotees who possess unique love for the lotus feet of Śrī Gopī-rāmaṇa, the Lord who is the beloved of the *gopīs*.” Śrī Uttarā is inquiring about this place in two verses, beginning here with *tat*. Śrī Ayodhyā and Śrī Dvārakā are some of the special, extraordinary places in that Vaiṣṇava.

The *Skanda Purāṇa* states:

*yā yathā bhuvi vartante puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe tat-tal-līlārtham ādṛtāḥ*

Just as Bhagavān's favored cities are manifest on earth, similarly, in Vaikuṇṭha, these cities are present in their exact forms as well, in honor of Bhagavān's pastimes connected to those abodes.

According to this statement, the extraordinary abodes such as Ayodhyā and Dvārakā, which are obtained by the five types of devotees [verse 16], are also present in Vaikuṇṭha. However, the word *vā* in the original verse indicates a feeling of incompleteness in the heart because Vaikuṇṭha is not known for such differences. In other words, Śrī Uttarā is saying, "Because it is hard to believe that such differences exist in Vaikuṇṭha, one's heart cannot be satisfied that the most exceptional devotees will obtain results appropriate to their exalted status."

VERSE 20

परां काष्ठां गतं तत्तद्रसजातीयतोचितम्।
अथापि रासकृत्तादृग्भक्तानामस्तु का गतिः ॥ २० ॥

*parām kāṣṭhām gataṁ tat-tad-rasa-jātīyatocitam
athāpi rāsa-kṛt-tādṛg-bhaktānām astu kā gatiḥ*

parām kāṣṭhām – the ultimate limit; *gataṁ* – reached; *tat-tad-rasa* – of respective transcendental relationships; *jātīya-tā* – to the qualities of the transcendental group; *ucitam* – appropriate; *atha* – then; *api* – also; *rāsa-kṛt* – of Rāsa-bihārī Śrī Kṛṣṇa; *tādṛk* – such; *bhaktānām* – of the devotees; *astu* – is; *kā* – what?; *gatiḥ* – destination.

There, every devotee's *bhāva* (transcendental sentiment) or *rasa* (transcendental relationship) reaches its ultimate limit and makes him experience the zenith of happiness. However, what is the destination of Rāsa-bihārī Śrī Kṛṣṇa's extraordinary *rasika* devotees, who are expert in tasting transcendental loving exchanges?

DIG-DARŚINĪ-ṬĪKĀ: One might object that if hierarchy applies to the five types of devotees, it is possible that some may be experiencing less happiness. This is not correct, however, because devotees who attain Vaikuṇṭha are more glorious than those who are liberated, and it is only reasonable that they experience far greater happiness than liberated souls.

To dispel this doubt, Śrī Uttarā speaks this verse beginning with *parām kāṣṭhām*. Here the word *parām*, meaning ‘supreme,’ is an adjective modifying happiness. The implication is that the quality of happiness in Vaikuṇṭha is vastly superior and therefore reaches the ultimate limit, or *parām kāṣṭhām*. If this is true, then a hierarchy of the five categories of devotees seems illogical. Therefore, in this context, the words *tat-tat*, meaning ‘each according to his own,’ have been used to say that it is appropriate that those devotees achieve a level of happiness commensurate to their natural, inherent *rasa* (their relationship with the Lord) or their *bhāva* (their ecstatic mood). Each one enjoys in his heart the ultimate limit of happiness corresponding to his own spiritual relationship.

Śrī Uttarā says, “However, what is to be the destination of devotees who have love for the lotus feet of He who is the performer of *rāsa-līlā*, Śrī Gopī-ramaṇa, that Lord who is the beloved of the *gopīs*? Their natural love for Him is extraordinary and completely indescribable. To which abode are they to be elevated?

“The *śuddha-bhaktas* experience a more unique happiness in their devotional service than the *jñānī-bhaktas*, whose devotion is tinged with knowledge of the Lord’s opulence. In this regard, however, there is no scope for rivalry or envy to be the cause of gradation in the status of these devotees. This is because such defects, which result in distress and lamentation, are removed in the stage of *sādhana-bhakti* (initial devotional practice) by dint of the nature of *bhakti* itself. These devotees, who are absorbed in the supreme *prema* of Vaikuṇṭha, obtain devotional happiness that is free from material designations in accordance with their individual capacity. *Śuddha-bhaktas* never hanker for the happiness of residing in Vaikuṇṭha.

“More elevated than the *śuddha-bhaktas* are the *premī-bhaktas*, who are indifferent to all types of external situations (*sarva-nirapekṣa*) and are the best of all the Lord’s transcendental servants. And superior

to the *premī-bhaktas* are the *premapara-bhaktas*, that is, the Lord's most intimate friends and well-wishers who are special recipients of His natural mercy. Superior to them are the *premātura-bhaktas*, those who have accepted Śrī Kṛṣṇa as their very life and soul, or in other words, those who are bound to Him in wonderful, loving relationships. Is it possible for all these devotees to achieve any appropriate abode other than Vaikuṇṭha?

“According to the authoritative words of the *Skanda Purāṇa*, abodes such as Ayodhyā and Dvārakā are indeed present in Vaikuṇṭha, and just like their earthly counterparts, they are replete with the same family, associates, and forms of the Lord. In other words, in Ayodhyā of Vaikuṇṭha, devotees such as Hanumān, along with Śrī Sītā, Śrī Lakṣmaṇa, and others always stay absorbed in the service of Śrī Raghunātha. Thus, as before, they experience their desired bliss of servitorship in myriad ways, such as performing service, having personal audience with the Lord, etc.

“Similarly, in Dvārakā (Dvārāvātī) of Vaikuṇṭha, when Śrī Kṛṣṇa, who is Śrī Balarāma's younger brother, Śrī Rukmiṇī's and Śrī Satyabhāmā's husband, and Arjuna's dear friend, and who is the prince of the Yadus, arrives in the palace, devotees like Śrī Yudhiṣṭhira serve Him as they did before, in a mood of great friendship. Likewise, Śrī Uddhava and his followers among the Yadus render service in increasingly wonderful, variegated ways unto the Lord of the Yadus, Yādavendra Śrī Kṛṣṇa, who means more to them than their wealth, opulence, and even their own lives. Thus, they always experience the pinnacle of happiness externally and internally, enjoying a wide variety of loving exchanges with the Lord.”

In the paragraphs above, the words ‘as before’ indicate that devotees presently relish the same happiness of service that they had experienced in the past. Śrī Uttārā says, “Previously, when the Lord manifested His earthly pastimes in Dvārakā, these devotees had received His kindness in the form of being able to serve His beloved lotus feet. In other words, they had the good fortune of participating in His pastimes of love (*prema-vilāsa*). Now also in Vaikuṇṭha, they experience the same bliss of serving the Lord. This indicates that Vaikuṇṭha holds no distinction over – or in other words, is no more special than – Dvārakā manifest on earth. Yet there is no defect in this because the essential

principle is to engage in service to the Lord always and everywhere and thus receive His topmost mercy. If *Vaikuṇṭha* possesses a certain uniqueness, so be it. But that uniqueness is not worthy of much respect, even though it may be equal to or greater than the concentrated happiness of devotional service that is obtained through the most coveted and purest love of God.

“However, the wealth of love does not arise in the hearts of *jñānī-bhaktas* because their *prema* is tinged with knowledge of the Lord’s opulence and divinity. Therefore, even in *Vaikuṇṭha*, their happiness corresponding to their stage is merely joy derived from mental service. Compared to the *jñānī-bhaktas*, the *śuddha-bhaktas* obtain greater happiness through all their senses by engaging in hearing, chanting, remembering, and so on. *Premī-bhaktas* always exhibit more profound love and variegation in their service to the Lord compared to the *śuddha-bhaktas*, and thus they receive greater external and internal happiness. *Prema-para-bhaktas*, due to their exceptional eagerness to obtain *darśana* and joking camaraderie with *Bhagavān*, experience supreme happiness, beyond that of the *premī-bhakta*. But the happiness of the *premātura-bhaktas* is even greater because they always lovingly see the Lord and perform pleasurable pastimes with Him. Enjoying a remarkable intimacy with Him, they experience rapturous joy.

“In this way, according to the gradation of spiritual practice, or *sādhana*, there is commensurate gradation of result. Therefore, in *Vaikuṇṭha*, which is the embodiment of unlimited bliss, some experience higher ecstasy while others experience less. One cannot say that this type of comparison in *Vaikuṇṭha* is illogical or unreasonable; it is indisputable that the highest practice, or *sādhana*, must yield a result that reaches the ultimate limit of excellence.

“Although devotees of all other categories are inferior to the devotees steeped in *prema* at the lotus feet of Śrī Kṛṣṇa, who is the beloved of the *gopīs*, nevertheless, due to *Vaikuṇṭha*’s transcendental nature, each devotee obtains the ultimate limit of happiness according to his respective spiritual mood and heart’s desire.

“Yet, those devotees who are wholeheartedly surrendered in love to the lotus feet of Śrī Nanda-kiśora are incomparable and indescribable. It is therefore only appropriate that they inherit the most marvellous result compared to the result obtained by all other devotees. What is

the nature of that extraordinary result?” This is the question being asked here.

VERSES 21–22

ये सर्वनैरपेक्ष्येण राधादास्येच्छवः परम् ।
संकीर्तयन्ति तन्नाम तादृशप्रियतामयाः ॥ २१ ॥
अन्येषामिव तेषां च प्राप्यं चेद् ह्यत्र तृप्यति ।
अहो नन्दयशोदादेर्न सहे तादृशीं गतिम् ॥ २२ ॥

*ye sarva-nairapekṣyeṇa rādhā-dāsyecchavaḥ param
saṅkīrtayanti tan-nāma tādṛśa-priyatāmayaḥ
anyeṣām iva teṣāṁ ca prāpyaṁ cet hṛt na tṛpyati
aho nanda-yaśodāder na sahe tādṛśīm gatim*

ye – who; sarva – to all (lesser goals); nairapekṣyeṇa – because of indifference; rādhā-dāśya – for the service of Śrī Rādhā; icchavaḥ – aspire; param – sublime; saṅkīrtayanti – glorify; tat-nāma – Her name; tādṛśa – such; priyatā – with loving sentiments; mayāḥ – imbued; anyeṣām – of others (general devotees); iva – like; teṣāṁ – of them; ca – also; prāpyaṁ – to be obtained; cet – if; hṛt – the heart; na – not; tṛpyati – is satisfied; aho – oh!; nanda-yaśodā – of Nanda and Yaśodā; ādeḥ – and the other Vrajavāsīs; na sahe – I cannot tolerate; tādṛśīm – such; gatim – a situation.

These devotees, being indifferent to all other spiritual practices and goals, aspire to become servants of Śrī Rādhikā (rādhā-dāśya) only. To attain this service, they constantly sing Her holy names, immersed in divine love. If these devotees, like other general devotees, obtain a special place in the same Vaikuṇṭha, our hearts will not be satisfied. Alas! I cannot tolerate the idea that Nanda and the other cowherdsmen and Yaśodā and the cowherd women would have the same destination as ordinary devotees.

DIG-DARŚINĪ-ṬĪKĀ: To present the destination achieved by those exceptional devotees, their distinction is being shown in these verses beginning with ye. Śrī Uttarā says, “These devotees develop complete

detachment towards the happiness derived from the spiritual practices (*sādhana*s) and goals (*sādhya*s) of the five types of devotees mentioned earlier [verse 16]. Sacrificing all other practices and goals with a palmful of water – or in other words, renouncing them completely – they exclusively strive for the servitorship of Śrīmatī Rādhikā, the most beloved of Madana-gopāla Śrī Kṛṣṇa. Their singular aspiration is, ‘I want to be Śrī Rādhikā’s maidservant.’ Upon obtaining that position, they automatically attain not only all their desires, but the results of desires beyond imagination.” Thus with the words beginning with *saṅkīrtayanti*, Śrī Uttarā emphasizes how extraordinary that *sādhana* is that can grant such an extraordinary result.

“These devotees glorify the names of *rāsa-rasika* Śrī Kṛṣṇa – He who enjoys the *rāsa* dance – by performing *saṅkīrtana*, singing in sweet voices with ecstatic loving sentiment. The lovingly performed *nāma-saṅkīrtana*, or chanting of the holy names, is imbued with overwhelming, natural love for the Lord. Therefore, if their destination is the same as those of all other devotees, then our hearts will be filled with discontent.”

Here one may argue, “Just as Dvārakā and other abodes are present in Vaiṣṇava, Śrī Mathurā-maṇḍala is also present there. And in Mathurā is Śrī Gokula. Let the devotees of Śrī Rāsa-rasika enjoy pastimes with their beloved Lord as they wish in that Gokula. Just as the Yādavas, commensurate with their *sādhana*, experience greater happiness than the Pāṇḍavas, similarly let the devotees of *rāsa-rasika* Śrī Kṛṣṇa also obtain results befitting their *sādhana* and reside in the Śrī Mathurā Gokula of Vaiṣṇava.”

Here, the term *anyeṣāṃ iva*, meaning ‘like others,’ implies ‘like the Pāṇḍavas and Yādavas.’ *Teṣāṃ*, meaning ‘of them,’ implies that devotees of Śrī Rāsa-vihārī Śrī Kṛṣṇa also attain the topmost happiness, commensurate to their *sādhana*.

Śrī Uttarā replies, “This, however, does not satisfy my heart. That level of happiness is generally very common.”

Another understanding of Śrī Uttarā’s words is, “This may be the case, but if, by the influence of the great mercy of the lotus feet of Gopīnātha Śrī Kṛṣṇa, those most affectionate and highly perfected personalities achieve the same destination, then so be it. However, peerless personalities such as the *gopas* and *gopīs* like Śrī Nanda,

Śrī Yaśodā, and their followers, the other residents of Vraja, possess paramount, unbounded love for Śrī Kṛṣṇa that is eternal and ever-fresh. It is absolutely unacceptable that they would obtain a destination similar to others.” This is communicated in the word *aho*, meaning ‘alas.’ She says, “Aho! It is unbearable for me to think that they would also obtain the same ordinary result as all other devotees. It is inappropriate to equate the majestic with the insignificant.”

VERSE 23

विविधानां महिम्नां हि यत्र काष्ठाः पराः पराः ।
कोटीनां पर्यवस्यन्ति समुद्रे सरितो यथा ॥ २३ ॥

vividhānām mahimnām hi yatra kaṣṭhāḥ parāḥ parāḥ
koṭīnām paryavasyanti samudre sarito yathā

vividhānām – of various kinds; *mahimnām* – glories; *hi* – certainly; *yatra* – where; *kaṣṭhāḥ parāḥ parāḥ* – the ultimate limit of excellence; *koṭīnām* – of countless; *paryavasyanti* – merge; *samudre* – in the ocean; *saritaḥ* – rivers; *yathā* – as.

As rivers flow into and merge with the ocean, so, countless, variegated glories, extended to their ultimate limit of excellence, culminate in the divine *gopas* and *gopīs*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Uttarā recites this verse beginning with *vividhānām* to explain her reason for not accepting that Śrī Nanda, Yaśodā, and the other residents of Vraja, or Vrajavāsīs, should also attain a destination like others.

She says, “All the residents of Vraja possess unlimited excellent qualities, such as beauty, sweetness, erudition, etc. Their glories in relation to religion (*dharma*), economic development (*artha*), enjoyment (*kāma*), transcendental knowledge (*viññāna*), devotion (*bhakti*), and pure love for the Lord (*prema*) have all reached the peak of perfection.” *Koṭīnām* means that they possess glorious excellences that are unable to be innumeraled, and *vividhānām* means that these excellences are manifest in many different forms. “The glories

of the Vraja residents, which reach the ultimate extent possible, are so astonishing that they are able to constantly exhilarate the ocean of Kṛṣṇa's joy, causing it to expand millions of times over. Compared to the ocean of the Vrajavāsīs' glories, the glories of all other goals, or *sādhya*s, are like a river, which flows in one direction. In other words, just as all the rivers merge into the ocean, the excellence of all that is aspired for has culminated in and entered the Vrajavāsīs such as Śrī Nanda."

VERSE 24

तदर्थमुचितं स्थानमेकं वैकुण्ठतः परम्।
अपेक्षितमवश्यं स्यात्तत् प्रकाशयोद्धरस्व माम्॥ २४॥

*tad-artham ucitam sthānam ekam vaikunṭhataḥ param
apekṣitam avaśyaṁ syāt tat-prakāśyoddharasva mām*

tad-artham – for this reason; *ucitam* – suitable; *sthānam* – abode; *ekam* – one; *vaikunṭhataḥ param* – superior to Vaikuṇṭha; *apekṣitam* – desired; *avaśyam* – necessarily; *syāt* – there may be; *tat* – that; *prakāśya* – by revealing; *uddharasva* – kindly deliver; *mām* – me.

For Śrī Nanda, Yaśodā, and the other Vrajavāsīs, there must surely be an abode far superior to Vaikuṇṭha. That place certainly exists. Therefore, kindly reveal that abode and save me from an ocean of sorrow.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *tad-artham* concludes the topic of this inquiry. Śrī Uttarā says, "It is only appropriate that Śrī Nanda and Śrī Yaśodā attain another destination far superior to Vaikuṇṭha. For this abode to be suitable for all their enjoyment of transcendental happiness, it should be free from even a trace of the mood of opulence and majesty, or *aiśvarya*, towards Śrī Bhagavān. In this realm, the perspective of seeing the Lord with awe and reverence must be abandoned. This realm must be without a scent of such imperfection, which weakens the treasure of devotees' pure love. It must embody ordinary, human-like relationships, which are the heart's desire of devotees who are filled with love and who have disassociated themselves from *jñāna*, or knowledge of the Lord's

majesty. This realm must be served by the Lord's beloved devotees who are absorbed in and are relishing – enthralled and delighted, with hair standing on end in ecstasy – the nectar of loving exchanges with the Lord (*prema-rasa*), which is transcendental to this world and to the world beyond. It must be fully nourished by the *rasa* of indescribable supreme bliss. It must be sweeter than the sweetest, more excellent than the most excellent abode, and it must possess the ultimate limit of all captivately charming, variegated, supreme excellence. The secret of this realm is revealed by Śrī Nārada's singing, accompanied by his *vīṇā*. Śrī Nārada is always satisfied, fixed in the ultimate state of tasting the honey of Śrī Kṛṣṇa's lotus feet. It is reasonable that such an appropriate and unique abode would exist, and it is certainly possible that it does.

“However, due to it being a very confidential destination, I am unable to grasp it with my meager intelligence. Therefore, I am drowning in a fearsome ocean of distress, filled with continuous waves of doubt and great whirlpools of illusion. Please deliver me from this terrible ocean of sorrow by revealing that destination.

“On this very Bhū-maṇḍala, the divine Śrī Mathurā-purī is present. It is the most suitable abode for the residents of Vraja because it facilitates the pleasure pastimes of Śrī Nanda and the other Vrajavāsīs with their beloved Lord. However, since the abode of Mathurā is within the material universe, ignorant people with mundane vision witness that its residents are subject to material transformations of the body, and thus they suspect that the sacred Mathurā is a product of the illusory (*māyika*) energy, like ordinary places.”

An alternate understanding of the divinity of Śrī Mathurā is that one obtains all types of perfections simply upon reaching Śrī Vaikuṇṭha. But since attainment of such perfection may not be evident in Śrī Mathurā, ignorant people may doubt whether Mathurā is able to grant the ultimate goal of human life. Still another reading of this verse is that since the holy abode of Mathurā is on earth, which is the planet of mortals (*martya-loka*), ignorant people suspect that it will be destroyed at the time of the cosmic annihilation, just as earth is. Alternatively, it can be said that since Mathurā's nature is confidential, people may doubt its ability to manifest the same transcendental glories that are found in such places as Śrī Vaikuṇṭha. Moreover, they may not have heard that Bhagavān's pastimes are eternally manifest in Mathurā.

Therefore, it is to be understood that all these doubts leave them bewildered.

Further on, a series of questions and answers will reveal the true nature of Goloka, which is the abode suitable for Śrī Nanda and others. Within the discussion on Goloka, the superiority of Bhagavān's pleasurable pastimes in earthly Mathurā will also be established. Regarding the transcendental abode (*dhāma*) of Mathurā on this earthly plane, it has been said that although it is within the material world, nevertheless, it is the pastime place of Śrī Bhagavān and His servants, and it is as dear to Him as His servitors. Therefore, without a doubt, this *dhāma* can never be considered *māyika*, or illusory, in nature.

In this connection, there is a statement by Śrī Nārada (Śrī Bṛhad-bhāgavatāmṛta 2.5.55):

*nānā-vidhās tasya paricchadā ye nāmāni lilāḥ priyabhūmayas ca
satyāni nityāni akhilāni tadvad ekānyanekāni ca tāni viddhi*

Śrī Bhagavān's associates, names, various pastimes, favored land for His pastimes, and so on are all eternal, Absolute Reality, and they are all-pervading and omnipotent (*vibhuvastu*) like Him. Although they are all one, they appear in many forms. Consequently, this earthly Mathurā is also eternal, real, all-pervading, and omnipotent.

Śrī Nārada's words easily establish that Śrī Mathurā-dhāma is transcendental and eternal. In spite of this, those who are ignorant and neophyte will only notice the residents' external changes of body and so on. Factually, these external symptoms are designed to cheat the non-devotees and to increase the pleasure of the devotees. For example, during Śrī Bhagavān's manifest pastimes on earth, even though non-devotees also received His *darśana*, it should be understood that they neither experienced happiness nor realized His divine magnificence, despite His being the embodiment of the highest bliss. These points shall be explained later in the description of Tapoloka. *Dhāma-tattva*, the intrinsic truth about the holy abode, is confidential in nature; thus the deluding of non-devotees becomes an admirable quality.

Śrī Uttarā continues, "Śrī Mathurā-dhāma is always eternal. Even at the time of cosmic annihilation, it is not destroyed. Especially, Mathurā

is situated on the top of Śrī Sudarśana *cakra*, which is the embodiment of the time factor (*kāla*) – the destroyer of everything in the material world. Therefore, time never affects Śrī Mathurā, at all, what to speak of Śrī Mathurā's having any fear of it. Because the greatness of Śrī Mathurā-dhāma is an esoteric secret, although everyone has heard of Mathurā's incomparable glories, ignorant people have not realized them. It should be understood that these types of doubts and questions arise because people have not heard the Lord's pastimes are going on in Mathurā eternally."

The point being made is that when one realizes the glories of Śrī Goloka, one also realizes that *bhauma-dhāma*, the holy abode of Mathurā on earth (the land of Vraja), is equally glorious. In fact, the glories of Mathurā on earth are somewhat superior even to those of Śrī Goloka. Later Śrī Nārada will reveal this truth. The reason for this is that the Supreme Personality of Godhead Śrī Kṛṣṇa personally appears in this abode at a special time along with all His other expansions and manifestations in order to experience the pleasure of His pastimes that He cannot experience anywhere else.

"Only at the time of total cosmic annihilation does this abode of Mathurā disappear. But even though it cannot be seen by people, it nevertheless remains manifest. In other words, by the influence of the spiritual potency named *antardhāna*, which is the power of disappearance, earthly Mathurā-dhāma becomes one with Śrī Goloka." Another understanding is that earthly Mathurā remains situated in its original place above Sudarśana *cakra*. Alternatively, it is said that it does not remain manifest at its usual place. "Therefore, because Mathurā is not accessible to the vision of common people, it seems that Śrī Bhagavān's pastimes are not taking place in earthly Vraja. However, Śrī Bhagavān is eternally performing pastimes there with His associates.

"Therefore, since Goloka alone corresponds to this abode of Mathurā, it is the only place where Śrī Bhagavān can sport happily, performing pastimes unrestrictedly. This proves that Śrī Goloka alone is the supreme abode to be attained."

Further on in the text, as has been done above, Śrī Nārada will give examples to establish the superior glories of the earthly Vraja-maṇḍala in comparison to Śrī Goloka. Here it has been established that Goloka and earthly Vraja are nondifferent from one another. Thus, proving

the greatness of one of these abodes automatically validates the glories of the other. The conclusion is that they are united. In this way, all doubts have been properly reconciled.

VERSE 25

श्रीजैमिनिरुवाच—

मातुरेवं महारम्यप्रश्नेनानन्दितः सुतः ।
तां नत्वा साश्रुरोमाञ्चमारेभे प्रतिभाषितुम् ॥ २५ ॥

śrī-jaiminir uvāca
mātur evaṁ mahā-ramya-praśnenānanditaḥ sutaḥ
tām natvā sāśru-romāñcam ārebhe pratibhāṣitum

śrī-jaiminiḥ uvāca – Śrī Jaimini said; *mātuḥ* – of his mother; *evaṁ* – thus; *mahā-ramya* – very pleasing; *praśnena* – by the inquiry; *ānanditaḥ* – delighted; *sutaḥ* – King Parikṣit; *tām* – to her (his mother, Uttarā); *natvā* – offering obeisances; *sa-aśru* – with eyes brimming with tears; *roma-añcam* – and hairs standing on end; *ārebhe* – began; *pratibhāṣitum* – to reply.

Śrī Jaiminī said: King Parikṣit, delighted by his mother Śrī Uttarā's most beautiful and pleasing inquiry, first offered obeisances to his worshipful Lord and then prepared to reply. His bodily hair was standing on end and his eyes were brimming with tears.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit applauded Mother Uttarā's very beautiful question, offered obeisances to his worshipful Lord, and addressed her query with firm resolve.

VERSE 26

श्रीपरीक्षिदुवाच—

श्रीकृष्णजीविते मातस्तदीयविरहासहे ।
तवैव योग्यः प्रश्नोऽयं न कृतो यश्च कैश्चन ॥ २६ ॥

śrī-parikṣid uvāca
śrī-kṛṣṇa-jīvite mātā tadīya-virahāsahe
tavaiva yogyaḥ praśno 'yaṁ na kṛto yaś ca kaiścana

śrī-parikṣit uvāca – Śrī Parikṣit said; *śrī-kṛṣṇa* – is Śrī Kṛṣṇa; *jīvite* – whose life and soul; *mātaḥ* – O mother; *tadīya* – from Him; *viraha-asahe* – who is unable to tolerate separation; *tava* – your; *eva* – indeed; *yogyaḥ* – qualified; *praśnaḥ* – question; *ayam* – this; *na* – not; *kṛtaḥ* – done before; *yaḥ* – which; *ca* – and; *kaiścana* – by any others.

Śrī Parikṣit said: O Mother, Śrī Kṛṣṇa is your very life and soul and you are unable to tolerate the pangs of separation from Him. Thus, you alone are qualified to ask this question. No one has ever asked such a question before.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit heard his mother's question and wanted her to absorb her mind in listening to his reply. Therefore, in speaking this verse beginning with *śrī-kṛṣṇa*, he first gladdens her by applauding her question. He says, "O *śrī-kṛṣṇa-jīvite* – Śrī Kṛṣṇa protected your life by shielding your womb from Aśvatthāmā's *brahmāstra* (nuclear weapon)." His address also means, "You are fully surrendered to Śrī Kṛṣṇa and therefore you are *kṛṣṇa-jīvitā*, one whose very life is Śrī Kṛṣṇa, or one who is fully absorbed in Śrī Kṛṣṇa." This is the significance of *kṛṣṇa-jīvitā*.

He also says, "You are unable to tolerate separation from Śrī Kṛṣṇa, and therefore you are *kṛṣṇa-viraha-asahe*, one for whom separation from Śrī Kṛṣṇa is unbearable." This is substantiated by the statement of Śrī Sūta Gosvāmī in *Śrīmad-Bhāgavatam* (1.10.9–10):

*subhadrā draupadī kuntī virāṭa-tanayā tathā
gāndhārī dhṛtarāṣṭraś ca yuyutsur gautamo yamau
vṛkodaraś ca dhaumyaś ca striyo matsya-sutādayaḥ
na sehire vimuhyanto virahaṁ śārṅga-dhanvanāḥ*

Dhaumya, Dhṛtarāṣṭra, Kṛpācārya, Nakula, Sahadeva, Bhīma, Vidura, Yuyutsu, and women such as Subhadrā, Draupadī, Kuntī, Mahārāja Virāṭa's daughter named Uttarā, Gāndhārī, and Matsya-kanyā (the daughter of the king of Matsya province) were unable to tolerate separation from Śrī Kṛṣṇa, and therefore they fainted.

Here, Uttarā is the same *matsya-kanyā*, the daughter of Mahārāja Virāṭa, king of the Matsya province. Uttarā is mentioned twice in the original verse. Her great love for Śrī Kṛṣṇa is indicated by the fact that she swooned due to separation from Śrī Kṛṣṇa. Similarly, that Śrī Uttarā-devī's name is stated twice in the vocative case in these *Bhāgavatam* verses reveals the supreme level of Śrī Uttarā-devī's supreme devotion to Śrī Kṛṣṇa. Therefore, it is said, "Such a question is fit to be asked by you alone." In the original verse, the word *eva* implies that Śrī Uttarā was most extraordinary, and even her question was extraordinary. Such a question had never been asked by anyone in the past.

VERSE 27

निजप्रियसखस्यात्र श्रीसुभद्रापतेरहम् ।
येन पौत्रतया गर्भे तव सज्जन्म लम्बितः ॥ २७ ॥

nija-priya-sakhasyātra śrī-subhadrā-pater aham
yena pautratayā garbhe tava saj-janma lambhitaḥ

nija – own; *priya-sakhasya* – of the dear friend; *atra* – here; *śrī-subhadrā-pateḥ* – of Subhadrā's husband; *aham* – I; *yena* – by whom; *pautratayā* – because of being the grandson of Śrī Arjuna; *garbhe tava* – in your womb; *sat* – exalted; *janma* – birth; *lambhitaḥ* – received.

By my being born from your womb, He (Śrī Kṛṣṇa) granted me the exalted human form as the grandson of Śrī Arjuna, who is Śrī Kṛṣṇa's dear friend and Subhadrā's husband.

DIG-DARŚINĪ-ṬĪKĀ: Now, solely by Śrī Kṛṣṇa's great mercy, Śrī Parikṣit will expertly reply to his mother Uttarā's questions. In five verses, beginning here with *nija*, Śrī Parikṣit first offers obeisances to Śrī Kṛṣṇa by describing the favors the Lord has shown him. He says, "I have obtained an exalted human birth in the center of Bhārata-varṣa, in a mighty *kṣatriya* dynasty as the grandson of the Lord's dear friend, Arjuna. By Śrī Kṛṣṇa's mercy, I had an excellent birth, emerging from your womb with unimpaired, flawless limbs. I will commence answering your questions by first offering obeisance to that Śrī Kṛṣṇa."

Here Arjuna has been addressed as the husband of Subhadrā, who is Śrī Kṛṣṇa's sister. Since Śrī Arjuna's other wives are not mentioned, this signifies that Subhadrā especially had an intense loving relationship with Śrī Bhagavān.

VERSE 28

गर्भान्तरे च धृतचक्रगदेन येन
ब्रह्मास्त्रतोऽहमवितः सहितो भवत्या ।
बाल्ये नरेषु निजरूपपरीक्षणं च
नीतो मुहुः परमभागवतोचितं यत् ॥ २८ ॥

*garbhāntare ca dhṛta-cakra-gadena yena
brahmāstrato 'ham avitaḥ sahito bhavatyā
bālye nareṣu nija-rūpa-parīkṣaṇam ca
nīto muhuḥ parama-bhāgavatocitaṁ yat*

garbha – womb; *antare* – within; *ca* – and; *dhṛta* – holding; *cakra-gadena* – the club and disk; *yena* – by whom; *brahma-astrataḥ* – from the *brahma* weapon; *aham* – I; *avitaḥ* – protected; *sahitaḥ* – together with; *bhavatyā* – you; *bālye* – in childhood; *nareṣu* – among men; *nija-rūpa* – the innate form of Śrī Bhagavān; *parīkṣaṇam* – search; *ca* – also; *nītaḥ* – led; *muhuḥ* – again and again; *parama-bhāgavata* – great devotees; *ucitam* – appropriate; *yat* – by which.

When I was in your womb, Śrī Kṛṣṇa, who was holding a club and disc in His hands, protected both you and me from the *brahmāstra* weapon. Throughout my childhood, Śrī Kṛṣṇa, who manifested a human-like form, made me search for Him again and again. In truth, this form of the Lord is obtainable only by great devotees.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Śrī Kṛṣṇa, wielding a disc and club, protected us both.” Śrīmad-Bhāgavatam states:

*kṣatajāḥkṣaṁ gadā-pāṇim ātmanaḥ sarvato diśam
paribhramantam ulkābhām bhrāmayantaṁ gadām muhuḥ*

Śrīmad-Bhāgavatam (1.12.9)

Śrī Kṛṣṇa's eyes turned red with rage towards my attackers.
His club, like a fiery shooting star, was revolving with
extreme speed.

*drauṇy-astra-vipluṣṭam idaṁ mad-aṅgam
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇaṁ gatāyāḥ*

Śrīmad-Bhāgavatam (10.1.6)

When my body, the body of the last remaining descendent
of the Kuru-Pāṇḍava dynasty, was being burnt by the fire
of Aśvatthāmā's *brahmāstra*, Śrī Kṛṣṇa entered into your
womb along with His Sudarśana *cakra* because you were
surrendered to Him. In this way, He protected me and gave
me *darśana* of His original form (*svarūpa*) while I was in
your womb.

*apīvyā-darśanaṁ śyāmaṁ taḍid-vāsasam acyutam
śrīmad-ḍīrgha-catur-bāhuṁ tapta-kāñcana-kuṇḍalam*

Śrīmad-Bhāgavatam (1.12.8–9)

Śrī Kṛṣṇa was wearing a yellow garment, brilliant as a
lightening streak. His four arms extended to His knees, and
shining golden earrings beautified His ears.

Śrī Parīkṣit says, "I thought, 'Possessing all these features... can this
be Śrī Bhagavān?' Thus, examining everything, I remained absorbed in
thinking about Him throughout my infancy and childhood."

Śrīmad-Bhāgavatam (1.12.30) also states:

*sa eṣa loke vikhyātaḥ parīkṣid iti yat prabhuḥ
pūrvam dṛṣṭam anudhyāyan parīkṣeta nareṣu iha*

"When this very powerful Viṣṇurāta (Mahārāja Parīkṣit, one who
is always protected by Viṣṇu) was in the womb of his mother, he saw
someone. Later in life, he would examine everyone with the motive of
finding out, 'Is this the same person whom I saw in the womb of my
mother?' Therefore, he became universally celebrated as Parīkṣit, or
'one who examines.'" Parīkṣit always remained absorbed in meditating

only on Śrī Kṛṣṇa's form. Because of this, he became qualified as a topmost devotee, fit to be addressed as a *mahā-bhāgavata*, a most elevated devotee of Bhagavān.

VERSE 29

येनानुवर्ती महतां गुणैः कृतो
विख्यापितोऽहं कलिनिग्रहेण ।
सम्पाद्य राज्यश्रियमद्भुतां ततो
निर्वेदितो भूसुरशापदापनात् ॥ २९ ॥

yenānuvartī mahatām guṇaiḥ kṛto
vikhyāpito 'ham kali-nigraheṇa
sampādya rājya-śriyam adbhutām tato
nirvedito bhūsura-śāpa-dāpanāt

yena – by whom; *anuvartī* – follower; *mahatām* – of the great souls; *guṇaiḥ* – by the qualities; *kṛtaḥ* – made; *vikhyāpitaḥ* – famous; *aham* – I; *kali-nigraheṇa* – by curbing the personality of Kali-yuga; *sampādya* – attaining; *rājya* – royal; *śriyam* – opulence; *adbhutām* – astonishing; *tataḥ* – then; *nirveditaḥ* – detached; *bhūsura-śāpa* – through a *brāhmaṇa*'s curse; *dāpanāt* – forced to give up.

Śrī Kṛṣṇa endowed me with sterling qualities and made me the follower of great saints. He made me world famous by choosing me to curb the personality of Kali-yuga, the Iron Age of quarrel and hypocrisy. He bestowed upon me royal opulence, and finally, on the pretext of a *brāhmaṇa*'s curse, He made me detached from that opulence.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Śrī Kṛṣṇa bestowed upon me exceptional qualities, like the ability to protect and maintain the citizens, devotion to *brāhmaṇas*, and the determination to uphold promises. Thus He molded me to become a follower of great souls such as Ikṣvāku.”

In *Śrīmad-Bhāgavatam* (1.12.19–25), the *brāhmaṇas* tell Śrī Yudhiṣṭhira:

*pārtha prajāvitā sākṣād ikṣvākur iva mānavah
brahmaṇyaḥ satya-sandhaś ca rāmo dāśarathir yathā*

*eṣa dātā śaraṇyaś ca yathā hy auśīnaraḥ śibiḥ
yaśo vitanitā svānām dauṣyantir iva yajvanām*

*dhanvinām agrāṇir eṣa tulyaś cārjunayor dvayoh
hutāśa iva durdharṣaḥ samudra iva dustaraḥ*

*mṛgendra iva vikrānto niṣevyo himavān iva
titikṣur vasudhevāsau sahiṣṇuḥ pitarāv iva*

*pitāmaha-samaḥ sāmye prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānām yathā devo ramāśrayaḥ*

*sarva-sad-guṇa-māhātmye eṣa kṛṣṇam anuvrataḥ
rantideva ivodāro yayātir iva dhārmikaḥ*

dhṛtyā bali-samaḥ kṛṣṇe prahrāda iva sad-grahaḥ

Exactly like King Ikṣvāku, the son of Manu (the father of mankind), this boy will be the protector of his subjects. Just like Śrī Rāmacandra, the son of Daśaratha, he will be faithful to his promise and will be a benefactor of *brāhmaṇas*. Like Śibi, the son of Uśīnara, he will be charitable and will protect surrendered souls. Like Bharata, the son of Duṣyanta, his reputation and fame will spread all over the earth. Like Śrī Arjuna, the son of Kuntī, and like Kārtavīrya, he will be the wielder of a bow. Like Agni, the fire-god, he will be very difficult to conquer. He will be as grave as the ocean and as brave as a lion. Like the Himālaya Mountains, he will happily serve the saintly persons. He will be forbearing like the earth. He will be tolerant like a mother and a father. He will be unbiased like Brahmā. He will be easily pleased like Mahādeva, who is known as Āśutoṣa. Like Nārāyaṇa, the husband of Ramā, the goddess of fortune, he will be the shelter of all the living entities. Like Śrī Kṛṣṇa, this boy will possess all glorious qualities. In magnanimity, he will be like Mahārāja Rantideva. In adherence to religious principles, he will be like Mahārāja Yayāti. In patience and courage, he

will be like Bali Mahārāja, and like Prahlāda, he will be a devotee of Lord Hari.

Śrī Parikṣit says, “At the time of my world conquest, I saw the personality of Kali on Kurukṣetra’s eastern flank, on the bank of the Sarasvatī River. He had assumed the form of the husband of a fallen woman and was torturing Mother Earth and religion personified, who had taken the forms of a cow and a bull respectively. By having me conquer the whole planet, Śrī Kṛṣṇa employed me to subdue the spread of Kali-yuga’s influence, and thus He made me illustrious throughout the entire world. He granted me astonishing royal eminence – a vastly prosperous kingdom free from disturbances.

“However, an even greater mercy was that He arranged for me to be cursed by Śṛṅgī, the son of Sage Śamīka, who swore, ‘*takṣakaḥ saptame ’hani danḱṣyati* – Seven days from now, the enormous snake Takṣaka will strike you’ (Śrīmad-Bhāgavatam 1.18.37). Factually, if Śrī Kṛṣṇa had not been merciful by arranging this curse, the sage’s son, residing in a solitary hermitage, could not have developed the mental disposition to curse a king like me. Nor could a king like me have had the desire to offend a sage by placing a dead snake around his neck. Without Śrī Kṛṣṇa’s mercy, it could never have been possible for me on my own strength to become detached from royal pleasures and the kingdom.”

Śrīmad-Bhāgavatam (1.19.14) states:

*tasyaiva me ’ghasya parāvareṣo
vyāsakta-cittasya grheṣv abhikṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte*

That Bhagavān, who is the controller of cause and the effect, has certainly shown mercy unto me. First, I was completely attached to household duties; and second, I had committed the sin of insulting a *brāhmaṇa*. It seems that the Lord thought, “Fear is indeed the cause of detachment for a person immersed in sense gratification. One cannot obtain Me (Bhagavān) by any means unless one develops detachment.” Therefore, by assuming the form of the *brāhmaṇa*’s terrifying curse, He personally showed me mercy.

The purport of this verse is: “Absorbed as I was in household duties, I was engaged in sinful activities. Moreover, I was attached to family life. Therefore, the Supreme Lord Śrī Kṛṣṇa appeared to me in the form of a *brāhmaṇa*’s curse. This curse, which indeed would terrify any householder attached to family life, became the cause of my detachment. So, this curse is certainly the supreme mercy of the Lord, for it has acted for me as the root cause of developing detachment to household life. Due to fear of this curse, I developed renunciation. Factually, Śrī Kṛṣṇa has sent me this ‘curse of a *brāhmaṇa*’ through Śṛṅgī.”

VERSE 30

तच्छिष्यरूपेण च मत्प्रियं तं
संश्राव्य शापं निलयान्धकूपान् ।
श्रीवासुदेवेन विकृष्य नीतः
प्रायोपवेशाय मतिं द्युनद्याम् ॥ ३० ॥

tac-chiṣya-rūpeṇa ca mat-priyaṁ taṁ
saṁśrāvya śāpaṁ nilayāndha-kūpāt
śrī-vāsudevena vikṛṣya nītaḥ
prāyopaveśāya matiṁ dyu-nadyām

tat-siṣya-rūpeṇa – in the form of Śamika Ṛṣi’s disciple; *ca* – also; *mat-priyam* – a favour to me; *taṁ* – Him; *saṁśrāvya* – made me hear; *śāpaṁ* – curse; *nilaya* – of householder life; *andha-kūpāt* – from the dark well; *śrī-vāsudevena* – by Śrī Kṛṣṇa; *vikṛṣya* – pulled; *nītaḥ* – brought; *prāya* – fasting until death; *upaveśāya* – for sitting down; *matiṁ* – intelligence; *dyu-nadyām* – by the Gaṅgā.

It was Śrī Vāsudeva who, in the form of a disciple of the *brāhmaṇa* Śamika, made me hear that curse, which was so dear to me. By this, He pulled me out of the dark well of household life and granted me the intelligence to perform *prāyopaveśana* on the bank of the Gaṅgā. (This means to sit, abstaining from food and water until death.)

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Bhagavān made me hear that curse by appearing in the form of Śamika Ṛṣi’s disciple (Śṛṅgī). Thus, He induced me to sit on the Gaṅgā’s bank, vowing to abstain from food and water until death. Had I not known the details of that curse, I could never have developed the inclination to sit by the Gaṅgā like that. Hearing that curse did not make me fearful; rather it exhilarated me, since I was praying for such a situation. Therefore, this curse has proven to be a blessing.” In *Śrīmad-Bhāgavatam* (1.19.2) Śrī Parikṣit prays:

*dhruvaṁ tato me kṛta-deva-helanād
duratyayaṁ vyasanaṁ nāti-dīrghāt
tad astu kāmaṁ hy agha-niṣkṛtāya me
yathā na kuryām punar evam addhā*

I have certainly disobeyed Śrī Bhagavān by committing the great sin of disrespecting that sage, who is as good as a demigod. Therefore, there is no doubt that a terrible calamity will soon befall me. I want to be delivered from it, so may that calamity come upon me without delay. In other words, my sons and others should not suffer for this sin; the resultant calamity should very quickly befall me alone. Personally undergoing the punishment will be appropriate atonement, and I will never again perform such a reprehensible act.

Śrī Parikṣit says, “Household life is like a blind well from which a trapped person cannot come out by himself.” In the original verse, the name ‘Vāsudeva’ implies the Supersoul within, the presiding Deity of consciousness (*citta*). “Śrī Vāsudeva, the presiding Deity of consciousness, infused my heart with His mercy, thus pulling me out of the blind well of household life. He brought me to the Gaṅgā’s bank and inspired me to undertake a vow of abstaining from food and water until death. Had I not been the recipient of Śrī Vāsudeva’s mercy, I would have performed various sacrifices to counteract the *brāhmaṇa*’s curse while remaining in household life. Śrī Vāsudeva’s mercy was the only impetus that saved me from doing that.” Alternatively, the term ‘Śrī Vāsudeva’ indicates the supremely sweet compassion of the son of Śrī Vasudeva. This, indeed, is known as the complete and conclusive truth (*siddhānta*).

VERSE 31

मुनीन्द्रगोष्ठ्यामुपदेश्य तत्त्वं
शुकात्मना येन भयं निरस्य ।
प्रमोद्य च स्वप्रियसङ्गदानात्
कथामृतं सम्प्रति च प्रपाय्ये ॥ ३१ ॥

*munīndra-goṣṭhyām upadeśya tattvaṁ
śukātmanā yena bhayaṁ nirasya
pramodya ca sva-priya-saṅga-dānāt
kathāmṛtaṁ samprati ca prapāyīye*

muni-indra-goṣṭhyām – in the assembly of grand sages; *upadeśya* – instructed; *tattvaṁ* – spiritual truth; *śuka-ātmanā* – through the heart of Śrī Śukadeva Gosvāmī; *yena* – by Him; *bhayaṁ* – fear; *nirasya* – dissipated; *pramodya* – delighting; *ca* – also; *sva-priya* – of His beloved devotees; *saṅga* – of the association; *dānāt* – by the gift; *kathā* – pastimes; *amṛtaṁ* – nectar; *samprati* – now; *ca* – and; *prapāyīye* – He is making me take.

Previously, that same Śrī Kṛṣṇa appeared as Śrī Śukadeva Gosvāmī in that august assembly of exalted sages and instructed me on spiritual truth. He thereby dissipated my fears and immersed me in bliss. And now, by granting me the association of His beloved devotees like you, He is making me drink the nectar of the narrations of His pastimes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “In the assembly of sages such as Vaśiṣṭha, Parāśara, Vyāsa, and Nārada, there was a debate regarding how to ascertain the Absolute Truth, or *tattva*. In that assembly, Śrī Kṛṣṇa manifested in the form of Śrī Śukadeva and instructed me on this Absolute Truth.”

Śrī Hari-bhakti-sudhodaya states:

*tena te devatā-tattvaṁ prṣṭā vādān vitenire
nānā-śāstra-vido viprā mithaḥ sādhana-dūṣaṇaiḥ
harirdaivaṁ śivo daivaṁ bhāskaro daivamityuta
kāla eva svabhāvastu karmaiveti pṛthag jaguḥ*

An assembly of venerable *brāhmaṇas*, learned in different scriptures and engaged in various spiritual practices, were questioned as to who or what is the supreme spiritual object of worship. Some proposed Śrī Hari, some suggested Śrī Śiva, and others suggested Sūrya (the sun-god), *kāla* (the supreme time factor), *svabhāva* (natural sentiments according to one's nature), and *karma* (fruitive action).

Śrī Parikṣit says, “In this way, while describing various worshipable truths (*upāśya-tattvas*) they began to debate with one another. In that august assembly of great sages, Śrī Kṛṣṇa appeared in the form of Śrī Vyāsa's son Śrī Śukadeva and dispelled my fear. He instructed me on *paramārtha-tattva*, the truth about life's ultimate goal, which was approved by all. That is, he instructed me about the truth of the body and the soul. He made me blissful by eradicating my fear of imminent death in the form of the bite of the snake Takṣaka, or in other words, by removing the fear of material existence, which consists of repeated birth and death. He did this by delighting me with his explanation about the truth of the glories of *bhagavad-bhakti*, devotional service to the Supreme Personality of Godhead, invoking in me true knowledge about the science of *bhakti*.

“Now, Śrī Gurudeva (Śrī Śukadeva) has disappeared from my vision and the time of my death is near. Nevertheless, since the essence of all goals is to relish the *rasa* contained within the transcendental topics about Śrī Kṛṣṇa, in the association of His beloved devotees, the Supreme Lord Śrī Kṛṣṇa is making me drink the nectar of His pastimes in an excellent way by granting me the association of you, a venerable Vaiṣṇavī, who are indeed very dear to Him.”

VERSE 32

कृष्णं प्रणम्य निरूपाधिकृपाकरं तम्
संवर्ध्य विप्रवचनादरतो गृहीतम्।
स्वस्यान्तकालमिदमेकमना ब्रुवे ते
प्रश्नोत्तरं सकलवैष्णवशास्त्रसारम् ॥ ३२ ॥

*kṛṣṇam praṇamya nirupādhi-kṛpākaram taṁ
saṁvardhya vipra-vacanād ādarato gṛhītam
svasyānta-kālam idam eka-manā bruve te
praśnottaram sakala-vaiṣṇava-śāstra-sāram*

kṛṣṇam – to Śrī Kṛṣṇa; *praṇamya* – I bow down; *nirupādhi* – unconditional; *kṛpā* – of mercy; *ākaram* – the source; *taṁ* – to Him; *saṁvardhya* – prolonged; *vipra* – of the *brāhmaṇa*; *vacana* – for the words; *ādarataḥ* – because of honoring; *gṛhītam* – taken; *svasya* – my own; *anta-kālam* – the time of my death; *idam* – this; *eka-manāḥ* – with one-pointed focus; *bruve* – I am replying; *te* – your; *praśna* – to the question; *uttaram* – the reply; *sakala* – of all; *vaiṣṇava-śāstra* – Vaiṣṇava scriptures; *sāram* – the essence.

I bow down to Śrī Kṛṣṇa, who is the source of unconditional mercy. Since I honored the *brāhmaṇa*'s words, my final day will certainly be very much prolonged. Therefore, I will respond to your question with one-pointed focus, and you should understand that my reply will incorporate the essence of all Vaiṣṇava scriptures.

DIG-DARŚINĪ-ṬĪKĀ: One might raise the objection that it is highly improper for great personalities to indulge in self-praise. To address this, Śrī Parikṣit says, “Śrī Kṛṣṇa is the source of causeless mercy. Although a person may be totally unqualified, Kṛṣṇa showers mercy even on him. Therefore, it has been said that He is the mine, or source, of unconditional mercy. If the quality of the unconditional mercy is seen in anyone else, it should be understood that it is a drop of the ocean of Śrī Kṛṣṇa's causeless mercy.

“I am a vile person, devoid of all good qualities. Still, if any virtue is seen in me, it is simply a display of Śrī Kṛṣṇa's grandeur. In that sense, extolling my qualities is ultimately tantamount to glorifying Śrī Kṛṣṇa's divine splendor. For this reason there is no fault in it, rather it is a commendable quality. Because I accepted the *brāhmaṇa*'s curse with respect and in a devotional mood, I have been allotted extra time before giving up my body, and the duration of my last day has been extended. Thus in my final hour, having abandoned *yoga* and all other duties, I will respond to your query with single-minded, resolute

consciousness and will recount a history that contains the essence of all scriptures.”

VERSES 33–34

श्रुतिस्मृतीनां वाक्यानि साक्षात्तात्पर्यतोऽप्यहम्।
व्याख्याय बोधयित्वैतत्त्वां सन्तोषयितुं क्षमः ॥ ३३ ॥
तथापि स्वगुरोः प्राप्तं प्रसादात् संशयच्छिदम्।
अत्रेतिहासमादौ ते व्यक्तार्थं कथायाम्यमुम् ॥ ३४ ॥

*śruti-smṛtīnām vākyaṇi sākṣāt-tātparyato 'py aham
vyākhyāya bodhayitvaitat tvām santoṣayitum kṣamaḥ
tathāpi sva-guroḥ prāptam prasādāt saṁśaya-cchidam
atretihasam ādau te vyaktārtham kathāyamya mum*

śruti – statements directly heard from Śrī Bhagavān’s mouth; *smṛtīnām* – of words by realized sages in remembrance of Him; *vākyaṇi* – the words; *sākṣāt-tātparyataḥ* – from the direct and primary meanings; *api* – also; *aham* – I; *vyākhyāya* – in order to illuminate; *bodhayitvā* – having first understood; *etat* – this; *tvām* – you; *santoṣayitum* – fully satisfy; *kṣamaḥ* – am able; *tathā api* – however; *sva-guroḥ* – from my guru, Śrī Śukadeva; *prāptam* – attained; *prasādāt* – by the mercy; *saṁśaya-chidam* – which eradicates doubts; *atra* – here; *itihāsam* – famous history; *ādau* – at first; *te* – your; *vyakta-artham* – for the clarification; *kathayāmi* – I shall speak; *amum* – this.

In replying to your questions, I can delight you by explaining the essence of Śruti and Smṛti scriptures, and by citing their direct meanings (*mukhya-vṛtti*) and purports and annotations (*tātparya-vṛtti*). First, however, I want to describe a very famous history that I came to know through the mercy of my guru, Śrī Śukadeva, for it destroys all doubts and is unequivocal in meaning. After that, I will quote from the Śruti and Smṛti.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “I am confident that I can satisfy you by replying to your questions in two ways: I can explain the Vedic literature (Śruti) and the supplements to the Vedas (Smṛti) based on

their direct and primary meanings, known as *mukhya-vṛtti*. In other words, I can explain these scriptures based on their literal meanings, as they were heard. And in places, I can explain their purports, or *tātṭparya-vṛtti*, by revealing commentaries that have been ascertained by disciplic succession, or *guru-paramparā*, and garnered by experience. However, I will initiate my reply by describing a most illustrious history that I have received by the mercy of my *guru*, Śrī Śukadeva.”

Śrī Uttarā may ask, “What is the nature of that history?” In response Śrī Parīkṣit says, “This history is able to destroy all doubts and establish the clear and unambiguous meanings of the words of Śruti and Smṛti.” Alternatively, the word *ādau* in this verse is an adverb, and so the verse can be read, “First, I am describing the history I received by the mercy of my *guru*, and thereafter I will describe other subject matters.”

VERSES 35–37

विप्रो निष्किञ्चनः कश्चित् पुरा प्रागज्योतिषे पुरे ।
 वसन्नज्ञातशास्त्रार्थो बहुद्रविणकाम्यया ॥ ३५ ॥
 तत्रत्य-देवीं कामाख्यां श्रद्धयानुदिनं भजन् ।
 तस्याः सकाशात्तुष्टायाः स्वप्ने मन्त्रं दशाक्षरम् ॥ ३६ ॥
 लेभे मदनगोपालचरणाम्भोजदैवतम् ।
 तद्भयानादिविधानाढ्यं साक्षादिव महानिधिम् ॥ ३७ ॥

vipro niṣkiñcanaḥ kaścit purā prāgjyotiṣe pure
vasann ajñāta-śāstrārtho bahu-draviṇa-kāmyayā
tatratya-devīm kāmākhyāṁ śraddhayānudinam bhajan
tasyāḥ sakāśāt tuṣṭyāḥ svaṇne mantram daśākṣaram
lebhe madana-gopāla-caraṇāmbhoja-daivatam
tad-dhyānādi-vidhānādhyam sākṣād iva mahā-nidhim

viprah – a brāhmaṇa; *niṣkiñcanaḥ* – poor; *kaścit* – a certain; *purā* – in ancient times; *prāg-jyotiṣe pure* – in a city in the land of Assam; *vasan* – was living; *ajñāta* – not knowing; *śāstra-arthaḥ* – teachings of the scriptures; *bahu-draviṇa* – great wealth; *kāmyayā* – because of desiring; *tatratya* – of that place; *devīm* – the goddess; *kāma-ākhyā* – named Kāmākhyā-devī; *śraddhayā* – with faith; *anu-dinam* – every

day; *bhajan* – worshiping; *tasyāḥ* – from her; *sakāśāt* – directly; *tuṣṭyāḥ* – pleased; *svapne* – in a dream; *mantram* – a mantra; *daśa* – ten; *akṣaram* – syllables; *lebhe* – he received; *madana-gopāla-carana-ambhoja* – of the lotus feet of Śrī Madana-gopāla; *daivatam* – the Deity; *tat* – of that; *dhyāna-ādi* – of meditation and so forth, including *nyāsa* and *ācamana*; *vidhāna* – with the process; *ādhya* – embellished; *sākṣāt* – directly; *iva* – like; *mahā-nidhim* – great wealth.

In ancient times, a poor *brāhmaṇa* who lacked any scriptural knowledge lived in Prāgjyotiṣa-pura (near present-day Gauhātī, in the State of Assam). The goddess Kāmākhyā-devī (Durgā-devī) is present there, and every day, the *brāhmaṇa* faithfully worshiped her with a desire for great wealth and opulence. Pleased with his worship, the goddess appeared in his dream and gave him a *mantra* – the ten-syllable *gopāla-mantra*, whose Deity is Śrī Madana-gopāla. This *mantra* embodies immense potency. When conferring this *mantra* on the *brāhmaṇa*, the goddess instructed him about the process of *mantra* meditation, and also about *nyāsa* and other rituals and worship. She told him that by the power of this *mantra* alone, he would achieve the service of the lotus feet of Śrī Madana-gopāla.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “A *brāhmaṇa* once lived in the city of Prāgjyotiṣa-pura, in the country known as Kāma-rūpa (Assam).” The *brāhmaṇa*’s history is related in three verses. “This *brāhmaṇa* was poor. Moreover, he was ignorant of the import of the scriptures and did not know anything about his own religious duties. Thus, he was quite foolish.” This is an indication of the great power of the *mantra*. That all the desires of a great fool like him were fulfilled indicates the power of the *mantra* given by the goddess.

“Desiring fabulous wealth, the *brāhmaṇa* would serve Kāmākhyā-devī, the goddess of Prāgjyotiṣa-pura. Pleased by his service, the goddess appeared in the *brāhmaṇa*’s dream and taught him a ten-syllable *mantra*. This *mantra* is found in the *Krama-dīpikā Tantra*, and the worshipful Deity of the *mantra* is Śrī Madana-gopāla Himself. Upon bestowing the *mantra*, the goddess also explained to the *brāhmaṇa* the *mantra*’s meditation (*dhyāna*), mental dedication of the body to the Lord (*nyāsa*), symbolic hand gestures (*mudrā*), and worship (*pūjā*).”

Śrī Uttarā may question, “After worshiping Devī, how did he become free from his desire for wealth?” In reply, Śrī Parikṣit says, “That *mantra* is the absolute form of infinite treasure. Therefore, by obtaining it, all his desires were automatically fulfilled.”

Note: In the *tantra* named *Krama-dīpikā* (2.5), the ten-syllable *mantra* is explained:

*sārngī sottara-dantaḥ śūro vāmākṣi-yug-dvitiyārṇaḥ
śūli saurir bāno balānuja-dvayam athākṣara catuṣkam*

The ten-syllable *mantra* is actually for the worship of Śrī Kṛṣṇa, who is *gopī-jana-vallabha*, the beloved of the *gopīs*.

VERSE 38

देव्यादेशेन तं मन्त्रं विविक्ते सततं जपन्।
धनेच्छया निवृत्तोऽभूल्लेभे च हृदि निर्वृतिम् ॥३८॥

*devy-ādeśena taṁ mantraṁ vivikte satataṁ japan
dhanecchāyā nirvṛtto 'bhūl lebhe ca hṛdi nirvṛtim*

devī – of the goddess; *ādeśena* – by the instruction; *taṁ mantraṁ* – that *mantra*; *vivikte* – in a solitary place; *satataṁ* – constantly; *japan* – chanting; *dhana* – for wealth; *icchāyā* – to the desire; *nirvṛttaḥ* – indifferent; *abhūt* – he became; *lebhe* – he attained; *ca* – also; *hṛdi* – in his heart; *nirvṛtim* – satisfaction.

On Devī's instruction, the *brāhmaṇa* became absorbed in recitation of the *mantra*. As he constantly chanted this *mantra* in a solitary place, his desire for wealth vanished and he became peaceful within.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “The *brāhmaṇa* received the *mantra* in his dream, but because he was extremely ignorant, he thought the dream was an illusion, and so he did not immediately engage in the process of *japa*, or chanting the *mantra*. For this reason, Devī came to him again in a dream and ordered him to chant the *mantra*.”

VERSE 39

वस्तुतत्त्वानभिज्ञोऽन्यत् स किञ्चित् पारलौकिकम्।
साधनं किल साध्यं च वर्तमानमन्यत ॥ ३९ ॥

vastu-tattvānabhiñño 'nyat sa kiñcit pāra-laukikam
sāadhanam kila sādhyam ca vartamānam amanyata

vastu-tattva – Absolute Truth; *anabhiññaḥ* – ignorant; *anyat* – another; *saḥ* – he; *kiñcit* – some; *pāra-laukikam* – transcendental; *sāadhanam* – means of attainment; *kila* – indeed; *sādhyam* – the goal; *ca* – also; *vartamānam* – existing; *amanyata* – he thought.

The *brāhmaṇa* was ignorant of the fundamental principles of the Absolute Truth, and so he began to think, “In addition to the chanting of the *mantra*, there must be some other transcendental goal and some other process to achieve it.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “That the *brāhmaṇa* was ignorant of the principles of the Absolute Truth (*vastu-tattva*) means that he was unaware of the existence of anything superior or inferior to the chanting of this *mantra*. He therefore thought, ‘Other than chanting this *mantra*, there must be another method of attainment (*sādhana*), and by focusing on that practice, a concomitant goal (*sādhya*) can be obtained.’ This means that although initially he was indifferent to transcendental (*pāra-laukika*) activities, now by the power of that *mantra*, he developed an interest in them. He had not heard about the glories of chanting the *mantra* from Devī’s mouth, so he was ignorant about the *mantra*’s greatness. He thought that other goals and other disciplines to achieve those goals must surely exist, and as a result, he had little real interest in the *mantra*. But this situation actually reveals the *mantra*’s potency. Even if this *mantra* is chanted without faith, it still fulfills all desires.” The other glories of chanting the *mantra* have not been mentioned here; at this point, they are unmanifest.

“Upon receiving Devī’s order, in a solitary place the *brāhmaṇa* engaged in continuously chanting the *mantra* he had received from

her. The *brāhmaṇa*'s desire for wealth vanished by the power of that *mantra*, and he soon experienced peace in his heart. Although in the past, due to his ignorance, he had no desire to pursue any transcendental goal or follow any process to achieve it, by the power of chanting that *mantra*, he developed knowledge of this transcendental subject matter.”

VERSE 40

गृहादिकं परित्यज्य भ्रमंस्तीर्थेषु भिक्षया ।

गतो निर्वाहयन् देहं गङ्गासागरसङ्गमम् ॥४०॥

*gṛhādikaṁ parityajya bhramams tīrtheṣu bhikṣayā
gato nīrvāhayan dehaṁ gaṅgā-sāgara-saṅgamam*

gṛha – home; *ādikam* – and so on; *parityajya* – renouncing; *bhraman* – wandering; *tīrtheṣu* – in different holy places; *bhikṣayā* – by begging; *gataḥ* – went; *nīrvāhayan* – maintaining; *deham* – his body; *gaṅgā-sāgara* – of the Gaṅgā and the ocean; *saṅgamam* – to the confluence.

Some days later, the *brāhmaṇa* renounced his home life. Begging just enough to maintain his bodily existence, he wandered to the different holy places of pilgrimage and finally reached Gaṅgā-sāgara, the confluence of the river Gaṅgā and the ocean.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Shortly thereafter, the *brāhmaṇa* renounced his family, home, and so on, and set out on pilgrimage to the holy places, or *tīrthas*, maintaining his body simply by begging.” The term *bhramaṇa*, meaning ‘wandering,’ indicates *apratigraha*, ‘a lack of desire for acquisition.’ “While traveling to holy places, the *brāhmaṇa* did not accept anything except the bare necessities.” This reveals that now he was free from sin and had developed renunciation. “In this way, traveling through many holy places, he arrived at the confluence, or *saṅgama*, named Gaṅgā-sāgara, where the Gaṅgā meets the ocean.”

VERSE 41

विप्रान् गङ्गातटेऽपश्यत् सर्वविद्याविशारदान् ।

स्वधर्माचारनिरतान् प्रायशो गृहिणो बहून् ॥ ४१ ॥

*viprān gaṅgā-taṭe 'paśyat sarva-vidyā-viśāradān
sva-dharmācāra-niratān prāyaśo gṛhiṇo bahūn*

viprān – the *brāhmaṇas*; *gaṅgā* – of the Gaṅgā; *taṭe* – on the banks; *apaśyat* – he observed; *sarva-vidyā* – in various branches of knowledge; *viśāradān* – expert; *sva-dharma-ācāra* – in executing their religious duties; *niratān* – engaged; *prāyaśaḥ* – mostly; *gṛhiṇaḥ* – householders; *bahūn* – many.

There on the banks of the Gaṅgā, he met many *brāhmaṇas*, mostly householders, who were expert in various branches of knowledge and engaged in executing their religious duties.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “There, along the banks of the Gaṅgā, he saw many *brāhmaṇas* from the Gauḍa region, who were versed in all branches of knowledge.”

Erudition, according to *Viṣṇu Purāṇa* (3.6.27), entails having expertise in the fourteen branches of knowledge:

*aṅgāni vedāś catvāro
mīmāṃsā nyāya-vistarāḥ
dharma-śāstraṁ purāṇaṁ ca
vidyā hy etāś caturdaśa*

The four Vedas, their six supplements (*śaḍ-aṅga*), *mīmāṃsā* (the systematic study of the meaning of the Vedas), *nyāya* (logic), *dharma-śāstras* (scriptures delineating religious principles), and the *Purāṇas* (Vedic history) comprise the fourteen divisions of knowledge.

Śrī Parīkṣit says, “The *brāhmaṇas* strictly adhered to following their individual occupational and religious duties, known as *dharma*, and they were generally family men, or *gṛhasthas*.”

VERSE 42

तैर्वर्ण्यमानमाचारं नित्यनैमित्तिकादिकम् ।
आवश्यकं तथा काम्यं स्वर्गं शुश्राव तत्फलम् ॥४२॥

tair varṇyamānam ācāraṁ nitya-naimittikādikam
āvaśyakam tathā kāmyam svargaṁ śuśrāva tat-phalam

taiḥ – by them; *varṇyamānam* – being described; *ācāraṁ* – duties; *nitya* – regular, daily; *naimittika* – occasional; *ādikam* – and so on; *āvaśyakam* – necessity; *tathā* – then; *kāmyam* – awarding sensual pleasure; *svargam* – heavenly pleasure; *śuśrāva* – heard; *tat* – of that; *phalam* – the result.

He heard from those *brāhmaṇas* about the necessity of daily obligatory rites and of circumstantial rituals. He also heard about ritualistic activities to fulfill material desires and how one obtains heavenly pleasures as a result of these activities.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Upon arriving at the bank of the river Gaṅgā, the newly-renounced *brāhmaṇa* heard instructions from the *brāhmaṇas* of that place who were devoted to executing their occupational duties. They instructed him on performance of daily obligatory rites (*nitya-karma*), circumstantial duties (*naimittika-karma*), fruitive activities (*kāmya-karma*), and the heavenly enjoyment (*svarga-sukha*) obtained by the performance of these *karmas*.” The term *nitya-karma* indicates activities such as the performance of fire sacrifices (*agnihotras*). *Naimittika-karma* indicates activities such as the offering of oblations to deceased forefathers performed either on specific festival days or on the new moon day. The word *ādi* indicates daily activities, like awakening during the *brahma-muhūrta*, a period before sunrise, as mentioned in *Śrī Viṣṇu Purāṇa*. These kinds of religious practices are considered essential duties, or *nitya-karma*. The term *kāmya-karma* indicates vows of austerity (*vratas*), and so on.

Śrī Parikṣit continues, “These *brāhmaṇas*, who were absorbed in performing their prescribed occupational duties, instructed:

ācāra-prabaho dharmo, dharmasya prabhuracyutaḥ

‘Proper conduct (*ācāra*) alone is the father of religion (*dharma*) and the Lord of religion is Acyuta, the infallible Lord.’

sad-ācāravatā puṁsā, jitau lokāv-ubhāv-api

‘Thus, only persons who possess virtuous conduct (*sadācāra*) can conquer both this world and the next.’

“The *brāhmaṇa* heard many such statements of effusive praise. He also heard that heavenly pleasures are attained by executing one’s occupational duties, or *sva-dharma*. He heard topics about the varieties of happiness available to the residents of the heavenly planets:

*yanna duḥkkena sambhinnaṁ na ca grastamanantaram
abhilāṣo paṇītaṁ ca sukhaṁ tat svargavāsinām*

‘Material enjoyment in Svarga is free from sorrow and is available according to one’s desires.’

“Observing the visiting *brāhmaṇa*’s level of faith in those topics, the Gaṅgā-sāgara *brāhmaṇas* instructed him accordingly.”

VERSE 43

नानासंकल्पवाक्यैश्च तदनुष्ठाननिष्ठताम् ।
दृष्ट्वा तत्रोदितश्रद्धः प्रवृत्तः शिक्षितः स तैः ॥ ४३ ॥

*nānā-saṅkalpa-vākyaish ca tad-anuṣṭhāna-niṣṭhatām
dṛṣṭvā tatrodita-śraddhaḥ pravṛttaḥ śikṣitaḥ sa taiḥ*

nānā – many; *saṅkalpa* – solemn vows; *vākyaish* – expressed; *ca* – also; *tad-anuṣṭhāna* – in the performance of their rituals; *niṣṭhatām* – strong faith; *dṛṣṭvā* – observing; *tatra* – there; *udita* – developed; *śraddhaḥ* – faith; *pravṛttaḥ* – began to execute; *śikṣitaḥ* – instructed; *saḥ* – that (*brāhmaṇa*); *taiḥ* – by them.

Observing the *brāhmaṇas*’ strong faith in their rituals, which they expressed in solemn vows, he also developed faith in those rituals.

And after receiving instructions from them, he also began to perform the same rituals.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “He not only heard the *brāhmaṇas* words, but he also witnessed with his own eyes their devotion to those rituals. He thus engaged in those same activities with great faith. Seeing the *brāhmaṇas*’ observance of vows for ritual bathing in the Gaṅgā, by uttering verses beginning with *gaṅgā*, and observing their strong faith in those rituals, he also engaged in the same activities.”

Here Śrī Uttārā-devī may ask, “He was such a great fool, so how is it that he engaged in those activities?” In reply, Śrī Parīkṣit says, “He was educated by the *brāhmaṇas* residing on the shore of the Gaṅgā, and then he undertook the practice of those activities.” In other words, he developed faith in the scriptural injunctions that delineate those activities and became dedicated to them.

VERSE 44

देव्याज्ञादरतो मन्त्रमपि नित्यं रहो जपन् ।
तत्प्रभावान्न लेभेऽन्तः सन्तोषं तेषु कर्मसु ॥४४॥

devy-ājñādarato mantram api nityam raho japan
tat-prabhāvān na lebhe 'ntaḥ santoṣam teṣu karmasu

devī – of the goddess; *ājñā* – for the order; *ādarataḥ* – honoring; *mantram* – the *gopāla-mantra*; *api* – also; *nityam* – daily; *rahaḥ* – in solitude; *japan* – chanting; *tat-prabhāvāt* – by the power of that (*mantra*); *na* – not; *lebhe* – obtained; *antaḥ* – of heart; *santoṣam* – happiness; *teṣu* – their; *karmasu* – in the ritualistic activities.

Honoring the goddess’s order, the *brāhmaṇa* continued to chant his *gopāla-mantra* daily, in a solitary place. Although he continued to engage in those ritualistic activities, nevertheless, due to the power of the *mantra*, his heart was not satisfied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “By the potency of devotional service to Bhagavān (*bhagavat-upāsana*), the *brāhmaṇa* did not develop

any attachment to those rituals, or *karmas*, and therefore he found no satisfaction in them. This was solely due to the power of chanting the *mantra*.”

VERSE 45

स निर्विद्य गतः काशीं ददर्श बहुदेशजान् ।
यतिप्रायान् जनांस्तत्राद्वैतव्याख्याविवादिनः ॥ ४५ ॥

*sa nirvidya gataḥ kāśīm dadarśa bahu-deśa-jān
yati-prāyān janāṁs tatrādvaita-vyākhyā-vivādināḥ*

saḥ – he; *nirvidya* – indifferent; *gataḥ* – went; *kāśīm* – to Śrī Śiva’s abode, Kāśī; *dadarśa* – he saw; *bahu-deśa-jān* – people from different countries; *yati* – renunciants; *prāyān* – mostly; *janān* – people; *tatra* – there; *advaita* – of nondual monism; *vyākhyā* – the various explanations; *vivādināḥ* – debating.

Finally, becoming disinterested in those ritualistic activities, the *brāhmaṇa* went to the sacred abode of Kāśī. There, he met many *sannyāsīs* who had come from different countries. These *sannyāsīs* were engaged in debating the various explanations of *advaita-vāda*, the theory of monism.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Developing disinterest in executing those ritualistic activities, the *brāhmaṇa* went to Kāśī. There, he met many persons from various countries who looked like renunciants, or *sannyāsīs*. They would argue about the different explanations of the impersonal aspect of the Absolute Brahman, deliberating on the different interpretations of the doctrine of *advaita-vāda*.”

VERSE 46

विश्वेश्वरं प्रणम्यादौ गत्वा प्रतिमठं यतीन् ।
नत्वा सम्भाष्य विश्रामं तेषां पार्श्वे चकार सः ॥ ४६ ॥

*viśveśvaraṁ praṇamyādaḥ gatvā prati-maṭhaṁ yatīn
natvā sambhāṣya viśrāmaṁ teṣāṁ pārsve cakāra saḥ*

viśveśvaram – to Śrī Viśveśvara; *praṇamya* – offering respectful obeisances; *ādau* – in the beginning; *gatvā* – having gone; *prati-maṭham* – to every monastery; *yatīn* – to the *sannyāsīs*; *natvā* – bowing; *sambhāṣya* – conversing; *viśrāmam* – rest; *teṣām* – of them; *pārśve* – by the side; *cakāra* – took; *saḥ* – he.

First, he offered respectful obeisances to Śrī Viśveśvara (Śrī Viśvanātha Mahādeva). Then, he visited every *maṭha*, where he bowed down to the *sannyāsīs* there, talked with them, and rested in their company.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “First, he offered his respects to the presiding Deity of Kāśī, Śrī Śiva, also known as Viśveśvara.”

VERSE 47

वादेषु शुद्धबुद्धीनां तेषां पाणितलस्थवत्।
मोक्षं बोधयतां वाक्यैः सारं मेने स तन्मतम्॥४७॥

vādeṣu śuddha-buddhīnām teṣām pāṇitala-sthavat
mokṣam bodhayatām vākyaīḥ sāraṁ mene sa tan-matam

vādeṣu – in philosophical debates; *śuddha-buddhīnām* – who had pure intelligence; *teṣām* – of them; *pāṇi* – of the hand; *tala* – in the palm; *stha-vat* – as if placed; *mokṣam* – liberation; *bodhayatām* – who were explaining; *vākyaīḥ* – with statements; *sāraṁ* – the essence; *mene* – began to think; *saḥ* – he; *tat-matam* – of that view.

The intelligence of all those *sannyāsīs* was expertly applied purely in debate. Their statements on liberation from material existence were presented logically, as if liberation were a common gooseberry (*āmalakī*) in the palm of their hands. Therefore, listening to their discussions, the *brāhmaṇa* began to think that their views were quintessential and supreme.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “The resident *sannyāsīs* would say, ‘It is essential to enter the *sannyāsa* order to attain liberation.’

The *brāhmaṇa* gradually began to believe in the superiority of their opinion. The reason was that those *sannyāsīs*' statements gave the impression that liberation, *mokṣa*, was sitting in the palms of their hands, just like a little *āmalakī* fruit. Those *sannyāsīs* were merely experts in debate and logic; their intelligence in regard to the ultimate goal of life, or *paramārtha*, was impure."

VERSES 48–49

शृण्वन्नविरतं न्यासमोक्षोत्कर्षपराणि सः ।
तेभ्यो वेदान्तवाक्यानि मणिकर्ण्यं समाचरन् ॥ ४८ ॥

स्नानं विश्वेश्वरं पश्यंस्तेषां सङ्गेऽप्रयासतः ।
मिष्टेष्टभोगान् भुञ्जानः संन्यासं कर्तुमिष्टवान् ॥ ४९ ॥

śṛṇvann avirataṁ nyāsa-mokṣotkarṣa-parāṇi saḥ
tebhyo vedānta-vākyāni maṇikarṇyāṁ samācaran

snānaṁ viśveśvaraṁ paśyaṁs teṣāṁ saṅge 'prayāsataḥ
miṣṭeṣṭa-bhogān bhuñjānaḥ sannyāsaṁ kartum iṣṭavān

śṛṇvan – hearing; *avirataṁ* – regularly; *nyāsa* – of the renounced order of life; *mokṣa* – of liberation; *utkarṣa-parāṇi* – superiority; *saḥ* – he; *tebhyah* – from them; *vedānta-vākyāni* – the verses of Vedānta; *maṇikarṇyam* – in the Gaṅgā at Maṇikarṇikā-ghāṭa; *samācaran* – taking; *snānam* – bath; *viśveśvaram* – Śrī Viśveśvara; *paśyan* – seeing; *teṣāṁ saṅge* – in their company; *aprayāsataḥ* – without having to work; *miṣṭa-iṣṭa-bhogān* – sweet delectable food; *bhuñjānaḥ* – enjoying; *sannyāsaṁ* – the renounced order; *kartum* – to take; *iṣṭavān* – he had a desire.

The *brāhmaṇa* regularly heard those *sannyāsīs* cite verses from Vedānta declaring the superiority of the renounced order of life (*sannyāsa*) and of impersonal liberation. Daily, after bathing in the Gaṅgā at Maṇikarṇikā-ghāṭa, he took *darśana* of Śrī Viśvanātha. Without having to work, he ate delectable meals to his heart's content with those *sannyāsīs*. Thus, he developed an urge to accept *sannyāsa*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “By regularly hearing from the *sannyāsīs* the statements from the Vedānta establishing the superiority of impersonal liberation (*mokṣa*) and the renounced order of life (*sannyāsa*), the *brāhmaṇa* also developed a desire to accept *sannyāsa*.” This is explained in these two verses.

There are reasons why the *brāhmaṇa* felt the urge to accept *sannyāsa*: (1) he was hearing statements from the Vedānta, (2) he was bathing daily in the Gaṅgā, and (3) he was going for *darśana* of Śrī Viśvanātha. His daily activities like bathing in Gaṅgā at Maṇikarṇikā-ghāṭa in the company of *sannyāsīs* happened naturally and easily. The word *aprayāsataḥ*, meaning ‘effortlessly,’ applies to all three reasons, or to all the *brāhmaṇa*’s activities.

VERSE 50

स्वजप्यं गौरवाद्देव्यास्तथान्तःसुखलाभतः ।

अत्यजन्नेकदा स्वप्नेऽपश्यत्तन्मन्त्रदेवताम् ॥५०॥

sva-japyaṁ gauravād devyās tathāntaḥ-sukha-lābhataḥ
atyajann ekadā swapne 'paśyat tan-mantra-devatām

sva-japyaṁ – to be chanted by him; *gauravāt* – out of respect; *devyāḥ* – from the goddess; *tathā* – then; *antaḥ* – internal; *sukha* – happiness; *lābhataḥ* – because of obtaining; *atyajan* – not giving up; *ekadā* – once; *swapne* – in a dream; *apaśyat* – he saw; *tat-mantra-devatām* – that *mantra*’s presiding Deity.

Due to the *brāhmaṇa*’s reverence for Kāmākhyā-devī and his experience of internal happiness, he did not give up chanting his *mantra*. Some days passed, and then one night, in a dream he had a vision of his *mantra*’s presiding Deity.

DIG-DARŚINĪ-ṬĪKĀ: Now, after presenting the glories of devotional service to Bhagavān, Śrī Parīkṣit speaks four verses, beginning here with *sva-japyaṁ*, to explain why the *brāhmaṇa* declined to take *sannyāsa*. He says, “By associating with those *sannyāsīs*, the *brāhmaṇa* lost faith in chanting his *mantra*, but still he did not give up the chanting. His reverence for Kāmākhyā-devī was the reason behind this. He had

faith in her divine pre-eminence and so he respected her instructions. Therefore, although he had a desire to accept *sannyāsa*, he did not.”

Śrī Uttarā-devī may question, “Although he heard statements from the Vedānta, why did he not respect them?”

Śrī Parīkṣit replies, “Even though he heard quotes from the Vedānta establishing the superiority of liberation, the *brāhmaṇa* did not experience internal happiness. He did, however, experience that happiness in chanting his *mantra*. But if he had not received *darśana* of the *mantra*’s presiding Deity, Śrī Madana-gopāla, in his dream, it would have been impossible for him to eliminate his urge for liberation.” Alternatively, it may be said that the *mantra*’s Deity, Śrī Madana-gopāla, appeared in his dream to reveal to him the glories of the *mantra*. Feeling apathy toward impersonal liberation is the natural and direct consequence of chanting the *mantra*. Receiving audience of the Lord in a dream is only an incidental or secondary result.

VERSE 51

तन्महारम्यताकृष्टः परमानन्दगोचरः ।
तज्जपान्यप्रवृत्तौ हि न लेभे स मनोबलम् ॥५१॥

tan-mahā-ramyatākṛṣṭaḥ paramānanda-gocaraḥ
taj-japānya-pravṛttau hi na lebhe sa mano-balam

tat – of Him; *mahā-ramyatā* – by the extreme charm; *ākṛṣṭaḥ* – captured; *parama-ānanda* – supreme rapture; *go-caraḥ* – within perception of his senses; *tat-japa* – the chanting of that; *anya-pravṛttau* – in other engagement; *hi* – certainly; *na* – not; *lebhe* – obtained; *saḥ* – he; *manaḥ-balam* – inspiration.

When the *mantra*’s presiding Deity appeared to him in the dream, the Deity’s extreme beauty captured the *brāhmaṇa*’s heart and filled him with supreme bliss. From then on, except for his chanting of the *mantra*, all other activities felt distasteful.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “After the *brāhmaṇa* saw the most engaging beauty of the Deity of the *mantra*, his heart was enchanted and captivated, and he experienced supreme exultation.

Now, aside from chanting the *mantra*, he lost all enthusiasm and impetus for other activities, such as accepting *sannyāsa* and bathing in the Gaṅgā.”

VERSE 52

इतिकर्तव्यतामूढो दीनः सन् स्वप्नमागतः ।
तया देव्या सहागत्य तत्रादिष्टः शिवेन सः ॥५२॥

iti kartavyatā-mūḍho dīnaḥ san svapnam āgataḥ
tayā devyā sahāgatya tatrādiṣṭaḥ śivena saḥ

iti – thus; *kartavyatā* – about what should be done; *mūḍhaḥ* – confused; *dīnaḥ* – wretched; *san* – being; *svapnam* – sleep; *āgataḥ* – came; *tayā* – her; *devyā saha* – with the goddess; *āgatya* – appeared; *tatra* – there; *ādiṣṭaḥ* – ordered; *śivena* – by Śrī Mahādeva; *saḥ* – he.

The *brāhmaṇa* then became confused about his duties. In a state of despair, he fell asleep. Śrī Mahādeva, along with Devī, appeared in his dream and ordered him as follows.

DIG-DARŚINĪ-ŢĪKĀ: Śrī Parikṣit says, “Then, the bewildered *brāhmaṇa* could not determine his actual duty, whether it was to accept *sannyāsa* or to engage in chanting his *mantra*. Because his mind had been rendered restless by constantly associating with *sannyāsīs* and hearing their words, he was unable to discern his real duty. In this distressed condition, he finally fell asleep. The goddess, who had initiated him into the *mantra* in his dream and who later had ordered him to continue chanting, and in whom the *brāhmaṇa* had strong faith, now again appeared in his dream along with Śrī Mahādeva, who spoke to him as follows.”

VERSE 53

मा मूर्ख कुरु संन्यासं द्रुतं श्रीमथुरां व्रज ।
तत्र वृन्दावनेऽवश्यं पूर्णार्थस्त्वं भविष्यसि ॥५३॥

mā mūrkhā kuru sannyāsaṁ drutaṁ śrī-mathurāṁ vraja
tatra vṛndāvane 'vaśyaṁ pūrṇārthas tvaṁ bhaviṣyasi

mā – do not; *mūrkhā* – O fool; *kuru* – accept; *sannyāsam* – the renounced order of life; *drutam* – quickly; *śrī-mathurām* – to Śrī Mathurā-maṇḍala; *vraja* – go; *tatra* – there; *vṛndāvane* – in Śrī Vṛndāvana; *avaśyam* – certainly; *pūrṇa-arthaḥ* – complete fulfillment; *tvam* – you; *bhaviṣyasi* – you will attain.

O fool! You must not accept *sannyāsa*. Quickly go to the district of Śrī Mathurā. There in Śrī Vṛndāvana, your desire will certainly be fulfilled.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “With words such as *mahā-mūrkhā*, meaning ‘big fool,’ the goddess and Mahādeva ordered the *brāhmaṇa*, ‘Go immediately to the district of Mathurā, within which exists the supremely ineffable holy place, Śrī Vṛndāvana-dhāma. There, you will achieve all your goals, and all your desires will surely be fulfilled.’”

VERSE 54

सोत्कण्ठो मथुरां गन्तुं मुहुस्तां कीर्तयंस्ततः ।
स तद्देशदिशं गच्छन् प्रयागं प्राप वत्मनि ॥५४॥

sotkaṇṭho mathurām gantum muhuḥ tām kīrtayaṁs tataḥ
sa tad-deśa-diśaṁ gacchan prayāgaṁ prāpa vartmani

sa-utkaṇṭhaḥ – with eagerness; *mathurām* – Mathurā; *gantum* – to go; *muhuḥ* – repeatedly; *tam* – that (word ‘Mathurā’); *kīrtayan* – singing; *tataḥ* – then; *saḥ* – he; *tad-deśa* – of that country; *diśaṁ* – in the direction; *gacchan* – going; *prayāgaṁ* – at Prayāga; *prāpa* – reached; *vartmani* – on the road.

Hearing this, the *brāhmaṇa* became very eager to go to Mathurā. Repeatedly singing “Mathurā, Mathurā,” he walked in that direction. On the way, he came to Prayāga.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “Upon hearing the words of Devī and Mahādeva, the *brāhmaṇa* developed an eagerness to go to Mathurā. While repeatedly performing *kīrtana* of the name, singing

‘Mathurā, Mathurā,’ he began to walk towards Mathurā from Kāśī.” Mathurā is the kingdom of King Śūrasena and is situated west of Kāśī. Traveling in this way towards Mathurā, he came to Prayāga.

VERSE 55

तस्मिल्लसन्माधवपादपद्मे
गङ्गाश्रितश्रीयमुनामनोज्ञे ।
स्नानाय माघोषसि तीर्थराजे
प्राप्तान् स साधून् शतशो ददर्श ॥५५॥

tasmil lasan-mādhava-pāda-padme
gaṅgāśrita-śrī-yamunā-manojñe
snānāya māghoṣasi tīrtha-rāje
prāptān sa sādhus śataśo dadarśa

tasmin – there; *lasat* – decorated; *mādhava* – of Śrī Mādhava; *pāda-padme* – at the lotus feet; *gaṅgā* – of the Gaṅgā; *āśrita* – shelter; *śrī* – beautiful; *yamunā* – Yamunā; *manah-jñe* – charming; *snānāya* – to bathe; *māgha* – in the month of Māgha; *uṣasi* – at dawn; *tīrtha-rāje* – at the king of all the pilgrimage places; *prāptān* – reaching; *saḥ* – he; *sādhus* – saintly persons; *śataśaḥ* – by the hundreds; *dadarśa* – he witnessed.

Prayāga, the king of all pilgrimage places, is decorated with the lotus feet of Śrī Mādhava. It is very attractive because there, the river Yamunā takes shelter of the river Gaṅgā. Thousands of *sādhus* had congregated there for the early morning ritual of bathing during the month of Māgha. Reaching Prayāga-rāja, the *brāhmaṇa* witnessed this huge gathering of saintly persons.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “Because *bhakti*, devotion to the Supreme Lord, manifests in Prayāga, it is considered superior to all other places of pilgrimage (*tīrthas*) and is known as *tīrtha-rāja*, the king of all *tīrthas*. Therefore, upon his arrival, the *brāhmaṇa* saw thousands of Vaiṣṇava *sādhus* (saintly persons) gathered there for the ritual of bathing at dawn during the month of Māgha (January–

February).” The two lines beginning with *lasat* show Prayāga-tīrtha’s superiority as the king of all holy places. Prayāga is adorned by the lotus feet of Śrī Mādhava-deva, and it is charming because of the presence of the river Yamunā, who takes shelter of the Gaṅgā here. Alternatively, it may be said that because both rivers, Yamunā and Gaṅgā, have deep devotion for Bhagavān’s lotus feet, they have sought each other’s association. The site of their confluence is the king of pilgrimage places, Prayāga.

VERSE 56

तेषां सदा गीत-नति-स्तवादिभिः
 श्रीविष्णुपूजोत्सवमैक्षताभितः ।
 तन्नामसंकीर्तन-वाद्य-नर्तनैः
 प्रेम्णार्तनादै-रुदितैश्च शोभितम् ॥५६॥

teṣāṁ sadā gīta-nati-stavādibhiḥ
śrī-viṣṇu-pūjotsavam aikṣatābhitaḥ
tan-nāma-saṅkīrtana-vādyā-nartanaīḥ
preṃṇārta-nāдай-ruditaiś ca śobhitam

teṣāṁ – of them; *sadā* – constant; *gīta* – with singing; *nati* – obeisances; *stava* – glorifications; *ādibhiḥ* – and so on; *śrī-viṣṇu* – Śrī Viṣṇu; *pūjā* – of worship; *utsavam* – a celebration; *aikṣata* – he saw; *abhitaḥ* – on all sides; *tat-nāma* – the holy names of Śrī Viṣṇu; *saṅkīrtana* – congregational chanting; *vādyā* – playing on instruments; *nartanaīḥ* – dancing; *preṃṇā* – out of divine love; *ārta-nāдай* – with cries (as if) in pain; *ruditaiḥ* – with weeping; *ca* – also; *śobhitam* – beautiful.

A multitude of sages and holy men were assembled there. They were engaged in devotional activities like constantly singing, offering obeisances, uttering glorifications, singing the names of God, playing on instruments, and dancing. Some were crying out ecstatically in divine love and some were weeping. Arriving there, the *brāhmaṇa* witnessed this enormous celebration dedicated to worshiping the Supreme Lord Viṣṇu.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “That *brāhmaṇa* witnessed a festival of the worship of Viṣṇu, replete with singing and other practices, going on in all directions.” The word *ādi* also indicates that the festival was magnificent, with great varieties of offerings made to the accompaniment of songs, and so forth.

VERSES 57–59

सोऽबुधो विस्मयं प्राप्तो वैष्णवान् पृच्छति स्म तान् ।
 हे गायका वन्दिनो रे दण्डवत्पातिना भुवि ॥५७॥
 भो वादका नर्तका रे रामकृष्णेति-वादिनः ।
 रोदका रम्यतिलकाश्चारुमालाधरा नराः ॥५८॥
 भवतैकं क्षणं स्वस्था न कोलाहलमर्हथ ।
 वदतेदं विधद्ध्वे किं कं वार्चयथ सादरम् ॥५९॥

so 'budho vismayam prāpto vaiṣṇavān pṛcchati sma tān
 he gāyakā vandino re daṇḍavat-pātino bhuvi
 bho vādakā nartakā re rāma-kṛṣṇeti-vādināḥ
 rodakā ramya-tilakāś cāru-mālā-dharā narāḥ
 bhavataikaṁ kṣaṇam svasthā na kolāhalam arhatha
 vadatedaṁ vidhaddhve kiṁ kaṁ vārcayatha sādaram

saḥ – he; *abudhaḥ* – ignorant person; *vismayam* – astonished; *prāptaḥ* – became; *vaiṣṇavān* – the Vaiṣṇavas; *pṛcchati sma* – he inquired; *tān* – of them; *he gāyakāḥ* – O singers; *vandinaḥ re* – O reciters of prayers; *daṇḍavat-patīnaḥ* – people offering prostrated obeisances; *bhuvi* – to the ground; *bhoḥ* – oh!; *vādakāḥ* – O musicians!; *nartakāḥ re* – O dancers!; *rāma* – Rāma; *kṛṣṇa* – and Kṛṣṇa; *iti* – thus; *vādināḥ* – O proclaimers; *rodakāḥ* – O weepers!; *ramya* – beautiful; *tilakāḥ* – with *tilaka*; *cāru* – beautiful; *mālā* – garlands; *dharāḥ* – wearing; *narāḥ* – O men!; *bhavatāḥ* – be; *ekam kṣaṇam* – for one moment; *sva-sthāḥ* – situated in your normal state; *na* – not; *kolāhalam* – a tumult; *arhatha* – you should do; *vadata* – please tell; *idam* – this; *vidhaddhve* – you are doing; *kiṁ* – what?; *kaṁ* – whom?; *vā* – or; *arçayatha* – you are worshiping; *sa-ādaram* – with reverence.

Wonderstruck by this scene, the innocent and ignorant *brāhmaṇa* addressed the saintly Vaiṣṇavas, saying, “O singers, O reciters of prayers, O people offering obeisances on the ground! O musicians, O dancers, O people calling out the names of Rāma and Kṛṣṇa! O people who are weeping, O you who are adorned with beautiful *tilaka* and wearing beautiful garlands! Why don’t you stop this tumultuous din for a moment? Quiet down and tell me what you are doing. Whom do you worship so reverentially?”

DIG-DARŚINĪ-ṬĪKĀ: Here, the significance of addressing the *brāhmaṇa* as *abudhaḥ*, meaning ‘unintelligent,’ is that he had never before witnessed such behavior of holy men (*sādhus*), nor had he heard about it, so he was completely ignorant of their activities.

Śrī Parikṣit says, “Thus astonished, the *brāhmaṇa* addressed the devotees of Lord Viṣṇu, the Vaiṣṇavas, who were engaged in singing, playing musical instruments, and so on, by calling out to them, ‘O singers,’ The naive young man was ignorant of the Vaiṣṇavas’ exalted position and for this reason he addressed them according to the activity he saw them performing. He said, ‘O *vandin*, O you who are offering respectful obeisance (this includes those who were offering praise), O people who are playing instruments, O people who are calling out Rāma and Kṛṣṇa.’ (He did know that Rāma and Kṛṣṇa are names of the Lord, so imitating them, he simply repeated those names.) He saw that on their forehead was *tilaka*, a beautiful mark representing the Supreme Lord Hari’s temple. Therefore, to them he called, ‘O people with attractive *tilaka*,’ and so on.

“He said to them, ‘You should not be so loud and noisy. Calm yourselves and sit down.’ The *brāhmaṇa* did not know that their songs, prayers, and so on contained spiritual truths about the Supreme Lord, and so he perceived their singing as sheer cacophony. He addressed the Vaiṣṇavas after also observing that they were dressed in a very dignified fashion. ‘What are you doing?’ he asked, ‘Whom are you worshiping with such reverence?’

“The Vaiṣṇavas may have replied, ‘This is not just a curious pastime; rather we are worshiping the Deity.’ Therefore, the *brāhmaṇa* asked, ‘Why are you doing this, and who is that Deity you are worshiping with such honor?’”

VERSE 60

तच्छ्रुत्वोपहासन्ति स्म केचित्तं केचिदब्रुवन्।
रे मूढ तूष्णीं तिष्ठेति केऽप्युचुर्दीनवत्सलाः ॥६०॥

*tac chrutvopahasanti sma kecit taṁ kecid abruvan
re mūḍha tūṣṇīm tiṣṭheti ke 'py ūcur dīna-vatsalāḥ*

tat – that; *śrutvā* – hearing; *upahasanti sma* – they mocked; *kecit* – some; *taṁ* – him; *kecit* – some; *abruvan* – said; *re mūḍha* – O fool; *tūṣṇīm* – silent; *tiṣṭha* – be; *iti* – thus; *ke api* – still others; *ūcuḥ* – said; *dīna-vatsalāḥ* – kind to the lowly.

Hearing the *brāhmaṇa*'s words, some of them laughed at him. Others began to ridicule him, saying, "O fool, be quiet!" In contrast, some saintly Vaiṣṇavas, who were affectionately disposed toward the fallen and wretched, began to speak as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, "Hearing the *brāhmaṇa*'s words, some neophytes among those Vaiṣṇavas mocked him, saying, 'O *mahā-muni*, O great sage! O best among scholars! Yes, we are certainly abnormal, and all this is indeed meaningless uproar!' The Vaiṣṇavas who were situated in an intermediate stage of devotion, the *madhyama* stage, and were devoted to worshiping the Deity could not tolerate his disturbing words and behavior. Becoming angry, they said, 'Hey, ignorant fool! Be quiet.' However, the most advanced Vaiṣṇavas, those in the *uttama* stage, who are very compassionate and affectionate toward the wretched and fallen, respectfully addressed the *brāhmaṇa*, saying 'Aye,' meaning 'O,' and spoke as follows."

VERSE 61

श्रीवैष्णवा ऊचुः-
अये विप्रज जानासि न किञ्चिद्बत मूढधीः।
विष्णुभक्तान् पुनर्मैवं सम्बोधय न जल्प च ॥६१॥

śrī-vaiṣṇavā ūcuḥ
aye vipra-ja jānāsi na kiñcid bata mūḍha-dhīḥ
viṣṇu-bhaktān punar maivam sambodhaya na jalpa ca

śrī-vaiṣṇavāḥ ūcuḥ – the resplendent Vaiṣṇavas said; *aye vipra-ja* – O son of a *brāhmaṇa*; *jānāsi* – you know; *na* – not; *kiñcit* – anything; *bata* – indeed; *mūḍha-dhīḥ* – your intelligence is bewildered; *viṣṇu* – of Śrī Viṣṇu; *bhaktān* – the devotees; *punaḥ* – again; *mā* – not; *evam* – in this way; *sambodhaya* – you should address; *na* – not; *jalpa* – speak; *ca* – also.

Śrī Vaiṣṇavas said: O son of a *brāhmaṇa*, it seems that your intelligence is very dull. Do you not know anything? These are all devotees of Śrī Viṣṇu, and you should never again address them like this or speak to them in this way.

DIG-DARŚINĪ-ṬĪKĀ: The Vaiṣṇavas say, “O *vipra-ja*, O you who were born of a *brāhmaṇa* father, you may have taken birth in a family of *brāhmaṇas*, but your intelligence is dull.” Because of this, the exalted, or *uttama*, Vaiṣṇavas mercifully instructed him, using such words as “Viṣṇu.” “You should not address the devotees of Śrī Viṣṇu as ‘O singers, O people offering prayers!’ and so forth. Moreover, do not again order them to be quiet and to refrain from making a commotion, and so on.”

VERSE 62

भगवन्तमिमे विष्णुं नित्यं वयमुपास्महे ।
गुरोर्गृहीतदीक्षाका यथामन्त्रं यथाविधि ॥६२॥

bhagavantam ime viṣṇum nityam vayam upāśmahe
guror gṛhīta-dikṣākā yathā-mantram yathā-vidhi

bhagavantam – Supreme Lord; *ime* – they; *viṣṇum* – Śrī Viṣṇu; *nityam* – always; *vayam upāśmahe* – we worship; *guroḥ* – from *śrī guru*; *gṛhīta* – having accepted; *dikṣākāḥ* – spiritual initiation; *yathā mantram* – through *mantra*; *yathā vidhi* – through purificatory regulative principles.

O *brāhmaṇa*, we have all accepted spiritual initiation, or *dīkṣā*, from our *guru*. Thus accordingly to our respective *mantras*, we all worship Śrī Viṣṇu appropriately.

DIG-DARŚINĪ-ṬĪKĀ: Because the *brāhmaṇa* may question, “What type of Viṣṇu devotees are you?” the Vaiṣṇavas speak this verse beginning with *bhagavantam ime*.

They say, “O *brāhmaṇa*, we are all worshiping Śrī Viṣṇu according to the appropriate rules and regulations, associated with our individual *mantras*. We have received spiritual initiation from *śrī guru*.” The implication of this statement is, “You have not received *dikṣā* from *śrī guru*. As a result, even though you are chanting a *mantra*, still, knowledge of transcendental truth (*tattva-jñāna*) is not manifesting quickly to you.”

VERSE 63

श्रीनृसिंहतनुं केचिद्रघुनाथं तथापरे ।
एके गोपालमित्येवं नानारूपं द्विजोत्तम ॥६३॥

*śrī-nṛsimha-tanum kecid raghunātham tathāpare
eke gopālam ity evaṁ nānā-rūpaṁ dvijottama*

śrī-nṛsimha-tanum – the form of Śrī Nṛsimha-deva; *kecit* – some persons; *raghunātham* – Śrī Rāma, Lord of the Raghu dynasty; *tathā* – then; *apare* – others; *eke* – some; *gopālam* – Śrī Gopāla-deva; *iti* – thus; *evaṁ* – in this way; *nānā* – various; *rūpaṁ* – forms; *dvija-uttama* – O best of the twice-born.

O best of the twice-born! Some of us are worshiping the Lord as Śrī Nṛsimha-deva, others as Śrī Raghunāthajī Rāma, and others as Śrī Gopāla-deva. In this way, we worship various manifestations of Śrī Viṣṇu.

DIG-DARŚINĪ-ṬĪKĀ: There are different types of *mantras*, and the ultimate object of worship, or *upāśya-tattva*, has many different forms that correspond to those *mantras*. To explain this, the Vaiṣṇavas speak this verse beginning with *śrī-nṛsimha*. They say, “Śrī Viṣṇu’s four-armed forms are innumerable. We worship all such manifestations of Śrī Viṣṇu, such as Śrī Nṛsimha, Śrī Rāma, Śrī Gopāla, Matsya (the fish incarnation), Kūrma (the tortoise incarnation), Varāha (the boar incarnation), and Vāmana (the dwarf incarnation).”

VERSE 64

श्रीपरीक्षिदुवाच—

ततोऽसौ लज्जितो विप्रोऽपृच्छत् सप्रश्रयं मुदा।

कुतो वसति कीदृक् स कं वार्थं दातुमीश्वरः ॥६४॥

śrī-parīkṣid uvāca

tato 'sau lajjito vipro 'pṛcchat sa-praśrayaṁ mudā

kuto vasati kīdṛk sa kaṁ vārthaṁ dātum īśvaraḥ

śrī-parīkṣit uvāca – Śrī Parīkṣit said; *tataḥ* – then; *asau* – he; *lajjitaḥ* – embarrassed; *vipraḥ* – the *brāhmaṇa*; *apṛcchat* – inquired; *sa-praśrayaṁ* – with humility; *mudā* – cheerfully; *kutaḥ* – where?; *vasati* – resides; *kīdṛk* – in which manner?; *saḥ* – He; *kaṁ* – what?; *vā* – or; *artham* – benediction; *dātum* – bestow; *īśvaraḥ* – is able.

Śrī Parīkṣit said : O mother, hearing this, the *brāhmaṇa* became embarrassed. In a humble manner and in delight, he enquired, “Where does Parameśvara, your worshipful Lord, live? What is His form like? What benefit can He bestow?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “After hearing from those Vaiṣṇavas, the *brāhmaṇa* humbly inquired, ‘In what town or village does your worshipful Deity, your *upāsya-deva*, Viṣṇu, live? What form does He have and how does He look? What type of benefit or wealth (*artha*) can He bestow?’” Here, the *brahmana* wants to know the Lord’s ability to bestow benefit because by this, he will have knowledge of their worshipful Deity’s opulence (*aiśvarya-jñāna*). Alternatively, it conveys the idea that every commodity or substance is obtained only by the power of the Supreme Lord.

VERSE 65

श्रीवैष्णवा ऊचुः—

सदा सर्वत्र वसति बहिश्चान्तश्च स प्रभुः।

कश्चिन्न सदृशस्तेन कथञ्चिद्विद्यते क्वचित् ॥६५॥

śrī-vaiṣṇavā ūcuḥ
sadā sarvatra vasati bahiḥ cāntaś ca sa prabhuḥ
kaścīn na sadṛśas tena kathañcid vidyate kvacit

śrī-vaiṣṇavāḥ ūcuḥ – the Vaiṣṇavas said; *sadā* – always; *sarvatra* – everywhere; *vasati* – exists; *bahiḥ* – outside; *ca* – and; *antaḥ* – inside; *ca* – and; *saḥ* – He; *prabhuḥ* – Lord; *kaścīn* – anyone; *na* – not; *sadṛśaḥ* – comparable; *tena* – with Him; *kathañcit* – in any way; *vidyate* – there exists; *kvacit* – anywhere.

Śrī Vaiṣṇavas said: Our Lord is unconstrained by place, time, and matter. He always exists everywhere, residing inside and outside of everything. His equal is not to be found anywhere.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *sadā sarvatra* is the Vaiṣṇavas’ response to the *brāhmaṇa*’s query about where the Lord resides. They say, “Our Lord and master, Śrī Viṣṇu, being beyond the boundaries of time, place, and matter, is all-pervading.” The question “What is He like?” is answered with the phrase beginning with *kaścīn*. They say, “Our Lord does not resemble any object of any shape in this world. Moreover, since He is omnipresent, He always exists inside and outside this world that is made of five elements (*prapañca*).”

VERSE 66

सर्वान्तरात्मा जगदीश्वरेश्वरो
 यः सच्चिदानन्दघनो मनोरमः ।
 वैकुण्ठलोके प्रकटः सदा वसेद्
 यः सेवकेभ्यः स्वमपि प्रयच्छति ॥६६॥

sarvāntarātmā jagad-īśvareśvaro
yaḥ sac-cid-ānanda-ghano manoramah
vaikuṇṭha-loke prakṛtaḥ sadā vased
yaḥ sevakebhyaḥ svam api prayacchati

sarva – of all beings; *antaḥ-ātmā* – indwelling Supersoul; *jagat* – of the universe; *īśvara-īśvaraḥ* – the Controller of all controllers; *yaḥ* –

who; *sat-cit-ānanda* – of eternality, cognizance, and bliss; *ghanaḥ* – condensed form; *manaḥ-ramaḥ* – charming to the mind; *vaikuṇṭha-loke* – in Vaikuṇṭha; *prakaṭaḥ* – manifested; *sadā* – eternally; *vaset* – He may reside; *yaḥ* – Who; *sevakebhyaḥ* – to His servitors; *svam* – His very self; *api* – even; *prayacchati* – He awards.

He is the Supersoul within all living beings and is even the controller of Brahmā and the other controllers of the universe. By nature, He is the absolute embodiment of eternity, knowledge, and bliss. With His qualities, His beauty, and so on, He attracts everyone’s mind. He eternally resides in Vaikuṇṭha, the transcendental realm, and fully gives of Himself – even His own soul – to all His surrendered devotees.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might express a doubt, “Even if it is a fact that He is all-pervasive, if one does not have specific knowledge about Him, how can one possibly engage in devotional service to Him?”

Therefore, the Vaiṣṇavas speak this verse beginning with *sarva antar-ātmā*. They say, “He is the indwelling Supersoul of all living entities, residing in everyone’s heart.” In this manner, the Vaiṣṇavas tell of the Lord’s internal opulence. Now, they describe His awesome external opulence, saying, “He is the Supreme Controller, Jagad-īśvara, meaning He is the supreme master of even the universal controller Brahmā and others, and He thus enjoys opulence that is even greater than theirs.” The Vaiṣṇavas had previously explained [in verse 65] that the Lord’s *svarūpa*, His spiritual form or nature, is the concentrated embodiment of Parabrahman, the Supreme Absolute Truth. The word *manorama*, meaning ‘charming to the mind,’ indicates that He is also the abode of super-excellent qualities, loveliness, sweetness (*mādhurya*), and so on.

The *brāhmaṇa* might ask, “How is it possible for the Supersoul, who is the most concealed personality, to so obviously possess opulence and so on? And where do devotees go to see Him?” In response, the Vaiṣṇavas speak the words beginning with *vaikuṇṭha*, describing the extraordinary characteristics of the Lord’s residence in Vaikuṇṭha.

To the question [from verse 64], “What wealth or benefit can He bestow upon devotees?” the Vaiṣṇavas reply with the line, “*yaḥ*

sevakebhyah svam api prayacchati – He even bestows His own self in charity to His devotees.” The significance of *api*, meaning ‘also’ or ‘even,’ in this statement is that, what to speak of *catur-varga* – the four goals of material life: religiosity, economic development, sense gratification, and liberation – the Lord bestows on His devotees devotion to Himself (*bhakti*), residence in the spiritual world of *Vaikuṇṭha*, and more. In the term *prayacchati*, meaning ‘bestows,’ the prefix *pra* indicates He even bestows His very self in charity to His servants. This reveals that the dealings between Him and His servants are devoid of shyness and formality; rather they are supremely blissful and continue completely without interruption.

VERSE 67

श्रुतिस्मृतिस्तूयमानः केनास्य महिमोच्यताम् ।

तदत्र वाच्यमानानि पुराणानि मुहुः शृणु ॥६७॥

śruti-smṛti-stūyamānaḥ kenāśya mahimocyatām
tad atra vācyamānāni purāṇāni muhuḥ śṛṇu

śruti – by the Vedas; *smṛti* – and the scriptures following Vedic conclusions; *stūyamānaḥ* – being extolled; *kena* – by whom?; *asya* – His; *mahimā* – glory; *ucyatām* – which are described; *tat* – that; *atra* – here; *vācyamānāni* – which are being spoken; *purāṇāni* – the ancient scriptures; *muhuḥ* – repeatedly; *śṛṇu* – please hear.

Who can narrate the glories of the Lord, who is extolled in the Śrutis and the Smṛtis? Therefore, just stay here and regularly hear the explanations of the Purāṇas and other scriptures from the Vaiṣṇavas.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might further request, “Please specifically describe the Lord’s other unique qualities and characteristics.”

In reply, the Vaiṣṇavas speak this verse beginning with *śruti*. They say, “All the Śrutis (Vedas) and Smṛtis (supplementary Vedic literature) effusively sing the Lord’s glories, but none can ever fully describe them. Yet it is also true that it is only through the Śrutis and

the Smṛtis that He can be glorified. Therefore, how can I possibly describe His true magnificence?”

To emphasize this point, in the last half of the verse, beginning with *tad*, the Vaiṣṇavas instruct the *brāhmaṇa*, “Stay in Prayāga, the king of all holy places, and continuously hear explanations of the Purāṇas that reveal the glories of Śrī Viṣṇu.”

VERSE 68

माधवं नम चालोक्य प्रतिरूपं जगत्प्रभोः ।
ततोऽचिरादिदं सर्वं परं च ज्ञास्यसि स्वयम् ॥६८॥

*mādhavaṁ nama cālokya pratirūpaṁ jagat-prabhoḥ
tato 'cīrād idaṁ sarvaṁ paraṁ ca jñāsyasi svayam*

mādhavam – Mādhava-deva; *nama* – offer obeisances; *ca* – and; *ālokya* – beholding; *pratirūpaṁ* – the Deity; *jagat-prabhoḥ* – of the Master of the universe; *tataḥ* – then; *acirāt* – without delay; *idaṁ* – this; *sarvam* – all; *paraṁ* – then; *ca* – also; *jñāsyasi* – you will understand; *svayam* – naturally.

Moreover, you should behold Mādhava-deva, who is the exact form of the Lord of the entire universe, Jagat-prabhu, and offer Him obeisances. If you do this continually, you will quickly come to understand all these topics.

DIG-DARŚINĪ-ṬĪKĀ: The Vaiṣṇavas say, “Take *darśana* of the Deity Śrī Mādhava, who is the exact replica of Śrī Vaikuṇṭha-nātha, the Lord of the universe, and repeatedly prostrate yourself before Him. One can receive His *darśana* only by hearing and meditating on topics about Him. In this way, you shall personally perceive everything about His glories, even beyond what we have and have not narrated.”

VERSE 69

श्रीपरीक्षिदुवाच—
ततः श्रीमाधवं वीक्ष्य नमस्तस्मिन् व्यचष्ट सः ।
सारूप्यं स्वजपे चिन्त्यमानदेवस्य किञ्चन ॥६९॥

śrī-parikṣid uvāca

*tataḥ śrī-mādhavaṁ vīkṣya namaṁs tasmin vyacaṣṭa saḥ
sārūpyaṁ svajāpe cintyamāna-devasya kiñcana*

śrī-parikṣit uvāca – Śrī Parikṣit said; *tataḥ* – thereafter; *śrī-mādhavam* – at Śrī Mādhava; *vīkṣya* – gazing; *namaṁs* – bowing down; *tasmin* – there; *vyacaṣṭa* – observed; *saḥ* – he; *sārūpyam* – similar in appearance; *sva-jape* – in the chanting of his *mantra*; *cintyamāna* – upon whom he was meditating; *devasya* – of his Lord Madana-gopāla-deva; *kiñcana* – somewhat.

Śrī Parikṣit said: Thereafter, according to the instructions of the Vaiṣṇavas, the *brāhmaṇa* took *darśana* of Śrī Mādhava and bowed down to Him. He observed that the Deity Śrī Mādhava was similar in appearance to his Śrī Madana-gopāla-deva, whom he saw at the time of chanting his *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Thereafter, in accordance with the Vaiṣṇavas’ instructions, the *brāhmaṇa* went to see Śrī Mādhava, offering Him obeisances and so on. He was delighted to notice that Śrī Mādhava’s face, eyes, and other features were similar to those of Śrī Madana-gopāla, the object of his meditation when he chanted his *mantra*.”

VERSE 70

तत्र किञ्चित् पुराणं स शृणोति सह वैष्णवः ।

तैरर्च्यमाना विविधा विष्णुमूर्तिश्च पश्यति ॥७०॥

tatra kiñcit purāṇaṁ sa śṛṇoti saha vaiṣṇavaiḥ

tair arcyamānā vividhā viṣṇu-mūrtiś ca paśyati

tatra – there; *kiñcit* – something; *purāṇam* – ancient historical narrations; *saḥ* – he; *śṛṇoti* – he would hear; *saha vaiṣṇavaiḥ* – with the Viṣṇu-devotees; *taiḥ* – by them; *arcyamānāḥ* – being worshiped; *vividhāḥ* – variegated; *viṣṇu* – of Śrī Viṣṇu; *mūrtiḥ* – Deities; *ca* – and; *paśyati* – he would behold.

In this way, the *brāhmaṇa* heard portions of the Purāṇas in the association of those Vaiṣṇavas. In addition, he also took *darśana* of the many Viṣṇu Deities they were worshiping.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “In the company of those Vaiṣṇavas, the *brāhmaṇa* sat in front Śrī Mādhava-deva at Prayāga, the king of holy places, and heard discussion of Purāṇas that establish the glories of the month of Māgha.” The statement, ‘in the company of Vaiṣṇavas,’ indicates that the *brāhmaṇa* experienced bliss because he had developed strong faith by hearing those Purāṇas.

VERSE 71

तथापि प्रत्यभिज्ञेयं तस्य न स्यादचेतसः ।
मदेवो जगदीशोऽयं माधवोऽपि सतां प्रभुः ॥७१॥

tathāpi pratyabhijñeyam tasya na syād acetasaḥ
mad-devo jagad-īśo 'yaṁ mādhave 'pi satām prabhuḥ

tathā api – nevertheless; *pratyabhijñā* – understanding; *iyam* – this; *tasya* – by him; *na* – not; *syāt* – was; *acetasaḥ* – unaware; *mat-devaḥ* – my worshipable Lord; *jagat-īśaḥ* – the Supreme Lord of the universe; *ayaṁ* – He; *mādhavaḥ* – Śrī Mādhava; *api* – also; *satām* – of the devotees; *prabhuḥ* – the Lord.

Nevertheless, due to ignorance, the *brāhmaṇa* did not develop complete knowledge. In other words, he was unable to fully comprehend the idea that “My worshipable Lord is in truth nondifferent from Jagadīśvara, Supreme Lord of the universe; from Śrī Mādhava; and from the Deities worshiped by these Vaiṣṇavas.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Seeing similarities between his own worshipful Deity and Śrī Mādhava, the *brāhmaṇa* understood that Śrī Mādhava is the Supreme Lord of the universe. However, he could not grasp that his own worshipable Lord was the same as Jagadīśvara, the same as the Deity of Mādhava, and the same as the Deities of the Supreme Personality of Godhead worshiped by these

Vaiṣṇavas. Because he was ignorant and lacked discrimination, the *brāhmaṇa* could neither realize Their oneness nor could he fathom the transcendental connection between Them.”

VERSE 72

इदं स विमृशत्येषामुपास्यो जगदीश्वरः ।
स एव माधवश्चायं मयान्यः कोऽप्युपास्यते ॥७२॥

idaṁ sa vimṛśaty eṣām upāsyō jagad-īśvaraḥ
sa eva mādhabaś cāyaṁ mayānyaḥ ko 'py upāsyate

idaṁ – this; *saḥ vimṛśati* – he would think; *eṣām* – for them; *upāsyāḥ* – the worshipable object; *jagad-īśvaraḥ* – the Supreme Lord of the universe; *saḥ* – He; *eva* – only; *mādhabaḥ* – Śrī Mādhava; *ca* – and; *ayaṁ* – He; *mayā* – by me; *anyaḥ* – another; *kaḥ api* – someone; *upāsyate* – is worshiped.

Rather, he always thought, “The worshipable Lord of these *sādhus* is indeed the Supreme Lord of the universe, who is also Śrī Mādhava. However, the personality I worship is someone else.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “He thought, ‘The worshipable Deity (*upāsyā-deva*) of these saintly Vaiṣṇavas is Jagadīśvara, the Supreme Lord of the universe, and is also Śrī Mādhava, whose *darśana* I have been having. I accept the words of the saintly persons as authoritative in this matter. However, the Supreme Personality I worship is someone else.’”

VERSE 73

शंख-चक्र-गदा-पद्म-विभूषितचतुर्भुजः ।
न मदेवस्ततः कस्मात् प्रतीयेत स माधवः ॥७३॥

śaṅkha-cakra-gadā-padma-vibhūṣita-catur-bhujāḥ
na mad-devas tataḥ kasmāt pratīyeta sa mādhabaḥ

śaṅkha – with conchshell; *cakra* – disc; *gadā* – club; *padma* – and lotus; *vibhūṣita* – decorated; *catur* – four; *bhujāḥ* – arms; *na* – not;

mat – my; *devaḥ* – worshipable Lord; *tataḥ* – then; *kasmāt* – how?; *pratīyeta* – can He appear; *saḥ* – He; *mādhavaḥ* – Śrī Mādhava.

“The Deity of Lord Śrī Mādhava’s four arms are decorated with a conchshell, disc, club, and lotus. However, my worshipable Lord is not like Him. Therefore, how can my Lord be Śrī Mādhava? How I can repose my faith for my worshipable Deity in Śrī Mādhava?

DIG-DARŚINĪ-ṬĪKĀ: The reason for the *brāhmaṇa*’s distress is being explained in two-and-a-half verses, beginning here with *śaṅkha*. In these verses, he is thinking, “My worshipable Deity does not have four arms adorned with conchshell, disc, etc., but Śrī Mādhava has four arms that are holding those symbols. The scriptures also describe the characteristics of the Deity of Śrī Mādhava as follows: ‘*gadā-śaṅkha-cakra-padman bibhran mādhava ucyate* – One who holds a mace (*gadā*), conch (*śaṅkha*), disc (*cakra*), and lotus (*padma*) is Śrī Mādhava.’ Since Śrī Mādhava is different from my worshipable Lord, how can I believe that He is truly my worshipable Lord? Factually, I am unable to have this faith.”

VERSE 74

नायं नराद्धसिंहाद्धरूपधारी च मत्प्रभुः ।
न वामनोऽप्यसौ मीनकूर्मकोलादिरूपवान् ॥७४॥

nāyaṁ narārdha-siṁhārdha-rūpa-dhārī ca mat-prabhuḥ
na vāmano 'py asau mīna-kūrma-kolādi-rūpavān

na – not; *ayaṁ* – He; *nara-ardha* – of half-man; *siṁha-ardha* – half-lion; *rūpa-dhārī* – possess the form; *ca* – also; *mat-prabhuḥ* – my Lord; *na* – not; *vāmanaḥ* – a dwarf; *api* – also; *asau* – He; *mīna* – a fish; *kūrma* – a tortoise; *kola* – a boar; *ādi* – and so forth; *rūpavān* – possessing the form.

(Then he began to reflect,) “My Lord does not possess the half-man-half-lion form, nor does He possess the forms of Vāmana, Mīna, Kūrma, or Varāha.

DIG-DARŚINĪ-ṬĪKĀ: One might argue, “Your worshipful Lord may be different from Śrī Mādhava, but because He is similar to some Deities the Vaiṣṇavas worship, your Lord is also Jagadīśvara, the Lord of the universe.” The *brāhmaṇa* replies with the half-verse beginning with *nāyam*. He says, “The Personality whose lower half resembles a human being and whose upper half resembles a lion – the Supreme Lord who has assumed the form of Nṛsimha – is not my worshipable Deity. The other manifestations of the Supreme Lord, such as Vāmana, are also not the Deity whom I worship because Their forms are different from that of my Lord.”

VERSE 75

नापि कोदण्डपाणिः स्याद्राघवो राजलक्षणः ।
केषाञ्चिदेषां पूज्येन गोपालेनास्तु वा सदृक् ॥७५॥

nāpi kodaṇḍa-pāṇiḥ syād rāghavo rāja-lakṣaṇaḥ
keṣāñcid eṣāṁ pūjyena gopālenāstu vā sadṛk

na – not; *api* – also; *kodaṇḍa* – a bow; *pāṇiḥ* – in His hand; *syāt* – there can be; *rāghavaḥ* – Śrī Rāghava; *rāja-lakṣaṇaḥ* – endowed with signs of royalty; *keṣāñcit* – of some; *eṣāṁ* – amongst them; *pūjyena* – should be worshiped; *gopālena* – with Gopāla-deva; *astu* – he should be; *vā* – or; *sadṛk* – resembles.

“My worshipable Deity is also not Śrī Rāghava, who is endowed with signs of royalty and who carries a bow in His hand. However, my Lord certainly resembles Gopāla-deva, who is worshiped by some of these Vaiṣṇava saints.

DIG-DARŚINĪ-ṬĪKĀ: One might venture, “Certainly Śrī Raghunātha must be your worshipable Deity because His form resembles that of your Lord.”

The *brāhmaṇa* replies, “No, my worshipable Deity does not hold a bow, nor does He sit on a royal throne, surrounded by royal signs like a white umbrella and yak-tail whisks (*cāmaras*). Therefore, Śrī Rāghava, also, is not my worshipable Deity.”

It may then be said, “Since your worshipful Deity resembles the form of Śrī Gopāla, who is worshiped by some of these *sādhus*, then the same Lord of the universe is indeed your worshipful Lord.”

The *brāhmaṇa* replies in the half-verse beginning with *keṣāñcit*, saying, “He does resemble my worshipable Lord to some degree.” Here, the word *vā*, meaning ‘or,’ indicates the *brāhmaṇa*’s doubt or his inability to ascertain the similarity.

VERSE 76

मन्येऽथापि मदीयोऽयं न भवेज्जगदीश्वरः ।
नास्ति तल्लक्षणं माघ-माहात्म्यादौ श्रुतं हि यत्॥७६॥

manye 'thāpi madīyo 'yaṁ na bhavej jagad-īśvaraḥ
nāsti tal-lakṣaṇaṁ māgha-māhātmyādaḥ śrutam hi yat

manye – I think; *athāpi* – still; *madīyaḥ* – my; *ayaṁ* – He; *na bhavet* – He can not be; *jagad-īśvaraḥ* – the Lord of the universe; *na* – not; *asti* – He is; *tat-lakṣaṇam* – the characteristics of that Deity; *māgha-māhātmya* – in the narration in *Māgha-māhātmya*; *ādaḥ* – and so forth; *śrutam* – heard; *hi* – certainly; *yat* – which.

“However, my worshipable Lord does not look like Jagadīśvara. From the narration in *Māgha-māhātmya* and other scriptures, I have heard about the characteristics of the Lord of the universe, and my Lord does not possess them.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* says, “However, my worshipable Deity does not appear to be like Jagadīśvara because He does not possess the characteristics of the Lord of the universe that I have heard in the *Māgha-māhātmya* (a description of the excellences of the month of Māgha).” The *Māgha-māhātmya* of the *Padma Purāṇa* (Uttara-khaṇḍa 128.202, 129.44) states:

taṁ dṛṣtvā garuḍārūḍhaṁ pratyagra-jalada-cchavim
catur-bāhuṁ-viśālākṣaṁ sarvālaṅkāra-bhūṣitam

The Supreme Personality of Godhead, Jagadīśvara, rides on the back of Garuḍa, His eagle carrier. His hue is dark like a

raincloud, He has four arms and large eyes, and all His limbs are adorned with varieties of ornaments.

Furthermore:

*brahmādayaḥ surāḥ sarve yoginah sanakādayaḥ
tvām sākṣāt kartum icchanti siddhāś ca kapilādayaḥ*

Brahmā and the other demigods, Sanaka and the other yogīs, and Kapila and the other perfected mystics all desire to receive His *darśana*.

The word *ādi* in the original verse, denoting ‘in addition to *Māgha-māhātmya*,’ also refers to the glories of Prayāga and other holy places described in the *Skanda Purāṇa*.

VERSE 77

गोपार्भवर्गैः सखिभिर्वने स गा
वंशीमुखो रक्षति वन्यभूषणः ।
गोपाङ्गनावर्गविलास-लम्पटो
धर्म सतां लंघयतीतरो यथा ॥७७॥

*gopārbha-vargaiḥ sakhibhir vane sa gā
vaṁśī-mukho rakṣati vanya-bhūṣaṇaḥ
gopāṅganā-varga-vilāsa-lampaṭo
dharmam satām laṅghayatītaro yathā*

gopa-arbha – of cowherd boys; *vargaiḥ* – with the groups; *sakhibhiḥ* – with His friends; *vane* – in the forest; *saḥ* – He; *gāḥ* – the cows; *vaṁśī-mukhaḥ* – the bamboo flute to His mouth; *rakṣati* – he tends; *vanya* – with forest flowers; *bhūṣaṇaḥ* – decorated; *gopa-aṅganā* – of the cowherds’ wives; *varga* – with groups; *vilāsa* – pastimes; *lampaṭaḥ* – greedy to enjoy; *dharmam* – religious principles; *satām* – of saintly persons; *laṅghayati* – He transgresses; *itaraḥ* – an ordinary man; *yathā* – as.

“Decorated with forest flowers and playing on His flute, my worshipable Deity takes the cows for grazing, going from forest to forest along with the cowherd boys. Because He is a playful

philanderer, greedy to enjoy amorous pastimes, He forever roams about with the *gopīs*, the cowherd damsels, and like an ordinary person, He transgresses religious principles.

DIG-DARŚINĪ-ṬĪKĀ: After expressing his views on the Supreme Lord of the universe, in this verse beginning with *gopa*, the *brāhmaṇa* describes the characteristics of his worshipable Deity that he has perceived in his meditation. These characteristics are the antithesis of those of the Lord of the universe mentioned in the previous verses.

He says, “My worshipful Deity wanders from forest to forest with His cowherd friends while tending the cows. His flute rests on His lips and He is always absorbed in playing it. He is adorned with a peacock feather crown, *guñjā* berry earrings, a garland of *kadamba* flowers, and red mineral *tilaka* (an auspicious marking on the forehead). Saintly persons, in accordance with religious principles (*dharma*), never intimately associate with others’ wives. But in the same way that common people transgress religious principles, my Lord seems to transgress the laws of *dharma*. His friendship with the cowherd boys and other such behavior do not correspond to the status of the Supreme Lord of the universe.

“My Lord bears more resemblance to Gopāla-deva, the worshipable Deity of the *sādhū*s of this place, because both hold a flute to Their lips and so on. Thus, it may be possible that my Lord is Jagadīśvara. However, my Lord’s activities of tending the cows and especially of appearing to transgress religious principles make it impossible for Him to be the Lord of the universe.”

VERSE 78

देव्याः प्रभावादानन्दमस्याप्याराधने लभे ।

तत्र जह्यां कदाप्येनमेतन्मन्त्रजपं न च ॥७८॥

devyāḥ prabhāvād ānandam asyāpy ārādhane labhe

tān na jahyām kadāpy enam etan mantra-japaṁ na ca

devyāḥ – of the goddess; *prabhāvāt* – by the power; *ānandam* – happiness; *asya* – of Him; *api* – however; *ārādhane* – in the worship;

labhe – I get; *tat* – therefore; *na jahyām* – I shall not abandon; *kadā api* – ever; *enam* – Him; *etan* – this; *mantra-japam* – chanting of His *mantra*; *na* – not; *ca* – also.

“Although the qualities of being the Supreme Lord of the universe are not fully manifest in my Lord, still, by the potency of the goddess, I derive happiness from worshipping Him. Therefore, I shall never abandon Him or the chanting of His *mantra*.”

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might be questioned, “Can you not feel the same happiness in your heart through the worship of any other?” He replies in this verse beginning with *devyā*, saying, “Although my Lord does not possess the characteristics of the Lord of the universe, nevertheless, by Devī’s power, I experience joy in worshipping Him.”

One might further object, “If your Prabhu does not have the qualities of the Lord of the universe, then you should give up worshipping Him and worship someone else instead.” The *brāhmaṇa* answers this in the line beginning with *tat*. Here *tat* means, “Because of my respect for Devī’s order, – or, alternatively, “Because I experience bliss,” – I can never give up either my worshipable Deity or the chanting of His *mantra*.”

VERSE 79

एवं स पूर्ववन्मन्त्रं तं जपन्निर्जने निजम्।
देवं साक्षादिवेक्षेत सतां सङ्गप्रभावतः ॥७९॥

evam sa pūrvavan mantram taṁ japan nirjane nijam
devam sākṣād ivekṣeta satāṁ saṅga-prabhāvataḥ

evam – thus; *saḥ* – he; *pūrvavat* – as before; *mantram* – the divine sound vibration; *taṁ* – that; *japan* – chanting; *nirjane* – in seclusion; *nijam* – his own; *devam* – Lord; *sākṣāt* – directly; *iva* – as if; *īkṣeta* – he would perceive; *satām* – of the saints; *saṅga* – of the association; *prabhāvataḥ* – by the influence.

Thus the *brāhmaṇa* made up his mind and began to chant his *mantra* as before, sitting in a secluded place. By the influence of saintly association, he was now able to chant the *mantra* with

a pure heart, and while chanting he began to behold the Deity of the *mantra* as if He were personally present.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “In this way, the *brāhmaṇa* decided not to abandon Śrī Madana-gopāla-deva’s illustrious ten-syllable *mantra*, which is supreme among *mantras*.” Alternatively, it is understood that he was fully absorbed in rapt meditation on Śrī Nanda-kiśora, the unlimited and indescribable crest jewel of all worshipable personalities. This purified his heart and he began to see his worshipable Deity as if the Lord were present in person.

Śrī Uttarā-devī might ask, “How was this possible, since he chanted his *mantra* without faith (*śraddhā*)?” In reply, Śrī Parikṣit speaks the line beginning with *satām*, saying, “This was possible only by the influence of saintly association, or *sādhū-saṅga*.”

VERSE 80

वस्तुस्वभावादानन्द-मूर्छामाप्नोति कर्हिचित् ।
व्युत्थाय जपकालापगममालक्ष्य शोचति ॥८०॥

vastu-sva-bhāvād ānanda-mūrchām āpnoti karhicit
vyutthāya japa-kālāpagamam ālakṣya śocati

vastu – of the (transcendental) object; *sva-bhāvāt* – because of the intrinsic nature; *ānanda* – from ecstatic bliss; *mūrchām* – fainting; *āpnoti* – he experienced; *karhicit* – sometimes; *vyutthāya* – upon awakening; *japa* – of chanting; *kāla* – proper time; *apagamam* – elapsed; *ālakṣya* – seeing; *śocati* – he would lament.

By the influence of the nature of that object (in other words, by the influence of chanting the *mantra*) the *brāhmaṇa* sometimes fell unconscious in ecstatic bliss. Upon coming out of his unconscious state, he would lament that the proper time for chanting his *mantra* had elapsed.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Thereafter, sometimes the *brāhmaṇa* swooned in ecstasy, reaching a state resembling deep, transcendental trance, or *sat-samādhi*. In this state, all the external

functions of his sense organs would stop. By the very nature of the object of his meditation – the *mantra* – he would obtain *darśana* of his worshipable Deity. This is not possible by deliberating on and analysing fundamental principles of philosophy (*tattva*). When he would regain consciousness after some time and see that the darkness of evening had already set in, he would lament that the prescribed time for quiet chanting, which is known as *japa*, had slipped by.”

VERSE 81

उपद्रवोऽयं को मेऽनुजातो विघ्नोमहान् किल।
न समाप्तो जपो मेऽद्यतनो रात्रीयमागता ॥८१॥

upadravo 'yaṁ ko me 'nujāto vighno mahān kila
na samāpto japo me 'dyatano rātrīyam āgatā

upadravaḥ – calamity; *ayaṁ* – this; *kaḥ* – why?; *me* – for me; *anujātaḥ* – keeps occurring; *vighnaḥ* – impediment; *mahān* – great; *kila* – indeed; *na* – not; *samāptaḥ* – completed; *japaḥ* – chanting; *me* – my; *adyatanaḥ* – for today; *rātrī* – night; *iyam* – this; *āgatā* – has come.

“Why did this disturbance occur during my chanting time? This is a huge impediment. It has become night and my chanting is still not finished.

DIG-DARŚINĪ-ṬĪKĀ: The cause of the *brāhmaṇa*’s lamentation is being described in this verse beginning with *upadrava*. The word *upadrava*, meaning ‘disturbance,’ indicates the cause of distress or something painfully disturbing. The *brāhmaṇa*’s missing his chanting time was not only a huge disturbance but also a great impediment. This is expressed in the line beginning with *na samāpto*, meaning ‘not completed.’ The *brāhmaṇa* says, “I could not complete the chanting I was supposed to perform.”

VERSE 82

किं निद्राभिभवोऽयं मे किं भूताभिभवोऽथवा।
अहो मदुःस्वभावो यच्छोकस्थानेऽपि हत्सुखम् ॥८२॥

*kim nidrābhibhavo 'yam me kim bhūtābhibhavo 'thavā
aho mad-duḥsvabhāvo yac-choka-sthāne 'pi hṛt-sukham*

kim – whether?; *nidrā* – by sleep; *abhibhavaḥ* – overwhelmed; *ayam* – this; *me* – me; *kim* – whether?; *bhūta* – by a ghost; *abhibhavaḥ* – being overcome; *atha vā* – or; *aho* – Alas!; *mat* – my; *duḥ-svabhāvaḥ* – wicked nature; *yac-* which; *śoka-sthāne* – instead of lamenting; *api* – still; *hṛt* – in my heart; *sukham* – bliss.

“Is this impediment due to my excessive sleep, or is it because I am haunted by a ghost? Alas! What a wicked nature I possess that, even while being despondent, I experience happiness in my heart.”

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* says, “Alas, alas! Why did this impediment arise?” This verse beginning with *kim* describes that he began to reflect within himself, “Is this due to the power of sleep? In deep slumber all sense organs stop functioning, so was my state similar? Or, has someone created a disturbance by casting a magic spell, as in witchcraft, or by using incantation and enchantment (*tantra-mantra*)? Or, is this happening because I have been possessed by a ghost? This is truly regrettable! It must be due to my wicked nature that although my chanting is incomplete, I am feeling happy at heart instead of being depressed.”

VERSE 83

एकदा तु तथैवासौ शोचन्नकृतभोजनः ।
निद्राणो माधवेनेदं समादिष्टः ससान्वनम् ॥८३॥

*ekadā tu tathaiṅasau śocann akṛta-bhojanaḥ
nidrāṇo mādhavenedaṁ samādiṣṭaḥ sa-sāntvanam*

ekadā – one day; *tu* – indeed; *tathā* – in this way; *eva* – indeed; *asau* – he; *śocan* – lamenting; *akṛta-bhojanaḥ* – having not eaten; *nidrāṇaḥ* – while sleeping; *mādhavena* – by Śrī Mādhava; *idam* – this; *samādiṣṭaḥ* – he was instructed; *sa-sāntvanam* – with a consoling (tone).

Lamenting in this way, one day, the *brāhmaṇa* fell asleep without having eaten anything. In his dream, the Supreme Lord Śrī Mādhava appeared and consoled him and instructed him as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “Because his chanting was still unfinished due to his fainting in ecstasy, the *brāhmaṇa* was afflicted with despondency and fell asleep without having eaten his dinner. Bhagavān Śrī Mādhava appeared in his dream and consoled him, saying, ‘Why do you lament unnecessarily? Why inflict suffering on yourself and on Me, your worshipable Lord? Do not lament; your unbounded desire will soon be fulfilled. Have firm faith.’” In this manner, with benedictory and sweet words, the Supreme Lord Śrī Mādhava began to speak the following.

VERSE 84

विप्र विश्वेश्वरस्यानुस्मर वाक्यमुमापतेः ।

यमुनातीरमार्गेण तच्छ्र

*vipra viśveśvarasyānusmara vākyaṃ umā-pateḥ
yamunā-tīra-mārgeṇa tac chrī-vṛndāvanam vraja*

vipra – O *brāhmaṇa*; *viśva-iśvarasya* – of Lord Śiva, lord of the universe; *anusmara* – remember; *vākyaṃ* – words; *umā-pateḥ* – of the husband of Umā; *yamunā* – of the Yamunā; *tīra* – of the bank; *mārgeṇa* – by the path; *tat* – that; *śrī-vṛndā-vanam* – to the forest of Vṛndā; *vraja* – go.

“O *brāhmaṇa*! Remember the words of Viśveśvara, the husband of Umā. Following the banks of the Yamunā River, proceed to Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān says, “Goddess Umā, who instructed you to chant your *mantra*, is worshipable for you. It is therefore improper for you to transgress the order of her husband, Śrī Viśveśvara. Recall his words. He personally ordered you, ‘Go to Vṛndāvana.’” Here, Bhagavān Śrī Mādhava is not only reminding the *brāhmaṇa* of Śrī Viśveśvara’s command, He is even personally

giving him an order. The word *tat* indicates Śrī Viśveśvara's ineffable words of instruction.

VERSE 85

तत्रासाधारणं हर्षं लप्स्यसे मत्प्रसादतः ।
विलम्बं पथि कुत्रापि मा कुरुष्व कथञ्चन ॥८५॥

tatrāsādhāraṇaṁ harṣaṁ lapsyase mat-prasādataḥ
vilambaṁ pathi kutrāpi mā kuruṣva kathañcana

tatra – there; *asādhāraṇaṁ* – indescribable; *harṣaṁ* – happiness; *lapyase* – you shall attain; *mat-prasādataḥ* – by My mercy; *vilambam* – delay; *pathi* – on the path; *kutrāpi* – anywhere; *mā* – do not; *kuruṣva* – do; *kathañcana* – in any way.

“There in Vṛndāvana, by My mercy, you shall attain extraordinary joy, so do not stop or delay anywhere along the way.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān says, “You will receive extraordinary bliss in Vṛndāvana.” This is to say, “Your happiness will be incomparable, surpassing that attained by the fulfillment of *artha* (economic development), *dharma* (religiosity), *kāma* (sense enjoyment), and *mokṣa* (liberation).”

The Lord continues, “On the way to Vṛndāvana, do not delay or get side-tracked.” In other words, “Do not get distracted by the path of *jñāna* (empiric knowledge) and so forth.”

“In Vṛndāvana, by My mercy alone, you will receive unlimited happiness. It is true that only by My mercy you experienced happiness in Kāśī and here in Prayāga. Similarly, in Vṛndāvana, also, you shall obtain bliss by My mercy. However, because My special mercy manifests there by the influence of exceptional place, exceptional time, and exceptional association, happiness in Vṛndāvana is known to be extraordinary.”

VERSE 86

ततः स प्रातरुत्थाय हृष्टः सन् प्रस्थितः क्रमात् ।
श्रीमन्मधुपुरीं प्राप्तः स्नातो विश्रान्तितीर्थके ॥८६॥

*tataḥ sa prātar utthāya hṛṣṭaḥ san prasthitaḥ kramāt
śrīman-madhu-purīm prāptaḥ snāto viśrānti-tīrthake*

tataḥ – then; *saḥ* – he; *prātaḥ* – in early morning; *utthāya* – arising; *hṛṣṭaḥ* – jubilant; *san* – being; *prasthitaḥ* – he set out; *kramāt* – gradually; *śrīman-madhu-purīm* – Śrī Mathurā; *prāptaḥ* – arrived; *snātaḥ* – bathed; *viśrānta-tīrthake* – at the holy place of Viśrāma-ghāṭa.

Getting up early the next morning, the *brāhmaṇa* began walking towards Vṛndāvana in a jubilant mood. Gradually, he arrived in Śrī Madhupurī (Mathurā), where he bathed at Viśrāma-ghāṭa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Following Śrī Mādhava’s order, the *brāhmaṇa* traveled continuously and reached Śrī Mathurā-dhāma.”

VERSE 87

गतो वृन्दावनं तत्र ध्यायमानं निजे जपे।
तं तं परिकरं प्रायो वीक्ष्याभीक्ष्णं ननन्द सः॥८७॥

*gato vṛndāvanam tatra dhyāyamānam nije jape
tam tam parikaram prāyo vīkṣyābhikṣṇam nananda saḥ*

gataḥ – gone; *vṛndāvanam* – to Vṛndāvana; *tatra* – there; *dhyāyamānam* – meditating; *nije* – his own; *jape* – in the chanting; *tam tam parikaram* – the entire entourage of Vraja; *prāyaḥ* – for the most part; *vīkṣya* – seeing; *abhikṣṇam* – continuously; *nananda* – enjoyed; *saḥ* – he.

He then proceeded to Vṛndāvana. There, he began to almost always have *sphūrtis* (internal momentary revelations) in which he would see the entire entourage of Vraja – the cows, cowherd boys, and so on – practically everything he used to picture in his meditation during the chanting of his *mantra*. This vision of those associates of Vraja filled the *brāhmaṇa* with continuous, incomparable joy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “He often saw the incredible and illustrious entourage: the exquisitely beautiful cows, cowherd boys, *kadamba* trees, and so on. He would also almost always see the worshipable Deity of his *mantra* accompanied by His associates.”

VERSE 88

तस्मिन् गोभूषितेऽपश्यन् कमपीतस्ततो भ्रमन्।
केशीतीर्थस्य पूर्वस्यां दिशि शुश्राव रोदनम्॥८८॥

tasmin go-bhūṣite 'paśyan kam apīta tato bhraman
keśī-tīrthasya pūrvasyām diśi śuśrāva rodanam

tasmin – there; *gaḥ* – with cows; *bhūṣite* – decorated; *apaśyan* – not seeing; *kam api* – anyone; *itaḥ tataḥ* – here and there; *bhraman* – wandering; *keśī-tīrthasya* – of Keśī-tīrtha; *pūrvasyām diśi* – in the eastern direction; *śuśrāva* – he heard; *rodanam* – weeping.

Not seeing any people in that solitary land of Vṛndāvana, which was decorated with the presence of cows, he began to roam hither and thither. Then, east of Keśī-tīrtha, he heard the sound of someone weeping.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Unable to see another human being in Vṛndāvana he wandered here and there.” The term *go-bhūṣita*, meaning ‘adorned with cows,’ indicates that he did not see any people, only cows. “He came to Keśī-tīrtha. The Supreme Personality of Godhead Śrī Kṛṣṇa killed the demon Keśī in this place and therefore it is known as Keśī-tīrtha.” Reference to this is found in the *Mathurā-māhātmya*, the ‘Glorification of Mathurā,’ a section of the *Varāha Purāṇa* (152.30–31):

gaṅgā-śata-guṇā proktā yatra keśī nipātitaḥ
keśyāḥ śata-guṇāḥ proktā yatra viśramito hariḥ

The place where the demon Keśī was killed grants one hundred times more pious result than even the Gaṅgā, and the place where Śrī Hari rested afterwards gives one hundred times the result of Keśī-tīrtha.

VERSE 89

तद्दिग्भागं गतः प्रेम्णा नामसंकीर्तनैर्युतम् ।
तदाकर्ण्य मुहुस्तत्र तं मनुष्यममार्गयत् ॥८९॥

tad-dig-bhāgaṁ gataḥ premṇā nāma-saṅkīrtanair yutam
tad ākarṇya muhuḥ tatra taṁ manuṣyam amārgayat

tad-dik-bhāgam – in that direction; *gataḥ* – went; *premṇā* – with love; *nāma-saṅkīrtanaiḥ yutam* – with loud chanting of names of God; *tat* – that (weeping); *ākarṇya* – hearing; *muhuḥ* – repeatedly; *tatra* – there; *taṁ* – that; *manuṣyam* – for the person; *amārgayat* – he sought.

He followed the direction of the sound of crying. Sensing that someone was crying in pure love of God while chanting the holy name of the Lord, he began to search here and there for that person.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “First, he had heard the sound of crying from a distance. Then coming nearer, he oriented himself to the sound of that crying and advanced in that direction. Coming close, he discerned that someone was weeping while chanting the Lord’s names (*saṅkīrtana*), his heart melting with intense affection. While weeping, that person was articulately singing the Lord’s names in deep and piteous tones. Then the *brāhmaṇa* began to earnestly search for that person.”

VERSE 90

घनान्धकारारण्यान्तः सोऽपश्यन् कञ्चिदुन्मुखः ।
निर्धार्य तद्ध्वनिस्थानं यमुनातीरमव्रजत् ॥९०॥

ghanāndhakārāṇyāntaḥ so 'paśyan kañcid unmukhaḥ
nirdhārya tad-dhvani-sthānaṁ yamunā-tīram avrajat

ghana – dense; *andhakāra* – darkness; *āraṇya* – the forest; *antaḥ* – inside; *saḥ* – he; *apaśyan* – not seeing; *kañcit* – anyone; *unmukhaḥ* – turned toward; *nirdhārya* – ascertaining; *tad-dhvani* –

sound of that (weeping); *sthānam* – the place; *yamunā-tīram* – to the bank of Yamunā; *avrajat* – he went.

When he did not see anyone in that dense, dark forest, he ascertained where the weeping sound was coming from. Heading in that direction, he reached the bank of Śrī Yamunā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “That forest was very dense and terribly dark.” The verse can also be read, “The forest was known as *andhakāra*, meaning ‘darkness.’” Or, “The forest had no break in its thick foliage, allowing no sunlight to penetrate.” He continues, “The *brāhmaṇa* could not see anyone in the pitch black, dreadful darkness, and so he became eager to know where the sound of crying was coming from. However, despite searching here and there, he could not find the origin of that sound, so he first ascertained the direction of the chanting of the holy name. Following it, he then reached the bank of the Yamunā.”

VERSE 91

तत्र नीपनिकुञ्जान्तर्गोपवेशपरिच्छदम् ।
किशोरं सुकुमाराङ्गं सुन्दरं तमुदैक्षत ॥९१॥

tatra nīpa-nikuñjāntar gopa-veśa-paricchadam
kiśoram su-kumārāṅgam sundaram tam udaikṣata

tatra – there; *nīpa* – of *kadamba* trees; *nikuñja* – a secluded grove; *antaḥ* – within; *gopa-veśa* – attire of a cowherd boy; *paricchadam* – with the trappings; *kiśoram* – a youth; *su-kumāra* – very delicate; *aṅgam* – whose limbs; *sundaram* – handsome; *tam* – Him; *udaikṣata* – he saw.

In a secluded grove of *kadamba* trees on the bank of the Yamunā, the *brāhmaṇa* saw a handsome, delicate youth dressed as a cowherd boy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “Arriving on Yamunā’s bank, he beheld the person who was chanting the holy name. What did this person look like? His attire was that of a cowherd boy.” In other words,

the *brāhmaṇa* saw a cowherd boy with a youthful form and beautiful, delicate limbs, who was adorned with a peacock feather and who was carrying a flute, a buffalo horn, and a stick.

VERSE 92

निजेष्टदेवता-भ्रान्त्या गोपालेति महामुदा ।

समाह्वयन् प्रणामाय पपात भुवि दण्डवत् ॥९२॥

nijeṣṭa-devatā-bhrāntyā gopāleti mahā-mudā
samāhvayan praṇāmāya papāta bhuvi daṇḍavat

nija – his own; *iṣṭa-devatā* – most beloved Deity; *bhrāntyā* – mistakenly; *gopāla* – O Gopāla; *iti* – thus; *mahā-mudā* – with great delight; *samāhvāyan* – crying out; *praṇāmāya* – offering obeisances; *papāta* – he fell; *bhuvi* – to the ground; *daṇḍa-vat* – like a stick.

Upon seeing that cowherd boy, the *brāhmaṇa* mistook him for the worshipable Lord of his heart. Crying out in great joy, “O Gopāla, O Gopāla!” he offered him prostrated obeisance, falling to the ground like a stick.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “To properly greet the cowherd boy, the *brāhmaṇa* bowed down, prostrating himself on the ground, offering *daṇḍavat praṇāma*. Seeing that the cowherd boy’s dress and ornaments resembled those of Śrī Madana-gopāla, the *brāhmaṇa* mistook him for his *iṣṭa-deva*, the Lord of his heart. How did he offer obeisance? In a sweet manner and by loudly calling out his Lord’s name, ‘O Gopāla! O Gopāla!’ In a deep, melodious voice, he sang the three syllables ‘Go-pā-la’ as if doing a full invocation, and then he fell to the ground in respect.”

VERSES 93–94

ततो जातबहिर्दृष्टिः स सर्वज्ञशिरोमणिः ।

ज्ञात्वा तं माथुरं विप्रं कामाख्यादेशवासिनम् ॥९३॥

श्रीमन्मदनगोपालोपासकं च समागतम् ।
निःसृत्य कुञ्जादुत्थाप्य नत्वालिङ्ग्य न्यवेशयत् ॥ ९४ ॥

*tato jāta-bahir-dṛṣṭiḥ sa sarvajña-śiromaṇiḥ
jñātvā taṁ māthuraṁ vipraṁ kāmākhyādeśa-vāsinam*

*śrīman-madana-gopālopāsakaṁ ca samāgatam
niḥsṛtya kuñjād utthāpya natvāliṅgya nyaveśayat*

tataḥ – then; *jāta* – awoken; *bahiḥ-dṛṣṭiḥ* – his external vision; *saḥ* – he; *sarva-jña* – of omniscient persons; *śiraḥ-maṇiḥ* – crest jewel; *jñātvā* – understanding; *taṁ* – him; *mathurām* – of Mathurā; *vipraṁ* – a *brāhmaṇa*; *kāmākhyā-deśa* – of the country of Kāmākhyā-devī; *vāsinam* – a resident; *śrīman-madana-gopāla* – of the beautiful enchanting cowherd; *upāsakaṁ* – a worshiper; *ca* – and; *samāgatam* – arrived; *niḥsṛtya* – coming out; *kuñjāt* – of the grove; *utthāpya* – lifting up; *natvā* – bowing down to him; *aliṅgya* – and embracing him; *nyaveśayat* – made him sit down.

The cowherd boy was the crest jewel of omniscient personalities. He could understand by his external consciousness that the *brāhmaṇa*’s birthplace was Mathurā, that he was a resident of the country of Kāmākhyā-devī, and that he was a worshiper of Śrī Madana-gopāla. That cowherd boy, Śrī Gopa-kumāra, then came out of the grove. Lifting the *brāhmaṇa* from the ground, he bowed down to him, embraced him, and sat him by his side.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Gopa-kumāra, the crest jewel among the all-knowing, heard the *brāhmaṇa*’s loud calling and regained external consciousness. He could discern that the *brāhmaṇa* had either taken birth in a *brāhmaṇa* family from Mathurā or was born in Mathurā. He could also understand that the *brāhmaṇa* resided in the country known as Kāma-rūpa in order to daily worship the presiding Deity, Kāmākhyā-devī, and that it must be on the goddess’s order that he had come there on foot. In particular, Gopa-kumāra understood that the *brāhmaṇa* was a devotee of Śrī Madana-gopāla-deva.” Alternatively,

it is understood that, “It was on the order of Śrī Rādhā-devī that Śrī Gopa-kumāra had gone to the grove early that morning. Therefore, to fulfill that order, he came out of the grove, offered obeisance to the *brāhmaṇa*, raised him from the ground, embraced him, and had him sit beside him.”

VERSE 95

अथातिथ्येन सन्तोष्य विश्वासोत्पादनाय सः ।

किञ्चित्तेनानुभूतं यद्व्यञ्जयामास सस्मितम् ॥ ९५ ॥

athātithyena santoṣya viśvāsotpādanāya saḥ

kiñcit tenānubhūtaṁ yad vyañjayām āsa sa-smitam

atha – then; *ātithyena* – with hospitality; *santoṣya* – satisfying him; *viśvāsa* – trust; *utpādanāya* – to invoke; *saḥ* – he; *kiñcit* – some; *tena* – by him; *anubhūtaṁ* – experienced; *yat* – what; *vyañjayām āsa* – he described; *sa-smitam* – with a smile.

First, Gopa-kumāra satisfied the *brāhmaṇa* by extending appropriate hospitality to him. Then, to gain the *brāhmaṇa*’s confidence, Gopa-kumāra, smiling, narrated some of the *brāhmaṇa*’s experiences to him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Śrī Gopa-kumāra pleased the *brāhmaṇa* by his convivial hospitality.” The word *ātithya*, meaning ‘hospitality,’ indicates words and acts of welcome appropriate to time and place. “Gopa-kumāra also gave the *brāhmaṇa* a brief account of events that had taken place in the *brāhmaṇa*’s life, beginning with his worship of Kāmākhyā-devī until his arrival in Śrī Vṛndāvana. Although these were the *brāhmaṇa*’s personal inner experiences and realizations, Gopa-kumāra very cleverly revealed them to him through his speech. Why did he do so? Because Gopa-kumāra wanted the *brāhmaṇa* to have faith in him. Otherwise, the *brāhmaṇa* would have never realized the divine wonder of those highly confidential topics.”

VERSE 96

बुद्ध्वा गोपकुमारं तं लब्ध्वेवात्मप्रियं मुदा ।

विश्वस्तोऽकथयत्तस्मिन् स्ववृत्तं ब्राह्मणोऽखिलम् ॥ ९६ ॥

*buddhvā gopa-kumāraṁ taṁ labdhvevātma-priyaṁ mudā
viśvasto 'kathayat tasmin sva-vṛttam brāhmaṇo 'khilam*

buddhvā – understanding; *gopa-kumāra* – the cowherd boy; *taṁ* – him; *labdhvā* – having experienced; *iva* – as if; *ātma-priya* – dear to him, a friend; *mudā* – with happiness; *viśvastaḥ* – with full trust; *akathayat* – he narrated; *tasmin* – to him; *sva-vṛttam* – his own life story; *brāhmaṇaḥ* – the *brāhmaṇa*; *akhilam* – entire.

Understanding Śrī Gopa-kumāra to be his friend, the *brāhmaṇa* experienced great joy, and with full trust, narrated his entire life story to the cowherd boy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parīkṣit says, “The *brāhmaṇa* saw that Śrī Gopa-kumāra was endowed with all good qualities and had beautiful features. Realizing, ‘He is not my worshipable Lord,’ he reasoned that Gopa-kumāra must be some other cowherd boy. Thus, able to distinguish Gopa-kumāra from his Lord, the *brāhmaṇa* accepted Gopa-kumāra like an affectionate friend.”

VERSE 97

सकार्पण्यमिदं चासौ प्रश्रितः पुनरब्रवीत्।
तं सर्वज्ञवरं मत्वा सत्तमं गोपनन्दनम्॥९७॥

*sa-kārpaṇyam idaṁ cāsau praśritaḥ punar abravīt
taṁ sarvajña-varam matvā sattamaṁ gopa-nandanam*

sa-kārpaṇyam – with compassion; *idaṁ* – this; *ca* – also; *asau* – he; *praśritaḥ* – humble; *punaḥ* – again; *abravīt* – he said; *taṁ* – to him; *sarva-jña-varam* – the best of all wise men; *matvā* – realizing him; *sattamaṁ* – a highly elevated saint; *gopa-nandanam* – the son of a cowherd.

Then, realizing that Śrī Gopa-kumāra was a highly elevated saint and the wisest of wise men, the *brāhmaṇa* became humble and began to speak modestly as follows.

DIG-DARŚINĪ-ṬĪKĀ: In five verses, beginning here with *śrutvā*, the *brāhmaṇa* humbly and modestly recounts his story to Śrī Gopakumāra. Why did he do so? Because through deliberation, he realized that Gopa-kumāra was the best of omniscient and saintly men.

VERSE 98

श्रीब्राह्मण उवाच—

श्रुत्वा बहुविधं साध्यं साधनं च ततस्ततः ।
प्राप्यं कृत्यं च निर्णेतुं न किञ्चिच्छक्यते मया ॥९८॥

śrī-brāhmaṇa uvāca
śrutvā bahu-vidham sādhyam sāadhanam ca tatas tataḥ
prāpyam kṛtyam ca nirṇetum na kiñcit chakyate mayā

śrī-brāhmaṇaḥ uvāca – the *brāhmaṇa* said; *śrutvā* – hearing; *bahu-vidham* – many kinds; *sādhyam* – goals of life; *sāadhanam* – practices of attainment; *ca* – also; *tataḥ tataḥ* – from many places; *prāpyam* – goal worthy of achievement; *kṛtyam* – worthy deed to be done; *ca* – also; *nirṇetum* – to determine; *na* – not; *kiñcit* – anything; *śakyate* – able; *mayā* – by me.

The *brāhmaṇa* said, “On the banks of the Gaṅgā in Kāśī and in other places, I have heard about many goals of life and many practices to achieve them. Nevertheless, I am unable to determine what is my spiritual goal and what means I should adopt to achieve it.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* says, “On the bank of the Gaṅgā, in places like Kāśī and Prayāga, I have heard about different goals, such as heaven (Svarga), and liberation from the bondage of this world (*mokṣa*). I have also heard about the means to achieve them, such as fruitive activities, or *karma*, and empirical knowledge, or *jñāna*. This has left me ridden with doubt. Which of these goals and their means is the foremost? What discipline, or *sādhana*, must one adopt to receive the combined benefit of all practices put together? My mind is bewildered by hearing innumerable propositions, and I am unable to decide anything in this regard.”

VERSE 99

यच्च देव्याज्ञया किञ्चिदनुतिष्ठामि नित्यशः ।
तस्यापि किं फलं तच्च कतमत् कर्म वेद्मि न ॥९९॥
yac ca devy-ājñayā kiñcid anutiṣṭhāmi nityaśaḥ
tasyāpi kiṁ phalaṁ tac ca katamat karma vedmi na

yat – what; *ca* – and; *devī* – of the goddess; *ājñayā* – by the order; *kiñcit* – somewhat; *anutiṣṭhāmi* – I engage under guidance; *nityaśaḥ* – daily; *tasya* – of that; *api* – also; *kiṁ* – what?; *phalam* – result; *tat* – that; *ca* – and; *katamat* – of which kind?; *karma* – action; *vedmi* – I know; *na* – not.

“What is the nature of the religious practice that I engage in everyday as ordered by the goddess? What is its result? I do not even know the answers to these questions.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may question, “Then why do you chant your *mantra*?” In reply, the *brāhmaṇa* speaks this verse beginning with *yat ca*. He says, “The process of chanting the *mantra* is quick and easy in comparison to the elaborate endeavors prescribed for householders, renunciants, and fruitive workers. I especially chant this *mantra* out of respect for Devī’s order, even though I have no knowledge about its fundamental reality (*tattva-jñāna*). What is the goal of the activity known as *japa* (quiet chanting)? I do not even know which path among those of *dharma* (religion), *jñāna* (knowledge), *bhakti* (devotion), etc. will benefit me. Therefore, although I am chanting, because I lack faith in the process, it seems I am not really chanting.”

VERSE 100

तेनेदं विफलं जन्म मन्वानः कामये मृतिम् ।
परं जीवामि कृपया शिवयोर्माधवस्य च ॥१००॥
tenedaṁ viphalam janma manvānaḥ kāmaye mṛtim
paraṁ jīvāmi kṛpayā śivayor mādhasya ca

tena – by this; *idam* – this; *viphalam* – useless; *janma* – birth; *manvānaḥ* – considering; *kāmaye* – I desire; *mṛtim* – death; *param* – still; *jīvāmi* – I live; *kṛpayā* – by the mercy; *śivayoḥ* – of Śiva and Parvatī; *mādhavasya* – of Śrī Mādhava; *ca* – and.

“For this reason, I consider my birth useless and would like to die. The only reason I am still alive is the mercy of Śrī Viśvanātha and Bhagavān Śrī Mādhava.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Feeling so indifferent and miserable because of not having determined your ultimate goal and a way to achieve it (*sādhya-sādhana*), how are you able to survive?”

In reply, the *brāhmaṇa* speaks these words beginning with *param*. He says, “I am able to maintain my life only by the mercy of Śrī Viśveśvara and Śrī Kāmākhyā-devī. Their instructions and words of encouragement are keeping me alive.”

VERSE 101

तयैवात्राद्य सर्वज्ञं दयालुं त्वां स्वदेववत् ।
प्राप्य हृष्टः प्रसन्नोऽस्मि कृपणं मां समुद्धर ॥१०१॥

tayaivātrādya sarvajñam dayāluṁ tvāṁ svadevavat
prāpya hṛṣṭaḥ praṣanno 'smi kṛpaṇam māṁ samuddhara

tayā – because of that; *eva* – only; *atra* – here; *adya* – today; *sarvajñam* – all-knowing; *dayāluṁ* – compassionate; *tvām* – you; *svadeva-vat* – resembling my Lord; *prāpya* – obtaining; *hṛṣṭaḥ* – jubilant; *prasannaḥ* – happy; *asmi* – I am; *kṛpaṇam* – a wretch; *mām* – me; *samuddhara* – kindly deliver fully.

“By their (Śrī Viśveśvara and Śrī Kāmākhyā-devī’s) mercy alone I have met you. I am supremely happy because you resemble my worshipable Lord. Kindly deliver me, as you are omniscient and compassionate, and I am extremely wretched and insignificant.”

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* realizes, “Now I am able to perceive the signs of Śrī Kāmākhya-devī and Śrī Viśveśvara’s mercy.” This sentiment is revealed in this verse beginning with *tayā*. He tells Gopa-kumāra, “I could meet you only by the mercy of Śrī Kāmākhya-devī and Śrī Viśveśvara. Your form, dress, adornments, and so on exactly resemble Śrī Madana-gopāla-deva’s. You are omniscient and merciful and I am very wretched and insignificant. Please instruct me on the ultimate spiritual goal, and thus deliver me from my ocean of doubts.”

VERSE 102

श्रीपरीक्षिदुवाच—

निशम्य सादरं तस्य वचनं स व्यचिन्तयत्।

एतस्य कृतकृत्यस्य जाता पूर्णार्थता किल॥ १०२॥

śrī-parikṣid uvāca

niśamya sādaram tasya vacanam sa vyacintayat

etasya kṛta-kṛtyasya jātā pūrṇārthatā kila

śrī-parikṣit uvāca – Śrī Parikṣit said; *niśamya* – hearing; *sa-ādaram* – with respect; *tasya* – his; *vacanam* – words; *saḥ* – he; *vyacintayat* – thought; *etasya* – of him; *kṛta-kṛtyasya* – successful; *jātā* – attained; *pūrṇa-arthatā* – complete fulfillment; *kila* – indeed.

Śrī Parikṣit said: O mother, after respectfully hearing the *brāhmaṇa*’s words, Gopa-kumāra thought, “This *brāhmaṇa* has attained success and the fulfillment of his desire as well.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “After hearing the *brāhmaṇa*’s words with respect and affection, Gopa-kumāra began to ponder the situation. What was the subject of his thoughts? The reply is given in this verse, beginning here with the line starting with *etasya*, until verse 108, ending with the words *hitam bhavet*.”

Gopa-kumāra thinks, “The desire of this Mathurā *brāhmaṇa*, who is a devotee of Śrī Madana-gopāla-deva, has been fulfilled.” Here the word *kila*, meaning ‘indeed,’ implies ascertainment, or a thing that is possible.

VERSE 103

केवलं तत्पदाम्भोज-साक्षादीक्षावशिष्यते ।
तज्जपेऽर्हति नासक्तिं किन्तु तन्नामकीर्तने ॥ १०३ ॥

kevalam tat-padāmbhoja-sākṣād-īkṣāvaśiṣyate
taj-jape 'rhati nāsaktim kintu tan-nāma-kīrtane

kevalam – only; *tat-pada-ambhoja* – His lotus feet (Śrī Madana-gopāla-deva's); *sākṣād-īkṣā* – the direct vision; *avaśiṣyate* – remains; *tat* – His; *jape* – in chanting the *mantra*; *arhati* – it is necessary; *na* – not; *āsaktim* – attachment; *kintu* – rather; *tat* – His; *nāma-kīrtane* – to the chanting of Śrī Nāma.

“Now, the *brāhmaṇa*'s only remaining need is to directly see Śrī Madana-gopāla-deva's lotus feet. Therefore, it is not necessary that he keep his attachment to the quiet, solitary chanting of his *mantra*. Rather, he should develop exclusive attachment to *śrī-nāma-saṅkīrtana*, the singing and glorification of the names of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra thinks, “Now, the only thing that remains for this *brāhmaṇa* is that he receive direct vision of Śrī Madana-gopāla's lotus feet. Nothing but chanting and glorification of the names of the Lord will fulfill his desire to receive that *darśana*, so it will be appropriate for him to develop attachment to chanting Śrī Madana-gopāla's name.”

VERSE 104

श्रीमन्मदनगोपालपादाब्जोपासनात् परम् ।
नामसंकीर्तनप्रायाद्वाञ्छातीतफलप्रदात् ॥ १०४ ॥

śrīman-madana-gopāla-pādābjopāsanāt param
nāma-saṅkīrtana-prāyād vāñchātīta-phala-pradāt

śrīman-madana-gopāla – of Śrī Madana-gopāla; *pāda-abja* – of the lotus feet; *upāsanāt* – by worshipping; *param* – the best form; *nāma-saṅkīrtana* – in chanting the holy names; *prāyāt* – through

engaging; *vāñchā-atīta* – beyond expectations; *phala* – a result; *pradāt* – He awards.

“The best and highest form of worship of Śrī Madana-gopāla’s lotus feet is that which is predominated by *nāma-saṅkīrtana*. When the chanting of the holy names of the Lord is executed with loving dedication, it grants a result beyond all expectations.

DIG-DARŚINĪ-ṬĪKĀ: The doubt might be raised, “How could Gopa-kumāra conclude that this *brāhmaṇa* had become successful?”

Therefore, this verse, spoken by Śrī Gopa-kumāra, says, “He has developed strong affinity for the foremost of spiritual goals (*sādhya*s) and the means to attain it (*sādhana*).” In three verses, beginning here with *śrīmat*, Gopa-kumāra reiterates this point.

He says, “No other form of spiritual practice is superior to the worship (*upāsana*) of Śrī Madana-gopāla-deva’s lotus feet, which are endowed with *śrīmat*, the ultimate beauty and splendor of unlimited varieties of services. Why is this so? Because such worship grants all that is desired and even that which is not desired, bestowing results beyond all expectation.” Alternatively, it may be said, “This spiritual practice fully bestows magnificent results that are beyond expectation and that are inconceivable.”

It could further be asked, “What is the form of that worship that bestows such a result?”

Gopa-kumāra says, “Worship that is predominated by profuse *saṅkīrtana* – meaning engaging in *samyak*, or mellifluously singing narrations saturated with the names of Śrī Kṛṣṇa, Govinda, Gopāla, etc. – and *kīrtana*, or loud recitation, results in receiving *darśana* of Śrī Madana-gopāla’s lotus feet.” In other words, the worship that emphasizes loud recitation or singing of the Supreme Lord’s holy names results in vision of the Lord’s lotus feet. The symptoms of Śrī Madana-gopāla’s worship have been described in these statements.”

VERSE 105

तल्लीलास्थलपालीनां श्रद्धासन्दर्शनादरैः ।
सम्पाद्यमानात्रितरां किञ्चिन्नास्त्येव साधनम् ॥ १०५ ॥

*tal-līlā-sthala-pālinām śraddhā sandarśanādaraiḥ
sampādyamānān nitarām kiñcin nāsty eva sādhanam*

tat-līlā – of His pastimes; *sthala-pālinām* – of the many places; *śraddhā* – with faith; *sandarśana* – seeing; *ādaraiḥ* – with respect; *sampādyamānāt* – being accomplished; *nitaram* – fully; *kiñcit* – any; *na* – not; *asti* – is; *eva* – at all; *sāadhanam* – the spiritual practice.

“If spiritual practices such as faithful worship of the pastime places of Śrī Madana-gopāla and taking their *darśana* are performed with reverence and zeal in connection with *śrī-nāma-saṅkīrtana*, only then is it possible to achieve such a goal. Therefore, no other means of perfection is superior to this type of worship.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra emphasizes, “One should have faith in the pastime places of Śrī Madana-gopāla, traveling everywhere to visit and directly see all of them with particular loving affection. This should be accompanied by profuse singing of the holy names of the Lord (*nāma-saṅkīrtana*). This practice can cause *prema* in the mood of Vraja to arise in one’s heart.”

VERSE 106

सञ्जातप्रेमकाच्चास्माच्चतुर्वर्गविडम्बकात् ।
तत्पादाब्जवशीकारादन्यत् साध्यं न किञ्चन ॥१०६॥

*sañjāta-premakāccāsmāc catur-varga-vidambakāt
tat-pādābja-vaśī-kārād anyat sādhyam na kiñcana*

sañjāta – is awoken; *premakāt* – by which pure love of God; *ca* – and; *asmāt* – than this; *catur-varga* – the four goals of life; *vidambakāt* – to appear worthless; *tat-pāda-abja* – (service) to His lotus feet; *vaśī-kārāt* – which brings under control; *anyat* – other; *sādhyam* – spiritual objective; *na* – not; *kiñcana* – any.

“This form of worship, which causes the four Vedic goals – religiosity, economic development, sense gratification, and liberation – to appear

worthless, is capable of awakening love of God in the heart. Indeed, Śrī Madana-gopāla can be brought under control only by such worship, and therefore it is the best art of subjugation. Thus, there is no goal superior to this worship.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra thinks, “By the execution of this worship, pure love for the Lord that is perfect and complete arises in the heart. No other attainment is superior to this devotion at the lotus feet of Śrī Madana-gopāla. The reason is that this worship trifles and mocks the four Vedic goals – religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*), and liberation (*mokṣa*). It alone can enchant Śrī Madana-gopāla, and so it is the special ingredient for controlling His lotus feet.”

VERSE 107

इति बोधयितुं चास्य सर्वसंशयनोदनम् ।
स्ववृत्तमेव निखिलं नूनं प्राक् प्रतिपादये ॥१०७॥

*iti bodhayitum cāsyā sarva-saṁśayanodanam
sva-vṛttam eva nikhilam nūnam prāk pratipādaye*

iti – thus; *bodhayitum* – to enlighten; *ca* – and; *asya* – of him; *sarva* – all; *saṁśaya* – of doubts; *nodanam* – eradication; *sva-vṛttam* – my own life story; *eva* – indeed; *nikhilam* – entirely; *nūnam* – certainly; *prāk* – first; *pratipādaye* – I should make him acquainted.

“To enlighten the *brāhmaṇa* about this truth, I shall first narrate to him my entire life story, by which all his doubts will be eradicated.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra thinks, “Therefore, in order to remove the *brāhmaṇa*’s doubts regarding the ultimate goal and the means to achieve it, the existential truth (*tattva*) about these concepts will have to be elucidated.” This is explained in this verse beginning with *iti*. “To teach this *brāhmaṇa* the truth of the ultimate goal and its process of achievement, first I will relate my entire life history to him – all my experiences from the time of accepting *mantra* initiation

until the present. This will remove all his doubts on this subject. If, at the outset, I explain the existential understanding of the goal and the process, the *brāhmaṇa* may not consider it to be in the realm of possibility and this conclusive truth may not manifest completely in his doubt-ridden heart. Therefore, I must first tell him my life-story. His heart will certainly be completely purified by drinking the nectar of Śrī Bhagavān's pastimes and by hearing my experiences of these sound truths. This aural reception will automatically grant him realization of fundamental truth (*tattva-jñāna*)."

VERSE 108

स्वयमेव स्वमाहात्म्यं कथ्यते यत्र तत्सताम्।
सम्मतं स्यात्तथाप्यस्य नान्याख्यानाद्धितं भवेत् ॥१०८॥

*svayam eva sva-māhātmyam kathyate yan na tat satām
sammataṁ syāt tathāpy asya nānyākhyānād dhitaṁ bhavet*

svayam – personally; *eva* – indeed; *sva* – of my own; *māhātmyam* – glorification; *kathyate* – describing; *yat* – which; *na* – not; *tat* – that; *satām* – for saintly persons; *sammataṁ* – approved; *syāt* – it may be; *tathāpi* – nevertheless; *asya* – of him; *na* – not; *anya* – another; *ākhyānāt* – than this narration; *hitam* – benefit; *bhavet* – there can be.

"It is true that *sādhus* are not accustomed to glorifying themselves. Nevertheless, I shall describe my glorious experience to this *brāhmaṇa* because there is no other narration that will benefit him."

DIG-DARŚINĪ-ṬĪKĀ: An objection could be raised, "If you describe how you received Bhagavān's mercy by narrating your life history, that will amount to singing your own glories. How can saintly persons approve of self-praise? It is inappropriate for *sādhus* to glorify themselves." The verse beginning with *svayam* addresses this doubt.

Śrī Gopa-kumāra considers, "Saintly persons do not approve of broadcasting one's own glories. There is a well-known proverb in this connection: '*sva-praśaṁsā dhruvo mṛtyu* – self-praise is as good as

death.’ Given these reasons, it is improper to narrate my own story. Nevertheless, I will have to do it for this *brāhmaṇa*. If I make him hear any other narrations, they will not destroy his many doubts, nor will he realize any essential truth (*tattva*). In particular, because he has great faith in me and his nature is similar to mine in many ways, he will immensely benefit by hearing these truths I have realized. His doubts will be removed and he will quickly make advancement by realizing conclusive truth for himself. Importantly, by doing this, I will be promptly executing Śrī Rādhā’s order to me, and any impropriety will be transformed into a meritorious act.”

VERSE 109

एवं विनिश्चित्य महानुभावो
गोपात्मजोऽसाववधाप्य विप्रम्।
आत्मानुभूतं गदितुं प्रवृत्तः
पौराणिको यद्वदृषिः पुराणम् ॥ १०९ ॥

evam viniścitya mahānubhāvo
gopātmajo ’sāv avadhāpya vipram
ātmānubhūtaṁ gaditum pravṛttaḥ
paurāṇiko yadvad ṛṣiḥ purāṇam

evam – thus; *viniścitya* – having deliberated; *mahā-anubhāvaḥ* – great self-realised authority; *gopa-ātma-jaḥ* – the son of a cowherd; *asau* – he; *avadhāpya* – attracting the attention; *vipram* – of the *brāhmaṇa*; *ātmānubhūtaṁ* – personally experienced; *gaditum* – to narrate; *pravṛttaḥ* – began; *paurāṇikaḥ* – versed in the ancient scriptures; *yadvat* – just as; *ṛṣiḥ* – a sage; *purāṇam* – scriptures.

Coming to this conclusion, the noble Gopa-kumāra drew the *brāhmaṇa*’s attention and began narrating his personal experience, just as sages, or *ṛṣis*, the teachers of the *Purāṇas*, speak those scriptures.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Parikṣit says, “Gopa-kumāra made the *brāhmaṇa* focus his attention by telling him to concentrate

his thoughts and hear with faith. Just as ṛṣis, who are seers of Puranic *mantras*, narrate their experiences in the *Brahma Purāṇa*, *Padma Purāṇa* and so on, in that same way Gopa-kumāra described to the *brāhmaṇa* everything he had experienced.”

Scripture describes the following qualities of a ṛṣi:

*ūrdhva-retās tapasy ugro nīratāśī ca saṁyamī
śāpānugrahayoḥ śaktaḥ satya-sandho bhaved ṛṣiḥ*

A ṛṣi, or sage, must possess the following qualities: He is *urdhva-retā*, meaning his semen rises upward towards the brain due to continuous celibacy; he performs severe austerities (*ugra-tapā*); he is regulated in eating; he is self-controlled; he is able to curse and bless; and he is fixed in truth (*satya-sandha*).

The original verse’s comparison of Gopa-kumāra’s narration to that of the ṛṣis establishes that just as all *Purāṇas* are approved by the scriptures as conclusive truth (*siddhānta*), so the narration of the life history of Gopa-kumāra is also approved by all scriptures as conclusive truth because Gopa-kumāra sees the reality – meaning the worshipable Deity – of his *mantra*, and therefore he has the qualities of a ṛṣi. Moreover, this demonstrates why the *brāhmaṇa* developed great faith.

VERSE 110

श्रीगोपकुमार उवाच—

अत्रेतिहासा बहवो विद्यन्तेऽथापि कथ्यते।

स्ववृत्तमेवानुस्मृत्य मोहादावपि सङ्गतम्॥ ११०॥

*śrī-gopa-kumāra uvāca
atretihāsā bahavo vidyante ’thāpi kathyate
sva-vṛttam evānusmṛtya mohādāv api saṅgatam*

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *atra* – here; *itihāsāḥ* – histories; *bahavaḥ* – many; *vidyante* – there are; *atha api* – nonetheless; *kathyate* – to be said; *sva-vṛttam* – my personal

experiences; *eva* – indeed; *anusmṛtya* – recollecting; *moha* – during my ecstatic swoon; *ādau* – and so on; *āpi* – also; *saṅgatam* – what happened.

Śrī Gopa-kumāra said: There are many historical accounts on this subject, but I will relate only my personal experience. I shall certainly recount all those experiences that I realized in my natural condition. In regard to those that took place during my states of ecstasy, I will first remember them, and then relate them to you as well.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says:

*dharmārtha-kāma-mokṣāṇām, upadeśa-samanvitam
pūrva-vṛtta-kathā-yuktam itihāsam pracakṣate*

The ancient scriptures, known as Itihāsas, present many historical accounts in regard to determining the essential truth of the highest goal of life and the means to achieve it (*sādhya-sādhana*). This includes advice for obtaining *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification), and *mokṣa* (liberation).

“However, I consider my practical experiences of *sādhya-sādhana* to be evidential. Although there are many examples from ancient texts, I will simply narrate that which I have directly realized because personal experience is the best form of evidence to evoke proper faith. Moreover, although that which I experienced when I fell into my ecstatic trance of love of God (*prema-mūrcchā*) is very confidential in nature, I will describe even that to you.

“When I was overwhelmed with *prema* and had fallen unconscious, wonderful ecstatic symptoms that were evident to external vision appeared on my body. Even though I was unconscious at the time, I could perceive the extraordinary influence of those ecstatic emotions (*bhāvas*) through the cognizance of my soul. Now, I will take shelter of that knowledge of the self and describe these topics from my past memories.”

This reveals Gopa-kumāra’s exalted potency of knowledge (*jñāna-śakti*). Here, the word *ādi* indicates that this account is most confidential in nature and therefore inappropriate to be revealed

publicly. Gopa-kumāra is also shy to disclose his personal experiences, but for the *brāhmaṇa*'s benefit, he feels it would certainly be befitting to do so. Gopa-kumāra will personally describe this in the Seventh Chapter (*Bṛhad-bhāgavatāmṛta* 2.7.4), wherein he says:

*paśya yac cātmanas tasya tadīyānām ca sarvathā
vṛttaṁ parama-gopyaṁ tat sarvaṁ te kathitaṁ mayā*

Whatever confidential topics there are in relation to me; to the Supreme Person, Bhagavān; or to the devotees of the Lord, I have described to you.

VERSES 111–112

गोपालवृत्तेर्वैश्यस्य गोवर्धननिवासिनः ।
पुत्रोऽहमीदृशो बालः पुरा गाश्चारयन्निजाः ॥ १११ ॥
तस्मिन् गोवर्धने कृष्णातीरे वृन्दावनेऽत्र च ।
माथुरे मण्डले बालैः समं विप्रवर स्थितः ॥ ११२ ॥

*gopāla-vṛtter vaiśyasya govardhana-nivāsinaḥ
putro 'ham īdṛśo bālaḥ purā gāś cārayan nijāḥ
tasmin govardhane kṛṣṇā-tīre vṛndāvane 'tra ca
māthure maṇḍale bālaiḥ samam vipra-vara sthitaḥ*

gopāla-vṛtteḥ – having the livelihood of a cowherd; *vaiśyasya* – of a mercantile community; *govardhana-nivāsinaḥ* – of a resident of Govardhana Hill; *putraḥ* – son; *aham* – I; *īdṛśaḥ* – like; *bālaḥ* – a child; *purā* – before; *gāḥ* – cows; *cārayan* – tending; *nijāḥ* – my own; *tasmin* – there; *govardhane* – on Govardhana; *kṛṣṇā-tīre* – on the bank of the Yamunā; *vṛndāvane* – in Vṛndāvana; *atra* – here; *ca* – and; *māthure maṇḍale* – within the area of Mathurā-maṇḍala (Vraja); *bālaiḥ* – with boys; *samam* – together; *vipra-vara* – O best of the *brāhmaṇas*; *sthitaḥ* – situated.

O best of the *brāhmaṇas*! I am a resident of Govardhana and my father, a cowherder, belonged to the mercantile community that is occupied in tending cows. Just as I am a child now, similarly, even in

my childhood in the past, I used to graze the cows with other boys the same age. We took them pasturing within the Mathurā area: on the banks of Śrī Yamunā at Śrī Govardhana and also here in Śrī Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: This story begins here in verse 111 of this chapter with the words *gopāla-vṛtteḥ*, and it continues to the end of Chapter Six.

Śrīmad-Bhāgavatam (10.24.21) states: “*kṛṣi-vāṇijya-go-rakṣā kusīdam tūryam ucyate* – four occupational duties are appropriate for the mercantile class, known as *vaiśyas*: agriculture, commerce, cow protection, and money lending.”

Śrī Gopa-kumāra says, “My *vaiśya* father made his living tending cows. As his son, I grazed the cows in areas such as Śrī Govardhana. How you see me now is how I looked in my childhood when I tended the cows with boys of my own age.” This reveals that Gopa-kumāra’s body had not changed with the passage of time. Later, Gopa-kumāra himself discloses his *guru*’s benediction (*Bṛhad-bhāgavatāmṛta* 2.1.191). He says, “My *guru*’s blessing was as follows.”

*tvam etasya prabhāveṇa cira-jīvī bhavānv-aham
īdṛg gopārbha-rūpaś ca tat-phalāpty-arha-mānasaḥ*

“I bless you that by the power of chanting the *mantra* you will become immortal. Moreover, always appearing in this way as a cowherd boy, you will obtain the special vision you need to receive the indescribable fruit of directly seeing Śrī Madana-gopāla-deva.”

The adjective *nija*, meaning ‘own,’ in the original verse alludes to Gopa-kumāra’s independence and wealth of cows. He says, “I tended cows on the world-famous Govardhana Hill, my previous place of residence, as well on the river Yamunā’s banks, and here in Vṛndāvana.” The word *tasmin*, meaning ‘there,’ is used in reference to Govardhana, and *atra*, meaning ‘here,’ is used in reference to Vṛndāvana. This is because Gopa-kumāra is narrating this account while sitting in Śrī Vṛndāvana. Mathurā-maṇḍala, which measures twenty *yojanas* [160 miles], is a vast tract that includes twelve forests such as Mahāvana,

as well as the places where Gopa-kumāra tended the cows – Śrī Govardhana, Śrī Vṛndāvana, and the banks of Śrī Yamunā. There is no place as beneficial as the charming Gokula of Mathurā-maṇḍala. Gopa-kumāra addressed the *brāhmaṇa* as '*vipra-vara* – O best of *brāhmaṇas*' because he had taken birth in Mathurā-maṇḍala.

VERSES 113–116

वनमध्ये च पश्यामो नित्यमेकं द्विजोत्तमम् ।
 दिव्यमूर्तिं विरक्त्याढ्यं पर्यटन्तमितस्ततः ॥ ११३ ॥
 कीर्तयन्तं मुहुः कृष्णं जपध्यानरतं क्वचित् ।
 नृत्यन्तं क्वापि गायन्तं क्वापि हासपरं क्वचित् ॥ ११४ ॥
 विक्रोशन्तं क्वचिद्भूमौ स्खलन्तं क्वापि मत्तवत् ।
 लुठन्तं भुवि कुत्रापि रुदन्तं क्वचिदुच्चकैः ॥ ११५ ॥
 विसंज्ञं पतितं क्वापि श्लेष्मलालाश्रुधारया ।
 पङ्कयन्तं गवां वर्त्म-रजांसि मृतवत् क्वचित् ॥ ११६ ॥

vana-madhye ca paśyāmo nityam ekaṁ dvijottamam
divya-mūrtiṁ virakty-ādhyaṁ paryaṭantam itas tataḥ
kīrtayantaṁ muhuḥ kṛṣṇaṁ japa-dhyāna-rataṁ kvacit
nṛtyantaṁ kvāpi gāyantaṁ kvāpi hāsa-param kvacit
vikrośantaṁ kvacid bhūmau skhalantaṁ kvāpi mattavat
luṭhantaṁ bhuvi kutrāpi rudantaṁ kvacid uccakaiḥ
visaṁjñāṁ patitaṁ kvāpi śleṣma-lālāśru-dhārayā
pañkayantaṁ gavāṁ vartma-rajāṁsi mṛtavat kvacit

vana – forest; *madhye* – within; *ca* – and; *paśyāmaḥ* – we would observe; *nityam* – everyday; *ekaṁ* – one; *dvija-uttamam* – transcendently situated *brāhmaṇa*; *divya-mūrtiṁ* – divine appearance; *virakti* – with full renunciation; *ādhyaṁ* – endowed; *paryaṭantam* – wandering; *itaḥ tataḥ* – here and there; *kīrtayantaṁ* – singing; *muhuḥ* – repeatedly; *kṛṣṇam* – of Kṛṣṇa; *japa* – in chanting; *dhyāna* – in meditation; *rataṁ* – absorbed; *kvacit* – sometimes; *nṛtyantaṁ* – dancing; *kva api* – sometimes; *gāyantaṁ* – singing; *kva api* – sometimes; *hāsa-param* – immersed in laughter; *kvacit* – sometimes; *vikrośantaṁ* –

calling out loudly; *kvacit* – sometimes; *bhūmau* – on the ground; *skhalantam* – falling; *kva api* – sometimes; *mattavat* – as a madman; *luṭhantam* – rolling; *bhuvi* – on the ground; *kutra api* – sometimes; *rudantam* – wailing; *kvacit* – sometimes; *uccakaiḥ* – loudly; *viśamjñam* – unconscious; *patitam* – fallen down; *kva api* – sometimes; *śleṣma* – of his mucus; *lāla* – saliva; *āśru* – tears; *dhārayā* – with the stream; *pañkayantam* – make wet and muddy; *gavām* – of the cows; *vartma* – the trail; *rajāṁsi* – the dust; *mṛta-vat* – as if dead; *kvacit* – sometimes.

While tending the cows everyday in the forest, we would observe an exalted *brāhmaṇa* of divine appearance and great renunciation, who would wander here and there singing Śrī Kṛṣṇa’s holy names. At times, he would be absorbed in chanting or in meditation, and at other times, like a madman, he would dance, sing, laugh, and even roar. Or else, he would fall to the ground and roll, wailing loudly. Sometimes, he would fall as if he were unconscious. The saliva drooling from his mouth, the mucous dripping from his nose, and the tears streaming from his eyes would make the cows’ trail wet and muddy. Sometimes, in an unconscious state, he would lie still as if dead.

DIG-DARŚINĪ-ṬĪKĀ: In recounting this incident that happened in the past, Śrī Gopa-kumāra is using verbs in the present tense to describe the past, as seen with words such as *paśyāmaḥ*, meaning ‘we see.’ He says, “While grazing the cows in the forest, we would always see that exalted *brāhmaṇa*.” Here, the illustrious *brāhmaṇa*, who is being described in these three-and-a-half verses, is addressed as *dvijottama*, which indicates he was the best among twice-born personalities or was an exalted *brāhmaṇa*.

Gopa-kumāra says, “That extraordinary *brāhmaṇa* possessed a magnificent, divine form endowed with the most exquisite, golden complexion. He always sang different nectarean names of Śrī Kṛṣṇa in various melodies. Sometimes wandering here and there, he repeatedly sang the name of Kṛṣṇa, which is composed of two syllables, ‘kṛṣ-ṇa’. At times, he would sit down somewhere and submerge himself in chanting or in meditation (*dhyāna*), processes he performed with great affection. Although he had perfected the *mantra*, nevertheless,

to avoid the offense of being ungrateful to it, he devotedly continued to chant it with love and undeviated attention. It is stated in *tantra*:

*siddha-mantra 'pi pūtātmā tri-sandhyaṁ devam archayet
niyamenaika-sandhyaṁ vā japed aṣṭottaraṁśatam*

Even when one has perfected the *mantra*, one should continue to worship the *mantra*'s presiding Deity by chanting with a pure mind at the three daily conjunctions – sunrise, noon, and sunset. Furthermore, one should chant the *mantra* a prescribed number of times or one hundred and eight times.

“Sometimes, due to his regular practice [of touching and rolling in the dust of Vraja], the *brāhmaṇa* would fall to the ground. Sometimes this would happen due to the arousal of *prema*. Then, his pure love would cause the external activities of his senses to stop, and at that time, his chanting and meditation would become indistinguishable and he would fall to the ground. What was his condition? He would lie there like an unconscious person. How could this be known? From the condition of the cow-trail. It would become muddled by the stream of his tears and the saliva drooling from his mouth. Other times, he would lay still like a dead person, with no evidence of saliva and tears.”

VERSE 117

कौतुकेन वयं बाला यामोऽमुं वीक्षितुं सदा।
स तु गोपकुमारात्रो लब्ध्वा नमति भक्तितः ॥११७॥

*kautukena vayaṁ bālā yāmo 'muṁ vīkṣitum sadā
sa tu gopa-kumārān no labdhvā namati bhaktitaḥ*

kautukena – with curiosity; *vayaṁ* – we; *bālāḥ* – children; *yāmaḥ* – would go; *amum* – to him; *vīkṣitum* – to watch; *sadā* – always; *saḥ* – he; *tu* – indeed; *gopa-kumārān* – cowherd boys; *naḥ* – of us; *labdhvā* – knowing; *namati* – would offer obeisance; *bhaktitaḥ* – with devotion.

Being children, we were naturally curious and would always go to watch him. However, knowing we were cowherd boys, he would bow down to us with great devotion.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “We children, out of curiosity, would always go to see him. Although we did not approach him out of devotion or with any faith, still, knowing we were cowherd boys, he offered obeisance to us with devotion. The *brāhmaṇa*’s sublime compassion is shown in this incident and will be detailed later.”

VERSE 118

गाढमाश्लिष्यति प्रेम्णा सर्वाङ्गेषु सचुम्बनम् ।
परित्यक्तुं न शक्नोति मादृशान् प्रियबन्धुवत् ॥११८॥

gāḍham āśliṣyati premṇā sarvāṅgeṣu sa-cumbanam
parityaktum na śaknoti mādṛśān priya-bandhu-vat

gāḍham – tightly; *āśliṣyati* – he would embrace; *premṇā* – lovingly; *sarva* – all; *aṅgeṣu* – limbs; *sa-cumbanam* – with kissing; *parityaktum* – to give up; *na* – not; *śaknoti* – was able; *mādṛśān* – such as us; *priya-bandhuvāt* – like a beloved friend.

Sometimes, he would tightly embrace us and lovingly kiss us all over. Considering us like his beloved friends, it would become difficult for him to easily give up our company.

DIG-DARŚINĪ-ṬĪKĀ: Here, the word *mādṛśa* means ‘a form similar to mine.’ It can also mean – and this is the intention of Gopa-kumāra – ‘a form similar to the *brāhmaṇa*’s worshipable Deity, Śrī Madana-gopāla.’ *Priya-bandhu* denotes having the loving sentiment and affection of a father or other senior relative. In other words, we see in mundane dealings that if an elder brother meets a dear younger brother after a long absence in a distant place, he will exhibit loving behavior by embracing his younger brother and so on. Śrī Gopa-kumāra says, “In that mood of a *priya-bandhu*, the *brāhmaṇa* would embrace us, treating us as if we were his beloved friends. Thus, it would become difficult for him to easily extricate himself from our company.” The term *priya-bandhu* can also convey the idea that, “Just as when an exalted devotee sees his beloved friend, Śrī Bhagavān, he exhibits deep affection for Him, so in the same way, the *brāhmaṇa* behaved lovingly towards us.”

VERSE 119

मया गोरसदानादिसेवयासौ प्रसादितः ।
एकदा यमुनातीरे प्राप्यालिङ्ग्य जगाद माम् ॥ ११९ ॥

*mayā go-rasa-dānādi-sevayāsau prasāditaḥ
ekadā yamunā-tīre prāpyāliṅgya jagāda mām*

mayā – by me; *go-rasa* – milk, the nectar of the cows; *dāna* – offering; *ādi* – and so forth; *sevayā* – by the service; *asau* – he; *prasāditaḥ* – was pleased; *ekadā* – once; *yamunā* – of the Yamunā; *tīre* – on the bank; *prāpya* – meeting; *āliṅgya* – embracing; *jagāda* – he said; *mām* – to me.

I rendered service to him by offering him milk, which is the nectar of the cows, and other such things. One day, he spotted me alone on the bank of the Yamunā and, being pleased with me, he embraced me and spoke as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I engaged in serving him by offering him milk, yogurt, etc.” The word *ādi* implies, “I performed other humble services as well, such as fetching water from the nearby lake.” He says, “That most noble personality, the best of the twice-born *brāhmaṇas*, showered me with his mercy, being pleased by my service. This aroused in me a strong affinity for the Lord.”

VERSE 120

वत्स त्वं सकलाभीष्टसिद्धिमिच्छसि चेदिमम् ।
प्रसादं जगदीशस्य स्नात्वा केश्यां गृहाण मत् ॥ १२० ॥

*vatsa tvam sakalābhīṣṭa-siddhim icchasi ced imam
prasādam jagad-īśasya snātvā keśyām gṛhāṇa mat*

vatsa – O my dear child; *tvam* – you; *sakala* – all; *abhīṣṭa* – of deeply felt desires; *siddhim* – fulfillment; *icchasi* – you want; *cet* – if; *imam* – this; *prasādam* – mercy; *jagad-īśasya* – of the Supreme Lord; *snātvā* – bathing; *keśyām* – at Keśī-ghāṭa; *gṛhāṇa* – accept; *mat* – from me.

“My dear child, if you want the fulfillment of all desires, then bathe here in Keśī-ghāṭa and accept from me this mercy of Śrī Jagadīśa, the Supreme Lord.”

DIG-DARŚINĪ-ṬĪKĀ: “What type of mercy (*prasāda*)?” To describe this, in this verse, the *brāhmaṇa* says, “My dear child, if you want to fulfill all your desires, then accept from me this *mantra*, which is the direct mercy of Jagadīśvara, the Supreme Personality of Godhead. Consider that His mercy is coming right into the palm of your hand.”

VERSE 121

एवमेतं भवन्मन्त्रं स्नातायोपदिदेश मे ।
पूर्णकामोऽनपेक्ष्योऽपि स दयालुशिरोमणिः ॥ १२१ ॥

*evam etaṁ bhavan-mantram snātāyopādideśa me
pūrṇa-kāmo 'napekṣyo 'pi sa dayālu-śīromaṇiḥ*

evam – thus; *etaṁ* – this; *bhavat* – your; *mantram* – divine, mind-enchanting sound vibration; *snātāya* – having bathed; *upādideśa* – he instructed; *me* – me; *pūrṇa-kāmaḥ* – a fully satisfied person; *anapekṣyaḥ* – without a yearning for sense objects; *api* – although; *saḥ* – he; *dayālu* – of kind-hearted persons; *śīraḥmaṇiḥ* – the crest jewel.

Every desire of that *brāhmaṇa* was already fulfilled and he did not yearn for any sense object. However, he was the crest jewel of the kind-hearted, and therefore, after my bath, he instructed me in the same *mantra* you have also received.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After I bathed in the Yamunā upon his order, the *brāhmaṇa* instructed me in his worshipable ten-syllable *mantra*. Since he bestowed his own worshipable *mantra* upon me, I developed strong faith in it. This reveals that if an authentic spiritual master, or *sad-guru*, grants the *mantra* of his worshipable Lord to a bona fide disciple, or *sat-śiṣya*, then the

disciple develops unshakeable faith in the *mantra* and affection for the worshipful Lord. It would not be right to think that the *brāhmaṇa* had instructed me in this *mantra* just because I had served him by giving him milk and such things. The fact is that all of the *brāhmaṇa*'s desires were already fulfilled and he wished for nothing. Why then did he instruct me in the *mantra*, if he did not desire anything? He did so because he was the crest jewel of all merciful personalities.”

VERSE 122

पूजाविधिं शिक्षयितुं ध्येयमुच्चारयन् जपे।
प्रेमाकुलो गतो मोहं रुदन् विरहिणीव सः ॥ १२२ ॥

pūjā-vidhiṁ śikṣayitum dhyeyam uccārayan jape
premākulo gato moham rudan virahiṇīva saḥ

pūjā – of worship; *vidhiṁ* – the process; *śikṣayitum* – to instruct; *dhyeyam* – on the object of meditation; *uccārayan* – training me to utter; *jape* – in soft chanting; *prema-ākulaḥ* – aggrieved due to love; *gataḥ* – became; *moham* – unconscious; *rudan* – crying; *virahiṇī* – a woman separated from her husband; *iva* – as; *saḥ* – he.

However, while instructing me in the process of worshipping the *mantra*, as soon as he mentioned the object of one's meditation while chanting this *mantra*, he began to weep piteously in divine love, like an aggrieved woman separated from her husband. Then he fell unconscious.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “He began explaining to me the process of worship. To instruct me in processes like *nyāsa* (symbolic hand gestures), *dhyāna* (contemplation), etc., he began to describe the object of meditation, the beautiful form of Śrī Madana-gopāla. But as soon as the description of Madana-gopāla's form reached the tip of his tongue, he was instantly overwhelmed by *prema*. Just as a woman separated from her husband cries when remembering him at the slightest prompting, the *brāhmaṇa* wept remembering his Lord, and then fell unconscious.”

VERSE 123

संज्ञां प्राप्तोऽथ किञ्चिन्न प्रष्टुं शक्तो मया भिया ।
उत्थाय विमनस्कोऽगात् क्वापि प्राप्तः पुनर्न सः ॥१२३॥

*saṁjñām prāpto 'tha kiñcin na praṣṭum śakto mayā bhiyā
utthāya vimanasko 'gāt kvāpi prāptaḥ punar na saḥ*

saṁjñām – consciousness; *prāptaḥ* – regained; *atha* – then; *kiñcit* – something; *na* – not; *praṣṭum* – to question; *śaktaḥ* – able; *mayā* – by me; *bhiyā* – with fear; *utthāya* – arising; *vimanaskaḥ* – distressed; *agāt* – he left; *kva api* – somewhere; *prāptaḥ* – attained; *punaḥ* – again; *na* – not; *saḥ* – he.

When he regained consciousness, out of fear I was unable to question him any further. Also, he then arose and left in a distressed mood. After this, I did not see him again.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When he regained consciousness, I could not ask him anything more, out of respect and fear. After witnessing his extreme affliction and lamentation, I was afraid I might commit some offence by my questions. Also, I was frightened he might slide back into the same ecstatic mood and faint again. Therefore, I restrained myself.”

The Mathurā *brāhmaṇa* may ask, “When the *brāhmaṇa* came to his senses, why did he not just continue his instruction as before, out of mercy?”

In reply, Gopa-kumāra uses the term *vimanaskaḥ*, meaning ‘distressed.’ He says, “Divine love, or *prema*, had manifested in his heart and therefore, in his ecstasy, he had become aggrieved. Having forgotten what he had been doing, he left and went somewhere else. I did not know where he had gone and could not find him again, anywhere.”

VERSE 124

मया तु किमिदं लब्धं किमस्य फलमेव वा ।
मन्त्रः कथं साधनीय इति ज्ञातं न किञ्चन ॥१२४॥

*mayā tu kim idaṁ labdham kim asya phalam eva vā
mantraḥ katham sādhanīya iti jñātaṁ na kiñcana*

mayā – by me; *tu* – indeed; *kim* – what?; *idaṁ* – this; *labdham* – received; *kim* – what?; *asya* – of it; *phalam* – fruit; *eva* – certainly; *vā* – or; *mantraḥ* – the divine vibration; *katham* – how?; *sādhanīyaḥ* – to be practiced; *iti* – thus; *jñātaṁ* – known; *na kiñcana* – nothing.

I began to deeply ponder, “What have I received? Is this a song or a *mantra*? What result can it bestow? If this is a *mantra*, how should it be practiced? I could not understand anything regarding these subject matters.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “What is the meaning of this ten-syllable object? Is it a song, a *mantra*, or something else? What are its specific characteristics? If it is a *mantra*, what is its *sādhana*? Does one practice it with quiet chanting (*japa*), or with singing (*kīrtana*)? If this is a perfected *mantra*, what fruit does it yield?” Gopa-kumāra’s spiritual master had told him that this *mantra* can fulfill any kind of desire he might have. In other words, the result of worshiping this *mantra* is that one attains all the objects of one’s desires. However, since Gopa-kumāra was ignorant and lacked resolute intelligence, he began to speculate about what fruit the *mantra* would bear.

VERSE 125

तद्वाक्यगौरवेणैव मन्त्रं तं केवलं मुखे।
केनाप्यलक्षितोऽजस्रं जपेयं कौतुकादिव ॥ १२५ ॥

*tad-vākya-gauraveṇaiva mantraṁ taṁ kevalaṁ mukhe
kenāpy alakṣito ’jasraṁ japeyaṁ kautukād iva*

tad-vākya – for his words; *gauraveṇa* – out of respect; *eva* – indeed; *mantram* – divine vibration; *taṁ* – it; *kevalaṁ* – exclusively; *mukhe* – in my mouth; *kena api* – by anyone; *alakṣitaḥ* – not seen; *ajasraṁ* – continuously; *japeyaṁ* – I would chant; *kautukāt* – out of curiosity; *iva* – like.

Just as one performs an act simply out of curiosity, out of respect for the *brāhmaṇa*'s words, I went to a solitary place and began to continuously chant only that *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "Although I was unable to allay the doubts I had, nonetheless, out of respect for the exalted *brāhmaṇa*'s words, I constantly chanted this *mantra*, audibly speaking the words. In other words, I would continuously repeat the *mantra* softly in a solitary place, unnoticed by others. The term 'being unnoticed by others' means that I chanted in seclusion because I lacked *tattva-jñāna*, knowledge of the Absolute Truth." Gopa-kumāra can also be saying, "I chanted in a solitary place to save myself from embarrassment in public." The phrase, 'out of curiosity' means "I developed eagerness for chanting because my heart was astonished by that *mantra*."

VERSE 126

तन्महापुरुषस्यैव प्रभावात्तादृशेन च।
जपने चित्तशुद्धिर्मे तत्र श्रद्धाप्यजायत ॥ १२६ ॥

*tan mahā-puruṣasyaiva prabhāvāt tādr̥ṣena ca
japena citta-śuddhir me tatra śraddhāpy ajāyata*

tat – in that (*mantra*); *mahā-puruṣasya* – of that exalted personality; *eva* – certainly; *prabhāvāt* – by the influence; *tādr̥ṣena* – by such; *ca* – also; *japena* – by chanting; *citta* – of the heart; *śuddhiḥ* – purification; *me* – of me; *tatra* – thereafter; *śraddhā* – faith; *api* – also; *ajāyata* – developed.

By the influence of that exalted personality, as soon as I began chanting in this way, my heart became purified and I developed faith in this *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "I was chanting the *mantra* but without faith, due to my lack of knowledge of transcendental truth (*tattva-jñāna*). Even so, my consciousness

became purified. In other words, the chanting cleansed my heart of the contaminations of lust, anger, etc., and so I developed faith in the *mantra*. Moreover, this faith gradually increased.”

VERSE 127

तद्वाक्यं चानुसन्धाय जगदीश्वरसाधकम् ।
तं मन्त्रं मन्यमानोऽहं तुष्यन् जपपरोऽभवम् ॥ १२७ ॥

tad-vākyaṁ cānusandhāya jagad-īśvara-sādhakam
taṁ mantram manyamāno 'haṁ tuṣyaṇ japa-paro 'bhavam

tad-vākyaṁ – his words; *ca* – and; *anusandhāya* – aiming at (following); *jagat-īśvara* – (the presence of) the Supreme Lord of the universe; *sādhakam* – capable of invoking; *taṁ* – that; *mantram* – divine vibration; *manyamānaḥ* – considering; *ahaṁ* – I; *tuṣyaṇ* – feeling happy; *japa-paraḥ* – devoted to chanting; *abhavam* – I became.

Thereupon, remembering the *brāhmaṇa*’s words, I concluded that by means of this *mantra*, I would attain Śrī Jagadīśvara, the Supreme Lord of the universe. I was thus satisfied and began to chant it constantly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, I remembered Śrī Gurudeva’s words, ‘Accept this mercy of Śrī Jagadīśvara.’ After thoroughly deliberating upon this, I concluded that this *mantra* could directly bring me to Śrī Jagadīśvara, the Supreme Lord Himself, or bestow His mercy upon me. Happy to have realized this, I started chanting the *mantra* continuously.”

VERSE 128

कीदृशो जगदीशोऽसौ कदा वा दृश्यतां मया ।
तदेकलालसो हित्वा गृहादीन् जाह्नवीमगाम् ॥ १२८ ॥

kīdṛśo jagad-īśo 'sau kadā vā dṛśyatāṁ mayā
tad-eka-lālaso hitvā gṛhādīn jāhnavīm agām

kīdṛśaḥ – of what nature?; *jagat-īśaḥ* – the Lord of the universe; *asau* – He; *kadā* – when?; *vā* – and; *dṛśyatām* – will be seen; *mayā* – by me; *tat* – that; *eka* – exclusive; *lālasaḥ* – my desire; *hitvā* – leaving; *gṛha-ādīn* – home and so forth; *jāhnavīm* – to the river Jāhnavī; *agām* – I went.

“What is the nature of the Supreme Lord of the universe? When will I see Him?” Possessed by the desire to know this, one day I renounced my home and went to the bank of the river Jāhnavī (Gaṅgā).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I thought, ‘What is Jagadīśvara like? Is there anyone to whom His form can be compared? When will I receive His *darśana*?’” Having developed this type of longing, or eager desire, one day, Gopa-kumāra abruptly renounced home and left everything behind.

VERSE 129

दूराच्छंखध्वनिं श्रुत्वा तत्पदं पुलिनं गतः ।
विप्रं वीक्ष्यानमं तत्र शालग्रामशिलार्चकम् ॥ १२९ ॥

dūrāt chaṅkha-dhvanim śrutvā tat-padam pulinaṁ gataḥ
vipraṁ vīkṣyānamam tatra śālagrāma-śilārcakam

dūrāt – from a distance; *śaṅkha* – of a conchshell; *dhvanim* – the sound; *śrutvā* – having heard; *tat-padam* – that place; *pulinaṁ* – to the bank; *gataḥ* – went; *vipraṁ* – an enlightened *brāhmaṇa*; *vīkṣya* – seeing; *ānamam* – I bowed down; *tatra* – there; *śālagrāma-śilā* – of Śālagrāma-śilā; *arcakam* – worshipper.

Hearing the distant sound of a conchshell, I followed it to its source on the bank of the Gaṅgā. There I saw a *brāhmaṇa* worshipping Śrī Śālagrāma-śilā, and I bowed down to him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I reached that place on the Gaṅgā that was reverberating with the sound of a conchshell.

There I saw a *brāhmaṇa* engaged in worshiping Śālagrāma-śilā, and I offered him obeisances.”

VERSE 130

कमिमं यजसि स्वामित्रिति पृष्टो मया हसन्।
सोऽवदत् किं न जानासि बालायं जगदीश्वरः ॥१३०॥

kam imam yajasi svāminn iti prṣṭo mayā hasan
so 'vadat kiṁ na jānāsi bālāyaṁ jagad-īśvaraḥ

kam – whom?; *imam* – this; *yajasi* – you are worshipping; *svāmin* – O master; *iti* – thus; *prṣṭaḥ* – asked; *mayā* – by me; *hasan* – smiling; *saḥ* – he; *avadat* – replied; *kiṁ* – why?; *na* – not; *jānāsi* – you know; *bāla* – O boy; *ayam* – He; *jagat-īśvaraḥ* – the Lord of the universe.

I humbly asked him, “O master, who are you worshipping?” Hearing my words, he smiled and replied, “O child, this is Jagadīśvara, the Supreme Personality of Godhead. Do you not know this?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I then asked that *brāhmaṇa*, ‘O master, who are you worshipping?’ Laughing at my question, the *brāhmaṇa* said, ‘What? (This type of speech could be expressing a doubt or a question.) My child, you are asking who this is?! Do you not know?’” (These questions are not in relation to ignorance; rather, they reveal the *brāhmaṇa*’s feelings regarding the fame of Śālagrāma-śilā.)

One might conjecture, “Is it possible that Gopa-kumāra, being young and inexperienced, would be unaware of something that is so widely known in all the planetary systems?” To address this, Gopa-kumāra says, “Therefore, the *brāhmaṇa* said, ‘This is Jagadīśvara, the Supreme Lord of the universe. Do you not know this?’”

VERSE 131

तच्छ्रु
नष्टं वा बान्धवो बन्धुं परमां मुदमाप्तवान् ॥१३१॥

*tac chrutvāhaṁ su-samprāpto nidhiṁ labdhveva nirdhanaḥ
naṣṭam vā bāndhavo bandhuṁ paramāṁ mudam āptavān*

tat – that; *śrutvā* – hearing; *aham* – I; *su-samprāptaḥ* – happily attained; *nidhiṁ* – immense wealth; *labdhvā* – attained; *iva* – like; *nirdhanaḥ* – a penniless man; *naṣṭam* – lost; *vā* – or; *bāndhavaḥ* – friend; *bandhum* – friend; *paramāṁ* – great; *mudam* – happiness; *āptavān* – meeting.

When I heard this, I experienced the same joy a poor man feels upon suddenly attaining immense wealth, or the same happiness a person feels upon meeting a long-lost friend.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra gives two examples to explain the reason for his great happiness, saying, “I felt the same happiness experienced by a poor person when he receives unexpected wealth, or felt by a person when he meets a long-lost relative.”

VERSE 132

जगदीशं मुहुः पश्यन् दण्डवच्छ
पादोदकं सनिर्माल्यं विप्रस्य कृपयाप्नुवम् ॥१३२॥

*jagad-īśaṁ muhuḥ paśyan daṇḍavac chraddhayānamam
pādodakam sa-nirmālyam viprasya kṛpayāpnuvam*

jagad-īśam – upon the Supreme Lord of the universe; *muhuḥ* – for a long time; *paśyan* – gazing; *daṇḍa-vat* – (prostrated) like a stick; *śraddhayā* – with faith; *anamam* – I offered obeisance; *pāda* – from His feet; *udakam* – the water; *sa-nirmālyam* – along with remnant of the offerings; *viprasya* – of the enlightened *brāhmaṇa*; *kṛpayā* – by the mercy; *apnuvam* – I obtained.

I gazed with faith upon Jagadīśvara and then I repeatedly prostrated before Him. The *brāhmaṇa* mercifully gave me the Lord’s sacred flower garland and *caraṇāmṛta*, the holy water that had been used to bathe the Lord.

DIG-DARŚINĪ-ṬĪKĀ: ‘Jagadīśvara’ here refers to the Deity of the Supreme Lord in the form of Śālagrāma-silā. *Śraddhayā* means ‘with faith and affection.’ *Nirmālya* indicates ‘flower garlands and *tulasī* leaves offered to the Lord.’ *Pādodaka* means ‘water that has washed the Lord’s lotus feet.’

VERSE 133

उद्यतेन गृहं गन्तुं करण्डे तेन शायितम् ।
जगदीशं विलोक्यार्तो व्यलपं सास्रमीदृशम् ॥१३३॥

udyatena gṛhaṁ gantum karaṇḍe tena śāyitam
jagad-īśaṁ vilokyārto vyalapaṁ sāśram īdṛśam

udyatena – who had arisen; *gṛham* – to his home; *gantum* – to go; *karaṇḍe* – in a small box; *tena* – by him; *śāyitam* – laid to rest; *jagad-īśam* – the Lord of the universe; *vilokya* – seeing; *ārtaḥ* – very upset; *vyalapam* – I lamented; *sa-asram* – with tears; *īdṛśam* – like this.

After finishing the rituals of his worship, when the *brāhmaṇa* was ready to go home, he lay the Lord of the universe to rest in a small box. Seeing this I became very upset. Weeping, I began to lament.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After finishing his worship, the *brāhmaṇa* prepared to go home and then placed Śrī Bhagavān to sleep in a *karaṇḍa*, a container or wooden box for keeping the Deity.

VERSE 134

हा हा धृतः करण्डान्तरस्थाने परमेश्वरः ।
किमप्यसौ न चाभुङ्क्त निद्रा तु क्षुधया कथम् ॥१३४॥

hā hā dhṛtaḥ karaṇḍāntar asthāne paramaśvaraḥ
kim apy asau na cābhunkta nidrā tu kṣudhayā katham

hā hā – alas! alas!; *dhṛtaḥ* – placed; *karaṇḍa-antaḥ* – inside a wooden box; *asthāne* – in an inappropriate place; *parama-īśvaraḥ* – the Lord;

kim api – anything; *asau* – He; *na* – not; *ca* – also; *abhuñkta* – has eaten; *nidrā* – sleep; *tu* – indeed; *kṣudhayā* – while hungry; *katham* – how?

“Alas! Alas! He has shut my Lord Jagadīśvara in a wooden box. The Lord has not eaten anything. How will He sleep if He is hungry?”

DIG-DARŚINĪ-ṬĪKĀ: *Dhṛta*, or *nikṣipta*, means ‘has deposited.’ *Asthāne* means ‘a place unfit for the Supreme Lord.’ Responding to the previous verse, the Mathurā *brāhmaṇa* might say, “After worshipping the Lord, one’s duty is to place the Deity in a designated place. Therefore, the *brāhmaṇa* did just that.”

In response, Gopa-kumāra speaks the line beginning with *kim apy asau*. Not seeing any food offerings to allay the Lord’s hunger, he thinks, “My Supreme Lord has not eaten anything. How will He be able to sleep if He is hungry?”

VERSE 135

प्रकृत्यैव न जानामि माथुरब्राह्मणोत्तम ।
अस्माद्विलक्षणः कश्चित् क्वाप्यस्ति जगदीश्वरः ॥१३५॥

prakṛtyaiva na jānāmi māthura-brāhmaṇottama
asmād vilakṣaṇaḥ kaścit kvāpy asti jagad-īśvaraḥ

prakṛtyā – due to my simple nature; *eva* – indeed; *na* – not; *jānāmi* – I was not aware; *māthura* – of Mathurā; *brāhmaṇa-uttama* – O exalted *brāhmaṇa*; *asmāt* – of him; *vilakṣaṇaḥ* – separate (manifestation); *kaścit* – any; *kva api* – somewhere else; *asti* – there is; *jagad-īśvaraḥ* – the Supreme Lord of the universe.

O exalted *brāhmaṇa* of Mathurā, I really did not know if, apart from this *śālagrāma* manifestation of the Supreme Lord, whether any other manifestation of the Lord was also present somewhere else.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might say, “The Supreme Lord of the universe exists in various forms and in different places, relishing many types of offerings, so why were you lamenting?”

In reply, Gopa-kumāra speaks this verse beginning with *prakṛtyaiva*. He says, “In truth, besides the form of Jagadīśvara who was visible as Śālagrāma, I did not know that any other form of the Lord also existed anywhere.”

VERSE 136

इत्यकृत्रिमसन्तापं विलापातुरमब्रवीत्।
ब्राह्मणः सान्त्वयित्वा मां ह्रीणवद्विनयान्वितः ॥ १३६ ॥

ity akṛtrima-santāpaṁ vilāpāturam abravīt
brāhmaṇaḥ sāntvayitvā mām hrīṇavad vinayānvitāḥ

iti – thus; *akṛtrima* – genuine; *santāpaṁ* – distress; *vilāpa-āturam* – overcome by lamentation; *abravīt* – he said; *brāhmaṇaḥ* – the *brāhmaṇa*; *sāntvayitvā* – having consoled; *mām* – me; *hrīṇa-vat* – modestly; *vinaya-anvitāḥ* – with humility.

Seeing my distress and helpless weeping, the revered *brāhmaṇa* consoled me. Full of humility and feeling ashamed, he spoke.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The *brāhmaṇa* worshiping Śālagrāma understood that my anguish and burning sorrow were not feigned, but were natural. I was not acting out of insincerity or other faults. When in anguish I spontaneously cried out, ‘The Lord must be suffering from hunger and thirst!’ he was especially embarrassed. When he saw my pained and helpless condition, he said, ‘I am poor; I cannot afford various types of food offerings.’” Actually, in that place it was very difficult to make offerings of foodstuffs. After witnessing Gopa-kumāra’s exceptional *prema*, the *brāhmaṇa* begins to humbly speak as follows.

VERSE 137

नववैष्णव किं कर्तुं दरिद्रः शक्नुयां परम्।
अर्पयामि स्वभोग्यं हि जगदीशाय केवलम् ॥ १३७ ॥

nava-vaiṣṇava kiṁ kartuṁ daridraḥ śaknuyāṁ param
arpaयामि sva-bhogyam hi jagad-īśāya kevalam

nava-vaiṣṇava – O young devotee of Viṣṇu; *kim* – what?; *kartum* – to do; *daridraḥ* – a poor man; *śaknuyām* – I can; *param* – more; *arṇayāmi* – I offer; *sva-bhogyam* – my own meals; *hi* – indeed; *jagad-īśāya* – to the Lord of the universe; *kevalam* – only.

“O young Vaiṣṇava! I am a poor man. What more can I do than this? The only food I can offer to Jagadīśvara are the meals I prepare for myself.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* says, “Have you never in any other place seen anyone worshipping *śālagrāma* like I do?” Because Gopa-kumāra was unaware of this worship, the *brāhmaṇa* addresses him as a *nava-vaiṣṇava*, a new or neophyte, devotee. The word *param*, meaning ‘more,’ implies, “What more can I do? I am a poor *brāhmaṇa*. I am only able to offer to the Lord that food I prepare for myself.”

VERSES 138–140

यदि पूजोत्सवं तस्य वैभवं च दिदृक्षसे ।
तदैतद्देशराजस्य विष्णुपूजानुरागिणः ॥ १३८ ॥
महासाधोः पुरीं याहि वर्तमानमदूरतः ।
तत्र साक्षात् समीक्षस्व दुर्दर्शं जगदीश्वरम् ॥ १३९ ॥
हृत्पूरकं महानन्दं सर्वथानुभविष्यसि ।
इदानीमेत्य मद्गहे भुंक्स्व विष्णुनिवेदितम् ॥ १४० ॥

yadi pūjotsavam tasya vaibhavam ca didṛkṣase
tadaitad-deśa-rājasya viṣṇu-pūjānurāgiṇaḥ
mahā-sādhoh purīm yāhi vartamānam adūrataḥ
tatra sākṣāt samīkṣasva durdarśam jagad-īśvaram
hṛt-pūrakam mahānandam sarvathānubhaviṣyasi
idānīm etya mad-gehe bhunkṣva viṣṇu-niveditam

yadi – if; *pūjā* – of worship; *utsavam* – a festival; *tasya* – His; *vaibhavam* – opulence; *ca* – and; *didṛkṣase* – you are eager to see; *tadā* – then; *etat* – this; *deśa* – of this kingdom; *rājasya* – of the king;

viṣṇu – of Lord Viṣṇu; *pūjā* – worship; *anurāgiṇaḥ* – very fond; *mahā-sādhoḥ* – of the great saint; *purīm* – to the capital; *yāhi* – just go; *vartamānam* – present; *adūrataḥ* – not distant; *tatra* – there; *sākṣāt* – directly; *saṁikṣasva* – you should behold; *durdarśam* – rare to see; *jagad-īśvaram* – the Supreme Lord; *hṛt* – your heart; *pūrakam* – will fill; *mahā* – immense; *ānandam* – happiness; *sarvathā* – in all respects; *anubhaviṣyasi* – you will experience; *idānīm* – now; *etya* – coming; *mat-gehe* – in my house; *bhukṣva* – eat; *viṣṇu-niveditam* – what was offered to Śrī Viṣṇu.

“If you are eager to see Śrī Jagadīśvara worshiped with opulence and great festivals, then go to the capital of this kingdom, which is located nearby. The king is an esteemed saint and is very fond of worshipping the Supreme Lord Viṣṇu. There, directly behold the Supreme Lord whose *darśana* is very rarely attained. You will experience all varieties of joy, and your heart will be filled with immense happiness. But now, come to my house and accept some *prasāda* offered to Śrī Viṣṇu.”

DIG-DARŚINĪ-ŢĪKĀ: The *brāhmaṇa* says, “If you desire to see how the Supreme Lord is worshiped with fabulous festivals and magnificent arrangements, and if you wish to see the Lord’s great opulence in the form of His grand sleeping quarters, bed, and so on, then go to that kingdom on the bank of the Gaṅgā. The king of that place is devoted to Śrī Viṣṇu, and he worships Him with great affection and attachment. What is the nature of that king? He is an exalted *sādhu*, or saint, the best among the *sādhus* who embrace the path of fruitive action (*karma*), knowledge (*jñāna*), and so on. Go to his capital and directly and happily behold Jagadīśvara, whose audience is very rare.”

Alternatively, the *brāhmaṇa* is saying, “He is directly the Supreme Lord. Unlike Śālagrāma-silā, all His bodily limbs are manifest and He is exquisitely beautiful. Directly behold that Jagadīśvara. You will experience immense bliss of all kinds by His divine vision, which will inundate your heart and mind with great joy.”

“The king’s capital is not far from here. Go there and have the extraordinary *darśana* of the Lord’s beautiful lotus feet and the unlimited opulence of His personal paraphernalia, such as the vast

variety of offerings to Him, His opulent bed, etc. You will also hear songs in glorification of Him, and you will obtain tremendous pleasure honoring *naivedya bhojana*, the food that is offered to Him.

“Even though Śālagrāma-śilā is also Śrī Jagadīśvara, the Supreme Lord of the universe, His limbs are not manifest. In particular, due to my modest circumstances, I am unable to perform suitable worship and arrange festivities, and thus His beloved devotees are not satisfied. In spite of this, due to my enthusiasm, I continue to worship Him. Now, come to my home and accept some *prasāda* of grains and other preparations offered to Viṣṇu. After that you can journey to the capital city.”

VERSE 141

तद्वाचानन्दितोऽगत्वा क्षुधितोऽपितदालयम् ।
तं प्रणम्य तदुद्दिष्टवर्त्मना तां पुरीमगाम् ॥ १४१ ॥

tad-vācānandito 'gatvā kṣudhito 'pi tad-ālayam
taṁ praṇamya tad-uddiṣṭa-vartmanā tāṁ purīm agām

tat – his; *vācā* – by the words; *ānanditaḥ* – made happy; *agatvā* – not going; *kṣuditaḥ* – feeling hungry; *api* – although; *tad-ālayam* – to his house; *taṁ* – to him; *praṇamya* – after bowing down; *tad-uddiṣṭa* – pointed out by him; *vartmanā* – by the path; *tām purīm* – to that capital; *agām* – I went.

I became overjoyed to hear the *brāhmaṇa*’s words, and although I was hungry, I did not go to his house. I offered obeisances to the *brāhmaṇa* and, following the path he had pointed out, finally reached that capital city.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I did not go to the *brāhmaṇa*’s home because I became pleased just by hearing his words. After that, I offered him repeated obeisances, begging forgiveness for not visiting his home and accepting the Lord’s *prasāda*, and seeking his blessings for an auspicious journey and for an increase in my devotion. I then proceeded to the capital city by the path he had indicated.”

VERSE 142

अन्तःपुरे देवकुले जगदीशार्चनध्वनिम् ।
अपूर्वं तुमुलं दूराच्छ्रुत्वापृच्छममुं जनान् ॥ १४२ ॥

antaḥ-pure deva-kule jagad-īśārcana-dhvanim
apūrvam tumulam dūrāc chrutvāpṛccham amum janān

antaḥ-pure – in center of the city; *deva-kule* – in the abode of the Lord; *jagat-īśa* – of the Lord of the universe; *arcana-dhvanim* – the sound of ceremonial worship; *apūrvam* – extraordinary; *tumulam* – tumult; *dūrāt* – from afar; *śrutvā* – after hearing; *apṛccham* – I inquired; *amum* – this; *janān* – from the people.

In the heart of the city, the tumultuous sound of Śrī Jagadīśvara's ceremonial worship was emanating from the Lord's temple. Hearing that magnificent sound from afar, I inquired from the local people about its source.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "The unique and wonderful clangor was coming from a massive temple in the middle of the king's palace complex. I had never before heard such a tumult. Listening to it, I thought it might be the sound of Śrī Jagadīśvara's ceremonial worship. I then inquired from the local people, 'Where is the Lord of the universe? Whose names are being chanted here? Where is this sound coming from?' In this way, I asked many questions."

VERSE 143

विज्ञाय तत्र जगदीश्वरमीक्षितुं तं
केनाप्यवारितगतिः सजवं प्रविश्य ।
शंखारिपङ्कजगदा-विलसत्कराब्जं
श्रीमच्चतुर्भुजमपश्यमहं समक्षम् ॥ १४३ ॥

vijñāya tatra jagad-īśvaram īkṣitum taṁ
kenāpy avārīta-gatiḥ sa-javam praviśya
śaṅkhāri-pankaja-gadā-vilasat-karābjaṁ
śrīmac-catur-bhujam apaśyam ahaṁ samakṣam

viññāya – coming to know; *tatra* – there; *jagat-īśvaram* – the Supreme Lord; *ikṣitum* – to see; *tam* – Him; *kena api* – somehow; *avārita-gatiḥ* – without being stopped; *sa-javam* – with speed; *praviśya* – entering; *śaṅkha* – conchshell; *ari* – disk; *pañkaja* – lotus; *gadā* – and club; *vilasat* – brilliant; *kara-abjam* – with lotus hands; *śrīmat* – beautiful; *catuḥ* – four; *bhujam* – arms; *apaśyam* – beheld; *aham* – I; *samakṣam* – before my eyes.

Inquiring from the people, I came to know it indeed was the sound of the Supreme Lord’s worship. I then hurried to take *darśana* of Bhagavān Jagadīśvara. Since no one stopped me or questioned me at the gate, I swiftly entered the temple. There I beheld the four-armed Lord of the universe holding conchshell, disc, club, and lotus.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Inquiring about the source of the sound, I came to know it indeed was the sound of the worship of Śrī Jagadīśvara. Then, eager for His *darśana*, I ran into the temple. In keeping with the *brāhmaṇa*’s words, I directly beheld the Supreme Lord with these very eyes. No doorkeeper stopped me from entering the temple.”

The Mathurā *brāhmaṇa* might ask, “How did the Supreme Lord appear?” To this, Gopa-kumāra replies, “The conchshell, disc, club, and lotus flower beautified His four hands. The Supreme Lord’s four arms were endowed with splendors, such as having the shape of serpents.”

VERSE 144

सर्वाङ्गसुन्दरतरं नवमेघकान्तिं
 कौशेयपीतवसनं वनमालयाढ्यम् ।
 सौवर्णभूषणमवर्ण्यकिशोरमूर्तिं
 पूर्णेन्दुवक्त्रममृतस्मितमब्जनेत्रम् ॥ १४४ ॥

sarvāṅga-sundarataram nava-megha-kāntim
kauśeya-pīta-vasanam vana-mālayāḍhyam
sauvarṇa-bhūṣaṇam avarṇya-kiśora-mūrtim
pūrṇendu-vaktram amṛta-smitam abja-netram

sarva-aṅga – every limb of His entire body; *sundara-taram* – most beautiful; *nava-megha* – of a new thundercloud; *kāntim* – complexion; *kauśeya* – silken; *pīta-vasanam* – yellow garments; *vana-mālayā* – with a garland of forest flowers; *ādhyam* – enhanced; *sauvarṇa-bhūṣaṇam* – with golden ornaments; *avarṇya* – indescribable; *kiśora-mūrtim* – youthful form; *pūrṇa-indu* – like the full moon; *vaktram* – whose face; *amṛta-smitam* – a smile of nectar; *abja-netram* – eyes like blossoming lotuses.

All His limbs were exquisitely beautiful, His complexion was like a fresh raincloud, and He was wearing yellow silk cloth. His splendid, youthful form was decorated with a garland of forest flowers and golden ornaments. His face was radiant like the full moon, with a gentle smile that showered the nectar of immortality, eyes that were like lotus petals, and fascinating eyebrows that were raised playfully.

DIG-DARŚINĪ-ṬĪKĀ: In two verses, beginning here with *sarvāṅga*, Śrī Gopa-kumāra describes his *darśana* of the Supreme Lord of the universe. He says, “All parts of His body, such as His lotus face and eyes, were extremely comely and supremely enchanting. He was decorated with a crown, earrings, and so on made of gold. His bodily luster, which defeated the hue of fresh rainclouds, and His divine youthful form are beyond the power of words to describe.”

Although the Supreme Lord’s divine form was completely full of exquisite beauty and sweetness, still, out of eagerness, Gopa-kumāra specifically describes the Lord’s beauty in relation to the enchanting natural beauty that he has experienced. This is done in three *padas* (sections of a verse), such as that beginning with *pūrṇa*.

VERSE 145

सम्पूजितविविधदुर्लभवस्तुवर्गैः

सेवानुषक्तपरिचारकवृन्दजुष्टम् ।

नृत्यादिकं च पुरतोऽनुभवन्तमारात्

तिष्ठन्तमासनवरे सुपरिच्छदौघम् ॥ १४५ ॥

sampūjita-vividha-durlabha-vastu-vargaiḥ
sevānuṣakta-paricāraka-vṛnda-juṣṭam
nṛtyādikam ca purato 'nubhavantam ārāt
tiṣṭhantam āsana-vare su-paricchadaugham

sampūjita – worshiped; *vividha* – various; *durlabha* – rare; *vastu-vargaiḥ* – with myriad paraphernalia; *sevā* – service; *anuṣakta* – devoted; *paricāraka* – of servitors; *vṛnda* – by a multitude; *juṣṭam* – served; *nṛtya* – dancing; *ādikam* – and so on; *ca* – also; *purataḥ* – before Him; *anubhavantam* – experiencing; *ārāt* – nearby; *tiṣṭhantam* – standing; *āsana-vare* – on a magnificent throne; *su-paricchada* – sublime garments; *ogham* – with profuse.

Śrī Jagadīśvara was being worshiped with a variety of rare paraphernalia by many servitors who were eagerly and devotedly serving Him. Adorned in various gorgeous garments, He was splendidly ensconced on a magnificent throne. A grand festival of dancing and singing was being performed before Him, and the Lord was watching the festivities with unblinking eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Jagadīśvara was being worshiped in that temple according to scriptural injunctions, with various types of rare and precious paraphernalia. Some servitors were fanning Him with yak-tail fans, while others were preparing and offering *tāmbūla* (spiced betel leaf). In this way, various dedicated attendants were engaged in His services. A grand gala of dance and music was going on at some distance in front of Him, and He was watching everything with unblinking eyes. Ornamented with a variety of magnificent raiments and jewelry, he was seated on a divine throne that was beautified by moonbeams.” It is to be understood that some things not mentioned here were also seen by Gopa-kumāra. For example, he saw the Lord’s domestic servants and the services they each performed.

VERSE 146

परमानन्दपूर्णेऽहं प्रणमन् दण्डवन्मुहुः ।
व्यचिन्तयमिदं स्वस्यापश्यमद्य दिदृक्षितम् ॥ १४६ ॥

*paramānanda-pūrṇo 'haṁ praṇaman daṇḍa-van muhuḥ
vyacintayam idam svasyāpaśyam adya didṛkṣitam*

paramānanda – with immense bliss; *pūrṇaḥ* – filled; *aham* – I; *praṇaman* – while bowing down; *daṇḍa-vat* – falling prostrate like a rod; *muhuḥ* – repeatedly; *vyacintayam* – I concluded; *idam* – this; *svasya* – of my own (Lord); *apaśyam* – I have seen; *adya* – today; *didṛkṣitam* – what I have long hankered to see.

Seeing the Lord, I became overwhelmed with great joy and prostrated before Him repeatedly. I thought, “Today, my long-standing desire to see the Lord has finally been fulfilled.”

DIG-DARŚINĪ-ṬĪKĀ: Here, Gopa-kumāra speaks about his unfulfilled desire of many days. He says, “Today, my long-standing desire and hankering to see the Lord has been fulfilled; I have received His direct *darśana*.”

VERSE 147

सम्प्राप्तो जन्मसाफल्यं न गमिष्याम्यतः क्वचित्।
वैष्णवानां च कृपया तत्रैव न्यवसं सुखम्॥ १४७ ॥

*samprāpto janma-sāphalyam na gamiṣyāmy ataḥ kvacit
vaiṣṇavānām ca kṛpayā tatraiva nyavasam sukham*

samprāptaḥ – attained; *janma* – of my life; *sāphalyam* – state of fulfillment; *na gamiṣyāmi* – I will not go; *ataḥ* – away from here; *kvacit* – ever; *vaiṣṇavānām* – of the devotees; *ca* – also; *kṛpayā* – by the mercy; *tatra* – there; *eva* – only; *nyavasam* – I resided; *sukham* – happily.

At that time, I considered my life successful and decided that I would never leave that place to go elsewhere. Then, by the mercy of the Vaiṣṇavas, I happily took up residence there.

DIG-DARŚINĪ-ṬĪKĀ: Desiring to elaborate on this subject, Śrī Gopa-kumāra continues, “I decided, ‘Today my birth is crowned with success –

I have received the benefit of my entire life in full measure. Here in this place, I have achieved the desired goal for which I renounced home and wandered throughout the holy places. I shall never leave and go anywhere else.”

The Mathurā *brāhmaṇa* might ask, “How was it possible for a destitute foreigner to reside near the king’s palace and obtain meals and so on?”

Therefore, in this verse, Gopa-kumāra says, “It was by the mercy of the Vaiṣṇavas only that I began to happily reside there. Śrī Jagadīśvara’s servants kindly provided me with the remnants of the Lord’s meals, His *mahā-prasāda*, and the assurance of subsistence. Thus, I happily began to live in the temple.”

VERSE 148

भुञ्जानो विष्णुनैवेद्यं पश्यन् पूजामहोत्सवम् ।
शृण्वन् पूजादिमाहात्म्यं यत्नान्मन्त्रं रहो जपन् ॥ १४८ ॥

bhuñjāno viṣṇu-naivedyam paśyan pūjā-mahotsavam
śṛṇvan pūjādi-māhātmyam yatnān mantram raho japaṇ

bhuñjānaḥ – eating; *viṣṇu* – of Śrī Viṣṇu; *naivedyam* – the remnants of offerings; *paśyan* – viewing; *pūjā* – of His worship; *mahā-utsavam* – the great festival; *śṛṇvan* – hearing; *pūjā* – of worship; *ādi* – and so forth; *māhātmyam* – glories; *yatnāt* – with attention; *mantram* – my divine vibration; *rahaḥ* – in seclusion; *japaṇ* – chanting softly.

There, I daily accepted Bhagavān Viṣṇu’s *mahā-prasāda*, viewed the great festival of His ceremonial worship, and listened to the glories of worshipping Him, all the while continuing to diligently chant the *mantra* of my worshipable Deity while sitting in private.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *bhuñjānaḥ*, Gopa-kumāra explains why he was happy in his stay in that place. He says, “I would hear statements explaining the process of worship and firmly establishing its glories. For example, ‘There is no other duty or no greater imperative than to hear the glories of the worship of the Lord.’”

The word *ādi* indicates that Gopa-kumāra would eat the remnants of food offered to the Lord and perform other activities as well. The glories of Bhagavān's *mahā-prasāda* are described in the scriptures:

*ṣaḍbhir māsopavāsais tu yat phalaṁ parikīrtitam
viṣṇor naivedya-sikthānnaṁ bhuñjatām tat kalau yuge*

In Kali-yuga, the same benefit that one accrues by observing the austerity of fasting for six months is gained by just once honoring the *mahā-prasāda* of Śrī Viṣṇu.

“Although I listened to the statements of these types of scriptures, I did not learn about the heavenly planets, which are described in those scriptures. Knowledge of this remained unknown to me.”

VERSE 149

अस्यास्तु व्रजभूमेः श्रीर्गोपक्रीडा-सुखं च तत्।
कदाचिदपि मे ब्रह्मन हृदयान्नापसर्पति ॥ १४९ ॥

*asyās tu vraja-bhūmeḥ śrīr gopa-kṛīḍā-sukhaṁ ca tat
kadācid api me brahman hṛdayān nāpasarpati*

asyāḥ – of that; *tu* – but; *vraja-bhūmeḥ* – of the land of Vraja; *śrīḥ* – the beauty; *gopa* – with the cowherders; *kṛīḍā* – of sporting; *sukhaṁ* – the happiness; *ca* – also; *tat* – that; *kadācit* – ever; *api* – also; *me* – of me; *brahman* – O brahman-realized person; *hṛdayāt* – from my heart; *na apasarpati* – would not depart.

Despite all this, O *brāhmaṇa*, the beauty of the land of Vraja and the happiness of playing with the cowherd boys did not leave my heart. Rather, those memories always remained awake within me.

DIG-DARŚINĪ-ṬĪKĀ: Here, Śrī Gopa-kumāra exhibits symptoms of having perfected the chanting of his *mantra*. Although he experienced bliss in observing Deity worship, festivals, and so on, still, the happiness of wandering in the land of Vraja in Mathurā-maṇḍala was greater. This is explained in this verse beginning with *asyā*. The word *tu*, meaning ‘but,’ indicates that Vraja is more special than any

other place. The word *śrī*, meaning ‘beauty,’ indicates, “I personally experienced that beauty. The pastimes with the cowherd boys and the special splendor of the land of Vraja are indescribable and, whether awake or dreaming, I could never forget those things. Even while experiencing great bliss in the Lord’s grand, festive worship in the association of Vaiṣṇavas, vivid impressions of the beauty of Vraja still remained alive in my heart.”

VERSE 150

एवं दिनानि कतिचित् सानन्दं तत्र तिष्ठतः ।
तादृक्पूजाविधाने मे परमा लालसाजनि ॥ १५० ॥

evam dināni katicit sānandaṁ tatra tiṣṭhataḥ
tādṛk-pūjā-vidhāne me paramā lālasājani

evam – thus; *dināni* – days; *katicit* – some; *sa-ānandaṁ* – with happiness; *tatra* – in that place; *tiṣṭhataḥ* – while residing; *tādṛk* – in this way; *pūjā-vidhāne* – for engaging in the process of worship; *me* – in me; *paramā* – great; *lālasā* – eagerness; *ajani* – developed.

Passing some days there in great happiness, witnessing the worship of Jagadīśvara, I also developed great eagerness to perform that method of worship.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra has explained the glories of chanting the *mantra*. Now, to describe how his desire was fulfilled, he speaks three verses, beginning here with *evam*. He says, “I became eager to perform that same type of worship.” That is, he desired to worship the Lord in the manner established by the king.

VERSE 151

अथापुत्रः स राजा मां वैदेशिकमपि प्रियात् ।
सुशीलं वीक्ष्य पुत्रत्वे परिकल्प्याचिरान्मृतः ॥ १५१ ॥

athāputraḥ sa rājā māṁ vaideśikam api priyāt
su-śīlaṁ vīkṣya putratve parikalpyācīrān mṛtaḥ

atha – then; *aputraḥ* – sonless; *saḥ* – that; *rājā* – king; *mām* – to me; *vaideśikam* – from another country; *api* – although; *priyāt* – out of affection; *su-śīlam* – my good character; *vīkṣya* – observing; *putratve* – as his son; *parikalpya* – adopted; *acirāt* – before long; *mṛtaḥ* – departed from his body.

The king of that land had no son, and although I was a foreigner, having come from another land, because he saw my amiable disposition and other good qualities, he loved me. He adopted me as his son, but soon after, he passed away from this world.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After a few days, the king, who was sonless, out of love for me, accepted me as his own son.”

VERSE 152

मया च लब्ध्वा तद्राज्यं विष्णुपूजामुदाधिका ।
प्रवर्तिता तदन्नैश्च भोज्यन्ते साधवोऽन्वहम् ॥ १५२ ॥

mayā ca labdhvā tad-rājyaṁ viṣṇu-pūjā mudādhikā
pravartitā tad-annaiś ca bhojyante sādhave 'nv-aham

mayā – by me; *ca* – and; *labdhvā* – obtained; *tad-rājyaṁ* – his kingdom; *viṣṇu-pūjā* – of the worship of Śrī Viṣṇu; *mudā* – joyfully; *adhikā* – greater pomp; *pravartitā* – introduced; *tad-annaiḥ* – by His food-remnants (*prasādam*); *ca* – also; *bhojyante* – they were fed; *sādhavaḥ* – saintly devotees; *anu-aham* – daily.

Thus I effortlessly inherited the kingdom. I joyfully commenced worship of Śrī Viṣṇu with even greater pomp and grandeur than before. In addition, every day I fed many saintly persons with Śrī Viṣṇu’s *mahā-prasāda*.

DIG-DARŚINĪ-ṬĪKĀ: The word *adhika* indicates ‘many times more than before.’ The term *tad-annaiḥ* indicates ‘*mahā-prasāda*, or food offered to Śrī Viṣṇu.’

VERSE 153

स्वयं च क्वचिदासक्तिमकृत्वा पूर्ववद्वसन्।
जपं निर्वहयन् भुञ्जे प्रसादात् प्रभोः परम्॥१५३॥

*svayam ca kvacid āsaktim akṛtvā pūrva-vad vasan
japam nirvāhayan bhuñje prasādānnaṁ prabhoḥ param*

svayam – personally; *ca* – and; *kvacit* – at any time; *āsaktim* – material attachment; *akṛtvā* – not having; *pūrva-vat* – as before; *vasan* – living; *japam* – chanting of the divine vibration; *nirvāhayan* – continuing; *bhuñje* – I ate; *prasāda-annam* – the remnants of offered food; *prabhoḥ* – of the Lord; *param* – only.

Although engaged in this way, I did not develop attachment to anything and remained as renounced as before. Daily, I would complete chanting my *mantra* in a solitary place and then accept only the Lord's *prasāda* as food.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "Although the kingdom had come into my hands, nevertheless, due to the potency of chanting my *mantra* (*mantra-japa*), I remained unaffected." This is explained in this verse beginning with *svayam*. "Despite obtaining that royal position, I never became attached to wealth, objects, etc., and, as in the past, I kept no material possessions. Consequently, I would regularly complete chanting my *mantra-japa*, and then, to maintain my body, I would accept only remnants of food offered to Jagadīśvara. I would do so in the knowledge that those foodstuffs were *prasāda*, the mercy of the Lord."

VERSE 154

राज्ञोऽस्य परिवारेभ्यः प्रादां राज्यं विभज्य तत्।
तथापि राज्यसम्बन्धाद्दुःखं मे बहुधोद्धवेत्॥१५४॥

*rājño 'sya parivārebhyaḥ prādāṁ rājyaṁ vibhajya tat
tathāpi rājya-sambandhād duḥkhaṁ me bahudhodbhavet*

rājñah – of the king; *asya* – of him; *parivārebhyaḥ* – amongst the family members, relatives, and friends; *prādām* – given; *rājyam* – kingdom; *vibhajya* – dividing; *tat* – that; *tathā api* – nevertheless; *rājya* – to the kingdom; *sambandhāt* – in relationship; *duḥkham* – troubles; *me* – of me; *bahudhā* – many kinds; *udbhavet* – would arise.

Although I had divided the kingdom appropriately among the king's family members, relatives, and friends, nonetheless, due to my connection with the kingdom, I suffered distress in so many ways.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might ask, "How could the affairs of State go on without the king's command?" Śrī Gopakumāra replies in this verse beginning with *rājñah*. He says, "I divided the kingdom lawfully among the family members, blood relatives, friends, and ministers of the deceased king. Thus, all the affairs of State were being conducted properly by their mandate."

However, Śrī Gopakumāra now wants an even superior attainment, and therefore he says, "Despite this, my involvement with the kingdom only brought me distress." In other words, such contact with a kingdom is never pleasurable for prudent Vaiṣṇavas. Renunciation of the throne is the only prescription for freedom from such distress. In two-and-a-half verses, beginning above with the word *tathāpi*, Śrī Gopakumāra explains the reason for his detachment.

VERSE 155

कदापि परराष्ट्र

विविधादेशसन्दोह-पालनेनास्वतन्त्रता ॥ १५५ ॥

kadāpi para-rāṣṭrād bhīḥ kadācic cakra-vartinaḥ
vividhādeśa-sandoha-pālanenāsvatantratā

kadāpi – sometimes; *para-rāṣṭrāt* – from other kingdoms; *bhīḥ* – fear; *kadācit* – sometimes; *cakra-vartinaḥ* – from the emperor; *vividha* – various; *ādeśa* – edicts; *sandoha* – many; *pālanena* – having to obey; *asvatantratā* – a condition of dependence.

Sometimes I was fearful of other kingdoms (and their kings). Other times, obliged as I was as a subordinate king to comply with the sovereign emperor's many edicts, I suffered the distress of being dependent on others.

DIG-DARŚINĪ-ṬĪKĀ: "Being king, I faced many types of distress." In this verse beginning with *kadāpi*, Śrī Gopa-kumāra explains this. He says, "I was fearful of other countries, especially of their inimical kings and the followers of those monarchs. The sovereign emperor, ruler of all countries, would dictate, 'You are obliged to act in this way,' or 'You cannot act in this way.' My subordinate, dependent position caused me misery because I was duty-bound to abide by his orders. Moreover, my lack of freedom to act at will posed obstacles in my service to the Lord, and this also made me suffer."

VERSE 156

जगदीश्वरनैवेद्यं स्पृष्टमन्येन केनचित् ।
नीतं बहिर्वासन्दिग्धो न भुङ्क्ते कोऽपि सज्जनः ॥ १५६ ॥

jagat-īśvara-naivedyam spṛṣṭam anyena kenacit
nītaṁ bahir vā sandigdho na bhuṅkte ko 'pi sajjanaḥ

jagat-īśvara – of the Supreme Lord; *naivedyam* – the offered food; *spṛṣṭam* – touched; *anyena kenacit* – by anyone; *nītam* – brought; *bahiḥ* – outside; *vā* – or; *sandigdhaḥ* – dubious propriety; *na* – not; *bhuṅkte* – eat; *kaḥ api* – certain; *sa-janaḥ* – respectable person.

Overseeing the temple services, I would become distraught when I would notice that if anyone touched the food offered to the Supreme Lord or took it outside the temple, then some respectable people, questioning its purity, would refuse to accept it.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might argue, "But it is one's duty to accept all kinds of trouble in the service of the Lord." Therefore, Śrī Gopa-kumāra speaks this verse beginning with *jagat-īśvara*.

He says, “If anyone other than authorized *brāhmaṇas* touched the food offered to Jagadīśvara, or if the *mahā-prasāda* were taken outside the temple, some respectable people would doubt its purity, and even *sādhus* would not want to accept it. Even if they accepted the *mahā-prasāda*, still, they would remain doubtful and would comment on its purity, saying, ‘Observing the strict etiquette of honoring *mahā-prasāda* is not seen anywhere except in the honoring of Śrī Jagannātha-deva’s *mahā-prasāda*.’ Therefore, those who ate the *mahā-prasāda* did so only on request and with apprehension, and they were unable to abandon their doubts regarding its sanctity. I would become distressed to see holy men acting in this manner and thus grew apathetic about living in that kingdom, especially considering these statements about *mahā-prasāda* in the *Bṛhad-viṣṇu Purāṇa*:

*naivedyam jagad-īśasya anna-pānādikaṁ ca yat
bhakṣyābhakṣya-vicāras tu nāsti tad-bhakṣaṇe dvija*

*brahma-van nirvikāraṁ hi yathā viṣṇus tathaiva tat
vicāraṁ ye prakurvanti bhakṣaṇe tad dvijātayaḥ*

*kuṣṭa-vyādhi-samāyuktāḥ putra-dāra-vivarjitāḥ
nirayaṁ yānti te viprā yasmān nāvartate punaḥ*

In regard to the offerings of grains or any other type of *mahā-prasāda* of Śrī Jagadīśvara, it is improper to question whether it is fit to be accepted or not. *Mahā-prasāda*, like Brahman, the Absolute Truth, is unchangeable, and is thus as venerable as Śrī Viṣṇu Himself. Therefore, even *brāhmaṇas* who hesitate to honor *mahā-prasāda* contract leprosy, and their sons, wives, and other family members are destroyed. In the future, such *brāhmaṇas* are banished to hell, after which they can never again be born in a *brāhmaṇa* lineage.

“Like this, there is much scriptural evidence.”

VERSE 157

मर्मशल्येन चैतेन निर्वेदो मे महानभूत्।
नेशे दिदृक्षितं साक्षात्प्राप्तं त्यक्तुं च तत्प्रभुम्॥१५७॥

*marma-śalyena caitena nirvedo me mahān abhūt
neśe didṛkṣitam sākṣāt prāptam tyaktum ca tat-prabhum*

marma – in the heart; *śalyena* – by the arrow; *ca* – and; *etena* – by this; *nirvedaḥ* – despondent; *me* – of me; *mahān* – very; *abhūt* – became; *na iśe* – I was unable; *didṛkṣitam* – to see; *sākṣāt* – directly; *prāptam* – obtained; *tyaktum* – to leave; *ca* – and; *tat-prabhum* – the Supreme Lord.

Observing people's skepticism towards *prasāda* caused me excruciating pain, as if a dagger had pierced my heart. Many such reasons made me strongly apathetic towards the kingdom, but still, the opportunity to see the Supreme Lord, whose direct *darśana* I had so long desired, made me unable to leave.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “What kind of attitude did the people have towards honoring *mahā-prasāda*?”

Śrī Gopa-kumāra says, “Their attitude towards the grains of *mahā-prasāda* caused me unbearable pain, afflicting my heart as if it were pierced by a dagger.”

The word *nirveda*, meaning ‘disgust or complete indifference,’ denotes detachment from objects such as the kingdom. The *brāhmaṇa* might ask, “Why did you not at that very moment abdicate the kingdom?”

Śrī Gopa-kumāra answers, “How was this possible? After much difficulty, I had finally met my cherished Jagadīśvara, Lord of the universe, for whose *darśana* I had been yearning so long. Now that I had obtained His direct service, how could I suddenly just give it up? I was unable to forsake the kingdom because in doing so I would certainly have been deprived of both seeing and serving the Lord.”

VERSE 158

एतस्मिन्नेव समये तत्र दक्षिणदेशतः ।
समागतैः साधुवरैः कथितं तैर्यिकैरिदम् ॥ १५८ ॥

*etasmin eva samaye tatra dakṣiṇa-deśataḥ
samāgataiḥ sādhu-varaiḥ kathitam tairthikair idam*

etasmīn – at this; *eva* – indeed; *samaye* – time; *tatra* – there; *dakṣiṇa-deśataḥ* – from a southern country; *samāgataiḥ* – having come; *sādhuvairaiḥ* – eminent saints; *kathitam* – it was said; *tairthikaiḥ* – by pilgrims; *idam* – this.

At this time, some saintly Vaiṣṇavas from the south who were touring the holy places came there and spoke to me as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, with a heavy heart, I continued to reside there in that kingdom. After some days, many saintly devotees of Śrī Viṣṇu (Vaiṣṇavas) came there on their pilgrimage, having just visited Śrī Puruṣottama-kṣetra.”

The *brāhmaṇa* might ask, “If the itinerant Vaiṣṇavas were completely devoted to the Supreme Lord Viṣṇu, why did they leave Śrī Puruṣottama-kṣetra?”

Gopa-kumāra says, “They were *tairthika*, that is, they were wandering pilgrims visiting the different *tīrthas*, or holy places, to have *darśana* of the Deities of Śrī Viṣṇu and to see the Vaiṣṇavas.” This indicates they had visited almost all the holy places. Those saintly persons recounted the glories of *dāru-brahman*, the Supreme Lord Jagannātha who appears in the form of wood. This will be narrated later on.

VERSE 159

दारुब्रह्म जगन्नाथो भगवान् पुरुषोत्तमे ।
क्षेत्रे नीलाचले क्षारार्णवतीरे विराजते ॥ १५९ ॥

dāru-brahma jagannātho bhagavān puruṣottame
kṣetre nīlācale kṣārārṇava-tīre virājate

dāru-brahma – the Absolute Truth in the form of wood; *jagat-nāthaḥ* – Lord of all the worlds; *bhagavān* – full in six opulences; *puruṣottame kṣetre* – in the land of the Supreme Person; *nīla-ācale* – upon the blue mountain; *kṣāra-arṇava* – of the salt ocean; *tīre* – on the shore; *virājate* – is radiantly present.

“In Śrī Puruṣottama-kṣetra, on the blue mountain known as Nīlācala, on the shore of the salt ocean, the Supreme Lord of the universe Śrī

Jagannātha is radiantly present as *dāru-brahma*, the Absolute Truth in the form of wood.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although the Supreme Lord is *brahma-svarūpa*, the embodiment of transcendence, He nevertheless appears as a Deity of wood in order to dispel the endless suffering of material existence. That selfsame Supreme Personality, who is famous by the name of Śrī Jagannātha, resides on the shore of the salt ocean at Nilācala in Puruṣottama-kṣetra.”

It is stated in *Padma Purāṇa*:

*samudrasyottare tīre āste śrī-puruṣottame
pūrṇānanda-mayaṁ brahma dāru-vyāja-śarīra-bhṛt*

On the northern shore of the ocean at Śrī Puruṣottama-kṣetra resides the fully blissful Supreme Personality of Godhead, who has deceptively assumed a wooden form (*dāru-brahma*).

The *Bṛhad-viṣṇu Purāṇa* also states:

*nīlādrau cotkale deśe kṣetre śrī-puruṣottame
dāruṇy āste cid-ānando jagannāthākhyā-mūrtinā*

In the country of Utkala, at Nilācala, which is in Śrī Puruṣottama-kṣetra, the divine Deity of Jagannātha, who is the embodiment of knowledge and bliss, is present in wooden form.

VERSE 160

महाविभूतिमान् राज्यमौत्कलं पालयन् स्वयम् ।
व्यञ्जयन् निजमाहात्म्यं सदा सेवकवत्सलः ॥ १६० ॥

*mahā-vibhūtimān rājyaṁ autkalam pālayan svayam
vyañjayan nija-māhātmyaṁ sadā sevaka-vatsalaḥ*

mahā-vibhūtimān – exceptionally opulent and powerful; *rājyaṁ* – kingdom; *autkalam* – Utkala (Orissa); *pālayan* – protecting; *svayam* – personally; *vyañjayan* – manifesting; *nija* – His own; *māhātmyam* – glories; *sadā* – always; *sevaka* – to His servants; *vatsalaḥ* – affectionate.

“Exceptionally opulent and powerful, Śrī Jagannātha-deva personally protects the kingdom of Utkala. Personally revealing His glories and showing mercy to His servitors, He is their affectionate guardian.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The Supreme Lord of the universe Śrī Jagannātha possesses unlimited potencies and opulences, and He personally maintains the kingdom of Utkala (present-day Orissa), which is ruled according to His decree.”

This is confirmed in *Tattva-yāmala*:

*bhārate cotkale deśe bhū-svarge puruṣottame
dāru-rūpī jagannātho bhaktānām abhaya-pradaḥ
nara-ceṣṭām upādāya āste mokṣaika-kāraḥ*

The kingdom of Puruṣottama is in the Utkala region of Bhārata, which is *bhū-svarga*, earthly heaven. There, the Supreme Lord Śrī Jagannātha, assuming a wooden form, bestows fearlessness on His devotees. That is to say, by performing human-like pastimes, He frees everyone from the fear of material existence.

This reveals Śrī Jagannātha’s magnificence and His qualities such as compassion for the helpless. As He is very affectionate and kindly disposed towards His servitors, He never considers any of their offences.

VERSE 161

तस्यान्नं पाचितं लक्ष्म्या स्वयं भुक्त्वा दयालुना ।
दत्तं तेन स्वभक्तेभ्यो लभ्यते देवदुर्लभम् ॥ १६१ ॥

*tasyānnam pācitam lakṣmyā svayam bhuktvā dayālunā
dattam tena sva-bhaktebhyo labhyate deva-durlabham*

tasya – His; *annam* – food; *pācitam* – cooked; *lakṣmyā* – by the goddess of fortune; *svayam* – personally; *bhuktvā* – after eating; *dayālunā* – by the merciful Lord; *dattam* – given; *tena* – by Him; *sva-bhaktebhyah* – to His devotees; *labhyate* – is obtained; *deva-durlabham* – rarely attained even by the gods.

“There, Lakṣmī-devī personally makes arrangements and cooks for Him. The most merciful Lord Himself relishes those preparations and then grants His remnants to the devotees. Obtaining those remnants is extremely rare, even for the demigods.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “By His mercy, people obtain *mahā-prasāda*, which is rare for even the demigods. What is the nature of that *prasāda*? Parameśvarī, the sublime goddess Śrī Lakṣmī-devī, personally cooks it, and the merciful Lord honors it and then gives His remnants to His devotees.”

It may be asked, “If the Lord eats all the preparations, then what is left over?” Śrī Gopa-kumāra says, “The Lord by nature is very merciful. Therefore to bestow happiness upon His servitors, He keeps aside some remnants of the food He has eaten.” Another understanding is, “He eats the entire offering and then replenishes every item for the happiness of His devotees.”

VERSE 162

महाप्रसादसंज्ञं च तत्स्पृष्टं येन केनचित्।
यत्र कुत्रापि वा नीतमविचारेण भुज्यते ॥१६२॥

mahā-prasāda-samjñam ca tat-sprṣṭam yena kenacit
yatra kutrāpi vā nītam avicāreṇa bhujyate

mahā-prasāda-samjñam – known as *mahā-prasāda*; *ca* – and; *tat* – that; *spṣṭam* – touched; *yena kenacit* – by anyone; *yatra kutra api* – from anywhere; *vā* – or; *nītam* – brought; *avicāreṇa* – without consideration; *bhujyate* – it is worthy of being eaten.

“These remnants of the Lord are known as *mahā-prasāda*. *Mahā-prasāda* is beyond consideration of whether anyone has touched it or not touched it. Even though touched by any person or taken anywhere, anyone can honor it without question.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “This form of the Lord’s mercy is called *mahā-prasāda*. Since the nectar of the Lord’s lips

has touched this *mahā-prasāda*, it is famous as being supremely rare, even for the demigods. Anyone can accept *mahā-prasāda* without apprehension, for it never loses its spiritual potency, even if touched by the lowest class of person or by an unknown person. *Mahā-prasāda* may be taken anywhere, even to a distant land. That is to say, even if it is taken to an unfit or impure place, still it can be eaten without any consideration. The purpose of saying ‘without any consideration’ is that *mahā-prasāda* is transcendental to all considerations of purity or impurity, proper or improper time, untouched or touched (by an unfit or unknown person), and so on. *Mahā-prasāda*’s divinity and glory never diminishes, and its spiritual potency is never destroyed for any reason. Therefore, everyone can honor it without consideration.”

The scriptures state:

*yad annaṁ pācayel lakṣmīr bhoktā ca puruṣottamaḥ
sprṣtāsprṣtaṁ na mantavyaṁ yathā viṣṇuḥ tathaiva tat*

Lakṣmī-devī herself cooks this food and Bhagavān Śrī Puruṣottama personally eats it. Therefore, it is improper to consider whether this *mahā-prasāda* has been touched by an unfit or unknown person. Just as the Supreme Lord Śrī Viṣṇu is worshipable and worthy of respect in all conditions, so His *mahā-prasāda* is honorable and worshipable in all situations.

It is stated in the *Skanda Purāṇa* (*Vaiṣṇava-khaṇḍa* 2.38.16):

*cira-stham api saṁśuṣkaṁ nītaṁ vā dūra-deśataḥ
yathā-yathopabhuktaṁ sat sarva-pāpāpanodanam*

By accepting even completely dry, stale *mahā-prasāda* prepared long before and brought from a distant land, all sins are very easily dissipated and one obtains *bhakti*.

It is stated in the *Bhaviṣya Purāṇa*:

*antya-varṇair hīna-varṇaiḥ saṅkara-prabhavair api
sprṣtaṁ jagat-pāter annaṁ bhuktaṁ sarvāgha-nāśanam*

Even if *mahā-prasāda* is touched by a low class person (*antya-jā*), an outcaste (*hīna-varṇa*), or persons of mixed

caste outside the four social divisions (*varṇa-saṅkara*), it never loses its potency. Rather by accepting that *mahā-prasāda*, all types of sins are destroyed.

It is also stated in the *Tattva-yāmala*:

*nāsti tatraiva rājendra spṛṣṭāspṛṣṭa-vivecanam
yasya saṁspṛṣṭa-mātreṇa yānty amedhyāḥ pavitratām*

O King! When even the most impure person becomes sanctified by the touch of *mahā-prasāda*, how can *mahā-prasāda* become contaminated by contact?

It is also stated in the *Garuḍa Purāṇa*:

*na kāla-niyamo viprā vrata cāndrāyaṇe yathā
prāpta-mātreṇa bhuñjīta yadicchen mokṣam ātmanaḥ*

Persons desiring liberation should eat *mahā-prasāda* as soon as they receive it, abandoning all rules regarding time, observance of vows of austerity like the *cāndrāyaṇa* fast, etc.

VERSE 163

अहो तत्क्षेत्रमाहात्म्यं गर्दभोऽपि चतुर्भुजः ।
यत्र प्रवेशमात्रेण न कस्यापि पुनर्भवः ॥ १६३ ॥

*aho tat-kṣetra-māhātmyam gardabho 'pi catur-bhujah
yatra praveśa-mātreṇa na kasyāpi punar-bhavaḥ*

aho – oh!; *tat-kṣetra* – of that holy place; *māhātmyam* – glories; *gardabhaḥ* – a donkey; *api* – even; *catur-bhujah* – four armed; *yatra* – there; *praveśa-mātreṇa* – simply by entering; *na* – not; *kasya api* – of anyone; *punar-bhavaḥ* – rebirth.

(Those *sādhus* continued) “Ah! How can we possibly describe the glories of *Puruṣottama-kṣetra*? Even a donkey entering that abode attains a four-armed form, and anyone who enters that region never has to take birth again.”

DIG-DARŚINĪ-ṬĪKĀ: The *sādhus* say, “What to speak of the glories of Śrī Jagannātha-deva’s *mahā-prasāda*, even the glories of His abode, *Puruṣottama-kṣetra*, are magnificent.” To communicate this, they exclaim in amazement, “Aho!” saying, “Even if a base animal like a donkey enters that sacred area, it attains a four-armed form similar to the Supreme Lord.”

In *Brahma Purāṇa*, Śrī Brahmā states:

*aho kṣetrasya mähātmyaṁ samantād daśa yojanam
divi-ṣṭhā yatra paśyanti sarvān eva catur-bhujān*

Aho! How wonderful are the glories of *Puruṣottama-kṣetra*! The demigods see that all the living beings residing within its area, which spans ten *yojanas* (eighty miles), possess four-armed forms.

Śrī Vedavyāsa states in *Garuḍa Purāṇa*:

*yatra sthitā janāḥ sarve śaṅkha-cakrābja-pāṇayah
dṛśyante divi devāṁś ca mohayanti muhur muhuh*

All the residents of this land hold conchshell, club, disc, and lotus in their hands. Seeing them, even the demigods are repeatedly bewildered.

In the *Bahvṛca-pariśiṣṭa*, Śrī Nārada states:

catur-bhujā janāḥ sarve dṛśyante yan-nivāsinaḥ

All living beings in that abode are seen to be four-armed.

Immediately upon entering that abode, any living being coming from any other place becomes free from the cycle of birth and death.

In the same *Bahvṛca-pariśiṣṭa*, Śrī Vedavyāsa states:

*spārśanād eva tat-kṣetraṁ nṛṇāṁ mukti-pradāyakam
yatra sākṣāt paraṁ brahma bhāti dārava-līlayā
api janma-śataiḥ sāgrair duritācāra-tat-paraḥ
kṣetre ’smin saṅga-mātreṇa jāyate viṣṇunā samam*

Parabrahman, the Supreme Absolute Truth, is personally present in Śrī *Puruṣottama-kṣetra*, performing His pastime of being a wooden Deity. Just by touching this abode, all

living entities are instantly liberated and never again have to undergo rebirth. Even those who have committed heinous acts over hundreds of lifetimes become as venerated as Śrī Viṣṇu if they merely touch Puruṣottama-kṣetra.

VERSE 164

प्रफुल्लपुण्डरीकाक्षे तस्मिन्नेवेक्षिते जनेः ।
फलं स्यादेवमश्रौषमाश्चर्यं पूर्वमश्रुतम् ॥ १६४ ॥

praphulla-puṇḍarikākṣe tasminn evekṣite janeḥ
phalaṁ syād evaṁ aśrauṣaṁ āścaryam pūrvam aśrutam

praphulla-puṇḍarika – (like) full-blown lotuses; *akṣe* – with eyes; *tasmin* – that (Lord); *eva* – indeed; *īkṣite* – upon seeing; *janeḥ* – of his human birth; *phalam* – the success; *syāt* – may be; *evam* – thus; *aśrauṣam* – I heard; *āścaryam* – wonder; *pūrvam* – previously; *aśrutam* – unheard.

Here is another wonder that I had never heard before: “The lives of all people become crowned with success simply by seeing Śrī Jagannātha-deva, whose eyes resemble full-blown lotuses.”

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might argue, “Is the Supreme Lord of the universe not directly present here as well?”

Śrī Gopa-kumāra addresses this doubt in this verse beginning with *praphulla*, saying, “When living beings merely see the Supreme Lord of the universe who is present in Puruṣottama-kṣetra and whose eyes resemble full-blown lotuses, they experience relief from their innumerable afflictions. Furthermore, it is known that His beauty and sweetness are so unsurpassed that simply by taking His *darśana*, one’s birth truly becomes successful.”

In *Padma Purāṇa*, Śrī Nārada instructs Śrī Prahlāda:

śravaṇādyair upāyair yaḥ kathañcid dṛśyate mahāḥ
nīlādri-śikhare bhāti sarva-cākṣuṣa-gocaraḥ
taṁ eva paramātmānaṁ ye praṇaśyanti mānavāḥ
te yānti bhavanaṁ viṣṇoḥ kiṁ punar ye bhavādṛśāḥ

Śrī Bhagavān resides on the peak of Nīlācala and is thus visible to everyone. If anyone just once sees that Supreme Lord, who is the Supersoul in all living entities – nay, even if he somehow hears the Lord's name and somehow or other embraces Him in his heart – he shall certainly attain Vaikuṇṭha, the Lord's eternal abode.

Śrī Gopa-kumāra says, "I was amazed to hear these glories." The word *āścarya*, meaning 'amazement,' indicates the special ecstasy, or *bhāva*, that astonished Gopa-kumāra's heart. "I was wonderstruck because I had never before heard such glories." The purport is that, although the Deity of Śrī Viṣṇu and Śrī Jagannātha are both the Supreme Personality of Godhead, nevertheless, Śrī Jagannātha-deva is indeed the source of all incarnations. That is to say, *darśana* of the source of all incarnations (*avatārī*) and His holy abode are more glorious than the *darśana* of His incarnations (*avatāras*). Therefore, *darśana* of *avatārī* and His abode bestow greater benefit. "I considered, 'Especially, if I had had such authority over that kingdom of Purī as I have here, then I would spend most of my time, day and night, hearing the Lord's marvelous qualities, engaging in devotional service, and worshipping Him.' By the power of Śrī Gurudeva's benediction I had already understood this." This topic will be elaborated upon further on.

VERSE 165

तद्विदृक्षाभिभूतोऽहं सर्वं सन्त्यज्य तत्क्षणे।
संकीर्तयन् जगन्नाथमौढ्र

tad-didṛkṣābhibhūto 'haṁ sarvaṁ santyajya tat-kṣaṇe
saṅkīrtayan jagannātham auḍhra-deśa-diśaṁ śrītaḥ

tat – Him; *didṛkṣā* – with the desire to see; *abhibhūtaḥ* – overwhelmed; *aham* – I; *sarvaṁ* – everything; *santyajya* – renouncing; *tat-kṣaṇe* – at that very moment; *saṅkīrtayan* – loudly glorifying; *jagannātham* – Śrī Jagannātha; *auḍhra-deśa* – of the land of Orissa; *diśaṁ* – to the direction; *śrītaḥ* – took.

Hearing these glories of Śrī Jagannātha-deva, I became restless with desire to see him. That very moment, I renounced everything and left for the province of Utkala, performing *nāma-saṅkīrtana*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hearing Śrī Jagannātha-deva’s glories, I became obsessed with the desire to see Him. Immediately, I completely relinquished the kingdom and other sense objects. With my mind absorbed in chanting, I began loudly calling out His four-syllable name again and again, ‘Jagannātha, Jagannātha.’ Thus, with the desire of going to His place, I set out in a south-easterly direction, heading for the land of Utkala.”

VERSE 166

तत्क्षेत्रमचिरात्प्राप्तस्तत्रत्यान् दण्डवन्नमन् ।
अन्तःपुरं प्रविष्टोऽहं तेषां करुणया सताम् ॥ १६६ ॥

*tat kṣetram acirāt prāptas tatratyān daṇḍavan naman
antaḥ-puram praviṣṭo 'haṁ teṣāṁ karuṇayā satām*

tat-kṣetram – that land; *acirāt* – before long; *prāptaḥ* – reached; *tatratyān* – to the residents of that place; *daṇḍa-vat* – flat like a rod; *naman* – falling down; *antaḥ-puram* – within the temple; *praviṣṭaḥ* – having entered; *aham* – I; *teṣāṁ* – of them; *karuṇayā* – by the mercy; *satām* – of the devotees.

Shortly, I reached Śrī Puruṣottama-kṣetra, where I prostrated before all the residents of that holy abode. Then, by the mercy of the saintly persons, I entered the interior of the temple.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I quickly reached Śrī Puruṣottama-kṣetra. Then, by the mercy of the Vaiṣṇavas who were present in that holy abode, I entered the temple’s inner sanctum.”

Here, the *brāhmaṇa* might raise the question, “You were a foreigner and knew nothing about Puruṣottama-kṣetra. Having just arrived, how was it possible for you to enter the temple’s inner sanctum so quickly?”

In reply, Śrī Gopa-kumāra speaks the line beginning with *teṣām*. He says, “I was able to enter the temple’s inner sanctum by the immense mercy of the Vaiṣṇavas.”

VERSE 167

दूराददर्शि पुरुषोत्तमवक्त्रचन्द्रो
 भ्राजद्विशालनयनो मणिपुण्ड्र
 स्निग्धाभ्रकान्तिररुणाधरदीप्तिरम्यो-
 श्लेषप्रसादविकसत्स्मितचन्द्रिकाढ्यः ॥ १६७ ॥

dūrād adarśi puruṣottama-vaktra-candro
bhrājad-viśāla-nayano maṇi-puṇḍra-bhālaḥ
snigdhaḥbhra-kāntir aruṇādhara-dīpti-ramyo
'śeṣa-prasāda-vikasat-smita-candrikāḍhyaḥ

dūrāt – from a distance; *adarśi* – I saw; *puruṣa-ut-tama* – that person who is transcendental (*ut*) to darkness (*tamas*); *vaktra-candraḥ* – moon-like face; *bhrājat* – shining; *viśāla* – large; *nayanaḥ* – eyes; *maṇi* – made of jewels; *puṇḍra* – His *tilaka*; *bhālaḥ* – on His forehead; *snigdha* – resplendent; *abhra* – (like) a cloud; *kāntiḥ* – effulgence; *aruṇa* – ruddy; *adhara* – lips; *dīpti* – brilliant; *ramyaḥ* – charming; *aśeṣa* – upon everyone; *prasāda* – mercy; *vikasat* – radiated; *smita* – with a smile; *candrikā* – like moonshine; *āḍhyaḥ* – enhanced.

Then, from a distance, I saw *Puruṣottama-deva*, who bestows joy upon everyone. His moon-like face was beautified by wide lotus eyes, and a *tilaka* made of jewels shone on His forehead, His complexion resembled a resplendent raincloud, and His reddish lips were luminescent. His gentle smile, radiant like moonshine, enhanced the exquisiteness of His countenance and showered unlimited mercy on everyone.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then, from a far distance, I saw the moon-like countenance of Śrī *Puruṣottama-deva*, the bestower of happiness to all. Two large, bright eyes were resplendent on His lovely, enchanting face; an enchanting *tilaka* of jewels sparkled on His forehead; His complexion was like the glow of fresh rainclouds;

and His reddish lips resembled fully-blossomed *bāndhulī* flowers. Those lips, which beautified His exquisite face with a moon-like, radiant smile, were showering the honey of His mercy on everyone.” This was Śrī Gopa-kumāra’s first vision of the moon-like face of Jagannātha, which he saw from afar. For this reason, he describes the beauty of His eyes and so on in this manner.

VERSE 168

तत्राग्रतो गन्तुमनाश्च नेशे
प्रेम्णा हतो वेपथुभिर्निरुद्धः ।
रोमाञ्चभिन्नोऽश्रुविलुप्तदृष्टिः
स्तम्भं सुपर्णस्य कथञ्चिदाप्तः ॥ १६८ ॥

tatrāgrato gantu-manāś ca neśe
preṃṇā hato vepathubhir niruddhaḥ
romāñca-bhinno 'śru-vilupta-dṛṣṭiḥ
stambhaṁ suparṇasya kathañcid āptaḥ

tatra – there; *agrataḥ* – ahead; *gantu-manāḥ* – my mind desired to go; *ca* – also; *na iśe* – I was unable; *preṃṇā* – by the external symptoms of ecstatic love; *hataḥ* – afflicted; *vepathubhiḥ* – with trembling; *niruddhaḥ* – blocked; *roma-añca* – hairs standing erect; *bhinnaḥ* – individually; *aśru* – by tears; *vilupta* – covered; *dṛṣṭiḥ* – my vision; *stambham* – the pillar; *suparṇasya* – of Garuḍa; *kathañcit* – somehow; *āptaḥ* – caught hold.

I was eager to go near Śrī Jagannātha but was unable to walk forward. My mind had become helplessly deprived of will and, due to ecstatic love, all my limbs were trembling. My hairs stood erect and I lost control of my body as tears blocked my vision. With great difficulty, I somehow caught hold of the Garuḍa pillar and stood there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although my enchanting vision of *śrī-mūrti*, the divine Deity of the Lord, made me yearn to go into the temple’s sanctum sanctorum, I could not proceed. Overcome by intense love, I became helpless and unable to move.” This condition

is described by two distinguishing attributes: *jāḍya* and *aśru*. “Due to horripilation, I lost control over my entire body.” This originates from the ecstatic symptom of being stunned (*jāḍya*). “And I was unable to see, as streams of tears (*aśru*) obscured my vision.”

Alternatively, this verse is saying, “Unable to see, I stood somehow by gripping the Garuḍa pillar, which was present in front of Śrī Jagannātha-deva. Even though I was not externally conscious, I managed to reach that Garuḍa pillar, only by the mercy of Bhagavān.” This is the actual essence of what is being said.

VERSE 169

दिव्याम्बरालङ्कारणस्रगावली

व्याप्तं मनोलोचनहर्षवर्धनम् ।

सिंहासनस्योपरि लीलया स्थितं

भुक्त्वा महाभोगगणान् मनोहरान् ॥ १६९ ॥

divyāmbarālankaraṇa-srag-āvalī-

vyāptam mano-locana-harṣa-vardhanam

simhāsanasyopari līlayā sthitam

bhuktvā mahā-bhoga-gaṇān mano-harān

divya – divine; *ambara* – clothes; *alankaraṇa* – ornaments; *srag* – garlands; *āvalī* – multitude; *vyāptam* – seated; *manaḥ* – of the mind; *locana* – of the eyes; *harṣa* – happiness; *vardhanam* – increasing; *simhāsanasya* – a lion throne; *upari* – upon; *līlayā* – playfully; *sthitam* – situated; *bhuktvā* – accepting; *mahā* – huge amounts; *bhoga-gaṇān* – varieties of foodstuffs; *manaḥ-harān* – enchanting.

From that very spot I saw the Lord. His bluish form, smeared with sandalwood pulp, was bedecked with divine clothes, ornaments, and garlands. Sitting playfully on a throne, He was accepting huge amounts of delectable foodstuffs. Thus, He was increasing the joy in the minds and eyes of those who were seeing Him.

DIG-DARŚINĪ-ṬĪKĀ: Reaching that spot near the Lord, Śrī Gopakumāra had special *darśana*, causing him to faint in ecstasy, which

he explains in this verse beginning with *divya*. He says, “The Lord’s transcendental body was befittingly decorated with fabulous clothes, ornaments, garlands, and so on. The loveliness of His entire divine form increased the joy in the minds and eyes of everyone. He gracefully sat on the throne, enjoying varieties of transcendental, delicious foodstuffs that were full of all good qualities.”

VERSE 170

प्रणामनृत्यस्तुतिवाद्यगीत-
परांस्तु सप्रेम विलोकयन्तम्।
महामहिम्नां पदमीक्षमाणो-
ऽपतं जगन्नाथमहं विमुह्य ॥ १७० ॥

praṇāma-nṛtya-stuti-vādyā-gīta-
parāṁs tu sa-prema vilokayantam
mahā-mahimnāṁ padam īkṣamāṇo
’pataṁ jagannātham ahaṁ vimuhya

praṇāma – obeisances; *nṛtya* – in dancing; *stuti* – prayers; *vādyā* – musical instruments; *gīta* – singing; *parān* – absorbed; *tu* – indeed; *sa-prema* – with love; *vilokayantam* – seeing; *mahā-mahimnāṁ* – of great glories; *padam* – abode; *īkṣamāṇaḥ* – seeing; *apatam* – I fell; *jagannātham* – Śrī Jagannātha; *aham* – I; *vimuhya* – fainting.

He was lovingly glancing at the people singing, playing musical instruments, dancing, offering prayers, bowing down, and so on before Him. When I saw the wonderful opulence of Śrī Jagannātha-deva, the refuge of infinite glories, I fell unconscious to the ground.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hundreds of people were prostrating before the Lord. Some were singing, some were chanting prayers, some were playing instruments such as *mṛdaṅgas* (drums) and *karatālas* (hand cymbals), still others were dancing and so on, and some were sitting, viewing the divine Deity. The Lord also reciprocated with His merciful glance. Seeing the splendor and opulence of Śrī Jagannātha-deva – He who is the

fountainhead of such extraordinary grandeur – I lost consciousness and fell to the ground.”

VERSE 171

संज्ञां लब्ध्वा समुन्मील्य लोचने लोकयन् पुनः ।
उन्मत्त इव तं धर्तुं सवेगोऽधिवमग्रतः ॥ १७१ ॥

*saṁjñām labdhvā samunmīlya locane lokayan punaḥ
unmatta iva taṁ dhartuṁ sa-vego 'dhāvam agrataḥ*

saṁjñām – consciousness; *labdhvā* – regaining; *samunmīlya* – opening; *locane* – my eyes; *lokayan* – seeing; *punaḥ* – again; *unmattaḥ* – intoxicated; *iva* – as if; *taṁ* – Him; *dhartuṁ* – to embrace; *sa-vegaḥ* – swiftly; *adhāvam* – I ran; *agrataḥ* – forward.

After some time, I regained consciousness and opened my eyes. Beholding the Lord, I became maddened and rushed to embrace Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After a few moments, when I regained consciousness, I again took *darśana* of Śrī Jagannātha-deva and ran past the Garuḍa pillar towards Him.”

VERSE 172

चिराद्दिदृक्षितो दृष्टो जीवितं जीवितं मया ।
प्राप्तोऽद्य जगदीशोऽयं निजप्रभुरिति ब्रुवन् ॥ १७२ ॥

*cirād didṛkṣito dṛṣṭo jīvitam jīvitam mayā
prāpto 'dya jagad-īśo 'yaṁ nija-prabhur iti bruvan*

cirāt – after a long time; *didṛkṣitaḥ* – having desired to see; *dṛṣṭaḥ* – seen; *jīvitam jīvitam mayā* – I have truly lived!; *prāptaḥ* – attained; *adya* – now; *jagat-īśaḥ* – Lord of the universes; *ayaṁ* – He; *nija* – my own; *prabhu* – Lord; *iti* – thus; *bruvan* – I cried out.

Running ahead, I cried out, “Today my life has been crowned with success! I have finally come before that Supreme Person whom I

have so long desired to see. Today I have obtained my Lord, Śrī Jagadīśvara, the Lord of the universe.”

DIG-DARŚINĪ-ṬĪKĀ: Because the Mathurā *brāhmaṇa* might ask, “After that, what did you do?” Śrī Gopa-kumāra speaks this verse starting with *cirād*. He says, “I cried, ‘Today I have seen the Lord of my heart, who had remained concealed for a such long time. Today I have seen my worshipable Lord, whom I had for so long desired to see. By His *darśana*, on this very day, my life has become successful.’”

Alternatively, Gopa-kumāra is saying, “The absence of the Lord’s *darśana* was like death for me.” The purport is: “Today, I did not just receive His *darśana*, I also received new life.” In this verse, the word *jīvitam* has been repeated twice in succession but both have the same meaning. Here, repetition represents a mistake in speech, but it came about because of Śrī Gopa-kumāra’s excessive bliss. So, not only did he have Śrī Jagannātha-deva’s *darśana*, but he also embraced Him within his heart as his very own. He thus says, “Today, I have truly attained Śrī Jagadīśvara who is endowed with all qualities of the Supreme Lord of the universe. I did not perceive the complete characteristics of the Supreme Personality of Godhead in any of the other Deities of the Lord that I saw before.”

VERSE 173

सवेत्रघातं प्रतिहारिभिस्तदा
निवारितो जातविचारलज्जितः ।
प्रभोः कृपां तामनुमान्य निर्गतो
महाप्रसादान्नमथाप्नव बहिः ॥ १७३ ॥

*sa-vetra-ghāṭam pratihāribhis tadā
nivārīto jāta-vicāra-lajjitaḥ
prabhoḥ kṛpām tām anumānya nirgato
mahā-prasādānnam athāpnavam bahiḥ*

sa-vetra – with canes; *ghāṭam* – beaten; *pratihāribhiḥ* – by the guards; *tadā* – then; *nivārītaḥ* – prevented; *jāta-vicāra* – considerations of externals being awoken; *lajjitaḥ* – ashamed; *prabhoḥ* – of the

Lord; *kṛpām* – the mercy; *tām* – that; *anumānya* – considering; *nirgataḥ* – left; *mahā-prasāda* – great mercy; *annam* – food, remnants of the Lord; *atha* – then; *āpnavam* – I received; *bahiḥ* – outside.

As soon as I moved forward to embrace the Lord, the doorkeepers beat me with canes, barring me from entering inside. Realizing what I had done, I felt ashamed, but I considered being stopped in this manner to actually be the mercy of the Lord. When I went outside, I received *mahā-prasāda* without even asking for it.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When I ran towards the Lord to embrace Him, the doorkeepers (the Lord’s *pāṇḍās*, or servitors) beat me with canes, stopping me from going inside. At that point, my power of discretion returned. I felt embarrassed and thought, ‘Alas! Alas! I am an unworthy person, a mere foreigner and a newcomer. What made me act so brazenly?’ Reflecting in this way, out of embarrassment I went outside. Though they caned me and stopped me from entering, I did not feel dejected, rather, I felt elated.” Therefore, in the verse, Gopa-kumāra says, “Being stopped like this was the Lord’s mercy. Otherwise, if I had acted insanely and caught hold of Śrī Jagannātha-deva, it would have been a grievous offence. I understood that their thwarting me was the Lord’s special mercy. Thus I went outside and at that very moment, I received *mahā-prasāda* from a kind Vaiṣṇava, even without asking for it.”

VERSES 174–175

तद्भुक्त्वा सत्वरं ब्रह्मन् भगवन्मन्दिरं पुनः ।
प्रविश्याश्चर्यजातं यन्मया दृष्टं मुदा पदम् ॥ १७४ ॥
हृदि कर्तुं न शक्यते तत् कथं क्रियतां मुखे ।
एवं तत्र दिवा पूर्णं स्थित्वानन्दोऽनुभूयते ॥ १७५ ॥

*tad bhuktvā satvaram brahman bhagavan-mandiram punaḥ
praviśyāścarya-jātaṁ yan mayā dṛṣṭaṁ mudāṁ padam
hṛdi kartuṁ na śakyate tat kathaṁ kriyatāṁ mukhe
evaṁ tatra divā pūrṇaṁ sthitvānando ’nubhūyate*

tat – that; *bhuktvā* – having eaten; *sa-tvaram* – with haste; *brahman* – O you, who know the Supreme Brahman; *bhagavat* – of the Lord; *mandīram* – the temple; *punaḥ* – again; *praviśya* – entering; *āścarya-jātam* – wonder that arises (in the heart); *yat* – which; *mayā* – by me; *dṛṣṭam* – was seen; *mudām* – blissful; *padam* – state; *hṛdi* – in the heart; *kartum* – to make; *na* – not; *śakyate* – possible; *tat* – that; *katham* – how?; *kriyate* – it is made; *mukhe* – in words; *evam* – thus; *tatra* – there; *divā* – by day; *pūrṇam* – whole; *sthitvā* – staying; *ānandaḥ* – ecstasy; *anubhūyate* – was experienced.

I quickly ate the *mahā-prasāda* and re-entered the Supreme Lord's temple. O *brāhmaṇa*! The bliss and wonder at what I saw that time could not be contained in my heart, so how can I possibly describe it in words? In this way, I would spend the whole day in the temple and would experience complete ecstasy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “On re-entering the temple, I witnessed a variety of long-standing traditions, which struck me with wonder and amazement. What were they like? They were *mudām*, blissful, the source of all types of happiness.

“My mind was incapable of remembering all the extraordinary things I saw. They were of unlimited variety and beyond logic and reason, so how can I describe them in words?” The function of the organ of speech is limited in scope compared to that of the mind. Applying *kaimutika-nyāya* (the logic of ‘how much more!’), it is understood that if the mind cannot conceptualize that bliss, then it is impossible for the spoken word to describe it. Śrī Gopa-kumāra says, “One after another, I gradually witnessed the most astounding scenes of ancient traditional rituals in the temple, and would spend my entire day inside.”

VERSE 176

रात्रौ महोत्सवे वृत्ते बृहच्छृङ्गारसम्भवे ।
निर्गम्यते तु निर्वृत्ते पुष्पाञ्जलिमहोत्सवे ॥ १७६ ॥

rātrau mahotsave vṛtte bṛhaśśṛṅgāra-sambhave
nirgamyate tu nirvṛtte puṣpāñjali-mahotsave

rātrau – at night; *mahā-utsave* – the great festival; *vṛtte* – function; *bṛhat-śṛṅgāra* – gorgeously decorated; *sambhave* – occurrence; *nirgamya* – I left; *tu* – indeed; *nirvṛtte* – when completed; *puṣpa-añjali* – with offerings of palmfuls of flowers; *mahā-utsave* – great festival.

Only at night would I leave the temple, after the the grand festive ritual of gorgeously decorating the Deities was completed, and *puṣpāñjali*, the offering of palmfuls of flowers, was performed.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might question, “You must have been coming out at least at night.” In reply, Gopa-kumāra says, “*Bṛhat-śṛṅgāra*, the festival of opulently decorating the Lord, would take place in the first *prahara* (three-hour period) of the night. The Deities were adorned with exquisite dresses and offered a variety of food items with magnificent celebration. After that, the grand festival of *puṣpāñjali*, showering flower petals on the Lord, would take place. Only after that would I leave the temple.”

VERSE 177

नेत्थं ज्ञातः सतां सङ्गे कालो नवनवोत्सवैः ।
तदैवास्या व्रजभुवः शोको मे निरगादिव ॥ १७७ ॥

netthaṁ jñātaḥ satāṁ saṅge kālo nava-navotsavaiḥ
tadaivāsyā vraja-bhuvaḥ śoko me niragādiva

na – not; *itthaṁ* – thus; *jñātaḥ* – knew; *satāṁ saṅge* – in the company of the saintly devotees; *kālaḥ* – the time; *nava-nava* – ever-fresh and new; *utsavaiḥ* – festivals; *tadā* – then; *eva* – indeed; *asyāḥ* – from this; *vraja-bhuvaḥ* – from the land of Vraja; *śokaḥ* – pain (of separation); *me* – my; *niragāt* – left; *iva* – as if.

In this way, in the association of saintly Vaiṣṇavas, I witnessed ever-new festivals and did not realize how much time had passed. I almost forgot my pain of separation from the land of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thus immersed in the bliss of witnessing spectacular festivals in the company of saintly souls, I did not notice how much time had elapsed. The reason is that every festival there appeared new and ever-fresh to me, as if I had never experienced it before.” Or else it may be said, “The unending novelty of those festivals suffused my heart with happiness.” Alternatively, “Because I witnessed those ever-new festivities in the association of *sādhus*, I simply could not perceive the passage of time; all things of the past receded from my memory. As I was intoxicated with bliss, the heartache I experienced in my longing for Śrī Vṛndāvana somewhat dissipated.” This statement makes it clear that Gopa-kumāra is saying, “The happiness I experienced in Śrī Vṛndāvana did not disappear completely from my heart; rather, it was still subtly present.”

VERSE 178

श्रीजगन्नाथदेवस्य सेवकेषु कृपोत्तमा ।
विविधाज्ञा च सर्वत्र श्रूयतेऽप्यनुभूयते ॥ १७८ ॥

śrī-jagannātha-devasya sevakeṣu kṛpottamā
vividhājñā ca sarvatra śrūyate 'py anubhūyate

śrī-jagannātha-devasya – of Śrī Jagannātha-deva; *sevakeṣu* – towards His servants; *kṛpā-uttamā* – especially merciful; *vividha-ājñā* – various authoritative statements; *ca* – also; *sarvatra* – from all sides; *śrūyate* – was heard; *api* – also; *anubhūyate* – personally perceived.

I often heard from others how Śrī Jagannātha-deva is especially merciful towards His servitors. I also personally perceived this.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Everywhere I went, I heard that Śrī Jagannātha-deva bestows varieties of sublime mercy upon His servitors. I not only heard about this but also personally witnessed it. Śrī Jagannātha-deva would fulfill His servants’ desires, give them various orders, instruct them in their duties, and so on. I also personally experienced the results of Śrī Jagannātha-deva’s mercy.”

VERSE 179

नान्यत् किमपि रोचेत जगन्नाथस्य दर्शनात्।
पुराणतोऽस्य माहात्म्य-शुश्रूषापि निवर्तते ॥ १७९ ॥

nānyat kim api roceta jagannāthasya darśanāt
purāṇato 'sya māhātmya-śuśrūṣāpi nivartate

na – not; *anyat* – other; *kim api* – anything; *roceta* – (my mind) could be pleased; *jagannāthasya* – of Śrī Jagannātha; *darśanāt* – other than the sight; *purāṇataḥ* – from the Purāṇas; *asya* – of His; *māhātmya* – glories; *śuśrūṣā* – the desire to hear; *api* – even; *nivartate* – desisted.

I never acquired a taste for anything other than gazing upon Śrī Jagannātha-deva. Even when the *paṇḍitas* sang the glories of the Lord from the Purāṇas, I felt no desire to hear them.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “Does this mean that on your own you achieved your desired goal?”

Śrī Gopa-kumāra replies, “I had no taste for anything other than Śrī Jagannātha-deva’s *darśana*, not even for hearing His glories. Even though I had no taste for hearing the purports of the *Brahma Purāṇa* and other Purāṇas, I sometimes had a desire to hear from Puranic authorities inside the temple about glories of Śrī Jagannātha-deva that had never been heard before. Yet even though at times I had such a desire, my attachment to seeing the Lord’s lovely lotus face was so strong that it counteracted all such desires.”

This reveals that by hearing from the Purāṇas and so on inside the temple, there had been the opportunity to acquire knowledge about attaining the heavenly planets, etc. [but Gopa-kumāra did not take it].

VERSE 180

शारीरं मानसं वा स्यात् किञ्चिद्दुःखं कदाचन।
तच्च श्रीपुण्डरीकाक्षे दृष्टे सद्यो विनश्यति ॥ १८० ॥

*śārīram mānasam vā syāt kiñcid duḥkham kadācana
tac ca śrī-puṇḍarīkākṣe dṛṣṭe sadyo vinaśyati*

śārīram – physical; *mānasam* – mental; *vā* – or; *syāt* – may be; *kiñcit* – whatever; *duḥkham* – suffering; *kadācana* – at any time; *tat* – that; *ca* – and; *śrī-puṇḍarīka-akṣe* – the beautiful lotus-eyed Lord; *dṛṣṭe* – seen; *sadyaḥ* – immediately; *vinaśyati* – disappeared.

If I experienced any physical or mental distress it would disappear immediately upon seeing the lotus-eyed Supreme Lord.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might question, “The body of every living being has inherent needs. Due to these needs, did you not face any obstacle in the bliss of receiving the *darśana* of the divine face of Śrī Jagannātha?”

Śrī Gopa-kumāra replies, “I experienced neither body ailments, such as diseases, nor distress that arises from the mind, such as lust (*kāma*).” Another way of understanding this verse is that the term *syāt*, meaning ‘perhaps,’ here indicates possibility. As it is in the locative case, the implication is, “Impediments such as desire for sensuality practically never had the chance to develop in me.” Or, in other words, “Even if sometimes I experienced a little distress, it instantly dissipated by seeing the lotus-eyed divine Lord. The reason is that I felt such exultation from seeing Him that I forgot everything; all my distress vanished naturally.”

VERSE 181

फलं लब्धं जपस्येति मत्वोदासे स्म तत्र च।
एवं चिरदिनं तत्र न्यवसं परमैः सुखैः ॥१८१॥

*phalam labdham japasyeti matvodāse sma tatra ca
evam cira-dinaṁ tatra nyavasam paramaiḥ sukhaiḥ*

phalam – the fruit; *labdham* – obtained; *japasya* – of chanting; *iti* – thus; *matvā* – considering; *udāse sma* – I became indifferent;

tatra – there; *ca* – also; *evam* – thus; *cira-dīnam* – for many days; *tatra* – there; *nyavasam* – I resided; *paramaiḥ sukhaiḥ* – because of tasting superlative delights.

Considering that I had already received the ultimate fruit of chanting my *mantra*, I gradually became indifferent even towards chanting it. In this way, I happily resided there for a long time.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that time, I considered I had received the result of chanting my *mantra* in the form of being able to see Śrī Jagannātha, and so I began to exhibit indifference towards chanting the *mantra* and I gave up my attachment to chanting it.” It can also be said, “I became unmindful about chanting my *mantra* because I became proud that I was receiving so much pleasure.” Or, “I became indifferent because I was hopeful that I would enjoy varieties of happiness.”

VERSE 182

अथ तस्यान्तरीणायां सेवायां कर्हिचित् प्रभोः ।
जाता रुचिर्मे ततोऽपि तस्या अघटनान्महान् ॥१८२॥

atha tasyāntarīṇāyām sevāyām karhicit prabhoḥ
jātā rucir me tato 'pi tasyā aghaṭanān mahān

atha – then; *tasya* – of Him; *āntarīṇāyām* – intimate; *sevāyām* – in service; *karhicit* – something; *prabhoḥ* – for the Lord; *jātā* – manifested; *ruciḥ* – desire; *me* – of me; *tataḥ* – then; *api* – however; *tasyāḥ* – on account of that; *aghaṭanāt* – because of unfulfillment; *mahān* – great.

Thereafter, I began to yearn to perform some intimate service to the Lord. I also began to experience deep anguish in my heart when this desire was not fulfilled.

DIG-DARŚINĪ-ṬĪKĀ: After describing the happiness of that place in a general manner, Śrī Gopa-kumāra now intends to narrate how he

yearned for the unique bliss of rendering extraordinary service to the Lord, the method of obtaining that happiness, and the mental torment he suffered when his desire was not fulfilled. He speaks of this in three verses, beginning here with *atha*.

He says, “After some time, I experienced in my heart the longing to enter Śrī Jagannātha-deva’s temple and freely engage in the services His confidential servitors perform.” Because this wish was almost impossible to realize, Gopa-kumāra might think, “Just as it is impossible to touch the moon, similarly how can this impossible desire of mine be fulfilled?” To address his own doubt, he says, “*prabhoḥ sarvaṁ kartuṁ samarthasyeti* – the Lord is capable of doing anything.” The intended meaning is, “Although it was impossible for me to receive such service, nevertheless, the Lord could make it happen. In spite of my intense yearning, I was not able to obtain such service, and I therefore experienced extreme mental anguish.”

VERSES 183–184

यश्चक्रवर्ती तत्रत्यः स प्रभोर्मुख्यसेवकः ।
श्रीमुखं वीक्षितुं क्षेत्रे यदा याति महोत्सवे ॥ १८३ ॥

सज्जनोपद्रवोद्यानभङ्गादौ वारितेऽप्यथ ।
मादृशोऽकिञ्चनाः स्वैरं प्रभुं द्रष्टुं न शक्नुयुः ॥ १८४ ॥

yaś cakravartī tatradyaḥ sa prabhor mukhya-sevakaḥ
śrī-mukhaṁ vīkṣitum kṣetre yadā yāti mahotsave
saj-janopadravyāna-bhaṅgādaū vārite 'py atha
mādṛśo 'kiñcanāḥ svairam prabhuṁ draṣṭum na śaknuyuḥ

yaḥ – who; *cakravartī* – the emperor; *tatradyaḥ* – of that land; *saḥ* – he; *prabhoḥ* – of the Lord; *mukhya-sevakaḥ* – chief servitor; *śrī-mukham* – (the Lord’s) beautiful face; *vīkṣitum* – to see; *kṣetre* – at that place; *yadā* – when; *yāti* – he went; *mahā-utsave* – on the (occasion) of a great festival; *sat-jana* – for the saintly persons; *upadrava* – disturbances; *udyāna* – to the gardens; *bhaṅga* – damage; *ādaū* – and so forth; *vārite* – arrangements for protection; *api* – also; *atha* – then;

māḍṛśaḥ – like me; *akiñcanāḥ* – unattached (mendicants); *svairam* – freely; *prabhum* – Lord; *draṣṭum* – to see; *na śaknuyuḥ* – were unable.

The king of that country was Śrī Jagannātha's chief servitor. On occasions of grand festivals, when he arrived there for *darśana* of Śrī Bhagavān, elaborate arrangements were made to protect the saintly persons from disturbances and the gardens from damage. Due to this, the poor, common folk like me would not be able to view the Lord freely.

DIG-DARŚINĪ-TĪKĀ: Śrī Gopa-kumāra says, "The king of that country was also Śrī Jagannātha-deva's chief servitor, and he had obtained the opulence of the kingdom by the mercy of the Lord." Alternatively, it can be said that the sovereign ruler, by dint of taking birth in that country, was the main servitor, or superintendent, of Śrī Jagannātha-deva's attendants. He says, "On principal festival days, such as Ratha-yātrā, he would come to Śrī Jagannātha Purī for Śrī Jagannātha's *darśana*. At that time, people like me, who seemed to be penniless, wretched, insignificant, and dependent could not freely see Śrī Jagannātha-deva."

Because the Mathurā *brāhmaṇa* might object, saying that it is improper to foster apprehensions about such a saintly king, Gopa-kumāra speaks the line beginning with *sat*. He says, "At that time, arrangements were made to ensure that saintly persons not encounter any trouble, that is, that they should not face obstacles in taking *darśana* of Śrī Jagannātha-deva. Other arrangements were made to ensure that the elephants and horses, etc., did not trample the flower garden. Because of this, destitute and unimportant persons like myself could not freely see the Lord." In the verse, the word *ādi* also indicates that arrangements were made to ensure that the water supply would not become contaminated, and so forth.

This all indicates the mental distress that Gopa-kumāra would feel whenever his solitary residence was disrupted. He says, "The army, consisting of four ranks – elephants, cavalry, chariots, and infantry – disturbed poor persons like me, throwing us into great anxiety. Our huts made of straw, thatch, and fronds would be demolished, and there was no saving us from distress."

VERSE 185

एवमुद्भूतहृद्रोगोऽद्राक्षं स्वगुरुमेकदा ।
श्रीजगन्नाथदेवाग्रे परमप्रेमविह्वलम् ॥ १८५ ॥

*evam udbhūta-hṛd-rogo 'drākṣaṁ sva-gurum ekadā
śrī-jagannātha-devāgre parama-prema-vihvalam*

evam – thus; *udbhūta* – manifested; *hṛt-rogaḥ* – despondency; *adrākṣam* – I saw; *sva-gurum* – my *gurudeva*; *ekadā* – one day; *śrī-jagannātha-deva* – Śrī Jagannātha-deva; *agre* – in front of; *parama-prema-vihvalam* – overwhelmed by the highest love.

Due to such concerns, I started to become despondent. However one day, quite unexpectedly, I saw my *gurudeva* in front of Śrī Jagannātha-deva, overwhelmed in the highest ecstatic state of love of God.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, I began to feel despondent at heart. Then, unexpectedly, one day I saw my illustrious *gurudeva*, who had instructed me on my *mantra* in Śrī Vṛndāvana. I saw him in front of Śrī Jagannātha-deva submerged in the topmost ecstasy of *prema*.”

VERSE 186

न स सम्भाषितुं शक्तो मया तर्हि गतः क्वचित् ।
अलक्षितो जगन्नाथ-श्रीमुखाकृष्टचेतसा ॥ १८६ ॥

*na sa sambhāṣitum śakto mayā tarhi gataḥ kvacit
alakṣito jagannātha-śrī-mukhākṛṣṭa-cetasā*

na – not; *saḥ* – he; *sambhāṣitum* – to speak; *śaktaḥ* – able; *mayā* – by me; *tarhi* – at that time; *gataḥ* – left; *kvacit* – somewhere; *alakṣitaḥ* – unseen; *jagannātha* – of Śrī Jagannātha; *śrī-mukha* – by the resplendent face; *ākṛṣṭa-cetasā* – my mind being attracted.

Therefore, at that time I could not speak with him. Furthermore, my mind was also so absorbed in seeing the divine face of Śrī Jagannātha-deva that I did not notice that my *gurudeva* left and went somewhere.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “However, at the time I could not speak with him, and then I did not know where he went.”

The *brāhmaṇa* might ask, “Why did you not run after your *gurudeva*?”

Śrī Gopa-kumāra replies, “I was unable to focus on him because, at the time, my mind was completely attracted to the beautiful lotus face of Śrī Jagannātha-deva. For this reason I could not follow him, but there was no offence on my part.”

VERSE 187

इतस्ततोऽमृग्यतासौ दिनेऽन्यस्मिस्तटेऽम्बुधः ।

नामसंकीर्तनानन्दैर्नृत्यल्लब्धो मयैकलः ॥ १८७ ॥

itas tato 'mṛgyatāsau dine 'nyasmims taṭe 'mbudheḥ
nāma-saṅkīrtanānandair nṛtyal labdho mayāikalah

itaḥ tataḥ – here and there; *amṛgyata* – was sought; *asau* – he; *dine* – day; *anyasmin* – on the next (day); *taṭe* – on the shore; *ambudheḥ* – of the ocean; *nāma-saṅkīrtana* – of loud chanting of Śrī Nāma; *ānandaiḥ* – in the bliss; *nṛtyan* – dancing; *labdhaḥ* – found; *mayā* – by me; *ekalah* – alone.

After that, I tenaciously searched for him everywhere. All of a sudden, one day, I found him dancing alone by the shore of the ocean, steeped in the bliss of singing the holy names of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “How was it that you met your *gurudeva* on the shore of the ocean after some days?”

Śrī Gopa-kumāra replies, “I searched for Gurudeva everywhere. Then one day I unexpectedly saw him by the ocean.”

“In what condition did you find him?”

“Gurudeva was dancing alone in the bliss of *nāma-saṅkīrtana*.” This was due to his own sweet singing of the names of Śrī Bhagavān, or due to his perceiving the form of the Lord as he sang.

VERSE 188

दण्डवत् प्रणमन्तं मां दृष्ट्वाशीर्वादपूर्वकम् ।

आश्लिष्याज्ञापयामास सर्वज्ञोऽनुग्रहादिदम् ॥ १८८ ॥

*daṇḍavat praṇamantaṁ mām dṛṣṭvāśīrvāda-pūrvakam
āśliṣyājñāpayām āsa sarvajño 'nugrahād idam*

daṇḍa-vat – like a fallen rod; *praṇamantaṁ* – bowing down; *mām* – me; *dṛṣṭvā* – seeing; *āśīh-vāda-pūrvakam* – with benedictions; *āśliṣya* – embracing; *ājñāpayām āsa* – instructed; *sarva-jñaḥ* – being all-knowing; *anugrahāt* – out of mercy; *idam* – as follows.

I approached him and prostrated myself before him. Seeing me, my omniscient *gurudeva* benedicted me and embraced me. He understood my heart's concern and mercifully instructed me as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Gurudeva, being omniscient, understood my innermost desire. Pronouncing a benediction, he embraced me and mercifully instructed me.” His advice is described in the next three-and-a-half verses.

VERSE 189

यद्यत् सङ्कल्प्य भो वत्स निजं मन्त्रं जपिष्यसि।
तत्प्रभावेण तत् सर्वं वाञ्छातीतं च सेत्स्यति ॥१८९॥

*yad yat saṅkalpya bho vatsa nijam mantraṁ japiṣyasi
tat-prabhāveṇa tat sarvaṁ vāñchātītaṁ ca setsyati*

yad yat – whatever; *saṅkalpya* – after making a firm resolution; *bho vatsa* – O dear child; *nijam* – your; *mantram* – divine vibration; *japiṣyasi* – you shall chant; *tat-prabhāvena* – by its potency; *tat* – that; *sarvaṁ* – everything; *vāñchā* – desire; *atītaṁ* – beyond; *ca* – also; *setsyati* – will be fulfilled.

“O child, with whatever resolve you chant this *mantra*, by its power, not only will those desires be fulfilled, but your desires in excess of that aspiration will also be fulfilled.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gurudeva says, “O child, if you chant this *mantra* by making a resolution (*saṅkalpa*) with your mind and words, using the proper process, then by the power of this chanting,

you shall obtain your desired object. Not only this, but all your desires beyond your avowed aspiration will also be fulfilled.”

VERSE 190

श्रीजगन्नाथदेवस्य सेवारूपं च विद्धि तम्।
एवं मत्वा च विश्वस्य न कदाचिज्जपं त्यजेः ॥१९०॥

*śrī-jagannātha-devasya sevā-rūpaṁ ca vidhhi tam
evaṁ matvā ca viśvasya na kadācij japaṁ tyajeḥ*

śrī-jagannātha-devasya – for Śrī Jagannātha-deva; *sevā-rūpaṁ* – a form of service; *ca* – also; *vidhhi* – you should understand; *tam* – that; *evaṁ* – thus; *matvā* – so considering; *ca* – and; *viśvasya* – with faith; *na kadācit* – never; *japaṁ* – chanting; *tyajeḥ* – you should give up.

“Know that chanting this *mantra* is also service to Śrī Jagannātha-deva. Thus have faith in my words and never give up the chanting of this *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I asked, ‘Beyond service to Śrī Jagannātha-deva, can there be desire for any other results?’

“Śrī Gurudeva replied, ‘You should consider chanting of the *mantra* to indeed be service to Śrī Jagannātha-deva, and so you must chant your *mantra*.’

“I then asked, ‘But why do I not perceive in my heart that chanting the *mantra* is also service to the Lord?’

“Śrī Gurudeva answered, ‘Have faith in my words and do not abandon chanting of the *mantra* under any circumstances. First develop faith in my words, and then you will experience this for yourself.’

“In this way, Śrī Gurudeva, the crest jewel of omniscient personalities, fulfilled my heart-felt desire. Understanding my indifference to chanting, he removed the obstacle that was blocking me from achieving perfection in the chanting of the *mantra*.”

An alternate reading of this verse is, “Gurudeva wanted to say that if I followed the process of making a resolute determination (*sankalpa*), then very soon I would obtain the desired goal. With this intention,

he mercifully said, ‘Whenever you make a resolution and practice your chanting to that end, your avowed aspiration will be fulfilled right then.’”

In the past, even without making a vow, Gopa-kumāra had received a kingdom on the shore of the Gaṅgā, but the priceless treasure of special service to Śrī Jagannātha-deva is far greater than obtaining the position of a king. Therefore, Gopa-kumāra could obtain this magnificent result only by performing his chanting with *saṅkalpa*. This instruction also constitutes a command of *śrī guru* to the disciple.

VERSE 191

त्वमेतस्य प्रभावेण चिरजीवी भवान्वहम् ।
ईदृग्गोपार्भरूपश्च तत्फलाप्त्यर्हमानसः ॥ १९१ ॥

tvam etasya prabhāveṇa cira-jīvibhāvānvaham
īdṛg gopārbha-rūpaś ca tat-phalāptya-arha-mānasaḥ

tvam – you; *etasya* – of that (*mantra*); *prabhāvena* – by the power; *cira-jīvī* – long-lived; *bhava* – may you be; *anu-aham* – always; *īdṛk* – like this; *gopa-arbha* – of a cowherd boy; *rūpaḥ* – in the form; *ca* – also; *tat-phala* – for receiving that *mantra*’s fruit; *āpti* – for the fortune; *arha* – worthy; *mānasaḥ* – having a mind.

“May you live long by the power of chanting this *mantra*. May you always remain in this form of a cowherd boy. May your mind become fit to experience the result of chanting the *mantra*, or in other words, fit to directly see Śrī Madana-gopāla-deva and experience all His playful pastimes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “From your words (beginning with *yad yat*, verse 189) one can infer that *mantra-japa* (chanting to oneself) can fulfill all desires. However, *japa* and other means to achieve desires become perfected only after a long time. Then what is so special about the power of *japa* to perfect or obtain those desires in this very lifetime? Moreover, what is the guarantee that the embodied soul will live long enough to do so?”

Gopa-kumāra's *guru* wants to remove all such doubts. Therefore, to confer a blessing on Gopa-kumāra, he speaks this verse beginning with *tvam*. He says, "By this *mantra*'s potency you will have a long lifespan. However, you may have a doubt that, due to old age and other bodily transformations, you may not be able to experience the complete happiness of perfection (*siddhi*).” Blessing Gopa-kumāra, Śrī Gurudeva says, "Therefore, always remain in this form of a cowherd boy. May you continue in this same youthful, beautiful form without aging. My second blessing is that your body of a cowherd boy will not be limited by time, like the lifespans of the residents of Brahmaloka (Satyaloka), whose lives are measured in terms of *kalpas* (days of Brahmā). Rather, your present form will always remain intact. With the same form you will be able to enter Vaikuṇṭha and the other spiritual abodes as well. [This will be described later.] Factually, this form of a cowherd boy is unchangeable; being born in Vraja, it is transcendental.”

Śrī Gopa-kumāra might worry, "By pursuing various ambitions (*sāṅkals*), I will obtain wonderful varieties of sense enjoyment that will distract my mind. Where, then, is the chance to be happy?"

To dispel this doubt, Śrī Gurudeva says, "By the power of *japa*, everything is possible. Your mind will become suitably fit, and thus you will become qualified to receive the fruit of directly meeting Śrī Madana-gopāla-deva and joining His playful pastimes, a result that is beyond the power of words to describe. The contaminated desires (*anarthas*) that are unfavorable for attaining the ideal result will never arise in your heart. Furthermore, by my blessings, even upon attaining the position of an emperor or of Indra, you will remain unaware of the existence of planets such as Svargaloka or Maharloka. This benediction is only to have you to successively achieve happiness that is superior to that which you previously experienced, and thus gradually make you eager to achieve the topmost happiness.”

The words of Śrī Nārada in Chapter Five will clarify this.

VERSE 192

मां द्रक्ष्यसि कदाप्यत्र वृन्दारण्ये कदाचन ।

एवं स मामनुज्ञाप्य कुत्रापि सहसागमत् ॥१९२॥

*mām drakṣyasi kadāpy atra vṛndāraṇye kadācana
evam sa mām anujñāpya kutrāpi sahasāgamat*

mām – me; *drakṣyasi* – you shall see; *kadāpi* – sometimes; *atra* – here; *vṛndā-araṇye* – in the forest of Vṛndā; *kadācana* – sometimes; *evam* – thus; *saḥ* – he; *mām* – me; *anujñāpya* – instructed; *kutrāpi* – elsewhere; *sahasā* – suddenly; *agamat* – he departed.

“Sometimes you will see me here, and sometimes in Śrī Vṛndāvana.” In this way, Śrī Gurudeva instructed me and then suddenly went elsewhere.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the question, “Previously, you did not instruct me on the method for chanting the *mantra*. Is it appropriate for me to receive those instructions now?”

Śrī Gurudeva replies, “If time and place are unsuitable for giving instructions about *mantra*, those instructions are not given. However, from now on, you will see me sometimes here and other times in Vṛndāvana. When the time and place are right, you will receive further instructions on this topic.” Gurudeva’s words indicate that if time and place are unsuitable, there will be a delay in achieving the result.

Gopa-kumāra says, “Speaking like this, Śrī Gurudeva suddenly left. Where he went, I cannot say with certainty.”

VERSE 193

तद्वियोगेन दीनः सन् श्रीजगन्नाथमीक्षितुम् ।
गतः शान्तिमहं प्राप्तो यत्नं चाकरवं जपे ॥ १९३ ॥

*tad-viyogena dīnaḥ san śrī-jagannātham iṣṭum
gataḥ śāntim ahaṁ prāpto yatnaṁ cākaravaṁ jape*

tat – from Him; *viyogena* – pain of separation; *dīnaḥ* – dejected; *san* – being; *śrī-jagannātham* – Śrī Jagannātha; *iṣṭum* – to see; *gataḥ* – I went; *śāntim* – peaceful; *aham* – I; *prāptaḥ* – became; *yatnam* – with endeavor; *ca* – and; *akaravam* – I engaged; *jape* – in contemplative chanting.

Feeling the pain of separation from Śrī Gurudeva, I became very distraught and entered the temple to see Śrī Jagannātha-deva. I then became peaceful and began to diligently absorb myself in chanting the *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Aggrieved by Śrī Gurudeva’s absence, I entered Śrī Jagannātha-deva’s temple. Other than by taking shelter of Śrī Jagannātha-deva, there was no other means of pacifying the distress of this wretched soul.” These words imply that except for *darśana* of Bhagavān, there is no other means to remove distress and to experience happiness.

VERSES 194–195

यदास्या दर्शनोत्कण्ठा व्रजभूमेरभूत्तराम् ।
तदा तु श्रीजगन्नाथ-महिम्ना स्फुरति स्म मे ॥ १९४ ॥
तत्क्षेत्रोपवनश्रेणीवृन्दारण्यतयार्णवः ।
यमुनात्वेन नीलाद्रिभागो गोवर्धनात्मना ॥ १९५ ॥

yadāsyā darśanotkaṇṭhā vraja-bhūmer abhūt-tarām
tadā tu śrī-jagannātha-mahimnā sphurati sma me
tat-kṣetropavana-śreṇī-vṛndāraṇyatayārṇavaḥ
yamunātvena nīlādri-bhāgo govardhanātmanā

yadā – when; *asyāḥ* – of that; *darśana* – for the sight; *utkaṇṭhā* – eagerness; *vraja-bhūmeḥ* – land of Vraja; *abhūt* – there was; *tarām* – a great; *tadā* – then; *tu* – indeed; *śrī-jagannātha* – of Śrī Jagannātha; *mahimnā* – by the glory; *sphurati sma* – there was a vision; *me* – to me; *tat-kṣetra* – of that land (of Jagannātha); *upavana* – gardens; *śreṇī* – the various; *vṛndāraṇyatayā* – as the forests of Vṛndāvana; *arṇavaḥ* – ocean; *yamunātvena* – as Yamunā; *nīlādri* – of Nīlādri; *bhāgaḥ* – the area; *govardhana-ātmanā* – as the embodiment of Govardhana.

Whenever I felt a great eagerness to see the land of Vraja, then by Śrī Jagannātha’s glorious grace, the gardens of Jagannātha-purī would appear

to my vision as Vṛndāvana, the ocean as Śrī Yamunā, and the slopes of Nilādri (Caṭaka-parvata and other places) as those of Govardhana.

DIG-DARŚINĪ-ṬĪKĀ: Now, narrating the benefit of chanting the *mantra*, Śrī Gopa-kumāra first describes the extraordinary mercy of Śrī Jagannātha-deva in two verses, beginning here with *yadāsyā*. He says, “Whenever I developed intense eagerness to see Vraja-bhūmi, then, due to the divine excellence of Śrī Jagannātha-deva, the sight of the gardens in the sacred abode of Śrī Jagannātha Purī inspired memories of Śrī Vṛndāvana. That is, the gardens appeared as Vṛndāvana to me.”

The *brāhmaṇa* might ask, “What forms did the different places take?”

In response, Gopa-kumāra speaks the verse beginning with *tat*. He says, “By Śrī Jagannātha-deva’s mercy, the groves and gardens of His holy abode of Śrī Kṣetra appeared like Vṛndāvana; the salt ocean appeared like the Yamunā River; and a portion of Nilādri Mountain – namely Caṭaka-parvata, the big sand dune located west of Śrī Jagannātha-deva’s *mandira* – appeared like Govardhana Hill. In this way, my grief from not seeing the land of Vraja would vanish. That sadness could not hinder my happiness.”

VERSE 196

एवं वसन् सुखं तत्र भगवद्दर्शनादनु ।
गुरुपादाज्ञया नित्यं जपामि स्वेष्टसिद्धये ॥ १९६ ॥

*evam vasan sukham tatra bhagavad-darśanād anu
guru-pādājñayā nityam japāmi sveṣṭa-siddhaye*

evam – thus; *vasan* – living; *sukham* – happily; *tatra* – there; *bhagavat-darśanāt anu* – after seeing Śrī Jagannātha-deva; *guru-pāda* – of my spiritual guide; *ājñayā* – by the order; *nityam* – regularly; *japāmi* – I would chant; *sva-iṣṭa* – of my dearest desire; *siddhaye* – to attain perfection.

In this manner, I started to live happily in Puruṣottama-kṣetra. And in accordance with Śrī Gurudeva’s order, every day, after *darśana* of Śrī Jagannātha-deva, I chanted my *mantra* to achieve my desired perfection.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, I continued to reside in Puruṣottama-kṣetra with great joy. First, I would take *darśana* of Śrī Bhagavān and then return to my residence and chant my *mantra*. What I desired most was service to Śrī Jagannātha-deva. Therefore, to accomplish this goal, I chanted my *mantra* with *saṅkalpa*, a vow that affirmed my ambition. Specifically with the understanding that Śrī Gurudeva’s instruction was especially powerful for obtaining my desired perfection, I chanted the *mantra* every day.”

This statement indicates that even though Gopa-kumāra did not have firm faith in Śrī Jagannātha-deva’s *darśana*, still, he was free from fault. Moreover, his deep devotion to his *gurudeva*, or *guru-bhakti*, reveals his faith in his goal of chanting the *mantra*.

VERSE 197

अथ तस्मिन् महाराजे कालं प्राप्तेऽस्य सूनुना।
ज्येष्ठेनातिविरक्तेन राज्यमङ्गीकृतं न तत्॥ १९७॥

*atha tasmin mahārāje kālam prāpte 'sya sūnunā
jyeṣṭhenātiviraktena rājyam aṅgī-kṛtaṁ na tat*

atha – then; *tasmin mahā-rāje* – when that great king; *kālam* – his time of passing from the body; *prāpte* – attained; *asya* – his; *sūnunā* – son; *jyeṣṭhena* – the eldest; *ati-viraktena* – because of great detachment; *rājyam* – kingdom; *aṅgī-kṛtam* – accepted; *na* – not; *tat* – that.

Shortly thereafter, the king of Purī passed away. His eldest son, being very detached from worldly affairs, did not accept the kingdom.

DIG-DARŚINĪ-ṬĪKĀ: Now, in five verses, Śrī Gopa-kumāra describes the events leading up to the imminent accomplishment of his desired goal. The first two verses describe how he obtained the royal empire. He says, “The king of that region soon died, and his eldest son, being totally disinterested in material life, refused to accede the throne.” Here, the word *ati*, meaning ‘greatly,’ indicates the prince was greatly detached from all devotional services other than taking *darśana* of Śrī Jagannātha-deva’s lotus face.

VERSE 198

तत्राभिषिक्तः पृष्टस्यानुज्ञया जगदीशितुः ।
सम्परीक्ष्य महाराजचिह्नानि सचिवैरहम् ॥ १९८ ॥

tatrābhiṣiktaḥ pṛṣṭasyānujñayā jagad-īśituḥ
samparikṣya mahā-rāja-cihnāni sacivair aham

tatra – there; *abhiṣiktaḥ* – became sanctified by royal bathing; *pṛṣṭasya* – being questioned; *anujñayā* – by the order; *jagat-īśituḥ* – of Śrī Jagannātha-deva; *samparikṣya* – examining; *mahā-rāja* – of a great king; *cihnāni* – the signs; *sacivaiḥ* – by the ministers; *aham* – I.

The ministers of the kingdom then prayed to Śrī Jagannātha-deva, “Who should be crowned as the next king?” Hearing their prayer, Śrī Jagannātha-deva instructed them in a dream that only the person whose body bears signs of royalty should be installed on the throne. Thereafter, the ministers, observing marks of royalty on my person, anointed me as their king.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Why did the ministers award me the royal crown? They scrutinized my body for all the marks of a sovereign emperor. Discovering these signs on me, they installed me on the throne.”

The Mathurā *brāhmaṇa* might object, “It is impossible for such a thing to happen to a foreigner, especially one who is destitute.”

Gopa-kumāra replies, “The royal ministers, after deliberating among themselves, concluded that since the deceased king’s eldest son was always absorbed in seeing Śrī Jagannātha-deva’s beautiful face and was completely detached from material life, he would be unwilling to accept imperial responsibilities. Furthermore, as long as the eldest prince lived, the younger princes did not have the right to inherit the kingdom. The king’s other relatives also did not bear royal signs on their bodies. The fact is, a kingless empire on this earth cannot function even for a moment. In this way, after consulting one another, the ministers prayed to Śrī Jagannātha-deva, ‘Whom shall we now install as the king?’

“Then Śrī Jagannātha-deva instructed them in dream, saying, ‘My devotee Gopa-kumāra, who has come from Govardhana, is living here as a pauper. He alone is fit to become the king, and therefore you should establish him on the royal throne.’” Alternatively, the Lord’s instruction may be read to say, “If any person is found bearing signs of royalty on his body, he should be made king.” Gopa-kumāra continues, “Following this order of Śrī Jagannātha-deva, the ministers, seeing all the appropriate royal marks on my body, coronated me king.”

Alternatively, it may be said, “Wanting to counteract the back-biting and wicked natures of the young princes and the deceased king’s relatives, the ministers executed the command of Bhagavān Śrī Jagannātha-deva, who is the crest jewel of all clever personalities and the compassionate friend of the poor. Therefore, when they noticed all the royal signs on my body, they anointed me king.”

The physical signs of a king are described in the Ninth Canto of *Śrīmad-Bhāgavatam* (9.20.24) in relation to Śakuntalā’s son Bharata, who was the sovereign emperor. “*Cakram dakṣiṇa-haste ’sya padma-koso ’sya pādayoḥ* – his right hand bore the mark of a discus and his two feet bore the marks of a lotus whorl.”

VERSE 199

विविधा वर्धितास्तस्य मया पूजामहोत्सवाः ।

विशेषतो महायात्रा द्वादशात्रापि गुण्डिचा ॥ १९९ ॥

vividhā vardhitās tasya mayā pūjā-mahotsavāḥ
viśeṣato mahā-yātrā dvādaśātrāpi guṇḍicā

vividhāḥ – variegated; *vardhitāḥ* – increased; *tasya* – of Him; *mayā* – by me; *pūjāḥ* – the practices of worship; *mahā-utsavāḥ* – grand festivals; *viśeṣataḥ* – especially; *mahā-yātrā* – the Ratha-yātrā; *dvādaśa* – twelve; *atra* – there; *api* – especially; *guṇḍicā* – Guṇḍicā.

After becoming king, I improved the standard of Śrī Jagannātha-deva’s various festivals. Year round, twelve grand monthly festivals such as *dolā-yātrā* are celebrated. Among those, I especially expanded the great festival known as Guṇḍicā Mahā-yātrā (Ratha-yātrā) to a much greater extent.

DIG-DARŚINĪ-ṬĪKĀ: In verses 198 and 199, Śrī Gopa-kumāra describes the result of obtaining the kingdom. He says, “After accepting the role of king, I expanded the level of Śrī Jagannātha-deva’s service and worship in all the major annual festivals, especially the twelve great monthly festivals, such as those in the month of Phālguna. These included the Dola Festival (Swing Festival), the festival of *damanaka* flowers, bathing Lord Jagannātha in fragrant sandalwood water for Candana-yātrā, the ceremonial bathing festival during Rāma-navamī, Ratha-yātrā (Festival of the Chariots), Herā-pañcamī, Śayana-ekādaśī, Pārśva-ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Laṅkā-yātrā, Utthāna-ekādaśī, Oḍana-ṣaṣṭhī, Puṣyā (Pauṣa), Makara-saṅkrānti, Vasanta-pañcamī, as well as other great festivals.”

Gopa-kumāra says, “I made all these great festivals even more attractive so that people from the entire world would come to Puruṣottama-kṣetra (Śrī Jagannātha Purī). Among all of these festivals, I made the grand Guṇḍicā festival (Ratha-yātrā) especially opulent.”

Guṇḍicā-yātrā, or Festival of Guṇḍicā, celebrates the time when Śrī Jagannātha-deva ascends His chariot with Śrī Balarāma and Śrī Subhadrā and travels to His home in the abode of Śrī Guṇḍicā. Here the term *vardhitā* means that among all the festivals, Gopa-kumāra made this the paramount one, making it more opulent and attractive than ever before.

VERSE 200

पृथिव्याः साधवः सर्वे मिलिता यत्र वर्गशः ।

प्रेम्णोन्मत्ता इवेक्ष्यन्ते नृत्यगीतादितत्पराः ॥ २०० ॥

pr̥thivyāḥ sādhaḥ sarve militā yatra vargaśaḥ

preṃṇonmattā ivekṣyante nṛtya-gītādi-tatparāḥ

pr̥thivyāḥ – of the world; *sādhaḥ* – saintly persons; *sarve* – all; *militāḥ* – assembling; *yatra* – whereupon; *vargaśaḥ* – in groups; *preṃṇā* – out of divine love; *unmattāḥ* – extremely intoxicated; *iva* – as if; *ikṣyante* – were seen; *nṛtya* – in dancing; *gīta* – singing; *ādi* – and so forth; *tatparāḥ* – absorbed in that (love).

At the time of that festival (Guṇḍicā-yātrā), almost all the saintly persons and Vaiṣṇavas from all over the world assembled in Puruṣottama-kṣetra.

According to rules of their own spiritual lineage, they danced and sang in front of the Lord, either in groups or individually. They could then be seen becoming maddened in divine love.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “How was this festival celebrated?” In response, Śrī Gopa-kumāra speaks the verse beginning with *prthivyaḥ*. He says, “For this grand Guṇḍicā Mahā-yātrā, saintly persons and Vaiṣṇavas of all spiritual lineages, or *sampradāyas*, converged on Puruṣottama-kṣetra. Some stayed alone and others stayed in groups, according to the principles of each individual lineage. During the festival all of them danced and sang in front of the Lord and became fully submerged in ecstasy, reaching the state of divine madness. The assembled pilgrims were immensely fortunate to witness all this.”

VERSE 201

राज्यं राजोपभोग्यं च जगन्नाथपदाब्जयोः ।
समर्प्याकिञ्चनत्वेन सेवां कुर्वे निजेच्छया ॥ २०१ ॥

*rājyaṁ rājopabhogyam ca jagannātha-padābjayoḥ
samārpyākiñcanatvena sevām kurve nijecchayā*

rājyam – kingdom; *rāja* – royal; *upabhogyam* – opulences; *ca* – and; *jagannātha* – of Śrī Jagannātha; *pada-abjayoḥ* – at the lotus feet; *samārpya* – offering; *akiñcanatvena* – because of having no material possessions; *sevām* – service; *kurve* – I rendered; *nija-icchayā* – by my own desire.

I offered the kingdom and all royal opulences at Śrī Jagannātha-deva’s lotus feet. Now being without material possessions, I began to serve Him as I desired.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might be thinking, “Despite his contact with the sense objects of his vast kingdom, how was Gopa-kumāra able to continue serving his worshipable Deity Śrī Jagannātha?”

To address this doubt, Śrī Gopa-kumāra speaks this verse beginning with *rājyam*. He says, “Offering the kingdom and all objects of sense

enjoyment at Śrī Jagannātha-deva's lotus feet, I began to serve Him as if I were in a destitute condition, as before. As I had previously behaved, I began to humbly serve the Lord like one without possessions. I relinquished false pride and the prestige connected with the kingdom, and whenever I had the desire to serve the Lord, I did so as I wished." This statement proves that Gopa-kumāra ruled the kingdom and was superintendent of all the Lord's servitors.

VERSE 202

निजैः प्रियतमैर्नित्यसेवकैः सह स प्रभुः ।

नर्मगोष्ठीं वितनुते प्रेमक्रीडां च कर्हिचित् ॥२०२॥

*nijaiḥ priyatamair nitya-sevakaiḥ saha sa prabhuḥ
narma-goṣṭhīm vitanute prema-kṛīḍāṁ ca karhicit*

nijaiḥ – His own; *priyatamaiḥ* – most beloved; *nitya-sevakaiḥ* – regular servitors; *saha* – with; *saḥ* – He; *prabhuḥ* – the Lord; *narma* – joking; *goṣṭhīm* – words; *vitanute* – would engage; *prema* – loving; *kṛīḍāṁ* – pastimes; *ca* – and; *karhicit* – sometimes.

Śrī Jagannātha-deva would sometimes engage in jolly talks – smiling and joking – with His beloved regular servitors and would perform various loving pastimes with them.

DIG-DARŚINĪ-ṬĪKĀ: Now, Śrī Gopa-kumāra explains how, by the Lord's desire, he developed indifference to residing in Puruṣottama-kṣetra, and how he abandoned the kingdom to go to Śrī Vṛndāvana to obtain Śrī Jagannātha-deva's special mercy.

He says, "The Lord would shower mercy on His beloved servitors. That is, with His beloved, permanent servitors – all indigenous residents of Utkala – He would smile, joke, and perform loving pastimes. However, since the Lord did not show that same favor to me, I became unhappy and indifferent."

In the next four verses, beginning here with *nijaiḥ*, he reveals the cause of his mental distress. Here, the term 'beloved, permanent servitors' refers to those servants of the Lord who had taken birth in a family lineage of servants of Śrī Jagannātha-deva. Alternatively it can

be understood that since these servitors were constantly engaged in the Lord's loving service, they were His permanent, beloved servants.

VERSE 203

यदा वा लीलया स्थाणुभावं भजति कौतुकी ।
प्रीणन्त्यथापि साश्चर्यास्ते तल्लीलानुसारिणः ॥ २०३ ॥

*yadā vā līlayā sthāṇu-bhāvaṁ bhajati kautukī
prīṇanti athāpi sāścaryās te tal-līlānusāriṇaḥ*

yadā – when; *vā* – or; *līlayā* – by His pastime; *sthāṇu-bhāvaṁ* – perfectly motionless; *bhajati* – He would become; *kautukī* – being playful; *prīṇanti* – feeling love; *athāpi* – then; *sa-āścaryāḥ* – astonished; *te* – they; *tat-līlā* – of His pastimes; *anusāriṇaḥ* – following in the mood.

Thus engaged in this loving play, the frolicsome Lord would sometimes become perfectly motionless. His servitors, becoming astonished at this wonder, would follow in the mood of those pastimes and thus attain supreme bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Only sometimes would the Lord perform His loving pastimes, not always.” This is the purport of the word *karhicit* [from the previous verse].

The *brāhmaṇa* might then ask, “If the Lord did not always perform those loving pastimes, how can one understand that His regular servants were supremely happy?”

To address this doubt, Gopa-kumāra says, “Although Śrī Jagannātha-deva would be motionless and accept a mood of silence, still the playful Lord would engage in various jovial amusements with His beloved personal servants. In other words, when the Lord, as a pastime, would sometimes accept a silent mood or would become motionless, even then with great wonder, His beloved servants would follow in the moods of all those pastimes and become immersed in paramount bliss. This is because, in amazement, they would think, ‘Just now the Lord exhibited the pastime of a restless child, which filled our hearts with amazement, but now, here He has assumed His stationary, silent disposition.’”

The *brāhmaṇa* might now wonder, “If this is the case, in spite of losing their previous happiness, did the distress of the Lord’s servants become mollified?”

Gopa-kumāra replies, “The devotees always follow the Lord’s pastimes. Whatever pastimes the Lord performs, the devotees reciprocate with those same pastimes. Therefore, they experience only great joy in their hearts by the loving behavior of their Lord.”

Alternatively, it can be said, “How did the devotees act in this situation?”

Gopa-kumāra answers, “The devotees acted in a manner suitable to those pastimes. Whenever the Lord enacted His static, silent pastime, the devotees acted in a manner appropriate to that pastime.”

VERSE 204

ममापि तत्र तत्राशा स्यादथागन्तुकोऽस्म्यहम् ।
तदेकनिष्ठो नापि स्यां कथं तत्तत्प्रसादभाक् ॥२०४॥

*mamāpi tatra tatrāśā syād athāgantuko 'smy aham
tad-eka-niṣṭho nāpi syāṁ katham tat-tat-prasāda-bhāk*

mama – of me; *api* – however; *tatra tatra* – occasionally; *āśā* – the desire; *syāt* – may come; *atha* – then; *āgantukaḥ* – a newcomer; *asmi* – I am; *aham* – I; *tat* – to Him; *eka-niṣṭhaḥ* – exclusively devoted; *na* – not; *api* – however; *syāṁ* – I should be; *katham* – why?; *tat-tat-prasāda* – of His variegated mercy; *bhāk* – a recipient.

Sometimes, I also would want to participate in those pastimes of laughing and joking with the Lord, but I would think, “Ah! I am just a newcomer, and besides, I am not exclusively devoted to Him. How then can I become the recipient of His special mercy?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I also yearned sometimes to participate in similar amusing conversations and pastimes of smiling and joking with Śrī Jagannātha-deva. However, on reflection, I realized it was inappropriate for an unfit person like me to have such a desire. But because I was envious (*īrṣā*), I was unable to control it. When I

would think of the good fortune of Śrī Jagannātha-deva's beloved, permanent servitors from Utkala, I would also develop a desire to be like them."

The *brāhmaṇa* might say, "Due to that desire you must certainly have been experiencing distress in your heart."

To address this, Gopa-kumāra speaks seven verses, beginning here with *atha*. He says, "As I had arrived there only recently, I was not the Lord's permanent servitor. Moreover, I did not possess fixed devotion to the Lord of Nīlācala because, in my heart, I was extremely attached to the land of Vraja and Śrī Vṛndāvana. So how could I receive the special mercy of witnessing and participating in those indescribable pastimes of joking words with the Lord of Nīlācala?"

Alternatively, Gopa-kumāra is also saying, "Witnessing the great fortune of Śrī Jagannātha-deva's beloved devotees, I felt sad because I was not blessed in the same way."

VERSE 205

तथाप्युत्कलभक्तानां तत्तत्सौभाग्यभावनैः ।

संजन्यमानया तत्तदाशयाधिः किलोद्भवेत् ॥ २०५ ॥

tathāpy utkala-bhaktānām tat-tat-saubhāgya-bhāvanaiḥ
sañjanyamānayā tat-tad-āśayādhiḥ kilodbhavet

tathāpi – still; *utkala* – of Orissa; *bhaktānām* – of the devotees; *tat-tat-saubhāgya* – of their varied good fortune; *bhāvanaiḥ* – on account of my thoughts; *sañjanyamānayā* – manifesting; *tat-tad-āśayā* – desire for those various good fortunes; *ādhiḥ* – distress; *kila* – indeed; *udbhavet* – would arise.

When I thought about the good fortune of the Utkala devotees, in my heart, I hankered to also receive it. However, this desire also caused distress to my mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "However, as soon as I thought about the Utkala devotees' good fortune in being able to joke with Śrī Jagannātha-deva, I would also develop a desire for similar special mercy."

VERSE 206

नामसंकीर्तनस्तोत्रगीतानि भगवत्पुरः ।
श्रूयमाणानि दुन्वन्ति मथुरास्मारकाणि माम् ॥ २०६ ॥
nāma-saṅkīrtana-stotra-gītāni bhagavat-puraḥ
śrūyamāṇāni dunvanti mathurā-smārakāṇi mām

nāma-saṅkīrtana – loud chanting of the holy names; *stotra* – recitation of prayers; *gītāni* – devotional songs; *bhagavat-puraḥ* – before the Lord; *śrūyamāṇāni* – while hearing; *dunvanti* – these would disturb; *mathurā-smārakāṇi* – causing of remembering Vraja-bhūmi; *mām* – me.

Whenever I heard *nāma-saṅkīrtana*, recitation of *stotras* and devotional songs performed before Bhagavān Śrī Jagannātha-deva, memories of Mathurā would flood my mind, making me restless with yearning.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “*Nāma-saṅkīrtana*, or congregational chanting of the holy names of the Lord, comprised of names such as Śrī Mathurā-nātha, Śrī Vṛndāvanacandra, and Śrī Govardhana-dhārī, would be sung before Śrī Jagannātha-deva. There was also recitation of prayers composed by ancient as well as contemporary poets, and the singing of devotional narrations and songs melodiously accompanied by appropriate rhythm. Hearing these, I would remember Mathurā, and my eagerness to go there would grow, and then I would lose my composure and become agitated. Thus, grieving in separation from Mathurā, my mind would fill with pain.”

VERSE 207

साधुसङ्गबलाद्गत्वा दृष्टे राजीवलोचने ।
सर्वः शोको विलीयेत न स्याज्जिगमिषा क्वचित् ॥ २०७ ॥
sādhū-saṅga-balād gatvā dṛṣṭe rājīva-locane
sarvaḥ śoko vilīyeta na syāj jigamiṣā kvacit

sādhū – of the devotees; *saṅga* – of the association; *balāt* – by the power; *gatvā* – having gone; *dṛṣṭe* – was seen; *rājīva-locane* – when the lotus-eyed Lord; *sarvaḥ* – all; *śokaḥ* – my grief; *vilīyeta* – would vanish; *na* – not; *syāt* – is; *jigamiṣā* – desire to go; *kvacit* – at all.

However, by the influence of saintly association and by seeing lotus-eyed Śrī Jagannātha, all my grief and desire to go anywhere else would vanish.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “Due to the mercy of the *sādhū*s, all my anguish would dissipate when I had *darśana* of Śrī Jagannātha-deva, who is the embodiment of all types of bliss. Nevertheless, I was still responsible for the kingdom, and therefore, the happiness I experienced upon seeing Śrī Jagannātha would not be complete, as it was before. However, by the influence of saintly association (*sādhū-saṅga*), all my distress would abate and simultaneously, my desire to go elsewhere would also diminish.”

VERSE 208

तथापि मम साम्राज्यसम्पर्केण हृदि स्वतः।

भगवद्दर्शनानन्दः सम्यङ् नोदेति पूर्ववत् ॥ २०८ ॥

tathāpi mama sāmrajya-samparkeṇa hṛdi svataḥ
bhagavad-darśanānandaḥ samyaṅ nodeti pūrva-vat

tathāpi – however; *mama* – my; *sāmrajya* – with affairs of the kingdom; *samparkeṇa* – due to connection; *hṛdi* – in my heart; *svataḥ* – spontaneous; *bhagavat-darśana* – at the sight of the Lord; *ānandaḥ* – joy; *samyak* – complete; *na* – not; *udeti* – would arise; *pūrva-vat* – as in the past.

However, due to my connection with the affairs of the kingdom, in my heart, I would not experience the complete joy of *darśana* of Bhagavān that I used to experience naturally in the past.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “My grief would diminish by the influence of *sādhū-saṅga* and the divine vision of

Śrī Jagannātha-deva, and I did not desire to go elsewhere. But still, because of my imperial responsibilities, the intensity of pleasure from Śrī Jagannātha-deva's *darśana* would not naturally and spontaneously manifest in my heart, as it did before. Only sometimes, by the influence of saintly association, would I experience that same bliss when I saw the Lord. As I had offered the kingdom and everything to Śrī Jagannātha-deva's lotus feet, I had only a nominal relationship with the kingdom." For this reason, the word *samparka*, meaning 'contact,' has been used.

VERSE 209

यात्रामहोत्सवांश्चाहमावृतो राजमण्डलैः ।
सुखं कलयितुं नेशे स्वेच्छया बहुधा भजन् ॥ २०९ ॥
yātrā-mahotsavāṁś cāham āvṛto rāja-maṇḍalaiḥ
sukhaṁ kalayitum neśe svecchayā bahudhā bhajan

yātrā – at the Ratha-yātrā; *maha-utsavān* – and great festivals; *ca* – also; *aham* – I; *āvṛtaḥ* – surrounded; *rāja-maṇḍalaiḥ* – by royal entourage; *sukham* – happiness; *kalayitum* – to engage; *na iśe* – I was not able; *sva-icchayā* – as I pleased; *bahudhā* – in many ways; *bhajan* – while practising devotional activities.

Always surrounded by royal entourage and unable to do as I pleased, I could not fully enjoy the *yātrās* and other such grand festivals. Moreover, in spite of engaging in devotional service in so many ways, I did not experience complete happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra elaborates, "I began to serve Śrī Jagannātha-deva in various ways, according to my desire. I would offer many services, from sweeping the path in front of His chariot up to washing His lotus face and offering Him *tāmbūla* and so on. In spite of serving and worshiping Him in a variety of ways, I did not experience the joy I experienced before."

VERSE 210

राज्ञोऽपत्येष्वमात्येषु बन्धुष्वपि समर्थं तम् ।
राज्यभारं स्वयं प्राग्वदुदासीनतया स्थितः ॥ २१० ॥

*rājño 'patyeṣu amātyeṣu bandhuṣu api samarpya tam
rājya-bhāraṁ svayaṁ prāgvad udāsīnatayā sthitaḥ*

rājñaḥ – of the king; *apatyeṣu* – on the sons; *amātyeṣu* – on the ministers; *bandhuṣu* – on the relatives; *api* – also; *samarpya* – reposing; *tam* – that; *rājya* – of the kingdom; *bhāraṁ* – burden; *svayaṁ* – voluntarily; *prāk-vat* – as before; *udāsīnatayā* – because of my state of detachment; *sthitaḥ* – situated.

So, I placed the burden of the kingdom on the sons, relatives, and ministers of the previous king, and I became as uninvolved and indifferent as before.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I thought, ‘Therefore, it is appropriate to completely renounce all responsibilities of the kingdom.’ Arriving at this conclusion, I surrendered all imperial duties to the king’s sons, relatives, and ministers and became as detached as before. In other words, I freed myself from all relationships and began to live in a humble mood.”

VERSE 211

*सुखं रहो जपं कुर्वन् जगन्नाथ-पदाब्जयोः ।
समीपे स्वेच्छया सेवामाचरन्नवसं ततः ॥ २११ ॥*

*sukhaṁ raho japaṁ kurvan jagannātha-padābjayoh
samīpe svecchayā sevām ācarann avasaṁ tataḥ*

sukham – happily; *rahaḥ* – in a solitary place; *japaṁ* – chanting; *kurvan* – doing; *jagannātha* – of Śrī Jagannātha; *pada-abjayoh* – the lotus feet; *samīpe* – near; *sva-icchayā* – by my own desire; *sevām* – service; *ācaran* – performing; *avasaṁ* – I resided; *tataḥ* – then.

Because I was chanting my *mantra* in a solitary place, my mind remained peaceful, and I began to live there, serving Śrī Jagannātha’s lotus feet as I desired.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “From then onwards, I began chanting in solitude, as I had previously contemplated doing.”

Elaborating on this, he says, “After relinquishing the burden of running the kingdom, I began to live in a detached manner, as before. Moreover, the result of chanting my *mantra* in a solitary place was that, mentally, I began to become peaceful.” This indicates that previously, due to Gopa-kumāra’s connection with the affairs of the kingdom, he was unable to happily accomplish his chanting in a solitary place.

VERSE 212

तथापि लोकसम्मानादरतस्तादृशं सुखम् ।
न लभेय विनिर्विण्णमनास्तत्राभवं स्थितौ ॥ २१२ ॥

tathāpi loka-sammānādaratas tādṛśam sukham
na labheya vinirviṇṇa-manās tatrābhavam sthitau

tathāpi – still; *loka* – of the people; *sammāna* – honor; *ādarataḥ* – because of respect; *tādṛśam* – such; *sukham* – happiness; *na labheya* – I could not get; *vinirviṇṇa-manāḥ* – extremely morose at heart; *tatra* – there; *abhavam* – I became; *sthitau* – while staying.

However, because the citizens continued to respect and honor me, I did not feel the happiness I felt before, and therefore I began to feel indifferent to living there.

DIG-DARŚINĪ-TĪKĀ: Śrī Gopa-kumāra says, “Although I began residing there, engaging in devotional service as I liked, the indescribable happiness I had previously experienced was gone. Although I refused to accept people’s honor and worship, they still continued to revere me, and for this reason, I could not feel the same happiness as before. This is why I lost interest in staying in Puruṣottama-kṣetra, and in my mind there arose a strong urge to go to Śrī Vṛndāvana.”

VERSE 213

गन्तुं वृन्दावनं प्रातराज्ञार्थं पुरतः प्रभोः ।
गतः श्रीमन्मुखं पश्यन् सर्वं तद्विस्मराम्यहो ॥ २१३ ॥

gantum vṛndāvanam prātar ājñārtham purataḥ prabhoḥ
gataḥ śrīman-mukham paśyan sarvaṁ tad vismarāmy aho

gantum – to go; *vṛndāvanam* – to Vṛndāvana; *prātaḥ* – early in the morning; *ājñā* – take permission; *artham* – intending to; *purataḥ* – before; *prabhoḥ* – the Lord; *gataḥ* – gone; *śrīmat-mukham* – His lotus face; *paśyan* – seeing; *sarvam* – all; *tat* – that; *vismarāmi* – I forget; *aho* – oh.

Early one morning, I came before Śrī Jagannātha-deva, intending to take His permission to go to Śrī Vṛndāvana. Ah! As soon as I saw His lotus face, I forgot everything.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “If this was the state of your heart, why did you not go to your cherished Śrī Mathurā in the land of Vraja, which is so charming it steals the mind?”

In reply, Śrī Gopa-kumāra speaks this verse beginning with *gantum*. He says with amazement, “I thought, ‘Aho! I renounced the land of Vraja simply to receive *darśana* of this Lord of the universe. Now that I have obtained Him in person, how can I abandon Him? If He showers special grace by taking me to Śrī Vṛndāvana, His most beloved place of pastimes, then the distress that my heart is feeling because of living in Jagannātha Purī will vanish. However, without His direct order, it is improper to go anywhere.’ Pondering my thoughts in this way, I would visit Śrī Jagannātha-deva. However, on seeing His lotus face, I would immediately forget all my mental agony as well as my intention to beg His permission to go elsewhere. So how was it even possible for me to go to the land of Vraja?”

VERSE 214

एवं संवत्सरे जाते मया तत्रैकदा श्रुतम्।

मथुरायाः प्रायातेभ्योऽत्रत्यवृत्तं विशेषतः ॥ २१४ ॥

evam saṁvatsare jāte mayā tatraikadā śrutam
mathurāyāḥ prāyātebhyo 'tratya-vṛttam viśeṣataḥ

evam – thus; *saṁvatsare* – one year; *jāte* – went by; *mayā* – by me; *tatra* – there; *ekadā* – one day; *śrutam* – I heard; *mathurāyāḥ* – from Mathurā; *prāyātebhyāḥ* – from some pilgrims; *atratya* – from this place; *vṛttam* – an account; *viśeṣataḥ* – in detail.

In this way, one year went by. Then, one day, I heard news of Mathurā from some people who had come from there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, when one year had passed, some people hailing from other regions arrived in Śrī Puruṣottama-kṣetra after visiting Mathurā, and I heard a detailed account of Śrī Mathurā from them. Especially, I listened to descriptions of the abundant beauty of the pastime places such as Śrī Vṛndāvana and Govardhana, and the cows, cowherders (*gopas*), deer, birds, and trees there.”

VERSE 215

शोक-दुःखातुरं रात्रौ शयानं मां महाप्रभुः ।
इदमाज्ञापयामास परदुःखेन कातरः ॥ २१५ ॥

śoka-duḥkhāturam rātrau śayānam mām mahā-prabhuḥ
idam ājñāpayām āsa para-duḥkhena kātaraḥ

śoka – of grief; *duḥkha* – by distress; *āturam* – tormented; *rātrau* – at night; *śayānam* – fell asleep; *mām* – me; *mahā-prabhuḥ* – Śrī Jagannātha-deva; *idam* – this; *ājñāpayām āsa* – gave an order; *para* – of others; *duḥkhena* – by my suffering; *kātaraḥ* – pained.

After hearing those descriptions, I was tormented by distress and grief, and fell asleep that night. As I was sleeping, Śrī Jagannātha-deva, who is pained by the suffering of others, gave me the following order.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After hearing those narrations, I was tormented at heart by sorrow and anguish, and so I went to sleep. In a dream, Śrī Jagannātha-deva, who is pained by the distress of others, commanded me as follows.”

The order begins in this verse with the word *idam* and continues through the next three verses. Here, *para-duḥkha kātara* means “He who is anguished and compelled by the distress of others, even of His enemies.” In other words, the Lord cannot tolerate anyone’s distress.

VERSE 216

भो गोपनन्दन क्षेत्रमिदं मम यथा प्रियम्।
तथा श्रीमथुराथासौ जन्मभूमिर्विशेषतः ॥ २१६ ॥

*bho gopa-nandana kṣetram idam mama yathā priyam
tathā śrī-mathurāthāsau janma-bhūmir viśeṣataḥ*

bhoḥ gopa-nandana – O son of a cowherd; *kṣetram* – holy abode; *idam* – this; *mama* – My; *yathā* – just as; *priyam* – dear; *tathā* – similarly; *śrī-mathurā* – Śrī Mathurā; *atha* – so; *asau* – that; *janma-bhūmiḥ* – birthplace; *viśeṣataḥ* – especially.

“O Gopa-nandana, O cowherd boy, just as this holy abode is dear to Me, so is Śrī Mathurā. But since Śrī Mathurā is My birthplace, it is even more dear to me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jagannātha-deva speaks two verses, beginning here with *bho gopa-nandana*, with the intention of, first, dispelling any misconception that it is wrong to leave Śrī Puruṣottama-kṣetra to go to Śrī Vṛndāvana, and, second, of affirming that He finds it more pleasing to reside in Vraja-bhūmi than in Śrī Puruṣottama-kṣetra. The purport of the Lord’s using the address, ‘*bho gopa-nandana* – O cowherd boy’ is: “Since you are the son of a cowherder, it is more appropriate for you to reside in Vraja.” Here, the word *idam* indicates Śrī Puruṣottama-dhāma, the word *atha* means ‘rather,’ and the word *asau* refers to Mathurā. The word *viśeṣataḥ* signifies: “Mathurā is far superior or extraordinary.” Or, “Mathurā is dear to Me because it is My birthplace.”

VERSE 217

बाल्यलीलास्थलीभिश्च ताभिस्ताभिरलंकृता।
निवसामि यथात्राहं तथा तत्रापि विभ्रमन् ॥ २१७ ॥

*bālya-līlā-sthalibhiś ca tābhis tābhir alaṅkṛtā
nivasāmi yathātrāhaṁ tathā tatrāpi vibhraman*

bālya – childhood; *līlā-sthalībhiḥ* – with My pastimes places; *ca* – also; *tābhiḥ tābhiḥ* – with various; *alanṅkṛtā* – adorned; *nivasāmi* – I reside; *yathā* – as; *atra* – here; *aham* – I; *tathā* – so; *tatra api* – still; *vibhraman* – wandering.

“Mathurā is adorned with the places of My childhood pastimes. Just as I reside here, I also reside there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Jagannātha-deva continues, “That Mathurā-maṇḍala is totally indescribable because it is beautified by My childhood pastimes (*bālya-līlā*). Since Mathurā is the abode of those pastimes, it is also famous as being most dear to Me.” Here, the term *bālya-līlā* implies that this time period includes the pastimes performed by the Lord during the stages prior to youth: *kaumāra*, infancy; *paugaṇḍa*, childhood; and *kaiśora*, puberty. The following is an example that describes the stages of life:

*janma bālyam tataḥ sarvo jantuḥ prāpnoti yauvanam
avyāhataiva bhavati tato 'nu-divasaṁ jarā*

After birth, all living beings experience childhood and then youth. When youth elapses, old age gradually arrives.

This statement affirms that the three main stages of life are childhood, youth, and old age.

Śrī Gopa-kumāra might say to Śrī Jagannātha-deva, “Since You are present here in manifest form, You are not seen there (Mathurā-maṇḍala) in a manifest form.”

The Lord replies, “Just as I reside here (in Jagannātha Purī), absorbed in pastimes, similarly, I also reside there, engaged in My pastimes.” The word *vibhramaṇa* denotes *vihāra*, sportive enjoyment, or roaming about in a special way. This also reveals, as previously mentioned, the uniqueness of the Lord’s residing in Vraja.

VERSE 218

सदा दोलायमानात्मा कथं तदनुत्पश्यसे ।
तत्रैव गच्छ काले मां तद्रूपं द्रक्ष्यसि ध्रुवम् ॥ २१८ ॥

*sadā dolāyamānātmā katham tad anutapyase
tatraiva gaccha kāle mām tad-rūpaṁ drakṣyasi dhruvam*

sadā – always; *dolāyamāna* – flickering; *ātmā* – mind; *katham* – why?; *tat* – that; *anutapyase* – do you suffer?; *tatra* – there; *eva* – indeed; *gaccha* – just go; *kāle* – in time; *mām* – Me; *tat-rūpaṁ* – My form; *drakṣyasi* – you will see; *dhruvam* – surely.

“Why are you always lamenting and your mind always wavering? Go to Mathurā, and when the time is right, you will surely see My form as a cowherd boy.”

DIG-DARŚINĪ-ṬĪKĀ: The Lord says, “Why do you always cause yourself grief by vacillating between, ‘Shall I stay here, or shall I go to Vṛndāvana?’ Why are you lamenting, confusing your mind with this doubt and indecision? Why do you constantly blame your fate? You should just go to Mathurā.”

Śrī Gopa-kumāra might raise the concern, “Here, I am able to directly see You, which will not be possible there.”

To allay this doubt, the Lord says, “When the time comes, you will definitely be able to see Me there (in Mathurā-maṇḍala), also.” Alternatively it means, “I am always present there; I reside there eternally. In which form do I reside? In My natural form (*svarūpa*) of Śrī Madana-gopāla-deva.” This reveals that this form Śrī Madana-gopāla is even more special than the form of Śrī Jagannātha-deva. “When the suitable time comes,” says the Lord, “you will certainly see Me there in the form of Śrī Madana-gopāla. Therefore, why are you overcome with distress and why do you consider yourself inadequate? O My dearest, never give in to lamentation.” This is the purport of the Lord’s speech.

VERSE 219

आज्ञामालां प्रातरादाय पूजा-
विप्रैर्वासे मे समागत्य दत्ताम्।
कण्ठे बद्ध्वा प्रस्थितो वीक्ष्य चक्रं
नत्वाथाप्तो माथुरं देशमेतम्॥२१९॥

ājñā-mālām prātar ādāya pūjā-
viprair vāse me samāgatya dattām
kaṇṭhe baddhvā prasthito vīkṣya cakram
natvāthāpto māthuram deśam etam

ājñā – indicating the order; mālām – a garland; prātaḥ – in the morning; ādāya – bringing; pūjā-vipraiḥ – by the inspired brāhmaṇa who worships the Lord; vāse – at my residence; me – me; samāgatya – coming; dattām – given; kaṇṭhe – around my neck; baddhvā – placing it; prasthitaḥ – having set out; vīkṣya – gazing; cakram – disk; natvā – bowing; atha – then; āptaḥ – came; māthuram – Mathurā; deśam – land; etam – this.

The next morning, Śrī Jagannātha-deva's pūjārī came to my residence and gave me the Lord's flower garland, which indicated the Lord's order to go to Mathurā. Wearing that garland around my neck, I took darśana of Sudarśana cakṛa on top of the Lord's temple. Prostrating before it, I departed from Śrī Puruṣottama-kṣetra and came to Mathurā.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā brāhmaṇa might object, "Dreams can be false, so why did you leave Puruṣottama-kṣetra and come to Mathurā relying on a questionable order received in a dream?"

Śrī Gopa-kumāra replies, "I was given the order to go to Mathurā. Wearing the garland of flowers that symbolized this command, I proceeded towards Mathurā."

"How did you receive that 'garland of command' (ājñā-mālā)?"

"I obtained it from the brāhmaṇa pūjārī (priest) who regularly worships Śrī Jagannātha-deva. Śrī Jagannātha-deva instructed that brāhmaṇa, His permanent servitor, and He Himself sent me that garland, to confirm His permission.

"Factually, many brāhmaṇas invent unlimited ways to serve and worship the Deities of Śrī Bhagavān. For this reason, corresponding to those ways of worship, Śrī Jagannātha-deva also manifests Himself in those Deity forms, desirous of instigating pastimes to accept the devotional aspirations and activities from those authorized brāhmaṇas.

“One of those *brāhmaṇas* received the order of Śrī Jagannātha-deva. Acting upon that order, he removed the garland from the Lord’s neck in the morning and came directly to my residence to give that ‘garland of command’ to me. This incident dispelled my doubt that my dream might be illusory. Then, from a distance I took *darśana* of Sudarśana *cakra*, which is situated on the top of the temple, and did not return to my residence.”

Alternatively, Śrī Gopa-kumāra says, “Wearing the *ajñā-mālā* around my neck, I did not go again to the Lord’s temple to see the divine lotus face of Śrī Jagannātha-deva. I departed from Śrī Puruṣottama-kṣetra and proceeded gradually, walking the path to Śrī Vṛndāvana until I finally reached there again.”

Thus ends the translation of the *bhāvānuvāda* of
Śrīla Sanātana Gosvāmī’s *Dig-darśinī-ṭikā*
on the Second Canto, Chapter One,
of Śrī Bṛhad-bhāgavatāmṛta.

SECOND CHAPTER



Jñānam:
Knowledge

VERSES 1-2

श्रीगोपकुमार उवाच—

माथुरोत्तम विश्रान्तौ स्नात्वा वृन्दावनं गतः ।

अत्र गोवर्धनादौ च यथाकामं परिभ्रमन् ॥ १ ॥

पिबंश्च गोरसं पूर्वबान्धवैस्तैरलक्षितः ।

भजन् स्वजप्यमनयं दिनानि कतिचित् सुखम् ॥ २ ॥

śrī-gopa-kumāra uvāca

māthurottama viśrāntau snātvā vṛndāvanam gataḥ

atra govardhanādaḥ ca yathā-kāmaṁ paribhraman

pibaṁś ca gorasam pūrva-bāndhavaiḥ tair alakṣitaḥ

bhajan sva-japyaṁ anayaṁ dināni katicit sukham

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *māthura* – of the residents of Mathurā; *uttama* – O best; *viśrāntau* – at Viśrāma-ghāṭa; *snātvā* – having bathed; *vṛndā-vanam* – to the forests of Vṛndā; *gataḥ* – gone; *atra* – here; *govardhana* – around Govardhana Hill; *ādaḥ* – and so forth; *ca* – also; *yathā-kāmaṁ* – by my free will; *paribhraman* – wandering; *piban* – drinking; *ca* – also; *gorasam* – milk, nectar of the cows; *pūrva-bāndhavaiḥ* – by relatives and friends; *taiḥ* – by them; *alakṣitaḥ* – unnoticed; *bhajan* – worshiping; *sva-japyaṁ* – murmuring my *mantra*; *anayaṁ* – I passed; *dināni* – days; *katicit* – some; *sukham* – happily.

Śrī Gopa-kumāra said: O topmost *brāhmaṇa* of Mathurā, upon reaching Mathurā, I bathed at Viśrāma-ghāṭa and then continued on to Vṛndāvana. There, I freely wandered about Govardhana and other places as I desired, maintaining my life by drinking the nectar of the cows (milk). Concealing my presence from my kinsmen and chanting my *mantra* with devotion, I happily passed some days there.

DIG-DARŚINĪ-ṬĪKĀ: This Second Chapter describes the progressively greater glories of the upper planets, beginning with Svarga, then Maharloka, etc. It establishes that seeing the Lord externally, that is, with one's eyes anointed with devotion, is better than seeing Him within, in the trance of *samādhi*. It also compares liberation (*mukti*) and devotional service (*bhakti*), and illustrates the superiority of *bhakti* in every way.

Śrī Gopa-kumāra says, “O best of the Mathurā *brāhmaṇas*, reaching Mathurā-puri, I bathed at its main holy place, Viśrāma-ghāṭa, and then came to Vṛndāvana. Here in Śrī Vṛndāvana, I rambled all about – in Govardhana; on the banks of the Yamunā; in Bhāṇḍīravana, Tālavana, Mahāvana; and wherever else I was drawn. Because I was dressed like an outsider, my previous friends did not recognize me.” This statement exhibits Gopa-kumāra's detachment. “In this way, I remained incognito and happily spent some days continuously chanting my *mantra*.”

VERSE 3

अथ सन्दर्शनोत्कण्ठा जगदीशस्य साजनि ।
ययेदं शून्यवद्वीक्ष्य पुरुषोत्तममस्मरम् ॥ ३ ॥

atha sandarśanotkaṇṭhā jagad-īśasya sājani
yayedam śūnyavad vīkṣya puruṣottamam asmaram

atha – then; *sandarśana* – for a full vision; *utkaṇṭhā* – a desire; *jagad-īśasya* – of Jagannātha-deva; *sā* – that; *ajani* – manifested; *yayā* – where by; *idam* – this; *śūnya-vat* – as if void; *vīkṣya* – seeing; *puruṣa-uttamam* – the land of the Jagannātha-deva, the Transcendental Person; *asmaram* – I remembered.

After some time, an intense eagerness arose within me to see Śrī Jagadīśa as I did before. Because of this desire, Śrī Vṛndāvana seemed void, and all I could think of was Puruṣottama-kṣetra.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “As in the past, I began to hanker for *darśana* of Śrī Jagadīśa, the Lord of the universe. Thus this forest and the entire Mathurā-maṇḍala became empty before my eyes.” Here, the suffix *vati*, meaning ‘as if,’ has been used in the

term *śūnya-vat*, ‘as if void.’ This usage implies that actually Śrī Hari is eternally present in that forest and indeed, in all of Mathurā-maṇḍala. This is confirmed in *Śrīmad-Bhāgavatam*:

*puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ
Śrīmad-Bhāgavatam (4.8.42)*

Madhuvana is fully auspicious because Śrī Hari eternally resides there.

*mathurā bhagavān yatra
nityaṁ sannihito hariḥ
Śrīmad-Bhāgavatam (10.1.28)*

Bhagavān Śrī Hari always resides in Mathurā.

*puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅga
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ
vikrīḍayāñcati giritra-ramārcitāṅghriḥ
Śrīmad-Bhāgavatam (10.44.13)*

How pious is the land of Vraja! There, that primeval Personality of Godhead, whose feet are worshiped by Śiva and Ramā (Lakṣmī), is disguised as a human being. Wearing an enchanting garland of forest flowers and playing His flute, He wanders throughout Vraja, tending the cows with Balarāma.

Here, the verb *añcanti*, meaning ‘He moves about,’ is in the present tense. This usage reveals the eternity of Śrī Kṛṣṇa’s pastimes. It is to be understood that Śrī Kṛṣṇa is forever performing pastimes in Vraja-bhūmi.

Śrī Gopa-kumāra recalls, “When remembering Puruṣottama-kṣetra, the desperate yearning I felt to see Śrī Jagadīśa made Vṛndāvana seem empty. In Puruṣottama-kṣetra, Śrī Bhagavān is always present in His directly manifest form, so I thought it would be best to live there.”

Actually, Gopa-kumāra had not yet received the special mercy of Śrī Kṛṣṇa; he had not experienced the unprecedented sweet mellows (*rasa*) of the land of Vraja in Śrī Mathurā-maṇḍala. Therefore, he

desired to go elsewhere. Later on, however, as Gopa-kumāra wandered through various realms, he experienced the reality of those other places. He then left them all and returned here to Vraja, where he finally achieved his desired goal and where he lived forever in full love.

VERSE 4

आर्तस्तत्र जगन्नाथं द्रष्टुमोद्भू-
पथि गङ्गातटेऽपश्यं धर्माचारपरान् द्विजान् ॥४॥

*ārtas tatra jagannātham draṣṭum oḍhrān punar vrajan
pathi gaṅgā-taṭe 'paśyam dharmācāra-parān dvijān*

ārtaḥ – feeling pain; *tatra* – there; *jagannātham* – Śrī Jagannātha; *draṣṭum* – to behold; *oḍhrān* – to Orissa; *punaḥ* – again; *vrajan* – traveling; *pathi* – on the path; *gaṅgā-taṭe* – along the bank of the river Gaṅgā; *apaśyam* – I saw; *dharmācāra* – to religious behavior; *parān* – devoted; *dvijān* – twice-born persons.

Because I was unable to see Jagannātha, I became anxious. But I was also distressed at heart to leave Vraja. In this anguished condition, I proceeded towards the land of Utkala (Puruṣottama-kṣetra) to have Jagannātha's *darśana*. On the way, by the bank of Śrī Gaṅgā, I saw some *brāhmaṇas* engaged in their prescribed religious duties.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Deeply afflicted by separation from Śrī Jagannātha-deva, I again set out for the country of Utkala. Although I was aggrieved to leave Vraja, I continued my journey. On the way, I saw some *brāhmaṇas* who were conscientiously practicing their *dharma* on the bank of the river Gaṅgā.”

In this verse, the word *dharma* refers to the regular (*nitya*) and occasional (*naimitika*) occupational duties of those following *varṇāśrama-dharma*. The word *ācāra*, meaning ‘virtuous behavior,’ refers to the conduct of *sādhus*. The *brāhmaṇas* who Gopa-kumāra saw were convinced that the execution of prescribed occupational duties along with saintly conduct constitutes the most excellent type of practice.

VERSE 5

विचित्रशास्त्रविज्ञेभ्यस्तेभ्यश्चाश्रौषमद्भुतम् ।
स्वर्गो नामोर्ध्वदेशेऽस्ति देवलोकोऽन्तरीक्षतः ॥५॥

vicitra-śāstra-vijñebhyaḥ tebhyaś cāśrauṣam adbhutam
svargo-nāmordhva-deśe 'sti deva-loko 'ntarikṣitaḥ

vicitra – various; *śāstra* – in the scriptures; *vijñebhyaḥ* – learned; *tebhyaḥ* – from them; *ca* – also; *aśrauṣam* – I heard; *adbhutam* – astonishing; *svarga* – Svargaloka; *nāma* – named; *ūrdhva-deśe* – in the upper planets; *asti* – there is; *deva-lokaḥ* – the planet of the celestials; *antarikṣitaḥ* – in outer space.

From those *brāhmaṇas* who were learned in many scriptures, I heard something completely new – that in the firmament above the earth, there is a place called Svarga where the demigods reside.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “All those *brāhmaṇas* were learned in many different scriptures, such as Śruti (Vedic literature), Smṛti (Vedic injunctions), *ṣad-darśana* (the six Vedic philosophical systems), Purāṇa (supplementary Vedic literatures), and Itihāsa (epic histories). From their lips, I heard something surprising that I had never heard before. They said that above this earth, which is the planet of death (*martya-loka*), there is a place called Svarga, or heaven, where demigods reside. That place is situated in outer space, in a place that is not supported by land or anything.”

This topic is described in six-and-a-half verses, beginning here with *svarga*.

VERSE 6

विमानावलिभिः श्रीमान्निर्भयो दुःखवर्जितः ।
जरामरणरोगादि-दोषवर्गबहिष्कृतः ॥६॥

vimānāvalibhiḥ śrīmān nirbhayo duḥkha-varjitaḥ
jarā-maraṇa-roga-di-doṣa-varga-bahiṣkṛtaḥ

vimāna – of airplanes; *āvalibhiḥ* – with multitudes; *śrīmān* – glorious; *nirbhayaḥ* – fearless; *duḥkha* – suffering; *varjitaḥ* – free from; *jarā* – old age; *maraṇa* – death; *roga* – sickness; *ādi* – and so forth; *doṣa-varga* – the group of faults; *bahiḥ-kṛtaḥ* – without.

That heaven, magnificently decorated with rows and rows of celestial airships, is free from all defects, such as fear, distress, old age, disease, and death.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might ask, “If Svarga is not supported by earth, how is it possible to reside there comfortably?” Śrī Gopa-kumāra replies, “Svarga is adorned with splendid airplanes propelled by the wind, and the demigods there are also extraordinarily beautiful. It is a place free from fear and distress, and it is thus not plagued by the defects of life such as old age.” It can be said that because Svarga is so far distanced from such defects, it is virtually free from them.

VERSE 7

महासुखमयो लभ्यः पुण्यैरत्रोत्तमैः कृतैः ।
यस्य शक्रोऽधिपो ज्यायान् भ्राता श्रीजगदीशितुः ॥७॥

mahā-sukhamayo labhyaḥ puṇyair atrottamaiḥ kṛtaiḥ
yasya śakro 'dhipo jyāyān bhrātā śrī-jagadīśituḥ

mahā-sukha-mayaḥ – imbued with great happiness; *labhyaḥ* – obtainable; *puṇyaiḥ* – by piety; *atra* – here; *uttamaiḥ* – pious; *kṛtaiḥ* – by deeds; *yasya* – of which; *śakraḥ* – Indra; *adhipaḥ* – the king; *jyāyān* – elder; *bhrātā* – brother; *śrī-jagad-īśituḥ* – of the Lord of the worlds.

That Svarga, which is pervaded by the greatest happiness, can be attained only by exceptionally pious deeds. It is ruled by Indra-deva, the elder brother of Śrī Jagadīśa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “That place is not just free from the defects of old age and death, it is also the abode of the greatest enjoyment.” Words like *mahā*, meaning ‘great,’ indicate

this idea. “Because Svarga is so exceptionally difficult to attain, its superiority as the realm of supreme happiness is compounded. It can be attained by residing on Bhārata-varṣa (earth) and executing very pure and exalted activities that give rise to pious merit.”

In this way, Gopa-kumāra has described the self-evident glories of such devotional practices, or *sādhana*. He then explains how Svarga is glorious due to being maintained and governed by Mahendra (the great Indra), the elder brother of the Supreme Lord of the universe, Śrī Vāmana.

VERSES 8–9

यद्यप्यस्ति बिलस्वर्गो विष्णु-शेषाद्यलंकृतः ।
 भौमस्वर्गश्च तद्द्वीपवर्षादिषु पदे पदे ॥ ८ ॥
 विचित्ररूप-श्रीकृष्णपूजोत्सवविराजितः ।
 तथाप्यूर्ध्वतरो लोको दिव्यस्ताभ्यां विशिष्यते ॥ ९ ॥

yadyapy asti bila-svargo viṣṇu-śeṣādy-alāṅkṛtaḥ
bhauma-svargaś ca tad-dvīpa-varṣādiṣu pade pade
vicitra-rūpa-śrī-kṛṣṇa-pūjotsava-virājitaḥ
tathāpy ūrdhva-taro loko divyas tābhyāṃ viśiṣyate

yadi api – although; *asti* – there is; *bila-svargaḥ* – a subterranean heaven; *viṣṇu* – by Śrī Viṣṇu; *śeṣa* – by Ananta Śeṣa; *ādi* – and others; *alāṅkṛtaḥ* – ornamented; *bhauma-svargaḥ* – an earthly heaven; *ca* – also; *tat dvīpa* – on its islands; *varṣa* – in the vast tracts of land; *ādiṣu* – and so forth; *pade pade* – in various abodes; *vicitra* – astonishing; *rūpa* – forms; *śrī-kṛṣṇa* – of Śrī Kṛṣṇa; *pūjā-utsava* – in festivals of worship; *virājitaḥ* – shines; *tathā api* – nevertheless; *ūrdhva-taraḥ* – higher; *lokaḥ* – world; *divyaḥ* – divine; *tābhyām* – to them; *viśiṣyate* – superior.

There are subterranean heavens (Bila-svargas), such as Pātāla, which are beautified by Śrī Kṛṣṇa’s different manifestations, like Viṣṇu and Śeṣa. In addition, there are heavens on earth (Bhauma-svargas) located in various tracts of land and islands where there are always great festivals for the worship of Śrī Kṛṣṇa in His many different forms. However, because the celestial heaven (Divya-svarga) is

resplendently situated above these two other heavens, it is superior in quality.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “What forms does the Supreme Lord Śrī Viṣṇu accept in the subterranean and earthly heavens, and what kinds of great festivals and methods of worship are performed for Him?”

Śrī Gopa-kumāra says, “Jagadīśa, who is present in the form of Śrī Viṣṇu, is Mahārāja Bali’s doorkeeper in Sutala, and Śeṣa-deva, who supports the earth as *dharaṇī-dhara*, is present in the seventh abode of Pātāla.” The word *ādi*, meaning ‘etc.’ indicates a host of other Viṣṇu forms that adorn the subterranean heavens, such as Śrī Kapiladeva on the Atala planet, who is mentioned in the *Rāmāyaṇa* as having crushed the pride of Rāvaṇa; and Śrī Rudra, who resides in Vitala.

He continues, “Similarly, many manifestations of the Lord are present in Bhārata-varṣa and in the other eight *varṣas* (tracts of land) of Jambu-dvīpa in Bhū-maṇḍala, the earthly planetary system¹.” The word *ādi* indicates the manifestations of Bhagavān within the Milk Ocean, and the term *pade pade* indicates all His other manifestations found elsewhere.

“In Plakṣa-dvīpa, Bhagavān is present as Sūrya-deva and in other forms as well. For example, in Ilāvṛta-varṣa, the Supreme Personality of Godhead Śrī Kṛṣṇa resides as Śrī Saṅkarṣaṇa; and in Bhadrāśva-varṣa, He resides as Śrī Hayaśīrṣa. In all these places, He is worshiped with great pomp and ceremony. Similarly, in the other heavens on earth also, the residents execute various types of worship and festivals of Bhagavān, who is present in different forms in different islands and areas.” An excellent description of the various manifestations of the Lord in all these places is found in the Fifth Canto of *Śrīmad-Bhāgavatam*.

“Although grand worship of Bhagavān exists in both Bhauma and Bila-svargas, Divya-svarga is still the topmost, like a crown above these

1 This earth planet is divided into seven *dvīpas*, or islands, by seven oceans. The central *dvīpa*, called Jambū-dvīpa, is divided into nine *varṣas*, or parts, by eight huge mountains. Bhārata-varṣa is one of the above-mentioned nine *varṣas*.

two heavens, being filled with extraordinary qualities not found in the others.”

Alternatively, the celestial heaven Svarga is addressed as *divya*, or divine, because its *pada*, or position, is divine, meaning it is the cause of excellence. In other words, it is fit to be the abode of demigods.

Śrī Gopa-kumāra concludes, “Because of my discussion with the *brāhmaṇas*, I lost my desire to go to both the different earthly heavens within those *dvīpas* (islands) and *varṣas* (tracts of land) on Bhū-maṇḍala and the subterranean heavens (Bila-svarga).”

VERSE 10

यस्मिन् श्रीजगदीशोऽस्ति साक्षाददितिनन्दनः ।

तस्योपेन्द्रस्य वार्ता च श्रीविष्णोरद्भुता श्रुता ॥ १० ॥

yasmin śrī-jagadīśo 'sti sākṣād aditi-nandanah

tasyopendrasya vārtā ca śrī-viṣṇor adbhutā śrutā

yasmin – wherein; *śrī-jagat-īśah* – the resplendent Lord of the worlds; *asti* – is situated; *sākṣāt* – directly; *aditi-nandanah* – the son of Aditi; *tasya* – of Him; *upa-indrasya* – of the younger brother of Indra, Vāmana-deva; *vārtā* – the narrations; *ca* – and; *śrī-viṣṇoḥ* – of Śrī Viṣṇu; *adbhutā* – marvelous; *śrutā* – celebrated.

Śrī Jagadīśa personally resides in that Divya-svarga as the son of Aditi. His name is Upendra (Vāmana-deva), and He is celebrated for His marvelous glories.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “In this divine heaven, Śrī Viṣṇu personally resides as Upendra, the son of Aditi. Because He is the younger brother of Indra, who is also Aditi’s son, He is called Upendra [*upa* here means ‘younger’].” Alternatively, “He is called Upendra [*upa* here means ‘upon or above’] because He is resplendently situated there, manifesting great glories and benedicting even Indra.” In another reading of the text, when the prefix *upa* is taken to mean ‘superiority,’ it indicates, “Crowned with greater majesty than the king of heaven, Indra himself, He is known as Upendra.” Or, understanding *upa* to mean ‘inferior’ and Indra to refer to ‘king of the

demigods,' it says, "He is Upendra, the younger brother of the king of the demigods."

Therefore, Indra himself says in *Hari-varṇṣa*:

*mamopari yathendras tvaṁ sthāpito gobhir īśvaraḥ
upendra iti kṛṣṇa tvāṁ gāsyanti divi devatāḥ*

O Kṛṣṇa, the cows have established You as a greater king than I am. Therefore, all the demigods in heaven call You Upendra and glorify You with choice hymns.

Factually, all the pastimes of Upendra are extraordinary and inconceivable.

VERSE 11

आरुह्य पक्षीन्द्रमितस्ततोऽसौ
क्रीडन् विनिघ्नन्नसुरान् मनोज्ञैः ।
लीलावचोभी रमयन्नजस्रं
देवान्निजभ्रातृतयार्च्यते तैः ॥ ११ ॥

*āruhya pakṣīन्द्रam itas tato 'sau
krīḍan vinighnann asurān mano-jñaiḥ
līlā-vacobhī ramayann ajasraṁ
devān nija-bhrātṛtayārcyate taiḥ*

āruhya – climbing; *pakṣi-indram* – upon Garuḍa, the king of birds; *itaiḥ tataḥ* – here and there; *asau* – He; *krīḍan* – sporting; *vinighnan* – slaying; *asurān* – the demons; *mano-jñaiḥ* – enchanting to the mind; *līlā* – playful; *vacobhīḥ* – with words; *ramayan* – giving pleasure; *ajasram* – incessantly; *devān* – the demigods; *nija* – own; *bhrātṛtayā* – as a brother; *arcyate* – is worshiped; *taiḥ* – by them.

There, Bhagavān Śrī Upendra climbs on the back of Garuḍa, the lord of the birds, and enjoys pastimes of traveling here and there. He kills troublesome demons and, with enchanting activities and sweet words, He perpetually delights the demigods, who worship Him as their very own brother.

DIG-DARŚINĪ-ṬĪKĀ: Now, Śrī Gopa-kumāra is relating the glorious and most astonishing pastime of Śrī Upendra. He says, “Śrī Upendra climbs on the back of Garuḍa and roams throughout the skies, annihilating the demons. He completely satisfies His darling brother Indra, as well as Varuṇa and other demigods, with charming words. With captivating, playful activities, He also delights all the demigods, who worship Him with loving devotion.”

These are the wonderful pastimes of Śrī Upendra that Gopa-kumāra heard. (Gopa-kumāra had already experienced the Lord’s pastimes in Śrī Jagannātha-kṣetra, but these pastimes of Śrī Vāmana-deva were even more extraordinary.) In this way, ever-greater glories of the Lord will be described.

VERSE 12

तद्दर्शने जातमनोरथाकुलः

सङ्कल्पपूर्वं स्वजपं समाचरन्।

स्वल्पेन कालेन विमानमागतं

मुदाहमारुह्य गतस्त्रिपिष्टपम् ॥ १२ ॥

tad-darśane jāta-manorathākulaḥ

saṅkalpa-pūrvam sva-japaṁ samācaran

sv-alpena kālena vimānam āgataṁ

mudāham āruhya gatas tri-piṣṭapam

tat – of Him; *darśane* – for the sight; *jāta* – appeared; *manaḥ-ratha* – of desires; *ākulaḥ* – anxious; *saṅkalpa-pūrvam* – with determination; *sva-japam* – the chanting of my *iṣṭa-mantra*; *samācaran* – performing; *su-alpena kālena* – in very little time; *vimānam* – an airplane; *āgataṁ* – arrived; *mudā* – joyously; *aham* – I; *āruhya* – having mounted; *gataḥ* – went; *tri-piṣṭapam* – to Indra’s heaven.

Hearing all these wonderful pastimes from those *brāhmaṇas* made me anxious to see Bhagavān Śrī Upendra. With this goal in mind, I began to chant the *mantra* of my worshipable Deity with great determination. And how amazing! Very soon, an airplane came from Svarga. I joyfully climbed aboard and went to that celestial realm.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After hearing the wonderful pastimes of Śrī Viṣṇu, I was seized by an ardent desire to have His *darśana*. To quickly obtain this, I began to chant the *mantra* of my worshipable Deity with great resolve, or *saṅkalpa* (while strictly observing all the regulations of the chanting). By the power of this *mantra-japa*, my objective was soon fulfilled. An airplane descended from heaven to take me there. I happily climbed aboard and thus reached Svarga.”

VERSE 13

पूर्वं गङ्गातटनृपगृहे यस्य दृष्टा प्रतिष्ठा
तं श्रीविष्णुं सुरगणवृतं सच्चिदानन्दसान्द्रम्।
तत्रापश्यं रुचिरगरुडस्कन्धसिंहासनस्थं
वीणागीतं मधुरमधुरं नारदस्यार्चयन्तम् ॥ १३ ॥

pūrvam gaṅgā-taṭa-nṛpa-grhe yasya dṛṣṭā pratiṣṭhā
taṁ śrī-viṣṇuṁ sura-gaṇa-vṛtaṁ sac-cid-ānanda-sāndram
tatrāpaśyaṁ rucira-garuḍa-skandha-simhāsana-sṭhaṁ
viṇā-gītaṁ madhura-madhuraṁ nāradasyārcayantam

pūrvam – before; *gaṅgā-taṭa* – on the bank of the river Gaṅgā; *nṛpa-grhe* – in the king’s palace; *yasya* – whose; *dṛṣṭā* – seen; *pratiṣṭhā* – established; *taṁ* – Him; *śrī-viṣṇuṁ* – the all-pervasive Lord; *sura-gaṇa* – by the demigods; *vṛtaṁ* – surrounded; *sat* – eternality; *cit* – cognizance; *ānanda* – felicity; *sāndram* – intense; *tatra* – there; *apaśyaṁ* – I beheld; *rucira* – charming; *garuḍa* – of Garuḍa; *skandha* – on the shoulders; *simha-āsana* – on a lion throne; *sṭhaṁ* – situated; *viṇā* – of the stringed musical instrument; *gītaṁ* – through the music; *madhura-madhuram* – intensely relishable; *nāradasya* – by Nārada Muni; *arcayantam* – worshiped.

There I saw the very same Śrī Viṣṇu whose Deity form I had previously seen in the king’s palace on the bank of the Gaṅgā. Surrounded by the demigods in every direction and sitting on the charming throne of Garuḍa’s shoulders, the Lord manifested Himself as the concentrated embodiment of knowledge, bliss, and eternity.

Just in front of the Lord, Śrī Nārada was worshiping Him by singing sweetly and playing his *vīṇā*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Previously, I had seen the Deity of Śrī Viṣṇu in the king’s temple on the bank of the Gaṅgā. I now saw the same Śrī Viṣṇu being worshiped in heaven. I had previously been struck by the beauty and sweetness of the Deity, but in heaven the Lord was even more attractive. Here, I watched the worship of the beautiful, dark-complexioned Lord, who was adorned with ornaments and who was holding a conch, disc, club, and lotus flower in each of His four hands. Although He bore some similarity to the Deity in the king’s temple, He had the additional features of being surrounded in all directions by demigods worshiping Him and of being splendidly enthroned on Garuḍa’s exceedingly lovely shoulders. His form was fully *sac-cid-ānanda*. The word *sat* indicates that He exists everywhere, and therefore He is eternal by nature. *Cit* and *ānanda* indicate that by nature He is full of transcendental knowledge and concentrated bliss. Being the concentrated embodiment of Parabrahman (the Supreme Spirit), He was intensely effulgent like the sun. The Lord was extolling the singing of Devarṣi Śrī Nārada, who was worshiping Him with sweet songs accompanied by the *vīṇā*.”

VERSE 14

प्राप्य प्राप्यं द्रष्टुमिष्टं च दृष्ट्वा
तत्रात्मानं मन्यमानः कृतार्थम्।
दूराद्भूयो दण्डवद्वन्दमानस्
तेनाहूतोऽनुग्रहस्निग्धवाचा ॥ १४ ॥

prāpya prāpyam draṣṭum iṣṭam ca dṛṣṭvā
tatrātmānam manyamānaḥ kṛtārtham
dūrād bhūyo daṇḍa-vad vandamānas
tenāhūto 'nugraha-snigdha-vācā

prāpya – having attained; *prāpyam* – the object worthy of attainment; *draṣṭum* – to behold; *iṣṭam* – my worshipable Deity; *ca* – also; *dṛṣṭvā* – having seen; *tatra* – there; *ātmānam* – myself; *manyamānaḥ* – thinking;

kṛta-artham – successful; *dūrāt* – from a distance; *bhūyaḥ* – repeatedly; *daṇḍa-vat* – like a stick; *vanda-mānaḥ* – offering prayers; *tena* – by Him; *āhūtaḥ* – called; *anugraha* – of mercy; *snigdha* – affectionate; *vācā* – with words.

Finally I attained the object of my desire. Seeing my most worshipable Lord, I considered my life successful. From a distance, I offered Him prostrated obeisances repeatedly and worshiped Him with praise. Bhagavān Śrī Upendra then called me to Him with kind and affectionate words.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thus I attained my goal – direct *darśana* of my worshipable Lord, whom I had been yearning to see for such a long time. Now fully satisfied, with all my desires fulfilled, I repeatedly offered Him prostrated obeisances from a distance. With words full of kindness, that most merciful Śrī Viṣṇu affectionately called me over to Him.”

VERSE 15

दिष्ट्या दिष्ट्या गतोऽसि त्वमत्र श्रीगोपनन्दन।
अलं दण्डप्रणामैर्मे निकटेऽनुसराभयम् ॥ १५ ॥

diṣṭyā diṣṭyā gato 'si tvam atra śrī-gopa-nandana
alam daṇḍa-praṇāmair me nikaṭe 'nusrābhayam

diṣṭyā diṣṭyā – by great good fortune; *gataḥ* – come; *asi tvam* – you are; *atra* – here; *śrī-gopa-nandana* – O glorious son of a cowherd; *alam* – enough; *daṇḍa-praṇāmaiḥ* – with bowing low like a stick; *me* – Me; *nikaṭe* – near; *anusara* – come; *abhayam* – without fear.

Then Bhagavān Śrī Upendra told me, “O My dear son of a *gopa*! You have done very well by coming here! Now, there is no need of bowing down any more. Do not be afraid of My opulence. Come to Me.”

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *diṣṭyā* (good fortune) explains how Bhagavān Śrī Upendra called Gopa-kumāra. The Lord says, “O *gopa-nandana* (son of a cowherd), by your great fortune you

have come to Me here in Svarga. This is excellent. Now there is no need to bow down any more. Do not be afraid to see My majesty. Give up your fear and veneration and come close to Me.”

VERSE 16

तस्याज्ञया महेन्द्रेण प्रेरितैस्त्रिदशैरहम् ।
अग्रतः सादरं नीत्वा प्रयत्नादुपवेशितः ॥ १६ ॥

*tasyājñayā mahendreṇa preritaiḥ tri-daśair aham
agrataḥ sādaram nītvā prayatnād upaveśitaḥ*

tasya – His; *ājñayā* – by order; *mahā-indreṇa* – by Indra; *preritaiḥ* – instructed; *tri-daśaiḥ* – by the demigods; *aham* – I; *agrataḥ* – before Him; *sa-ādaram* – with respect; *nītvā* – was brought; *prayatnāt* – with attention; *upaveśitaḥ* – sat down.

On Śrī Upendra’s order, Devarāja Indra sent some demigods who respectfully led me to Him and seated me with care.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “However, seeing the opulence of the Lord, I was so overwhelmed with awe and reverence that I could not approach Him. Therefore, Bhagavān Śrī Viṣṇu ordered Mahendra, the great Indra, king of the demigods, ‘This cowherd boy feels such veneration towards Me that he will not come close and sit near me. Gently bring him here. Welcome him with *amṛta* (the nectar of immortality), which is the enjoyment of demigods, and give him residence in your pleasure garden Nandana-vana.’ Hearing this, Indra signaled the demigods, who respectfully escorted me to the Lord and seated me next to Him.”

VERSE 17

दिव्यैर्द्रव्यैस्तर्पितो नन्दनाख्ये
उरण्ये वासं प्रापितोऽगां प्रहर्षम् ।
वीक्षे काचित्तत्र भीर्नास्ति शोको
रोगो मृत्युर्गलानिरार्तिर्जरा च ॥ १७ ॥

*divyair dravyais tarpito nandanākhye
 'raṇye vāsam prāpito 'gām prahaṛṣam
 vīkṣe kācit tatra bhīr nāsti śoko
 rogo mṛtyur glānir ārtir jarā ca*

divyaiḥ – by celestial; *dravyaiḥ* – paraphernalia; *tarpitaḥ* – delighted; *nandana* – Nandana; *ākhye* – known as; *araṇye* – in the forest; *vāsam* – residence; *prāpitaḥ* – received; *agām* – I became; *prahaṛṣam* – very happy; *vīkṣe* – I could see; *kācit* – any; *tatra* – there; *bhīḥ* – fear; *na* – not; *asti* – is; *śokaḥ* – lamentation; *rogaḥ* – disease; *mṛtyuḥ* – death; *glāniḥ* – debility; *ārtiḥ* – suffering; *jarā* – old age; *ca* – and.

The demigods then provided me a residence in the Nandana forest, where they offered me heavenly nectar and all the other celestial refreshments that they enjoy. Partaking of these heavenly pleasures filled me with delight and left me feeling completely satisfied. I noticed that this realm was free from fear, distress, disease, old age, death, bereavement, and so on.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The demigods arranged for my residence in Nandana-vana. Enjoying *amṛta*, the nectar of immortality, and everything else savored by the demigods, I became fully satisfied.” Gopa-kumāra remained there for some time experiencing tremendous rapture. In two-and-a-half verses, beginning here with *vīkṣe*, he describes his observations. He says, “I considered the situation at length...” In this verse, the present tense has been used in the Sanskrit to indicate past action, because the activity of seeing goes on continuously. “I noticed that, because disease, distress, death, grief, lamentation, and so on do not exist in heaven, no one there lives in fear.”

VERSE 18

सन्तु वा कतिचिदोषास्तानहं गणयामि न ।
 तादृशं जगदीशस्य सन्दर्शनसुखं भजन् ॥ १८ ॥

*santu vā katicid doṣās tān ahaṁ gaṇayāmi na
 tādṛśam jagad-īśasya sandarśana-sukhaṁ bhajan*

santu – there must be; *vā* – or; *katicit* – some; *doṣāḥ* – defects; *tān* – them; *aham* – I; *gaṇayāmi* – consider; *na* – not; *tādṛśam* – such; *jagat-īśasya* – of the Lord of all worlds; *sandarśana* – due to the sight; *sukham* – happiness; *bhajan* – feeling.

There were also some defects in Svarga, but I paid them no heed because I was overwhelmed by the bliss of seeing Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I witnessed some rivalry and other anomalies in the demigods’ dealings with each other. However, because I was experiencing the indescribable pleasure of devotional service in seeing my Lord, I simply ignored those faults.”

VERSE 19

महेन्द्रेणार्च्यते स्वर्गविभूतिभिरसौ प्रभुः ।
भ्रातृत्वेनेश्वरत्वेन शरणत्वेन चान्वहम् ॥ १९ ॥

mahendreṇārcyate svarga-vibhūtibhir asau prabhuḥ
bhrātṛtveneśvaratvena śaraṇatvena cānv-aham

mahā-indreṇa – by Indra; *arcyate* – worshiped; *svarga* – of heaven; *vibhūtibhiḥ* – with the heavenly opulences; *asau* – He; *prabhuḥ* – the Lord; *bhrātṛtvena* – as a brother; *īśvaratvena* – as his Lord; *śaraṇatvena* – as his shelter; *ca* – also; *anu-aham* – day after day.

Offering *pārijāta* flowers and all the other opulences of Svarga, Śrī Indra daily worshiped Bhagavān Śrī Upendra as his brother, master, and protector, with affection, reverence, and respect.

DIG-DARŚINĪ-ṬĪKĀ: Now Śrī Gopa-kumāra speaks of the opulence of the Supreme Personality of Godhead Śrī Upendra, whom Mahendra, the great Indra, worships every day with *amṛta*, *pārijāta* flowers, and other celestial riches. In what mood does Indra worship Him? “Seeing Śrī Upendra as his younger brother, Indra adores Him with loving affection; seeing Him as the Supreme Lord, he adores Him with awe and reverence; and seeing Him as his refuge, he adores Him with respect.”

VERSES 20–21

मनस्यकरवं चैतदहो धन्यः शतक्रतुः ।
 यो हि श्रीविष्णुना दत्तं साधयित्वा निराकुलम् ॥ २० ॥
 त्रैलोक्यैश्वर्यमासाद्य भगवन्तमिमं मुदा ।
 उपहार-चयैर्दिव्यैर्गृह्यमाणैः स्वयं यजेत् ॥ २१ ॥

*manasy akaravaṁ caitad aho dhanyaḥ śata-kratuḥ
 yo hi śrī-viṣṇunā dattaṁ sādhayitvā nirākulam
 trai-lokaiśvaryaṁ āsādyā bhagavantam imaṁ mudā
 upahāra-cayair divyair gṛhyamāṇaiḥ svayaṁ yajet*

manasi – in my heart; *akaravam* – I made; *ca* – and; *etat* – this; *aho dhanyaḥ* – oh, how fortunate!; *śata-kratuḥ* – Indra, who made one hundred sacrifices; *yaḥ* – who; *hi* – indeed; *śrī-viṣṇunā* – by Śrī Viṣṇu; *dattaṁ* – given; *sādhayitvā* – having conquered; *nirākulam* – peaceful; *trai-lokya* – in the three worlds; *aiśvaryaṁ* – opulence; *āsādyā* – having attained; *bhagavantam* – Lord; *imaṁ* – this; *mudā* – with joy; *upahāra* – of gifts; *cayaiḥ* – with collections; *divyaiḥ* – divine; *gṛhyamāṇaiḥ* – being accepted; *svayaṁ* – personally; *yajet* – he can worship.

I began to think, “Ah! Indra is extremely fortunate. With His own hands, Śrī Viṣṇu has vanquished all the demons and bestowed upon him the opulence of the three worlds, which are now free from all disturbances. Moreover, Indra worships Śrī Bhagavān with heavenly gifts that the Lord personally accepts.”

DIG-DARŚINĪ-ṬĪKĀ: Seeing the good fortune of the exalted Indra, Gopa-kumāra developed an intense desire to obtain Indra’s position. Therefore in two verses, beginning here with *manasi*, he praises Indra’s wonderful fortune.

Śrī Gopa-kumāra says, “I thought to myself, ‘Oh! Śata-kratu Indra, he who has successfully performed one hundred *aśva-medhas* (horse sacrifices) is greatly blessed! Śrī Bhagavān personally killed all the demons, freeing the three worlds from danger, giving dominion over these three realms to Śrī Śata-kratu. In addition to that, Indra enjoys

an even more wonderful privilege: with the rarest of heavenly gifts, he worships the Lord, who extends His lotus hands and personally accepts all these offerings.’”

VERSE 22

एवं ममापि भगवानयं किं कृपयिष्यति ।
इति तत्रावसं कुर्वन् स्वसङ्कल्पं निजं जपम् ॥ २२ ॥

evam mamāpi bhagavān ayam kiṁ kṛpayiṣyati
iti tatrāvasaṁ kurvan sva-saṅkalpaṁ nijam japam

evam – thus; *mama* – for me; *api* – also; *bhagavān* – Lord; *ayam* – this; *kim* – whether?; *kṛpayiṣyati* – will be merciful; *iti* – thus; *tatra* – there; *avasam* – I lived; *kurvan* – doing; *sva-saṅkalpam* – my own resolve; *nijam* – my own (*mantra*); *japam* – chanting.

A desire then arose in my heart and I pondered, “Can I also worship Śrī Bhagavān as Indra does? Will Śrī Bhagavān mercifully satisfy my desire?” Accepting whatever might happen, I remained there, chanting my *mantra* with this aspiration.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I pondered, ‘Will I be so fortunate as to serve the Supreme Lord as Indra does, with the wealth of the three worlds? Will Śrī Viṣṇu bestow His mercy unto me and make me fortunate by fulfilling my desire, impossible as it may seem?’ I then thought, ‘Śrī Bhagavān is the master of inconceivable opulences, and at the same time He is extraordinarily merciful – He can make the impossible come to pass.’ Thinking like this, I took up residence in Svarga and chanted the *mantra* of my Deity with determination.”

VERSE 23

अथैकस्य मुनीन्द्रस्य दूषयित्वा प्रियां बलात् ।
लज्जया शापभीत्या च शक्रः कुत्राप्यलीयत ॥ २३ ॥

athaikasya munīndrasya dūṣayitvā priyām balāt
lajjayā śāpa-bhītyā ca śakraḥ kutrāpy alīyata

atha – thereafter; *ekasya* – of a certain; *muni-indrasya* – of a exalted sage; *dūṣayitvā* – having violated; *priyām* – the dear wife; *balāt* – by force; *lajjāyā* – out of shame; *śāpa-bhītyā* – out of fear of a curse; *ca* – and; *śakraḥ* – Indra; *kutra api* – somewhere; *alīyata* – he hid.

After some time, it so happened that Indra forced himself upon the wife of a great sage. Out of embarrassment and fear of being cursed, Indra went into hiding.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Soon thereafter, my desire was fulfilled.” To explain how this came about, Gopa-kumāra narrates three verses, beginning here with *athaikasya*. While Gopa-kumāra was living in Svarga, Indra kidnapped the wife of an eminent sage and violated her, as he had done previously with the wives of other ṛṣis, including Devaśarmā and Gautama. Just as he had once hidden in a lotus-stem in Māna-sarovara out of shame and in fear of being cursed, Indra effectively hid himself again.

VERSE 24

दैवैरन्विष्य बहुधा स न प्राप्तो यदा ततः।

अराजकत्वात्रैलोक्यमभिभूतमुपद्रवैः ॥ २४ ॥

daivair anviṣya bahudhā sa na prāpto yadā tataḥ
arājakatvāt trai-lokyam abhibhūtam upadravaiḥ

daivaiḥ – by the demigods; *anviṣya* – having searched; *bahudhā* – in many places; *saḥ* – he; *na* – not; *prāptaḥ* – found; *yadā* – when; *tataḥ* – then; *arājakatvāt* – because of being kingless; *trai-lokyam* – the three worlds; *abhibhūtam* – overwhelmed; *upadravaiḥ* – by calamities.

The demigods searched relentlessly but to no avail. In the absence of their ruler, the three worlds were overrun with disturbances perpetrated by demons and others.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Due to the disappearance of Indra, the demons and others began to wreak havoc and cause disasters throughout the three worlds.”

VERSE 25

श्रीविष्णोराज्ञया देवैर्गुरुणा प्रेरितैरथ ।
ऐन्द्रे पदेऽभिषिक्तोऽहमदित्याद्यनुमोदितः ॥ २५ ॥

*śrī-viṣṇor ājñayā devair guruṇā preritair atha
aindre pade 'bhiṣikto 'ham adityādy-anumoditaḥ*

śrī-viṣṇoḥ – of Śrī Viṣṇu; *ājñayā* – by the order; *devaiḥ* – by the demigods; *guruṇā* – by their spiritual master; *preritaiḥ* – urged; *atha* – thereafter; *aindre pade* – to the post of Indra; *abhiṣiktaḥ* – crowned; *aham* – I; *aditi* – by the mother of the demigods; *ādi* – and others; *anumoditaḥ* – pleased.

Then, ordered by Śrī Viṣṇu and directed by their *guru* Bṛhaspati, the demigods appointed me to the post of Indra. Mother Aditi and Indra's other well-wishers also approved of this.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, the demigods received the order from Śrī Viṣṇu and were urged by their preceptor, Bṛhaspati, to comply with it. Thus, for the protection of the three worlds, they installed me on the throne of Indra.”

Now the *brāhmaṇa* might ask, “How could Indra's mother, his wife Śacī, and his other well-wishers tolerate this?”

Gopa-kumāra explains, “Due to the power of Bhagavān's order, no one raised any objection; rather, everyone happily agreed.” Clearly, the root cause behind all this was Śrī Viṣṇu's desire alone.

VERSE 26

ततोऽदितिं शचीं जीवं ब्राह्मणानपि मानयन् ।
त्रैलोक्ये वैष्णवीं भक्तिं पूर्णां प्रावर्तयं सदा ॥ २६ ॥

*tato 'ditiṁ śacīm jīvaṁ brāhmaṇān api mānayan
trai-lokye vaiṣṇavīm bhaktiṁ pūrṇāṁ prāvartayaṁ sadā*

tataḥ – then; *aditiṁ* – Aditi (Indra's mother); *śacīm* – Śacī (Indra's wife); *jīvaṁ* – Bṛhaspati (Indra's *guru*); *brāhmaṇān* – the persons who have realized Brahman; *api* – also; *mānayan* – honoring; *trai-lokye* –

throughout the three worlds; *vaiṣṇavīm* – to Lord Viṣṇu; *bhaktim* – devotion; *pūrṇām* – full (unadulterated); *prāvartayam* – preached; *sadā* – incessantly.

Thereafter, I showed proper respect to Aditi, Śacī, and the *brāhmaṇas* like Bṛhaspati, and throughout the three worlds, I preached pure devotional service to Śrī Viṣṇu, with my full energy.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *tat* explains how Śrī Gopa-kumāra propagated devotional service to Śrī Bhagavān everywhere. He says, “Although I became master of the opulence of the three worlds, I did not become overwhelmed by the intoxicating sense enjoyment available to me, unlike kings such as Nahuṣa. Because of this, I did not disrespect anyone; rather I gave special honor to *deva-mātā* (mother of the demigods) Aditi, Śacī, and to the *brāhmaṇas*, including Bṛhaspati, Agastya, and Gautama. Moreover, I propagated *bhakti* in its complete form – the ninefold process of devotional service to Bhagavān – everywhere in the three worlds.”

This reveals the superiority of Gopa-kumāra over Purandara (Indra), the son of Aditi.

Now, one might ask, “In which *manvantara* (lifespan of Manu) of which *kalpa* (day of Brahmā) did Gopa-kumāra fill the post of Indra?”

It may be answered, “Gopa-kumāra obtained the position of Indra in the Vaivasvata *manvantara* of the present Varāha *kalpa*.” However, this answer does not seem consistent with a statement found in a verse spoken later in this treatise (Śrī Bṛhad-bhāgavatāmṛta 2.143): “From Brahmaloka, Gopa-kumāra saw that the fire emanating from the mouth of Saṅkarṣaṇa had consumed the three planetary systems – Svarga, *martya-loka* (earth, the planet of mortals), and Pātāla (the lower planetary system).” [This only happens during the night of Brahmā.]

These two statements appear inconsistent because the first half-portion of Brahmā’s lifespan has now elapsed, and the present time period is within the first part of the second half of Brahmā’s life. This time period is within the particular *kalpa* in which the Lord’s Śveta-varāha, or white boar incarnation, appears, and therefore, this present day of Brahmā is called the Śveta-varāha *kalpa*. Because the Śveta-varāha *kalpa* is still going on, this means that the night

of Brahmā has not yet arrived. [With the night of Brahmā comes a partial cosmic annihilation.] Therefore, it is not possible that Gopa-kumāra could have seen the cosmic annihilation (*pralaya*) that destroyed this *kalpa*. This proves that Gopa-kumāra received the post of Indra in a previous *kalpa* (day of Brahmā) and not in the Vaivasvata *manvantara* of the present Varāha *kalpa*.

The commentary of this verse states: “*evam aditi-suta-purandarāt api vaiśiṣṭyam dhvanitam* – This reveals Gopa-kumāra’s superiority over Purandara, the son of Aditi.” From this statement, it seems that it was indeed during the Vaivasvata *manvantara* that Gopa-kumāra had obtained the position of the lord of heaven, because Purandara is the name of Indra during the Vaivasvata *manvantara*. (By the Lord’s desire, sometimes Indra has different names.) Therefore, the conclusion is that this incident happened during a Vaivasvata *manvantara* in some *kalpa* before this present Varāha *kalpa*.

One more aspect of this topic is worthy of consideration. Aditi, the wife of Kaśyapa, is the mother of Indra in every *kalpa*. Similarly, the posts of Indra’s wife Śacī-devī and those of the other presiding demigods are manifested in every *manvantara*. So in every *manvantara*, the name ‘Indra’ is found. Nevertheless, by the desire of Bhagavān, in some *manvantaras*, Indra may have a different name. For instance, the name of Indra is ‘Purandara’ in the Vaivasvata *manvantara* and ‘Mantradruma’ in the Cākṣuṣa *manvantara*. Moreover, in some *manvantaras*, superior living beings who are known by different names can also become Indra.

During every day of Brahmā, the posts of all the Prajāpatīs, or progenitors of the living beings, are filled as they appear along with their family members. It is stated in Śrī Viṣṇu Purāṇa:

*yuge yuge bhavanty ete dakṣādyā muni sattama
punaś caiva nirudhyante vidvāṁs tatra na muhyati*

The great sages such as Dakṣa appear and disappear in every millennium. Those who are intelligent are not bewildered by this.

When the day of Brahmā comes to an end, the cosmic annihilation, or *pralaya*, takes place, and again at the beginning of the new creation, the religious duty of the age (*yuga-dharma*) needs to be propagated.

Śrī Hari-bhakti-sudhodaya states:

*sarva-kalpeṣu cāpy evaṁ
sṛṣṭi-ṣuṣṭi-vinaṣṭayaḥ*

During every *kalpa* (day of *Brahmā*), creation, sustenance,
and destruction take place.

VERSE 27

स्वयं तस्याः प्रभावेण स्वाराज्येऽपि यथा पुरा ।
सदाऽकिञ्चनरूपोऽहं न्यवसं नन्दने वने ॥ २७ ॥

*svayaṁ tasyāḥ prabhāveṇa svārājye 'pi yathā purā
sadākiñcana-rūpe 'haṁ nyavasam nandane vane*

svayaṁ – personally; *tasyāḥ* – of that (*bhakti*); *prabhāveṇa* – by the potency; *svārājye* – in my own kingdom; *api* – although; *yathā* – as; *purā* – before; *sadā* – always; *akiñcana-rūpaḥ* – in the manner of an unattached mendicant; *aham* – I; *nyavasan* – dwelling; *nandane vane* – in the Nandana forest.

In the past, when I received the kingdom [see Chapter One], I disregarded worldly possessions due to the potency of *bhakti*. Similarly, although I was now established on the royal throne, I did not reside in Indra's capital, but rather chose to live like a renunciant in the Nandana forest.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “Considering that pride comes automatically with being a king, how is it possible to remain happy?”

To address this doubt, Śrī Gopa-kumāra speaks this verse beginning with *svayaṁ*. He says, “Although I was enthroned on the seat of Indra, by the influence of *bhakti*, I was as detached from material possessions (*akiñcana*) as before. Ever indifferent to all types of false ego, I chose not to reside in the royal palace in Amarāvati, a city devoted to pleasure. Disregarding the sessions in the Sudharmā assembly hall, I remained exclusively in the Nandana forest.”

VERSE 28

अत्यजंश्च जपं स्वीयमकृतज्ञत्वशङ्कया ।
विस्मर्तुं नैव शक्नोमि ब्रजभूमिमिमां क्वचित् ॥ २८ ॥

*atyajamś ca japaṁ svīyam akṛtajñatva-śaṅkayā
vismartuṁ naiva śaknōmi vrajabhūmim imāṁ kvacit*

atyajan – not giving up; *ca* – also; *japam* – the chanting; *svīyam* – own (mantra); *akṛta-jñatva* – of being ungrateful; *śaṅkayā* – out of fear; *vismartum* – to forget; *na* – not; *eva* – indeed; *śaknōmi* – I can; *vraja-bhūmim* – the land of Vraja; *imām* – this; *kvacit* – ever.

As a result of chanting my *mantra*, I obtained direct *darśana* of Śrī Viṣṇu and the kingdom of heaven. But, even then, I did not give up chanting my *mantra*. To do so would have been gross ingratitude on my part. And even though I was staying in Nanda-kānana, I could not forget my sweet memories of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “It was surprising that even while residing in the Nanda-kānana garden, profuse with *pārijāta* flowers and other heavenly delights, I still could not forget my stay in Śrī Vṛndāvana, where I experienced much greater pleasure in tending the cows.” This verse beginning with *atyajam* aptly conveys this idea. He says, “I neither gave up chanting my *mantra* nor did I ever forget the land of Vraja. This was because the more I chanted Śrī Madana-gopāla-deva’s *mantra*, the more His playful activities appeared as sudden visions (*sphūrtis*) in my heart. Since the chanting of this *mantra* by its nature increases attachment for the Lord’s pastimes, my affection for Vṛndāvana began to blossom more and more.

“Upon achieving perfection through *sādhana* (regulated practice), there is no need to continue one’s practices. By the power of my *sādhana*, Śrī Madana-gopāla gave me the fruit of His *mantra* – vision of Śrī Upendra Bhagavān. Even then, I could not give up chanting my *mantra*, whose mercy had made my life successful. To do so would have made me guilty of gross ingratitude toward that which had given me the perfection of my desires. This concern compelled me to continue my *mantra-japa*.”

VERSE 29

तच्छोकदुःखैरनुतप्यमानः
 शुष्काननोऽहं जगदीश्वरेण ।
 संलक्ष्य तोष्येय मुहुः कराब्ज-
 स्पर्शेन चित्रैर्वचनामृतैश्च ॥ २९ ॥

tac-choka-duḥkhair anutapyamānaḥ
śuṣkānana 'haṁ jagad-īśvareṇa
samlakṣya toṣyeya muhuḥ karābja-
sparśena citrair vacanāmṛtaiś ca

tat – of that (remembrance); *śoka* – due to the anguish (of separation); *duḥkhaiḥ* – by that suffering; *anutapyamānaḥ* – tormented; *śuṣka* – dry; *ānanaḥ* – face; *aham* – I; *jagat-īśvareṇa* – by the Lord of the worlds; *samlakṣya* – noticing; *toṣyeya* – He would please; *muhuḥ* – repeatedly; *kara-abja* – of His lotus hands; *sparśena* – by the touch; *citraiḥ* – wonderful; *vacana-amṛtaiḥ* – with nectarean words; *ca* – and.

The anguish I felt in separation from Vraja made me so unhappy that gradually my face began to dry up. Seeing my condition, Śrī Jagadīśvara Himself stroked me many times with His lotus hands and sprinkled me with the nectar of His wonderful words.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Unable to forget Vraja-bhūmi, I was tormented by acute pain of separation. Gradually my face became dry and lusterless. Seeing this, the Supreme Lord Śrī Upendra understood the condition of my heart; He pleased me by caressing me with His lotus hands and sprinkling me with the nectar of His fascinating words.”

VERSE 30

ज्येष्ठसोदरसम्बन्धमिव पालयता स्वयम् ।
 मत्तोषणाय मदत्तं भोग्यमादाय भुज्यते ॥ ३० ॥

jyeṣṭha-sodara-sambandham iva pālayatā svayam
mat-toṣaṇāya mad-dattaṁ bhogyam ādāya bhujyate

jyeṣṭha – elder; *sodara* – of a brother; *sambandham* – the relationship; *iva pālayatā* – like a protector; *svayam* – personally; *mat-toṣaṇāya* – to please me; *mad-dattam* – that given by me; *bhogyam* – to be enjoyed; *ādāya* – accepting; *bhujyate* – was eaten.

Regarding me as His elder brother and thus wanting to satisfy me, Bhagavān Śrī Upendra began to respectfully accept and eat the food I offered Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In particular, Śrī Upendra, manifesting the proper respect of a junior, submissively and affectionately looked up to me as His elder brother. It is proper to behave with honor and respect towards an elder brother. By exhibiting this respectful mood and allowing Himself to be taken care of by me, the Lord satisfied me.” The word *iva*, meaning ‘as if,’ means that even though there was factually no such sibling relationship, the Lord still displayed that mood. “He would respectfully accept and eat whatever food I offered Him.”

VERSE 31

तेन विस्मृत्य तद्दुःखं पूजयापूर्ववृत्तया ।
प्रीणयन् स्नेहभावात्तं लालयेयं कनिष्ठवत् ॥ ३१ ॥

tena vismṛtya tad duḥkham pūjayāpūrva-vṛttayā
prīṇayan sneha-bhāvāttaṁ lālayeyam kaniṣṭhavat

tena – through this; *vismṛtya* – forgetting; *tat* – from that (separation); *duḥkham* – the distress; *pūjayā* – with worship; *apūrva-vṛttayā* – unprecedented fashion; *prīṇayan* – giving pleasure; *sneha-bhāvāt* – with a mood of affection; *taṁ* – Him; *lālayeyam* – I caressed; *kaniṣṭha-vat* – like a younger brother.

Having obtained mercy in the form of the touch of His hand, I forgot all the distress of my separation from Vraja. I worshiped Him in an unprecedented way, caressing Him affectionately as my younger brother, and thus pleased Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Upendra’s touching me with His lotus hands, His speaking nectarean words full of love, His assuming the mood of being my younger brother – all this made me forget the torment of my separation from Vraja-bhūmi. I would satisfy Him with unique ways of worship, always discovering new items to offer, and I would affectionately stroke and embrace Him, treating Him like my younger brother.”

The *brāhmaṇa* might object, “Such behavior with the Supreme Lord is beyond propriety and does not look good.”

Gopa-kumāra replies, “This is not so. What is not auspicious when hearts are overwhelmed by great love and affection? In such a condition, awe and reverence automatically disappear. Because this mood of affection is natural, pampering and caressing Jagadīśvara was not inappropriate.”

VERSE 32

एवं मां स्वास्थ्यमापाद्य स्वस्थाने कुत्रचिद्गतः ।
उपेन्द्रो वसति श्रीमात्र लभ्येत सदेक्षितुम् ॥३२॥

*evam mām svāsthyam āpādyā sva-sthāne kutracid gataḥ
upendro vasati śrīmān na labhyeta sadekṣitum*

evam – thus; *mām* – me; *svāsthyam* – well-being; *āpādyā* – restoring; *sva-sthāne* – to His own abode; *kutracit* – somewhere; *gataḥ* – gone; *upendraḥ* – Upendra; *vasati* – resided; *śrī-mān* – the glorious Lord; *na* – not; *labhyeta* – could be obtained; *sadā* – always; *ikṣitum* – to see.

Bhagavān Śrī Upendra pacified me in this way and then left for His own abode. I did not know where He lived, and so I could not always see Him while I was in Svarga.

DIG-DARŚINĪ-ṬĪKĀ: Gopa-kumāra had received mercy from Bhagavān Śrī Upendra, but he still aspired for more. Contemplating going elsewhere to fulfill this desire, he became indifferent to living in Svarga. This is explained in two verses, beginning here with *evam*.

Śrī Gopa-kumāra says, “Bhagavān Śrī Upendra arranged for me to worship Him on a grand scale with all the opulence of the three

worlds, and He arranged for me to propagate His devotional service throughout the three worlds. He vanquished any pride I had in receiving the post of Indra. What is more, by touching me with His lotus hands, He relieved the extreme pain I was feeling in separation from Vraja and filled me with happiness. He completely pacified my mind and then returned to His own abode. Whether this abode was Śvetadvīpa, Dhruvaloka or Vaikuṇṭha-loka, I could not say. Once He left, no one, including myself, could receive His direct *darśana*. And when Śrī Bhagavān disappeared, Śrī Lakṣmī-devī would also vanish.”

The *brāhmaṇa* might ask, “The Lord is the concentrated embodiment of eternity, knowledge, and bliss, and He is omnipresent. Therefore, He can be seen everywhere. How, then, can He disappear?”

In reply, Gopa-kumāra uses the word *ikṣitum*, meaning ‘to be seen.’ He says, “O best of the Mathurā *brāhmaṇas*, put aside your doubt. Although the Personality of Godhead is present everywhere, material eyes cannot perceive Him. It is therefore very difficult to have His direct *darśana*. Only rarely can some fortunate living entity achieve it.”

VERSE 33

ततो यो जायते शोकस्तेन नीलाचलप्रभुम् ।
अचलाश्रितवात्सल्यं द्रष्टुमिच्छेयमेत्य तम् ॥ ३३ ॥

tato yo jāyate śokas tena nīlācala-prabhum
acalāśrita-vātsalyam draṣṭum iccheyam etya tam

tataḥ – then; *yaḥ* – which; *jāyate* – is born; *śokaḥ* – sorrow; *tena* – because of that; *nīlācala-prabhum* – the Lord who resides on the blue mountain, Jagannātha-deva; *acala* – unmoving; *āśrita* – for surrendered souls; *vātsalyam* – affection; *draṣṭum* – to see; *iccheyam* – I would desire; *etya* – going; *tam* – to Him.

But when I could not see Śrī Upendra, I again became distressed and could not maintain my steadfastness. So, I thought to go to Nīlācala-kṣetra (Jagannātha Purī) to see the Lord of Nīlācala, who permanently resides there out of His unwavering affection for those who have taken shelter of Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, the pain of separation from Śrī Bhagavān intensified, making me restless. Seeking solace, I hankered for *darśana* of the Lord whom I had seen before, Śrī Jagannātha-deva, the Lord of Nilācala, who is beyond the power of words to describe. ‘Now I will not stay in heaven,’ I thought, ‘I shall go to earth.’”

The *brāhmaṇa* might ask, “Why would you go to earth?” Gopa-kumāra replies, “In Jagannātha Purī, the Lord of Nilācala’s unlimited affection for those who have taken His shelter is steady like a mountain. Just as Mount Sumeru is immovable, so Śrī Jagannātha-deva is always fixed, and He permanently resides in Nilācala.”

VERSE 34

प्रादुर्भूतस्य विष्णोस्तु तस्य तादृक्कृपाभरैः ।
आधिः सर्वो विलीयेत पाश्चात्योऽपि तदाशया ॥ ३४ ॥
prādurbhūtasya viṣṇoḥ tu tasya tādr̥k-kṛpā-bharaiḥ
ādhiḥ sarvo vilīyeta pāścātyo 'pi tad-āśayā

prādurbhūtasya – reappearing; *viṣṇoḥ* – of Śrī Vāmana-deva; *tu* – but; *tasya* – His; *tādr̥k-kṛpā* – of such mercy; *bharaiḥ* – by the profusion; *ādhiḥ* – the mental anguish; *sarvaḥ* – all; *vilīyeta* – would vanish; *pāścātyaḥ* – afterwards; *api* – however; *tad-āśayā* – because of the prospect of His (association).

How wonderful is the mercy of Śrī Bhagavān! Seeing my condition, from time to time He would appear before me and accept my offerings with His own hands and pacify me with sweet words. Thus, my lamentation and anguish would be soothed, and the sorrow I would feel in anticipation of imminent separation from Him would disappear.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might wonder, “If, in the absence of Śrī Upendra, Gopa-kumāra was so intensely hankering to see Nilācala-pati Śrī Jagannātha-deva, why did he not just go to Nilācala-kṣetra?” To address this doubt, Śrī Gopa-kumāra speaks this verse beginning with *prādurbhūt*.

He says, “The glories of Śrī Upendra are indescribable! Understanding the condition of my heart, with boundless mercy He would again appear and manifest unprecedented sweetness. With His own hands, He would accept my gifts and worship, and He would eat all my offerings of food. And especially wonderful were His soothing words to relieve my mental distress and His playful dealings with me. Naturally, I became infatuated with Śrī Upendra and more devoted to Him than to Nilācala-pati, whose unquestionable excellence was now eclipsed by Śrī Upendra’s superior qualities. Ah! By the power of His indescribable mercy, all my anguish – the never-ending sorrow I felt being apart from Vraja-bhūmi – would immediately become pacified.”

Now the *brāhmaṇa* might ask, “If Śrī Upendra were to disappear again, would you not have felt the same distress?”

Gopa-kumāra answers, “True. But during His absence I would always be hoping to attain His amazing grace and see Him again, and thus all my misery would disappear.”

VERSE 35

एवं निवसता तत्र शक्रत्वमधिकुर्वता ।
ब्रह्मन् संवत्सरो दिव्यो मयैको गमितः सुखम् ॥ ३५ ॥

evam nivasatā tatra śakratvam adhikurvata
brahman saṁvatsaro divyo mayāiko gamitaḥ sukham

evam – thus; *nivasatā* – while living; *tatra* – there; *śakratvam* – the post of Indra; *adhikurvata* – having accepted; *brahman* – O Brahman-realized one; *saṁvatsaraḥ* – year; *divyaḥ* – celestial; *mayā* – by me; *ekaḥ* – one; *gamitaḥ* – passed; *sukham* – happily.

O *brāhmaṇa*, thus I obtained the position of Indra and I passed one celestial year happily.

DIG-DARŚINĪ-ṬĪKĀ: Gopa-kumāra says, “I obtained the position of Indra and executed his responsibilities. I showered rains at the appropriate time and maintained the kingdom of the three worlds perfectly by performing different types of sacrifices (*yajñas*). According to celestial time, which is time calculated by the demigods, I passed a

year in heaven with great delight.” [One celestial year equals 360 earth years.]

VERSE 36

अकस्मादागतास्तत्र भृगुमुख्या महर्षयः ।
पद्भ्यां पावयितुं यान्तस्तीर्थाणि कृपया भुवि ॥ ३६ ॥

*akasmād āgatās tatra bhṛgu-mukhyā maharṣayaḥ
padbhyām pāvayitum yāntas tīrthāṇi kṛpayā bhuvi*

akasmāt – suddenly; *āgatāḥ* – come; *tatra* – there; *bhṛgu* – by Bhṛgu; *mukhyāḥ* – headed; *mahā-ṛṣayaḥ* – the great sages; *padbhyām* – on foot; *pāvayitum* – to purify; *yāntaḥ* – traveling; *tīrthāṇi* – to pilgrimage places; *kṛpayā* – out of mercy; *bhuvi* – on earth.

Then one day, unexpectedly, Bhṛgu and other great sages from Maharloka mercifully stopped in Svarga on their way to earth. They were on a mission to purify with the touch of their lotus feet the holy places that had been contaminated by contact with heinous sinners.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *akasmāt*, Śrī Gopa-kumāra describes the glories of the residents of Maharloka. These glories shall become the cause of his going from Svargaloka to Maharloka.

He says, “Because the river Gaṅgā and other holy places become contaminated by contact with great sinners, Bhṛgu and the other exalted sages were going to wander the earth to purify those places with the touch of their lotus feet. Out of their mercy, these great souls suddenly arrived in Svargaloka.” The word *akasmāt*, meaning ‘unexpectedly,’ indicates that there seemed to be no reason for their coming to heaven. Alternatively, it means that Gopa-kumāra was not aware of their identity or the reason for their arrival.

The term *bhṛgu-mukhyāḥ* means that Bhṛgu is the best of all the *maharṣis*, or great sages, including Marīci, Atri, Aṅgirā, Pulastya, and Pulaha. Although Marīci is the eldest, Śrī Bhṛgu is termed *mukhya*,

or prominent, because he is one of the opulences, or *vibhūti*s, of the Supreme Lord, as well as a topmost Vaiṣṇava and the father of Lakṣmī. Kṛṣṇa Himself says in *Śrīmad Bhagavad-gītā* (10.25): “*maharṣiṇām bhṛgur aham* – Among the great sages, I am Bhṛgu.”

Similarly, in *Śrīmad-Bhāgavatam* (3.11.30) it is stated:

*yānty ūṣmaṇā mahar-lokāj
janam bhṛgv-ādayo 'rditāḥ*

The fire emanating from the mouth of Śrī Saṅkarṣaṇa represents the *śakti* of Bhagavān. When the three worlds burn in that fire, the great sages headed by Bhṛgu become distressed by the heat and go from Maharloka to Janaloka.

Śrī Bhṛgu is celebrated throughout the scriptures for all his special qualities. He is especially noted as a leader among those who preach the glories of Bhagavān, for he cannot bear even the slightest minimization of the Lord's magnificence. Once, for the benefit of all, he examined the three lords, Brahmā, Viṣṇu, and Maheśa, in order to establish Bhagavān Śrī Viṣṇu's superiority. During this incident, at the risk of his own detriment, he performed the reprehensible act of kicking Śrī Viṣṇu on the chest.

The *brāhmaṇa* might ask, “Those great sages are residents of Maharloka, which is situated above Svarga. Why did they come down to Svargaloka?”

In reply, Gopa-kumāra speaks the line beginning with *padbhyām*, which explains that they stopped at Svarga on their way to earth. “Why were they going there? The Gaṅgā and other holy places had been contaminated by contact with great sinners. They went to purify those places with the touch of their lotus feet.”

The *brāhmaṇa* might counter, “But saintly persons who are *satyavāk* can sanctify all the holy places.” *Satyavāk* means ‘one whose words always come true.’ “So why did they need to travel to earth?”

In reply, Gopa-kumāra used the word *kṛpayā*, meaning ‘out of mercy.’ He says, “Those great sages wander freely, only for the benefit of the people. Out of compassion, they sanctify all the worlds by directly giving people their *darśana* and touch.”

VERSE 37

ससम्भ्रमं सुरैः सर्वैर्ऋषिभिर्गुरुणा स्वयम् ।
विष्णुना चार्च्यमानास्ते मया दृष्टाः सविस्मयम् ॥ ३७ ॥

*sa-sambhramam suraiḥ sarvair ṛṣibhir guruṇā svayam
viṣṇunā cārcyamānās te mayā dṛṣṭāḥ sa-vismayam*

sa-sambhramam – with respect; *suraiḥ* – by the demigods; *sarvaiḥ* – all; *ṛṣibhiḥ* – by the sages; *guruṇā* – by Bṛhaspati; *svayam* – personally; *viṣṇunā* – by Śrī Viṣṇu; *ca* – and; *arcyamānāḥ* – worshiped; *te* – those *maharṣis*; *mayā* – by me; *dṛṣṭāḥ* – seen; *sa-vismayam* – with wonder.

I was astounded to see the demigods, the sages, the preceptor Bṛhaspati, and even Śrī Viṣṇu Himself worship those *maharṣis* with great reverence.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When the great sages headed by Bhṛgu arrived in Svarga, I was amazed to see that the demigods, sages, Śrī Nārada, the *guru* of the demigods Śrī Bṛhaspati, and even Śrī Viṣṇu, who is devoted to the *brāhmaṇas*, all began to worship those exalted sages with great honor. In my astonishment, I pondered, ‘What are the glories of those sages?’”

VERSE 38

अहं चाभिनवो विष्णुसेवानन्दहतान्तरः ।
न जाने तानथ स्वीयैः प्रेरितस्तैरपूजयम् ॥ ३८ ॥

*aham cābhinavo viṣṇu-sevānanda-hṛtāntaraḥ
na jāne tān atha svīyaiḥ preritas tair apūjayam*

aham – I; *ca* – and; *abhinavaḥ* – very new; *viṣṇu* – to Śrī Viṣṇu; *sevā* – service; *ānanda* – by bliss; *hṛta* – captured; *antaraḥ* – heart; *na* – not; *jāne* – I know; *tān* – them; *atha* – then; *svīyaiḥ* – by my own (preceptors); *preritaḥ* – encouraged; *taiḥ* – by them; *apūjayam* – I worshiped.

I was new there and was always immersed in the bliss of serving Śrī Viṣṇu, so I did not know proper etiquette. But upon being

directed by Guru Bṛhaspati and my other superiors, I duly worshiped those *maharṣis*.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “Considering that you had been invested with the post of Indra, was it not your duty to be the first to worship those guests?”

In reply, Śrī Gopa-kumāra speaks this verse beginning with *aham*. He says, “I had no idea who those great sages were. I was astonished to see them and wondered, ‘Are these some special demigods or celestial sages from Svarga? Or perhaps they hail from another realm.’ They had just arrived, and I could not ascertain anything about their identity. Although I had resided in Svarga for one full year, I was continuously engaged in serving Śrī Viṣṇu and never paid a moment’s attention to anything else.”

The *brāhmaṇa* might then argue, “Living beings become omniscient by the potency of serving Śrī Viṣṇu. How did you not know anything about the arrival of those great sages?”

Gopa-kumāra explains, “O *brāhmaṇa*, by dint of serving Bhagavān, one automatically receives all powers, including omniscience, but by the strength of the blessings of Śrī Gurudeva, I was not affected by any of the mystic perfections, which are adverse to *bhakti*. Especially in regard to the mystic potency of omniscience, had I known everything, then all knowledge of the true nature of Maharloka and other realms would have become manifest in my heart. If in this state I had gone to Maharloka, I would not have felt astonishment upon seeing the glories of that abode, nor would I have experienced the perfect bliss I felt upon going there. Therefore, all those potencies remained covered by the grace of Śrī Guru.” These ideas will be expressed by Śrī Nārada at the end of the Fifth Chapter.

Śrī Gopa-kumāra concludes, “Instructed by the *guru* of the demigods, Śrī Bṛhaspati, I worshiped those *maharṣis* in a manner befitting their position.”

VERSE 39

अभिनन्द्य शुभाशीर्भिर्मा तेऽगच्छन् यथासुखम् ।
तिरोऽभवदुपेन्द्रोऽपि मया पृष्टास्तदामराः ॥ ३९ ॥

*abhinandya śubhāśīrbhir mām te 'gacchan yathā-sukham
tiro 'bhavad upendro 'pi mayā pṛṣṭās tadāmarāḥ*

abhinandya – greeting; *śubha-āśīrbhiḥ* – with auspicious blessings; *mām* – me; *te* – they; *agacchan* – went; *yathā-sukham* – at their sweet will; *tiraḥ-abhavad* – disappeared; *upendraḥ* – Vāmana-deva; *api* – also; *mayā* – by me; *pṛṣṭāḥ* – asked; *tadā* – then; *a-marāḥ* – the immortals of Svargaloka (the demigods).

Bhṛgu and the other great sages greeted me with delight and blessed me, and then they continued on their journey. Meanwhile, Bhagavān Śrī Upendra also disappeared. I then questioned the demigods.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “O *brāhmaṇa*, do not think that I committed an offense by being inattentive towards the *maharṣis*, for they showered me with their blessings before leaving for earth.” This is explained in this verse beginning with *abhinandya*. He says, “Meanwhile, Śrī Bhagavān also disappeared. I then questioned the demigods about the identity of those sages.”

The *brāhmaṇa* might ask, “Why did you not inquire from the demigods while Bhagavān was personally present?” Gopa-kumāra replies, “I did not think it proper to converse in the presence of the Lord. When one is experiencing the bliss of directly seeing the Lord, nothing else can remain in one’s mind. In Śrī Bhagavān’s direct presence, even a desire to leave does not enter the mind, what to speak of actually going anywhere.”

VERSE 40

पूज्या देवा नृणां पूज्या देवानामप्यमी तु के।
किंमाहात्म्या महातेजोमयाः कुत्र वसन्ति वा ॥४०॥

*pūjyā devā nṛṇām pūjyā devānām apy amī tu ke
kiṁ mātmyā mahā-tejo-mayāḥ kutra vasanti vā*

pūjyāḥ – worshipable; *devāḥ* – the demigods; *nṛṇām* – by men; *pūjyāḥ* – to be worshiped; *devānām* – by the demigods; *api* – even; *amī* – they;

tu – certainly; *ke* – who?; *kim* – what?; *māhātmyāḥ* – glories; *mahā-tejahmayāḥ* – powerful persons; *kutra* – where?; *vasanti* – live; *vā* – or.

“You are demigods, worshipable by mankind, but who are these great sages whom even you worship? Why are they so glorious? Where do these powerfully effulgent *maharṣis* live?”

DIG-DARŚINĪ-ṬĪKĀ: “What did I ask the demigods?” In explanation, Śrī Gopa-kumāra speaks this verse beginning with *pūjyā*. “I asked them, ‘O venerable demigods, you are adored by humans. But who are these *maharṣis* whom even you worship?’” Astonished to see the sages being honored by the worshipable demigods, Gopa-kumāra poses this question. He knows the standards of social convention – that the sons worship the father, and the worshipable father worships the grandfather. Nevertheless, he is still in doubt and thus asks what makes those sages so worthy of honor.

“Because the sages were so effulgent, it occurred to me that they were not native to Svarga, but must have come from higher realms and were thus worshipable by the demigods. Assessing the situation, I asked, ‘O demigods! Where do these great sages reside?’ My intention was to find out where they lived in order to go to their abode and have *darśana* of the object of their devotion, the Supreme Lord Parameśvara.”

VERSE 41

महाभिमानिभिर्देवैर्मत्सराक्रान्तमानसैः ।

लज्जयेव न तद्वृत्तमुक्तं गुरुरथाब्रवीत् ॥ ४१ ॥

mahābhimānibhir devair matsarākrānta-mānasaiḥ
lajjayeva na tad-vṛttam uktam gurur athābravīt

mahā-abhimānibhiḥ – by great pride; *devaiḥ* – by demigods; *matsara* – by envy; *ākrānta* – overcome; *mānasaiḥ* – with hearts; *lajjayā* – out of shame; *iva* – as if; *na* – not; *tat* – of that (incident); *vṛttam* – the information about the inherent superiority of the *maharṣis*; *uktam* – described; *gurur* – Bṛhaspati; *atha* – then; *abravīt* – replied.

The demigods were full of pride and their hearts were afflicted by envy. They were embarrassed to describe the *maharṣis*' inherent superiority and remained silent. Their *guru*, Śrī Bṛhaspati, however, did reply.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "The demigods were unable to endure the superiority of others because their hearts were full of envy. So, although they heard my question, they did not respond."

The *brāhmaṇa* might ask, "But even if they were envious, what would be their loss in their speaking about the nature of the *maharṣis*?"

Gopa-kumāra replies, "Because all the demigods were very proud, they did not describe the natural greatness of the great sages headed by Bṛḡu. Doing so would have indicated their inferiority. They thus kept quiet." In this verse, the word *iva* (*lajjayā iva*, meaning 'as if embarrassed'), shows the demigods' disregard for the *maharṣis*. Or it is used to indicate that their embarrassment was nothing more than that seen in those of an ordinary worldly disposition. "But Bṛhaspati, the preceptor of the demigods, answered my question." The word *guru* is used because a spiritual master replies to all of a disciple's questions.

VERSE 42

श्रीबृहस्पतिरुवाच—

अत ऊर्ध्वं महर्लोको राजते कर्मभिः शुभैः ।

प्राप्यो महद्भिर्यो नश्येत्त्रैलोक्यप्रलयेऽपि न ॥ ४२ ॥

śrī-bṛhaspatir uvāca

ata ūrdhvaṁ mahar-loko rājate karmabhiḥ śubhaiḥ

prāpyo mahadbhir yo naśyet trai-lokya-pralaye 'pi na

śrī-bṛhaspatiḥ – the resplendent Bṛhaspati; *uvāca* – said; *ataḥ* – from here; *ūrdhvaṁ* – above; *mahaḥ-lokaḥ* – Maharloka; *rājate* – shines; *karmabhiḥ* – with deeds; *śubhaiḥ* – auspicious; *prāpyaḥ* – attainable; *mahadbhiḥ* – great; *yaḥ* – which; *naśyet* – is destroyed; *trai-lokya* – when the three worlds; *pralaye* – are destroyed; *api* – even; *na* – not.

Śrī Bṛhaspati said: O king of the demigods! Radiantly situated above Svarga is Maharloka, which is attained by those who perform pious

deeds. Only those who are qualified to receive liberation reside there. Even when the three worlds are annihilated at the time of the cosmic dissolution, Maharloka is not destroyed.

DIG-DARŚINĪ-ṬĪKĀ: What types of planets are above Svarga? To describe this, Śrī Bṛhaspati says, “Maharloka exists above Svarga. Just as one reaches Svarga by performing ordinary pious deeds, one reaches Maharloka by executing an even higher class of righteous activities, such as performing sacrifices and yogic practices. At the time of the devastation of the three worlds – the realms of Bhū, Bhuva, and Svarga – Maharloka escapes destruction. Generally, only those who are qualified for liberation reach that abode, which exists for the entire duration of Brahmā’s life.”

VERSE 43

यथा हि कोटिगुणितं साम्राज्यात् सुखमैन्द्रिकम् ।
तत्कोटिगुणितं तत्र प्राजापत्यं सुखं मतम् ॥ ४३ ॥

*yathā hi koṭi-guṇitaṁ sāmrajyāt sukham aindrikam
tat-koṭi-guṇitaṁ tatra prājāpatyaṁ sukham matam*

yathā – if; *hi* – indeed; *koṭi* – ten millions of times; *guṇitaṁ* – multiplied; *sāmrajyāt* – from the kingdom; *sukham* – happiness; *aindrikam* – of Indra; *tat* – of that; *koṭi* – ten millions of times; *guṇitaṁ* – multiplied; *tatra* – there; *prājāpatyaṁ* – of those forefathers; *sukham* – happiness; *matam* – considered.

As the happiness of Indra is millions of times greater than that of an earthly emperor, so the happiness of a *prājāpati* is millions of times greater than that of Indra. Those who are wise have understood this.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “One experiences more happiness in heaven than on Martyaloka (the earth planet). What, then, will the happiness be in Maharloka?”

Śrī Bṛhaspati replies, “The happiness enjoyed by one in the position of Indra is millions of times greater than that of a sovereign ruler of the entire earth. Similarly, the post of a *prājāpati* brings with it a happiness

millions of times greater than that of Indra. The *prajāpatis* headed by Bhṛgu are posted in Maharloka. This has been understood by persons of great wisdom.”

VERSE 44

तेनामी सेवितास्तत्र निवसन्ति महासुखैः।
यज्ञेश्वरं प्रभुं साक्षात् पूजयन्तः पदे पदे ॥४४॥

tenāmī sevītās tatra nivasanti mahā-sukhaiḥ
yajñeśvaraṁ prabhuṁ sāksāt pūjayantaḥ pade pade

tena – by that (happiness); *amī* – they; *sevītāḥ* – are served; *tatra* – there; *nivasanti* – live; *mahā-sukhaiḥ* – with great pleasures; *yajña-īśvaraṁ* – the Lord of sacrifices; *prabhuṁ* – the Master; *sāksāt* – directly; *pūjayantaḥ* – worshipping; *pade pade* – at every moment.

Endowed with such immense pleasure, Bhṛgu and the other great sages reside in Maharloka, where at every moment they relish directly worshipping Yajñeśvara Prabhu, the Lord of sacrifice, by performing various sacrifices.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bṛhaspati says, “Served by that happiness, the great sages reside joyfully in Maharloka. Sometimes, though, they also travel elsewhere for special purposes. What more can I say about their happiness? Yajñeśvara, who is manifest in Maharloka, is worshiped by the execution of fire sacrifices (*yajñas*) that are far more magnificent than the sacrifices performed in all the three worlds. The Supreme Lord, the predominating Deity of sacrifice who bestows their results, appears everywhere in Maharloka. The residents of that realm directly worship Him with these grand *yajñas*.”

VERSE 45

श्रीगोपकुमार उवाच—
तच्छ्रुत्वैन्द्रपदे सद्यो निर्विद्यैच्छं तमीक्षितुम्।
पूज्यपूज्यैर्महद्भिस्तैः पूज्यमानं महाप्रभुम् ॥४५॥

śrī-gopa-kumāra uvāca
tac chrutvaindra-pade sadyo nirvidyaicchaṁ tam īkṣitum
pūjya-pūjyaiḥ mahadbhis taiḥ pūjyamānaṁ mahā-prabhum

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; tat – that; śrutvā – having heard; aindra-pade – in the abode of Indra; sadyaḥ – at once; nirvidya – becoming indifferent; aicchaṁ – I wished; tam – Him; īkṣitum – to see; pūjya-pūjyaiḥ – who is worshipable by the most worshipable; mahadbhiḥ – by the great; taiḥ – them; pūjyamānaṁ – being worshiped; mahā-prabhum – the Supreme Lord.

Śrī Gopa-kumāra said: O brāhmaṇa, simply by hearing this wonderful narration from Bṛhaspati, the guru of the demigods, I lost interest in the post of Indra and desired to see Śrī Yajñeśvara Bhagavān – He who is worshiped by the great sages such as Bhṛgu, who are themselves worshiped by the worshipable demigods.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After hearing the extraordinary words of the spiritual preceptor of demigods, Bṛhaspati, I lost all interest in being the king of heaven, and developed a desire to see Yajñeśvara.”

The brāhmaṇa might question, “But the Supreme Lord Śrī Viṣṇu is personally present in heaven also. Why did you long to go to Maharloka?”

Gopa-kumāra replies, “Humans adore the demigods, who in turn venerate the great sages. And the worshipable Lord of these sages is the Supreme Lord Yajñeśvara. It stands to reason, then, that Śrī Yajñeśvara must be endowed with exceptional glories. I had personally experienced that Śrī Bhagavān in Svarga is sweeter and more opulent than His manifestation on earth. Therefore, I concluded that the Lord’s form in Maharloka must possess some special sweetness in comparison with His form in heaven. So it was sensible that I go to Maharloka to have darśana of that form of the Supreme Lord.”

VERSE 46

तत् सङ्कल्प्य जपं कुर्वन्नचिरादूर्ध्वमुत्थितः ।
व्योमयानेन तं प्राप्तो लोकं तत्र व्यलोकयम् ॥ ४६ ॥

*tat saṅkalpya japaṁ kurvann acirād ūrdhvam utthitaḥ
vyoma-yānena taṁ prāpto lokam tatra vyalokayam*

tat – that; *saṅkalpya* – fully determining; *japaṁ* – meditative chanting; *kurvan* – performing; *acirāt* – without delay; *ūrdhvam* – above; *utthitaḥ* – arisen; *vyoma-yānena* – by celestial airship; *taṁ* – that; *prāptaḥ* – attained; *lokam* – planet; *tatra* – there; *vyalokayam* – I saw.

Making this idea my conscious intention, I began to chant my *mantra*. And by the power of this chanting, very soon a celestial airship appeared. I climbed aboard and was transported to Maharloka, where I witnessed the wonders of that realm.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Following the words of Bṛhaspati, the spiritual master of the demigods, I first went to the residence of Śrī Bhṛgu, the foremost among the great sages there, to have *darśana* of the Supreme Lord Yajñeśvara. Upon reaching his abode, I was astonished to see the tremendous opulence of that place.” By then, Bhṛgu and the other *maharṣis* had returned back to Maharloka after their tour of the holy places of Bhū-maṇḍala (earth).

VERSE 47

त्रैलोक्ये यत् सुखं नास्ति वैभवं भजनं तथा ।
निर्दोषं तत्र तत् सर्वमस्त्यनिर्वाच्यमाशु तत् ॥ ४७ ॥

*trai-lokye yat sukham nāsti vaibhavam bhajanam tathā
nirdoṣam tatra tat sarvam asty anirvācyam āśu tat*

trai-lokye – in the three worlds; *yat* – what; *sukham* – happiness; *na* – not; *asti* – there is; *vaibhavam* – opulence; *bhajanam* – adoration; *tathā* – so; *nirdoṣam* – faultless; *tatra* – there; *tat* – that; *sarvam* – all; *asti* – is; *anirvācyam* – indescribable; *āśu* – directly; *tat* – that.

The faultless and indescribable happiness, opulence, and worship I witnessed there are not to be found anywhere else in the three worlds.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “What did you see there?” Śrī Gopa-kumāra replies in three verses, beginning here with *traī-lokya*.

He says, “In Maharloka, I witnessed unalloyed happiness, opulence, and worship, the likes of which I had not seen anywhere in Bhū, Bhuva, or Svarga. The happiness of Maharloka is faultless for the following reasons: (1) Because Maharloka escapes destruction when the three worlds are annihilated at the end of the day of Brahmā, the happiness there never ends. (2) In particular, the happiness of Maharloka is free from the defect of rivalry. Maharloka is free from the faults of rivalry and envy, which are present in Svarga and which are the cause of all unhappiness, so distress is absent there. (3) The happiness of Maharloka is equally distributed. Everyone in Maharloka has equal rights to the opulences of that realm. Because no one has more or less than anyone else and there is no other disparity, devotional service performed there is not selfishly motivated, as it is on earth, and thus it may be termed unconditional.”

The *brāhmaṇa* might further request, “Please describe in detail the happiness of Maharloka.” Gopa-kumāra replies, “I am unable to find words to convey its glories.”

VERSE 48

वितायमानेषु महामखेषु तैर्
महर्षिभिर्भक्तिपरैः सहस्रशः ।
मखाग्निमध्ये प्रभुरुत्थितः स्फुरन्
मखेश्वरः क्रीडति यज्ञभागभुक् ॥४८॥

vitāyamāneṣu mahā-makheṣu tair
maharṣibhir bhakti-paraiḥ sahasraśaḥ
makhāgni-madhye prabhur utthitaḥ sphuran
makheśvaraḥ k्रीḍati yajña-bhāga-bhuk

vitāyamāneṣu – within extensive; *mahā-makheṣu* – great sacrifices; *taiḥ* – by them; *mahā-ṛṣibhiḥ* – the great sages; *bhakti-paraiḥ* – very devoted; *sahasraśaḥ* – by the thousands; *makha-agni-madhye* – in the

midst of the sacrificial fire; *prabhuḥ* – the Lord; *utthitaḥ* – risen; *sphuran* – manifesting; *makha-iśvaraḥ* – the Lord of sacrifices; *krīḍati* – sports; *yajña* – of the sacrifice; *bhāga* – the portion; *bhuk* – eating.

There, thousands of great sages absorbed in loving devotion to Bhagavān were conducting lavish fire sacrifices under Bhṛgu's leadership. Yajñeśvara, effulgent with sacred flames, was personally manifesting from the sacrifices and enjoying the pastime of accepting the offerings.

DIG-DARŚINĪ-ṬĪKĀ: With great eagerness, Śrī Gopa-kumāra briefly describes the enchanting opulence of that place in two verses, beginning here with *vitāyamāneṣu*. He says, "Headed by Bhṛgu, thousands of *maharṣis*, free from material desires and absorbed in loving devotion, were engaged in performing magnificent sacrifices. From the blazing fires of the *yajñas*, Yajñeśvara Himself, the Lord of sacrifice, would manifest. Even more dazzling than the flames themselves, He would appear and enjoy His pastime of accepting and eating all the sacrificial offerings."

VERSE 49

स यज्ञमूर्ती रविकोटितेजा
जगन्मनोहारिमहाप्रतीकः ।
प्रसार्य हस्तांश्चरुमाददानो
वरान् प्रियान् यच्छति याजकेभ्यः ॥ ४९ ॥

sa yajña-mūrti ravi-koṭi-tejā
jagan-mano-hāri-mahā-pratīkaḥ
prasārya hastāṁś carum ādadāno
varān priyān yacchati yājakebhyaḥ

saḥ – He; *yajña* – of sacrifice; *mūrtiḥ* – the Deity; *ravi-koṭi* – like tens of millions of suns; *tejāḥ* – having splendor; *jagat* – of the world; *manaḥ* – the hearts; *hāri* – charming; *mahā-pratīkaḥ* – great shape; *prasārya* – extending; *hastān* – hands; *carum* – the *caru* offering;

ādadānaḥ – accepting; *varān* – benedictions; *priyān* – dear; *yacchati* – offers; *yājakebhyaḥ* – to the worshipers.

As radiant as millions of suns, Yajña-mūrti, the personification of sacrifice, enchanted the world with His effulgent form. With His two outstretched arms, He accepted the oblations and fulfilled the worshipers’ heartfelt desires.

DIG-DARŚINĪ-ṬĪKĀ: After briefly recounting the opulence of Maharloka, Śrī Gopa-kumāra further describes the form and character of Yajñeśvara, the Lord of sacrifice. He says, “He was Yajña-mūrti, the embodiment of sacrifice, in the sense that His very body was *yajña*. Holding the *sruk* and *sruva* ladles and other implements used in sacrifice, He appeared as the personified form of *yajña*.”

In the description of Yajña-Varāha (the boar incarnation of the Lord), Śrīmad-Bhāgavatam (3.13.35–36) states:

*rūpaṁ tavaitan nanu duṣkṛtātmanāṁ
durdarśanaṁ deva yad adhvarātmakam
chandāmsi yasya tvaci barhi-romasv
ājyaṁ dṛśi tv aṅghriṣu cātur-hotram
sruk tuṇḍa āsīt sruva īśa nāsayor
iḍodare camasāḥ karṇa-randhre
prāśītram āsye grasane grahās tu te
yac carvaṇaṁ te bhagavann agni-hotram*

O Lord! You are the embodiment of sacrifice. You reveal Your form, which is made of sacrifices, to those who perform *yajña*, and you conceal it from the wicked. O Lord! All the Vedic scriptures, the Gāyatrī *mantra*, and the various *chandas* (hymns) are in the skin of Your transcendental form; the sacrificial *kuśa* grass in Your hairs; the ghee used in fire sacrifice in Your eyes; and the four types of fruitive acts (*cāturhotra*) in Your lotus feet.

O Lord! The *sruk* ladle is in Your mouth; the smaller *sruva* ladle in Your nostrils, the spoon (*camas*) in Your two ears, the tray with oblations (*iḍā*) in Your belly, and the chalice

(*soma-pātra*) in Your divine mouth. O Lord! Whatever You chew is the sacrificial fire (*agnihotra*). What more shall I say? You alone are the embodiment of all *mantras*, all demigods and all paraphernalia offered as oblations. You are the intention and You are the action.

Gopa-kumāra continues, “O Lord, even though You are brilliant like millions of suns [and such brilliance would ordinarily be impossible to look at], You still captivate the whole world with Your bodily effulgence. The parts of your transcendental form – Your head, mouth, throat, chest, hands, belly, thighs, and feet – are an impressive spectacle. You mercifully extend thousands of arms to eat the sacrificial oblations, and You fulfill the desires of Your dear sacrificial priests.”

These two verses (BB 2.2.48–49) establish Śrī Yajñeśvara’s superiority over Śrī Upenra.

VERSE 50

तदर्शनोज्जृम्भितसम्भ्रमाय
हर्षान्नमस्कारपराय मह्यम्।
दत्तो निजोच्छिष्टमहाप्रसादस्
तेन स्वहस्तेन दयाद्रवाचा ॥५०॥

tad-darśnojjṛmbhita-sambhramāya
harṣān namaskāra-parāya mahyam
datto nijocchiṣṭa-mahā-prasādas
tena sva-hastena dayārdra-vācā

tad-darśana – His vision; *ujjṛmbhita* – made visible; *sambhramāya* – to me in awe; *harṣāt* – out of happiness; *namaḥ-kāra-parāya* – who was absorbed in offering obeisance; *mahyam* – to me; *dattaḥ* – giving; *nija* – His own; *ucchiṣṭa* – in the form of chewed food remnants; *mahā-prasādaḥ* – great mercy; *tena* – by Him; *sva-hastena* – with His own hand; *dayā-ardra* – melting with mercy; *vācā* – with a voice.

The astonishing majesty of Śrī Yajñeśvara filled me with awe, and in great delight, I bowed down before Him. Seeing this, Yajñeśvara called to me with tender and compassionate words, and He gave me His *mahā-prasāda* remnants with His own hands.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *tat*, Śrī Gopa-kumāra describes Śrī Yajñeśvara's extraordinary kindness. He says, "With His own hands, Yajñeśvara gave me His *mahā-prasāda* remnants."

The *brāhmaṇa* might ask, "How did you become the recipient of His favor?" Therefore, Gopa-kumāra says, "Seeing the amazing magnificence of the Lord, I was struck with awe and became confused as to what to do in that situation. Being unable to determine what my duty was, I simply offered Him my obeisances with great joy. Seeing my condition, the Lord called me close to Him with affectionate words, 'O Gopa-kumāra, come here and accept My hospitality.' In this way, He showed me special mercy and gave me the remnants of His *mahā-prasāda*."

VERSE 51

अपूर्वलब्धमानन्दं परमं प्राप्नुवंस्ततः ।
कारुण्यातिशयात्तस्य संसिद्धाशेषवाञ्छितः ॥ ५१ ॥

apūrva-labdham ānandam paramam prāpnuvaṁs tataḥ
kāruṇyātiśayāt tasya saṁsiddhāśeṣa-vāñchitaḥ

apūrva – never before; *labdham* – attained; *ānandam* – bliss; *paramam* – great; *prāpnuvan* – I attained; *tataḥ* – then; *kāruṇya* – mercy; *atiśayāt* – out of abundant; *tasya* – of Him; *saṁsiddha* – full perfection; *aśeṣa* – of all; *vāñchitaḥ* – desires.

By Śrī Jagadīśa's boundless mercy, I felt unimaginable joy, and my yearnings for His *darśana* were unlimitedly satisfied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "By Yajñeśvara's unlimitedly powerful mercy, I received consummate bliss." "What was the nature of that joy? It was absolutely astonishing, beyond anything I had ever experienced before. There, in being able to see Śrī Jagadīśa, I received the unlimited fruit of my desires. Therefore, this shows that the pinnacle of happiness of Maharloka is superior to that of both heaven and earth."

VERSE 52

दयालूनां महर्षीणां सङ्गत्येतस्ततो भ्रमन् ।
प्रत्यावासं तथैवाहमद्राक्षं जगदीश्वरम् ॥५२॥

*dayālūnām maharṣīṇām saṅgatyetas tato bhraman
praty-āvāsam tathaiivāham adrākṣam jagadīśvaram*

dayālūnām – kind; *mahā-ṛṣīṇām* – of the great sages; *saṅgatyā* – with the company; *itaḥ tataḥ* – here and there; *bhraman* – wandering; *prati-āvāsam* – in every home; *tathā* – thus; *eva* – indeed; *aham* – I; *adrākṣam* – saw; *jagad-īśvaram* – the Lord of the worlds.

Wandering about with those kind-hearted sages, I saw that in every house, the Lord of the universe was being worshiped in the same manner.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *dayālūnām*, Śrī Gopa-kumāra speaks about the opulence of Maharloka, which is even superior to that of Svarga. He says, “With those merciful sages, I wandered throughout that whole region. In every home, I saw Bhagavān Yajñeśvara manifest Himself from the sacrificial fire pit and accept and eat the sacrificial offerings with His own hands. This kind of exhibition of the Lord’s mystic opulence was not to be seen in Svarga.”

VERSE 53

ततः कृतार्थतानिष्ठां मन्वानः स्वस्य सर्वथा ।
सानन्दं निवासंस्तत्र प्रोक्तोऽहं तैर्महर्षिभिः ॥५३॥

*tataḥ kṛtārthatā-niṣṭhām manvānaḥ svasya sarvathā
sānandaṁ nivasams tatra prokto 'ham tair maharṣibhiḥ*

tataḥ – then; *kṛta-arthatā* – in a state of fulfillment; *niṣṭhām* – fixed; *manvānaḥ* – considering; *svasya* – of my self; *sarvathā* – in every respect; *sa-ānandaṁ* – with bliss; *nivasan* – residing; *tatra* – there; *proktaḥ* – was addressed; *aham* – I; *taiḥ* – by them; *mahā-ṛṣibhiḥ* – the great sages.

Thus, I received immense mercy from Bhagavān Yajñeśvara and began to consider myself successful in every way. I was residing there in perfect happiness when one day, the *maharṣis* spoke to me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra explains the result of seeing different manifestations of Yajñeśvara, the Lord of the Universe, in the various homes of Maharloka. He says, “Because of receiving the direct *darśana* of Jagadīśvara everywhere and constantly being showered with His inconceivable mercy, I considered that my birth and chanting (*japa*) had become completely successful. In great delight, I took up residence there. Then one day, Bhṛgu and other sages spoke to me.”

VERSE 54

श्रीमहर्षय ऊचुः—

भो गोपवैश्यपुत्र त्वमेतल्लोकस्वभावजम्।

प्रदीयमानमस्माभिर्विप्रत्वं स्वीकुरु द्रुतम्॥५४॥

śrī-maharṣaya ūcuḥ

bho gopa-vaiśya-putra tvam etal-loka-svabhāva-jam

pradīyamānam asmābhir vipratvaṁ svī-kuru drutam

śrī-mahā-ṛṣayaḥ ūcuḥ – the great sages said; *bhoḥ* – O; *gopa-vaiśya-putra* – son of a cowherd; *tvam* – you; *etat* – that; *loka* – by this planet; *svabhāva-jam* – naturally generated; *pradīya-mānam* – bestowed; *asmābhiḥ* – by us; *vipratvam* – the state of a *brāhmaṇa*; *svī-kuru* – accept; *drutam* – at once.

The *maharṣis* said: O Gopa-kumāra, you are the son of a *vaiśya*. We are granting you brahminical status. Quickly accept it. By the influence of this abode, one naturally develops the qualities of a *brāhmaṇa*.

DIG-DARŚINĪ-ṬĪKĀ: Here, Śrī Gopa-kumāra is called *gopa-vaiśya-putra* because he was the son of a *vaiśya*, or one whose profession is to protect the cows. This type of address implies that Gopa-kumāra

naturally possessed the qualification of one who is twice-born [The twice-born classes are *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*]. The exalted sages say, “O son of a *gopa-vaiśya*! You ought to accept the status of a *vipra* (priest). Become a *brāhmaṇa*.”

Gopa-kumāra might object, “But I am the son of a *vaiśya*. How can I ever become a *brāhmaṇa*?”

“Have no doubts. We *maharṣis* grant you this status.”

“Will this require some special endeavor on my part?”

“No, you will not be obliged to perform penances or any other practices. By the inherent nature of this planet of sages (*ṛṣi-loka*), the nature of a *brāhmaṇa* automatically manifests. You will only have to follow some external behavior. If you don’t, it will be inappropriate for you to reside here.”

VERSE 55

महर्षीणामेकतमो भूत्वा त्वमपि पूजय ।
जगदीशमिमं यज्ञैश्चिरमात्मदिदृक्षितम् ॥५५॥

maharṣīṇām ekatamo bhūtvā tvam api pūjaya
jagad-īśam imam yajñaiś cīram ātma-didṛkṣitam

mahā-ṛṣīṇām – among the great sages; *ekatamaḥ* – one; *bhūtvā* – becoming; *tvam* – you; *api* – also; *pūjaya* – should worship; *jagad-īśam* – the Lord of the worlds; *imam* – this; *yajñaiḥ* – through sacrifices; *cīram* – eternally; *ātma* – of your heart; *didṛkṣitam* – the desired goal of sight.

For a long, long time you have yearned to see Yajñeśvara Śrī Jagadīśa. Now, become a *maharṣi* like us and constantly see and worship Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “What would I gain by becoming a *brāhmaṇa*?”

The great sages reply, “You would be accepted as one of us, as a *maharṣi*. This is especially significant because you have been desiring the divine vision of Lord Yajñeśvara for such a long time. After accepting the status of a *brāhmaṇa*, you will always be able to have His *darśana* through the performance of sacrifices.”

VERSE 56

श्रीगोपकुमार उवाच—

तच्छ्रुत्वाचिन्तयं ब्रह्मन् वैश्यत्वे स्यात् सुखं महत्।
प्रभोरेषां च विप्राणां तद्भक्तानामुपासनात् ॥५६॥

śrī-gopa-kumāra uvāca

*tac chrutvācintayam brahman vaiśyatve syāt sukhaṁ mahat
prabhor eṣāṁ ca viprāṇām tad-bhaktānām upāsanāt*

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tat* – that; *śrutvā* – hearing; *acintayam* – I thought; *brahman* – O Brahman-realized person; *vaiśyatve* – in the condition of a merchant; *syāt* – there may be; *sukham* – happiness; *mahat* – great; *prabhoḥ* – of the Lord; *eṣāṁ* – of them; *ca* – and; *viprāṇām* – of *brāhmaṇas*; *tad-bhaktānām* – of the devotees; *upāsanāt* – through worship.

Śrī Gopa-kumāra says: O Mathurā *brāhmaṇa*, hearing this, I thought, “There is great happiness in being a *vaiśya*, because then I can serve both my Lord and His *brāhmaṇa* devotees and receive unlimited delight.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “O best of the Mathurā *brāhmaṇas*! I considered the *maharṣis*’ proposal but thought, ‘I am really happy as a *vaiśya*. If I were to accept the status of a *brāhmaṇa*, which is unsuitable for the mood of servitorship (*dāśya-bhāva*), I would be deprived of the right to serve. On the other hand, the body of a *vaiśya* is especially suitable for serving Yajñeśvara and the Vaiṣṇavas (the Lord and His devotees). Therefore, as a *vaiśya*, I shall be able to serve them properly and become even happier than these exalted sages.’”

VERSE 57

एषां यज्ञैकनिष्ठानामैक्येनावश्यके निजे।
जपे च सद्गुरुद्विष्टे मान्द्यं स्याद्दृष्टसत्फले ॥५७॥

eṣāṁ yajñaika-niṣṭhānām aikyenāvaśyake nije

jape ca sad-gurūddiṣṭe māndyam syād dṛṣṭa-sat-phale

eṣām – of them; *yajña* – to performing sacrifices; *eka-niṣṭhānām* – exclusively devoted; *aikyena* – acquiescing to their desire and accepting the status of a *brāhmaṇa*; *āvaśyake* – necessarily; *nije* – own; *jape* – in meditative chanting; *ca* – also; *sat-guru* – by my pure spiritual guide; *uddiṣṭe* – taught; *māndyam* – slackness; *syāt* – may be; *dṛṣṭa* – seen; *sat* – spiritual; *phale* – in the fruit.

Those *maharṣis* were solely dedicated to their fire sacrifices and had no other interest in life. I thought that if I agreed to their proposal and accepted the status of a *brāhmaṇa*, I would inevitably become remiss in chanting the *mantra* my divine master had taught me. It would not be right to neglect a *mantra* that had already proven itself by bestowing such good results so quickly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “These great sages are single-mindedly dedicated to the performance of fire sacrifices and are uninterested in any other process. If I were to accept the status of a *brāhmaṇa*, then like them, I would also, become completely dedicated to only performing fire sacrifices. I would inevitably become slack in my essential duty – chanting the *mantra* given by my *sad-guru* (bona fide spiritual master). I have directly experienced the *mantra*’s effectiveness and have achieved immediate results: a great empire, the position of Indra, and now the opulence of Maharloka. Therefore, on no account would it ever be appropriate to neglect the chanting of this *mantra*.”

VERSE 58

ततस्ताननुमान्याहमनङ्गीकृत्य विप्रताम् ।
तत्रावसं स्वतो जातप्राजापत्यमहासुखैः ॥५८॥

tatas tān anumānyāham anaṅgī-kṛtya vipratām
tatrāvasaṁ svato jāta-prājāpatya-mahā-sukhaiḥ

tataḥ – thus; *tān* – them; *anumānya* – respectfully; *aham* – I; *anaṅgī-kṛtya* – not accepting; *vipratām* – *brāhmaṇa* status; *tatra* – there; *avasam* – I resided; *svataḥ* – according to my own nature; *jāta* –

manifested; *prājāpatya* – of the forefathers; *mahā-sukhaiḥ* – with great pleasures.

Therefore, I did not accept the status of a *brāhmaṇa* and humbly supplicated the *maharṣis*. They relented and began to honor me as before. Thereafter, I also resided in Maharloka, enjoying boundless happiness as they did.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thus deliberating, I refused to become a *brāhmaṇa*.”

The *brāhmaṇa* might then ask, “Is it not an offense to disrespect the desires of great personalities?”

Gopa-kumāra replies, “Do not worry. Upon my humble entreaty, those great sages relented and began to honor me as before. Moreover, even though I did not become a *brāhmaṇa*, my natural happiness in Maharloka was not affected in any way. Rather, by the influence of that realm, I automatically became the recipient of the great pleasures that come with the post of a *prajāpati* (progenitor of the universe), and like the *prajāpatīs*, I began to reside there most happily.”

VERSE 59

न दोषस्तत्र शोको वा शङ्का वा कापि विद्यते ।
नान्यच्च किञ्चिद्यज्ञेशप्रीत्यै यज्ञोत्सवानृते ॥५९॥

na doṣās tatra śoko vā śaṅkā vā kāpi vidyate
nānyac ca kiñcid yajñeśa-prītyai yajñotsavān ṛte

na – no; *doṣāḥ* – fault; *tatra* – there; *śokaḥ* – sorrow; *vā* – or; *śaṅkā* – anxiety; *vā* – or; *kā api* – any; *vidyate* – is; *na* – not; *anyat* – other; *ca* – also; *kiñcid* – anything; *yajña* – of sacrifices; *īśa* – of the Lord; *prītyai* – for the pleasure; *yajña-utsavān* – festivals of sacrifices; *ṛte* – without.

Maharloka is free from even a trace of the defects found on Svarga, such as lamentation and fear. There, for the pleasure of Śrī Yajñeśvara, only grand festivals of fire sacrifice are celebrated. No other sense enjoyment exists.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The quality of happiness in Maharloka is superior to that on Svargaloka (heaven). Unlike heaven, Maharloka is free from rivalry, envy, lust, anger, madness, and other anomalies. There, one is not subject to censure, contempt, and misery inflicted by rivals; one does not dread the destruction of one’s abode at the time of the cosmic inundation; and one does not fear occurrences such as falling down from his position. Therefore, the *maharṣis* have no interest in anything but the worship of Bhagavān. Nothing but festivals of fire sacrifice that are performed for the pleasure of Bhagavān Yajñeśvara are celebrated; no other type of sense enjoyment takes place. Any enjoyment one does seek is dovetailed to the pleasure of the Lord. Such beauty in serving the Lord is not to be found in Svarga.”

VERSE 60

किन्तु यज्ञसमाप्तौ स्याद्दुःखमन्तर्हिते प्रभौ ।
वृत्ते यज्ञान्तरे चास्य प्रादुर्भावात् पुनः सुखम् ॥६०॥

*kintu yajña-samāptau syād duḥkham antarhite prabhau
vṛtte yajñāntare cāsyā prādurbhāvāt punaḥ sukham*

kintu – however; *yajña* – of sacrifice; *samāptau* – at the conclusion; *syāt* – it may be; *duḥkham* – unhappiness; *antarhite* – disappeared; *prabhau* – when the Lord; *vṛtte* – during the function; *yajña* – the sacrifice; *antare* – during; *ca* – and; *asya* – His; *prādurbhāvāt* – because of the appearance; *punaḥ* – again; *sukham* – happiness.

However, as soon as the sacrifice was over, Śrī Yajñeśvara would disappear, leaving me grief-stricken. Then, when He would reappear at the start of another fire sacrifice, all my distress would be cast away.

DIG-DARŚINĪ-ṬĪKĀ: In three verses, beginning here with *kintu*, Śrī Gopa-kumāra explains why he desired to find a realm superior to Maharloka, and how, because of this, he developed a sense of detachment from living there. He says, “Śrī Yajñeśvara would vanish at the end of every *yajña*, overwhelming my heart with anguish. Yet, the Lord, who is submissive to His beloved servants, would not go away

for long. He would reappear as soon as the next fire sacrifice would start, and I would again be swept away in bliss. However, during the interim periods when I could not see Him, I genuinely suffered great mental distress.”

VERSE 61

चतुर्युग-सहस्रस्य तत्रत्यैकदिनस्य हि ।
अन्ते त्रैलोक्यदाहेन जनलोकोऽधिगम्यते ॥६१॥

*catur-yuga-sahasrasya tatradyaika-dinasya hi
ante trai-lokya-dāhena jana-loko 'dhigamyate*

catur-yuga – of the four ages; *sahasrasya* – of a thousand; *tatradya* – for the residents; *eka-dinasya* – of one day; *hi* – indeed; *ante* – at the end; *trai-lokya* – of the three worlds; *dāhena* – due to the conflagration; *jana-lokaḥ* – Janaloka; *adhigamyate* – must be entered.

At the end of one thousand *catur-yugas* (cycles of four ages), which equal one day of *Brahmā*, a cosmic annihilation would take place, consuming the three worlds with fire and causing even *Maharloka* to become hot. The scorching heat would force the great sages to move to *Janaloka*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “One day of *Brahmā* is comprised of one thousand *catur-yugas*, and one day of *Maharloka* is equally long. *Maharloka* exists for the same duration as *Brahmaloka*. However, at the end of *Brahmā*’s day, when the three worlds below *Maharloka* are annihilated by fire emanating from the mouth of Śrī *Śaṅkarṣaṇa*, *Maharloka* also becomes heated. At that time, *Bhṛgu* and the other *maharṣis* understand that night has begun. Fearing the heat, they go to *Janaloka*, which is situated above *Maharloka*.”

VERSE 62

रजन्यामिव जातायां यज्ञाभावेन तत्र तु ।
यज्ञेशादर्शनेन स्याद्वाहस्तद्वाहतोऽधिकः ॥६२॥

*rajanyām iva jātāyām yajñābhāvena tatra tu
yajñeśādarśanena syād dāhas tad-dāhato 'dhikaḥ*

rajanyām – when night; *iva* – as; *jātāyām* – manifests; *yajña* – of sacrifices; *abhāvena* – due to the absence; *tatra* – there; *tu* – certainly; *yajña-īśa* – of the Lord of sacrifices; *adarśanena* – by not seeing; *syāt* – there may be; *dāhaḥ* – a fire; *tad-dāhataḥ* – than the fire of that (of the three worlds); *adhikaḥ* – greater.

On Janaloka, as if it were night, no fire sacrifices were performed. Consequently, there was no *darśana* of Śrī Yajñeśvara. For me, the burning heat of not seeing Him was greater than the fire of devastation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In the company of Bhagavān, Brahmā would sleep in the *kārṇava* waters, the ocean of inundation. At that time, no fire sacrifices were performed, and it was like night in Janaloka.” The word *iva*, meaning ‘as if,’ indicates that factually there is no mode of ignorance (*tama*) in that realm, so there is no darkness. However, because the period is called night, there are no fire sacrifices and it is not possible to see Bhagavān Yajñeśvara. Gopa-kumāra says, “As a result, the fire of separation scorching my heart was more intense than the heat of the conflagration erupting from the mouth of Śrī Saṅkarṣaṇa during the annihilation of the three worlds.”

VERSE 63

*ततोऽक्षयवटच्छाये क्षेत्रे श्रीपुरुषोत्तमे ।
आगत्य श्रीजगन्नाथं पश्येयमिति रोचते ॥६३॥*

*tato 'kṣaya-vaṭa-cchāye kṣetre śrī-puruṣottame
āgatya śrī-jagannātham paśyeyam iti rocate*

tataḥ – then; *akṣaya* – eternal; *vaṭa* – of the banyan tree; *chāye* – in the shade; *kṣetre śrī-puruṣottame* – in Puruṣottama-kṣetra; *āgatya* – coming; *śrī-jagannātham* – Śrī Jagannātha; *paśyeyam* – I may see; *iti* – thus; *rocate* – I desired.

In order to relieve the fever of separation from Bhagavān, I longed to go to Śrī Puruṣottama-kṣetra, where in the shade of the imperishable banyan tree I would continuously see Śrī Jagannātha-deva.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In order to allay the burning pain arising from separation from Bhagavān, I wanted to go to the shade of the imperishable banyan tree (*akṣaya-vaṭa*). Because that dearest place, Śrī Puruṣottama-kṣetra (Śrī Jagannātha Purī), remains untouched even at the time of the cosmic annihilation, I wanted to go there and receive the *darśana* of Śrī Jagannātha-deva. Since ancient times, Śrī Jagannātha-deva has been splendidly situated there in His immovable form. Because one can always receive the Lord’s *darśana*, one never feels the distress of separation.”

VERSE 64

महर्लोके गतेऽप्यात्मजपाद्रहसि पूर्ववत् ।
सम्पाद्यमानाच्छोकः स्यादस्या भूमेर्दिदृक्षया ॥ ६४ ॥

mahārloke gate 'py ātma-japād rahasi pūrvavat
sampādyamānāc chokaḥ syād asyā bhūmer didṛkṣayā

mahaḥ-loke – in Maharloka; *gate* – when gone; *api* – also; *ātma* – my; *japāt* – from chanting; *rahasi* – in seclusion; *pūrvavat* – as before; *sampādyamānāt* – from being established; *śokaḥ* – grief; *syāt* – there would be; *asyāḥ* – of this; *bhūmeḥ* – the land (of Vraja); *didṛkṣayā* – with the desire to see.

Despite being in Maharloka, when I would chant my *mantra* in a solitary place as before, I would become aggrieved by the desire to see Śrī Vraja-bhūmi, this land of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might ask, “Knowing that at the end of night in Maharloka you would again see Śrī Yajñeśvara and become happy, why did the memory of your previous happiness not sustain you during the night?”

Śrī Gopa-kumāra replies, “In Maharloka, I would chant my *mantra* in a solitary place. At that time, I would become griefstricken with longing to again behold Śrī Vṛndāvana. I considered that supremely charming and glorious Śrī Vraja-maṇḍala in the district of Mathurā to be the favorite playground of Śrī Nīlācala-pati (Śrī Jagannātha-deva).” This indicates the enchanting wonders of Śrī Jagannātha and His beloved pastime place, Śrī Vraja-maṇḍala.

VERSES 65–66

प्रादुर्भूतोऽथ भगवानिज्यमानो दयानिधिः ।
यदा मामाह्वयेत् प्रीत्या मन्नीतं लीलयाति च ॥६५॥
तदानीयेत सर्वार्तिस्तमः सूर्योदये यथा ।
रात्रावपि तदेकाशाबद्धो नेशे क्वचिद्गतौ ॥६६॥

prādurbhūto 'tha bhagavān ijjamāno dayā-nidhiḥ
yadā mām āhvayet prītyā man-nītam līlayāti ca
tadānīyeta sarvārtis tamaḥ sūryodaye yathā
rātrāv api tad-ekāśā-baddho neśe kvacid gatau

prādurbhūtaḥ – appeared; *atha* – then; *bhagavān* – the Lord; *ijjamānaḥ* – worshiped; *dayā-nidhiḥ* – an ocean of mercy; *yadā* – when; *mām* – to me; *āhvayet* – would call; *prītyā* – with love; *man-nītam* – that offering brought by me; *līlayā* – as a pastime; *ati* – He would eat; *ca* – and; *tadā* – then; *ānīyeta* – He would take; *sarva* – all; *ārtiḥ* – distress; *tamaḥ* – darkness; *sūrya-udaye* – at sunrise; *yathā* – as; *rātrau* – at night; *api* – also; *tat* – Him; *eka-āśā-baddhaḥ* – bound by one hope; *neśe* – I was unable; *kvacit* – at all; *gatau* – to depart.

However, Bhagavān Śrī Yajñeśvara, that ocean of mercy, would then appear. Cordially summoning me, He would affectionately accept my offerings, which would cause all my anguish to be mitigated, just as the rising sun dissipates the darkness. Even during the night, just the hope of seeing Him again would relieve my distress.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might wonder, “Being disturbed by separation from Śrī Vraja-bhūmi, how could you possibly describe the happiness and other glories of Maharloka?”

To resolve this doubt, Śrī Gopa-kumāra speaks two verses, beginning here with *prādurbhūtaḥ*. He says, “Thereafter, at the end of night, Bhagavān Śrī Yajñeśvara, who is an ocean of mercy, would appear and accept worship as He did before. He would then invite me to come to Him and would respectfully eat the foodstuffs I had offered. This would dispel all my pain and lamentation, just as darkness is dissipated by the sunrise. Although it is true that sacrifices were not performed during the night, the distress incurred in the absence of the Lord’s *darśana* was rendered insignificant with the expectation of seeing Him again at night’s end.”

Here, the implication of the word *api*, meaning ‘and,’ is that Gopa-kumāra is saying, “Throughout the night, I would be feeling eager in my heart for morning to come – that soon I would see Bhagavān, festive worship would resume, and I would again have the good fortune of receiving His extraordinary mercy. I was bound by the rope of such hope, which allayed my distress. Such eagerness was the cause of my happiness. I became incapable of going to Śrī Vṛndāvana or Śrī Puruṣottama-kṣetra. During the day, by directly seeing Yajñeśvara in His festivals, and especially by receiving His incomparable mercy, I would forget even my own self. Not only was I incapable of going anywhere else, but I also did not even have the desire to leave. My great hope for supreme happiness saved me from being overcome by anguish.” This is the purport of what Gopa-kumāra is saying.

VERSE 67

तत्रैकदा महातेजःपुञ्जरूपो दिगम्बरः ।
पाञ्चशाब्दिकबालाभः कोऽप्यागादूर्ध्वलोकतः ॥६७॥

tatraikadā mahā-tejaḥ-puñja-rūpo dig-ambaraḥ
pāñcaśābdika-bālābhaḥ ko 'py āgād ūrdhva-lokataḥ

tatra – there; *ekadā* – once; *mahā-tejaḥ* – of splendor; *puñja-rūpaḥ* – in the form of a mass; *dik-ambaraḥ* – dressed by the directions (naked); *pāñcaśa* – five; *ābdika* – years; *bāla* – of a boy; *ābhaḥ* – having the appearance; *kaḥ api* – someone; *āgāt* – came; *ūrdhva-lokataḥ* – from the higher planets.

Once, a dazzlingly effulgent person arrived there from a higher planet. He appeared like a completely naked five-year-old boy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Maharloka and Janaloka are practically the same, but because the residents of Maharloka go to Janaloka during the annihilation, it can be concluded that Janaloka has some distinction. At the time of the cosmic annihilation, the *maharṣis* of Maharloka, gripped by the fear of being burned, strive to go elsewhere. The residents of Janaloka, on the other hand, are not forced to seek refuge elsewhere. I experienced this after going there.”

Next, Gopa-kumāra explains why he went to Tapoloka, the planet above Janaloka, and what the glories of that realm are. He says, “Once, a great personality arrived in Maharloka from a higher abode. He looked like a naked, five-year-old boy, but his body was an aggregate of brilliance.” Not knowing anything about Tapoloka at that time, Gopa-kumāra simply calls it a ‘higher abode.’ The arrival of this great personality hints at the reason for Śrī Gopa-kumāra’s imminent departure to Tapoloka.

VERSE 68

विहाय यज्ञकर्माणि भक्त्योत्थाय महर्षिभिः ।

प्रणम्य ध्याननिष्ठोऽसौ यज्ञेश्वरवदचितः ॥६८॥

viḥāya yajña-karmāṇi bhaktyotthāya maharṣibhiḥ
praṇamya dhyāna-niṣṭhaḥ 'sau yajñeśvara-vad arcitaḥ

viḥāya – abandoning; *yajña* – of sacrifice; *karmāṇi* – the activities; *bhaktyā* – with devotion; *utthāya* – rising; *mahā-ṛṣibhiḥ* – by the great sages; *praṇamya* – bowing; *dhyāna-niṣṭhaḥ* – dedicated to meditation; *asau* – he; *yajña-īśvara-vat* – like the Lord of sacrifices; *arcitaḥ* – was worshiped.

Seeing that great personality, who was absorbed in meditation, the *maharṣis* abandoned their sacrificial rituals and prostrated themselves before him. With loving devotion, they worshiped him in a manner equal to their worship of Śrī Yajñeśvara.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When Bhṛgu and the other sages saw that child, they abandoned their religious ritual of fire sacrifice, offered him *danḍavat praṇāmas* (prostrated obeisance) and

ardently worshiped him in the same way that they worship Yajñeśvara. But being rapt in meditation, he did not speak with them.”

VERSE 69

यथाकामं गते तस्मिन् मया पृष्टा महर्षयः ।

कुत्रत्यः कतमो वायं भवद्विर्वार्चितः कथम् ॥६९॥

yathā-kāmaṁ gate tasmin mayā pṛṣṭā maharṣayaḥ
kutratyaḥ katamo vāyaṁ bhavadbhir vārcitaḥ katham

yathā-kāmaṁ – at his free will; *gate* – having left; *tasmin* – that; *mayā* – by me; *pṛṣṭāḥ* – inquired; *mahā-ṛṣayaḥ* – the great sages; *kutratyaḥ* – whence?; *katamaḥ* – who?; *vā ayam* – or he; *bhavadbhiḥ* – by your good selves; *vā* – or; *arcitaḥ* – worshiped; *katham* – why?.

After the departure of that child, who wanders at will, I asked the great sages, “Who was that boy? Where does he live? Why did you worship him?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After that child, who wanders everywhere free from restraint, had left Maharloka by his own sweet will, I asked the sages, ‘O *maharṣis*, you are worshipable even for the demigods; there is no position more exalted than yours. And in addition, you are always engaged in direct worship of Śrī Yajñeśvara. It seems impossible, then, that someone else would be worshiped by you. It is amazing that you treated that naked boy with as much veneration as you treat Śrī Yajñeśvara. You even left your worship of the Lord to honor him. I am baffled by this, so kindly tell me, who is that boy and where does he reside?’”

VERSE 70

सनत्कुमारनामायं ज्येष्ठोऽस्माकं महत्तमः ।

आत्मारामाप्तकामानामाद्याचार्यो बृहद्व्रतः ॥७०॥

sanat-kumāra-nāmāyaṁ jyeṣṭho 'smākaṁ mahat-tamaḥ
ātmārāmāpta-kāmānām ādyācāryo bṛhad-vrataḥ

sanat-kumāra-nāmā – named Sanat-kumāra; *ayam* – he; *jyeṣṭhaḥ* – most senior; *asmākam* – our; *mahat-tamaḥ* – a very great soul; *ātma-ārāma* – and delights in the self; *āpta-kāmānām* – for those whose desires are fulfilled; *ādya-ācāryaḥ* – the first exemplary preceptor; *bṛhat-vrataḥ* – he has undertaken ‘the great vow’ (celibacy).

The *maharṣis* replied, “His name is Śrī Sanat-kumāra, and he is the eldest and most exalted of all of us. He is the original preceptor of those who are self-satisfied (*ātmā-rāma*) and those whose desires have been satiated (*āpta-kāma*), and he maintains a powerful vow of lifelong celibacy.

DIG-DARŚINĪ-ṬĪKĀ: The exalted sages say, “We are all the sons of Brahmā, and he is our eldest brother and chief, excelling us in all good qualities. He is the original preceptor, or *ācārya*, of those who rejoice in the self (*ātmā-rāma*) and who are self-content (*āpta-kāma*). He observes a great vow of lifelong celibacy (*naiṣṭhika brahmacārī*). His name is Śrī Sanat-kumāra.”

VERSE 71

इत ऊर्ध्वतरे लोके तपःसंज्ञे वसत्यसौ ।
भ्रातृभिस्त्रिभिरन्यैश्च योगीन्द्रैः स्वसमैः सह ॥७१॥

ita ūrdhva-tare loke tapaḥ-samjñe vasaty asau
bhrātṛbhis tribhir anyaiś ca yogīndraiḥ sva-samaiḥ saha

itaḥ – from here; *ūrdhva-tare* – in a higher; *loke* – planet; *tapaḥ-samjñe* – named Tapaḥ; *vasati asau* – he lives; *bhrātṛbhiḥ* – with his brothers; *tribhiḥ* – three; *anyaiḥ* – others; *ca* – also; *yogī-indraiḥ* – best amongst yogīs; *sva-samaiḥ* – like himself; *saha* – with.

“Above this Maharloka is Janaloka, and above that is Tapoloka. It is there that he resides with his three brothers, who, like him, are masters of *yoga*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra has asked, “Where does he live?”

The *maharṣis* reply, “Janaloka is located above Maharloka. He lives above even Janaloka in a realm called Tapoloka.”

He might further inquire, “Does Śrī Sanat-kumāra live there all alone?”

To this, the sages say, “No, he resides there with his three brothers – Sanaka, Sanandana, and Sanātana – who, like him, are masters of *yoga*. Many other equally great *yogīs*, such as Kavi, Havi, Antarikṣa, Prabuddha, and Pippalāyana, also live there.”

VERSE 72

बृहद्व्रतैकलभ्यो यः क्षेमं यस्मिन् सदा सुखम्।
प्राजापत्यात् सुखात् कोटिगुणितं चोर्ध्वरेतसम् ॥७२॥

*bṛhad-vrataika-labhyo yaḥ kṣemaṁ yasmin sadā sukham
prājāpatyāt sukhāt koṭi-guṇitaṁ cordhva-retasam*

bṛhad-vrata – by one who takes a great vow (celibacy); *eka* – only; *labhyaḥ* – attained; *yaḥ* – which; *kṣemaṁ* – prosperity; *yasmin* – wherein; *sadā* – always; *sukham* – happiness; *prājā-patyāt* – of the forefathers; *sukhāt* – than the happiness; *koṭi* – ten millions of times; *guṇitaṁ* – multiplied; *ca* – and; *ūrdhva* – upwards flowing; *retasam* – semen.

“Tapoloka is attained only by observing a vow of lifelong celibacy, and it is a realm that is always full of auspiciousness, tranquility, and bliss. The happiness that the lifelong celibate residents enjoy in Tapoloka is billions of times superior to the happiness of the *prajāpatis*.

DIG-DARŚINĪ-ṬĪKĀ: The glorification of Śrī Sanat-kumāra indicates the glories of all the residents of Tapoloka. The *maharṣis* say, “That realm is attained only by following *bṛhad-vrata*, the ‘formidable vow’ of the path of *naiṣṭhika-brahmacarya*, in which one promises to adhere to sexual abstinence for life.” This reveals that Tapoloka is superior to Maharloka and Janaloka.

“Auspicious tranquility always prevails in Tapoloka. Maharloka is marred by some inauspiciousness because its residents have to flee out of fear of the heat of the searing flames of the cosmic devastation.

Although the heat does not reach Janaloka, its residents nevertheless suffer mentally when the three worlds below Maharloka inauspiciously go up in flames. All such miseries are absent in Tapoloka, which is always radiant with good fortune. Only the best of *yogīs* who are lifelong celibates are fit to go there, where one experiences a happiness that is billions of times greater than the happiness enjoyed by the *prajāpatis* of Maharloka.”

VERSE 73

यथा यज्ञेश्वरः पूज्यस्तथायं च विशेषतः ।
गृहस्थानामिवास्माकं स्वकृत्यत्यागतोऽपि च ॥७३॥

yathā yajñeśvaraḥ pūjyas tathāyaṁ ca viśeṣataḥ
gṛha-sthānām ivāsmākaṁ sva-kṛtya-tyāgato 'pi ca

yathā – just like; *yajña-īśvaraḥ* – the Lord of sacrifices; *pūjyaḥ* – is worshipable; *tathā* – similarly; *ayaṁ* – He; *ca* – also; *viśeṣataḥ* – specially; *gṛha-sthānām* – of householders; *iva* – like; *asmākaṁ* – us; *sva-kṛtya* – our duties; *tyāgataḥ* – by giving up; *api* – and; *ca* – also.

“As Śrī Yajñeśvara is worshipable by everyone, Śrī Sanat-kumāra is also worshipable. He is an incarnation of Śrī Bhagavān and is an exalted Vaiṣṇava. As such, he is to be worshiped, especially by householders like us. We have abandoned even our sacrificial rituals to worship him.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may have wondered, “Why did you stop your worship of Bhagavān to honor that naked boy?”

Here, the *maharṣis* reply, “Just as Śrī Yajñeśvara is worshipable by everyone, Śrī Sanat-kumāra is also worshipable. Any guest is considered a manifestation of the Lord. However, Śrī Sanat-kumāra is not only our guest, he is also a *śaktyāveśa-avatāra*, an incarnation of the Lord invested with transcendental potency, and he is an exalted Vaiṣṇava, superior to us in all respects. For these reasons, we gave up our prime duty of worshiping Bhagavān to worship him. Everywhere it is stated that a *naiṣṭhika-brahmacārī*, or lifelong celibate, is more

eminent than a householder. So, it is the duty of householders to serve such guests.”

Actually, the residents of Maharloka, such as Bhṛgu, are never attached to household life. They are *brāhmaṇas*, dedicated to performing fire sacrifices out of their love for Śrī Bhagavān. Therefore, the word *iva*, meaning ‘as if,’ has been used in the verse above.

VERSE 74

श्रीगोपकुमार उवाच—

ततोऽकार्षमहं चित्ते तत्राहो कीदृशं सुखम् ।

ईदृशाः कति वान्ये स्युरेषां पूज्यश्च कीदृशः ॥७४॥

śrī-gopa-kumāra uvāca

tato 'kārṣam ahaṁ citte tatrāho kīdṛśaṁ sukham

īdṛśāḥ kati vānye syur eṣāṁ pūjyaś ca kīdṛśaḥ

śrī-gopa-kumāraḥ uvāca – Śrī-Gopa-kumāra said; *tataḥ* – thereafter; *akārṣam aham* – I was attracted; *citte* – in my heart; *tatra* – there; *aho* – oh!; *kīdṛśam* – what kind?; *sukham* – happiness; *īdṛśāḥ* – of this nature; *kati* – how many; *vā* – whether?; *anye* – others; *syur* – there may be; *eṣāṁ* – their; *pūjyaḥ* – their worshipable object; *ca* – and; *kīdṛśaḥ* – of what nature?.

Śrī Gopa-kumāra said: Hearing this, I wondered, “What kind of happiness is found on Tapoloka? How many great *yogīs* like Sanat-kumāra live there? And which form of the Lord do they worship?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Listening to the *maharṣis* convinced me that I had to go to Tapoloka. I wondered, ‘What kind of happiness do they enjoy there? How many powerful masters of *yoga* (*yogendras*) like Sanat-kumāra live there? What is their worshipable Lord like?’ Above all else I considered, ‘If these exalted *yogīs* have glories like those of the Lord, then it follows that their worshipable Lord must be endowed with even more exalted qualities than them. Therefore, it is imperative that I go to their abode to see that manifestation of Bhagavān.’”

VERSE 75

एवं ताञ्चदिदृक्षुः सन् समाहितमना जपन्।
भूत्वा परमतेजस्वी तं लोकं वेगतोऽगमम् ॥७५॥

*evam tān ca didṛkṣuḥ san samāhita-manā japaṇ
bhūtvā parama-tejasvī taṁ lokam vegato 'agamam*

evam – thus; *tān* – them; *ca* – and; *didṛkṣuḥ* – desiring to see; *san* – being; *samāhita-manāḥ* – with fixed mind; *japaṇ* – chanting (*mantra*); *bhūtvā* – having become; *parama-tejasvī* – supremely powerful; *taṁ* – to that; *lokam* – world; *vegataḥ* – swiftly; *agamam* – I went.

Then, eager to see that manifestation of Bhagavān, I began to chant my *mantra* with one-pointed attention. By the potency of *japa*, I also became as supremely effulgent as Sanat-kumāra and swiftly reached Tapoloka.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I resolved to see Sanaka and the other Kumāras and their beloved Lord. To achieve this, I began to chant my worshipable *mantra* with one-pointed attention, with mind devoted to Bhagavān.” Alternatively, the verse is saying, “I had observed Śrī Sanat-kumāra’s deep meditation and surmised that such *samādhi*, or profound meditation, is the only process (*sādhana*) for reaching his abode. Therefore, withdrawing within myself and continuously chanting my *mantra*, I became qualified to know that abode. In other words, I became supremely radiant like Sanat-kumāra and the others and proceeded to Tapoloka at lightning speed.”

VERSE 76

तत्र दृष्टो मया श्रीमान् सनकोऽथ सनन्दनः।
असौ सनत्कुमारोऽपि चतुर्थश्च सनातनः ॥७६॥

*tatra dṛṣṭo mayā śrīmān sanako 'tha sanandanaḥ
asau sanat-kumāro 'pi caturthaś ca sanātanah*

tatra – there; *dṛṣṭaḥ* – seen; *mayā* – by me; *śrīmān* – glorious; *sanakaḥ* – Sanaka; *atha* – then; *sanandanaḥ* – Sanandana; *asau* – he; *sanat-*

kumāraḥ – Sanat-kumāra; *api* – also; *caturthaḥ* – the fourth; *ca* – also; *sanātanaḥ* – Sanātana.

There, I again saw Sanat-kumāra, as well as Śrīmān Sanaka, Sanandana, and the fourth Kumāra, Sanātana.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In Tapoloka, I saw Śrīmān Sanaka, Sanātana, and Sanandana, as well as Śrī Sanat-kumāra, whom I had seen before in Maharloka. Sanat-kumāra, who freely wanders everywhere, had returned to Tapoloka.”

VERSE 77

सम्मन्यमानास्तत्रत्यैस्तादृशैरेव ते मिथः ।
सुखगोष्ठीं वितन्वानाः सन्त्यगम्यां हि मादृशैः ॥७७॥

sammanyamānās tatratyais tādṛśair eva te mithaḥ
sukha-goṣṭhīm vitanvānāḥ santi agamyām hi mādṛśaiḥ

sammanyamānāḥ – nicely worshiped; *tatratyaiḥ* – by the residents of that place; *tādṛśaiḥ* – similar to them; *eva* – indeed; *te* – they; *mithaḥ* – together; *sukha* – happy; *goṣṭhīm* – in conversation; *vitanvānāḥ* – engaging; *santi* – they are; *agamyām* – not understandable; *hi* – indeed; *mādṛśaiḥ* – by those such as I.

I saw that the residents of Tapoloka were honoring those incarnations of Bhagavān, Sanaka and his brothers, who were happily conversing among themselves. However, ignorant as I was, I could not understand that blissful discussion.

DIG-DARŚINĪ-ṬĪKĀ: Describing the glories of the four brothers, Śrī Gopa-kumāra says, “I saw that although the residents of Tapoloka were as glorious as the four brothers, they were worshiping the Kumāras as incarnations of Bhagavān. The Kumāras were happily engaged in *iṣṭa-goṣṭhī*, conversing together on spiritual topics.” The topics of their spiritual discourse are celebrated in ‘*Veda-stuti* – Prayers by the Personified Vedas,’ *Śrīmad-Bhāgavatam* (10.87).

The *brāhmaṇa* might ask, “What sort of subjects were they discussing?”

Gopa-kumāra replies, “Since I was such a neophyte and ignorant Vaiṣṇava, the topics were beyond my comprehension. I could not even discern whether they were talking about liberation or sense gratification.”

VERSE 78

भगवल्लक्षणं तेषु तादृङ्नास्ति तथाप्यभूत् ।
तेषां सन्दर्शनात्तत्र महान्मोदो मम स्वतः ॥७८॥

bhagaval-lakṣaṇam teṣu tādṛṅ nāsti tathāpy abhūt
teṣām sandarśanāt tatra mahān modo mama svataḥ

bhagavat – of the Personality of Godhead who is full in six opulences; *lakṣaṇam* – the symptoms; *teṣu* – in them; *tādṛk* – such; *na* – not; *asti* – is; *tathā api* – however; *abhūt* – there was; *teṣām* – of them; *sandarśanāt* – from fully seeing; *tatra* – there; *mahān* – great; *modaḥ* – happiness; *mama* – of me; *svataḥ* – spontaneously.

Although the four Kumāras did not have the characteristic attributes of Bhagavān, still great euphoria spontaneously filled my heart whenever I saw them.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might question, “You were fully engrossed in the beautiful vision of Jagadīśa, so why did you desire to see anyone else? Does this mean that Śrī Jagadīśa’s *darśana* brought no happiness?”

Śrī Gopa-kumāra replies, “I certainly never doubted that Śrī Jagadīśa is the Supreme Personality of Godhead. Still, the *darśanas* of Sanaka and his brothers were also unparalleled. They were *naiṣṭhika-brahmacārīs*. They did not have the distinguishing attributes of Godhead – extraordinary features like four arms, or powerful opulences like the conch and disc. Nonetheless, whenever I saw those four brothers, a feeling of great happiness spontaneously arose in my heart.” The purport of the word *svataḥ*, meaning ‘automatically,’ or ‘of its

own accord,' is that, being incarnations of Bhagavān, the Kumāras are naturally embodiments of consummate joy.

Gopa-kumāra says, "In contrast, I did not experience this happiness when I first saw Śrī Sanat-kumāra on Maharloka. Only in Tapoloka does seeing the Kumāras bestow such astonishing happiness."

This illustrates the natural magnificence of the realm of Tapoloka. Indeed, just like this, it is seen everywhere that there are special glories to a particular place, a certain time, and a special, deserving person.

VERSE 79

यथास्थानं प्रयातेषु ध्याननिष्ठेषु तेष्वथ ।
द्रष्टुं भ्रमामि सम्भाव्य पूर्ववज्जगदीश्वरम् ॥७९॥

*yathā-sthānam prayāteṣu dhyāna-niṣṭheṣu teṣv atha
draṣṭuṁ bhramāmi sambhāvya pūrva-vaj jagad-īśvaram*

yathā-sthānam – to their respective residences; *prayāteṣu* – having departed; *dhyāna* – in meditation; *niṣṭheṣu* – who were fixed; *teṣu* – they; *atha* – thereafter; *draṣṭuṁ* – to see; *bhramāmi* – I would wander; *sambhāvya* – supposing; *pūrva-vat* – as before; *jagad-īśvaram* – Lord of the universes.

When Sanaka and the other masters of yoga, who were devoted to meditation, went to their respective domiciles, I thought to myself, "Here also, just as in Svarga, Śrī Bhagavān must be present somewhere in a manifest form." Thus, I began to wander about in search of Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "After this, those masters of yoga (*yogendras*), the eminent Sanaka and his brothers, as well as the *yogendras* who worship them, disappeared by their mystic power, returning to their respective abodes.

"Then the thought came to my mind, 'Just as Śrī Jagadīśa is personally present in Svarga and Maharloka, He must be present here as well, in some confidential place. If I search for Him, certainly I should be able to receive His *darśana*.' With this hope, I began to roam all over Tapoloka."

The *brāhmaṇa* might ask, “Why didn’t you just ask the exalted mystic *yogīs*?”

Gopa-kumāra says, “They were absorbed in meditation, so I had no chance to ask them. Only at the time of worship did they come together, breaking their silence to engage in joyful discussions. Because they were so dedicated to meditation, they would usually return to their own residences immediately after their discussions, leaving no opportunity for me to ask questions.”

VERSE 80

इतस्ततो न दृष्ट्वा तमपृच्छं तान् महामुनीन्।
न ते स्तुवन्तं मामग्रे नमन्तं लोकयन्त्यपि ॥८०॥

itas tato na dṛṣṭvā tam aprccham tān mahā-munīn
na te stuvantaṁ mām agre namantaṁ lokayanty api

itaḥ tataḥ – here and there; *na* – not; *dṛṣṭvā* – seeing; *tam* – Him; *aprccham* – I asked; *tān* – them; *mahā-munīn* – great sages; *na* – not; *te* – they; *stuvantaṁ* – offering prayers; *mām* – me; *agre* – before; *namantaṁ* – bowing down; *lokayanti* – they looked; *api* – even.

I wandered everywhere, but I did not find Śrī Jagadīśvara. Having no other recourse, I inquired from the great sages, but they did not reply. Although I even prostrated myself before them and offered prayers, they still did not even look at me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I searched everywhere but was not able to see Śrī Jagadīśvara. I then inquired from those great sages, ‘Where in Tapoloka does Śrī Jagadīśvara reside?’ Not only did they not respond, but they also did not even look at me. Even though I prostrated myself before them and glorified them, they still completely ignored me.”

VERSE 81

प्रायः सर्वे समाधिस्था नैष्ठिका ऊर्ध्वरेतसः।
स्वात्मारामाः पूर्णकामाः सेव्यमानाश्च सिद्धिभिः ॥८१॥

*prāyaḥ sarve samādhi-sthā naiṣṭhikā ūrdhva-retasaḥ
svātmārāmāḥ pūrṇa-kāmāḥ sevyamānāś ca siddhibhiḥ*

prāyaḥ – generally; *sarve* – all of them; *samādhi-sthāḥ* – situated in trance; *naiṣṭhikāḥ* – firmly established; *ūrdhva-retasaḥ* – in celibacy; *sva-ātma-ārāmāḥ* – finding happiness in their own self; *pūrṇa-kāmāḥ* – their desires were already fulfilled; *sevyamānāḥ* – they were rendered service; *ca* – also; *siddhibhiḥ* – by the mystic powers.

Although the sages would occasionally have loving discussions with one another or would worship Bhagavān, they were virtually always absorbed in *samādhi*. They were resolute celibates, wholly self-satisfied with all their desires fulfilled, and they were served by mystic perfections like *aṇimā*.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *prāyaḥ*, Śrī Gopa-kumāra explains why the sages did not look at him. He says, “Although at times the *munis* came together for spiritual discussions and worship of Bhagavān, they were almost always rapt in the trance of *samādhi* (deep meditation). Those unwavering lifelong celibates were able to be so absorbed because they were self-satisfied and enjoyed within themselves (*ātmā-rāma*). They were fully focused on the soul with no attraction for anything else. Especially, they were completely satisfied because all their material desires and passions were finished (*pūrṇa-kāma*). All the mystic perfections, such as *aṇimā*, the power of becoming infinitesimally small, had assumed personal forms and were serving them.”

VERSE 82

भगवद्दर्शनाशा च महती फलिता न मे।
उताभूद्विरमन्तीव तेषां सङ्ग-स्वभावतः ॥८२॥

*bhagavad-darśanāśā ca mahatī phalitā na me
utābhūd viramantīva teṣāṃ saṅga-svabhāvataḥ*

bhagavat-darśana – for the sight of the all-opulent Lord; *āśā* – desire; *ca* – also; *mahatī* – great; *phalitā* – fulfilled; *na* – not; *me* – for me;

uta – indeed; *abhūt* – it was; *viramanti* – it ceased; *iva* – apparently; *teṣām* – their; *saṅge* – in the association; *sva-bhāvataḥ* – because of their nature.

There, my ardent desire for *darśana* of Bhagavān was not fulfilled. Indeed, by the influence of the association of the self-satisfied sages, it actually began to wane.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “My long-cherished, great hope of seeing Bhagavān did not bear fruit in Tapoloka; rather, the association of the *ātmā-rāma* sages gradually weakened it. By associating with those who are self-satisfied, one’s desire for his constitutional position (*sahaja-dharma*) – to see the Lord and to perform loving pastimes with Him – naturally becomes subdued. That is how my ardent desire also ebbed away.”

VERSE 83

तत्राथाप्यवसं तेषां प्रभावभर-दर्शनात् ।

गुरुवाग्वैरावाद्दृष्टफलत्वाच्चात्यजन् जपम् ॥ ८३ ॥

tatrāthāpy avasam teṣām prabhāva-bhara-darśanāt
guru-vāg-gauravād dṛṣṭa-phalatvāc cātyajan japam

tatra – there; *atha api* – nevertheless; *avasam* – I stayed; *teṣām* – their; *prabhāva* – power; *bhara* – immense; *darśanāt* – because of seeing; *guru* – of my spiritual guide; *vāk* – for the words; *gauravāt* – out of respect; *dṛṣṭa-phalatvāt* – because of having seen its result; *ca* – also; *atyajan* – not abandoning; *japam* – chanting of my *mantra*.

Nevertheless, I remained in Tapoloka. Being impressed by the great power of those sages, I could go nowhere else. At the same time, out of reverence for the words of my *guru* and because I had clearly experienced the benefit of my *mantra*, I did not abandon my chanting.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “If this were the case, why did you not return to Maharloka?”

Śrī Gopa-kumāra replies, “It is true that my desire for *darśana* of Bhagavān virtually faded away in Tapoloka. Nonetheless, I was compelled to stay there because I directly experienced the unlimited, unobstructed force of the mystic powers, such as *aṇimā*, which were manifested by Śrī Sanaka and his brothers and which were attending them like maidservants. Thus, I could not leave.”

The *brāhmaṇa* might also wonder, “By associating with the *ātmā-rāma* sages, your desire to see the Lord almost disappeared. Did you stop chanting your *mantra*, which is the real cause of receiving the *darśana* of Bhagavān?”

Gopa-kumāra replies, “When Śrī Gurudeva gave me the *mantra*, he ordered, ‘Never give up chanting this *mantra*.’ On the strength of this instruction and out of respect for Śrī Gurudeva, I somehow managed to maintain my chanting, but not with the same affection and attachment as before.”

VERSE 84

स्थान-स्वभावजाच्चित्त-प्रसादानन्दतोऽधिकम् ।

तेन सम्पद्यमानेन सा दिदृक्षा विवर्धिता ॥८४॥

sthāna-svabhāva-jāc citta-prasādānandato 'dhikam
tena sampadyamānena sā didṛkṣā vivardhitā

sthāna – of that place; *sva-bhāva-jāt* – generated from the nature; *citta-prasāda* – of the purity of consciousness; *ānandataḥ* – in comparison to the bliss; *adhikam* – more; *tena* – by that (chanting of *mantra*); *sampadyamānena* – by engaging; *sā* – that; *didṛkṣā* – desire to see (Bhagavān); *vivardhitā* – increased.

Due to the glorious nature of that realm, as I continuously chanted my *mantra*, my attachment to seeing the Lord began to increase. The bliss and joy I would experience in my heart made the pleasure of being with Sanaka and the other sages appear vapid.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might question, “Since your desire to see the Lord progressively weakened, how were you able to experience the special glories of Tapoloka?”

In reply, Śrī Gopa-kumāra first reveals the glories of Tapoloka and then explains how the desire for being *ātmā-rāma* can be expunged by lovingly performing *mantra-japa*. He says, “While chanting my *mantra*, I began to feel the great bliss that is the intrinsic nature of Tapoloka. As a result, I began to chant the *mantra* more than ever, and this in turn vastly increased my long-standing desire for *darśana* of Jagadīśa. Now, the happiness of associating with the *ātmā-rāma* sages began to feel tasteless.”

VERSE 85

सदा नीलाचले राजज्जगन्नाथदिदृक्षया ।
यियासुं तत्र संलक्ष्याब्रवीन्मां पिप्पलायनः ॥८५॥

sadā nīlācale rājaj jagannātha-didṛkṣayā
yiṅyāsum tatra saṁlakṣyābravīn mām pippalāyanaḥ

sadā – always; *nīlācale* – on a blue mountain, the temple in Purī; *rājat* – who shines; *jagannātha* – Śrī Jagannātha; *didṛkṣayā* – because of a desire to see; *yiṅyāsum* – my intense desire to depart; *tatra* – there; *saṁlakṣya* – noticing; *abravīt* – spoke; *mām* – to me; *pippalāyanaḥ* – Pippalāyana Muni.

When my attachment became overwhelming, it sparked in me the desire to go to Nīlācala to see the eternally manifest Śrī Jagannātha-deva. Understanding my intention, the omniscient sage Śrī Pippalāyana came to me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Unable to have *darśana* of Bhagavān in Tapoloka, I decided to go to Nīlācala to see Śrī Jagannātha-deva, who is always present there. At that time, the *yogendra* Pippalāyana approached me. Nine of Bhagavān Śrī Rṣabhadeva’s sons are powerful mystic *yogīs* (known as the *nava-yogendras*), headed by Kavi. The middle *yogendra* Śrī Pippalāyana, being omniscient, came to know my desire. Observing my behavior – aimlessly wandering about, looking dejected and lamenting – he remarked, ‘Śrī Jagannātha is always present in Nīlācala. This does not mean that He sometimes

disappears from Svarga and Maharloka, or that His presence in those places is not guaranteed.’”

VERSE 86

श्रीपिप्पलायन उवाच—

इदं महत् पदं हित्वा कथमन्यद्यियाससि।

कथं वा भ्रमसि द्रष्टुं दृग्भ्यां तं परमेश्वरम्॥८६॥

śrī-pippalāyana uvāca

idaṁ mahat padam hitvā katham anyad yiyāsasi

katham vā bhramasi draṣṭum dṛgbhyāṁ taṁ parameśvaram

śrī-pippalāyana uvāca – Śrī Pippalāyana said; *idaṁ* – this; *mahat* – great; *padam* – abode; *hitvā* – giving up; *katham* – why?; *anyat* – to another; *yiyāsasi* – you desire to go; *katham* – why?; *vā* – or; *bhramasi* – you travel; *draṣṭum* – to behold; *dṛgbhyāṁ* – with your eyes; *taṁ* – that; *parama* – the Supreme; *īśvaram* – Lord.

Śrī Pippalāyana said: Why do you want to leave this exalted realm and go elsewhere? Why do you roam about trying to see the Supreme Lord, who cannot be seen with material eyes?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana says, “Tapoloka is the abode of the greatest masters of *yoga* who are strictly celibate. The happiness enjoyed here is billions of times greater than that of the *prajāpatīs*. Why would you abandon all this and go elsewhere? The Supreme Personality of Godhead, Parameśvara, is imperceptible to material eyes; why are you wandering all over trying to see Him?”

VERSE 87

समाधत्स्व मनः स्वीयं ततो द्रक्ष्यसि तं स्वतः।

सर्वत्र बहिरन्तश्च सदा साक्षादिव स्थितम्॥८७॥

samādhatsva manaḥ svīyaṁ tato draṣyasi taṁ svataḥ

sarvatra bahir antaś ca sadā sākṣād iva sthitam

samādhatsva – fix in meditation; *manaḥ* – mind; *svīyam* – your; *tataḥ* – then; *drakṣyasi* – you will see; *tam* – Him; *svataḥ* – automatically; *sarvatra* – everywhere; *bahiḥ* – without; *antaḥ* – within; *ca* – also; *sadā* – eternally; *sākṣāt* – before your eyes; *iva* – as if; *sthitam* – situated.

Fix your mind in deep meditation, because it is by meditation alone that can one see Parameśvara. He is everywhere, within and without, but by the potency of *samādhi* you will see Him as if directly before you in person.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “*Darśana* of the Lord can be had only with one’s eyes. To search for Him, it is essential that I wander.”

In response to this, in this verse Śrī Pippalāyana replies, “The Supreme Lord can never be seen by external vision. Turn your mind inwards and deeply absorb yourself in meditation (*samādhi*). Just as when a mirror is cleaned, the reflection of one’s face is automatically visible, so, when the consciousness is cleansed by the power of *samādhi*, one can easily see the Supreme Lord, Parameśvara.”

“Can the Lord not be seen everywhere?”

“Parameśvara is always present everywhere, as if directly visible without and within.” But here, the import of the word *iva* (“*sadā sākṣād iva sthitam* – as if always directly visible before you”) is that one cannot actually see the Lord with his eyes. “Therefore, there is no use roaming about trying to see the Supreme Lord with your external vision.”

VERSE 88

परमात्मा वासुदेवः सच्चिदानन्दविग्रहः ।

नितान्तं शोधिते चित्ते स्फुरत्येष न चान्यतः ॥८८॥

paramātmā vāsudevaḥ sac-cid-ānanda-vigrahaḥ
nitāntam śodhite citte sphuraty eṣa na cānyataḥ

parama-ātmā – the Supreme Self; *vāsudevaḥ* – Lord Vāsudeva; *sat* – eternal; *cit* – full of knowledge; *ānanda* – and full of bliss; *vigrahaḥ* – His form; *nitāntam* – completely; *śodhite* – pure; *citte* –

in the heart; *sphurati* – manifests; *eṣaḥ* – He; *na* – not; *ca* – also; *anyataḥ* – by any other way.

Vāsudeva, the Supersoul and presiding Deity of consciousness, is *sac-cid-ānanda-vigraha*, the embodiment of eternity, knowledge, and bliss. He only appears in a consciousness that has been completely cleansed of the contamination of material urges and is surcharged with *viśuddha-sattva* (pure spiritual goodness). There is no other way to see Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana had said, “He cannot be seen by the eyes.” In this verse, he explains the reason for this. He says, “Vāsudeva is the presiding Deity of consciousness who resides in the heart as the Supersoul. He reveals Himself only in a heart that is surcharged with the mode of transcendental goodness, or *viśuddha-sattva*.”

This *viśuddha-sattva* is defined in the Fourth Canto of *Śrīmad-Bhāgavatam* (4.3.23): “*sattvaṁ viśuddhaṁ vasudeva-śabditam* – the quality of transcendental goodness (*viśuddha-sattva*) is known by the name *vasudeva*.” Only in the pure, unstained consciousness (*vasudeva*) will the Supreme Person Vāsudeva (He who comes from *vasudeva*) manifest.

“Material urges are like dirt on the heart. When the consciousness is completely cleansed of this contamination, then Vāsudeva manifests in such a heart. Vāsudeva is the embodiment of eternality, cognizance, and joy. He is the Supreme Brahman, self-luminous and unlimited. His *darśana* is not to be had with the eyes or any of the external senses.”

VERSE 89

तदानीं च मनोवृत्त्यन्तराभावात् सुसिध्यति ।
चेतसा खलु यत् साक्षाच्चक्षुषा दर्शनं हरेः ॥ ८९ ॥

tadānīm ca mano-vṛttyantarābhāvāt su-sidhyati
cetasā khalu yat sākṣāc cakṣuṣā darśanam hareḥ

tadānīm – then; *ca* – also; *manaḥ* – of the mind; *vṛtti* – activities; *antara* – of the internal; *abhāvāt* – on account of an absence;

su-sidhyati – is perfected; *cetasā* – through the mind; *khalu* – indeed; *yat* – what; *sākṣāt* – directly; *cakṣuṣā* – with the eyes; *darśanam* – sight; *hareḥ* – of Śrī Hari.

Do not think that meditation is the only activity of the mind. It is the mind that facilitates direct vision of Śrī Hari through the eyes. This is because when Bhagavān manifests in one's heart, the mind can do nothing but think of Him. Thus, the eyes actually see only through the faculty of the mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, "The mind can only engage in meditation; it has no power to see. Seeing is an activity of the organ of sight. So how is it that you have said, 'In the conscious mind, you shall have *darśana*.' (Śrī Brhad-bhāgavatāmṛta 2.2.87)?"

In reply, Śrī Pippalāyana speaks this verse, saying, "Direct *darśana* of Śrī Hari can be had by the mind alone. It is not true that the only function of the mind is *dhyāna*, or meditation. You may have heard that it is possible to directly view Śrī Hari with your eyes, but that sight actually takes place in the mind. This is the absolute conclusion. The reason is that when Bhagavān manifests in the consciousness, the mind can think of nothing else. When one's mind is absorbed in the Deity of Śrī Bhagavān, the Lord manifests there. At that time, one may not realize, 'I am seeing Bhagavān only in my mind, not with my eyes,' and may rather think, 'It is with my eyes that I am having *darśana*.' Even if one has this misconception, however, the act of seeing the Lord is performed by the mind alone, and *darśana* through the mind is the same as *darśana* with the eyes."

In the term *su-sidhyati*, meaning 'fully realized, or perfect,' *su* signifies that *darśana* of the form of the Lord that is seen through the mind is much more beautiful than that seen with the eyes. The reason is that the limited external senses are incapable of simultaneously seeing all the limbs of Bhagavān and completely capturing His incomparable charming loveliness. But with the mind, on the other hand, one's *darśana* of Bhagavān becomes *su-sidhyati*, perfectly realized.

VERSE 90

मनःसुखेऽन्तर्भवति सर्वेन्द्रियसुखं स्वतः ।

तद्वृत्तिष्वपि वाक्चक्षुःश्रुत्यादीन्द्रियवृत्तयः ॥ ९० ॥

*manaḥ-sukhe 'ntar-bhavati sarvendriya-sukhaṁ svataḥ
tad-vṛttiṣv api vāk-cakṣuḥ-śruty-ādīndriya-vṛttayaḥ*

manaḥ – of the mind; *sukhe* – within the happiness; *antaḥ-bhavati* – are inherent; *sarva* – all; *indriya* – of the senses; *sukham* – happiness; *svataḥ* – automatically; *tad-vṛttiṣu* – in those functions; *api* – also; *vāk* – of words; *cakṣuḥ* – eyes; *śruti* – ears; *ādi* – and so forth; *indriya* – of the senses; *vṛttayaḥ* – the functions.

When joy arises in the mind, all the senses automatically become pleased. The functions of the eyes and other senses are accomplished by the mind, so when the mind is happy, all the senses are happy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might counter, “Although *darśana* of Bhagavān may be had in the mind, there is immeasurably greater happiness in seeing the Lord with one’s eyes.”

Pippalāyana replies, “When the mind becomes happy, the eyes and all the senses also become happy. Because the mind includes the senses in its pleasure, it is not true that only *darśana* with one’s eyes brings happiness. Just as by watering the root of a tree, all its branches, twigs, leaves and flowers naturally flourish and blossom, similarly, when the mind becomes happy, automatically all the senses, which are controlled by the mind, also enjoy. Conversely, when one’s mind is unhappy, even the tendency to enjoy with one’s senses vanishes, what to speak of actually trying to pursue such pleasure.”

Gopa-kumāra might object, “This proves that one achieves mental happiness when he remembers Bhagavān. But activities such as *kīrtana* and *darśana* (glorifying and seeing the Lord) are functions of the tongue and eyes. The happiness had by the mind is limited compared with the greater enjoyment one experiences through all the varied functions of the senses.”

Pippalāyana replies, “Although it is true that the variegatedness of the senses affords greater happiness, still, the functions of the ears,

tongue, etc., are included within the function of the mind. It is the mind that performs the activities of all the senses. So *kīrtana*, *darśana*, and so forth are accomplished only by the mind.”

VERSE 91

मनोवृत्तिं विना सर्वेन्द्रियाणां वृत्तयोऽफलाः ।
कृतापीहाकृतेव स्यादात्मन्यनुपलब्धितः ॥ ९१ ॥

mano-vṛttim vinā sarvedriyāṇāṃ vṛttayo 'phalāḥ
kṛtāpīhākṛteva syād ātmany anupalabdhitah

manah-vṛttim – the action of the mind; *vinā* – without; *sarva* – all; *indriyāṇām* – of the senses; *vṛttayaḥ* – the functions; *aphalāḥ* – fruitless; *kṛtā* – made; *api* – although; *ihā* – an endeavor; *akṛtā* – not done; *iva* – as if; *syāt* – may be; *ātmani* – in the mind; *anupalabdhitah* – because of not being perceived.

Without the mind’s activity, the functions of the senses are futile – for as long as the mind does not experience the activities of the senses, they are as if never performed. Therefore, actual *darśana* of Śrī Bhagavān takes place when He manifests in the supremely pure consciousness of the mind and heart.

DIG-DARŚINĪ-ṬĪKĀ: After first explaining this subject with positive propositions, or in other words, with logical consequence, Śrī Pippalāyana now uses negative logic. He says, “Without the function of the mind, the actions of the senses are useless. Although the senses may attempt to enjoy their designated sense objects, without the function of the mind, the functions of the senses cannot be effected – they are as if not performed – and they cannot experience enjoyment of their objects. Why is this so? It is because the embodied soul cannot experience sense objects without the volition of the mind. This can be understood by examining the statement, ‘*sukha-pāṭhyamāna bhagavat-stotra* – I happily recited the prayers glorifying Bhagavān.’ The pleasure experienced here comes from absorption of the mind, not action of the eyes. Therefore, *darśana* of Śrī Bhagavān takes place when the Lord manifests Himself within a transcendently pure state of mind. As

He is imperceptible to the senses, seeing Him is impossible with the eyes alone.”

VERSE 92

कदाचिद्भक्तवात्सल्याद्याति चेद्दृश्यतां दृशोः ।
ज्ञानदृष्ट्यैव तज्जातमभिमानः परं दृशोः ॥ ९२ ॥

kadācid bhakta-vātsalyād yāti ced dṛśyatām dṛśoḥ
jñāna-dṛṣṭyaiva taj jātam abhimānaḥ paraṁ dṛśoḥ

kadācit – sometimes; *bhakta* – for His devotees; *vātsalyāt* – out of affection; *yāti* – he becomes; *cet* – if; *dṛśyatām* – visible; *dṛśoḥ* – through the eyes; *jñāna* – of knowledge; *dṛṣṭyā* – by the sight; *eva* – indeed; *tat* – that; *jātam* – takes place; *abhimānaḥ* – a conception; *param* – afterwards; *dṛśoḥ* – through the eyes.

It is true that sometimes the Lord, out by special affection for His devotees, appears to their external eyes. However, He is really made visible by the eyes of knowledge. Only by the compassion of Śrī Bhagavān does the living being feel that he has received *darśana* with his eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “Although the function of the mind is superior, it is a well known fact that devotees of the Lord such as Śrī Dhruva and Prahlāda directly saw Bhagavān with their eyes. Why are these incidents celebrated?”

To resolve this doubt, Pippalāyana says, “It is true that because of *bhakta-vātsalya*, or the Lord’s love and affection for those devoted to Him, He directly reveals Himself to the eyes of some fortunate devotees such as Śrī Dhruva and Prahlāda, in order to make their vision successful. However, that *darśana* occurs through the vision of knowledge, not with the eyes. It is impossible for the senses, which are limited by their very nature (*dharma*), to ever grasp the unlimited Truth.”

The doubt might be pressed, “Then why are devotees like Dhruva and Prahlāda famous for directly seeing the Lord with their eyes? Why are there such narrations about the affectionate relationship (*bhakta-vātsalya*) of Śrī Bhagavān and His devotees?”

Pippalāyana replies, “The statement, ‘I had direct *darśana* of Śrī Bhagavān with my eyes,’ reveals the living being’s false self-conception (*abhimāna*) in regard to his eyes. However, this misconception arises due to the Lord’s love for His devotees. On the strength of the affection of the Lord, a devotee entertains the idea that, ‘With these very eyes, I saw Śrī Bhagavān.’ Thus, although the eyes cannot perceive an object that is beyond their functional range, it is improper to think that the eyes are incapable of receiving *darśana* of Bhagavān.”

VERSE 93

तस्य कारुण्यशक्त्या वा दृश्योऽस्त्वपि बहिर्दृशोः ।
तथापि दर्शनानन्दः स्वयोनौ जायते हृदि ॥ ९३ ॥

tasya kārūṇya-śaktyā vā dṛśyo ’stv api bahir-dṛśoḥ
tathāpi darśanānandaḥ sva-yonau jāyate hṛdi

tasya – His; *kārūṇya* – of mercy; *śaktyā* – by the power; *vā* – or; *dṛśyaḥ* – he may be seen; *astu* – that surely is a fact; *api* – indeed; *bahir dṛśoḥ* – to external vision; *tathā api* – still; *darśana* – of the vision; *ānandaḥ* – the bliss; *sva-yonau* – in his own origin; *jāyate* – appears; *hṛdi* – in the mind.

Because nothing is impossible for Śrī Bhagavān, by His *kārūṇya-śakti*, His mercy potency, He sometimes appears to external vision. Even so, the joy of this *darśana* is transmitted by the mind alone, which is its source.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might argue, “What is impossible to achieve by the grace of the Supreme Lord?”

Pippalāyana replies, “Yes, this is true, but the wise have concluded that consciousness (*citta*) alone enjoys the fruit of such *darśana*. Śrī Bhagavān becomes visible to the eyes by His mercy. In other words, by His potency of mercy, He gives the capacity by which He can be perceived. So, at certain times and to some persons, He becomes visible externally. This is because nothing is impossible for Him.”

It is said, “*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim* – by the power of His mercy, even the dumb can speak eloquently and the lame can cross mountains.” [*Bhāvārtha-dīpikā*, Śrīla Śrīdhara Svāmī]

Pippalāyana continues, “However, the joy of His *darśana* is experienced in the mind, as the mind is the place where joy manifests. The reason is that it is the nature, or *dharma*, of the mind to generate sorrow, bliss, pain and so forth – it is not the nature of the other senses – so the place for the manifestation of joy is in the mind.”

VERSE 94

अनन्तरं च तत्रैव विलसन् पर्यवस्यति ।
मन एव महापात्रं तत्सुखग्रहणोचितम् ॥९४॥

anantaram ca tatraiva vilasan paryavasyati
mana eva mahā-pātram tat-sukha-graṇocitam

anantaram – afterwards; *ca* – also; *tatra* – there; *eva* – indeed; *vilasan* – delighting; *paryavasyati* – it diffuses; *manaḥ* – the mind; *eva* – indeed; *mahā* – great; *pātram* – receptacle; *tat* – of that vision; *sukha* – happiness; *grahaṇa* – for perceiving; *ucitam* – appropriate.

Even after Śrī Bhagavān disappears, the bliss of seeing Him continues to radiate in one’s mind in various forms. Although the eyes have seen the Lord, the joy of that vision belongs to the mind. Therefore, *darśana* of Bhagavān is achieved by the mind, which is the matchless receptacle for experiencing the happiness of that vision.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana continues, “After one has seen the Lord face to face, in His absence, the joy of that vision sports in many ways within one’s heart. This means that even when the Lord disappears, in the mind one experiences happiness that is equal to directly seeing Him. Then the thought comes, ‘Ah! Did I see Bhagavān with my eyes?’ In myriad ways, the bliss of seeing the Lord manifests. But even while seeing the Lord, the happiness one feels advents in the mind. Therefore, the wise have concluded that *darśana* with the eyes in effect means vision through the mind. To think, ‘I had *darśana* with my eyes,’ is only imagination.”

Śrī Gopa-kumāra might object, “But the eyes are a knowledge-acquiring sense (*jñānendriya*), so the joy of *darśana* can arise within them and be sustained by them.”

Pippalāyana responds, “Self-realized sages have ascertained that the bliss of Bhagavān’s *darśana* is achieved by the mind, which is the perfect receptacle (*mahā-pātra*) for the happiness of that vision.” The term *mahā-pātra*, meaning ‘worthy receptacle or prime minister,’ is a double entendre. Its significance is that just as a prime minister is the only worthy person to accept a valuable object meant for the king, so the mind alone is the suitable agent to enjoy the greatest treasure for the living entity – the joy of *darśana* of Bhagavān.”

VERSE 95

तत्प्रसादोदयाद्यावत् सुखं वर्धेत मानसम् ।
तावद्वर्द्धितुमीशीत न चान्यद्बाह्यमिन्द्रियम् ॥९५॥

tat-prasādodayād yāvat sukhaṁ vardheta mānasam
tāvad vardhitum īśita na cānyad bāhyam indriyam

tat-prasāda – of His mercy; *udayāt* – from the rising; *yāvat* – as much; *sukham* – happiness; *vardheta* – may expand; *mānasam* – mind; *tāvat* – that much; *vardhitum* – to expand; *īśita* – ability; *na* – not; *ca* – also; *anyat* – another; *bāhyam* – external; *indriyam* – sense.

By the mercy of Śrī Bhagavān, as the happiness within the mind caused by seeing Him increases further and further, the mind expands to the magnitude of that joy. No external sense can expand like the mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “The mind may be the most suitable of the senses to enjoy the bliss of seeing Bhagavān, but still it is limited.”

Pippalāyana replies, “True, the mind is limited. Nevertheless, to the extent that the mind is pure, Bhagavān manifests within it. When the Lord by His special kindness becomes directly visible, the joy one has in seeing Him increases more and more, and the capacity of the mind correspondingly expands to experience that pleasure. Out of all the senses, only the mind has the power to do this. The other senses are external and inert. Only the pure mind, being subtle, is capable of expanding to the magnitude of the soul.”

VERSE 96

अन्तर्ध्यानेन दृष्टोऽपि साक्षाद्दृष्ट इव प्रभुः ।
कृपाविशेषं तनुते प्रमाणं तत्र पद्मजः ॥ ९६ ॥

antar-dhyānena dṛṣṭo 'pi sākṣād dṛṣṭa iva prabhuḥ
kṛpā-viśeṣam tanute pramāṇam tatra padmajah

antaḥ dhyānena – by internal contemplation; *dṛṣṭaḥ* – seen; *api* – although; *sākṣāt* – directly; *dṛṣṭaḥ* – seen; *iva* – as if; *prabhuḥ* – the Lord; *kṛpā* – mercy; *viśeṣam* – special; *tanute* – bestows; *pramāṇam* – the evidence; *tatra* – in this instance; *padma-jah* – the lotus-born, Brahmājī.

Seeing Bhagavān in one's meditation is like seeing Him directly. When seen in meditation, He bestows special mercy by giving boons and blessings. The lotus-born Brahmā is evidence of this.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “The bliss of seeing the Lord in meditation (*dhyāna*) may be greater than the bliss of direct *darśana*, but it is a well-known fact that the incomparable delight of receiving a blessing from Bhagavān or conversing with Him can only be had when you see Him personally.”

Pippalāyana replies, “When Bhagavān reveals Himself to His meditating devotee, by His special mercy, He can bestow desired boons and give His devotee pleasures like conversing with Him and touching Him. All this is possible due to Śrī Bhagavān's special potencies.”

“Is there anyone who has ever received this mercy?”

“The lotus-born Brahmā is evidence of this.”

Śrīmad-Bhāgavatam states:

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa paraṁ na yat-param (2.9.9)
dadarśa tatrākhila-sātvatām patim (2.9.15)
tad-darśanāhlāda-pariplutāntaro
hṛṣyat-tanū prema-bharāśru-locanaḥ
nanāma pādāmbujam asya viśva-sṛg
yat pāramahamasyena pathādhigamyate

*taṁ prīyamāṇaṁ samupasthitaṁ kaviṁ
 prajā-visarge nija-śāsanārhaṇaṁ
 babhāṣa īṣat-smita-śociṣā girā
 priyaḥ priyaṁ prīta-manāḥ kare spṛśan* (2.9.18–19)

*sampradiśyaivam ajano janānāṁ parameṣṭhinam
 paśyatas tasya tad rūpaṁ ātmano nyaruṇad dhariḥ* (2.9.38)

This verse is famous: “Śrī Bhagavān was pleased with Brahmā’s devout austerities. In Brahmā’s state of *samādhi*, Śrī Bhagavān showed him His supremely attractive abode, above which no superior realm exists.” (2.9.9)

Then, Brahmājī saw: “Śrī Bhagavān, the Lord of all the devotees, was present there, served by His eternal associates.” (2.9.15)

Next, it is explained: “Seeing that form of the Lord, Brahmā became overwhelmed with joy. His hairs standing on end and tears of love flowing from his eyes, he fell down at the Lord’s lotus feet. Śrī Bhagavān caught his hand and smiling with pleasure, said, ‘O Brahmā, without following the path of the *paramahamsas* (perfected souls), no one can have *darśana* of this planet. You are the recipient of My exclusive mercy and are qualified to receive My orders. You have pleased Me with your austerities to procreate living beings, so ask for whatever you wish.’” (2.9.18–19)

Hearing this, Brahmājī asked for a boon, and thus received the instruction contained in *catūḥ-sloki bhāgavata*, the four seed verses of *Śrīmad-Bhāgavatam*. Then, it is stated: “After Śrī Bhagavān instructed Brahmā in this manner, and as Brahmā watched, the Lord disappeared.” (2.9.38)

This narration demonstrates the Lord’s supreme mercy by showing how Bhagavān shows Himself to a devotee who is in *samādhi* and further blesses him by conversing with him and touching him.

This subject is continued in the Third Canto of *Śrīmad-Bhāgavatam*, Chapters Eight and Nine:

*kālena so ’jaḥ puruṣāyuṣābhi-
 pravṛtta-yogena virūḍha-bodhaḥ
 svayaṁ tad antar-hṛdaye ’vabhātam
 apaśyatāpaśyata yaṁ na pūrvam*

mṛṇāla-gaurāyata-śeṣa-bhoga-
ṭharyāṅka ekaṁ puruṣaṁ śayānam (3.8.22-23)
astaud visargābhimukhas tam īḍyam
avyakta-vartmany abhivēśitātmā (3.8.33)
mā veda-garbha! gās tandrīm
sarga udyamam āvaha
tan mayāpāditaṁ hy agre
yan mām prārthayate bhavān (3.9.29)
prīto 'ham astu bhadraṁ te (3.9.39)

It is stated: “When a fraction of a moment had elapsed for the Supreme Lord, and a hundred of Brahmā’s years had elapsed, Brahmā concluded his meditation. True knowledge about Bhagavān then manifested in his heart. Previously, with the greatest endeavor he had searched everywhere for Bhagavān but to no avail. Now, in the trance of *samādhi*, Brahmāji saw that the Supreme Person was seated in his heart. The Lord, who had a lustrous dark complexion, was resting in the waters of the cosmic inundation on a bed of the lotus-like white coils of the snake Ananta-deva’s vast body.” (3.8.22-23)

It is further stated: “Brahmā absorbed his mind in the inconceivable Lord, who is most mysterious, and in order to acquire the strength to manifest the creation, he began to praise Him.” (3.8.33)

After Brahmā offers his praises, Śrī Bhagavān says: “O Veda-garbha, O depth of Vedic wisdom, do not lament. The creation you are praying for has already been completed by Me.” (3.9.29)

Bhagavān also says: “Your praise has pleased Me. May everything be auspicious for you.” (3.9.39)

VERSE 97

साक्षाद्दर्शनमप्यस्य भक्तानामेव हर्षदम् ।
कंस-दुर्योधनादीनां भयदोषादिनोच्यते ॥९७॥

sākṣād darśanam apy asya bhaktānām eva harṣa-dam
kaṁsa-duryodhanādinām bhaya-doṣādinocyate

sākṣāt – direct; darśanam – sight; api – also; asya – of Him; bhaktānām – for the devotees; eva – indeed; harṣa-dam – awards

jubilation; *kaṁsa* – of Kaṁsa; *duryodhana* – Duryodhana; *ādinām* – and others; *bhaya* – fear; *doṣa* – wickedness; *ādinā* – and so forth; *ucyate* – it is said.

Direct *darśana* of Śrī Bhagavān is a source of delight for all the Lord's devotees, but not for those without devotion. In spite of seeing the Lord personally, Kaṁsa felt fear and Duryodhana and others developed wickedness in their hearts.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might argue, “The topmost happiness comes from seeing Śrī Bhagavān personally. This is the fruit of meditation (*dhyāna*) and other forms of *bhakti*.” Pippalāyana answers, “The direct vision of Śrī Bhagavān may be the source of joy for His devotees, but it is not so for the non-devotees.”

Gopa-kumāra might then ask, “How do you know this?” Pippalāyana says, “Fear arose in the heart of Kaṁsa and wickedness in Duryodhana and others like him when they personally saw Śrī Bhagavān. Just like them, demons such as Madhu, Kaiṭabha, and Kālanemi experienced fear, hatred, anger, envy, etc., in their hearts.” The word *ādi*, meaning ‘etc.,’ indicates that those demons also experienced distress, lamentation, and so on.

VERSES 98–99

परानन्दघनं श्रीमत् सर्वेन्द्रियगुणाञ्जनम् ।
नारायणस्य रूपं तत् साक्षात् सम्पश्यतामपि ॥९८॥

मधु-कैटभमुख्यानामसुराणां दुरात्मनाम् ।
न लीनो दुष्टभावोऽपि सर्वपीडाकरो हि यः ॥९९॥

parānanda-ghanam śrīmat sarvendriya-guṇāñjanam
nārāyaṇasya rūpaṁ tat sāksāt sampasyatām api
madhu-kaiṭabha-mukhyānām asurāṇām durātmanām
na līno duṣṭa-bhāvo 'pi sarva-pīḍa-karo hi yaḥ

para-ānanda – transcendental bliss; *ghanam* – intense; *śrīmat* – glorious; *sarva-indriya* – for all the senses; *guṇa* – of sublime qualities; *añjanam* – an ointment; *nārāyaṇasya* – of Śrī Nārāyaṇa; *rūpaṁ* –

form; *tat* – the; *sākṣāt* – directly; *sampaśyatām* – of those who behold; *api* – also; *madhu* – by Madhu; *kaiṭabha* – and Kaiṭabha; *mukhyānām* – chief; *asurāṇām* – of demons; *dur-ātmanām* – wicked; *na* – not; *lināḥ* – eradicated; *duṣṭa-bhāvaḥ* – wicked nature; *api* – although; *sarva* – to all; *piḍā-karaḥ* – causing torment; *hi* – indeed; *yaḥ* – which.

Śrī Nārāyaṇa epitomizes all beauty (*śrī*). His form, the essence of concentrated bliss, radiates unlimited loveliness. The luster and sweetness of His magnificent form drown the senses of one beholding them in an ocean of bliss. Yet, even though wicked demons like Madhu and Kaiṭabha saw this form of the Lord in person, they still could not give up their heinous nature, the root of all suffering.

DIG-DARŚINĪ-ṬĪKĀ: Demons such as Madhu and Kaiṭabha are indicated by the word *ādi*, meaning ‘etc.’ in the phrase *kaṁsa-duryodhanādi* of the previous verse. Although these demons personally saw Bhagavān, instead of joy, evil sentiments like anger and envy arose in their hearts. The current verse elaborates on this idea. Madhu, Kaiṭabha, Maya, Tāraka, Kālanemi, and other demons had unrestricted vision of the indescribable and unlimited beauty of Śrī Nārāyaṇa. However, not only were their hearts untouched by any bliss, but also, their malevolence did not diminish.

Śrī Gopa-kumāra might ask, “What was the nature of their malevolence?”

Śrī Pippalāyana replies, “It should be understood that the symptom of their evil natures was that even after having *darśana* of Bhagavān, their wickedness that afflicted the world did not decrease.” Alternatively, it can be said, “Their malevolence was the root of all miseries, and consequently they could not even be relieved of their own personal misery. As they were devoid of *bhakti*, their consciousness was impure, and thus they were depraved and hostile to Bhagavān.”

Gopa-kumāra might ask, “What was Bhagavān’s form like?”

Pippalāyana replies, “His form was the embodiment of supreme delight and the unlimited loveliness known as *śrī*. Therefore, His lustrous beauty and charming sweetness immerse all those who see

Him in an ocean of happiness, bringing genuine sense enjoyment to the senses.”

In this verse, Madhu and Kaiṭabha have been mentioned instead of Kaṁsa, Duryodhana, and others, who were mentioned in the previous verse. The reason is that Gopa-kumāra's disciple had not yet developed the qualification to hear the pastimes of Śrī Kṛṣṇa which took place in that *brahmāṇḍa* – pastimes that are the pinnacle of perfection and the most glorious of all topics. Therefore, here, Gopa-kumāra does not refer to Kaṁsa and Duryodhana.

In the wrestling arena in Mathurā, when Śrī Nanda Mahārāja and other unalloyed and dear associates of Śrī Nanda-nandana saw His charming moonlike face, the ocean of their love swelled. On the other hand, Kaṁsa and his followers, who were born in the same Yadu dynasty as Śrī Kṛṣṇa, did not experience any pleasure in their hearts upon seeing Him. Rather, their hearts burned with intense pain, fear, and anger.

Similarly, in the assembly of the Kauravas, when Śrī Vidura and Śrī Bhīṣmadeva saw the moon-like face of Śrī Kṛṣṇa and drank the nectar of His words, their hearts were filled with the most sublime happiness. Duryodhana and his associates, however, who were Śrī Bhagavān's kinsmen by dint of being born in the Pūru dynasty, conversed with Him, sat with Him, and even married into His family. Nevertheless, not only did they not experience bliss, but seeing the Lord did not purify their hearts of their gravely offensive attitude towards His dearest Pāṇḍavas. As a result, their multitude of faults, such as unremitting anger, envy, and self-conceit, acted as fuel, kindling a great conflagration of their offenses that ultimately consumed them all.

VERSE 100

आनन्दकस्वभावोऽपि भक्तिमाहात्म्यदर्शनात् ।

भक्तान् हर्षयितुं कुर्याद्दुर्घटं च स ईश्वरः ॥१००॥

*ānandaka-svabhāvo 'pi bhakti-māhātmya-darśanāt
bhaktān harṣayitum kuryād durghaṭam ca sa īśvaraḥ*

ānandaka – delightful; *svabhāvaḥ* – nature; *api* – although; *bhakti* – of devotional service; *māhātmya* – the glory; *darśanāt* – in order to

show; *bhaktān* – the devotees; *harṣayitum* – to delight; *kuryāt* – he may perform; *durghaṭam* – the impossible; *ca* – and; *saḥ* – He; *īśvaraḥ* – the Supreme Lord.

Śrī Nārāyaṇa, who delights the world, sometimes hides His nature (from non-devotees) to reveal the glories of *bhakti* and to give pleasure to His devotees. He is the Supreme Lord, and so it is not amazing that He can make even the impossible possible.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “Upon achieving self-realization, one is freed from even a trace of fault and suffering. How is it possible, then, that despite seeing the Supreme Spirit Parabrahman Śrī Bhagavān, the shortcomings and distress of those personalities were not eradicated?” This verse addresses that doubt.

In reply to that doubt, Śrī Pippalāyana speaks this verse beginning with *ānandaka*. He says, “As it is impossible for fire to give up its nature of being hot, so also it is impossible for Bhagavān to renounce His nature of bestowing happiness to the world. However, as He can make possible even that which is impossible, certainly He can conceal His nature that delights the world.”

“But why would He do that?”

“Bhagavān does this so that non-devotees do not experience the blissful nature that is the natural glory of *bhakti*; rather, they should understand the opposite. This way, by revealing the natural glories of *bhakti* to practicing devotees, the Lord gives them great happiness. Particularly, if the faithful and the inimical were to be given the same result, then people would not develop a propensity to engage in the Lord’s service. But when the glories of devotion are revealed like this, everyone will want to follow the path of *bhakti*.”

Following this line of thought, some advanced devotees sanction the fact that those non-devotees whose natures are particularly evil have to endure terrible fear, agony and so on when they come before the Lord. This is because whatever torment the offenders suffer acts to mitigate the reactions to the egregious sins they have committed against Bhagavān and His devotees. Thus, the offender ultimately achieves supreme auspiciousness. Because of this, some great devotees are in favor of offenders undergoing distress. For instance, in relation

to Śiśupāla and Dantavakra, Mahārāja Yudhiṣṭhira says (Śrīmad-Bhāgavatam 7.1.19):

śvitro na jāto jihvāyām nāndhaṁ viviśatus tamaḥ

Why have the tongues of these people not contracted
leprosy? Why have they not yet fallen into dreadful hell?

The reason the king took this position was that although Śiśupāla and others were unrelenting in their aggressive, offensive, and envious behavior towards Bhagavān, and as a result were tortured by intense fear and suffering, their various ways of suffering actually served as atonement (*prāyaścitta*) for their heinous sins. Such atonement can be seen as ultimately bestowing the inestimable benefit of awakening the propensity to engage in devotional service.

Gopa-kumāra might object, “As fire can never relinquish its heat, how can Śrī Bhagavān suppress His self-manifest nature?”

Pippalāyana says, “The inconceivable and astonishing power of Śrī Bhagavān cannot be analyzed by logic and argument (*tarka*). Although one may directly see Bhagavān, the bliss of that *darśana* is received through *bhakti* alone, with eyes that are anointed with the salve of love. One cannot receive that joy by any other means. This is the conclusion.”

VERSE 101

भक्तौ नवविधायां च मुख्यं स्मरणमेव हि ।

तत् समग्रेन्द्रियश्रेष्ठ-मनोवृत्तिसमर्पणम् ॥ १०१ ॥

*bhaktau nava-vidhāyām ca mukhyaṁ smaraṇam eva hi
tat samagrendriya-śreṣṭha-mano-vṛtti-samarpaṇam*

bhaktau – in devotional service; *nava-vidhāyām* – amongst the nine kinds; *ca* – also; *mukhyaṁ* – the best; *smaraṇam* – remembering; *eva* – only; *hi* – indeed; *tat* – through that (the mind); *samagra* – all; *indriya-śreṣṭha* – which is the best of the senses; *manaḥ-vṛtti* – of the activities of the mind; *samarpaṇam* – offering.

Of the nine processes of *bhakti*, *smaraṇa*, or remembrance, is the foremost because only through remembrance can the function of the mind, the best of the senses, be offered to Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Why did the topic of *bhakti* arise?”

Śrī Pippalāyana replies in this verse beginning with *bhaktau*. He says, “Among the nine processes of *bhakti*, remembrance (*smaraṇa*) is the principal process, or limb. This is because through remembrance, the mind, the best of the senses, is dedicated to Śrī Bhagavān, thereby enabling one to become completely absorbed in Him. Speech and the other senses are also dedicated to Bhagavān through *kīrtana* and the other limbs, but because these senses are dependent on the mind for their function, *smaraṇa* is superior to the other eight processes.”

VERSE 102

अन्तरङ्गान्तरङ्गान्तु प्रेमभक्तिं यथारुचि ।
दातुमर्हत्यविश्रामं मन एव समाहितम् ॥१०२॥

antar-aṅgāntar-aṅgān tu prema-bhaktim yathā-ruci
dātum arhaty aviśrāmaṁ mana eva samāhitam

antaḥ-aṅga antaḥ-aṅgām – supremely confidential; *tu* – but; *prema* – loving; *bhaktim* – devotion; *yathā ruci* – according to one’s taste; *dātum* – to give; *arhati* – one should; *aviśrāmaṁ* – without being weary; *manaḥ* – the mind; *eva* – indeed; *samāhitam* – fixed.

When the mind is fixed, *prema-bhakti*, which is more confidential than the practices of knowledge and renunciation, continuously manifests in the heart of the practitioner according to his natural predilection (*ruci*).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana elaborates, “Among all the confidential practices, such as *jñāna* (knowledge) and *vairāgya* (renunciation), which enable one to attain Śrī Bhagavān or bring one close to Him, *prema* is the most confidential means. The mind alone, when it is focused and one-pointed, is capable of radiantly manifesting causeless devotional service in pure love (*prema-bhakti*). Just as the mind, which is the driver of the other senses, is capable of impelling them towards their respective objects, so only a focused mind can bring

forth unconditional *prema-bhakti* according to the predilection, or taste (*ruci*), of the practitioner. Furthermore, since obstacles generally do not arise when one worships with the mind, or in other words, when one performs *bhajana*, one can achieve full absorption in Bhagavān. When that takes place, *prema* manifests.”

VERSES 103–105

अशेषसाधनैः साध्यः समस्तार्थाधिकाधिकः ।

यो वशीकरणे गाढोपायो भगवतोऽद्वयः ॥ १०३ ॥

तत्प्रसादैकलभ्यो यस्तद्भक्तैकमहानिधिः ।

विचित्रपरमानन्दमाधुर्यभर-पूरितः ॥ १०४ ॥

महानिर्वाच्यमाहात्म्यः पदार्थः प्रेमसंज्ञकः ।

परिणामविशेषे हि चेतोवृत्तेरुदेति सः ॥ १०५ ॥

aśeṣa-sāadhanaiḥ sādhyāḥ samastārthādhikādhikāḥ

yo vaśī-karaṇe gāḍho-pāyo bhagavato 'dvayaḥ

tat-prasādaika-lābhyo yas tad-bhaktaika-mahā-nidhiḥ

vicitra-paramānanda-mādhurya-bhara-pūritaḥ

mahānirvācya-māhātmyaḥ padārthaḥ prema-samjñakaḥ

pariṇāma-viśeṣe hi ceto-vṛtter udeti saḥ

aśeṣa – all; *sāadhanaiḥ* – through methods; *sādhyāḥ* – to be attained; *samasta-artha* – of all objectives; *adhika-adhikaḥ* – the greatest of the great; *yāḥ* – who; *vaśī-karaṇe* – in controlling; *gāḍha* – powerful; *upāyaḥ* – means; *bhagavataḥ* – of the Lord; *advayaḥ* – non-dual; *tat-prasāda* – through His mercy; *eka-labhyaḥ* – solely attainable; *yāḥ* – which; *tat-bhakta* – His devotees; *eka* – only; *mahā-nidhiḥ* – great treasure; *vicitra* – astonishing; *parama-ānanda* – of transcendental bliss; *mādhurya* – of sweetness; *bhara* – with an abundance; *pūritaḥ* – flooded; *mahā* – great; *nirvācya* – indescribable; *māhātmyaḥ* – glory; *pada-arthaḥ* – the entity; *prema* – love; *samjñakaḥ* – named; *pariṇāma* – transformation; *viśeṣe* – in a specific; *hi* – certainly; *cetaḥ* – of the mind; *vṛtteḥ* – from the function; *udeti* – rises; *saḥ* – that.

That which is the object of attainment of an infinite number of disciplines, which is even superior to the worship of Bhagavān, the topmost of all goals, and which is the unparalleled means to control the supremely independent Lord – that is *prema*. It can be obtained only by the mercy of Bhagavān and not by one's own endeavors. Therefore, being saturated with the wonderful sweetness of paramount bliss, it is an incomparable, priceless treasure that devotees diligently protect. Its glories are indescribable. *Prema* is a specific transformation of the function of consciousness that arises only when one's consciousness is transcendently pure.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana continues, "The extraordinary object known as *prema*, or love of God, is a special outcome of the condition of one's consciousness (*citta-vṛtti*). When the condition of one's consciousness transforms into a state of transcendental purity, or superexcellence, *prema* naturally manifests." These three verses describe the characteristics of *prema* with seven adjectives. Each idea is connected with the next, and each verse can be seen as the meaning – or the cause – of the one before it.

[VERSE 103] "(1) *Prema* is the goal of innumerable practices, such as fruitive activities (*karma*), knowledge (*jñāna*), and renunciation (*vairāgya*). (2) It is even higher than the worship of Bhagavān, which is superior to the four *puṁsārthas*, or achievements of life: religion (*dharma*), economic development (*artha*), sense gratification (*kāma*), and liberation (*mokṣa*, also known as *mukti*). This is because *prema* is the glorious fruit of all practices and the ultimate goal of the worship of Bhagavān. (3) What more need be said? *Prema* is the means to subjugate even the absolutely independent Supreme Lord. Just as shackles bind and control a mad elephant, so ropes of love can bring Śrī Bhagavān under the control of His beloved devotees.

[VERSE 104] "(4) That *prema* can be obtained only by the munificence of Śrī Bhagavān, and not by one's own endeavors. (5) Therefore, the Lord's devotees consider *prema* to be an incomparable, priceless treasure. (6) This is because *prema* is blissful by nature and can fulfill all heartfelt desires. The taste of *prema* is so replete with varieties of sweetness and paramount pleasure that it makes *brahmānanda* (the joy of impersonal realization) seem utterly worthless.

[VERSE 105] “(7) Therefore, *prema* is unlimited and indescribable; words are powerless to express its glories.” This last adjectival phrase, *mahā anirvācya mātmyaḥ*, means ‘whose glories are ineffable,’ This indicates that just as the glories of *prema* are unlimited and indescribable, so are the glories of the loving pastimes enjoyed by devotees and the Lord, and they are not being revealed due to their confidential nature.

Later, Śrī Bhagavān’s personal associates will reveal the actual meaning of Śrī Pippalāyana’s philosophical analysis and instructions to Gopa-kumāra. Because the practice of *samādhi* predominates in Tapoloka, it would not have been appropriate to reveal the confidentialities of *bhakti* there.

VERSE 106

मनसो हि समाधानं मन्यसे दुष्करं यदि।
चक्षुःसाफल्यकामो वा भगवन्तं दिदृक्षसे ॥१०६॥

*manaso hi samādhānam manyase duṣkaram yadi
cakṣuḥ sāphalya-kāmo vā bhagavantam didṛkṣase*

manasaḥ – the mind; *hi* – indeed; *samādhānam* – composing; *manyase* – you think; *duṣkaram* – difficult to perform; *yadi* – if; *cakṣuḥ* – through the eyes; *sāphalya* – fulfillment; *kāmaḥ* – desire; *vā* – or; *bhagavantam* – the Lord; *didṛkṣase* – you wish to see.

If you consider concentrating the mind to be too arduous, or if you desire to fulfill the purpose of your eyes by directly seeing Śrī Bhagavān,

DIG-DARŚINĪ-ŢĪKĀ: Śrī Pippalāyana says, “When one’s mind becomes fixed, then wherever one is, *darśana* of Śrī Bhagavān can easily be attained. However, you may consider it difficult to keep your mind steady. Or, you may surmise that even though the nature of Tapoloka or the potency of your *mantra-japa* may steady the mind, it is only the mind that is satisfied by seeing the Lord, and not the eyes. If you have these conceptions, even though the eyes actually lack the potency to

see the Lord, if you are still resolutely determined to satisfy your eyes with the sight of Bhagavān, ...” (continued in the next verse)

VERSE 107

तद्गच्छ भारतं वर्षं तत्र नोऽत्रत्यमीश्वरम् ।
नारायणं नरसखं पश्याद्रौ गन्धमादने ॥ १०७ ॥

*tad gaccha bhārataṁ varṣaṁ tatra no 'tratyam īśvaram
nārāyaṇaṁ nara-sakhaṁ paśyādrau gandhamādane*

tat – then; *gaccha* – go; *bhārataṁ varṣaṁ* – to the land of Bhārata; *tatra* – there; *naḥ* – of you; *atratyam* – staying there; *īśvaram* – the Lord; *nārāyaṇaṁ* – Nārāyaṇa; *nara* – of Nara; *sakhaṁ* – the friend; *paśya* – see; *adrau* – on the mountain; *gandhamādane* – Gandhamādana.

... then go to Gandhamādana Mountain in Bhārata-varṣa, where you can have *darśana* of Śrī Nara-Nārāyaṇa, the Supreme Lord of this planet (Tapoloka).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Pippalāyana continues, “...Go to Bhārata-varṣa and have *darśana* of our Lord and Master Śrī Nara-Nārāyaṇa, the presiding Deity of Tapoloka.” Śrī Gopa-kumāra might ask, “Where in Bhārata-varṣa does He reside?” Pippalāyana specifies, “He lives on the Gandhamādana Mountain.”

VERSE 108

अन्तर्बहिश्च पश्यामस्तं समाधिपरायणाः ।
नातो विच्छेददुःखं स्यादित्यगात्तत्र स प्रभुः ॥ १०८ ॥

*antar bahiś ca paśyāmas taṁ samādhi-parāyaṇāḥ
nāto viccheda-duḥkhaṁ syād ity agāt tatra sa prabhuḥ*

antaḥ – within; *bahiḥ* – without; *ca* – also; *paśyāmaḥ* – we see; *taṁ* – Him; *samādhi-parāyaṇāḥ* – absorbed in trance; *na* – not;

ataḥ – hence; *viccheda* – through separation; *duḥkham* – suffering; *syāt* – may be; *iti* – thus; *agāt* – went; *tatra* – there; *saḥ* – He; *prabhuḥ* – the Lord.

Being fixed in *samādhi*, we see Him everywhere, within and without, and never feel pangs of separation from Him. Aware of our capabilities, the Lord has gone to Bhārata-varṣa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Why do you live here separated from Bhagavān? Moreover, why has Bhagavān, who is so affectionate (*bhakta-vatsala*) to His devotees, abandoned you and gone there?”

Pippalāyana replies, “By the power of our *samādhi*, the Lord is always visible to us internally and externally, thus we do not feel the distress of being separated from Him. Knowing our qualifications, Bhagavān Śrī Nārāyaṇa has gone to Gandhamādana Mountain [on the earth planet].”

VERSE 109

लोकशिक्षा-हितार्थं तु कुर्वन्नास्ते महत्तपः ।
धनुर्विद्यागुरुर्ब्रह्मचारिवेशो जटाधरः ॥ १०९ ॥

loka-śikṣā-hitārthaṁ tu kurvann āste mahat-tapaḥ
dhanur-vidyā-gurur brahmacāri-veśo jaṭā-dharaḥ

loka – to the people of the worlds; *śikṣā* – giving instruction; *hita* – of the welfare work; *artham* – for the purpose; *tu* – indeed; *kurvan* – acting; *āste* – He remains; *mahat-tapaḥ* – performing intense austerity; *dhanuḥ* – of archery; *vidyā* – of the science; *guruḥ* – a teacher; *brahmacāri-veśaḥ* – in the garb of a celibate student; *jaṭā-dharaḥ* – wearing matted locks of hair.

In order to educate and benefit the people of the world, He is performing severe austerities there, having taken the form of a *guru* of weaponry, dressed as a *brahmacārī* with matted locks.

DIG-DARŚINĪ-ṬĪKĀ: Now, after indicating the reason Śrī Nārāyaṇa has gone to Mount Gandhamādana, Pippalāyana is explaining the Lord's characteristics. He says, "The Lord resides there performing austerities because He wants to bestow auspiciousness on the people of world by instructing them in the practice of asceticism. As the *guru* of *dhanurvidyā* (the art of archery or weaponry), He wields a bow and arrow."

VERSE 110

श्रीगोपकुमार उवाच—

तत्रैव गन्तुकामं मां चत्वारः सनकादयः ।

पश्यात्रैव तमित्युक्त्वा बहुरूपाण्यदर्शयन् ॥११०॥

śrī-gopa-kumāra uvāca

tatraiva gantu-kāmaṁ mām catvāraḥ sanakādayaḥ

paśyātraiva tam ity uktvā bahu-rūpāṇy adarśayan

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tatra* – there; *eva* – indeed; *gantu-kāmam* – having a desire to depart; *mām* – to me; *catvāraḥ* – the four; *sanaka-ādayaḥ* – headed by Sanaka; *paśya* – behold; *atra* – here; *eva* – indeed; *tam* – Him; *iti* – thus; *uktvā* – saying; *bahu* – many; *rūpāṇi* – forms; *adarśayan* – showing.

Śrī Gopa-kumāra said: O *brāhmaṇa*, as I prepared to go to Gandhamādana Mountain, the four sages led by Sanaka understood the restlessness of my heart and said, "Gopa-kumāra, you can see Śrī Bhagavān right here," upon which they showed me many manifestations of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "When I became eager to go to Gandhamādana Mountain, the four Kumāras – Sanaka, Sanandana, Sanātana, and Sanat-kumāra – manifested multifarious forms of Śrī Bhagavān."

The *brāhmaṇa* might ask, "Why did they do that?"

Gopa-kumāra replies, "The four *ṛṣi-kumāras* told me, 'Now there is no need to go to Gandhamādana Mountain. You can see Śrī Bhagavān right here in Tapoloka.'"

VERSE 111

एको नारायणो वृत्तो विष्णुरूपोऽपरोऽभवत् ।
अन्यो यज्ञेशरूपोऽभूत परो विविधरूपवान् ॥ १११ ॥

*eko nārāyaṇo vṛtto viṣṇu-rūpo 'paro 'bhavat
anyo yajñeśa-rūpo 'bhūt paro vividha-rūpavān*

ekaḥ – one; *nārāyaṇaḥ* – of Nārāyaṇa; *vṛttaḥ* – took the form; *viṣṇu* – of Viṣṇu; *rūpaḥ* – the form; *aparaḥ* – another; *abhavat* – was; *anyaḥ* – another; *yajña-īśa* – of the Lord of sacrifices; *rūpaḥ* – the form; *abhūt* – became; *paraḥ* – another; *vividha* – many; *rūpa-vān* – having forms.

Sanaka, who is chief among the four Kumāras, assumed the form of Nārāyaṇa, another exhibited the form of Viṣṇu, another took the form of Yajñeśvara, and the last manifested the form of Nṛsimha and many different forms of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *eko*, Śrī Gopakumāra describes the forms of Bhagavān he saw. He says, “Sanaka, the leader of the four sages, took the form of Śrī Nārāyaṇa. One brother manifested as the exalted Nara. Of the other two Kumāras, one took the form of Upendra, whom I had seen in heaven, and the other appeared as Yajñeśvara, who is worshiped in Maharloka. The forms they assumed were similar to those manifestations of Bhagavān. Gradually, they manifested various forms of the Lord such as Nṛsimha and Vāmana.”

VERSE 112

भयेन वेपमानस्तानवोचं साञ्जलिर्नमन् ।
अपराधं मया बाढं क्षमध्वं दीनवत्सलाः ॥ ११२ ॥

*bhayena vepamānas tān avocaṁ sāñjalir naman
aparādham mayā bāḍham kṣamadhvaṁ dīna-vatsalāḥ*

bhayena – with fear; *vepamānaḥ* – trembling; *tān* – to them; *avocaṁ* – I said; *sa-añjaliḥ* – with folded hands; *naman* – bowing; *aparādham* –

offense; *mayā* – by me; *bāḍham* – extreme; *kṣamadhvam* – please forgive; *dīna* – to the lowly; *vatsalāḥ* – O you who are kind.

Seeing this astonishing sight, I began trembling in fear. I offered obeisances to them with folded hands and said, “O *dīna-vatsala* – O you who are affectionate to the fallen! I have committed a great offense. Please forgive me.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After witnessing this incredible scene, I began shaking in fear. With folded palms I addressed Sanaka and the others, ‘I have committed a great offense, O *dīna-vatsala*! Please pardon me.’”

VERSE 113

स्पृष्टोऽहं तैर्मूर्ध्नि लब्ध्वा समाधिं
दृष्टानि प्राक् तानि रूपाण्यपश्यम्।
व्युत्थानेपि ध्यानवेगात् कदाचित्
प्रत्यक्षाणीवानुपश्येयमारात् ॥ ११३ ॥

spṛṣṭo 'haṁ tair mūrdhni labdhvā samādhim
dṛṣṭāni prāk tāni rūpāṇy apaśyam
vyutthāne 'pi dhyāna-vegāt kadācit
pratyakṣāṇīvānupaśyeyam ārāt

spṛṣṭaḥ – touched; *aham* – I; *taiḥ* – by them; *mūrdhni* – on the head; *labdhvā* – attained; *samādhim* – trance; *dṛṣṭāni* – seen; *prāk* – before; *tāni* – those; *rūpāṇi* – forms; *apaśyam* – I beheld; *vyutthāne* – arising; *api* – also; *dhyāna* – of meditation; *vegāt* – by the power; *kadācit* – sometimes; *pratyakṣāṇi* – directly; *iva* – as if; *anupaśyeyam* – I would see; *ārāt* – near.

Then Sanaka and his brothers touched my head and, by the potency of that touch, I became absorbed in *samādhi*. In that state, too, I directly saw all the same forms of Śrī Viṣṇu that I had just seen. And even after my *samādhi* broke, by the influence of that meditation, I continued to see all those forms of the Lord as if They were right before my eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then the four Kumāras touched my head and, by their power, I instantaneously entered *samādhi*. In that *samādhi-yoga*, I beheld all the forms of Bhagavān Śrī Viṣṇu that I had previously seen in Maharloka and other realms. When I came out of *samādhi* and returned to external vision, sometimes I would also clearly see all those manifestations as if they were nearby. How was that? It happened by the momentum created by my absorption in meditation.”

VERSE 114

ततो जपेऽपि मे निष्ठामविन्दत सुखं स्वतः ।
किन्त्वस्या माधुरीभूमेर्व्याकुलीकुरुते मनः ॥ ११४ ॥

tato jape 'pi me niṣṭhām avindata sukham svataḥ
kintv asyā mādhurī bhūmer vyākulī-kurute manaḥ

tataḥ – thereafter; *jape* – in chanting *mantra*; *api* – also; *me* – I found; *niṣṭhām* – determination; *avindata* – found; *sukham* – happiness; *svataḥ* – naturally; *kintu* – but; *asyāḥ* – of that; *mādhurī* – of sweetness; *bhūmeḥ* – because of the land (Vraja); *vyākulī-kurute* – became troubled; *manaḥ* – mind.

Due to this, my mind became peaceful. Therefore, when I saw Bhagavān’s beautiful form or when I engaged in my chanting, which had completely matured, I spontaneously experienced great joy. Nevertheless, whenever I chanted my *mantra*, I would also become distressed at heart and tormented by feelings of separation from the sweetness of Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Now, as before, Śrī Gopa-kumāra desires to proceed to an even higher abode. In four verses, beginning here with *tata*, he explains some of his reasons for leaving Tapoloka. He says, “Because my mind had become pacified, because I was able to have *darśana* of Bhagavān, and because my natural conviction in chanting my *mantra* had increased – in other words, because my chanting had reached maturity – I would effortlessly become blissful.”

To reveal the characteristics of the mature, ripened state of his chanting, Gopa-kumāra says, “In this way, I truly enjoyed all varieties of pleasure like that of the residents of Tapoloka. Still, even then, when I chanted my *mantra*, the sweetness of Śrī Vṛndāvana would bewilder my mind and I felt intense separation remembering the land of Vraja.”

VERSE 115

सुषुप्तिरिव काचिन्मे कदाचिज्जायते दशा ।
तथा जपेऽन्तरायः स्यात्तत्तद्रूपेक्षणे तथा ॥ ११५ ॥

suṣuptir iva kācin me kadācij jāyate daśā
tayā jape 'ntarāyaḥ syāt tat-tad-rūpekṣaṇe tathā

suṣuptiḥ – deep sleep; *iva* – as if; *kācit* – a certain; *me* – of me; *kadācit* – sometimes; *jāyate* – took place; *daśā* – a state; *tayā* – through that; *jape* – in chanting; *antarāyaḥ* – a distraction; *syāt* – may be; *tat-tat-rūpa* – the various qualities of His form; *ikṣaṇe* – in perceiving; *tathā* – and.

In *samādhi*, my mind would enter a state of deep absorption. This became an obstacle in my chanting and an obstruction to my seeing the indescribable form of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “Sometimes during *samādhi*, the activities of my senses and mind became suspended and I experienced a void similar to that of deep sleep (*suṣupti*). This became an obstacle to my *japa*. When I would chant my *mantra*, I used to see the indescribably beautiful form of Bhagavān, but this sleep-like state obstructed that *darśana*.”

VERSE 116

विलपामि ततो नीलाचलं जिगमिषामि च ।
तत्रत्यैस्तैस्तु तद्वृत्तं पृच्छेयाहं ससान्त्वनम् ॥ ११६ ॥

vilapāmi tato nīlācalaṁ jigamiṣāmi ca
tatratyais tais tu tad-vṛttaṁ pṛccheyāhaṁ sa-sāntvanam

vilapāmi – I would lament; *tataḥ* – then; *nīlācalam* – to the shelter of Jagannātha-deva; *jigamiṣāmi* – I would desire to go; *ca* – there; *tatratyaiḥ* – by the residents of that place; *taiḥ* – by them; *tu* – indeed; *tat* – of that (lamentation); *vṛttam* – the internal cause; *prccheya* – inquiring; *aham* – I; *sa-sāntvanam* – reassuring.

Therefore, I would simply weep. I longed to go to Nīlācala to see Śrī Jagannātha. The great sages there consoled me with sweet words and inquired about the cause of my discontent.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In the course of my chanting, when I experienced obstacles to seeing the indescribable beauty of Bhagavān’s radiant form, I would lament, ‘Oh, how unfortunate I am! What is this sudden disturbance?’ Because of these interruptions, I decided to go to Nīlācala to see Śrī Jagannātha. These kinds of disturbances to seeing the Lord do not occur there. When Pippalāyana and the other sages of Tapoloka saw me lamenting, they consoled me with sweet words and asked the reason for my anxiety.”

VERSE 117

सशोकं कथ्यमाना सा श्रुत्वामीभिः प्रशस्यते ।
मया तथा न बुध्येत दुःखमेवानुमन्यते ॥ ११७ ॥

sa-śokam kathyamānā sā śrutvāmībhiḥ praśasyate
mayā tathā na budhyeta duḥkham evānumanyate

sa-śokam – lamenting; *kathyamānā* – relating; *sā* – that; *śrutvā* – after heard; *amībhiḥ* – by them; *praśasyate* – praised; *mayā* – by me; *tathā* – then; *na budhyeta* – it would be understood; *duḥkham* – suffering; *eva* – indeed; *anumanyate* – it was considered.

When I described my feelings of distress to them, they praised me highly. Because I could not understand this praise, those very words of commendation became the cause of my distress.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In great distress, I described what I was feeling to the four *ṛṣi-kumāras*, Pippalāyana, and

the other exalted yogīs. Understanding my situation, they lavished me with praise, saying, ‘Ah! How wonderful it is that Gopa-kumāra has so quickly developed such an extremely rare and completely pure state.’ However, I could not grasp the meaning of what they were saying. Actually, either because I was ignorant of the reality (*tattva*) of what I was experiencing or due to the potency of the nature of *bhakti*, I could not comprehend those words of praise. In spite of that praise, the pain of separation caused by my inability to see Bhagavān always left me unhappy at heart.”

VERSE 118

अथाभ्यासबलेनान्तर्बहिश्च जगदीश्वरम्।
तत्तद्रूपेण पश्यामि प्रत्यक्षमिव सर्वतः॥११८॥

athābhyāsa-balenāntar bahiś ca jagad-īśvaram
tat-tad-rūpeṇa paśyāmi pratyakṣam iva sarvataḥ

atha – then; *abhyāsa-balena* – on the strength of my practice; *antaḥ* – within; *bahiḥ* – without; *ca* – and; *jagad-īśvaram* – the Lord of the worlds; *tat-tad-rūpeṇa* – in His respective forms; *paśyāmi* – I would see; *pratyakṣam* – before my eyes; *iva* – as if; *sarvataḥ* – everywhere.

On the strength of my practice of meditation, I would see Śrī Jagadīśvara within and without, as if He were directly before me in all His various forms that I had seen before.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might object, “How did your constant suffering from the lack of Bhagavān’s *darśana* demonstrate the glories of Tapoloka?”

Therefore, Śrī Gopa-kumāra speaks this verse, saying, “By dint of my constant and intense practice of meditation, I would see the Lord of the universe everywhere, internally and externally. He appeared in the forms that I had seen previously as if directly before my eyes.”

VERSE 119

कदाचित् सनकादींश्च ध्याननिष्ठावशं गतान्।
विन्दतस्तानि रूपाणि दृष्ट्वाप्नोमि परां मुदम्॥११९॥

*kadācit sanakādīmś ca dhyāna-niṣṭhā-vaśaṁ gatān
vindatas tāni rūpāṇi dṛṣṭvāpnomi parām mudam*

kadācit – sometimes; *sanaka-ādīn* – the sages headed by Sanaka; *ca* – also; *dhyāna* – in meditation; *niṣṭhā* – of their determination; *vaśaṁ* – by the power; *gatān* – attained; *vindataḥ* – attaining; *tāni* – these; *rūpāṇi* – forms; *dṛṣṭvā* – seeing; *āpnomi* – I would attain; *parām* – supreme; *mudam* – happiness.

Sometimes I would observe that when Sanaka and his brothers were deeply absorbed in meditation on Śrī Bhagavān, they would assume forms similar to the form of the Lord they were meditating upon. I became supremely elated to see their dedication to their practice and the level of their absorption, which reflected the power of their meditation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I would also see that sometimes Śrī Sanaka and the other Kumāras, while meditating on different forms of Bhagavān, would assume forms like His. They were so resolute and so intensely absorbed in their practice that they would actually assume the same shape as their object of meditation. This is similar to the insect who, trapped by the *peśaskṛt* bee, is so intensely absorbed in thoughts of his captor that he takes on the form of a *peśaskṛt* bee. Seeing the sages’ staunch meditation and the deep absorption that arose from their steadfast determination, I was transported with ecstasy.”

VERSE 120

तत्तद्रहितकालेऽपि न सीदामि तदाशया ।
इत्थं चिरदिनं तत्र सुखेनेवावसं सदा ॥ १२० ॥

*tat-tad-rahita-kāle 'pi na sīdāmi tad-aśayā
itthaṁ cira-dinaṁ tatra sukhenevāvasaṁ sadā*

tat-tat-rahita – when I was not able to perceive Śrī Sanaka and the others in their forms of Bhagavān; *kāle* – at the time; *api* – even; *na* –

not; *sīdāmi* – I would lament; *tat* – for them; *āśayā* – because of a hope; *ittham* – thus; *cira-dīnam* – for many days; *tatra* – there; *sukhena* – in happiness; *iva* – as if; *avasam* – I lived; *sadā* – always.

Even when Śrī Sanaka and his brothers were not visible in forms of Bhagavān, the hope of seeing these manifestations again kept me from becoming disconsolate. Thus, I stayed there happily for many days.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When Śrī Sanaka and his brothers did not give me *darśana* of those forms of Bhagavān, I would live with the hope of seeing those forms again, and so I was not distressed at heart.” The word *iva*, from *sukhena iva*, meaning ‘as if happily’ in this verse indicates that sometimes Gopa-kumāra experienced distress even in Tapoloka. It is used in the specific sense of *prāya*, meaning ‘almost,’ to say, “Gopa-kumāra resided there almost happily.”

VERSE 121

कदाचित् पुष्करद्वीपे स्वभक्तान् कृपयेक्षितुम् ।
प्रस्थितो हंसमारूढस्तत्रायातश्चतुर्मुखः ॥ १२१ ॥

kadācit puṣkara-dvīpe sva-bhaktān kṛpayekṣitum
prasthito haṁsam ārūḍhas tatrāyātaś catur-mukhaḥ

kadācit – once; *puṣkara-dvīpe* – in Puṣkara-dvīpa; *sva-bhaktān* – his devotees; *kṛpayā* – by the mercy; *ikṣitum* – to see; *prasthitaḥ* – set out; *haṁsam* – on a swan; *ārūḍhaḥ* – mounted; *tatra* – there; *āyātaḥ* – came; *catur-mukhaḥ* – the four-headed Brahmā.

Once, Śrī Brahmājī, mounted on a swan, went to Puṣkara-dvīpa to mercifully grace his devotees with his *darśana*. On the way, he stopped in Tapoloka.

DIG-DARŚINĪ-ṬĪKĀ: Now Śrī Gopa-kumāra begins to explain his reason for going to Satyaloka. To establish the excellence of Satyaloka,

in three verses he describes the glories of that planet's ruler, Śrī Brahmā. He says, "Once, the four-headed Śrī Brahmā, seated on the back of a swan, was going to see his devotees in Puṣkara-dvīpa. On the way, he stopped in Tapoloka." Alternatively, the verse can be read to say, "Śrī Brahmā was going to Puṣkara-dvīpa to let his devotees see him." At the time, Gopa-kumāra did not know who Śrī Brahmā really was, and so he described him just as he saw him: seated on a swan, four-headed, etc.

VERSE 122

परमैश्वर्यसम्पन्नः स वृद्धः सनकादिभिः ।
ससम्भ्रमं प्रणम्याभिपूजितो भक्तिनम्रितैः ॥१२२॥

*paramaiśvarya-sampannaḥ sa vṛddhaḥ sanakādibhiḥ
sa-sambhramam praṇamyābhi-pūjito bhakti-namritaiḥ*

parama – immense; *aiśvarya* – with opulence; *sampannaḥ* – endowed; *saḥ* – he; *vṛddhaḥ* – most wise; *sanaka-ādibhiḥ* – by Sanaka and the others; *sa-sambhramam* – with full respect; *praṇamya* – having bowed down; *abhipūjitaḥ* – well worshiped; *bhakti* – out of devotion; *namritaiḥ* – with activities of humility.

When Sanaka and other sages saw that the venerable and supremely opulent Śrī Brahmā had arrived, they reverently bowed down to him and worshiped him with great devotion.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra now describes four-headed Brahmā, who is the topmost authority in the universe. He says, "He was endowed with supreme opulence. Gorgeously dressed, he had a retinue of associates and servants, and, as a sign of his judicial authority, he sported a long white beard. Although he appeared elderly, because he is an incarnation of Bhagavān and an embodiment of knowledge, bliss, and eternity, his body was actually untouched by age."

VERSE 123

आशीर्भिर्वर्धयित्वा तान् स्नेहेनाघ्राय मूर्धसु ।
किञ्चित् समनुशिष्यासौ तं द्वीपं वेगतोऽगमत् ॥१२३॥

*āśīrbhīr vardhayitvā tān snehenāghrāya mūrdhasu
kiñcit samanusiṣyāsau taṁ dvīpaṁ vegato 'gamat*

āśīrbhīh – with blessings; *vardhayitvā* – having gladdened; *tān* – them; *snehana* – with affection; *āghrāya* – by smelling; *mūrdhasu* – their heads; *kiñcit* – something; *samanusiṣya* – after giving complete instructions; *asau* – he; *taṁ dvīpaṁ* – to that island; *vegataḥ* – quickly; *agamat* – went

Śrī Brahmā in turn repeatedly blessed Sanaka and the other Kumāras and tenderly smelled their heads. After giving some instructions about the secrets of loving service to Bhagavān, he left quickly for Puṣkara-dvīpa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Brahmā repeatedly bestowed his loving blessings on Sanaka and his brothers and gave them some instructions about the secrets of *bhagavad-bhakti*, loving service to Bhagavān.” Here, the sense of the word *kiñcit*, meaning ‘a little,’ is that, in particular, the Kumāras were unable to understand all the details of the confidential secrets of *bhakti*. “Because they were not qualified to hear those secrets with faith and deep resolve and to protect such confidentialities in their hearts, Brahmā spoke only in a general manner, describing the mysteries of pure love of God according to their capabilities. Nevertheless, he repeated his instructions several times and then quickly left for Puṣkara-dvīpa.”

VERSE 124

तत्तत्त्ववृत्तं सम्प्रष्टा मयावोचन् विहस्य ते।
अत्रागत्याधुनापीमं गोपबालक वेत्सि न॥१२४॥

*tat-tattva-vṛttam samprṣṭā mayāvocaṁ vihasya te
atraḡatyādhunāpīmaṁ gopa-bāḡaka vetṣi na*

tat – his; *tattva-vṛttam* – the identity; *samprṣṭāḥ* – questioned; *mayā* – by me; *avocaṁ* – they said; *vihasya* – laughing; *te* – they; *atra* – here; *āḡatya* – having come; *adhunā* – now; *āpī* – still; *imaṁ* – him; *gopa-bāḡaka* – O cowherd boy; *vetṣi* – you know; *na* – not.

Thereafter, I asked Sanaka and his brothers who that four-headed personality was. Heartily laughing, they answered, “O cowherd boy! You have been living here for so long, and you still don’t know the identity of this very famous Brahmāji?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, I asked Sanaka and his brothers to explain the truth, or *tattva*, about Śrī Brahmā.” Their reply is given in four-and-a-half verses, beginning here with *atra*. “Laughing, they said, ‘O Gopa-bālaka! Really, you are just a cowherd boy. After all this time in Tapoloka, you still do not know the reality of who the four-headed Brahmā is!’ They found this humorous.”

VERSE 125

प्रजापतिपतिर्ब्रह्मा स्रष्टा विश्वस्य नः पिता।
स्वयम्भूः परमेष्ठ्येष जगत् पात्यनुशास्त्यपि ॥ १२५ ॥

prajāpati-patir brahmā sraṣṭā viśvasya naḥ pitā
svayam-bhūḥ parame-ṣṭhy eṣa jagat pāty anuśāsty api

prajāpati – of the universal forefathers; *patiḥ* – the master; *brahmā* – Brahmā; *sraṣṭā* – the creator; *viśvasya* – of the universe; *naḥ* – our; *pitā* – father; *svayam-bhūḥ* – self-born; *parame-ṣṭhī* – the supreme entity; *eṣaḥ* – he; *jagat* – the universe; *pāti* – protects; *anuśāsti* – rules; *api* – and.

“He is Śrī Brahmā, the master of all the progenitors of the universe. He is our father, although he himself is self-born and fatherless. He is the supreme authority and the creator and maintainer of the universe. By spreading the message of the Vedas, he teaches religious principles.

DIG-DARŚINĪ-ṬĪKĀ: “Who is he?” asks Śrī Gopa-kumāra.

The Kumāras reply with this verse beginning with *prajā*, saying, “He is the lord, protector, and maintainer of even Bhṛgu and all the other progenitors (*prajāpatis*), and he is our father.” Since all the *prajāpatis* are brothers of the four Kumāras, Śrī Brahmā is their

father as well. “However, Śrī Brahmā is *svayam-bhū* (self-born); he simply manifested from the lotus navel of Śrī Bhagavān and has no father. He is *parameṣṭhi*, the supreme authority; he is *pāti*, the maintainer of the universe, supplying all living entities with their means of sustenance; and he is *anuśāsti* [meaning ‘one who governs,’ in the sense of giving direction], guiding everyone by disseminating the religious principles of the Vedas.”

Alternatively, the words *sraṣṭā viśvasya* indicate that Śrī Brahmā has the ability to create, while the two words *pāti* and *anuśāsti* indicate he also has the ability to maintain and protect (*pāti*) and annihilate as well. [*Anuśāsti* here also means ‘one who governs,’ but in the sense of a giver of chastisement.]

VERSE 126

अस्य लोकस्तु सत्याख्यः सर्वोपरि विराजते ।
शतजन्मकृतैः शुद्धैः स्वधर्मैर्लभ्यते हि यः ॥ १२६ ॥

asya lokas tu satyākhyah sarvopari virājate
śata-janma-kṛtaiḥ śuddhaiḥ sva-dharmair labhyate hi yaḥ

asya – his; *lokaḥ* – realm; *tu* – indeed; *satya-ākhyah* – named Satya; *sarva-upari* – above all; *virājate* – shines; *śata* – a hundred; *janma* – births; *kṛtaiḥ* – by performing; *śuddhaiḥ* – faultlessly; *sva-dharmair* – their religious duties; *labhyate* – attained; *hi* – indeed; *yaḥ* – which.

“He resides in Satyaloka, which is located above all other worlds. Those who faultlessly execute their prescribed occupational duties (*sva-dharma*) for one hundred lifetimes attain this planet.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “Where does Brahmā reside?”

Sanaka and the others reply in this verse beginning with *asya*. They say, “Śrī Brahmā lives in Satyaloka, a planet above all others at the far boundary of the top of the universe (*brahmāṇḍa*). One attains that planet after flawlessly executing his prescribed duties for one hundred births.” Śrī Rudra confirms this in *Śrīmad-Bhāgavatam* (4.24.29): “*sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriṇcatām eti* – When one

faithfully executes his prescribed duties for one hundred lifetimes, he attains the position of Brahṁā (*virīṇcitva*)."

VERSE 127

तत्र वैकुण्ठलोकोऽस्ति यस्मिन् श्रीजगदीश्वरः ।
सहस्रशीर्षा वर्तेत स महापुरुषः सदा ॥ १२७ ॥

tatra vaikuṇṭha-loko 'sti yasmin śrī-jagad-īśvaraḥ
sahasra-śīrṣā varteta sa mahā-puruṣaḥ sadā

tatra – there; *vaikuṇṭha-lokaḥ* – Vaikuṇṭha-loka; *asti* – exists; *yasmin* – wherein; *śrī-jagad-īśvaraḥ* – the Lord of the universes; *sahasra-śīrṣā* – with a thousand heads; *varteta* – stays; *saḥ* – He; *mahā-puruṣaḥ* – the Supreme Person; *sadā* – always.

“Within Satyaloka is a Vaikuṇṭha planet where the Lord of the universe, Śrī Jagadīśvara, resides eternally as Sahasra-śīrṣā, the thousand-headed Mahā-puruṣa.

DIG-DARŚINĪ-ṬĪKĀ: “There, your heartfelt desires will surely be fulfilled.” With the intention of presaging Gopa-kumāra’s imminent success in Satyaloka, the sages explain the glories of that place. They say, “Somewhere in Satyaloka is an abode called Śrī Vaikuṇṭha. There resides Śrī Jagadīśvara, who is the indescribable Mahā-puruṣa, the Supreme Personality of Godhead known as Sahasra-śīrṣā (one who has a thousand heads).”

VERSE 128

तस्य पुत्र इव ब्रह्मा श्रूयते न च भिद्यते ।
ब्रह्मैव लीलया तत्र मूर्तिभ्यां भाति नो मतम् ॥ १२८ ॥

tasya putra iva brahmā śrūyate na ca bhidyate
brahmaiva līlayā tatra mūrtibhyāṁ bhāti no matam

tasya – of Him; *putraḥ* – the son; *iva* – like; *brahmā* – Brahṁā; *śrūyate* – it is heard; *na* – not; *ca* – indeed; *bhidyate* – is divided; *brahmā* – Brahṁā;

eva – indeed; *līlayā* – by a pastime; *tatra* – there; *mūrtibhyām* – with two forms; *bhāti* – shines; *naḥ* – our; *matam* – opinion.

“The Śrutis tell us that Brahmājī is like the son of that Mahā-puruṣa, and thus there is no difference between them. It is our opinion that it is Śrī Brahmā who manifests in these two forms as a pastime.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might object, “If the Supreme Lord of the universe, Śrī Jagadīśvara, is directly present in Satyaloka, how can you glorify Śrī Brahmā as the master and supreme authority of that planet?”

To address this, Sanaka and other great sages speak this verse beginning with *tasya*. In the first line, they use the word *iva*, meaning ‘like,’ to indicate: “It is traditionally accepted and we have heard from the Śrutis that Śrī Brahmā is like a son to that thousand-headed Personality of Godhead, but there is no proof of this. We are all his sons, and so we are junior to him. We have not seen his birth; we have only heard about it.”

The doubt could be furthered, “If Brahmā is the son of the Supreme Person, then it is clear that there has to be a difference between the two of them. A son regards his father with reverence, so one is the worshiper and the other is the worshiped.”

The sages reply, “We are not of that opinion. Brahmā alone, as part of his self-determined activities, has manifested two forms of the Personality of Godhead: Catur-mukha, the Lord with four heads, and Sahasra-śīrṣā Mahā-puruṣa, the Lord with a thousand heads. Śrī Brahmā also possesses the qualities of the Lord of the universe. So our firm conclusion is that they are nondifferent.”

VERSES 129–130

श्रीगोपकुमार उवाच—

तच्छ्र

जपं कुर्वस्तपोलोके निविष्टोऽन्तःसमाधिना ॥ १२९ ॥

मुहूर्तानन्तरं दृष्टी समुन्मील्य व्यलोकयम्।

ब्रह्मलोकाप्तमात्मानं तं च श्रीजगदीश्वरम् ॥ १३० ॥

śrī-gopa-kumāra uvāca
tac chrutvā tatra gatvā taṁ mahā-puruṣaṁ iṅṣitum
japaṁ kurvaṁs tapa-loke niviṣṭo 'ntaḥ-samādhinā
muhūrtānantaraṁ dṛṣṭi samunmīlya vyalokayam
brahma-lokāptam ātmānaṁ taṁ ca śrī-jagad-īṣvaram

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tat* – that; *śrutvā* – hearing; *tatra* – there; *gatvā* – going; *taṁ* – Him; *mahā-puruṣaṁ* – the Supreme Person; *iṅṣitum* – to see; *japaṁ* – chanting *mantra*; *kurvan* – doing; *tapaḥ-loke* – Tapoloka; *niviṣṭaḥ* – entered; *antaḥ-samādhinā* – through a state of trance; *muhūrta-anantaram* – after a moment; *dṛṣṭi* – eyes; *samunmīlya* – opening; *vyalokayam* – I looked around; *brahma-loka* – in Brahmaloḁa; *āptam* – arrived; *ātmānaṁ* – Supreme Self; *taṁ* – Him; *ca* – and; *śrī-jagad-īṣvaram* – the resplendent Lord of all the worlds.

Śrī Gopa-kumāra said: O *brāhmaṇa*, after hearing this from Sanaka and the other Kumāras, I resolved to go to Satyaloka to see that Supreme Personality of Godhead. Therefore, I began chanting my *mantra* and entered deep into *samādhi*. After a moment, I opened my eyes and found myself in Satyaloka, face-to-face with Śrī Jagadīṣvara.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hearing the words of Sanaka and the others, I desired *darsana* of Mahā-puruṣa Śrī Jagadīṣvara in Satyaloka. So, sitting in Tapoloka, I absorbed my mind in chanting my *mantra* and entered deep into my *samādhi*. After one *muhūrta* [either a moment or forty-eight minutes], when I opened my eyes I saw that I had reached Brahmaloḁa, and there was Śrī Jagadīṣvara, right in front of my eyes.”

VERSE 131

श्रीमत्सहस्रभुजशीर्षपदं महान्तं
नीलाम्बुदाभमनुरूपविभूषणाढ्यम् ।
तेजोनिधिं कमलनाभमनन्तभोग-
तल्पे शयानमखिलाक्षिमनोऽभिरामम् ॥ १३१ ॥

*śrīmat-sahasra-bhuja-śīrṣa-padam mahāntam
nīlāmbudābham anurūpa-vibhūṣaṇāḍhyam
tejo-nidhim kamala-nābham ananta-bhoga-
talpe śayānam akhilākṣi-mano-'bhirāmam*

śrīmat – glorious; *sahasra* – thousands; *bhuja* – arms; *śīrṣa* – heads; *padam* – and feet; *mahāntam* – great; *nīla* – dark blue; *ambuda* – of a rain cloud; *ābham* – hue; *anurūpa* – suitable; *vibhūṣaṇa* – with ornaments; *āḍhyam* – enriched; *tejaḥ* – of brilliance; *nidhim* – an ocean; *kamala-nābham* – a lotus (blossomed) on His navel; *ananta* – of Śrī Ananta; *bhoga* – of the coils; *talpe* – on the couch; *śayānam* – reclining; *akhila* – of all; *akṣi* – eyes; *manaḥ-abhirāmam* – charming to the mind.

I saw that Śrī Jagadīśvara had a huge body with thousands of arms, heads and feet. His complexion was like that of a dark blue cloud, and He was adorned with varieties of ornaments. His form was an ocean of brilliance, and His navel was the resting place of a fully blossomed lotus. Reclining on the bed of Śeṣa-nāga, He was delighting the eyes and minds of everyone.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “What is Jagadīśvara like?” Three verses, beginning here with *śrīmat* explain this.

Śrī Gopa-kumāra says, “I saw Jagadīśvara as *śrīmanta*, possessed of all splendor. He had assumed a huge form with thousands of hands, heads and feet. He was adorned with divine garments and ornaments just suitable to His splendid form. Although He is the reservoir of all effulgence, His complexion was like a soft blue cloud. In that reservoir, a lotus was blooming from His navel. He was resting on a bed of the coils of the serpent Ananta and was giving supreme pleasure to the eyes and minds of all the living beings in the universe. Despite His transcendental body being so gigantic with its thousands of hands and heads, He was sublimely graceful and attractive.”

VERSE 132

संवाह्यमानचरणं रमया सुपर्णे बद्धाञ्जलौ कृतदृशं विधिनाचर्यमानम् ।
भूयो विभूतिभिरमुं बहु लालयन्तं श्रीनारद-प्रणयभक्तिषु दत्तचित्तम् ॥१३२॥

*saṁvāhyamāna-caraṇaṁ ramayā suparṇe
baddhāñjalau kṛta-dṛśaṁ vidhinārcyamānam
bhūyo-vibhūtibhir amuṁ bahu lālayantaṁ
śrī-nārada-praṇaya-bhaktiṣu datta-cittam*

saṁvāhyamāna – were being massaged; *caraṇaṁ* – whose feet; *ramayā* – by the goddess of fortune; *suparṇe* – on Garuḍa; *baddha-añjalau* – with folded hands; *kṛta-dṛśaṁ* – cast a glance; *vidhinā* – by Brahmā; *arcyamānam* – worshiped; *bhūyaḥ* – repeatedly; *vibhūtibhiḥ* – with great opulences; *amuṁ* – Him; *bahu* – much; *lālayantaṁ* – caressing; *śrī-nārada* – performed by Śrī Nārada; *praṇaya* – loving; *bhaktiṣu* – in the activities of devotion; *datta* – absorbed; *cittam* – mind.

I also saw that Śrī Ramā-devī was massaging His feet. Garuḍa was standing before Him with hands folded in prayer while Śrī Jagadīśvara cast a merciful glance at him. Śrī Brahmājī was worshiping Him with abundant varieties of his opulences, and the Lord was reciprocating by caressing him and showing him other kinds of affection. Śrī Nārada was showing his pure loving devotion by dancing and singing, and Śrī Jagadīśvara was engrossed in this service performed by Śrī Nārada.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “I saw that Śrī Ramā-devī (Lakṣmī-devī) was massaging His feet. With joined palms, Garuḍa was waiting to render service to Him, and Śrī Jagadīśvara was affectionately gracing him with His glance. Brahmā was worshiping Him with his incredible grandeur, and sometimes Śrī Bhagavān was caressing him by gently touching him with His soft lotus hands. Śrī Nārada was displaying his *prema-bhakti* in his singing and dancing, as Śrī Bhagavān was fully relishing his service.”

VERSE 133

महारहस्यं निगमार्थतत्त्वं स्वभक्तिमार्गं कमलासनाय ।
शनैर्विवृत्योपदिशन्तमन्तर्निजालयेन्द्रस्य विराजमानम् ॥ १३३ ॥

*mahā-rahasyaṁ nigamārtha-tattvaṁ sva-bhakti-mārgaṁ kamalāsanāya
śanair vivṛtyopadiśantaṁ antar nijālayendrasya virājamānam*

mahā-rahasyam – very confidential; *nigama* – of the Vedas; *artha-tattvam* – the esoteric truths; *sva-bhakti-mārgam* – the path of His devotional service; *kamala-āsanāya* – to Brahmā, who sat upon a lotus; *śanaiḥ* – gradually; *vivṛtya* – revealing; *upadiśantam* – teaching; *antaḥ* – within; *nija* – own; *ālaya* – of abodes; *indrasya* – of the best; *virājamānam* – illuminating.

The lustrous Śrī Jagadīśvara, ensconced in His abode illumined by His own bodily radiance, was speaking to Brahmā, who was seated on the lotus. Śrī Jagadīśvara was meticulously explaining to Brahmā the esoteric and mysterious truths of *bhakti-mārga*, the path of pure devotion, which is the most confidential essence of the Vedas.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continued, “Brahmā, whose seat is the lotus emanating from the Lord’s navel, finished worshipping the Lord and sat near Him. Then Śrī Bhagavān slowly explained in detail the most confidential process, *bhakti-mārga*, by which one is able to obtain Him. That topic is the greatest of esoteric secrets, and therefore the Lord spoke softly into the ears of Brahmā, who had inquired, ‘What is the nature of *bhakti-mārga*?’ Śrī Jagadīśvara, whose radiant presence had illumined His abode, replied, ‘*Bhakti-mārga*, the path of pure loving devotion, is the essence of all the Vedic texts (*nigamas*) and is the means (*abhidheya-tattva*) by which the ultimate goal is achieved. Because it is the most esoteric of all topics, it is very confidential.’”

VERSE 134

अथो तदाकर्ण्य चतुर्मुखं च
 प्रमोदसम्पद्विवशीभवन्तम् ।
 अनूद्य नीचैरनुमोदमानं
 मुहुस्तदङ्घ्रीनभिवन्दमानम् ॥ १३४ ॥

atho tad ākarṇya catur-mukhaṁ ca
pramoda-sampad-vivaśi-bhavantam
anūdyā nīcāir anumodamānaṁ
muhus tad-aṅghrīn abhivandamānam

athau – thereafter; *tat* – that; *ākaraṇya* – after hearing; *catuḥ-mukham* – Brahmā; *ca* – and; *pramoda* – of supreme happiness; *sampat* – by the treasure; *vivaśī-bhavantam* – being overwhelmed; *anūdya nīcaiḥ* – in a low voice; *anumodamānam* happily; *muhuḥ* – repeatedly; *tad-aṅghrīn* – to His feet; *abhivandamānam* – offering profuse prayers of praise.

Upon hearing about the real nature of *bhakti*, four-headed Brahmā experienced the great treasure of supreme happiness and became overwhelmed. Quietly, he profusely praised the nectarean words of Śrī Jagadīśvara and began to offer Him repeated obeisances.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then I looked at Śrī Brahmā.”

“What was he doing?” asks the *brāhmaṇa*.

“In hearing about *bhakti-tattva*, the nature of devotional service, Brahmā received the treasure of the greatest happiness and became overwhelmed with joy. Softly, he applauded the nectarean words of the Lord, and with loving devotion glorified Śrī Jagadīśvara’s beautiful lotus feet again and again.” As he was sitting on the lotus emanating from Śrī Bhagavān’s navel, he praised the Lord with verbal offerings. Or, it may be that he climbed down from his lotus in order to offer repeated prostrations to the Lord.

VERSE 135

प्रमोदवेगात् पतितं विसंज्ञं विलोक्य सा मामभिगम्य लक्ष्मीः ।

निनाय संज्ञां बहु लालयित्वा स्वबालवत् पार्श्वमुत स्वभर्तुः ॥१३५॥

pramoda-vegāt patitam visamjñam vilokya sā mām abhigamya lakṣmīḥ
nināya samjñām bahu lālayitvā sva-bāla-vat pārśvam uta sva-bhartuḥ

pramoda-vegāt – by the flood of happiness; *patitam* – fallen; *visamjñam* – unconscious; *vilokya* – seeing; *sā* – she; *mām* – me; *abhigamya* – coming near; *lakṣmīḥ* – the goddess of fortune; *nināya* – brought; *samjñām* – to consciousness; *bahu lālayitvā* – showing much affection; *sva-bāla-vat* – as I were her own little boy; *pārśvam* – to the side; *uta* – also; *sva-bhartuḥ* – of her husband.

Seeing all this, I was overcome with joy and fell unconscious due to the intensity of my rapture. Noticing this, Śrī Lakṣmī came to me. Coddling and caressing me, she tenderly brought me back to consciousness. Loving me as if I were her own child, she then took me to her husband Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Now, describing himself, Śrī Gopa-kumāra says, “Beholding these indescribable activities, I experienced such great joy that I fell to the ground in a faint. When the beloved consort of Bhagavān, Śrī Lakṣmī-devī, noticed my condition she immediately came and began to caress me like her own child. She revived me by sprinkling me with water and touching me with her cooling hands. Then she took me to her husband Śrī Jagadīśvara.”

VERSE 136

भगवन्तं मुहुः पश्यन् प्रणमन्नवदं मनः ।
निजेप्सितान्तमद्यागा निश्चलं त्वं मुदं भज ॥ १३६ ॥

*bhagavantam muhuḥ paśyan praṇamann avadam manah
nijaepsitāntam adyāgā niścalam tvam mudam bhaja*

bhagavantam – the Lord; *muhuḥ* – repeatedly; *paśyan* – looking; *praṇaman* – bowing low; *avadam* – I said; *manah* – O mind; *nija* – own; *īpsita* – desired; *antam* – objective; *adya* – now; *agāḥ* – become; *niścalam* – steadfast; *tvam* – you; *mudam* – happiness; *bhaja* – enjoy.

Gazing at Śrī Bhagavān and repeatedly offering obeisances to Him, I told myself, “O mind! Today you have attained the ultimate fulfillment of your treasured desires. Now be steady and enjoy your happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, I took *darśana* of Śrī Bhagavān and offered *praṇāma* to Him over and over again. While doing this, I was speaking to my mind.”

“What did you say?”

To explain this, Gopa-kumāra speaks four-and-a-half verses, beginning here with *nija*. He says, “O mind! You have finally obtained the ultimate object of your desires. Now give up your restlessness. Steadfastly worship the Supreme Lord and be joyful.”

VERSE 137

अशेषशोकसन्त्रासदुःखहीनमिदं पदम् ।
परमर्द्धिपरानन्दनिचितं जगदर्चितम् ॥१३७॥

*aśeṣa-śoka-santrāsa-duḥkha-hīnam idam padam
paramarddhi-parānanda-nicitam jagad-arcitam*

aśeṣa – all; *śoka* – lamentation; *santrāsa* – fear; *duḥkha* – distress; *hīnam* – without; *idam* – this; *padam* – abode; *parama-ṛddhi* – supreme opulence; *para-ānanda* – of greatest exultation; *nicitam* – full; *jagat-arcitam* – worshiped by the people of all the worlds.

“Satyaloka is free from any trace of distress, fear, and lamentation. Supremely situated and filled with the greatest bliss, this best of all realms is worshiped by the whole universe.

DIG-DARŚINĪ-ṬĪKĀ: “What is Satyaloka like?”

Śrī Gopa-kumāra replies, “This planet named Satyaloka is free from all forms of fear and distress, and it encompasses the greatest perfection, opulence, and joy. Therefore, it is the most excellent abode and is worshiped throughout the entire universe.”

VERSE 138

यादृशः सम्भवेद्भ्रातर्जगदीशश्च तादृशः ।
भात्यशेषमहत्तायाः परां काष्ठां गतः स्फुटम् ॥१३८॥

*yādṛśaḥ sambhaved bhrātār jagad-īśaś ca tādṛśaḥ
bhāty aśeṣa-mahattāyāḥ parām kāṣṭhām gataḥ sphuṭam*

yādṛśaḥ – as much; *sambhaved* – it may be; *bhrātaḥ* – O brother; *jagat-īśaḥ* – the Lord of the worlds; *ca* – also; *tādṛśaḥ* – that much; *bhāti* – shines; *aśeṣa-mahattāyāḥ* – of perfect glory; *parām kāṣṭhām* – to the extreme limit; *gataḥ* – attained; *sphuṭam* – manifestation.

“O my dear brother mind! Śrī Jagadīśvara, possessing the ultimate limit of grandeur that befits His preeminent manifestation, is resplendently present in this Satyaloka.

DIG-DARŚINĪ-ṬĪKĀ: “And not only this, your long-treasured desire has been fulfilled.” With this hope, Śrī Gopa-kumāra continues his thoughts in this verse beginning with *yādṛśaḥ*. “O brother mind! In Satyaloka, Śrī Jagadīśvara has clearly manifested the majesty of His form in the most delightful way possible and in a manner that befits His position as the Supreme Lord. The reason is that here, Śrī Bhagavān possesses His topmost glories, such as endless forms, infinite beauty, unbounded qualities, unlimited opulence, etc. Thus He is present in the most glorious manner possible. No other form of Bhagavān can match the excellence of His manifestation in Satyaloka.”

VERSE 139

स्नेहमन्वभवो लक्ष्म्या दृग्भ्यां पश्याधुना प्रभुम् ।
माथुरव्रजभूशोकं यियासां चान्यतो जहि ॥ १३९ ॥
sneham anvabhavo lakṣmyā dṛgbhyāṁ paśyādhunā prabhum
māthura-vraja-bhū-śokaṁ yiyāsāṁ cānyato jahi

sneham – love; *anvabhavaḥ* – experienced; *lakṣmyā* – of the goddess of fortune; *dṛgbhyām* – with your eyes; *paśya* – behold; *adhunā* – now; *prabhum* – the Lord; *māthura-vraja-bhū* – for Mathurā and Vraja-bhūmi; *śokaṁ* – lamentation; *yiyāsām* – the desire to go; *ca* – also; *anyataḥ* – from anything else; *jahi* – give up.

“O mind! You have personally experienced the affection of Śrī Lakṣmī-devī. Now, see the Lord directly with your eyes. Do not lament for Vraja-bhūmi. Be steady. Stay here and give up even the desire to go anywhere else.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra has described what he experienced before, and now in this verse beginning with *sneham*, He describes the special characteristics of his experience. “O mind! You have experienced how Śrī Lakṣmī-devī affectionately caressed you back to consciousness when you fainted. Now with your eyes behold Śrī Jagadīśvara.” This reveals that Śrī Jagadīśvara’s abode, Satyaloka, is superior even to Tapoloka. Gopa-kumāra continues, “Therefore, give

up your grief in being separated from Mathurā and Vraja-bhūmi and abandon your desire to go to Nīlācala as well.”

VERSE 140

जगदीशाद्विधातेव लालनं चेदभीप्ससि ।

तन्महापुरुषादिष्टमन्त्रशक्त्या फलिष्यति ॥ १४० ॥

*jagad-īśād vidhāteva lālanam ced abhīpsasi
tan mahā-puruṣādiṣṭa-mantra-śaktyā phaliṣyati*

jagat-īśāt – from the Lord of the worlds; *vidhātā* – the creator; *iva* – like; *lālanam* – for affection; *cet* – if; *abhīpsasi* – you hanker; *tat* – then; *mahā-puruṣa* – by that great personality (your *gurudeva*); *ādiṣṭa* – taught; *mantra-śaktyā* – by the power of your *mantra*; *phaliṣyati* – the result will come.

“O mind, if you desire to be pampered with the same affection that Śrī Jagadīśvara lavishes on Śrī Brahmā, then that good fortune can also be yours by the power of the *mantra* taught to you by that great soul (your *gurudeva*).”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “O mind, if you desire the tender loving care that Śrī Jagadīśvara gives to Śrī Brahmā, then chant the *mantra* taught to you by that indescribably great personality (*śrī gurudeva*). By the power of chanting, you, too, will achieve that good fortune.”

VERSE 141

निद्रालीलां प्रभुर्भजे लोकपद्मेऽस्य नाभिजे ।

सृष्टिरीतिं विधिर्वीक्ष्य स्वकृत्यायाभवद्बहिः ॥ १४१ ॥

*nidrā-līlām prabhur bheje loka-padme 'sya nābhi-je
sṛṣṭi-ritim vidhir vikṣya sva-kṛtyāyābhavad bahiḥ*

nidrā – of sleep; *līlām* – pastimes; *prabhuḥ* – the Lord; *bheje* – revealed; *loka* – which contains all the planets; *padme* – in the lotus

flower; *asya* – His; *nābhi-je* – born from His navel; *sṛṣṭi-rītim* – the process of creation; *vidhiḥ* – Brahṁā; *vikṣya* – after understanding; *sva-kṛtyāya* – for the performance of his own duties; *abhavat* – he became situated; *bahiḥ* – in the external world.

O *brāhmaṇa*, thereafter, the Lord exhibited His pastime of sleep. Śrī Brahṁā meanwhile studied the lotus that had emanated from the Lord's navel and was able to acquire the knowledge required for generating the material universe. Then he left to perform his duty of creation.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* may ask, "Then what happened? What pastime did the Lord manifest?"

Śrī Gopa-kumāra replies in this verse beginning with *nidrā*. He says, "The Lord performed the pastime of sleeping." Factually, though, Śrī Bhagavān, who is the embodiment of consciousness, never sleeps. "The lotus emanating from the navel of the Lord contains the fourteen planetary systems in their essential forms. Śrī Brahṁā studied that lotus and was thereby able to understand the process of fulfilling his duty of creating the universe and how to complete the work quickly. Thereafter, to execute his duties, he left the abode of Bhagavān and went to his own residence."

VERSE 142

पश्यन् प्रभो रूपमदो महाद्भुतं
तत्राभिपद्मे युगपत्तथा जगत् ।
गूढोपदेशश्रवणाच्चतुर्मुख-
प्रेमप्रवाहं च सुखं ततोऽवसम् ॥ १४२ ॥

*paśyan prabho rūpam ado mahādbhutaṁ
tan-nābhi-padme yugapat tathā jagat
gūḍhopadeśa-śravaṇāc catur-mukha-
prema-pravāhaṁ ca sukhaṁ tato 'vasam*

paśyan – beholding; *prabhoḥ* – of the Lord; *rūpam* – the form; *adaḥ* – that; *mahā-adbhutam* – very wonderful; *tat-nābhi-padme* – in the

lotus born from His navel; *yugapat* – at the same time; *tathā* – and; *jagat* – of the universe; *gūḍha* – confidential; *upadeśa* – teachings; *śravaṇāt* – from hearing; *catuḥ-mukha* – of Brahmā; *prema* – of love; *pravāham* – the powerful flow; *ca* – also; *sukham* – happily; *tataḥ* – thereafter; *avasam* – I resided.

I saw that most wonderful form of the Lord and at the same time observed the presence of all the fourteen worlds in subtle form in the lotus emanating from His navel. Witnessing how the four-headed Brahmā was overwhelmed with divine love upon hearing the confidential secrets of *bhakti* from the Lord, I began to reside there happily.

DIG-DARŚINĪ-ṬĪKĀ: To explain why he lived in Satyaloka in utter happiness, Śrī Gopa-kumāra speaks this verse beginning with *paśyan*. He says, “There, as I beheld that most wondrous form of the Lord, which is famous for its matchless glory, I observed the universe, comprised of fourteen planetary systems, situated in its subtle, elemental form within the lotus that had arisen from the Lord’s navel. When four-headed Brahmā heard Bhagavān’s instructions about the deep secrets of *bhakti*, he became overwhelmed with *prema* while tears streamed from his eyes. Having witnessed all this, I started to live happily in Brahmaloaka.” This statement reveals that Gopa-kumāra’s stay in Brahmaloaka was even more extraordinary than and far superior to his delightful sojourns on Svarga and the other planets.

VERSE 143

कृत्स्ने लोकत्रये नष्टे रात्रावेकार्णवे सति ।
शेषोपरि सुखं शेते भगवान् ब्रह्मणा समम् ॥१४३॥

kṛtsne loka-traye naṣṭe rātrāv ekārṇave sati
śeṣopari sukham śete bhagavān brahmaṇā samam

kṛtsne – all; *loka* – worlds; *traye* – three; *naṣṭe* – destroyed; *rātrau* – at night; *eka* – one; *arṇave* – in ocean; *sati* – being; *śeṣa upari* – upon Śrī Śeṣa; *sukham* – happily; *śete* – reposed; *bhagavān* – the abode of six opulences; *brahmaṇā samam* – with Śrī Brahmā.

At the end of the day of Brahmā and the beginning of his night, when the three worlds are annihilated in the cosmic inundation, Śrī Bhagavān would take Brahmājī with Him and happily sleep on Śeṣa-nāga.

DIG-DARŚINĪ-ṬĪKĀ: To point out the special difference between Brahmaloḥa and the other planets such as Svarga, Śrī Gopa-kumāra speaks two verses, beginning here with *kṛtsne*. He says, “A day of Brahmā lasts for the duration of one thousand *yuga* cycles. When Brahmā’s day ended and his night began, Bhagavān Sahasra-śīrṣā, along with Brahmā, slept on the bed of the serpent Śeṣa-nāga.”

VERSE 144

स्तूयते चित्रवाक्यैः स जनलोकादिवासिभिः ।
तन्महाकौतुकं वीक्ष्ये ब्रह्मलोकप्रभावतः ॥ १४४ ॥

stūyate citra-vākyaīḥ sa jana-lokādi-vāsibhiḥ
tan-mahā-kautukam vīkṣye brahma-loka-prabhāvataḥ

stūyate – offered prayers; *citra* – wonderful; *vākyaīḥ* – with statements; *saḥ* – He; *janaloka-ādi-vāsibhiḥ* – by the denizens of Janaloka and other planets; *tat* – of that (scene); *mahā-kautukam* – very fascinating; *vīkṣye* – I would see; *brahma-loka* – of Brahmaloḥa; *prabhāvataḥ* – by the potency.

At that time, the residents of Janaloka and other planets began to glorify Śrī Bhagavān with excellent prayers. By the power of Brahmaloḥa, I saw this fascinating spectacle.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that time, by the influence of Brahmaloḥa, I was able to witness the spectacular scene of the residents of Janaloka, Tapoloka, and Satyaloka glorifying Śrī Bhagavān with choice words. Previously in Janaloka, I had also seen this event, but I had not derived so much pleasure from it. I was a newcomer then, engrossed in my duties, and I really did not understand what was happening. Now, however, by the influence of Brahmaloḥa, I realized great joy in it all.”

VERSE 145

अन्तर्धाय कदाचिच्चेत् कुत्रापि भगवान् व्रजेत् ।

शोकः स्यादागते चास्मिन् समूलः क्षीयते स नः ॥ १४५ ॥

antardhāya kadācic cet kutrāpi bhagavān vrajet
śokaḥ syād āgate cāsmiṇ sa-mūlaḥ kṣīyate sa naḥ

antardhāya – having disappeared; *kadācit* – at times; *cet* – if; *kutra api* – somewhere; *bhagavān* – the Lord; *vrajet* – would go; *śokaḥ* – grief; *syāt* – may be; *āgate* – when returned; *ca* – and; *asmiṇ* – He; *sa-mūlaḥ* – together with the root; *kṣīyate* – is destroyed; *saḥ* – that; *naḥ* – our.

When Śrī Bhagavān would sometimes disappear and go elsewhere, I would suffer deeply. But as soon as He returned, all that grief would be eradicated.

DIG-DARŚINĪ-ṬĪKĀ: “Although there was cause for distress, I never experienced any suffering in Satyaloka.” To explain this, Śrī Gopakumāra speaks this verse beginning with *antardhāya*. He says, “At certain times, Śrī Bhagavān would disappear and go somewhere else, at which time, I would experience great distress. Where would He go? I have not disclosed the name of that particular place because, at that time, I was unaware of it.” Śrī Nārada shall explain this topic later. “As soon as Śrī Bhagavān would return, all my distress would be completely vanquished, and so I was not especially eager to know the actual reason for His going elsewhere.”

VERSE 146

इत्थमहं कतिपये प्रयाते प्रातरेकदा ।

कौतुकाद्ब्रह्मणा स्पृष्टः फेणपुञ्जोऽसुरोऽभवत् ॥ १४६ ॥

ittham ahnām katipaye prayāte prātar ekadā
kautukād brahmaṇa sprṣṭaḥ pheṇa-puñjo 'suro 'bhavat

ittham – thus; *ahnām* – days; *katipaye* – some; *prayāte* – past; *prātaḥ* – in the early morning; *ekadā* – one day; *kautukāt* – out of curiosity;

brahmaṇā – by Brahmā; *spṛṣṭaḥ* – touched; *pheṇa-puñjaḥ* – a mass of foam; *asuraḥ* – a demon; *abhavat* – it became.

In this way, a few days of Brahmā elapsed. One day at dawn Śrī Brahmā, out of curiosity, touched a mass of foam from which an enormous demon manifested.

DIG-DARŚINĪ-ṬĪKĀ: Now, Śrī Gopa-kumāra chanted his *mantra* with great resolve (*sankalpa*), and by the power of this chanting, he obtained the post of Brahmā, the topmost position in the universe. To explain how this came about, Gopa-kumāra speaks two verses, beginning here with *ittham*. He says, “And so passed several of Brahmā’s days. Then early one morning, Śrī Brahmā touched a mass of foam out of curiosity, and an incredible thing happened! From that foam arose a gargantuan demon, terrifying like the masses of foam on the ocean of cosmic annihilation, and fearsomely strong.”

VERSE 147

तद्भ्रीत्यालीयत ब्रह्मा दैत्यो भगवता हतः ।
भयाक्रान्तो विधिर्नैति तत्पदेऽयुङ्क्त मां प्रभुः ॥ १४७ ॥

tad-bhītyālīyata brahmā daityo bhagavatā hataḥ
bhayākrānto vidhir naiti tat-pade 'yuṅkta mām prabhuḥ

tat – of it; *bhītyā* – out of fear; *alīyata* – fled and hid; *brahmā* – Brahmā; *daityaḥ* – the demon; *bhagavatā* – by the Lord; *hataḥ* – was slain; *bhaya* – by terror; *ākrāntaḥ* – overwhelmed; *vidhiḥ* – Brahmā; *na* – not; *eti* – return; *tat-pade* – in His position; *ayuṅkta* – appointed; *mām* – me; *prabhuḥ* – the Lord.

Terrorized, Śrī Brahmā fled and hid. Śrī Bhagavān killed the demon, but Brahmāji remained overcome with fear and did not return. In the end, the Lord appointed me to the post of Brahmā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Terrified of that demon, Brahmāji hid in a secluded place in an invisible form. Even though Bhagavān Śrī Nārāyaṇa destroyed the demon, still Brahmā, who is

the creator of the entire universe, was still overcome by fear and did not return. Eventually, Lord Śrī Jagadīśvara assigned me to the post of creator (*vidhātā*), making me the supreme entity in the universe (*parameṣṭhī*) and giving me the authority of *Brahmā*.”

VERSE 148

अहं तु वैष्णवानेव सृजंस्तद्भक्तिवृद्धये ।
न्ययुञ्जमधिकारेषु वैष्णवानेव सर्वतः ॥ १४८ ॥

aham tu vaiṣṇavān eva sṛjanṁs tad-bhakti-vṛddhaye
nyayuñjam adhikāreṣu vaiṣṇavān eva sarvataḥ

aham – I; *tu* – indeed; *vaiṣṇavān* – the devotees; *eva* – indeed; *sṛjan* – creating; *tad-bhakti* – His devotional service; *vṛddhaye* – to expand; *nyayuñjam* – I engaged; *adhikāreṣu* – in posts of authority; *vaiṣṇavān* – devotees of Viṣṇu; *eva* – indeed; *sarvataḥ* – in every situation.

When I became lord of the universe, in order to increase loving service to Bhagavān, I only created Vaiṣṇavas and I only appointed Vaiṣṇavas to the various positions of authority, such as those of progenitors (*prajāpatīs*) and Indra.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Invested with the authority of *Brahmā*, I wanted to spread the practice of devotion to the Supreme Lord (*bhagavad-bhakti*). Thus, I created only Vaiṣṇavas, and I appointed only Vaiṣṇavas to all the positions of responsibility, such as those of the *prajāpatīs*, Indra, Candra (the moon-god), and Sūrya (the sun-god).”

VERSE 149

इतस्ततो महायज्ञैरश्वमेधादिभिर्विभुम् ।
सम्पूजयन्मुदां पूरैर्ब्रह्माण्डं समपूरयम् ॥ १४९ ॥

itas tato mahā-yajñair aśvamedhādibhir vibhum
sampūjayan mudāṁ pūrair brahmāṇḍaṁ samapūrayam

itaḥ tataḥ – here and there; *mahā-yajñaiḥ* – through immense sacrifices; *aśva-medha* – by the horse sacrifices; *ādibhiḥ* – and so forth; *vibhum* – the all-pervasive Lord; *sampūjayan* – fully worshipping; *mudām* – of bliss; *pūraiḥ* – with floods; *brahma-aṇḍam* – the universe; *samapūrayam* – I overfilled.

In place after place, I exclusively arranged for the worship of Śrī Bhagavān by causing the performance of grand sacrifices such as the Aśvamedha, by which the entire cosmos was immersed in bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra received the authority of Brahmā and performed duties such as maintaining the universe. In this verse beginning with *itas*, he describes his other activities. He says, “Worship of the Supreme Lord Jagadīśvara began to be performed everywhere, immersing the entire *brahmāṇḍa* in sheer joy.”

VERSES 150–152

पारमेष्ठ्येन संरुद्धो वेदैर्मूर्तिधरैर्मखैः ।

पुराणैरितिहासैश्चागमैस्तीर्थैर्महर्षिभिः ॥ १५० ॥

ब्रह्मर्षिभिश्च बहुधा स्तूयमानो महामदैः ।

ग्रस्यमानोऽपि मुञ्चामि न स्माकिञ्चनतां निजाम् ॥ १५१ ॥

तथापि ब्राह्म्यकृत्याब्धिभङ्गमग्नौ न पूर्ववत् ।

लेभे भगवतो भक्तिसुखं चिन्तातुरान्तरः ॥ १५२ ॥

pārameṣṭhyena saṁruddho vedair mūrti-dharair makhaiḥ
purāṇair itihāsaś cāgamaś tīrthair maharṣibhiḥ

brahmarṣibhiś ca bahudhā stūyamāno mahā-madaiḥ
grasyamāno 'pi muñcāmi na smākiñcanatām nijām

tathāpi brāhmya-kṛtyābhi-bhaṅga-magno na pūrva-vat
lebhe bhagavato bhakti-sukhaṁ cintāturāntaraḥ

pārameṣṭhyena – by the post of the supreme entity, Lord Brahmā; *saṁruddhaḥ* – entangled; *vedaiḥ mūrti-dharaiḥ* – by the personified Vedas; *makhaiḥ* – by the sacrifices; *purāṇaiḥ* – by the eighteen ancient

histories of the Lord and His devotees; *itihāsaḥ* – by the other historical compositions; *ca* – and; *āgamaḥ* – by the *śāstras* spoken by Śrī Śiva; *tīrthaiḥ* – by the holy places; *mahā-ṛṣibhiḥ* – by the great sages; *brahma-ṛṣibhiḥ* – by the saintly *brāhmaṇas*; *ca* – and; *bahudhā* – in many ways; *stūyamānaḥ* – being praised; *mahā* – great; *madaiḥ* – by various pleasures; *grasyamānaḥ* – being engulfed; *api* – although; *muñcāmi na* – I did not give up; *sma* – indeed; *akiñcanatām* – state of being unattached; *nijām* – own; *tathā api* – however; *brāhmya* – of Śrī Brahmā; *kṛtya* – of the duties; *abdhi* – of the ocean; *bhaṅga* – in the waves; *magnaḥ* – floundering; *na* – not; *pūrva-vat* – as before; *lebhe* – attained; *bhagavataḥ* – to the Lord; *bhakti-sukham* – the happiness of devotional service; *cintā* – with anxiety; *ātura* – overcome; *antaraḥ* – within.

Because I occupied the supreme post of Brahmā, all the personified Vedas, sacrifices, Purāṇas, Itihāsas, Tantras, and holy places came to serve me, and eminent *maharṣis* and *brahmarṣis* would praise me in various ways. Although I possessed great opulence and was completely surrounded by intoxicating comforts, I still did not abandon my natural detachment from material life. But, trapped in the waves of the immense ocean of responsibilities of being Brahmā, I could not experience the happiness of devotional service to the Lord as I had before, and my mind became anxious and disturbed.

DIG-DARŚINĪ-ṬĪKĀ: In four verses, beginning here with *pārameṣṭhyena*, Śrī Gopa-kumāra explains why he became detached from staying in Brahmāloka and, as before, desired to move on to a superior position. He says, “Having been appointed the supreme ruler of the universe, I had unlimited opulences. But in spite of being surrounded by such luxuries that could easily have caused my becoming intoxicated with hubris, I did not abandon my natural sense of detachment. Even so, in Satyaloka I was not able to relish the happiness of *bhakti*.” This is described in these three verses [150–152]. “The personified Vedas, *maharṣis* (great sages), and *brahmarṣis* (saintly *brāhmaṇas*) sang my praises, but this gave me no satisfaction. I was submerged in the deep ocean of Brahmā’s duties and forever distressed with anxious concerns. The overwhelming responsibilities of this post prevented me from enjoying the bliss of the Lord’s loving service.”

VERSE 153

द्विपरार्थायुषि स्वस्य श्रूयमाणोऽपि कालतः ।
भयं स्यात् क्रियमाणे च जपे भूरियमार्तिदा ॥ १५३ ॥

dvi-parārdhāyūṣi svasya śrūyamāṇo 'pi kālataḥ
bhayaṁ syāt kriyamāṇe ca jape bhūr-iyamārti-dā

dvi-parārdha – of two *parārdhas*, totaling 311,040,000,000,000 years;
āyūṣi – within the lifetime; *svasya* – of myself; *śrūyamāṇaḥ* – hearing;
api – although; *kālataḥ* – from time; *bhayaṁ* – fear; *syāt* – may be;
kriyamāṇe – while performing; *ca* – and; *jape* – in chanting; *bhūḥ* – land
(Vṛndāvana); *iyam* – this; *ārti-dā* – gives pain.

And even though I would hear that my lifespan was two *parārdhas*, I would still be afraid of the force of time. To allay this fear, I would chant my *mantra*. This, however, would stir up remembrance of Śrī Vṛndāvana, which brought on the pain of separation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although my lifespan was two *parārdhas* (311 trillion, 40 billion years), I was still overwhelmed by fear of the time factor. To overcome this, I would chant my *mantra*. As soon as I chanted, though, I would become agitated with intense longing for Śrī Vṛndāvana and all the places in the land of Vraja.”

VERSE 154

जगदीश्वरतः पुत्रलालनं तु महासुखम् ।
ममानुभवतश्चित्तवैकल्यं तद्विनश्यति ॥ १५४ ॥

jagad-īśvarataḥ putra-lālanam tu mahā-sukham
mamānubhavataś citta-vaikalyam tad vinaśyati

jagad-īśvarataḥ – from the Lord of the worlds; *putra* – for a son;
lālanam – affection; *tu* – indeed; *mahā-sukham* – boundless happiness; *mama* – my; *anubhavataḥ* – through experiencing; *citta* – of the heart; *vaikalyam* – the distress; *tad* – that; *vinaśyati* – it would eradicate.

However, Śrī Jagadīśa would caress me like a son, causing me boundless delight and eradicating the distress of my heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, even though I was distressed from separation, by the potency of Brahmaloḥa I actually experienced no sorrow at all.” To describe how this was possible, he speaks this verse beginning with *jagat*. “The special reason was that Śrī Jagadīśvara would pamper me lovingly just like a son, and because of this, my happiness knew no bounds. Consequently, the deep misery agitating my mind and heart vanished and I was not disturbed in any other way.”

VERSE 155

अत्यन्तसन्निकर्षेण पितृबुद्ध्या च सेवया ।
कदाप्यागांसि जातानि मृष्यन्ते प्रभुणा मम ॥१५५॥

atyanta-sannikarṣeṇa pitṛ-buddhyā ca sevayā
kadāpy āgāṁsi jātāni mṛṣyante prabhuṇā mama

atyanta – very; *sannikarṣeṇa* – by coming close; *pitṛ* – of a father; *buddhyā* – in the mood; *ca* – also; *sevayā* – while rendering service; *kadā api* – sometimes; *āgāṁsi* – offenses; *jātāni* – were generated; *mṛṣyante* – forgiven; *prabhuṇā* – by the Lord; *mama* – my.

I always stayed in close proximity to Śrī Jagadīśa and would serve Him in the mood of His being my father. When it sometimes happened that I committed offenses in His service, the Lord mercifully forgave them all.

DIG-DARŚINĪ-ṬĪKĀ: “Any offense I committed to Śrī Jagadīśvara was cast aside by the mercy of the Lord and the affection of Śrī Mahā-Lakṣmī.” This is explained in the two verses beginning with *atyanta*. Śrī Gopa-kumāra says, “Because I served Śrī Jagadīśvara in such intimate proximity, there was the possibility that I might transgress propriety out of a lack of reverence. Nevertheless, because in the mood of our relationship, I saw Him as my father and served Him like this, I never

had any fear. If I did sometimes commit offenses, my compassionate Lord forgave them all.”

VERSE 156

तथाप्यन्तर्महोद्वेगः स्यात्ततो व्यञ्जिते श्रिया ।
स्नेहे मात्रेव हृष्टः स्यामेवं तत्रावसं चिरम् ॥१५६॥

*tathāpy antar-mahodvegaḥ syāt tato vyañjite śriyā
snehe mātrevā hṛṣṭaḥ syām evaṁ tatrāvasaṁ ciraṁ*

tathā api – still; *antaḥ* – within my mind; *mahā* – great; *udvegaḥ* – disturbance; *syāt* – there might be; *tataḥ* – then; *vyañjite* – manifest; *śriyā* – by the goddess of fortune; *snehe* – love; *mātrā* – a mother; *iva* – like; *hṛṣṭaḥ* – content; *syām* – I would become; *evaṁ* – thus; *tatra* – there; *avasam* – I lived; *ciraṁ* – for a long time.

Śrī Jagadīśvara forgave me, but I still considered myself an offender and was always troubled. Knowing this, Śrī Lakṣmī-devī would console me, reassuring me with loving words like a mother. This would fill my heart with joy and thus I stayed there happily for a very long time.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although Śrī Jagadīśa forgave my transgressions, I still considered myself an offender. I was aware of the shortcomings in my service to Him and was thus always dejected. Understanding my troubled heart, Śrī Lakṣmī-devī would comfort me lovingly with motherly affection, and then I would become joyful again. In this way, although my distress had a cause, I lived most happily in Satyaloka for a long time.”

VERSE 157

एकदा मुक्तिमत्राप्तमेकं तल्लोकवासिभिः ।
संश्लाघ्यमानमाकर्ण्य तानपृच्छं तदद्भुतम् ॥१५७॥

*ekadā muktim atrāptam ekaṁ tal-loka-vāsibhiḥ
saṁślāghyamānam ākarṇya tān apṛcchaṁ tad adbhutam*

ekadā – once; *muktim* – liberation; *atra* – once; *āptam* – attained; *ekam* – one person; *tat-loka-vāsibhiḥ* – by the residents of that planet; *saṁślāghyamānam* – being praised; *ākarma* – hearing; *tān* – them; *apṛccham* – I inquired; *tat* – that (liberation); *adbhutam* – astonishing.

Once, I heard some residents of Satyaloka glorify someone who had attained liberation. Hearing their genuine praise, I was astounded and, out of curiosity, asked, “What is liberation?”

DIG-DARŚINĪ-ṬĪKĀ: Now, to explain his reason for leaving Brahmaloaka, Śrī Gopa-kumāra speaks this verse beginning with *ekadā*. He says, “Once, with great devotion, the *brahmarṣi* residents of Satyaloka were extolling a *jīva* (living being) from the Earth planet who had attained liberation (*mukti*). I had never heard such glorification before. Amazed, I inquired, ‘O residents of Brahmaloaka! What is *mukti*? Why you are praising that person so much? Do you also want to attain liberation?’”

VERSE 158

मुक्तेः परममुत्कर्षं दौर्लभ्यं च निशम्यतान् ।
सर्वज्ञानं पुनरप्राक्षं तदुपायं तदीप्सया ॥ १५८ ॥

mukteḥ paramam utkarṣam daurlabhyam ca niśamya tān
sarva-jñān punar aprākṣam tad-upāyam tad-īpsayā

mukteḥ – of liberation; *paramam utkarṣam* – supreme excellence; *daurlabhyam* – difficulty of attainment; *ca* – and; *niśamya* – hearing; *tān* – those; *sarva-jñān* – all-knowing persons; *punaḥ* – repeatedly; *aprākṣam* – I inquired; *tat* – that; *upāyam* – means to achieve; *tad-īpsayā* – with a desire for it.

The *brahmarṣis* described to me the super-excellence and rarity of liberation. Hearing them, I desired it myself and asked the omniscient personified Vedas and others present there about the method for attaining it.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thereafter, the *brahmaṛṣis* (*brāhmaṇa* sages) of Brahmaloka described to me the excellence, importance and rarity of that exalted state of liberation, or *mukti*. Hearing this, I again asked the omniscient Vedas and others living in Brahmaloka how to achieve that state.”

The *brāhmaṇa* might wonder, “Why did you inquire again?” Gopa-kumara replies, “Because I wanted to attain *mukti*.”

VERSE 159

बहुलोपनिषद्व्यः श्रुति-स्मृतिभिरन्विताः ।

ऊचुरेकेन साध्योऽसौ मोक्षो ज्ञानेन नान्यथा ॥ १५९ ॥

bahulopaniṣad-devyaḥ śruti-smṛtibhir anvitāḥ
ūcur ekena sādhyo 'sau mokṣo jñānena nānyathā

bahula – many; *upaniṣat-devyaḥ* – goddesses of the Upaniṣads; *śruti* – the Vedas; *smṛtibhiḥ* – with the literatures in pursuance of the Vedic version; *anvitāḥ* – with; *ūcuḥ* – said; *ekena* – with one voice; *sādhyāḥ* – object of attainment; *asau* – this; *mokṣaḥ* – liberation; *jñānena* – through knowledge; *na* – not; *anyathā* – other way.

Many Upaniṣads, present in the form of goddesses and accompanied by Śrutis (Vedas) and Smṛtis (supplementary Vedas), replied in unison, “Liberation is attained only by knowledge – there is no other way of achieving this goal.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Many Upaniṣads, the essence of all the Vedas, were present as *devyaḥ*, meaning they had assumed brilliantly effulgent forms as the *upaniṣad-devīs* (goddesses). They joined the personified Purāṇas, the Āgamas, and others and spoke as one voice, saying, ‘Mokṣa, or liberation, is the most exalted goal and also the most difficult to achieve. It is attained exclusively by *advaya-jñāna*, or transcendental knowledge that is beyond duality, and not by any other means.’

“One of the Śrutis said, “*tam eva viditvāti-mṛtyum eti nānyaḥ panthā vidyate 'yanāya* – Only through knowledge of Brahman can

death be transcended. There is no other way to attain liberation.” (*Śvetāśvatara Upaniṣad* 3.8, 6–15). However, *advaya-jñāna*, knowledge of the non-dual Absolute, arises from devotion, or *bhakti*, and therefore should be understood as a form of *bhakti*. This is because it is not possible to achieve liberation by other types of knowledge, specifically by *nirviśeṣa-jñāna*, or knowledge that only encompasses an impersonal conception of the Absolute Truth.”

This subject will be thoroughly analyzed in later verses.

VERSE 160

कैश्चिदुक्तं सगाम्भीर्यं पुराणैरागमैरपि ।
जान्यते भगवद्भक्त्या सुखं ज्ञानं सुदुर्घटम् ॥१६०॥

*kaiścid uktam sa-gāmbhīryam purāṇair āgamair api
janyate bhagavad-bhaktiā sukham jñānam su-durghaṭam*

kaiścit – by certain; *uktam* – it was said; *sa-gāmbhīryam* – with gravity; *purāṇaiḥ* – Purāṇas; *āgamaiḥ* – Āgamas; *api* – also; *janyate* – is generated; *bhagavad-bhaktiā* – through devotion to the all-opulent Lord; *sukham* – easily; *jñānam* – through knowledge; *su-durghaṭam* – very difficult to attain.

Some of the Purāṇas and Āgamas gravely said that although it is true that one can attain liberation through knowledge, that knowledge is exceedingly difficult to obtain. However that same knowledge may be attained simply by practicing *bhagavad-bhakti*, devotional service to the Supreme Lord. By no other means is it so easily achieved.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Those Purāṇas, Āgamas, and Pañcarātras who were expert in establishing the superiority of loving service to the Lord solemnly spoke, saying ‘It is true that one can attain liberation by knowledge, or *jñāna*, but that knowledge is practically impossible to attain. Still, although such knowledge is extremely difficult to attain, by the potency of devotion to the Supreme Lord, it is easily realized. No other means can so easily yield that knowledge.’”

VERSE 161

किंवानुष्ठितया सम्यक् तयैव सुलभोऽस्ति सः ।
श्रुति-स्मृतीनां कासाञ्चित् सम्मतस्तत्र लक्षिता ॥ १६१ ॥

kiṁ vānuṣṭhitayā samyak tayaiva su-labho 'sti saḥ
śruti-smṛtīnām kāsāñcit sammatis tatra lakṣitā

kiṁ vā – furthermore; *anuṣṭhitayā* – by the execution; *samyak* – proper; *tayā* – by that (*bhakti*); *eva* – indeed; *su-labhaḥ* – easily attained; *asti* – it is; *saḥ* – that; *śruti-smṛtīnām* – of the Śrutis and Smṛtis; *kāsāñcit* – of some; *sammatis* – agreement; *tatra* – there; *lakṣitā* – indicated.

Alternatively, one may easily attain liberation by properly executing devotional service alone (with no need of knowledge). This opinion was also supported by some of the Śrutis and Smṛtis.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Those Purāṇas and Āgamas further their argument with the following alternative: ‘Liberation is easily achieved if one becomes completely free from desires and attachments and practices *bhagavad-bhakti* by following the path of the saints.’”

In the verse, the word *eva*, meaning ‘only’ or ‘alone,’ indicates the full independence of loving service to the Lord. *Bhakti* is by nature free from desires and does not depend on any other practice (*sādhana*). It is stated in the *Bṛhan-nāradya Purāṇa* (32.6, 4.30):

bhaktir dṛḍhā bhaved yasya deva-deve janārdane
śreyāṁsi tasya sidhyanti bhaktimanto 'dhikās tataḥ

Those who have unshakeable devotion to the lotus feet of Śrī Janārdana, who is God even of the gods, effortlessly achieve all auspiciousness and good fortune. Therefore, *bhakti* alone is the super-excellent process.

jīvanti jantavaḥ sarve yathā mātaram āśritāḥ
tathā bhaktim samāśritya sarvā jīvanti siddhayaḥ

Just as all living beings survive under the care of their mothers, similarly, all the mystic perfections, or *siddhis*, exist by taking shelter of *bhakti* alone.

Here, the word *siddhi* is to be understood as liberation. Although liberation is not directly mentioned in these two verses, it has been implied.

It is stated in *Śrīmad Bhagavad-gītā* (11.54):

*bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantaṭha*

Only by performing unalloyed service (*ananyā-bhakti*) unto Me can one understand the truth about Me and see Me before his very eyes. Then one can enter into Me, that is, one can associate with Me and reside in my company.

Mokṣa is implicit in the phrase ‘entrance into Me (Bhagavān),’ meaning that liberation can be attained effortlessly by the performance of *bhakti*.

Gopa-kumāra continues, “Some Śrutis and Smṛtis devoted to Bhagavān nodded their heads and gestured in agreement of the statement that liberation can be attained only by loving devotion to the Lord.” The meaning of their gesturing is that the words of those Śrutis and Smṛtis do not directly or explicitly establish *bhakti* as the cause of liberation, but this conclusion can be ascertained from their purports. A subject matter is more highly respected when its principles are ascertained in its commentaries.

It is stated in *Padma Purāṇa* (*Pātāla-khaṇḍa* 92.26):

*āpatyaṁ draviṇaṁ dārā hārā harmyaṁ hayaṁ gajāḥ
sukhāni svarga-mokṣau ca na dūre hari-bhaktitaḥ*

In this world, one derives happiness from sons, grandsons, wealth, women, objects of enjoyment, palaces, horses, elephants, etc. And in Svarga, much higher varieties of enjoyment are found. However, all such pleasures, even up to the pleasure of *mokṣa*, are easily accessible (*na dūre*) by devotion to Śrī Hari.

In this verse, the term *na dūre* (not far) signifies ‘quite close.’ All these types of happiness are readily bestowed by *bhakti* to Śrī Hari.

VERSE 162

व्यक्तं तासां वचोऽश्रुत्वा क्रुद्धाः स्वैरागमादिभिः ।

महोपनिषदः काश्चिदन्वमोदन्त तत् स्फुटम् ॥१६२॥

*vyaktaṁ tāsāṁ vaco 'śrutvā kruddhāḥ svair āgamādibhiḥ
mahopaniṣadaḥ kāścīd anvamodanta tat sphuṭam*

vyaktaṁ – clearly; *tāsāṁ* – their; *vacāḥ* – statement; *aśrutvā* – not hearing; *kruddhāḥ* – angry; *svaiḥ* – own; *āgama* – by the Āgamas; *ādibhiḥ* – and other scriptures; *mahā-upaniṣadaḥ* – great Upaniṣads; *kāścīd* – certain; *anvamodanta* – concurred; *tat* – that; *sphuṭam* – clearly.

Angry at all those Śrutis and Smṛtis who did not clearly support *bhakti* as the direct cause of liberation, the great Upaniṣads, as well as the Āgamas and Purāṇas who followed them, spoke together as one and affirmed that, indeed, *bhakti* is the cause of liberation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Some Śrutis and Smṛtis agreed internally, but they did not externally make it clear that they supported *bhakti* as the direct cause of liberation. Seeing this, the great Upaniṣads, who are devoted to singing the glories of the Supreme Personality of Godhead, and their followers, the religious scriptures such as the Purāṇas and Āgamas, became angry at them. In unison, they unequivocally declared *bhakti* to be the cause of liberation. Boldly they affirmed, ‘*Bhakti* is the only means for the effortless attainment of liberation. This is substantiated in the *Bṛhan-nāradya Purāṇa* (1.79):

*dharmārtha-kāma-mokṣākhyā puruṣārthā dvijottamāḥ
hari-bhakti-parāṇām vai sampadyante na saṁśayaḥ*

O best of the *brāhmaṇas*, the four goals of life: Religiosity, economic development, sense gratification, and liberation – *dharma*, *artha*, *kāma*, and *mokṣā* – are undeniably achieved by the devotee engaged in loving service to Śrī Hari.

“It is also stated in the *Viṣṇu Purāṇa*:

*dharmārtha-kāmaiḥ kiṁ tasya muktis tasya kare sthitā
samasta-jagatām mūle yasya bhaktiḥ sthirā tvayi*

What to speak of religiosity, economic development, and sense gratification, one who has unshakable faith in Bhagavān, who is the origin of the entire universe, holds even liberation in the palm of his hand.”

VERSE 163

गूढोपनिषदः काश्चित् कैश्चिद्गूढैर्महागमैः ।

समं महापुराणैश्च तूष्णीमासन् कृतस्मिताः ॥ १६३ ॥

*gūḍhopaniṣadaḥ kāścīt kaiścīd gūḍhair mahāgamaiḥ
samam mahā-purāṇaiś ca tūṣṇīm āsan kṛta-smitāḥ*

gūḍha – confidential; *upaniṣadaḥ* – Upaniṣads; *kāścīt* – certain; *kaiścīt* – with some; *gūḍhaiḥ* – confidential; *mahā-āgamaiḥ* – great Āgamas; *samam* – with; *mahā-purāṇaiḥ* – great Purāṇas; *ca* – also; *tūṣṇīm* – silent; *āsan* – being; *kṛta-smitāḥ* – smiled.

Thereafter, some of the confidential Upaniṣads dedicated to *bhakti*, several confidential *Mahā-āgamas*, the Vaiṣṇava Tantras such as *Sātvata-siddhānta* and other Vaiṣṇava Tantras, and *Śrīmad-Bhāgavat Mahā-purāṇa* smiled gravely while remaining silent.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Those rare and most confidential scriptures, who are devoted to the loving service of Bhagavān, including some very confidential Upaniṣads; some of the major, esoteric Āgamas; Vaiṣṇava Tantras such as *Sātvata-siddhānta*; and the *Mahā-purāṇa Śrīmad-Bhāgavatam*, all smiled slightly and became silent. “They thought, ‘Ah! Is the opulence of the illusory potency (Māyā) of Bhagavān not astonishing? It is dismaying that even omniscient personalities cannot comprehend essential principles of truth that are unmistakably established in the scriptures. Or, another way of understanding this situation is that these omniscient personalities are disregarding *bhakti* by merely establishing that its point of exaltation lies in the glory of bestowing liberation. Whatever the case may be, there is no point in speaking with these scriptures.’ Thus, considering it useless to engage in discussion with someone of disparate opinion, and considering it improper to

reveal supremely confidential truths about *bhakti* in such an assembly, those confidential and esoteric scriptures refrained from speaking.”

In essence: To ascend the highest peak of *bhagavad-bhakti*, one has to sequentially climb the lower steps of fruitive activities, speculative knowledge, and then liberation. The glories of these lower rungs culminate in the exaltation of *bhakti*, and thus, while expounding their greatness, one might also eventually glorify *bhakti*. However, that does not do justice to the real glories of devotion in pure love. As a great treasure that has fallen into some unfit place does not belong there, so it is unbecoming that *bhakti* be included in the ranks of *karma*, *jñāna*, and so on.

VERSES 164–165

मोक्षोऽनुभगवन्मन्त्र-जपमात्रात् सुसिध्यति ।

न वेति कैश्चिदाम्नाय-पुराणादिभिरुल्बणः ॥ १६४ ॥

आगमानां विवादोऽभूत्तमसोद्धवा बहिर्गताः ।

ते पुराणागमाः कर्णौ पिधायोपनिषद्युताः ॥ १६५ ॥

mokṣo nu bhagavan-mantra-japa-mātrāt susidhyati

na veti kaiścid āmnāya-purāṇādibhir ulbaṇaḥ

āgamānām vivādo 'bhūt tam asoḍhvā bahir gatāḥ

te purāṇāgamāḥ karṇau pidhāyopaniṣad-yutāḥ

mokṣaḥ – liberation; *nu* – certainly; *bhagavat* – of the Lord; *mantra* – the mind-delivering names; *japa* – by chanting; *mātrāt* – simply; *susidhyati* – is easily effected; *na* – not; *vā* – or; *iti* – so; *kaiścit* – by certain; *āmnāya* – of Śrutis; *purāṇa* – Purāṇas; *ādibhiḥ* – and others; *ulbaṇaḥ* – powerful; *āgamānām* – of the scriptures; *vivādaḥ* – debate; *abhūt* – took place; *tam* – that; *asoḍhvā* – not able to endure; *bahiḥ* – outside; *gatāḥ* – went; *te* – they; *purāṇa-āgamāḥ* – the Purāṇas and Āgamas; *karṇau* – ears; *pidhāya* – blocking; *upaniṣat* – the Upaniṣads; *yutāḥ* – together with.

One set of scriptures argued, “One can attain liberation merely by the potency of chanting the *mantras* of Bhagavān,” while others countered, “That is not the way; there are other ways to achieve

it.” In this way, a heated dispute ensued between the Āgamas and others and the Vedas and Purāṇas. Unable to endure this quarrel, the esoteric Mahā-Purāṇas, along with the Āgamas and Upaniṣads, blocked their ears with their fingers and went outside.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then a vehement debate broke out as the Vedas, Purāṇas, and others (Itihāsas, and so on) began to quarrel with the host of Āgamas, namely *Pañcarātra* and the other Tantras.”

The *brāhmaṇa* might ask, “What was the topic of that argument?”

Gopa-kumāra replies, “They argued about whether or not one can attain liberation simply by the chanting of Bhagavān’s *mantras*. The confidential Mahā-Purāṇas, Āgamas, and Upaniṣads had previously smiled gravely and maintained silence, but now they could tolerate neither the debate nor the doubt it engendered regarding the potency of the *mantras* of the Lord, so they left the assembly. They did so because it is improper to even hear doubts about the exalted nature of *bhakti*. Significantly, in all these confidential scriptures, there is not even a scent of distrust about the glories of devotion to the Lord.”

Initially, the above-mentioned esoteric Upaniṣads were addressed as prominent, and scriptures such as *Śrīmad-Bhāgavatam* were addressed as secondary. The *Bhāgavat* and other Purāṇas had been silent, following the example of the Upaniṣads. Now, however, when the debate became intolerable, *Śrīmad-Bhāgavatam* and other Purāṇas were the first to leave the assembly, followed by the Upaniṣads. This topic will be clearly explained later on.

VERSE 166

ततो महापुराणानां महोपनिषदां तथा ।
माध्यस्थ्यादागमानां तु जयो जातो मम प्रियः ॥१६६॥

tato mahā-purāṇānām mahopaniṣadām tathā
mādhyā-sthyād āgamānām tu jayo jāto mama priyaḥ

tataḥ – then; *mahā* – great; *purāṇānām* – of the Purāṇas; *mahā* – great; *upaniṣadām* – of the Upaniṣads; *tathā* – then; *mādhyā-sthyāt* – as

mediators; *āgamānām* – of the Āgamas; *tu* – indeed; *jayaḥ* – victory; *jātaḥ* – took place; *mama* – for me; *priyaḥ* – pleasing.

Thereafter, those Mahā-Purāṇas and Mahā-Upaniṣads intervened to mediate in the debate, and after careful deliberation, they declared the Āgamas to be victorious. At that decision, I also became joyful.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The reason for the departure of all those scriptures was that they wanted to maintain impartiality and avoid siding with any party. Then, by listening to the thoughts and arguments of both parties, they could come to a proper understanding. Ultimately, the Mahā-Purāṇas and Mahā-Upaniṣads, being selected as arbiters, awarded victory to the Āgamas. Because I was partisan to the chanting of Śrī Bhagavān’s *mantra*, I took great delight in this decision.”

In this regard, it is stated in *Śrī Viṣṇu Purāṇa* (1.6.40):

*gatvā gatvā nivartante candra-sūryādayo grahāḥ
adyāpi na nivartante dvādaśākṣara-cintakāḥ*

Planets such as the moon and the sun are repeatedly created and destroyed. However, those persons who meditate on the twelve-syllable *mantra* of Lord Viṣṇu have never, even to this day, had to return.

It is stated in the *Padmanābhīya* of the *Śrī Padma Purāṇa*:

*japena devatā nityaṁ stūyamānā prasīdati
prasannā vipulān bhogān dadyān muktīm ca śāśvatīm*

When the presiding Deities of the *mantras* are praised by regular chanting of Their *mantras*, They become pleased. Not only do They award abundant sense enjoyment to those who chant, but They also bestow eternal liberation.

Why does the chanting of a *mantra* please Bhagavān? The Lord thinks, “Because this person is devoted only to chanting My *mantra*, he is very dear to Me.”

VERSE 167

मयाभिप्रेत्य तद्भावं ते पुराणागमादयः ।
अनुनीय सभा-मध्यमानीताः स्तुतिपाटवैः ॥ १६७ ॥

mayābhipretya tad-bhāvaṁ te purāṇāgamādayaḥ
anunīya sabhā-madhyam ānītāḥ stuti-pāṭavaiḥ

mayā – by me; *abhipretya* – ascertaining; *tad-bhāvaṁ* – the mood of that (group of personified scriptures); *te* – their; *purāṇa-āgama-ādayaḥ* – the Purāṇas, Āgamas, and other scriptures; *anunīya* – conciliating; *sabhā-madhyam* – to the midst of the assembly; *ānītāḥ* – brought; *stuti* – of prayers of praise; *pāṭavaiḥ* – with recitations.

Discerning the mood and intention of the Mahā-Purāṇas such as *Śrīmad-Bhāgavatam*, as well as the Āgamas and other Tantras, that had led them to smile so gravely and step outside, I humbly pacified them and brought them back into the assembly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The grave mood and slight smiles of Śrī Bhāgavat, Sātvata-Siddhānta, and the others revealed their profound purpose. Discerning their fundamental aim, I humbly praised them. Being pleased, they agreed to come back into the assembly house.”

VERSE 168

तत्तत्त्वं सादरं पृष्टास्ते श्रीभागवतादयः ।
ऊचुः सात्वतसिद्धान्ताद्यागमाः श्रुतिमौलिभिः ॥ १६८ ॥

tat-tattvaṁ sādaram prṣṭās te śrī-bhāgavatādayaḥ
ūcuḥ sātva-ta-siddhāntādy-āgamāḥ śruti-maulibhiḥ

tat – of that (*mukti*); *tattvaṁ* – the scientific truth; *sa-ādaram* – with respect; *prṣṭāḥ* – they were asked; *te* – they; *śrī-bhāgavata-ādayaḥ* – headed by *Śrīmad-Bhāgavatam*; *ūcuḥ* – they said; *sātvata-siddhānta* – a Vaiṣṇava scripture; *ādi* – and others; *āgamāḥ* – the Āgamas; *śruti* – of the Śrutis; *maulibhiḥ* – with the crowns.

When I respectfully inquired about the essential truth of liberation (*mokṣa-tattva*), the Upaniṣads, the most exalted of the Śrutis, and *Sātvata-siddhānta* and other Āgamas joined *Śrīmad-Bhāgavatam* and replied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I then respectfully inquired from those great Purāṇas about the true nature of liberation, or *mokṣa-tattva*. I asked the reason for their behavior – why they had kept silent and smiled so seriously, and why they had covered their ears and left the assembly. Gathered there were *Śrīmad-Bhāgavatam* and others, who are the most excellent and steadfast of scriptures, and who are supremely dedicated to loving service of the Lord. Also in the assembly were the aggregate of Āgamas, such as *Sātvata-siddhānta*, who are devoted to *bhakti* and who are the prominent Vaiṣṇava scriptures. They were all joined by the confidential Upaniṣads, who are the exalted crowns of the Śrutis, and together they replied.”

VERSE 169

श्रीभक्तिशास्त्राण्यूचुः—

लब्धब्रह्माधिकारेदं महागोप्यं निधेरपि।

भवत्सद्गुण-सन्दोहैराख्यामो मुखरीकृताः ॥ १६९ ॥

śrī-bhakti-śāstrāṇy ūcuḥ

labdha-brahmādhikāredaṁ mahā-gopyaṁ nidher api

bhavat-sad-guṇa-sandohair ākhyāmo mukharī-kṛtāḥ

śrī-bhakti-śāstrāṇi ūcuḥ – the glorious scriptures of devotion said; *labdha* – having attained; *brahma-adhikāra* – the post of Brahṁā; *idam* – this; *mahā-gopyam* – supreme confidentiality; *nidheḥ* – of this treasure; *api* – although; *bhavat* – your; *sad-guṇa-sandohaiḥ* – because of many pure qualities; *ākhyāmaḥ* – we are describing; *mukharī-kṛtāḥ* – extensively.

The devotional scriptures said: O you who have newly achieved the post of Brahṁā, this truth is more secret than the most precious jewels. However, impelled by your virtues and worship of Bhagavān, we will personally reveal it to you.

DIG-DARŚINĪ-ṬĪKĀ: The personified *bhakti-śāstras* say, “O you, who are newly appointed to the post of Brahmā.” The implication of this address to Śrī Gopa-kumāra is, “Because you have qualified yourself for the position of Brahmā, you deserve to hear this confidential truth, which is more valuable than a great treasure (*mahā-nidhi*).” If the word *nidhi* is read as *vidhi*, then the meaning is, “This truth is so confidential that even Brahmā is not qualified to hear it.”

Gopa-kumāra might then object, “But I have merely attained the qualification of being Brahmā, so why are you revealing this secret to me?”

The *bhakti-śāstras* reply, “Although it may not be appropriate to divulge this confidential truth to you, we are overwhelmed and inspired by your outstanding qualities and eager attempts to worship Śrī Bhagavān. Therefore, we will personally reveal it to you.”

VERSE 170

क्वचित् प्रस्तूयतेऽस्माभिर्भगवद्भक्तितत्परैः ।

मोक्षस्त्याजयितुं सम्यग्विनिन्द्य सपरिच्छदः ॥ १७० ॥

kvacit prastūyate 'smābhir bhagavad-bhakti-tat-paraiḥ
mokṣas tyājayitum samyag vinindya sa-paricchadaḥ

kvacit – sometimes; *prastūyate* – it is eulogized; *asmābhiḥ* – by us; *bhagavat-bhakti* – to devotion to the Lord; *tat-paraiḥ* – by us who devoted; *mokṣaḥ* – liberation; *tyājayitum* – to be given up; *samyak* – completely; *vinindya* – censuring; *sa-paricchadaḥ* – and the means to attain it.

Although we scriptures are devoted to the loving service of Bhagavān, in some places we have examined liberation. But this is only to expose its insignificance and, by all means to condemn both liberation and the processes of attaining it.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Although it is improper for us to describe liberation (*mokṣa*), for various reasons we must.” Two verses, beginning here with *kvacit*, explain why. “While we have firm faith in and are devoted to *bhagavad-bhakti*, at times we examine liberation.”

Gopa-kumāra might ask, “Why is this?”

“It is only to expose its worthlessness. We specifically condemn it and the processes to attain it, such as speculative knowledge (*jñāna*). Our intention is that no one respects liberation; rather, it should be contemptuously rejected as insignificant. If the nature of something undesirable is not first explained, then no one will be inclined to reject it. Therefore, we describe the nature of *mokṣa* and then criticize it.”

VERSE 171

निर्वक्तुं भक्तिमाहात्म्यं कथ्यतेऽस्यापि तत् क्वचित्।
न तु साध्यफलत्वेन सुखगन्धोऽपि नास्ति यत्॥१७१॥

nirvaktum bhakti-māhātmyam kathyate 'syāpi tat kvacit
na tu sādhyā-phalatvena sukha-gandho 'pi nāsti yat

nirvaktum – to articulate; *bhakti* – of devotion; *māhātmyam* – the glory; *kathyate* – it is spoken of; *asya* – of it (*mukti*); *api* – also; *tat* – that; *kvacit* – somewhere; *na* – not; *tu* – but; *sādhyā-phalatvena* – in terms of the ultimate result; *sukha* – of happiness; *gandhaḥ* – a slight trace; *api* – even; *na asti* – there is not; *yat* – which.

In the course of describing the glories of *bhakti*, we have also sometimes praised liberation. But this is not to indicate that liberation is the ultimate attainment, for there is not even a scent of real happiness in it.

DIG-DARŚINĪ-ṬĪKĀ: Gopa-kumāra might ask, “Why, then, have you glorified liberation in certain places?”

In reply, the *bhakti-śāstras* speak this verse beginning with *nirvaktum*. They say, “When describing the glories of *bhakti*, it is also necessary to discuss something of the glories of liberation. For example, we say, ‘*Bhakti*, or loving devotional service to the Lord, is the most exalted reality and is billions and billions of times more joyful than *mokṣa*.’ In this way, we have described the bliss of liberation while explaining *bhakti*, and the happiness of *mokṣa* is used to demonstrate the comparatively greater glories of the happiness of *bhakti*.”

“However, in reality, from the standpoint of essential truth, or *tattva-vicāra*, there is not even a trace of happiness in liberation. Only salvationists (*mumukṣus*) feel that there is happiness to be had in it, and thus, our depiction of happiness in liberation is valid only from the point of view of these adherents. Therefore, because it does not even have a scent of real happiness, liberation has not been described as equal to *bhakti* in being the desired goal, or fruit of attainment.”

VERSE 172

यथारोग्ये सुषुप्तौ च सुखं मोक्षेऽपि कल्प्यते।

परं त्वज्ञानसंज्ञोऽयमनभिज्ञप्ररोचकः ॥ १७२ ॥

yathārogye suṣuptau ca sukhaṁ mokṣe 'pi kalpyate
paraṁ tv ajñāna-saṁjño 'yam anabhijña-prarocakaḥ

yathā – just as; *ārogye* – when free from disease; *suṣuptau* – in deep sleep; *ca* – and; *sukhaṁ* – happiness; *mokṣe* – in liberation; *api* – also; *kalpyate* – is considered; *paraṁ tu* – indeed; *ajñāna-saṁjñaḥ* – known as ignorance; *ayam* – this; *anabhijña* – to the ignorant; *prarocakaḥ* – giving great happiness.

Just as one considers himself to be happy when relieved from a painful disease or when sleeping soundly, in the same way, the supposed happiness of liberation is only the absence of suffering. Moreover, the designation ‘liberation’ is symbolic of non-cognizance. That is, as the bondage of illusion or ignorance is unreal (like that of a dream), so that which liberates one from such bondage is also devoid of reality. Therefore, only the ignorant are interested in liberation.

DIG-DARŚINĪ-ṬĪKĀ: Now, in this verse beginning with *yathā*, the *bhakti-śāstras* give examples to establish the inferiority of liberation. They say, “Just as one imagines himself to be happy in a healthy condition, free from the suffering of disease, similarly, one imagines himself to be happy in liberation. Or, the happiness of *mokṣa* can be likened to that of deep sleep. Although one does not experience any happiness during deep sleep, which is in the mode of ignorance, nevertheless, one supposes that there is some sort of pleasure to be had in sleeping soundly.”

Śrīla Śrīdhara Svāmī has given the following example to illustrate this mentality: “*etāvantam kālam sukham aham asvāpsam, na kiñcid avediṣam* – I slept happily and was not aware of anything at all.”

They say, “In this state of deep sleep, because one is free from the mental perturbation arising from his many cherished desires, and one is not agitated by dreams that are full of yearnings and doubts, he imagines he is happy. The pleasure of *mokṣa* is similar to this.”

Śrī Gopa-kumāra might question, “When one wakes up from a sound sleep, he remembers, ‘I had a pleasant sleep.’ How can this happiness be considered imaginary?”

The *bhakti-śāstras* reply, “One does not experience happiness during deep sleep, so there is no question of remembering it. At the same time, one does not experience misery either, as the mind is not being disturbed by dreams. It is only in the absence of such distress that one presupposes a memory of happiness. Similarly, in the state of liberation material miseries, such as birth and death, are absent. In this complete void arising from this absence of suffering, one imagines that there is happiness, but in reality, there is not even an iota of happiness in liberation.”

Śrī Gopa-kumāra might ask, “If this is the case, why have the residents of Brahmaloḥa and omniscient sages praised liberation so highly?”

The *bhakti-śāstras* reply in the line beginning with *parama*. They say, “Only unintelligent people take an interest in the principles of liberation (*mokṣa-tattva*). [Just as day and night have no existence or reality in the sun, similarly...] there is no factual reality or existence of liberation [or bondage] for the living being (who is transcendental by constitution). These terms or concepts have arisen out of ignorance [of unintelligent people]. Therefore, if liberation, which is characterized by non-cognizance, or ignorance (*ajñāna*), is unreal, it is established that liberation which brings about freedom from bondage is also unreal.

“Śrī Brahmā affirms this in *Śrīmad-Bhāgavatam* (10.14.26):

*ajñāna-samjñau bhava-bandha-mokṣau
dvau nāma nānyau sta ṛta-jña-bhāvāt
ajasra-city ātmani kevale pare
vicāryamāṇe taraṇāv ivāhanī*

The concepts of material bondage and liberation are both based on ignorance. They have no place in perfectly pure transcendental awareness, just as day and night have no meaning when one is on the sun.”

VERSE 173

कथञ्चिद्भगवन्नामाभासस्यापि स सिध्यति ।
सकृदुच्चारमात्रेण किं वा कर्ण-प्रवेशतः ॥ १७३ ॥

*kathañcid bhagavan-nāmābhāsasyāpi sa sidhyati
sakṛd-uccāra-mātreṇa kiṁ vā karṇa-praveśataḥ*

kathañcit – somehow; *bhagavat* – of the all-opulent Lord; *nāma* – of the name; *ābhāsasya* – of the reflection; *api* – even; *saḥ* – that; *sidhyati* – it is effective; *sakṛt* – once; *uccāra* – uttering; *mātreṇa* – by merely; *kiṁ vā* – how much more?; *karṇa* – into the ear; *praveśataḥ* – after it enters.

What to speak of the glories of the name of Śrī Bhagavān, if one merely utters – even once – or just hears a semblance (*ābhāsa*) of the Lord’s name, or if the name merely enters one’s ears, he effortlessly attains liberation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “What are the means of achieving that liberation?”

The personified *bhakti-śāstras* reply in this verse beginning with *kathañcit*. They say, “*Bhakti* is so glorious that words cannot do it justice. Why, the devotees of Bhagavān attain *mokṣa* without even trying. What to speak of chanting the pure name of the Lord, simply chanting *nāmābhāsa*, the semblance of His name, delivers *mokṣa*. What more can be said about serving the name of the Lord? If one chants in jest or even disrespectfully, or if the name somehow enters one’s ears, he attains liberation very easily. Thus, it is stated in *Śrīmad-Bhāgavatam* (6.3.24):

*vikruśya putram aghavān yad ajānilo ’pi
nārāyaṇeti mriyamāṇa iyāya muktim*

When the heinously sinful Ajāmila, even in an impure condition at the time of death, cried out in distress to his son Nārāyaṇa, he was able to attain liberation.

“In Śrī Varāha Purāṇa, in the beginning of the story of Satyatapa, it is stated: ‘*kañcit jale magnaṁ japa-param brāhmaṇaṁ bhakṣayitum āgatasya vyāghrasya tenaiva vyādhenā hatasyākasmād udgata-bhagavān-nāma-śravaṇenaiva muktir jātā* – Once, as a brāhmaṇa was chanting the names of Bhagavān while standing in the water, a tiger approached to eat him. At that very moment, a hunter shot an arrow that felled the tiger. As the wounded animal was giving up his body, he happened to hear the name of the Lord from the mouth of the brāhmaṇa, and thus he attained liberation.’”

VERSE 174

विचाराचातुरीरम्यो मोक्षोऽयमवधार्यताम् ।
तेषां वेदपुराणादिशास्त्राणां हि यथामतम् ॥१७४॥

vicārācāturi-ramyo mokṣo 'yam avadhāryatām
teṣāṁ veda-purāṇādi-śāstrāṇāṁ hi yathā-matam

vicāra – in discrimination; *acāturi* – to those who are inexpert; *ramyaḥ* – charming; *mokṣaḥ* – liberation; *ayam* – this; *avadhāryatām* – should be understood; *teṣāṁ* – of them; *veda-purāṇa* – of the Vedas and Purāṇas; *ādi-śāstrāṇāṁ* – and other śāstras; *hi* – indeed; *yathā* – according; *matam* – to the opinion.

Factually, only those without discriminating intelligence find liberation enchanting. If one considers this subject from any point of view, the attractiveness of liberation cannot be substantiated. This is the determination of the Vedas, Itihāsas, Purāṇas, and all other scriptures, and it is what we are explaining to you.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might wonder, “But why do yogīs undergo so much endeavor to attain liberation?”

In response, the *bhakti-śāstras* speak this verse beginning with *vicāra*. They say, “This is only because they lack discrimination (*vicāra acāturī*). From any point of view, when one actually examines *mokṣa*, it has no charm. When the seekers of liberation establish it as the ultimate goal of human life, this is only their own conjecture.”

Gopa-kumāra might question, “But what is the evidence for this?”

The *bhakti-śāstras* reply with the line beginning with *teṣām*. They say, “Now, we will display the beauty of the facts conceptually established and proven (*vicāra cāturī*) by the Vedas, Itihāsas, Purāṇas, and others. In other words, we will speak the substance of the opinions we have collected from all other scriptures.”

VERSE 175

सोऽशेषदुःखध्वंसो वाविद्याकर्मक्षयोऽथवा ।
मायाकृतान्यथारूपत्यागात् स्वानुभवोऽपि वा ॥ १७५ ॥

so 'śeṣa-duḥkha-dhvaṁso vāvidyā-karma-kṣayo 'tha vā
māyā-kṛtānyathā-rūpa-tyāgāt svānubhavo 'pi vā

saḥ – it; *aśeṣa-duḥkha* – all distress; *dhvaṁsaḥ* – nullifying; *vā* – or; *avidyā* – in ignorance; *karma* – of activities; *kṣayaḥ* – destruction; *atha vā* – or; *māyā* – by the illusory potency; *kṛta* – done; *anyathā* – other; *rūpa* – forms; *tyāgāt* – through giving up; *sva-anubhavaḥ* – realizing oneself; *api* – indeed; *vā* – or.

In the opinion of some, liberation is the complete vanquishing of all types of suffering. Others believe it is the destruction of ignorance and termination of action and reaction (*karma*). And yet others accept it as escape from the illusion of *Māyā*, in which one mistakes one object for another, upon which one experiences the true self as a conscious reality. However, there is no happiness in any of these ideas of liberation.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *saḥ*, the *bhakti-śāstras* explain the different definitions of *mokṣa*, or *mukti*, given by advocates of liberation.

They say, “According to the school of *nyāya* (logic), liberation is the total eradiction of the twenty-one types of suffering. In their view, ‘*ātyantikī duḥkha nīrvṛtiḥ muktiḥ* – *Mukti*, or liberation, is the complete cessation of distress.’ According to philosophers who accept only one portion of the Vedas (*vaidāntika eka-deśa-vāda*), ‘*Mokṣa* is the cessation of both ignorance (*avidyā*) and fruitive work (*karma*).’ The opinions of the Vaiśeṣika, Mīmāṃsaka, and Sāṅkhya philosophers have not been presented here because the primary characteristics of *mokṣa* that they ascertain are quite insignificant and in all regards too incomplete. On the other hand, in the opinion of the propounders of *vivarta-vāda* (the Māyāvāda theory of the illusion of the Supreme), who are prominent among Vedic scholars, ‘Material existence – the cycle of birth and death – is generated by the illusory energy Māyā. One achieves liberation when one rejects the false distinction caused by Māyā and realizes his own spiritual nature (that is, who one realizes himself as Brahman).’

“Māyāvādīs sometimes quote *Śrīmad-Bhāgavatam* (2.10.6): ‘*muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ* – When the soul gives up his other identities – the false forms (*ānyathā-rūpa*) generated by Māyā – and becomes established in his pure, constitutional identity (*svarūpa*), that is *mukti*.’”

VERSE 176

जीवस्वरूपभूतस्य सच्चिदानन्दवस्तुनः ।
साक्षादनुभवेनापि स्यात्तादृक् सुखमल्पकम् ॥ १७६ ॥

jīva-svarūpa-bhūtasya sac-cid-ānanda-vastunaḥ
sākṣād-anubhavenāpi syāt tādṛk sukham alpakam

jīva – of the individual soul; *sva-rūpa* – the personal form; *bhūtasya* – experiencing; *sat-cit-ānanda* – eternal, cognizant, and blissful; *vastunaḥ* – of the substance; *sākṣāt* – direct; *anubhavena* – by having realization; *api* – also; *syāt* – may be; *tādṛk* – such; *sukham* – happiness; *alpakam* – meager.

The happiness of pure loving devotion experienced by directly perceiving the lotus feet of Śrī Bhagavān, the complete form of

eternal reality, cognizance, and bliss, is like a boundless ocean. The happiness of liberation experienced upon realizing the soul to be an eternally abiding particle of eternality, cognizance, and bliss is very meager. In comparison, it is just a tiny drop.

DIG-DARŚINĪ-ṬĪKĀ: According to the opinion of the first two parties – the logicians following *nyāya* philosophy (*naiyāyikas*), and the scholars who accept only one portion of the Vedas (*eka-deśa-vādi vaidāntikas*) – the experience of liberation is one of absence – the absence of suffering and the absence of the cause of suffering. By this definition, it is self-evident that there is no happiness in this state. Further, in the view of the third party – the adherents of *vivarta-vāda* (Māyāvāda theory of the illusion of Divinity) – the happiness of liberation is that of realizing the spiritual identity of the soul (*ātma-svarūpa*). However, this joy is so small as to be insignificant.

The *bhakti-śāstras* expound this idea in twenty-one verses (2.2.176–196), beginning here with *jīva*. They say, “In actuality, the happiness of self-realization – that is, of experiencing the spiritual nature of the soul (the *svārūpa* of the *jīva*) is negligible. When one realizes the lotus feet of Śrī Bhagavān, who is the complete embodiment of *sac-cid-ānanda*, or pure eternal reality, knowledge, and bliss, one experiences the unparalleled joy of *bhakti*, or devotion in pure love. Compared with this ocean of bliss of *bhakti*, the happiness of *mokṣa* that arises from self-realization is no greater than the amount of water contained in the hoof-print of a cow.

“Although there may be nominal happiness in liberation, factually, that happiness should merely be regarded as the absence of suffering. Nevertheless, using the logic of ‘*tuṣyatu durjanaḥ* – Let the wicked be satisfied,’ something unacceptable may be allowed as a concession. In other words, after ascertaining the conclusive truth, it is only with great difficulty that the scriptures use the word *sukha*, meaning ‘happiness,’ as an attribute of *mokṣa*. However, this usage is also merely to highlight the glories of the joy of *bhagavad-bhakti*.” This should be understood in the context of the logic described in this verse.

VERSE 177

शुद्धात्मतत्त्वं यद्वस्तु तदेव ब्रह्म कथ्यते।
निर्गुणं तच्च निःसङ्गं निर्विकारं निरीहितम्॥१७७॥

*śuddhātma-tattvaṃ yad vastu tad eva brahma kathyate
nirguṇaṃ tac ca niḥsaṅgaṃ nirvikāraṃ nirīhitam*

śuddha – purified; *ātma* – of the self; *tattvaṃ* – the truth; *yat* – which; *vastu* – substance; *tat* – that; *eva* – indeed; *brahma* – Brahman; *kathyate* – is said; *nirguṇaṃ* – without qualities; *tat* – that; *ca* – and; *niḥsaṅgaṃ* – without attachment; *nirvikāraṃ* – without transformation; *nirīhitam* – without desire.

(Those who consider liberation to be experience of the self as conscious reality have the following opinion:) The entity that is pure conscious reality is indeed called Brahman, which is devoid of attributes (*nirguṇa*), free from attachment (*niḥsaṅgaṃ*), unchangeable (*nirvikāra*), and desireless (*nirīha*).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might posit, “In the state of liberation, one experiences the unlimited Absolute, or Brahman, so one should also experience commensurate unlimited happiness.”

To address this point, the *bhakti-śāstras* speak this verse beginning with *śuddha*. They say, “One should not entertain such an idea. The pure, spiritual, conscious reality (*śuddha ātma-svarūpa*, or *cit-tattva*) is the entity, or *vastu*, known as Brahman. Brahman is *nirguṇa*, devoid of mercy and other qualities. It is *niḥsaṅga*, devoid of associates and relationships. It is *nirvikāra*, without change, which means that it does not undergo any transformation that causes the heart to melt upon hearing the pitiful lamentation of the devotees. Nor can it display the opulences of the Lord’s beautiful form. Finally, it is *nirīha*, neutral, inert, and desireless, so it has no wonderful, sweet pastimes with which to steal the hearts of devotees. Therefore, such an entity that is devoid of *bhagavattā* (the quality of being the Supreme Person) can never be *sac-cid-ānanda-ghana*, the concentrated embodiment of eternal reality, cognizance, and bliss. It follows, then, that realization

of *nirguṇa* Brahman can only grant happiness corresponding to its being. It cannot grant the unlimited happiness of realizing the form (*svarūpa*) of *sac-cid-ānanda-ghana*, the Supreme Personality of Godhead.”

VERSE 178

भगवांस्तु परं ब्रह्म परात्मा परमेश्वरः ।
सुसान्द्र-सच्चिदानन्दविग्रहो महिमार्णवः ॥ १७८ ॥

bhagavāms tu param brahma parātmā parameśvaraḥ
su-sāndra-sac-cid-ānanda-vigraho mahimārṇavaḥ

bhaga-vān – the Lord, possessor of six opulences in full; *tu* – rather; *param brahma* – the Supreme Spirit; *para-ātmā* – the Supersoul; *parama-īśvaraḥ* – the Supreme Controller; *su-sāndra* – sublime intense; *sac-cit-ānanda* – of eternality, cognizance, and felicity; *vigrahaḥ* – the form; *mahimā-ārṇavaḥ* – an ocean of glories.

However, Śrī Bhagavān is Parabrahman (the Supreme Absolute Spirit), Paramātmā (the Supersoul), and Parameśvara (the Supreme Controller). His form is the concentrated essence of pure eternal reality, knowledge, and bliss, and He is an ocean of variegated glories.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How can one realize the true essence of happiness?”

In reply, the personified *bhakti-śāstras* say, “This is accomplished by the potency of *bhagavad-bhakti*, devotional service to the Lord in pure love.” This is explained in the four verses, beginning here with *bhagavāms tu*. “Śrī Bhagavān is the Supreme Spirit Parabrahman, and the Supersoul, Paramātmā. He is the controller of all, even of Brahmā, for He is the indwelling presiding Deity of the consciousness of all living beings. As the Lord of Śrī Vaikuṇṭha, His form is the ultimate embodiment of pure eternality, cognizance, and joy, and He is an ocean – a perpetual, boundlessly deep shelter – of myriad inconceivable astonishing splendors. In this way, the glorious Śrī Bhagavān is also sometimes addressed as Para, meaning ‘supreme,’ Brahman.

“For example, it is stated in the *Bhagavad-gītā* (10.12): ‘*param brahma param dhāma pavitraṁ paramaṁ bhavān* – You are the Supreme Spirit and the ultimate abode. You alone are supremely pure.’ Generally, the words Brahman and Parabrahman are used in two ways. Parabrahman is used to mean the Supreme Personality of Godhead, Bhagavān, as in the phrase ‘*parabrahma narākṛti* – the Supreme Brahman in human form.’ Brahman is used to signify the Absolute Truth, *ātma-tattva*, as shown in *Śrīmad-Bhāgavatam* (10.87.1):

*brahma brahmaṇy anirdeśye nirguṇe guṇa-vṛttayaḥ
katham caranti śrutayaḥ sākṣāt sad-asataḥ pare*

O *brāhmaṇa*, that which cannot be described directly is devoid of all material qualities (*nirguṇa*), beyond cause and effect, and untouched by the modes of goodness, passion, and ignorance. How will the Śrutis (Vedas) describe the nature of that Brahman that is devoid of material qualities?

“In addition, in the *Bhagavad-gītā* (14.27), Bhagavān personally states: ‘*brahmaṇo hi pratiṣṭhāham* – I am the basis of the all-cognizant Brahman.’ In other words, just as the concentrated embodiment of brilliance, the sun, is the source of the sunrays and illumination, similarly the concentrated embodiment of knowledge, Śrī Bhagavān, is the source of the all-cognizant Brahman.” In this last statement, only the word Brahman has been used. In some places, the adjective *para* (supreme) is used as a prefix, and the word becomes Parabrahman. This is to indicate an object that is even superior to Brahman. If Brahman who possesses a personal form is the object of reference, the adjective *para* is always used.

VERSE 179

सगुणत्वागुणत्वादिविरोधाः प्रविशन्ति तम् ।
महाविभूतिर्ब्रह्मास्य प्रसिद्धेत्यं तयोर्भिदा ॥ १७९ ॥

*sa-guṇatvāguṇatvādi-virodhāḥ praviśanti tam
mahā-vibhūtir brahmāsyā prasiddhettham taylor bhidā*

sa-guṇatva – with qualities; *aguṇatva* – without qualities; *ādi* – beginning; *virodhāḥ* – contradiction; *praviśanti* – enters; *tam* –

Him; *mahā-vibhūtiḥ* – great opulence; *brahma* – Brahman; *asya* – His; *prasiddhā* – famous; *ittham* – thus; *tayoḥ* – between the two; *bhidā* – with the difference.

Śrī Bhagavān, who is glorious like the unfathomable ocean, simultaneously displays contradictory characteristics, such as the presence of qualities (*sa-guṇatva*) and the absence of qualities (*nir-guṇatva*). Brahman, on the other hand, is famous as Śrī Bhagavān's infinite opulence. Thus the difference between Them is clearly established.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “As waves merge in the ocean, so Śrī Bhagavān, who is glorious like the ocean, incorporates contradictory characteristics, such as possessing attributes (*saguṇatva*) and being devoid of attributes (*nirguṇatva*).” The word *ādi*, meaning ‘etc.,’ indicates other contrarities – He is attached and detached, He changes and does not change, He is full of desire and is desireless, He is one and many, He possesses distinguishing characteristics and does not possess qualities, etc.

“One should understand that only Bhagavān simultaneously accommodates all opposites. As Brahman, He is devoid of material qualities (*nirguṇa*). As Paramātmā, He is connected with the material energy Māyā, as Parameśvara, He is full of transcendental qualities (*saguṇa*), and so on. All these characteristics are simultaneously and harmoniously conjoined in the Lord. In some places, it is described that He has no name and no form, but this is refuted by the evidence of *Vāsudeva-adhyātma*:

aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ
aprākṛtatvād rūpasyāpy arūpo 'yaṁ pracakṣate

Bhagavān is known as *anāma* (nameless) because His qualities are not revealed to the illusory material senses. He is called *arūpa* (formless) because His transcendental form is imperceptible to the eyes and other senses. Because the transcendental qualities of the Lord cannot be compared to any person or object, it is impossible to name Him according to material qualities. Therefore, He is known as *anāma*.

His form is similarly transcendental, and thus He is known as *arūpa*.

“So, an assumption like that of the Māyāvādīs – who espouse the concept that just as mundane forms and qualities are illusory, so are the personal form and all other qualities of the Lord – is proved contrary to conclusive truth. The Lord’s supreme opulence is an eternal truth; it is not illusory or false or temporary like material existence. Therefore, as stated in *Śrīmad-Bhāgavatam*, since the very same eternal non-dual reality (*advaya-tattva-vastu*), like Brahman, is beyond material qualities, He is known as *nirguṇa*.

“At the same time, though, just as the material world is variegated, so the Lord possesses vast transcendental variegatedness. Thus, He is also *saguṇa*, or possessed of attributes and personhood. As inconceivable, unlimited, amazing, and extraordinary potencies coexist in Bhagavān, unending types of seemingly contradictory characteristics also reside in Him. Śrī Bhagavān is therefore known as an ocean of manifold glories.

“It is stated in the *Mokṣa-dharma* section of *Mahābhārata* (*Śānti-parva* 335.10.11):

*yat kiñcid iha loke vai deha-bandhaṁ viśāṁ-pate
sarvaṁ pañcabhir āviṣṭam bhūtair īśvara-buddhi-jaiḥ
īśvaro hi mahad bhūtaṁ prabhur-nārāyaṇo virāt
bhūtāntar-ātmā vijñeyaḥ saṁguṇo nirguṇo ’pi saḥ*

The conditioned souls in this world have become bound by the functions of the body comprised of the five elements that have been created by the will of Bhagavān. That Lord – the ultimate source of all creation, the Supreme Master, the body of the universe, Śrī Nārāyaṇa – is both *saguṇa* and *nirguṇa*, full of transcendental qualities and at the same time devoid of material qualities. Know that He is the inner Soul within all living beings.

“It is stated in the *Kūrma Purāṇa*:

*asthūlaś cānaṇuś caiva sthūlo ’ṇuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ śyāmo raktānta-locanaḥ*

*aiśvarya-yogād bhagavān viruddhārtho 'bhidhīyate
tathāpi doṣāḥ parama naivāhāryāḥ kathañcana
guṇā viruddhā api tu samāhāryāś ca sarvataḥ*

Although in every way He is subtle, He is also tangible. He is large, and at the same time minute. He has no color, but He is *śyāma*, the color of a dark raincloud, and His eyes are tinged with red. By Śrī Bhagavān's inconceivable mystic opulence, these mutually contradictory qualities are ever-present within Him. Still, one cannot fault Him for lacking constancy, because in Him all contrary qualities coalesce.

“It is stated in *Viṣṇu-dharmottara*:

*guṇāḥ sarve 'pi yujyante hy aiśvaryāt puruṣottame
doṣāḥ kathañcin naivātra yujyante paramo hi saḥ
guṇa-doṣau māyayaiva kecid āhur apaṇḍitāḥ
na tatra māyā māyī vā tadīyau tau kuto hy ataḥ
tasmān na māyayā sarvaṁ sarvaiśvaryaśya sambhavam
amāyo hiśvaro yasmāt tasmāt taṁ paramaṁ viduḥ*

By Śrī Puruṣottama's supreme power, all qualities conjoin in Him, but this does not mean that He possesses rejectable, mundane attributes. As He is the Supreme, no defect can ever be ascribed to Him. He eternally possesses transcendental qualities, such as all knowledge (*jñāna*), energy (*śakti*), strength (*bala*), majesty (*aiśvarya*), prowess (*vīrya*), glory (*tejas*), and so on. Some less intelligent people claim that both the virtues and defects of the illusory energy exist in Bhagavān. However, the Supreme Lord can never be subject to *Māyā* (illusion). He is effulgent like the sun, and *Māyā* is like darkness. How can darkness exist in the light? The essential understanding is that the Lord is beyond the range of the illusory energy, and therefore He is addressed by the name 'Parameśvara, the Supreme Controller.'”

This topic will be analyzed specifically later on.

The *bhakti-śāstras* continue, “Some people say that the *yogīs*’ worshipable Bhagavān – in the form of impersonal Brahman, devoid of

attributes – is one entity, and the Lord worshiped by the devotees – resplendent with personality and qualities, with a four-handed form, etc. – is another entity. Nevertheless, they admit that these two conceptions of the Lord, being concentrated embodiments of transcendental goodness (*śuddha-sattva*), are eternal. However, even in their opinion, the Personality of Godhead (*saguṇa Bhagavān*) is established as superior. This is because the Lord in His personal form can be attained by unalloyed devotees. He is invisible to *yogīs* who are dedicated to realizing Brahman.

“In this regard, we see that the Personality of Godhead, who is supremely glorious, performs pastimes that increase the delight of His devotees. An example is found in the *Śrī Nārāyaṇa Upākhyāna* of *Mokṣa-dharma*. In the sacrifice conducted by Uparicara Vasu, Bhagavān personally appeared and accepted the first offering. Uparicara Vasu had *darśana* of the Lord, but the priests of that same sacrifice – Bṛhaspati and other sages who were dedicated to realizing impersonal Brahman – were unable to see Him. Similarly, although Brahmā’s sons, the great sages Ekata, Dvita, and Trita, went to Śvetadvīpa and strongly endeavored to have *darśana* of Bhagavān, they were unsuccessful.

“Śrī Sanaka Kumāra and his brothers, on the other hand, once went to Vaikuṇṭha to see Bhagavān. Even though they are the paragons of self-satisfied personalities who constantly experience Brahman, they received the Lord’s *darśana*, upon which they experienced the most intense joy and their bodies became adorned with various *sāttvika* (ecstatic) transformations.

“Evidence for this is found in *Śrīmad-Bhāgavatam* (3.15.43):

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

When those sages offered obeisances to the lotus feet of Śrī Bhagavān, a breeze fragrant with pollen and *tulasī* from the feet of the lotus-eyed Bhagavān entered their nostrils. Although they had realized Brahman and were always immersed in *brahmānanda*, still, the fragrance of

that *tulasī* stimulated unparalleled joy in their hearts, causing them to experience the standing of hairs on their bodies and other *sāttvika* transformations of ecstasy.

“Therefore, the impersonal Brahman and the living beings are both celebrated as Śrī Bhagavān’s great opulences (*mahā-vibhūti*). In support of this, the premier devotional authorities, the *mahājanas*, have stated: ‘*parāt paraṁ brahma ca te vibhūtayaḥ* – O Bhagavān, Brahman is transcendental to material existence and is indeed Your opulence.’ And in the *Vibhūti-yoga* chapter of *Śrīmad Bhagavad-gītā* (10.20), it is stated: ‘*aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ* – O Arjuna, I am the Soul situated in the hearts of all living beings.’ Here it is explained that Brahman and *ātmā* (in this case, *ātmā* means ‘Bhagavān’) are nondifferent, or in other words, Śrī Govinda and Brahman are one Absolute Truth. However, according to the gradation of the manifestation of His extraordinary potency, Śrī Govinda is *dharmī* (the possessor of a constitutional nature), whereas the impersonal Brahman is *dharma* (the constitutional nature that one possesses). This is stated in *Śrī Brahma-saṁhitā* (5.40):

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship Govinda, the primeval Lord, the radiant luster of whose body is the source of the impersonal, nondifferentiated Brahman, which is distinct from the majestic opulence of the billions of worlds that comprise the mundane realm, and which appears as the indivisible, unlimited, and infinite truth.

“In this verse, Brahman has been described as the plenary portion (*aṁśa*) or the portion of the plenary portion (*kalā*) of Śrī Govinda’s effulgence. The verse expounds the attributes of Brahman – which is itself a *kalā*, or part of a part, of Śrī Govinda – in three words: *niṣkalam* (undivided), *anantam* (unlimited), and *aśeṣa-bhūtaṁ* (infinite truth). Therefore, one should understand the difference between Bhagavān and Brahman in this manner.

“In the Eleventh Canto it is stated:

*anārambhaṁ tamo yānti paramātmā-vinindanāt
parādhīnaś ca baddhaś ca svalpa-jñāna-sukhe hitaḥ
alpa-śaktiḥ sa-doṣaś ca jīvātmā nedṛśaḥ paraḥ
vadatā tu tayor aikyaṁ kiṁ tair na duṣkṛtaṁ kṛtam
antaryāmy-aikya-vācīni vacanāniha yāni tu
tāni dṛṣṭvā bhramantīha durātmāno 'lpa-cetasaḥ
asy asmi tvam ahaṁ svātmety abhidhā gocarō yataḥ
sarvāntaratvāt puruṣaś tv antar-yāmī bhidāṁ ayan
ato bhramanti vacanair asurā moha-tatparaiḥ
tan-mohane parā prītir devānāṁ paramasya ca
ato mahāndha-tamasi narake yānty abhedataḥ*

Those who malign Paramātmā (the Supersoul) enter into a fearsome darkness. The *jīva* soul is entirely dependent upon others; shackled by the material energy; possessed of limited intelligence, happiness and power; and full of defects. Paramātmā, however, is just the opposite. Therefore, what depravity is not possible for those who claim that the Supreme Soul and the *jīva* soul are one? They blaspheme Paramātmā by such statements. Demoniac persons who proclaim the oneness of the soul and the Supersoul are contemptible and are forced to accept repeated birth and death. Only the demoniac become bewildered by such illusory statements and thus wander in the cycle of birth and death (*saṁsara-cakra*). Their delusion, however, causes the demigods to develop great love and affection for Bhagavān. Those who do not accept that there is a difference between the minute living being and the Supersoul go to the darkest regions of hell.”

VERSE 180

अतः सान्द्रसुखं तस्य श्रीमत्पादाम्बुजद्वयम् ।
भक्त्यानुभवतां सान्द्रं सुखं सम्पद्यते ध्रुवम् ॥१८०॥

*ataḥ sāndra-sukhaṁ tasya śrīmat-pādāmbuja-dvayam
bhaktyānubhavadāṁ sāndram sukhaṁ sampadyate dhruvam*

ataḥ – therefore; *sāndra* – essence; *sukham* – of bliss; *tasya* – His; *śrīmat* – splendid; *pāda* – feet; *ambuja* – lotus; *dvayam* – pair; *bhaktyā* – through devotional service; *anubhavadāṁ* – this is experienced; *sāndram* – intense; *sukham* – happiness; *sampadyate* – is brought forth; *dhruvam* – factually.

Therefore, the beautiful lotus feet of Śrī Bhagavān are the concentrated essence of happiness that is realized by *bhakti* alone. Those who experience the sweetness of Bhagavān through *bhakti* surely attain this concentrated transcendental happiness.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *ataḥ* explains that the happiness enjoyed by the Lord's devotees is much greater than the happiness of *brahma-sukha*, that experienced by those who have realized impersonal Brahman. The *bhakti-śāstras* say, "One realizes the concentrated essence of happiness only by experiencing an object that, by its very nature, possesses complete and concentrated bliss. Therefore, the wise have ascertained that Śrī Bhagavān's two supremely glorious lotus feet, the vessel of that concentrated joy, are the most resplendent forms of spiritual bliss.

"In the *Viṣṇu Purāṇa* (1.22.53) Śrī Parāśara states:

*eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat*

Just as a localized fire spreads its rays far and wide, the Supreme Brahman, who is full of attributes, manifests throughout the entire world by His energy, although situated in one place.

"And in *Śrī Bhagavad-gītā* (14.27), Śrī Bhagavān states: '*brahmaṇo hi pratiṣṭhā 'ham amṛta-syāvyayasya ca* – I alone am the basis and ultimate support of the formless Brahman, everlasting immortality, and unalloyed happiness (*bhakti*).'"

It is to be understood from the evidence of these two verses that Śrī Bhagavān's lotus feet are the embodiment of concentrated happiness.

His lotus feet radiate Their splendor everywhere like fire, and They are the foundation of even the immortal, inexhaustible Brahman. Therefore, those who realize Them by serving Them with devotion in pure love attain corresponding concentrated happiness.

Thus the happiness experienced in serving Bhagavān's lotus feet, which are compared with fire itself, cannot be attained in the realization of Brahman, which is like rays emanating from that fire. Explaining this point again with an example, the *bhakti-śāstras* say, "Bhagavān's *sat-cid-ānanda-ghana* lotus feet are the concentrated essence of transcendence, just as the moon and the sun are dense spheres of concentrated brilliance. These transcendental lotus feet are realized through the practice of *bhakti-yoga*, which bestows an intense happiness that corresponds to that of the source itself.

"On the other hand, the happiness realized from the rays of the moon and sun (as opposed to the brilliant spheres of the planets themselves); or from the cultivation of knowledge of the soul's position as a part and parcel of Brahman, which is like that of a particle of moonbeam or sunray (as opposed to the cultivation of *bhakti*, which is the eternal constitutional occupation of the living being, or *jīva-svarūpa-bhūta jñāna*); or from realization of the all-pervading Brahman (as opposed to realization of the lotus feet of Bhagavān) is indeed, comparatively minuscule. This is because the source and possessor of all qualities and attributes is known as *dharmī*, whereas *dharma* refers to the individual qualities of the whole. Here, Bhagavan, who is compared to the moon or sun, is *dharmī*, and Brahman, the Lord's effulgence that is compared to the moon or sun's rays, is *dharma*. Realization of the possessor of qualities brings complete happiness, but realization of the qualities themselves, which are only a part or effulgence of the whole, does not bestow the same degree of joy.

"*Brahma-sukha*, the happiness experienced in realizing the impersonal Brahman effulgence, is not born of the illusory material creation, and thus it has been compared to a moonbeam.

"Just as the atomic particles of the rays of the moon and sun have characteristics such as self-radiance like their sources, similarly, the atomic living beings (*jīvas*), are endowed with qualities such as eternity, knowledge, and bliss like the Lord Himself, but in minute quantity. Therefore, they are called the separated *aṁśas* (parts) of the Lord.

This material world, on the other hand, being devoid of qualities such as eternality, all-cognizance, and supreme pleasure, cannot be regarded as an *aṁśa* (nondifferent or different portion) of Parabrahman. Therefore, the term *śakti* (power) is used, meaning this world has been created from the potency of Bhagavān.

“It is also stated in *Brahma-saṁhitā* (5.40):

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ
tad brahma niṣkalam anantaṁ aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship that Govinda, the primeval Lord, the radiance of whose limbs is the indivisible, infinite, all-encompassing Brahman. That effulgence is distinct from the unlimited opulences, such as the earth and other planets, of the millions of universes.”

This verse establishes that the effulgence of Śrī Bhagavān, which is the formless, all-pervading Brahman that is devoid of attributes, is a plenary portion (*kalā* or *aṁśa*) of Śrī Bhagavān.”

VERSE 181

सुखरूपं सुखाधारः शर्करा-पिण्डवन्मतम् ।
श्रीकृष्ण-चरण-द्वन्द्वं सुखं ब्रह्म तु केवलम् ॥१८१॥

*sukha-rūpaṁ sukhādhāraḥ śarkarā-piṇḍa-van-matam
śrī-kṛṣṇa-caraṇa-dvandvaṁ sukhaṁ brahma tu kevalam*

sukha-rūpaṁ – the form of happiness; *sukha-ādhāraḥ* – the basis of happiness; *śarkarā-piṇḍa-vat* – like a piece of sugar; *matam* – considered; *śrī-kṛṣṇa-caraṇa* – of Śrī Kṛṣṇa’s lotus feet; *dvandvam* – the pair; *sukham* – happiness; *brahma* – Brahman; *tu* – but; *kevalam* – only.

Just like a lump of sugar (which is sweet and is also the source of sweetness), the lotus feet of Bhagavān Śrī Kṛṣṇa are the form of bliss and are also the origin of bliss. Brahman, however, is only blissful; it is not its origin.

DIG-DARŚINĪ-ṬĪKĀ: Now in this verse beginning with *sukha*, the nature of the happiness derived from Śrī Kṛṣṇa's lotus feet is being described.

The *bhakti-śāstras* say, "Those who know fundamental truth have ascertained that while Śrī Kṛṣṇa's lotus feet are concentrated Brahman, and therefore are the embodiment of happiness, they are the foundation of that happiness as well. Consider a lump of sugar. It is made of sweetness and it is also the source of that sweetness. Similarly, Śrī Kṛṣṇa is full of joy just as sugar is full of sweetness, and He is also the source of joy. Brahman only consists of joy; it is not the source of it." This verse makes clear the distinction between Brahman, which consists of bliss, and Śrī Bhagavān, who is the origin and support of that bliss. "Rivers of wonderful antitheses – rivers of oneness (*abheda*) and rivers of difference (*bheda*) – enter into and find perfect shelter in the glorious Śrī Bhagavān, who is deep like millions of oceans." This has been discussed previously.

VERSE 182

जीवस्वरूपं यद्वस्तु परं ब्रह्म तदेव चेत्।
तदेव सच्चिदानन्दघनं श्रीभगवांश्च तत्॥ १८२॥

*jīva-svarūpaṁ yad vastu paraṁ brahma tad eva cet
tad eva sac-cid-ānanda-ghanam śrī-bhagavānś ca tat*

jīva – of the minute spirit soul; *sva-rūpaṁ* – the original form; *yat* – which; *vastu* – as a eternally abiding substance; *paraṁ brahma* – the Supreme Brahman; *tat* – that; *eva* – certainly; *cet* – if; *tat* – that; *eva* – certainly; *sat-cit-ānanda-ghanam* – intense eternity, knowledge, and bliss; *śrī-bhagavān* – the all-opulent Person; *ca* – and; *tat* – that.

If the entity known as the *jīva* (the finite self) were Parabrahman (the Supreme Self), then the *jīva* would be called Śrī Bhagavān, the Supreme Spirit who is the embodiment of eternity, cognizance, and joy.

DIG-DARŚINĪ-ṬĪKĀ: Some people think that Śrī Bhagavān, who is the non-dual Absolute Truth, has the same nature as Brahman. They posit that just as the intensely pleasurable moon illuminates the

entire sky, so Brahman illuminates the entire world with the light of all-pervading consciousness. To substantiate this, they quote *Śrīmad-Bhāgavatam* (1.2.11): “*brahmeti paramātmēti bhagavān iti śabdyate* – The Absolute Truth is one, but is known as Brahman, Paramātmā, and Bhagavān.” But even if one accepts such an opinion, it can still be logically established that there is very little pleasure in liberation.

To explain this, the *bhakti-śāstras* speak seven verses beginning with *jīva*. They say, “If that which is identified as the finite living being, or the *jīva*, were to be the Supreme Brahman, then it would have to be accepted that the *jīva*, indeed, is *sac-cid-ānanda* Śrī Bhagavān. If one were to be of that opinion, it would have to be countered ...”

VERSE 183

तथापि जीवतत्त्वानि तस्यांशा एव सम्मताः ।
घनतेजःसमूहस्य तेजो-जालं यथा रवेः ॥ १८३ ॥

tathāpi jīva-tattvāni tasyāṁśā eva sammatāḥ
ghana-tejaḥ-samūhasya tejo-jālaṁ yathā raveḥ

tathā api – however; *jīva* – the individual spirit souls; *tattvāni* – as factual entities; *tasya* – of Him; *āṁśāḥ* – parts; *eva* – indeed; *sammataḥ* – considered; *ghana-tejaḥ* – concentrated power; *samūhasya* – of the aggregate; *tejaḥ-jālaṁ* – the net of energetic sunrays; *yathā* – as; *raveḥ* – of the sun.

However, all *jīvas* are parts (*amśas*) of Bhagavān just as rays of concentrated brilliance are parts of the mass of effulgence that is the sun. This is the opinion of the seers of the Absolute Truth.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Yet, the opinion of Śrī Parāśara and others is that in reality, all *jīvas*, by principle (*tattva*) – in other words, by their nature, or *svarūpa* – are parts and parcels (*amśas*) of Brahman. However, in the antonym of the word *ghana* (concentrated, referring to Bhagavān, who is the concentrate of bliss), in the word *aghana* (dilute), there is an indication of another entity also, which, in comparison [to *ghana*], represents proportionately less, or a mere amount, of bliss. That other, *aghana* entity must be understood

to be *ātmā-tattva* (pure, conscious reality), or the *jīvas*. The plurality of that other entity – *ātmā-tattva* – is due to the variegated natures of the *jīvas*. An example using the sun clarifies this. As the diffused rays of light (*aghana*) are part of the dense sphere (*ghana*) of the radiance of the sun, in the same way, the living beings are parts of Brahman. Nothing exists apart from Him.”

VERSE 184

नित्यसिद्धास्ततो जीवा भिन्ना एव यथा रवेः ।
अंशवो विस्फुलिङ्गाश्च वह्नेर्भङ्गाश्च वारिधेः ॥१८४॥

nitya-siddhās tato jīvā bhinnā eva yathā raveḥ
aṁśavo visphuliṅgāś ca vahner bhaṅgāś ca vāridheḥ

nitya-siddhāḥ – eternally established; *tataḥ* – therefore; *jīvāḥ* – the individual spirit souls; *bhinnāḥ* – separated; *eva* – certainly; *yathā* – as; *raveḥ* – of the sun; *aṁśavaḥ* – rays; *visphuliṅgāḥ* – sparks; *ca* – also; *vahneḥ* – of a fire; *bhaṅgāḥ* – waves; *ca* – and; *vāri-dheḥ* – of the ocean.

Because the *jīvas* have existence that is eternal (*nitya-siddha*), they appear to be distinct from Parabrahman. Just as sunrays are distinct from the sun, sparks are distinct from the fire, and waves are distinct from the ocean, so the eternally existent *jīvas* are distinct from Parabrahman.

DIG-DARŚINĪ-ṬĪKĀ: It might be argued, “Only due to the illusion of *Māyā* do the living beings appear to be numerous and distinct parts of Brahman. When they become liberated and are free from *Māyā*’s influence, there will be no difference between the *jīvas* and Brahman, and the form of Brahman alone shall exist.”

To refute this, the *bhakti-śāstras* speak two verses, beginning here with *nitya-siddhā*. They say, “In the opinion of the *Tattva-vādi sampradāya*, the difference between the *jīvas* and the Supreme Brahman is not an imagined delusion created by the illusory potency *Māyā*; rather, all *jīvas* are eternally related to Parabrahman as eternally existent separated parts (*aṁśas*). Therefore, the living being is always, and in all respects, different from the Supreme Lord *Paramēśvara*. Just

as the difference between the sun and its rays, the fire and its sparks, and the ocean and its waves are eternally established distinctions, so the difference between Parameśvara and the *jīva* is also eternally established (*nitya-siddha*)."

VERSE 185

अनादिसिद्धया शक्त्या चिद्विलासस्वरूपया ।
महायोगाख्यया तस्य सदा ते भेदितास्ततः ॥ १८५ ॥

anādi-siddhayā śaktyā cid-vilāsa-svarūpayā
mahā-yogākhyayā tasya sadā te bheditās tataḥ

anādi – since time without beginning; *siddhayā* – due to being established; *śaktyā* – by the potency; *cid-vilāsa* – of spiritual pastimes; *sva-rūpayā* – by the original form; *mahā-yoga-ākhyayā* – named *mahā-yoga* (great union); *tasya* – of Him; *sadā* – eternally; *te* – they (the *jīvas*); *bheditāḥ* – divided; *tataḥ* – for that reason.

From time without beginning, the *jīva* is always separate from Bhagavān. This is due to the arrangement of Mahā-yoga, Bhagavān's eternal, spiritual pleasure potency, who can make even the impossible possible.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, "How is the eternal distinction between the *jīva* and the Lord possible if it is not brought about by the illusory energy (*Māyā*)?"

The *bhakti-śāstras* reply in this verse beginning with *anādi*. They say, "The personal form of the Supreme Brahman is Śrī Bhagavān, and the personal energy of Śrī Bhagavān is His *svarūpa-śakti*. By the potency of this personal energy, all living beings, who are the Lord's parts and parcels, remain eternally separate from Him."

"How can one prove the eternality of the individual self?"

"The eternality of the *jīvas* is established on the basis of their existing as parts and parcels (*aṁśas*) of Śrī Bhagavān from time immemorial (*anādi*)."

"What is the nature of these *jīvas* who are eternally existing parts of the Supreme Brahman?"

“Spiritual pleasure is the very nature of their existence. They are manifestations of the splendor and opulence of the Supreme living force (*caitanya*), and are therefore pure and free from illusion.”

“How are the *jīvas* eternally distinct from the Lord?”

“Bhagavān possesses a potency known as Mahā-yoga or Yogamāyā, who is endowed with such mastery that she can make even the impossible possible. By the influence of this potency, Parabrahman and the *jīva* remain eternally distinct. In *Bhagavad-gītā* (7.25), Śrī Bhagavān says, ‘*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ* – My transcendental form is covered by Yogamāyā and cannot be seen by mundane vision. Only eyes anointed with the salve of love can behold Me.’ Therefore, even though it is impossible to separate a whole (*aṁśī*) and its parts (*aṁśa*), the Yogamāyā potency of Bhagavān makes this possible. Thus, they are eternally distinct.”

VERSE 186

अतस्तस्मादभिन्नास्ते भिन्ना अपि सतां मताः ।
मुक्तौ सत्यामपि प्रायो भेदस्तिष्ठेदतो हि सः ॥ १८६ ॥

atas tasmād abhinnās te bhinnā api satām matāḥ
muktau satyām api prāyo bhedaḥ tiṣṭhet ato hi saḥ

ataḥ – then; *tasmāt* – from Him; *abhinnāḥ* – nondifferent; *te* – they; *bhinnāḥ* – different; *api* – also; *satām* – of the devotees; *matāḥ* – consideration; *muktau* – in a liberated state; *satyām* – actually; *api* – also; *prāyaḥ* – generally; *bhedaḥ* – difference; *tiṣṭhet* – may remain; *ataḥ* – then; *hi* – certainly; *saḥ* – that.

Therefore, great personalities are of the opinion that because the *jīvas* and Parabrahman both have characteristics of *sac-cid-ānanda*, they are nondifferent from one another, but because the *jīvas* are a portion of Parabrahman, they are also different. Even when the *jīvas* are liberated, as a rule, this difference remains.

DIG-DARŚINĪ-ŢĪKĀ: The *bhakti-śāstras* say, “The living being, or the *jīva*, and Parabrahman, or the Supreme Brahman, are nondifferent from one another because they share the same nature – that of

eternality, knowledge, and bliss. But as the *jīva* is a part, or *aṁśa*, of Parabrahman, they are different also. This concept is illustrated in the three examples [from verse 184] of the sun and its rays, the fire and its sparks, and the ocean and its waves. The sun and its parts – its rays – are nondifferent in that they share radiance and other similar attributes. But unlike the sun, the rays are multifarious and diffusive. Therefore, the sun and its rays are different.

“This difference between the parts and the whole exists eternally. The significance of this example is that just as the sun has an inherent relationship with its rays, so the living beings have an integral relationship with the Lord. However, one cannot equate a ray of the sun with the sun itself. Rather, the sun is of a superior nature, and it is from the sun that rays emanate. Similarly, the Lord’s nature is superior to that of the living being.

“Śrī Bhagavān possesses an innate, inconceivable potency named Yoga-māyā, who makes the impossible possible. By the effect of this potency, the simultaneous oneness and difference between Bhagavān and the living beings manifests. As rays emanate from the sun, all *jīvas* manifest from the Lord. The Lord and the *jīvas* are nondifferent from one another in that they are both conscious by nature, but since the *jīvas* are also parts (*aṁśa*) of Bhagavān, they are simultaneously different as well. It follows that this difference is eternal and continues even when the *jīvas* are liberated.”

Śrī Śaṅkarācārya-pāda has stated, “*muktā api līlayā vīgrahaṁ kṛtvā bhagavantam bhajanti* – For the sake of performing pastimes, even liberated souls accept a body and worship Śrī Bhagavān.” According to this statement, salvationists first attain the stage of *jīvana-mukta*, in which they remain in a material body but are free from identification with it. Later, at the stage of *mukti*, in which they no longer have bodies, some liberated *jīvas*, out of their own free will, accept bodies that are suitable for serving Bhagavān and thus worship Him.

The *bhakti-śāstras* continue, “In *Śrīmad-Bhāgavatam* (6.14.5), Śrī Parīkṣit says to Śrī Śukadeva:

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭīṣv api mahā-mune*

O great sage, among millions of perfected and liberated souls, one may be devoted to Lord Nārāyaṇa. Such a devotee, who is completely peaceful, is rarely found.

“These words of the Mahā-Purāṇa also establish the separate existence of Śrī Bhagavān and the *jīva* who is His servant. Otherwise, if one merges into Brahman at the time of liberation, who is there to accept a body as a pastime? Who is there to become devoted to Nārāyaṇa on the strength of *bhakti*? If the soul’s existence merges into Brahman forever, how can the separate identity of the liberated *jīva* be explained?

“One might object that both the examples cited above apply to *jīvana-mukta* souls who are liberated even within their material bodies. However, this assumption is not correct because the salvationists, even in the *jīvan-mukta* stage, have bodies. Going back to the verse above, it can be asked, why did Śrī Śaṅkarācārya-pāda use the words ‘*vigrahaṁ kṛtvā* – upon accepting a body [they will perform worship of Bhagavān]’? These words make no sense in relation to those *jīvan-mukta* souls, who are liberated while still present in their bodies. Neither can one say that the stanza of *Śrīmad-Bhāgavatam*, *muktānām api siddhānām*, refers to the position of being *jīvan-mukta*.

“It is stated in the *Kārtika-māhātmya* of the *Padma Purāṇa*: ‘There was a great sage in human form who merged into Bhagavān. Then he again became manifest in a form similar to that of Lord Nārāyaṇa.’ The *Bṛhan-nārasimha Purāṇa*, describing the vow of *Nṛsimha-caturdaśī*, tells of how a prostitute and a *brāhmaṇa* merged into Bhagavān. They then manifested again, the *brāhmaṇa* as Prahlāda and the woman as his wife. There are many similar narrations of how liberated souls have again accepted bodies.”

In the original verse above, the significance of *prāyaḥ*, meaning ‘for the most part’ or ‘as a general rule,’ is that, occasionally, by the desire of the Lord, some living beings attain *nirvāṇa*, the extinction of the self, which is known as *sāyujya* liberation. Therefore, *prāyaḥ* has been used to indirectly indicate *nirvāṇa*.

VERSE 187

सच्चिदानन्दरूपाणां जीवानां कृष्ण-मायया ।
अनाद्यविद्यया तत्त्वविस्मृत्या संसृतिर्भ्रमः ॥१८७॥

*sac-cid-ānanda-rūpāṇām jīvānām kṛṣṇa-māyayā
anādy-avidyayā tattva-vismṛtyā saṁsṛtir bhramah*

sat-cit-ānanda – of the eternal, cognizant, and blissful; *rūpāṇām* – forms; *jīvānām* – of the minute spirit souls; *kṛṣṇa-māyayā* – by Śrī Kṛṣṇa's illusory potency; *anādi* – beginningless; *avidyayā* – due to ignorance; *tattva* – of the truth; *vismṛtyā* – by forgetfulness; *saṁsṛtiḥ* – transmigration through repeated birth and death; *bhramah* – ignorance or delusion.

All living beings are embodiments of eternality, knowledge, and bliss, but because they are minute parts of the Supreme Brahman, they have forgotten their true nature. Being thus deluded, they have fallen into the cycle of repeated birth and death – the beginningless ignorance created by Śrī Kṛṣṇa's potency of illusion, *Māyā*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may question, “If even in the liberated state the living being remains different from the Lord, what is necessity for that liberation, which has taken lifetimes to achieve?”

The personified *bhakti-sāstras* reply in two verses, beginning here with *sac-cid*. They say, “Although all *jīvas* are by nature embodiments of transcendence, nevertheless they are also atomic in nature, and therefore are bound in *saṁsāra*, the cycle of birth and death. By the influence of Kṛṣṇa's energy, *Māyā*, which has created illusion from time immemorial (*anādi-avidyā*), the *jīva* forgets the truth of his own constitutional nature: ‘I am part and parcel of Parabrahman, the Supreme Lord. My nature is to be eternally existent, full of knowledge and joy.’ Thus, deluded in forgetfulness of this, he falls into material existence. The living being's identification with the material world – an ego that is the product of illusion – is not only erroneous, but according to the consideration of conclusive truth (*tattva*), it is impossible; the *jīva* can never be in a conditioned state of material existence.”

VERSE 188

मुक्तौ स्वतत्त्वज्ञानेन मायापगमतो हि सः ।
निवर्तते घनानन्दब्रह्मांशानुभवो भवेत् ॥१८८॥

*muktau sva-tattva-jñānena māyāpagamato hi saḥ
nivartate ghanānanda-brahmāmśānubhavo bhavet*

muktau – in the liberated state; *sva* – of his identity; *tattva* – of the truth; *jñānena* – through knowledge *māyā* – of the illusory potency; *apagamataḥ* – because of the departure; *hi* – indeed; *saḥ* – *bhrama*, or delusion; *nivartate* – is removed; *ghana-ānanda* – intensely blissful; *brahma* – of Brahman; *āmśa* – as a part; *anubhavaḥ* – experience; *bhavet* – there can be.

When the *jīva* attains liberation by knowledge of his true identity, his illusion about his connection to the material world is eradicated. At that time, he experiences that he is a particle of the all-blissful Brahman.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “One attains liberation by realizing his true identity as pure spirit. This knowledge puts an end to his delusion – that is, forgetfulness of his real nature – and frees one from the illusion of *Māyā*. He then experiences, ‘I am a part (*āmśa*) of that Supreme Spiritual Entity, Parabrahman or Bhagavān, who is by nature all-blissful.’

“One should understand that the conception expressed here is that Brahman and Bhagavān are one. However, when one attains liberation by just realizing, ‘The identity of the soul (myself) is indeed to be a part of the Lord,’ the happiness he experiences is only partial. Although *bhaktas* are also parts of Parabrahman or Bhagavān, by their *bhajana*, or serving the Lord in love, they achieve divine happiness (*bhakti-sukha*) by experiencing the unlimited sweetness of His lotus feet. This is how devotees of the Lord are distinctly superior to those who are merely liberated.”

VERSE 189

स्वसाधनानुरूपं हि फलं सर्वत्र सिध्यति ।
अतः स्वरूप-ज्ञानेन साध्ये मोक्षेऽल्पकं फलम् ॥१८९॥

*sva-sādhana-nurūpaṁ hi phalaṁ sarvatra sidhyati
ataḥ svarūpa-jñānena sādhye mokṣe 'lpaḥ phalam*

sva-sādhana – with one’s practice; *anurūpam* – in accordance; *hi* – certainly; *phalam* – a result; *sarvatra* – in every case; *sidhyati* – is effected; *ataḥ* – therefore; *sva-rūpa* – of his form (as a tiny spirit soul); *jñānena* – by knowledge; *sādhya* – the goal; *mokṣe* – of liberation; *alpakam* – (bestows) a tiny; *phalam* – happiness.

It is seen everywhere that one obtains a result according to the practice he adopts to achieve it. Thus, the liberation that is attained by understanding one’s spiritual nature affords meager happiness.

DIG-DARŚINĪ-ṬĪKĀ: Now, to further strengthen the idea that there is scant happiness in liberation, the *bhakti-śāstras* speak three verses, beginning here with *sva-sādhana*, giving examples of mundane processes of achievement (*sādhana*) and goals (*sādhya*). They say, “In this world and in the next, one achieves results according to his *sādhana*, or the means he employs. For example, a knife or scissors cannot cut certain things that can only be cut by a large, sharp axe. Similarly, the *jīva* may become liberated by realizing that the soul is a particle of Brahman, but the happiness attained by that liberation is utterly insignificant. One can only become partially happy, never completely happy, by performing *sādhana* for a goal that is itself incomplete.”

VERSE 190

संसार-यातनोद्विग्नै रसहीनैर्मुमुक्षुभिः ।
बहुधा स्तूयते मोक्षो यथा द्यौः स्वर्गकामिभिः ॥१९०॥

saṁsāra-yātanodvignai rasa-hīnair mumukṣubhiḥ
bahudhā stūyate mokṣo yathā dyauḥ svarga-kāmibhiḥ

saṁsāra – of worldly illusions; *yātanā* – by the torments; *udvignaiḥ* – by those agitated; *rasa* – of taste; *hīnaiḥ* – bereft; *mumukṣubhiḥ* – by those desiring liberation; *bahudhā* – in many ways; *stūyate* – is glorified; *mokṣaḥ* – liberation; *yathā* – just as; *dyauḥ* – heaven; *svarga* – Svarga; *kāmibhiḥ* – by those desiring.

Tormented by material existence, troubled at heart, and bereft of spiritual taste and relationship, seekers of liberation take its shelter to

extinguish the fire of repeated birth and death. They regard liberation as the ultimate aim of human life, just as those who aspire for heaven consider heaven, impermanent as it is, to be the pinnacle of happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “But why do some people say that the ultimate pleasure is to be found in liberation?”

The *bhakti-śāstras* reply in this verse beginning with *saṁsāra*. They say, “Those who praise liberation do so because their minds are tormented by the material world, which is saturated with the pain of birth and death. In this condition, deprived of the sweet taste of transcendental affection (*rasa*), they never enjoy that special object of affection that melts the heart with love. Because such persons cannot taste any object saturated with sweet, transcendental love, the fire of material existence (*saṁsāra*) burns their hearts. To escape that suffering, salvationists take shelter of liberation. Although they consider *mokṣa* to be the epitome of happiness and praise it in various ways, factually, such happiness does not exist. For example, even though heaven is full of miseries such as rivalry, degeneration, and insecurity about one’s tenure there, those who aspire for heaven consider it to be the ultimate bliss. Similarly, those who aspire for liberation consider liberation to be the highest degree of happiness.”

VERSE 191

सुखस्य तु पराकाष्ठा भक्तावेव स्वतो भवेत् ।
तन्मयश्रीपदाम्भोजसेविनां साधनोचिता ॥ १९१ ॥

sukhasya tu parā-kāṣṭhā bhaktāṁ eva svato bhavet
tan-maya-śrī-padāmbhoja-sevinām sādhanocitā

sukhasya – of happiness; *tu* – indeed; *parā kāṣṭhā* – the highest pinnacle; *bhaktāṁ* – in devotional service; *eva* – certainly; *svataḥ* – spontaneously; *bhavet* – there may be; *tat-maya* – which are identical with Him; *śrī-pada-ambhoja* – of His resplendent lotus feet; *sevinām* – for the servants; *sādhana* – with their practice; *ucitā* – in accordance.

In reality, though, the unalloyed devotees are fully dedicated to the service of the divine lotus feet of Śrī Bhagavān. Indeed, they

automatically experience the ultimate limit of happiness that is suitable for their means of devotional service.

DIG-DARŚINĪ-ṬĪKĀ: By *bhakti* of Śrī Bhagavān, one quite easily experiences paramount happiness corresponding to one's devotional practice. To explain this, the *bhakti-śāstras* speak this verse beginning with *sukhasya*. They say, "The devotees are eagerly engaged in loving service of the divine lotus feet of the Lord, and by dint of this experience, the highest level of happiness naturally arises. As a goal (*sādhya*) is directly related to the means (*sādhana*) to achieving it, so the results devotees achieve accord with their spiritual practice."

VERSE 192

परमातिशयप्राप्तमहत्ताबोधनाय हि ।
पराकाष्ठेति शब्देत तस्यानन्तस्य नावधिः ॥१९२॥

paramātiśaya-prāpta-mahattā-bodhanāya hi
parā kāṣṭheti śabdyeta tasyānantasya nāvadhiḥ

parama-atīśaya – supreme preeminence (of that joy); *prāpta* – attained; *mahat-tā* – the greatness; *bodhanāya* – in order to comprehend; *hi* – indeed; *parā kāṣṭhā* – ultimate limit, pinnacle; *iti* – thus; *śabdyeta* – it can be said; *tasya* – of that; *anantasya* – of the limitless; *na avadhiḥ* – without limitation.

This happiness reaches the ultimate limit of greatness and none can surpass it. To explain this with certainty, the phrase 'the highest degree' (*parā-kāṣṭhā*) has been used. This happiness is infinite and limitless.

DIG-DARŚINĪ-ṬĪKĀ: Saying, "Bounded happiness can never be boundless," Śrī Gopa-kumāra could raise the doubt that the word *parā-kāṣṭhā*, meaning 'extreme limit,' which is used to describe that happiness, indicates that this happiness has a limit or boundary.

To refute this idea, the personified *bhakti-śāstras* speak this verse beginning with *parama*. They say, "That happiness is the highest; nothing exceeds its greatness." In order to incontrovertibly convey the supreme magnificence of this happiness, the word *parā-kāṣṭhā* has

been employed. In reality, though, this happiness is not bound by space or time; it is infinite and limitless.

VERSE 193

तत्सुखं वर्धतेऽभीक्ष्णमनन्तं परमं महत्।
न तु ब्रह्मसुखं मुक्तौ वर्धते सीमवद्यतः ॥१९३॥

tat sukham vardhate 'bhikṣṇam anantaṁ paramaṁ mahat
na tu brahma-sukham muktau vardhate sīma-vad yataḥ

tat – of that (*bhakti*); *sukham* – joy; *vardhate* – increases; *abhikṣṇam* – incessantly; *an-antaṁ* – without end; *paramaṁ* – supreme; *mahat* – great; *na* – not; *tu* – however; *brahma* – of Brahman; *sukham* – the happiness; *muktau* – in liberation; *vardhate* – it increases; *sīma-vat* – in a limited manner; *yataḥ* – as.

Devotees experience that supremely great, infinite happiness of *bhakti* in perpetually increasing, ever-fresh ways. But the happiness of Brahman is bounded, and so liberated souls do not experience it in these ways.

DIG-DARŚINĪ-ṬĪKĀ: In this way, it is demonstrated that the happiness derived from devotion is far superior to the bliss of Brahman realization. To explain this, the *bhakti-śāstras* speak this verse beginning with *tat*, saying that the happiness of serving the Lord with love increases at every moment to higher and higher levels.

Śrī Gopa-kumāra may point out, “The phrase *tat-vṛddhi* (*tat vardhate*), meaning ‘that which expands or increases,’ seems to indicate that at times, that happiness may also be confined or limited.”

The *bhakti-śāstras* explain, “The bliss of *bhakti* is infinite and unlimited. Although it reaches the ultimate limit of greatness, at every moment devotees still experience it to be ever-new, ever-sweet, and ever more excellent. However, the happiness of Brahman realization is different; it has limits and cannot develop to progressively higher degrees of bliss. Therefore, when those devoted to liberation say, ‘Liberation alone is the ultimate limit of happiness,’ it is they themselves who have determined its limit.”

VERSE 194

परमात्मा परब्रह्म स एव परमेश्वरः ।

इत्येवमेषामैक्येन सजातीय-भिदा हता ॥ १९४ ॥

*paramātmā para-brahma sa eva paramēśvaraḥ
ity evam eṣām aikyena sajātīya-bhidā hatā*

para-mātmā – Supersoul; *para-brahma* – Supreme Brahman; *saḥ* – He; *eva* – indeed; *para-ma-īśvaraḥ* – Supreme Controller; *iti* – thus; *evam* – in this way; *eṣām* – their; *aikyena* – on account of sameness; *sa-jātīya* – of the same category; *bhidā* – the division; *hatā* – nullified.

The Supreme Lord is the Supreme Soul and the Supreme Brahman. In other words, it is the Supreme Lord alone who manifests in various ways due to His different qualities (*guṇa*), pastimes (*līlā*), and divine appearances (*avatāra*). The Supersoul, the Supreme Brahman, and the Supreme Lord are all the one Absolute Truth. Being of the same category, or *sa-jātīya*, there is no difference among Them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may express a doubt, saying, “It has been previously stated that the living beings, or *jīvas*, [being *vibhinnāmśa*, or separated expansions] have the eternal distinction of existing separately from Parabrahman. If this were so, Parabrahman would incur the fault of *sajātīya-bheda*, or difference of things belonging to the same category.” The *jīvas* and Parabrahman are of the same category because both have the quality of consciousness. “*Sajātīya-bheda* would also nullify the Vedic statements describing Parabrahman, such as ‘*ekam-eva-advitīyam* – one without second.’”

To address this, the personified *bhakti-śāstras* speak two verses, beginning here with *paramātmā*. They say, “Not only are the distinctions of *sajātīya* (belonging to the same family or category) and *vijātīya* (belonging to a separate family or category) not found within Parabrahman, but such differences can never exist within the Absolute Truth. The Supreme Absolute Truth alone is the indwelling Supersoul residing in the heart (*Paramātmā*), He is the Supreme Brahman (*Parabrahman*), and He is the Supreme Personality of Godhead (*Paramēśvara*). The different *guṇa-avatāras* (qualitative

incarnations), *līlā-avatāras* (pastimes incarnations), and many other special forms are also manifestations of the Supreme Lord.

“One should understand that *sajātīya-bheda* (differences in the same category) does not apply to these categories. The Supersoul, the Supreme Brahman, and the Supreme Person and all His incarnations may appear to be different, but actually They are all nondifferent. Each of Them is full with eternality, cognizance, and bliss. By reason of this oneness, and because of the nondifference of Their very being, They are all identical despite appearing in a variety of forms.”

In this first of a two-part response, the personified scriptures refute the charge that there is any distinction (*sajātīya-bheda*) between the Supreme Lord and His expansions, or in other words, those who are in the same category as He is.

VERSE 195

सदा वैजात्यमाप्तानां जीवानामपि तत्त्वतः ।

अंशत्वेनाप्यभिन्नत्वाद्विजातीयभिदा मृता ॥ १९५ ॥

*sadā vaijātyam āptānām jīvānām api tattvataḥ
aṁśatvenāpy abhinnavād vijātīya-bhidā mṛtā*

sadā – always; *vaijātyam* – of a different category; *āptānām* – attained; *jīvānām* – of the minute spirit souls; *api* – although; *tattvataḥ* – factually; *aṁśatvena* – because of having the nature of a part; *api* – also; *abhinnavāt* – because of being nondifferent; *vijātīya* – due to a difference in category; *bhidā* – division; *mṛtā* – is refuted.

All living beings are always distinctly separate parts (*vibhinnāmśa*) of Parabrahman. But in reality, as they are parts of Him, they are also nondifferent from Him. Since the characteristics of the source of all parts are found within its parts, this rules out *vijātīya-bheda*, the difference between members of separate categories.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* now establish the non-duality, *advayam*, of the Supreme Brahman in this verse beginning with *sadā*.

They say, “All living beings, being limited, are perpetually in a separate category (*vijātīya*) from Parabrahman, who is unbounded. While this separateness, or *vijātīya-bhāva*, is ever-existent in the *jīvas*, factually they are all integral parts, or *aṁśas*, of Parabrahman and are therefore nondifferent from Him. The living beings appear different from Parabrahman because of *cid-vilāsa-śakti*, the Lord’s potency that assists His variegated transcendental pleasure pastimes, but actually they are His parts. The qualities of the source, or *aṁśī*, are also shared by the parts, or *aṁśas*. Therefore, from the standpoint of conclusive truth (*tattva*), both the source and the expansion (*aṁśī* and *aṁśa*) are nondifferent. This, then, negates the supposition that there is difference between members of separate categories (*vijātīya-bheda*).”

VERSE 196

अस्मिन् हि भेदाभेदाख्ये सिद्धान्तेऽस्मत्सुसम्मते ।
युक्त्यावतारिते सर्वं निरवद्यं ध्रुवं भवेत् ॥ १९६ ॥

asmin hi bhedaābhedaākhye siddhānte ’smat-su-sammate
yuktyāvatārite sarvaṁ niravadyaṁ dhruvaṁ bhavet

asmin – in this regard; *hi* – certainly; *bheda-abheda* – different and nondifferent; *ākhye* – named; *siddha-ante* – in the philosophical conclusion; *asmat* – of our (spiritual preceptors); *su-sammate* – concurred; *yuktyā* – through logic; *avatārite* – received through disciplic succession; *sarvaṁ* – all; *niravadyaṁ* – flawless; *dhruvaṁ* – certainly; *bhavet* – it may be.

However, the principle of simultaneous oneness and difference (*bhedābheda*) as it relates to the Supreme Brahman is beautifully consistent and faultless. Great personalities who are devoted to the Lord have established the principle of *bhedābheda* using definitive, irrefutable logic.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Such philosophic principles (*siddhānta*) or specific arguments elucidate the scriptures in supremely consistent and harmonious ways. Moreover, when the principle of *bhedābheda*, or simultaneous oneness and difference, is

presented with logical supporting arguments, everything spoken and unspoken becomes absolutely free from defects and contradictions and the flawless *siddhānta* that is approved in every way by *bhakti-mārga*, the path of devotion, is established.” The word *dhruva*, meaning ‘definite,’ indicates the ability to remove all doubts.

“Some people hold that living beings, or *jīvas*, originate from Brahman and merge into Brahman. They say that Brahman and the *jīvas* are actually nondifferent from one another. However, even in the opinion of those who think this way, in the state of liberation, or *mukti*, one does not realize the infinite nature of Brahman. Therefore, the happiness experienced in that state is meager.

“An analogy to this type of *mukti* is that of a wave that manifests from a part of the ocean and then merges into it again. Because there is only water in all directions, the wave cannot be considered an entity separate from the ocean. It merges and becomes one with the ocean. Thus, from this perspective, all waves are nondifferent from the ocean. Yet certain qualities of the ocean, such as extreme depth and the presence of precious gems, are not found in waves. Thus, as waves do not contain all the ocean’s characteristics, they are different from the ocean. Just because they merge into the ocean, they appear inseparable from it. They merge into the same place they emerge from, and so are not seen as a separate form. Therefore, it is said that waves have the same nature as the ocean and they are one.

“Similarly, in the state of liberation, the living beings merge into a distinct part of the effulgent Brahman from which they originated, and therefore it is said that the *jīva* has become one with Brahman. However, because the living being is limited by his very nature, whereas Brahman is constitutionally unlimited, liberated *jīvas* cannot obtain the intense, boundless happiness found in the unbounded Brahman. So, the reason the *jīvas* are nondifferent from Brahman is just that their individuality is not visible in the state of liberation. Because they are finite, they are separate and distinct, even though they are situated as if merged in some portion of Brahman. By the special mercy of Śrī Bhagavān, at a certain point, some liberated living beings, because of their individuality, desire a separate existence to experience the joy of loving devotional service (*bhakti-sukha*). They are able to attain this in a body that is fit for worshiping the Lord, a *sac-cid-ānanda* body

comprised of eternity, knowledge, and bliss.” This has been explained before.

In this regard, Śrī Śaṅkarācārya-pāda has said (*Prārthanā-ṣaṭpadī* 3):

*saty api bhedāpagame nātha! tavāham na māmakīnas tvam
sāmudro hi taraṅgaḥ kva-ca na samudras tāraṅgaḥ*

O Lord! I am Yours even when our difference (*bheda*) comes to an end. But You are not mine. When a wave merges into the ocean, it is said to belong to the ocean, but certainly, it can never be said that the ocean belongs to the wave.

This statement of Śrī Śaṅkarācārya-pāda, which presents the basic philosophy of oneness and difference (*bhedābheda*), is completely logical. The distinction between the *jīva* and Brahman is a product of ignorance (*avidyā*, or *Māyā*) by which the living being is bewildered and made forgetful of his real identity. When this illusion of self-forgetfulness is destroyed, the differentiation between the *jīva* and Brahman is removed. Although this is true, still, difference exists in the form of *tadīyatā*, the literal belonging of the living being to Brahman. In other words, the above prayer, “*Nātha! tavāham* – O Lord! I am Yours,” establishes distinction between the *jīva* and Brahman. If the *jīva* were to become one with Brahman, these words of Śrī Śaṅkarācārya would be inconsistent and meaningless.

The purport is that the limited stream of a river can never become the unlimited source of water and origin of exquisite jewels that is the ocean. The river only appears to be nondifferent from the ocean because, when they meet, its external presence disappears into the ocean. Therefore, if one carefully considers these ideas, he can certainly ascertain that because one’s existence vanishes in the state of liberation just like the flame of a lamp is extinguished, there is merely the absence of distress in that state. There is nothing but the absolute cessation of distress; there is no attainment of happiness. Further, the superior qualities of the self that are present during the state prior to liberation, such as the ability to think (*buddhi*), are not manifest in the state of liberation. Thus, of the four types of annihilation [constant, occasional, material, and final]², even in the ultimate or final annihilation (*ātyantika-pralaya*),

2 The four types of annihilation are: the constant degradation of matter

the *jīvas*' liberation in the sense of becoming one with Brahman cannot be established.

VERSE 197

सदा प्रमाणभूतानामस्माकं महतां तथा ।
वाक्यानि व्यवहाराश्च प्रमाणं खलु सर्वथा ॥ १९७ ॥

sadā pramāṇa-bhūtānām asmākaṁ mahatām tathā
vākyaṇi vyavahārāś ca pramāṇam khalu sarvathā

sadā – eternally; *pramāṇa-bhūtānām* – embodiments of śāstric evidence; *asmākaṁ* – our; *mahatām* – of the great teachers; *tathā* – so; *vākyaṇi* – statements; *vyavahārāḥ* – behavior; *ca* – also; *pramāṇam* – evidence; *khalu* – indeed; *sarvathā* – in all respects.

In order to confirm this subject matter, scriptures such as *Śrīmad-Bhāgavatam*, words of great personalities such as Śrī Nārada and Prahāda, and the conduct of great souls such as Śrī Śuka and Sanaka unfailingly give evidence to authoritatively establish the excellence of devotional service.

DIG-DARŚINĪ-ṬĪKĀ: Some posit the following opinion: “The eternally existing Brahman, who is one without a second, falsely appears to various living beings due to the designation of Māyā. But when this false appearance of differentiation is destroyed by knowledge of the self (*tattva-jñāna*), one perceives only the one Brahman. Thus, it can be said that when the illusion of the designation of being a *jīva* who has fallen from both the position of Brahman and liberation is obliterated, then in liberation, as before, the condensed happiness of the true nature of Brahman is realized.”

The proponents of *mukti* further believe: “In liberation, there is not even a trace of the mundane ego, and therefore the very person

(*nitya-pralaya*), the partial destruction of the universe at the end of Brahmā's day (*naimittika-pralaya*), the total destruction of the universe at the end of Brahmā's life (*prākṛtika-pralaya*), and the liberation of individual souls or final annihilation (*ātyantika-pralaya*).

who experiences happiness does not exist. This absence of existence notwithstanding, because the state of liberation itself constitutes realization of the joy of one's real identity, it nevertheless accords the most concentrated happiness. As salvationists achieve joy from liberation, those who are devoted to serving the Lord feel that Śrī Bhagavān, who is the embodiment of eternity, knowledge, and bliss, continually manifests in their hearts, giving them experience of the greatest intensity of happiness. As it is established that one also experiences the greatest intensity of happiness in liberation, one can understand that *bhakti*'s special glories are not superior to those of liberation."

However, such a philosophical conclusion (*siddhānta*) cannot be logical.

In order to refute the inconsistent *siddhānta* of the proponents of liberation, the *bhakti-śāstras* speak eight verses beginning with *sadā* (197–204). They say, "We devotional scriptures such as *Śrīmad-Bhāgavatam* give evidence with the following words. *Śrīmad-Bhāgavatam* (1.7.10) states:

*ātmaśāntaś ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ*

'Although self-satisfied sages are free from bondage (their knots of false ego having been severed, they are beyond rules and regulations) and have no material desires, nevertheless, they still become enchanted by the qualities of Śrī Hari, who is endowed with great prowess, and thus they serve the Lord with unalloyed devotion.' This is because the qualities of Śrī Bhagavān are so powerful that everyone, both liberated and conditioned, is attracted to Him.

"*Śrīmad-Bhāgavatam* (3.25.32) states: '*bhaktiḥ siddher garīyasī* – Among all types of perfections, *bhakti* should be regarded as the best.' Here, the word *siddhi* signifies liberation.

"*Śrīmad-Bhāgavatam* (6.17.28) states:

*nārāyaṇa-paraḥ sarve na kutaścana bibhṛati
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ*

Those who are wholly devoted to Nārāyaṇa never become overwhelmed by fear. To them, heaven, liberation, and hell are all equal.

“In praise of Śrī Bhagavān, Śrīmad-Bhāgavatam (10.87.21) states:

*duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābhi-parivarta-parīśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-viśṣṭa-gṛhāḥ*

O omnipotent One! You have manifested Yourself before our eyes to reveal to us Your *bhakti*, which is so difficult to understand. Your foremost devotees, immersed in the ocean of the pure ambrosia of Your pastimes and tasting the nectar of Your lotus feet, have even forgotten their own bodies. What to speak of those great devotees, even those influenced by them to abandon their households and pursue devotional service have no desire for liberation.

“Moreover, Śrīmad-Bhāgavatam (5.14.44) states: ‘...mahatām madhudviṣ-sevānurakta-manasām abhavo ’pi phalguḥ – Liberation is completely insignificant for devotees absorbed in the service of Madhusūdana.’

“Thousands of such examples are available, as well as evidence in the form of the realizations of the great authorities of ancient times, such as Śrī Nārada, Śrī Prahlāda, and Śrī Hanumān. Śrī Hanumān states (Śrī Bhakti-rasāmṛta-sindhu 1.2.49):

*bhava-bandha-cchide tasmai spṛhayāmi na muktaye
bhavān prabhur aham dāsa iti yatra vilupyate*

O Lord, even though liberation cuts the bondage of material existence, I do not aspire for it. In that state, our relationship that You are the Lord and I am Your servant would be destroyed.

“Among the modern *ācāryas*, Śrī Śaṅkarācārya-pāda, the most exalted personality and foremost preceptor, is omniscient and expert in presenting scriptural exegesis. He has said: ‘*muktā api līlayā vīgraham kṛtvā bhagavantam bhajanti* – To perform pastimes, liberated souls also accept bodies and thus engage in the loving service of Śrī Bhagavān.’

“In the *Vedānta-darśana* (sūtra 1.3.2), it is stated: ‘*muktopasṛpyāt* – the Supreme Brahman Śrī Hari is the worshipable object of liberated souls.’

“Even though Śrī Śuka, Śrī Sanaka, and others were absorbed in the Brahman conception of the Absolute Truth, it is evident that they developed a taste for glorifying the pastimes of Śrī Bhagavān. In fact, the superiority of *bhakti* over liberation should be regarded as conclusively proven by the examples of all the great ancient authorities, including Śrī Prahlāda and Śrī Hanumān, who rejected the liberation offered by Śrī Bhagavān.

“The scriptural conclusions and examples presented here have been established after refuting all evidence based on *artha-vāda* (exaggerated praise), imagination, etc. Thus in the original verse, the word *khalu* is used to indicate certainty. Therefore, due to the existence of these ageless and self-evident examples of proof, it would be inappropriate for us to search for more evidence.”

VERSE 198

तथैतदनुकूलानि पुरावृत्तानि सन्ति च ।
नैव सङ्गच्छते तस्मादर्थवादत्व-कल्पना ॥ १९८ ॥

tathaitad-anukūlāni parā-vṛttāni santi ca
naiva saṅgacchate tasmād artha-vādatva-kalpanā

tathā – so; *etat* – to this; *anukūlāni* – favorable; *parā-vṛttāni* – historical accounts; *santi* – exist; *ca* – also; *na* – not; *eva* – certainly; *saṅgacchate* – agree; *tasmāt* – with that; *artha-vādatva* – that such historical accounts are merely exaggeration; *kalpanā* – imaginative speculation.

Many ancient histories support this truth. A presumption that these accounts are simply exaggerated praise would reveal fallacious reasoning.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Thus, by self-evident examples [given in the previous verses and commentaries] it is proven that pure devotion is vastly superior to liberation. This conclusion is substantiated by many ancient histories that support the scriptural statements and examples of the conduct of great personalities.

“Once in Dvārakā there lived a *brāhmaṇa* who was devoted to the loving service of Bhagavān. This *brāhmaṇa* had sons who died and

attained liberation, but this did not give any comfort to the *brāhmaṇa*. Therefore, he quite intelligently criticized the strength of Arjuna [who then vowed to protect the *brāhmaṇa*'s next-born son]. In order to protect the words of Arjuna, Śrī Bhagavān brought those sons of the *brāhmaṇa* back from the abode of *mukti* to the abode of *bhakti*, the city of Dvārakā. [An elaborate description of this pastime is found in *Śrīmad-Bhāgavatam* (10.89).]

“The great sages, Ekata, Dvita, and Trita, who were absorbed in Brahman (*brahma-niṣṭhā*) like Sanaka and the other Kumāras, once went to Śvetadvīpa to have audience of Śrī Bhagavān. However, in spite of their assiduous efforts to see the Lord, they were unable to do so.

“The Lord attempted to bestow the most exalted benediction upon His own devotee incarnation, Mahārāja Pṛthu, but Pṛthu Mahārāja, refused, saying (*Śrīmad-Bhāgavatam* 4.20.31): ‘*yathā cared bāla-hitam pitā svayaṁ tathā tvam evārhasi naḥ samihitum* – O Lord, Your words, “Accept a boon,” are bewildering for the whole universe. Therefore, O Lord, as a father personally desires to benefit his son, after considering my welfare, please give me any benediction You think best.’

“Śrī Bhagavān replies to Śrī Pṛthu's prayers, saying (*Śrīmad-Bhāgavatam* 4.20.32): ‘*...mayi bhaktir astu te* – My beloved son, as you have desired *bhakti*, may you be blessed with loving devotion to Me.’

“There are many such historical accounts of the conduct of great personalities that constitute evidence for the superiority of *bhakti* over liberation. It is incorrect to dismiss these historical accounts as mere exaggeration. If one imagines that such thousands upon thousands of authoritative statements are only exaggerations, then his thinking only reveals the defect of *atyanta-vyāpakatā* (overextension) or fallacious reasoning (*kutarka*).”

VERSE 199

अथाप्याचर्यमाणा सा नास्तिकत्वं वितन्वती ।
क्षिपेत् कल्पयितारं तं दुस्तरे नरकोत्करे ॥ १९९ ॥

athāpy ācaryamāṇā sā nāstikatvaṁ vitanvatī
kṣipet kalpayitāraṁ taṁ dustare narakotkare

atha api – thus; *ācaryamāṇā* – behaving; *sā* – that; *nāstika-tvam* – atheism; *vitanvatī* – spreads; *kṣipet* – it may throw; *kalpayitāram* – the speculator; *tam* – that; *dustare* – in a horrible; *naraka* – hell; *utkare* – in a rubbish.

One who considers this body of scriptural evidence, the conduct of great authorities, and famous historical accounts to be simply exaggerations reveals his faithless mentality. His fabrication of such an atheistic position will cause him to fall into a dreadful hell.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “However, one who disrespects the words and behavior of great personalities and declares the evidence approved by the *ācāryas*, or spiritual preceptors, to be imaginary is opposed to the Vedic scriptures. In other words, if one alleges those authoritative statements to be embellished overstatements (merely words of hollow praise) in order to establish his own scholarship, then those fabrications will force him into hell.

“This is corroborated in *Śrī Nāradiya Purāṇa*:

*purāṇeṣu dvija-śreṣṭhāḥ sarva-dharma-pravakṛtṣu
pravadanty artha-vādatvaṁ ye te naraka-bhājanāḥ*

O topmost *brāhmaṇas*, the words of the *Purāṇas* expound all aspects of religious life. Those who consider those teachings to be mere exaggeration (*artha-vāda*) will surely fall into hell.

“Therefore, one should carefully deliberate on these examples of scriptural evidence. Abandoning one’s preconceived ideas and false cleverness in presenting fallacious and stubborn arguments, one should accept the viewpoint which establishes that *bhakti* is more glorious than liberation. Otherwise, one will have to suffer in terrible hell.”

Here, Śrī Gopa-kumāra might ask, “Which position should be accepted?”

In reply, the personified *bhakti-śāstras* say, “One should accept that position which sets forth the four verses beginning with *bhagavāṁstu parabrahma* (*Śrī Bṛhad-bhāgavatāmṛta* 2.2.178–181), as well as others. There are persons who have accepted suffering for many lives in

their ongoing endeavor for liberation. The message here is that they should be careful to abandon the conception that the glories of loving devotion to the Lord are exaggerated praises (*artha-vāda*)."

VERSE 200

अहो श्लाघ्यः कथं मोक्षो दैत्यानामपि दृश्यते।
तैरेव शास्त्रैर्निन्द्यन्ते ये गोविप्रादिघातिनः ॥ २०० ॥

aho ślāghyaḥ katham mokṣo daityānām api dṛśyate
tair eva śāstrair nindyante ye go-viprādi-ghātinaḥ

aho – oh!; *ślāghyaḥ* – worthy of praise; *katham* – how?; *mokṣaḥ* – liberation; *daityānām* – of the demons; *api* – even; *dṛśyate* – it is seen; *taiḥ* – by them; *eva* – even; *śāstraiḥ* – by the scriptures; *nindyante* – who are worthy of censure; *ye* – which; *go* – cows; *vipra* – and *brāhmaṇas*; *ādi* – and so forth; *ghātinaḥ* – slaying.

Ah! How can liberation be praiseworthy? It is attained even by demons who are killers of cows and *brāhmaṇas*, demons who are castigated by liberation's own adherents. Therefore, can such an object that is attained by the wicked be acceptable for the noble?

DIG-DARŚINĪ-ṬĪKĀ: Despite this discussion, someone might still raise a doubt as to whether *bhakti* is superior to *mukti*. Therefore in these two verses, beginning here with *aho*, the *bhakti-śāstras* present another argument based on logic. They say, "Oh! Demons such as Kāṁsa and Aghāsura were monstrously evil. If such atrocious demons attain liberation, how can that state be considered praiseworthy?"

Here it is pointed out that while demons like Kāṁsa achieved liberation – something which is only extremely rarely attained – even those who hold liberation dear criticize such demoniac persons. How can something obtained by those who are despicable be considered acceptable by the cultured?

Śrī Gopa-kumāra might ask, "Why would those who are devoted to liberation criticize the demons?"

The *bhakti-śāstras* reply, "Because they (the demons) are killers of cows and *brāhmaṇas* and destroyers of Vedic sacrifices (*yajñas*) and

scriptures. This is seen in the words of the ministers of Kāṁsa, as stated in *Śrīmad-Bhāgavatam* (10.4.40):

*tasmāt sarvātmanā rājan brāhmaṇān brahma-vādināḥ
tapasvino yajña-śīlān gāś ca hanmo havir-dughāḥ*

O King! We will then totally destroy all the *brāhmaṇas* who are learned in the Vedas, as well as the ascetics, those who perform fire sacrifices, and the cows that supply ghee for the sacrifices.

“There are many such examples of proof. Therefore it is said that whatever is attained by despicable people is similarly despicable.”

VERSE 201

सर्वथा प्रतियोगित्वं यत् साधुत्वासुरत्वयोः ।
तत् साधनेषु साध्ये च वैपरीत्यं किलोचितम् ॥ २०१ ॥

*sarvathā pratiyogitvaṁ yat sādhutvāsurasvatvayoḥ
tat sādhanēṣu sādhye ca vaiparītyaṁ kilocitam*

sarvathā – in every respect; *prati-yogitvam* – are opposite; *yat* – what; *sādhutva* – the divine nature; *asurasvatvayoḥ* – the demonic nature; *tat sādhanēṣu* – in their practices; *sādhye* – in the goal; *ca* – also; *vaiparītyam* – the reverse; *kila* – indeed; *ucitam* – suitable.

Devotees and demons are in every respect the antithesis of one another in nature. So they must certainly also be opposite in their goals and the means of achieving those goals.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Saintly persons and demoniac persons are the antithesis of one another in terms of behavior, character, and countless other ways. It follows, then, that their goals (*sādhyā*) and practices to attain those goals (*sādhana*) will certainly be opposite. The *sādhana* of saintly persons is exclusively to worship the lotus feet of Śrī Bhagavān, whereas the *sādhana* of the demons is to contemplate the soul’s nondifference from Brahman (*advaita ātma-tattva-jñāna*). The only goal of saintly personalities

is *prema-bhakti* (loving devotional service), and the only goal of demons is *mukti* (liberation).

“Some people equate the outcome of devotion with that of maintaining a mood of enmity toward the Lord. For example, in *Śrīmad-Bhāgavatam* (10.87.23) the Śrutis offer prayers, saying:

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛṣo 'nghri-saroja-sudhāḥ*

O Bhagavān, controlling their life-air (*prāṇa*), mind, and senses, great sages become impenetrably fixed in yoga and are able to hold the Absolute Truth in their hearts. But even demons who are envious of You are able to reach that same Truth by the power of thinking of You. The young damsels of Vraja are attracted to Your two long arms that resemble the body of the king of serpents, and they relish the sweet nectar of Your lotus feet. Therefore, we, the presiding goddesses of the Śrutis, have become followers of those damsels, and, having attained the bodies of *gopīs*, we also relish the nectar of Your lotus feet.

“*Śrīmad-Bhāgavatam* (7.1.30) also states:

*kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manah
āveśya tad-aghaṁ hitvā bahavas tad-gatiṁ gatāḥ*

Both by absorbing their minds in the Lord with lust, envy, and fear; and also by absorbing their minds in the Lord with appropriate devotion, many people have become free from sins such as lust and have attained Bhagavān.

“The significance of this example is that those who envy Bhagavān as well as those who are devoted to Him are absorbed in thinking about the Lord, and as a result they both become freed from the cycle of repeated birth and death. Therefore, the example reveals a type of similarity. It may also be said that remembrance of the Lord, vision of Him, and experience of His mercy and other qualities are extremely powerful. The example above serves to celebrate the potency of these interactions.

“Further, in *Śrīmad-Bhāgavatam* (7.1.27), Śrī Nārada states:

*yathā vairānubandhena martyas tan-mayatām iṣyāt
na tathā bhakti-yogena iti me niścītā matiḥ*

By *bhakti-yoga*, one does not achieve the same absorption in Bhagavān that mere mortals achieve through enmity. This is my firm conviction.

“Here, it is enmity that is being praised. This statement of Śrī Nārada can be understood as a way of expression arising from the boldness and confidence of his deep love that naturally arises from the satisfaction he experiences by relishing *bhakti-rasa*, the mellow of pure love. Śrī Nārada is the preceptor of mischief-makers who are greedy to taste *bhakti-rasa*. Otherwise, how is it be possible that he could utter such words right in front of Śrī Kṛṣṇa in the assembly of that *mahā-bhāgavata* devotee, Śrī Yudhiṣṭhira Mahārāja?

“Another understanding is that Śrī Nārada’s statement – that one can become absorbed in Śrī Bhagavān through enmity – is intended to ridicule *sāyujya-mokṣa*, or merging into the existence of the Lord. The result of hostility to the Lord is derided because there is nothing as worthless and base as merging into Brahman (*brahma-sāyujya*).”

VERSE 202

कृष्णभक्त्यैव साधुत्वं साधनं परमं हि सा।
तया साध्यं तदङ्घ्र्यब्जयुगलं परमं फलम्॥२०२॥

*kṛṣṇa-bhaktyaiva sādhutvaṁ sādhanam paramam hi sā
tayā sādhyam tad-aṅghry-abja-yugalam paramam phalam*

kṛṣṇa-bhaktyā – through devotion to Śrī Kṛṣṇa; *eva* – indeed; *sādhutvam* – saintly quality; *sādhanam* – means; *paramam* – supreme; *hi* – certainly; *sā* – she (*bhakti*); *tayā* – by her; *sādhyam* – attainment; *tat-aṅghry-abja* – His lotus feet; *yugalam* – pair; *paramam* – supreme; *phalam* – reward.

Devotion unto the lotus feet of Śrī Kṛṣṇa is the primary characteristic of saintliness, and one becomes saintly by this *kṛṣṇa-bhakti* alone.

Such devotion is the foremost means to attain the service of Śrī Kṛṣṇa's lotus feet, and such attainment is, in turn, the ultimate fruit of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, "Can those who observe their ritualistic religious duties or those who cultivate empirical knowledge (*jñāna*) not also be regarded as saintly?"

To refute this, the *bhakti-sāstras* explain, "Only by serving Śrī Kṛṣṇa with pure love (*kṛṣṇa-bhakti*) can one attain saintliness. Without devotion for Śrī Kṛṣṇa, the righteousness accrued by performing activities such as regulated religious duties is to be regarded as inferior, or *gauṇa*. Other than devotion for Śrī Kṛṣṇa, no other quality can be regarded as saintly.

"In the story of Śrī Ambarīṣa Mahārāja (*Śrīmad-Bhāgavatam* 9.4.63), Śrī Bhagavān says to Śrī Durvāsā, '*aham bhakta-parādhīno hy asvatantra iva dvija* – I am controlled by My devotees and have no independence in their presence.' The Lord concludes by saying that saintly persons control His heart. He says (9.4.68), '*sādhavo hṛdayam mahyam sādhuṇām hṛdayam tv aham* – *Sādhus* are My heart, and I am the heart of the *sādhus*.' Since loving service to the Lord is the best means to attain His lotus feet, with these words, Śrī Bhagavān has personally established the saintliness of His devotees.

"Although in the beginning stage of *bhakti*, fruitive activities (*karma*), speculative knowledge (*jñāna*), renunciation (*vairāgya*), etc. are sometimes counted as limbs of pure devotional service, one should still understand that processes such as *karma* and *jñāna* are subsidiary, or *gauṇa*, and *bhakti* alone is primary, or *mukhya*. Therefore *bhakti* is the supreme spiritual practice. The goal of this topmost spiritual practice is the service of Śrī Kṛṣṇa's lotus feet. This is the ultimate, or *parama*, result." Alternatively, the word *parama* indicates that when *bhakti* and liberation are compared, the very nature of pure loving devotion is superior to the experience of Brahman.

VERSE 203

तद्भक्तिरसिकानां तु महतां तत्त्ववेदिनाम्।
साध्या तच्चरणाम्भोजमकरन्दात्मिकैव सा ॥ २०३ ॥

*tad-bhakti-rasikānām tu mahatām tattva-vedinām
sādhya tac-caraṇāmbhoja-makarandātmikaiva sā*

tat – to Him; *bhakti* – of devotional service; *rasikānām* – for those expert in tasting the mellow; *tu* – but; *mahatām* – great souls; *tattva-vedinām* – who know the truth; *sādhya* – the objective; *tat-caraṇa-ambhoja* – of His lotus feet; *makaranda* – of the honey; *ātmikā* – embodiment; *eva* – certainly; *sā* – she (devotion).

Understand that for those exalted souls who know the truth and who relish the mellows of pure devotional service, the *bhakti* they practice – that nectar of serving Śrī Kṛṣṇa’s lotus feet – is itself the goal.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “Although liberation is considered the foremost achievement of human life, pure devotional service is said to be even more beneficial. So isn’t *bhakti* the goal rather than the means to attain it?”

The personified *bhakti-śāstras* reply, “Truly, *bhakti* is both the goal as well as the means. Loving devotion for the lotus feet of Śrī Kṛṣṇa is both a practice and an objective of those great personalities who are *bhakti-rasika*, or connoisseurs of the mellows of devotion.”

Gopa-kumāra might say, “Is it not true that viewing the lotus feet of Śrī Kṛṣṇa is celebrated as the entire fruit of *bhakti*?”

The *bhakti-śāstras* say, “Know that goal, *bhakti*, to be identical in nature to the honey emanating from the lotus feet of Śrī Kṛṣṇa. In other words, it is like supreme bliss that is the essence of sweetness, fragrant, cooling, and full of *rasa*.

“The purport is that one obtains more happiness in that wonderful process of serving Śrī Bhagavān than in directly meeting with Him. Understand this to be the ultimate result of *bhakti*.” This will be thoroughly explained in the future.

“There are many people who have realized impersonal Brahman. They are self-satisfied (*ātmā-rāma*), liberated even in this world (*jīvan-mukta*), and perfected beings (*siddha-jana*). However, all of them think that achieving freedom from distress is the goal of life. Devotees of Bhagavān, on the other hand, may not go to Vaikuṇṭha – they may have bodies made of the five material elements – but,

continuously enjoying the essence of happiness, they obtain the mercy of Bhagavān.”

VERSE 204

सा कर्मज्ञानवैराग्यापेक्षकस्य न सिध्यति ।
परं श्रीकृष्णकृपया तन्मात्रापेक्षकस्य हि ॥ २०४ ॥

*sā karma-jñāna-vairāgyāpekṣakasya na sidhyati
param śrī-kṛṣṇa-kṛpayā tan-mātrāpekṣakasya hi*

sā – she (*bhakti*); *karma* – fruitive work; *jñāna* – knowledge; *vairāgya* – renunciation; *apekṣakasya* – one who desires; *na* – not; *sidhyati* – is perfected; *param* – only; *śrī-kṛṣṇa-kṛpayā* – by the mercy of glorious Śrī Kṛṣṇa; *tat* – that (devotional service); *mātra* – exclusively; *apekṣakasya* – one who desires; *hi* – indeed.

That devotion to the Lord does not depend on processes such as fruitive work, knowledge, and renunciation, and therefore, those who desire those things cannot perfect their *bhakti*. Only those who exclusively desire the loving service of Śrī Kṛṣṇa obtain *bhakti* on the strength of the Lord’s mercy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How does one obtain that *bhakti*?”

The personified *bhakti-śāstras* reply, “Those who desire *karma* (fruitive action), *jñāna* (knowledge), *vairāgya* (renunciation), etc. can never attain *bhakti*.” Here, *karma* indicates activities such as the execution of one’s religious principles or prescribed occupational duties (*dharma*). *Jñāna* indicates the ability to perceive the truth of the soul (*ātma*) and that which is not spirit (*anātmā*). *Vairāgya* refers to being devoid of desire for sense objects. Only those who give up all these desires and exclusively desire pure loving service to Śrī Kṛṣṇa obtain that *bhakti* by the strength of the mercy of the Lord.

Gopa-kumāra might then question, “Since the very nature of Śrī Kṛṣṇa is to be supremely merciful, why doesn’t everyone’s devotion become perfected by His mercy?”

The *bhakti-śāstras* answer, “Although Śrī Kṛṣṇa is most merciful,

He does not give the fruit of *bhakti* to everyone. Those who are particularly eligible give up processes related to *karma* and *jñāna* as well as the results of those processes, such as the attainment of heaven and liberation. They pray only for pure loving devotion, and without a doubt Śrī Kṛṣṇa gives them the gift of service to Himself. In the words of Śrī Brahmā (*Śrīmad-Bhāgavatam* 10.14.8):

*tat te 'nukampām susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa dāya-bhāk*

Those who, knowing well the power of Your mercy, earnestly await it, all the while experiencing the results of activities that they themselves have performed in the past, and at the same time live in such a way that with body, mind, and speech they continuously offer obeisances to Your lotus feet, those alone are qualified to attain liberation.

“This means that just as one who is not alive cannot be eligible to receive the inheritance of his ancestors, similarly, unless one practices a life of *bhakti*, he cannot in any other way attain liberation (*mukti*). Here, *mukti* indicates the opulence of paramount bliss. The *pada*, or place, it can be found is either the abode of Śrī Vaikuṇṭha or the lotus feet of Śrī Bhagavān, both of whose natures are comprised of that bliss.

“Another reading is that *mukti-pada* (*pada* here means ‘topmost result’) indicates *bhakti*, which is the fruit of liberation. Additionally, *mukti* indicates the path of devotional service, or *bhakti-mārga*, that is situated above liberation or which mocks liberation (*pada* here means ‘feet,’ ‘liberation is at its feet’). Yet another meaning is the conventional definition of *mukti*, which is *apavarga*, or freedom.

“In *Śrīmad-Bhāgavatam* (5.19.19-20), it is stated, ‘...*apavargaś ca bhavati yo 'sau bhagavati sarva-bhūtātmany anātmnye 'nirukte 'nilayane paramātmmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇa* – He who is the soul (*ātmā*) of all living beings, who is free from defects such as desire and attachment, who is indescribable, and who is not dependent on anything, is the Supersoul, Bhagavān Vāsudeva. Unflinching, unalloyed devotion to Him is known as *apavarga* (liberation) or *mokṣa-pada* (ultimate salvation). When the knot of ignorance in the heart,

which manifests varied destinations for the living beings, is cut, and one receives intimate association with those whose love for the Lord is pure (*premī-bhaktas*), then and only then can one attain the *yoga* of unalloyed devotion, *bhakti-yoga*.' Therefore, the word *apavarga*, or liberation, indicates *bhakti*, or loving devotion.

"This is also stated by Śrī Bhagavān in *Śrīmad-Bhāgavatam* (11.20.35):

*nairapekṣyam param prāhur niḥśreyasam analpakam
tasmān nirāśiṣo bhaktir nirapekṣasya me bhavet*

(In this verse, the word *param* means 'exclusive,' or 'the ultimate goal,' and *nairapekṣyam* means 'being devoid of any desire to enjoy sense objects.') The topmost object of achievement for those who are *nirapekṣa*, or who are devoid of any desire to enjoy sense objects, is liberation, which is an extraordinary achievement. Therefore, those who do not desire even such liberation – or in other words, those who are disinterested in pursuing the means of obtaining liberation such as knowledge and renunciation – are qualified to receive My *bhakti*.

"In *Śrī Viṣṇu Purāṇa* (3.8.9), Urva Muni tells Mahārāja Sagara:

*varṇāśramācāra-vatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

The Supreme Personality Śrī Viṣṇu is worshiped by those who follow the rules and regulations of the four social and four spiritual orders of life (*varṇāśrama*). Factually, other than the execution of *varṇāśrama*, there is no way to please Śrī Viṣṇu.

"The prime duty of a person executing *varṇāśrama* is to worship Śrī Viṣṇu. Giving up all other processes, one should become successful by practicing *varṇāśrama-dharma*, which is based on the worship of Viṣṇu. Then only can one obtain the full result of *varṇāśrama-dharma*, which is worship of Viṣṇu. Following prescribed religious or occupational duties and the path of philosophical inquiry – the processes of *karma* and *jñāna* – within *varṇāśrama-dharma* in a manner that excludes worship of Śrī Viṣṇu will not satisfy the Lord.

Factually, the fruit or desired consequence of *varṇāśrama-dharma* is only worship of Śrī Viṣṇu. Without that, *varṇāśrama* is without value.

“In this way, it can be seen that those who have not developed strong faith in *bhakti* are unqualified to engage in it. For the benefit of such people, Śrī Bhagavān instructs:

*śruti-smṛtī mamaivājñe yas te ullaṅghya vartate
ājñā-cchedī mama drohī mad-bhakto 'pi na vaiṣṇavaḥ*

The Śrutis and Smṛtis are My orders. Those who transgress the injunctions in these scriptures are inimical to Me, and even though they might engage in devotional practices, they are not Vaiṣṇavas.

“The purport of this statement of the Lord is that to help those persons who are devoted to the *varṇāśrama* system enter the path of *bhakti*, He has in various places given instructions in relation to neophyte stages of *bhakti* (*guṇī-bhūtā bhakti*, meaning ‘*bhakti* that is predominated by the modes of material nature’). Thus, in the beginning stage, the Lord has advised that one not completely give up the prescribed duties of the *varṇāśrama* system. It may also be understood that the Lord employs such edicts for the protection of the Vedic path known as *pravṛtti-mārga*, the path of regulated material development and sense enjoyment. Alternatively, as faith is required for executing *bhakti*, it should be understood that such instructions are given for those who lack faith.

“It is well known that the scope of *karma* is limited. Therefore, if those who are devoted to *bhakti* abandon prescribed religious duties and other activities that constitute *karma*, they are not to be considered fallen. This is corroborated in the *Padma Purāṇa*, where Śrī Bhagavān states:

*mat-karma kurvatām puṁsām kriyā-lopo bhaved yadi
teṣām karmāṇi kurvanti tisraṁ koṭyo maharṣayaḥ*

If one who is acting on My behalf or who is performing My devotional service is unable to execute any prescribed duty, three hundred million great sages who are expert in the Vedas are appointed to complete that *karma*.

“Also in the *Padma Purāṇa*, it is stated in the prayers by Devadyuti:

*yasmin jñāte na kurvanti karma caiva śrutīritam
nireṣaṇā jagan-mitrāḥ śuddham brahma namāmi tam*

Those who realize that Parabrahman do not need to perform material duties. Giving up all desires and maintaining a mood of friendship towards all the living beings of this world, they worship the Lord. I offer obeisances to that Supreme Brahman.

“If this is the result of realizing Him, what can be said of taking shelter of Him and rendering service unto Him? In *Śrīmad-Bhāgavatam* (11.20.9), Śrī Bhagavān states:

*tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate*

‘Until one actually develops detachment in his heart from sense objects, or until he develops faith in hearing narrations of My pastimes, he should continue to perform all prescribed religious and occupational duties (*karma*).’ Here the word *karma* indicates all prescribed religious and occupational duties, both *nitya* (regular) and *naimittika* (occasional), mentioned in scriptures. The word *vā*, meaning ‘or,’ indicates that one should become detached from performing all other obligatory duties. This signifies the particular importance of rejecting *karma*, *jñāna*, and so on.

“*Śrīmad-Bhāgavatam* (5.5.2–3) also states:

*mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhave ye
ye vā mayiṣe kṛta-sauhṛdārthā...*

Great personalities are well-wishers of all living beings. They are peaceful and free from anger, their conduct is virtuous, and they look upon everyone with equal vision. Those who love Me as the Supreme Lord and who understand that I am the ultimate goal of human life are truly great souls.

The meaning of the word *śraddhā* in the above context is ‘faith.’

“In *Śrīmad-Bhāgavatam* (11.20.36), Śrī Bhagavān states:

*na mayy ekānta-bhaktānām guṇa-doṣodbhavā guṇāḥ
sādhūnām sama-cittānām buddheḥ param upeyuṣām*

My unalloyed devotees, saintly persons who see all living beings as equal, are free from the sin and piety that accrue from observing or not observing rules and regulations. This is because, as I am transcendental to illusion and they are absorbed in My qualities and pastimes, they are situated in the stage that is beyond intelligence.

“Śrī Śiva also says:

*smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

Always remember Śrī Viṣṇu. Never forget Him. All rules and regulations are subservient to these two injunctions.”

The *bhakti-śāstras* conclude by saying, “Therefore, all the rules and regulations mentioned in the scriptures are subservient to these. It is true that one automatically follows all rules by remembering Viṣṇu, because simply by that remembrance, one receives the benefit of following all rules. Moreover, by forgetting Śrī Viṣṇu, one incurs all types of sins that are described in the scriptures. Therefore, always carefully remember Viṣṇu and do not do anything else other than this.”

VERSE 205

कर्मविक्षेपकं तस्या वैराग्यं रसशोषकम् ।
ज्ञानं हानिकरं तत्तच्छोद्धितं त्वनुयाति ताम् ॥२०५॥

*karma vikṣepakam tasyā vairāgyam rasa-śoṣakam
jñānam hāni-karam tat-tac-chodhitam tv anuyāti tām*

karma – fruitive work; *vikṣepakam* – makes unsteady; *tasyāḥ* – of that (*bhakti*); *vairāgyam* – renunciation; *rasa* – the relishable mellows; *śoṣakam* – dries up; *jñānam* – knowledge; *hāni-karam* – causes harm; *tat-tat* – each of them; *śodhitam* – when purified; *tu* – however; *anuyāti* – follow after; *tām* – her.

Ritualistic activities make one's *bhakti* unsteady, renunciation dries up its nectar, and speculative knowledge harms it. But even so, when all these are *bhakti*'s obedient followers, they can sometimes be beneficial.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, ritualistic activities performed for fruitive gain (*karma*), speculative knowledge (*jñāna*), renunciation (*vairāgya*), etc. that are opposed to *bhakti* should be totally abandoned by those who are practitioners of devotional service to the Lord. To explain this, the *bhakti-śāstras* say, "All *karma* is a distraction from *bhakti*. When one's mind becomes agitated by the hundreds of details involved in performing the prescribed religious and occupational duties that are enjoined by scripture, one's devotion to the Lord is diminished. The feeling of indifference to all things material that is concomitant with renunciation dries up the sweet nectar of loving relationship with the Lord (*bhakti-rasa*). It withers one's attachment towards *bhakti* and ultimately causes one to develop the fault of indifference towards serving the Lord. Therefore, it is inappropriate to combine *bhakti* with *karma*, *vairāgya*, and the other practices that are opposed to it. It is stated in *Śrīmad-Bhāgavatam* (11.2.42):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

As a person who is eating experiences happiness, nourishment, and relief from hunger with every bite, similarly, a devotee of the Lord experiences three things simultaneously: devotion, direct experience of the loving form of Bhagavān, and detachment from other objects.

"Similarly, the pursuit of knowledge is detrimental because it weakens one's disposition for devotion. Upon realizing the divine truth about the soul (*ātma-tattva*), one becomes like a *jñānī*, one whose goal is transcendental knowledge. Feeling completely satisfied and successful in the state of a *jīvana-mukta*, in which one is liberated even while living, such a person does not have an inclination towards devotional service. In *Śrīmad-Bhāgavatam* (11.20.31–33), Śrī Bhagavān states:

*tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha
yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati*

Because *bhakti* alone is the ultimate goal of human life, My devotees are devoted to Me and absorbed in contemplating Me. Therefore, the pursuit of knowledge and renunciation are generally not beneficial for them. People achieve many different types of results from fruitive activities (*karma*), penance (*tapasyā*), cultivation of knowledge (*jñāna*), detachment (*vairāgya*), deep meditation (*samādhi*), religious merit garnered by charity (*dāna*), and all kinds of other beneficial activities. However, My devotees effortlessly achieve all these results through *bhakti* alone. If they desire, they can even attain heaven, liberation, or residence in My abode.

“From these examples, it can be understood that knowledge and renunciation are generally not beneficial. In these statements of Bhagavān, the word *prāyaḥ*, meaning ‘generally or mostly,’ indicates that, at times, renunciation, knowledge, and the performance of prescribed duties can be helpful to some extent. When is that? Only when they are related to *bhakti*. Only when they are purified of their faults, can *karma*, *vairāgya*, and *jñāna* become subservient to *bhakti*. Then they are accepted as preliminary aspects of devotional practice (*bhakti-sādhana*). It is stated in the *Yoga-vāśiṣṭha*:

*janmāntara-sahasreṣu tapo-dāna-samādhibhiḥ
narāṇāṁ kṣīna-pāpānāṁ kṣṇe bhaktiḥ prajāyate*

Only those sinless, pure persons who have performed austerities by giving in charity and engaging in the discipline of *samādhi* for thousands and thousands of lifetimes may develop devotion for Śrī Kṛṣṇa.

“The underlying principle here is that the activities of those who perform them only for the Lord’s pleasure, without desiring to enjoy the results but as an offering to Him, are known as *śodhita-karma*, purified

activities. Renunciation is purified when one relinquishes even the desire for liberation and becomes subservient to the desire to serve the Lord. Knowledge is purified when one gives up the conception of total oneness of the soul with Brahman and meditates on being a servant of the Lord. This process is the glory of *bhakti*.”

VERSE 206

आत्मारामाश्च भगवत्कृपया भक्तसङ्गतः ।
सन्त्यज्य ब्रह्मनिष्ठत्वं भक्तिमार्गं विशन्त्यतः ॥ २०६ ॥

ātmārāmāś ca bhagavat-kṛpayā bhakta-saṅgataḥ
santyaajya brahma-niṣṭhatvaṁ bhakti-mārgaṁ viśanty ataḥ

ātma-ārāmaḥ – one who take pleasure in the self; *ca* – also; *bhagavat* – of the all-opulent Personality of Godhead; *kṛpayā* – by the mercy; *bhakta-saṅgataḥ* – through association with devotees; *santyaajya* – fully renouncing; *brahma-niṣṭhatvaṁ* – determination to attain impersonal Brahman; *bhakti-mārgam* – the path of devotional service; *viśanti* – they enter; *ataḥ* – thereafter.

When those who take pleasure in the self obtain the association of devotees by the mercy of Bhagavān, they are able to completely give up attachment for Brahman and enter the path of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Because devotional service is far more glorious than liberation, even self-satisfied (*ātmārāma*) sages completely abandon their *brahma-niṣṭhā* – steadiness in the realization of impersonal Brahman that is obtained in the deep meditation of *samādhi*. Forsaking the path of liberation, they enter the path of loving service to the Lord. In other words, distanced from liberation, the self-satisfied sages reject it and embrace *bhakti*. In *Śrīmad-Bhāgavatam* (11.29.3), Śrī Uddhava says to Śrī Bhagavān:

athāta ānanda-dughaṁ padāmbujaṁ
haṁsāḥ śṛayerann aravinda-locana

O lotus-eyed Lord, the topmost swan-like transcendentalists who have realized impersonal Brahman take shelter of Your lotus feet, from which all bliss emanates.”

Śrī Gopa-kumāra might ask, “How do these transcendentalists develop this inclination towards devotional service?”

The *bhakti-śāstras* reply, “By the mercy of the Lord, they obtain the association of devotees, and in this way develop such an inclination. This means that as Śrī Bhagavān is always busy revealing the glories of His *bhakti* and His *bhaktas* (devotees), sometimes even those who are *ātmā-rāma* receive the mercy of these activities of the Lord and are able to associate with devotees. Influenced by that association, they develop the wisdom to reflect on the most subtle spiritual topics. In their wisdom, they thoroughly understand the insignificance of liberation, completely rejecting it and all the processes to attain it, and become attracted to the glories of the transcendental attributes of Śrī Bhagavān. Thus, they enter the path of pure devotion and worship the Lord in so many ways.”

VERSE 207

मुक्ताश्चास्य तया शक्त्या सच्चिदानन्ददेहिताम्।
प्रापितास्ते भजन्ते तं तादृशैः करणैर्हरिम्॥२०७॥

*muktāś cāsyā tayā śaktyā sac-cid-ānanda-dehitām
prāpitās te bhajante taṁ tādṛśaiḥ karaṇair harim*

muktāḥ – being liberated; *ca* – also; *asya* – His; *tayā śaktyā* – by that potency; *sat-cit-ānanda-dehitām* – a body of eternity, cognizance, and felicity; *prāpitāḥ* – having attained; *te* – they; *bhajante* – worship; *taṁ* – Him; *tādṛśaiḥ* – with similar; *karaṇaiḥ* – senses; *harim* – Śrī Hari.

By the influence of the Lord’s potency, all these liberated persons obtain bodies comprised of eternity, knowledge, and bliss. With these transcendental bodies and senses, they worship Śrī Hari with hearing, chanting, and other processes of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the following doubt, “It is true that perfected and liberated souls worship Bhagavān. But without bodies and senses, how can they practice *bhakti* by the processes of hearing, chanting, praying, performing Deity worship, and so on? Those who are fixed in the conception of impersonal Brahman

and who are *jīvan-mukta* (liberated in this life) still possess bodies, so it is possible for them to undertake devotional practice. However, perfected beings who attain liberation merge into Brahman and lose their bodies, senses, and so on. How can they worship the Lord?”

Addressing the question, the *bhakti-śāstras* speak this verse, saying, “O virtuous soul! Do not entertain such a doubt. Although all liberated beings (following the philosophy expressed previously) merge into Brahman, still they continue to exist as different individuals. Therefore, it is stated in *Śrīmad-Bhāgavatam* (6.14.5):

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭīṣv api mahā-mune*

O great sage, one may search among millions of perfected and liberated souls and rarely find one who is devoted to Lord Nārāyaṇa. Such a devotee is completely peaceful.”

“In this verse, the word *siddhānām*, meaning ‘perfected beings,’ indicates that perfected beings also worship Bhagavān. Moreover, the phrase ‘among perfected liberated souls’ indicates that, even after merging in Brahman, they exist as separate individuals. This has been proven in many places.

“Having been given, by the Lord’s spiritual potency, bodies made of eternity, knowledge, and bliss, or *sac-cid-ānanda*, even liberated souls worship the supremely attractive qualities and glories of Bhagavān Śrī Hari with senses suitable for transcendental bodies. The Lord cannot be served with body and senses that are material. The truth is, only liberated personalities by means of spiritual bodies and senses can perform services to the Lord, such as hearing and chanting.”

VERSE 208

स्वारामता त्वहङ्कारत्यागमात्रेण सिध्यति ।
सुकरोऽतीव तत्त्यागो मतस्तत्तत्त्ववेदिभिः ॥ २०८ ॥

*svārāmatā tv ahaṅkāra-tyāga-mātreṇa sidhyati
su-karo ’tīva tat-tyāgo matas tat-tattva-vedibhiḥ*

sva-ārāma-tā – the quality of delighting in the self; *tu* – indeed; *ahaṅkāra* – false ego; *tyāga* – giving up; *mātreṇa* – by merely; *sidhyati* –

becomes perfect; *su-karāḥ* – easily attained; *atīva* – very; *tat* – of this; *tyāgaḥ* – renunciation; *mataḥ* – considered; *tat-tattva* – with the truth of that (false ego); *vedibhiḥ* – by they who are conversant.

If one just gives up his false ego, he attains self-satisfaction. This abandonment of the false ego is quite easy – this has been determined by knowers of the truth.

DIG-DARŚINĪ-ṬĪKĀ: Voicing impersonalist arguments, Śrī Gopakumāra might posit, “Persons absorbed in *bhakti* are of the opinion that ‘Nothing can be obtained without devotion to the Lord. Without *bhakti*, how can one attain the state of self-satisfaction (*ātmā-rāmatā*), which is an even greater achievement than attaining Brahmaloḥa and such magnificent opulences? Only by engaging in *bhakti* is self-satisfaction achieved.’ But if that is so, then the statement that ‘those who are *ātmā-rāma* ought to become devotees and engage in *bhakti*,’ will be contradictory because they will have already been engaged in *bhakti* to reach that position.”

Alternatively, the same statement: “The state of self-satisfaction, which is the ultimate goal of human life, is attained by *bhakti* alone,” can be understood to mean that at the time of the great cosmic annihilation, the existence of the infinitesimal living beings (*jīva-sattā*) is merged in Brahman. However, even during that state, the *jīvas* carry past impressions, or *saṁskāras*, of desire for sense objects, and when the time comes for a new creation, all their previous desires and impressions reawaken. Similarly, those who have achieved self-satisfaction continue to carry impressions of their past practices of *bhakti*. When that desire for *bhakti* is again awakened, its nature again manifests and induces those persons to describe the qualities, glories, and so on of Bhagavān.

This being the case, Gopakumāra might express the doubt, “If it is only because of the nature of their past desire that those who are self-satisfied again engage in *bhakti*, what need is there to glorify the greatness of the qualities of Bhagavān so extensively?”

In reply, the *bhakti-śāstras* say, “Ah, the state of self-satisfaction may be the supreme destination, but the mercy of Bhagavān makes even that seem insignificant. By the influence of the association of

Vaiṣṇavas, that mercy of Bhagavān makes the *ātmā-rāma* sages realize the sweetness of His transcendental attributes and greatness, causing them to completely abandon their self-satisfaction and become engaged in devotion to the Lord's lotus feet. In this manner, the process of the transformation of the *ātmā-rāma* sages reveals the greatness of the unlimitedly attractive qualities of Bhagavān.

"It is said, 'The fruition of *bhakti* is self-satisfaction. In other words, this state is the culmination of *bhakti*,' but this thought is completely absurd and against established truth, or *siddhānta*. In the opinion of Vaiṣṇavas, liberation is only the secondary result of *bhakti*. The principal result of *bhakti* is attaining the wealth of love for the lotus feet of the Lord."

The *bhakti-śāstras* speak four verses (208 through 211), beginning here with *svārāmatā*, in which they dispel doubts about the state of self-satisfaction. They say, "Just by giving up false ego, one attains self-satisfaction. There is no need for *bhakti* in that process."

Gopa-kumāra may ask, "Without *bhakti*, how can one renounce false ego?"

The *bhakti-śāstras* say, "It is very easy to give up that false ego."

"How has this been deduced?"

"Knowers of the truth, such as Śrī Vaśiṣṭha, have analyzed the process of abandoning false ego. It is said in the *Yoga-vāśiṣṭha*: '*api puṣpāvalalanād api netra-nimīlanāt su-karo 'haṅkṛti-tyāgo matas tat-tattva-vedibhiḥ* – As utterly simple as it is to pick flowers or to close your eyes, it is just as easy to abandon false ego.'"

"But all action is performed because of ego. Without ego, how can one develop an inclination for the Lord's service, of which the ego, or self-consciousness, is inherently a part?"

"In the same way that a special potency of Bhagavān enables devotees to obtain bodies comprised of eternity, knowledge, and bliss, another special potency of the Lord enables devotees to have the self-conception that they are *sac-cid-ānanda* servitors of the Lord. *Bhakti* is easily attained with this self-conception, or true ego."

VERSE 209

अवान्तरफलं भक्तेरेव मोक्षादि यद्यपि।

तथापि नात्मारामत्वं ग्राह्यं प्रेमविरोधि यत्॥२०९॥

*avāntara-phalaṁ bhakteḥ eva mokṣādi yady api
tathāpi nātmārāmatvaṁ grāhyam prema-virodhi yat*

avāntara-phalam – the secondary results; *bhakteḥ* – of devotional service; *eva* – certainly; *mokṣa* – liberation; *ādi* – and so forth; *yady api* – although; *tathā api* – still; *na* – not; *ātma-ārāma-tvam* – the state of taking pleasure in the self; *grāhyam* – should be accepted; *prema* – in attaining love; *virodhi* – an impediment; *yat* – which.

Self-satisfaction, liberation, and so on are secondary results of *bhakti*. But since they are opposed to *prema*, which is the principal result of devotion, the devotees never accept them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Can the state of self-satisfaction (*ātmā-rāmatā*) be regarded as *bhakti* or not?”

The *bhakti-śāstras* reply, “The state of being self-satisfied is a secondary result of devotion.” The word *ādi*, meaning ‘and so on,’ indicates that devotional service bestows secondary results such as self-satisfaction, mystic perfections and knowledge. “An example is that a cooking fire may also destroy darkness and cold, but these results are only secondary to the primary function of cooking. Similarly, liberation is the secondary, not primary, result of *bhakti*, which includes hearing (*śravaṇa*) and chanting (*kīrtana*). Devotees of the Lord, however, not only do not accept *ātmā-rāmatā* and all these secondary results of *bhakti*, they actively reject them. This is because these secondary results are opposed to the principal result, which is *prema*, or pure love for the Lord.”

VERSE 210

भक्तेः फलं परं प्रेम तृप्त्यभावस्वभावकम् ।
अवान्तरफलेष्वेतदतिहेयं सतां मतम् ॥ २१० ॥

*bhakteḥ phalaṁ param prema tṛpty-abhāva-svabhāvakam
avāntara-phaleṣv etad ati-heyaṁ satām matam*

bhakteḥ – of devotion; *phalam* – result; *param* – great; *prema* – love; *tṛpti-abhāva* – not satisfied; *sva-bhāvakam* – nature; *avāntara-*

phaleṣu – in secondary results; *etat* – this; *ati-heyam* – to be utterly renounced; *satām* – of saints; *matam* – the opinion.

The supreme fruit of devotion to the Lord is *prema*, which by its very nature is never satiated. Therefore, saintly persons have ascertained that the state of self-satisfaction is the most worthless among all the secondary results of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *bhakteḥ* establishes the excellence of *prema*, or pure love of God, the principal result of devotion to the Lord. *Prema* is the unique, most excellent and most honored result of devotional service. Narrating the characteristics of this divine love, the *bhakti-śāstras* say, “Total satisfaction is not experienced in *prema*. When one achieves *ātmā-rāmatā*, however, he experiences complete satisfaction. This state of satisfaction is a hindrance to the wealth of *prema*. The reason is, in *prema*, one is never satiated because it continually expands to ever-higher states. As contentment (*tr̥pti*) is the nature of the state of self-satisfaction, and lack of satiation (*atr̥pti*) is the nature of *prema*, they are perpetually at variance with one another. Therefore, saintly persons who are experts in the mellows of devotional love have ascertained that among all the secondary results of *bhakti*, self-contentment (*ātmā-rāmatā*) is most undesirable and worthless.”

In this verse, the implication of the word *ati*, meaning ‘great,’ is that sometimes there is a need to satisfy the desires of a devotee whose material desires are not yet satiated (*sakāma-bhakta*), to attract externally-oriented non-devotees to the path of *bhakti*, or to manifest the great opulence of devotion to the Lord. In order to do this, sometimes the secondary results of *bhakti* such as Brahman realization, *yoga*, and mystic perfections (*siddhi*) are accepted.

VERSE 211

भक्तिं विनापि तत्सिद्धावसन्तोषो भवेन्न तत्।
श्रीमद्भागवतेन्द्राणां मते स हि गुणो महान्॥२११॥

bhaktim vināpi tat-siddhāv asantoṣo bhaven na tat
śrīmad-bhāgavatendrāṇāṁ mate sa hi guṇo mahān

bhaktim – devotional service; *vinā* – without; *api* – even; *tat-siddhau* – in achieving perfection in that; *asantoṣaḥ* – dissatisfied; *bhavet na* – one should not be; *tat* – that; *śrīmad-bhāgavata* – of the glorious devotees of Śrī Bhagavān; *indrāṇām* – of the best; *mate* – in the opinion; *saḥ* – that; *hi* – indeed; *guṇaḥ* – good quality; *mahān* – great.

The principle that one can attain the state of self-satisfaction even without performing *bhakti* should not disturb anyone because, in the opinion of those devotees who are great connoisseurs of the mellows of *bhakti*, this is actually one great quality of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “One should not feel any dissatisfaction with the philosophic principle: ‘one can perfect the extremely worthless state of self-satisfaction (*ātmā-rāmatā*) even without performing *bhakti*, devotional service to the Supreme Lord,’ because this statement does not indicate any shortcoming in *bhakti* whatsoever. Rather, understand this to be a great quality of *bhakti*, as indeed, it has been so described by the topmost devotees of Bhagavān – the best of the Vaiṣṇavas.”

[To validate this, Śrīla Sanātana Gosvāmī has given the following argument:]

An objection may be raised, “How can an insignificant and vile state like self-satisfaction be attained independently without *bhakti*?”

In response, it is said, “What fault will befall *bhakti* if self-satisfaction is attained independently? It is like saying, ‘How can an insignificant particle of chaff be obtained independently without an invaluable great jewel?’ Such illogical statements are never accepted by the learned.

“Furthermore, *bhakti* unto the lotus feet of Śrī Bhagavān is like a magnificent touchstone, or *cintāmaṇi* jewel. In the presence of such devotion for the Lord, the most base, vile, and tormenting state of self-satisfaction, which is sought after by ignorant, injudicious people, and which is like hellish suffering, can never be equal to or worthy of honor like the great *cintāmaṇi* of *bhakti*. Therefore, that such a state of self-satisfaction [which is like hellish suffering] is attained without the help of *bhakti* indeed demonstrates a great quality of *bhakti*. [In other words, it is indeed a great quality of *bhakti* that it has no place for such insignificant things.]

“Therefore, understand the principle that one can attain the state of self-satisfaction without performing *bhakti* is one way of establishing the special greatness of *bhakti*, and it is approved by those who know the truth (*tattva*) of the glory of *bhakti*.”

VERSE 212

तद्धेतुश्चित्तशुद्धिर्वा स्वधर्माचारभक्तिः ।
बाह्यायास्त्वल्पकं भक्तेरान्तर्याः सुमहत् फलम् ॥२१२॥

tad-dhetuś citta-śuddhir vā sva-dharmācāra-bhaktiṭaḥ
bāhyāyās tv alpakam bhakter āntaryāḥ su-mahat phalam

tat-hetuḥ – the reason for this; *citta* – a heart; *śuddhiḥ* – pure; *vā* – or; *sva-dharma-ācāra* – for one’s prescribed duties in accordance with *varṇāśrama*; *bhaktiṭaḥ* – through devotion; *bāhyāyāḥ* – external; *tu* – however; *alpakam* – slight; *bhakteḥ* – of the practices of devotion; *āntaryāḥ* – internal; *su-mahat-phalam* – very great result.

The reason is that by executing *bhakti* by following one’s prescribed occupational or religious duties, one’s consciousness is cleansed, whereupon one achieves the state of self-satisfaction. Thus, the state of self-satisfaction is a most insignificant result of the superficial practice of devotional service that is based on the execution of one’s prescribed duties. However, pure love for the Lord is the exalted result of *bhakti* that is performed by processes such as hearing and chanting.

DIG-DARŚINĪ-ṬĪKĀ: Although the principle of the preceding verse is established, some Vaiṣṇavas nevertheless posit that without *bhakti*, one cannot attain any kind of perfection. In order to protect their assertion, in this verse the personified *bhakti-śāstras* establish conclusive understanding on this matter. They say, “Self-satisfaction, or *ātmā-rāmatā*, the result of purity of heart, is of little value because it arises from the performance of prescribed occupational and religious duties, or *sva-dharma*, which are external devotional practices. In other words, adherence to prescribed social and religious duties is following the orders of Lord, and so it is *bhakti*, but the result is the inferior state of self-satisfaction.”

Śrī Gopa-kumāra might raise the following objection, “The assertion that the only result of *bhakti* is this very insignificant state of self-satisfaction is inappropriate; it does not recognize the greatness of *bhakti*. The proper understanding is that *prema*, or unalloyed devotion to the Lord, is the result of *bhakti*.”

The *bhakti-śāstras* reply, “In this regard, conclusive understanding is that the insignificant state of self-satisfaction is a very minute result of external devotional service in the form of the execution of one’s prescribed occupational duties. Moreover, within this execution of prescribed duties, there is also confidential devotion in the form of hearing (*śravaṇa*), chanting (*kīrtana*), and so on. The exalted and supremely excellent result of this confidential devotion is the wealth of pure love for the Lord, *prema-sampada*. This perspective eliminates all discord.”

VERSE 213

निजात्मारामता पश्चाद्भजतां तत्पदाम्बुजम् ।
निर्विघ्नमचिरात् सिध्येद्भक्तिनिष्ठामहासुखम् ॥ २१३ ॥

nijātmārāmatā paścād bhajatāṁ tat-padāmbujam
nirvighnam acirāt sidhyed bhakti-niṣṭhā-mahā-sukham

nija – own; *ātma-ārāma-tā* – achieving the quality of self-satisfaction; *paścāt* – after; *bhajatām* – for those who worship; *tat-pada-ambujam* – His lotus feet; *nirvighnam* – without impediment; *acirāt* – quickly; *sidhyet* – one may become perfect; *bhakti* – in devotional service; *niṣṭhā* – faith; *mahā-sukham* – great happiness.

If one achieves self-satisfaction and worships the lotus feet of Śrī Bhagavān, he quickly and without impediments develops fixed determination in *bhakti* and experiences great happiness.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “After having fully achieved the state of self-satisfaction (*ātmā-rāmatā*), if by the mercy of Śrī Bhagavān, one totally abandons it and serves the Lord, he can very quickly obtain the complete happiness of *bhakti*.” Alternatively, it can

be said, “When one attains the state of self-satisfaction, the distress of material existence is completely destroyed. Then, in one’s ineffable liberated form, one can freely serve the lotus feet of Śrī Bhagavān, the embodiment of *sac-cid-ānanda*, and very quickly obtain the great happiness of unwavering faith (*niṣṭhā*) in *bhakti*.”

They continue, “The significance of the word *nirvighna*, meaning ‘unimpeded,’ is that *bhakti* cannot be performed continuously by persons whose hearts are disturbed by varieties of worldly distress. When, by dint of knowledge of self-satisfaction, one actually becomes self-satisfied and free from distress, then by continuously worshiping Śrī Kṛṣṇa, one quickly achieves great happiness. Therefore, some people conclude, ‘Those who are *ātmā-rāma* are extremely qualified for *bhakti*.’ They also say, ‘Just as everyone has a right to bathe in the river Gaṅgā, similarly, everyone is qualified to perform *bhakti*.’ In their opinion, it is unnecessary to depend on performing occupational duties such as *varṇāśrama-dharma* in order to attain *bhakti*. In our opinion, however, one can become perfect in the practice of *bhakti* only by the mercy of Bhagavān.

“For instance, it is said in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te jīveta yo mukti-pade sa dāya-bhāḥ*

Those persons are qualified to attain *bhakti* who, in their hearts, fully understand the power of the Lord’s mercy and earnestly await it, all the while experiencing the results of their past activities, and at the same time, living in such a way that they continuously offer obeisances to the lotus feet of Bhagavān with their body, mind and speech.

“From these words of *Mahā-Purāṇa* (*Śrīmad-Bhāgavatam*), it can be understood that if one just awaits the mercy of Śrī Bhagavān, he can very easily obtain complete happiness. One also hears the scriptural conclusion that pure devotion is very easily accomplished: ‘*bhaktir eva bhaktiṁ utpādayati* – *bhakti* alone is the cause of *bhakti*.’ Therefore, according to this logic, if one simply aspires for the mercy of Śrī Bhagavān, all happiness comes without difficulty.” This subject matter has already been discussed.

VERSE 214

तत्रानुभविता सोऽनुभवनीयोऽनुभूतयः ।
वृत्तयः करणानां च बहुधा प्रस्फुरन्ति हि ॥२१४॥

*tatrānubhavitā so 'nubhavanīyo 'nubhūtayah
vṛttayah karaṇānām ca bahudhā prasphuranti hi*

tatra – in this regard; *anubhavitā* – whose who have perceived or experienced; *saḥ* – that; *anubhavanīyah* – the worthy object of perception or experience; *anubhūtayah* – the perceptions or experiences; *vṛttayah* – actions; *karaṇānām* – of the senses; *ca* – also; *bahudhā* – in many ways; *prasphuranti* – are brilliantly manifested; *hi* – certainly.

In such happiness of *bhakti*, the devotees who realize or experience it; Bhagavān, who is the object of that realization; the realization itself; and the instruments, or cause, of the realization – in other words, the disposition of the internal sense, meaning the mind, as well as the [external] senses – all manifest in various ways.

DIG-DARŚINĪ-ṬĪKĀ: “Happiness experienced in the state of *samādhi* by the best of those who are self-satisfied is really just a semblance of happiness, whereas the happiness of loving devotion to the Lord is far superior and glorious.” The *bhakti-śāstras* now substantiate this idea with another type of logic. They say, “In the matter of devotional happiness (*bhakti-sukha*), the devotees are the subjects of the experience or realization and the ineffable Śrī Bhagavān is its object. When one performs *bhakti*, all the means of personal experience – the processes of perceiving and experiencing and all the functions of the external and internal senses – all manifest excellently and wonderfully in variegated ways.

“This occurs in the following process: first, the person – the subject of realization – has the self-conception that ‘I am a servant of Bhagavān.’ With this self-conception, he perceives a glimse, or *sphūrṭi*, of his actual spiritual form (*svarūpa*) that corresponds to myriad services such as massaging the Lord’s lotus feet, fanning Him with a *cāmara*, and so on. Then, the wonderful, intensely sweet form and

playful pastimes (*vilāsa*) of Śrī Kṛṣṇa – the object of realization – are revealed to him. Thereafter, different sense functions manifest, such as hearing (*śravaṇa*) and singing (*kīrtana*), as well as different objects that correspond to the propensities of the senses.

“Based on the distinctions of form, qualities, pastimes, etc. of Śrī Kṛṣṇa, the object of perception, there are concomitant distinct elements, such as *śravaṇa* and *kīrtana*. For instance, form can be remembered, form’s loveliness can be glorified, descriptions of qualities and narrations of pastimes can be heard – in this way, a multiplicity of divisions manifest. Thus, as the true nature of the object of realization is full of variegatedness, and the happiness realized also manifests infinite variegatedness, it is therefore naturally of great significance.

“The purport of this is that the three subjects – the person who is experiencing, the object of experience, and the experience itself – are full of unlimited variegatedness. Because of this, and by means of the unlimited external and internal sense functions that manifest during the experience, the happiness of *bhakti* manifests an enormous degree of variegatedness. Consequently, its extreme importance is automatically established.

“One cannot say, ‘When one has realization, or *sphūrti*, of his constitutional nature (such as that of being a servant), and concomitantly, the manifestation, or *sphūrti*, of the functions of his internal and external senses (such as *śravaṇa* and *kīrtana*) occurs, at that time he does not have the realization, or *sphūrti*, of the lotus feet of Śrī Bhagavān, and therefore, there is hindrance in experiencing the continuous concentrated bliss of the Lord’s lotus feet. So it is impossible to have both kinds of realization at the same time.’”

To substantiate this refutation, the *bhakti-śāstras* say, “The manifestation of one’s transcendental constitutional nature as well as that of the activities of *bhakti* – that is, the functions of his internal and external senses – indeed depend upon steadfast attachment to the lotus feet of Bhagavān, and therefore, such manifestations are not completely independent, but rather manifest in a secondary manner. The appearance of such manifestations are a secondary result of the primary result of manifestation of the lotus feet of Bhagavān.

“Yet, if one asserts that the above-mentioned manifestations appearing in a secondary manner are as good as not achieved, or in

other words, they only culminate in the non-manifestation of the constitutional nature of the self as well as the function of the senses, then the answer is: ‘No, this is not so.’ This is because when experience of the lotus feet of Śrī Bhagavān exists, at that time the person who experiences, as well as the means and tools of experience, that is the senses, certainly also exist in a fully-revealed manner. This means that the permanent ecstasy (*sthāyī-bhāva*) of a devotee simultaneously manifests all the ingredients, such as the special ecstasies (for example, *vibhāva*). *Sthāyī-bhāva* also mixes with all those ingredients and reaches the state of *rasa*, or relationship in love. Therefore, the ability of a devotee to have this experience [which simultaneously, fully encompasses the nature and form of the self, the Lord, the ingredients of *rasa*, and all the senses] is to be understood to be a special power of *sthāyī-bhāva*. Otherwise, in the absence of experience, the object achieved becomes as good as not achieved, as in the logic of ‘*asmṛta kaṇṭha-maṇi* – the jewel around the neck which, having been forgotten, is as good as not there.’

“The word *anubhūti*, meaning ‘experience, perception, and realization,’ is used ubiquitously in the scriptures, as in *Śrīmad-Bhāgavatam* (10.12.11): *itthaṁ satāṁ brahma-sukhānubhūtyā*. When a devotee experiences the happiness of *bhakti*, his ability to experience does not disappear, as it does in the *nirvikalpa-samādhi* of the self-satisfied souls.”

VERSE 215

परं समाधौ सुखमेकमस्फुटं वृत्तेरभावान्मानसो न चाततम्।
वृत्तौ स्फुरद्वस्तु तदेव भासतेऽधिकं यथैव स्फटिकाचले महः ॥ २१५ ॥

param samādhau sukham ekam asphuṭam
vṛtter abhāvān mānaso na cātataṁ
vṛttau sphurad vastu tad eva bhāsate
’dhikam yathaiva sphaṭikācale mahaḥ

param – furthermore; *samādhau* – in trance; *sukham* – happiness; *ekam* – one; *asphuṭam* – indistinct; *vṛtteḥ* – of action; *abhāvāt* – because of the absence; *manasaḥ* – of the mind; *na* – not; *ca* – and; *ātataṁ* –

illuminated; *ṛttau* – in action; *sphurat* – clearly manifest; *vastu* – entity; *tat* – that; *eva* – indeed; *bhāsate* – shines; *adhikam* – greater; *yathā* – as; *eva* – indeed; *sphaṭika* – of crystal; *acale* – in a mountain; *mahaḥ* – splendor.

During the state of *samādhi*, the functions of the mind and senses of those (self-satisfied souls) cease, and so the happiness they experience is without variety, indistinct or void-like, and does not increase. However, the same happiness that appears indistinct due to the cessation of the mind manifests abundantly in the completely pure consciousness of devotees, just as the brilliance of sunlight reflected off a crystal mountain is intensified. Therefore, the happiness experienced in *bhakti* is far more intense than the void-like happiness of *samādhi*.

DIG-DARŚINĪ-ṬĪKĀ: When persons who are self-satisfied reach the state of deep trance (*samādhi*), their ego (*ahankāra*) as well as the functions of their internal and external senses cease. Therefore, during *samādhi*, due to the absence of personal experience, realization of Brahman is also absent and the happiness of that state also becomes correspondingly vague or void-like. This thought is further clarified in this verse beginning with *parama*.

The *bhakti-śāstras* say, “Since the mind is the root of all the senses, when the function of the mind ceases during *samādhi*, all the activities that depend on the mind also disappear. When the mind and the sense activities of the person who is experiencing *samādhi* cease, only that which is called *sukha* (happiness) remains. However, because at that time the mind is not active, one does not have a comprehensive experience of that happiness, and so it appears indistinct or void.

“In the ‘Prayers by the Personified Vedas,’ *Śrīmad-Bhāgavatam* (10.87.29), it is stated: *viyata ivāpadasya tava śūnya-tulām dadhataḥ* – O Bhagavān, in the trance of those who are self-satisfied, You appear void-like the sky.”

Śrī Gopa-kumāra may present the following argument: “In *samādhi*, one indeed experiences Brahman, and it does not follow that Brahman – the basis of the entire universe and always brilliantly self-manifest everywhere – would be experienced as void.”

The *bhakti-śāstras* reply, “This may be true, yet, in that case, experience of Brahman culminates in void due to the lack of capacity to experience it. Otherwise, since Brahman is brilliantly omnipresent, why don’t all living beings, who are naturally related to its omnipresence, perceive it and thus become liberated?

“Great personalities of ancient times state:

*sadā sarvatrāste nanu vimalam ādyaṁ tava padam
tathāpy ekam stokaṁ na hi bhava-taroḥ patram abhinat
kṣaṇam jihvā-grastaṁ tava tu bhagavan nāma nikhilaṁ
sa-mūlaṁ saṁsāraṁ kaṣaṭi katarāt sevyaṁ anayoḥ*

Śrī Bhagavān is all-pervading in the form of Brahman. Nevertheless, the aspect of Brahman cannot break off even one small leaf from the tree of the living entity’s material existence. However, if for even a moment the name of Śrī Bhagavān appears on the tongue of the living entity, that tree is destroyed at its root. So, between Brahman and *hari-nāma*, which is more worthy of the service of the *jīva*? This can be easily determined.

“Even though Brahman is all-pervading, those who exist in the state of self-satisfaction lack the functions of their senses and so their material existence is not destroyed. However, if the tongue just speaks the name of Śrī Bhagavān, it destroys *saṁsāra*, or material existence, at its very root. In this way, during the process of *bhakti*, at every moment the capacity of the internal and external senses increases millions and millions of times. With all the variegated faculties of the senses, one naturally and continuously experiences consummate happiness that is both variegated and astonishing.” This is being explained with *kaimutika-nyāya* (the logic of ‘even more so’).

“Without the function to perceive it, an object (Brahman) appears indistinct or void, but that very object manifests vividly when consciousness is awakened. For example, sunshine radiates more brilliantly on a crystal mountain than it does in the vault of the sky, or *ākāśa-maṇḍala*. Similarly, while the happiness of *bhakti* – serving the lotus feet of Śrī Bhagavān, who is the very embodiment of bliss – is ever-fresh and wonderful, the self-realization (*ātma-tattva*)

experienced in *samādhi* is empty. The happiness of *bhakti* manifests in a more concentrated way through the external and internal senses.

“By the influence of *bhakti*, when the wealth of divine love of God manifests in a person, sometimes the activities of a particular sense or of his entire body may stop. The devotee sometimes almost forgets his own limbs, and senses sometimes lose their ability to perceive their objects. The reason is that when a sense becomes agitated by the bliss of *prema*, it becomes merged into some other sense of the inner consciousness, known as *antaḥ-karaṇa*.

“According to functionality, the inner consciousness has four divisions: mind (*mana*), intelligence (*buddhi*), false ego (*ahaṅkāra*), and consciousness (*citta*). Therefore, through the activities of the divisions of the fourfold inner consciousness – sometimes in the mind, sometimes in the intelligence, in the false ego, or in the consciousness – one continues to taste happiness. In the same way, happiness is also experienced through the other senses, such as hearing, sight, and speech. In addition, sometimes the functions of two, three, or even more senses combine and cause the experience of variegated, wonderful happiness. All the senses are equal and nourish each other, but nevertheless they are subsumed within the inner consciousness. There can be no doubt about this because, factually, those who have achieved *prema* have realized a transcendental form, full of eternity, knowledge, and bliss, and consequently their mind and the senses become completely identified, or *tādātmya*, with that transcendental form. Therefore, even though the mundane material mind is minute, it nevertheless expands according to the shape of the soul (*ātmā*) and thus performs the activities of all the senses.”

VERSE 216

इत्थं समाधिजान्मोक्षात् सुखं भक्तौ परं महत्।
तद्भक्तवत्सलस्यास्य कृपामाधुर्यजृम्भितम् ॥ २१६ ॥

*ittham samādhi-jān mokṣāt sukham bhaktau param mahat
tad-bhakta-vatsalasyāsyā kṛpā-mādhurya-jṛmbhitam*

ittham – thus; *samādhi-jāt* – as compared to that born from trance; *mokṣāt* – from liberation; *sukham* – the happiness; *bhaktau* – in

devotional service; *param* – superior; *mahat* – great; *tat-bhakta-vatsalasya* – who loves His devotees; *asya* – His; *kṛpā* – of mercy; *mādhurya* – sweetness; *jṛmbhitam* – the expanding.

Thus, by the influence of the sweet mercy of Śrī Bhagavān, who is affectionate to His devotees, one obtains abundant happiness in *bhakti* that is far superior to the happiness of liberation achieved in *samādhi*.

DIG-DARŚINĪ-ṬĪKĀ: The personified devotional scriptures conclude their analysis with this verse beginning with *ittham*. They say, “Śrī Bhagavān, who is supremely astonishing, incomprehensible, wonderful, and the enjoyer of astonishing pastimes is *bhakta-vatsala*. This means that He is so greatly affectionate to His devotees that by their serving Him in love they receive supreme happiness. That happiness, which is even greater than the joy of the liberation experienced by one in *samādhi*, manifests by the potency of the sweet mercy of Śrī Bhagavān, who adores His devotees. Because both Śrī Bhagavān and His devotees are embodiments of eternity, knowledge, and bliss, they are one in nature (*eka-rūpa*), so there is no possibility that varieties of difference exist between them. Still, due to the Lord’s natural affection for His devotees, He particularly desires to give all of them the greatest joy, and to do that, He manifests His great energy and distributes the wealth of happiness.”

VERSE 217

सदैकरूपं बहुरूपमद्भुतं
विमुक्तिसौख्यात् प्रतियोगि तत् सुखम्।
हरेर्महाभक्तिविलासमाधुरी-
भरात्मकं तर्क्यमतद्विदं न हि ॥ २१७ ॥

sadaika-rūpaṁ bahu-rūpaṁ adbhutaṁ
vimukti-saukhyāt pratiyogi tat sukham
harer mahā-bhakti-vilāsa-mādhurī-
bharātmakaṁ tarkyam atad-vidāṁ na hi

sadā – eternally; *eka-rūpam* – one form; *bahu-rūpam* – many forms; *adbhutam* – astonishing; *vimukti* – of liberation; *saukhyāt* – than the happiness; *prati-yogi* – opposite; *tat* – that; *sukham* – happiness; *hareḥ* – of Śrī Hari; *mahā-bhakti* – of glorious devotional service; *vilāsa* – pastimes; *mādhurī* – sweet; *bhara* – of profuse; *ātmakam* – having the nature; *tarkyam* – subject to logic; *atat-vidām* – for those unaware of the truth; *na* – not; *hi* – indeed.

The happiness of liberation is always of one form, but the happiness of *bhakti*, by the influence of the opulence of Śrī Bhagavān, manifests in many forms and is astonishing. The happiness of *bhakti* is the complete opposite of the happiness of liberation, and its variegated nature is filled with the sweetness of playful pastimes performed with the highest loving devotion to the enchanting Śrī Hari. Those who are unacquainted with this essential truth of pure devotional service cannot conceive of this happiness by means of logic and reason.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *sad*, the *bhakti-śāstras* indicate the characteristics and great importance of the happiness of devotion, or *bhakti-sukha*, which stands in contrast to the happiness of liberation, or *mukti-sukha*. The happiness of devotional service is extraordinary and completely indescribable.

Śrī Gopa-kumāra might ask, “How is this happiness extraordinary?”

The personified *bhakti-śāstras* explain, “The bliss of liberation is of the nature of the Supreme Brahman, and it therefore always remains uniform, or *eka-rūpa*. But the happiness of *bhakti*, by the potency of the opulence of Śrī Bhagavān, is always variegated in nature, or *aneka-rūpa*. Thus the happiness that arises from merging into Brahman, which is known as *sāyujya-mukti*, is the absolute antithesis of the happiness of *bhakti*. The happiness of liberation, in reaching its ultimate limit, is one in nature, complete in itself, and giving of absolute contentment. The happiness of *bhakti*, on the other hand, has unlimited forms and variegatedness and never bestows satiation. Despite enjoying that happiness, the ardent longing to enjoy one’s desired object never goes away.

“In this way, *bhakti-sukha* is diametrically opposed to *mukti-sukha*. It is of particular importance that although the happiness of devotional

service is always also *eka-rūpa*, or one in nature, nevertheless it increases at every moment in various forms (*aneka-rūpa*) that are ever-fresh and ever-sweet.”

Gopa-kumāra might say, “Without doubt, this is a matter of great wonder. But how does one obtain this happiness?”

The *bhakti-śāstras* reply, “This variegated happiness of *bhakti* is the sweetest form of the magnificence of the pastimes of loving devotion that are so enchanting they steal the heart. Know this to be the specific glory of devotional service to Bhagavān.”

Gopa-kumāra might question, “Although the happiness of *bhakti* is of one form, it has many forms. Although it is boundless, it is ever-increasing. Do these statements not contradict one another?”

They answer, “True. But those who are not familiar with the essential truth of *bhakti* and who have not experienced the bliss of the sweetness of the enjoyable pastimes of devotion can never comprehend the variegated nature of this happiness because it cannot be determined by speculative arguments. Therefore, as it is said, ‘*tad hi-vijānanti tad-vidaḥ* – only those who know this understand it.’ Know that the sweetness of the pastimes of devotion is very difficult to understand.”

VERSE 218

सदैकरूपोऽपि स विष्णुरात्मनस्
तथा स्वभक्तेर्जनयत्यनुक्षणम् ।
विचित्रमाधुर्यशतं नवं नवं
तया स्वशक्त्येतरदुर्वितर्क्यया ॥ २१८ ॥

sadaika-rūpo 'pi sa viṣṇur ātmanas
tathā sva-bhakter janayaty anu-kṣaṇam
vicitra-mādhurya-śataṁ navam navam
tayā sva-śaktyetara-durvitarkeyā

sadā – always; *eka-rūpaḥ* – one form; *api* – although; *saḥ* – He; *viṣṇuḥ* – Śrī Viṣṇu; *ātmanah* – of the self; *tathā* – so; *sva-bhakteḥ* – through His devotional service; *janayati* – creates; *anu-kṣaṇam* – at every moment; *vicitra* – wonderful; *mādhurya* – sweetness; *śataṁ* – hundreds; *navam* – newer; *navam* – and newer; *tayā* – by that;

sva-śaktyā – His own potency; *itara* – of others; *durvitarkayā* – beyond the power of logic.

Although *sac-cid-ānanda* Śrī Viṣṇu is always situated in one form, by the potency of His *śakti*, at every moment He manifests Himself and His *bhakti* in hundreds of ever-fresh varieties of sweetness. This variegatedness is inconceivable for non-devotees, and therefore they cannot comprehend it.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “The object of realization, Śrī Bhagavān, who is the personification of the Supreme Brahman and the embodiment of eternity, knowledge, and bliss, is always present in one form. His devotional service (*bhakti*), His devotees (*bhaktas*) and their activities (*vr̥ttis*) correspond to Him. How can it be imagined, then, that they would be manifest in so many varieties of forms?” This doubt is resolved in three verses, beginning here with *sad*.

The *bhakti-śāstras* say, “By the influence of His power, or *śakti*, at every moment, Śrī Bhagavān manifests hundreds upon hundreds of ever-fresh varieties of sweetness. How does He do this? He does it in a manner that is different from the way material variegatedness is manifest, and in a way that is difficult for anyone but devotees to understand. Thus, the activities performed by the Lord are incomprehensible.”

VERSE 219

पारब्राह्म्यं मधुरमधुरं पारमेश्यं च तद्वै
भक्तेष्वेष प्रवरकरुणा-प्रान्तसीमा-प्रकाशः ।
तेषां चैषा निविडमधुरानन्दपूरानुभूतेर्
अन्त्यावस्थाप्रकृतिरुदिता धिक्कृतब्राह्मसौख्या ॥ २१९ ॥

*pāra-brāhmyam madhura-madhuram pārameśyam ca tad vai
bhakteṣv eṣa pravara-karuṇā-prānta-sīmā-prakāśaḥ
teṣām caiṣā niviḍa-madhurānanda-pūrānubhūter
antyāvasthā-prakṛtir uditā dhik-kṛta-brāhma-saukhyā*

pāra-brāhmyam – the Supreme Divinity; *madhura-madhuram* – sweeter than the sweetest; *pārama-īśyam* – supremely fit to be accepted

as Lord; *ca* – also; *tat* – that; *vai* – indeed; *bhakteṣu* – amongst the devotees; *eṣaḥ* – He; *pravara* – excellent; *karuṇā* – of mercy; *prānta-sīmā* – the last limit; *prakāśaḥ* – manifesting; *teṣām* – for them; *ca* – also; *eṣaḥ* – He; *niviḍa* – intense; *madhura* – of sweetness; *ānanda* – of bliss; *pūra* – as a flood; *anubhūteḥ* – which is perceived; *antya-avasthā* – of the ultimate situation; *prakṛtiḥ* – nature; *uditā* – arisen; *dhik-kṛta* – reproaches; *brāhma-saukhyā* – the happiness of the spiritual effulgence.

That Parabrahman possesses supreme opulence that is sweeter than the sweetest. His manifesting the ultimate limit of extreme compassion towards His devotees is also exceedingly sweet. The concentrated ecstasy that His devotees experience – realization of the highest degree – is also so extremely sweet that it even reproaches the happiness of Brahman realization.

DIG-DARŚINĪ-ṬĪKĀ: To explain the difference between *brahma-tattva*, the truth about impersonal Brahman, and *bhagavat-tattva*, the truth about the Supreme Personality of Godhead; between liberation and devotion; and between a liberated person and a devotee of the Lord, the *bhakti-śāstras* speak this verse beginning with *pāra*.

They say, “The word *vai* indicates certainty. It is the very nature of the Parabrahman that He manifests hundreds of ever-fresh varieties of charming beauty and sweetness at every moment. Similarly, the nature of the Lord as Parameśvara, the Supreme Controller, is also to be sweeter than the sweetest. His form (*rūpa*), pastimes of transcendental enjoyment (*vilāsa*), and opulence (*vaibhava*), which are confidential for all, are the essence of sweetness. The ultimate limit of the most excellent compassion, which He manifests towards His devotees, is similarly sweet. And the concentrated sweet ecstasy that all His devotees experience to the highest degree is also supremely sweet.”

Śrī Gopa-kumāra might ask, “What is the nature of that experience of ecstasy?”

The personified *bhakti-śāstras* reply, “It even repudiates the bliss of Brahman realization.”

VERSE 220

स्वभक्तानां तत्तद्विविधमधुरानन्दलहरी-
सदा-सम्पत्त्यर्थं बहुतरविशेषं वितनुते ।
यथा स्वस्मिंस्तत्तत्प्रकृतिरहितेऽपि ध्रुवतरं
तथा तेषां चित्राखिलकरणवृत्त्यादिविभवम् ॥ २२० ॥

*sva-bhaktānām tat-tad-vividha-madhurānanda-laharī-
sadā-sampatty-arthaṁ bahutara-viśeṣaṁ vitanute
yathā svasmiṁs tat-tat-prakṛti-rahite 'pi dhruva-taraṁ
tathā teṣāṁ citrākṣhila-karaṇa-vṛtty-ādi-vibhavam*

sva-bhaktānām – of His devotees; *tat-tat* – of His various pastimes; *vividha* – various; *madhura* – sweetness; *ānanda* – of bliss; *laharī* – waves; *sadā* – eternally; *sampatti* – of bringing forth; *arthaṁ* – for the purpose; *bahu-tara* – manifold; *viśeṣaṁ* – variegatedness; *vitanute* – manifests; *yathā* – as; *svasmin* – Himself; *tat-tat-prakṛti* – the various aspects of material nature; *rahite* – free from; *api* – even; *dhruva-taram* – very firmly established; *tathā* – so; *teṣāṁ* – for them; *citra* – wonderful; *akṣhila-karaṇa* – of all the senses; *vṛtti* – functions (such as *śravaṇa*, *kīrtana*, etc.); *ādi* – beginning with; *vibhavam* – the development

Śrī Bhagavān, being naturally free of all material characteristics, is not limited by time, place, and so on, and so He manifests countless incarnations that are consummately eternal. Similarly, to give the experience of varieties of sweet waves of bliss to all His devotees, He manifests countless amazing features, such as the devotional processes of hearing and chanting.

DIG-DARŚINĪ-ṬĪKĀ: Gopa-kumāra might ask, “Why does Śrī Bhagavān reveal the ultimate limit of His mercy?” To address this, in this verse beginning with *sva-bhaktānām*, the *bhakti-sāstras* describe the intention of the Lord and use examples to show how He manifests Himself to His devotees.

They say, “Although the totally indescribable Śrī Bhagavān always has one form, still, not bound by time and place, He manifests diverse

incarnations and reveals His special qualities. In the same way, to perpetually establish varieties of waves of bliss among His devotees, the Lord expands His many special features, such as hearing (*śravaṇa*), devotional chanting (*kīrtana*), and other processes of *bhakti*.

“The purport of this is that the devotees, being embodiments of eternity, knowledge, and bliss, are all one in kind, or *eka-rūpa*. But still, differences are seen among them because they possess countless distinctive personal attributes, such as maintaining special attachment for certain aspects of devotion, which include hearing, singing, remembering (*smaraṇa*), or offering obeisances (*vandana*). What is the nature of those distinctive attributes? They are perfectly eternal: beginningless and endless. The functions of the various devotees’ senses as well as the expanding and mystic capabilities of those sense functions are also eternal.” Here the word *ādi*, in reference to the many functions of the senses, indicates form, luster, transcendental sportive pastimes, and so on.

Gopa-kumāra might question, “As fire is naturally hot and can never be cool, how can something that is perpetually one in nature manifest an opposite nature of having multiple forms?”

The *bhakti-śāstras* explain this with an example, saying, “Being naturally free from various material attributes and not limited by time, place, and so on, Śrī Bhagavān manifests a multitude of special features that are supremely eternal. Alternatively, it may be understood that while the Lord in His form of the Supreme Brahman is devoid of variegated qualities, in His form of Supersoul (Paramātmā), He manifests the various incarnations and living beings that are His own fragmental portions (*aṁśas*). These are His various distinctive features.

“Similarly, Śrī Bhagavān creates a multiplicity of wonderfully sweet devotional activities for His devotees, such as hearing, chanting, seeing the Deity form, conversing, embracing, and other aspects of devotional service. Then, in every single aspect in each of these forms of *bhakti*, at every moment, and in ever-fresh distinctive forms, He manifests in the heart of every devotee.”

(For instance, just as the process of recitation, or *kīrtana*, manifested itself in Śrī Śukadeva’s heart and the act of hearing, or *śravaṇa*, became manifest in Śrī Parikṣit’s, so the *kalpa-latā*, the desire vine, of

loving affection assumes a variety of forms in the hearts of devotees. Unlimited diversity is found in the infinite divisions of *bhakti*.)

“As stated, because devotees are embodiments of knowledge, bliss, and eternity, they are always one in nature. However, Śrī Bhagavān desires that His devotees taste the unlimited sweetness of ecstatic moods (*bhāvas*) – happiness that is far superior to the happiness of Brahman realization – and so He manifests newer and newer varieties of happiness with the help of His special potency. Accordingly, the external and internal senses of the devotees manifest variegatedness and experience hundreds of varieties of great joy. Thus, it is established that oneness (*abheda*) is present in difference (*bheda*), and difference is present in oneness. It is also established that the happiness of liberation, or *mokṣa-sukha*, is paltry, and the happiness of devotion, or *bhakti-sukha*, is supremely excellent and unlimited.”

VERSE 221

नित्यैश्वर्यो नित्यनानाविशेषो
नित्यश्रीको नित्यभृत्यप्रसंगः ।
नित्योपास्तिर्नित्यलोकोऽवतु त्वां
नित्याद्वैतब्रह्मरूपोऽपि कृष्णः ॥ २२१ ॥

nityaiśvarya nitya-nānā-viśeṣo
nitya-śrīko nitya-bhṛtya-prasaṅgaḥ
nityopāstir nitya-loke 'vatu tvām
nityādvaita-brahma-rūpo 'pi kṛṣṇaḥ

nitya-aiśvaryaḥ – eternal opulence; *nitya* – eternal; *nānā-viśeṣaḥ* – many varieties; *nitya-śrīkaḥ* – who is eternally absorbed in sporting pastimes with Śrī Lakṣmī; *nitya-bhṛtya* – of His eternal servants; *prasaṅgaḥ* – company; *nitya-upāstih* – eternal worship; *nitya-loke* – in the eternal realm; *avatu* – may He protect; *tvām* – you; *nitya-advaita* – eternally non-dual; *brahma-rūpaḥ* – the form of Brahman; *api* – although; *kṛṣṇaḥ* – Śrī Kṛṣṇa.

(O Gopa-kumāra!) May that Śrī Kṛṣṇa who, in spite of eternally being the concentrated essence of non-dual Brahman, still possesses

a divine form that is eternally full of opulence; has all varieties of distinctive characteristics eternally present within Himself; is eternally absorbed in sportive pastimes with Śrī (Lakṣmī); eternally associates with His servants in an excellent manner; and whose worship and abode are also eternal – may that Śrī Kṛṣṇa protect you from all the dangers of desiring liberation.

DIG-DARŚINĪ-ṬĪKĀ: Having explained the subject matter Śrī Gopakumāra had desired to know in his inquiries, the personified *bhakti-śāstras* now conclude this chapter. The personified *Śrīmad-Bhāgavatam* and other scriptures, having sung the glories of loving devotion to Bhagavān, speak this verse beginning with *nitya* to bless Gopa-kumāra with great happiness.

They say, “The transcendental body, or *śrī-murti*, of Śrī Bhagavān is the eternal, non-dual, nondifferentiated (*advaita*) Brahman. Śrī Bhagavān is the concentrated essence or embodiment of the Supreme Brahman, but at the same time, He is eternally full of opulent qualities. He eternally possesses a host of extraordinary features exemplified by a multitude of attributes, such as beauty (*saundarya*), splendor (*kānti*), sweetness (*mādhurya*), qualities (*guṇa*), and pastimes (*līlā*). Because His Supreme Lordship is perpetually immutable, these qualities, pastimes and so on are eternally present in Him; His consort Śrī Lakṣmī eternally enjoys (*vilāsa*) on His chest; and He remains eternally with His servitors.

“The term *nitya-bhṛtya-prasaṅgaḥ* means that the Lord forever remains in the company of His eternal associates, the *nitya-pārṣadas*. This refers not only to the Lord’s eternal associates of Vaikuṇṭha, but also to the *sādhaka-bhaktas*, those devotees in the practicing stage of Kṛṣṇa consciousness. This idea is also found in *Śrī Bhagavad-gīta* (9.31): ‘*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* – O Arjuna! Declare it boldly that My devotee never perishes.’ These words of Śrī Bhagavān establish that He is eternally merciful to all His devotees. Because there is never a fear that they will fall down from *bhakti*, the eternity of the devotees even in the stage of practice is established.

“In the worship of Śrī Bhagavān, *śravaṇa* (hearing), *kīrtana* (chanting), and the other forms of *bhakti* are also eternal. The adjective *nitya upāsti*, meaning ‘eternal worship,’ indicates that

worship of the Lord through hearing, chanting, etc. is not mundane. Rather, only by the mercy of the Lord do these activities manifest in the functions of material senses.” This topic shall be thoroughly described in the future.

The *bhakti-śāstras* conclude, “May that Bhagavān Śrī Kṛṣṇa, whose abode known as Śrī Vaikuṇṭha is also eternal, protect you from obstacles such as the desire for liberation (*mukti*).”

VERSE 222

महारसेऽस्मिन्नबुधैः प्रयुज्यते
सुकोमले कर्कशतर्ककण्टकम् ।
तथापि निर्वाणरतप्रवृत्तये
नवीनभक्तप्रमुदे प्रदर्शितम् ॥ २२२ ॥

mahā-rase 'smin na budhaiḥ prayujyate
su-komale karkaśa-tarka-kaṇṭakam
tathāpi nirvāṇa-rata-pravṛttaye
navīna-bhakta-pramude pradarśitam

mahā-rase – to the great mellow; *asmin* – this; *na* – not; *budhaiḥ* – by the wise; *prayujyate* – should be applied; *su-komale* – very soft; *karkaśa-tarka* – of harsh logic; *kaṇṭakam* – thorns; *tathā api* – however; *nirvāṇa* – to impersonal liberation; *rata* – for attachment; *pravṛttaye* – who have an inclination; *navīna-bhakta* – to the new devotees; *pramude* – for the delight; *pradarśitam* – shown (logic).

Learned scholars do not apply sharp, thorn-like logic to the gentle, most excellent mellow of loving service to Bhagavān. However, because neophyte devotees are busy endeavoring for liberation from material suffering, to remove this defect of desire for liberation and to grant them happiness, we have simply used thorn-like logic.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Logical arguments are categorized in four ways: *pratyakṣa*, or direct understanding; *anumāna*, or hypothetical understanding; *aitihya*, or historical understanding; and *śabda*, or understanding through sound. Although within these

categories, there are many brilliant arguments that establish *bhakti* to be more glorious than liberation, we have used them sparingly. This is because great souls who understand the conclusive truth of that supremely sweet nectar (*mahā-rasa*) of devotion to Bhagavān know that *bhakti* is supersoft and gentle in nature, and therefore unfit for the use of the hard thorn of logical argument.”

Śrī Gopa-kumāra might ask, “Why is that?”

“It is not only great foolishness to use sharp, thorn-like logical arguments on this very gentle topic, but according to the logic of *rasa-kaṇṭakatā* (a thorn in sweet nectar), they also diminish the happiness of *bhakti*. Nevertheless, logic has been sparingly used.”

“Why?”

“Because neophyte practitioners, whose discrimination is immature, may have some attachment for the liberation of merging into oneness (*sāyujya-mukti*), to obtain relief from the suffering of material existence (*nirvāṇa*). Without hearing strong logical arguments, they will not be able to give up that desire, and unless they give it up, they will not be able to enter the path of *bhakti*. Therefore, following the logic of *kaṇṭaka kaṇṭakenaiva* (removing one thorn with another), the thorn of incisive logic has been used to remove the thorn of impersonal liberation from the hearts of neophyte devotees. This thorn of logic has also been used to give incalculable joy to all new devotees whose faith is not yet firm. Hearing how *bhakti* is more glorious than liberation will totally uproot the thicket of thorns of doubt from their hearts and enable boundless, resplendent joy to manifest in their minds, causing the treasure of their devotion (*bhakti-sampatti*) to continuously increase.

“Significantly, in the Nyāya texts that deal with dualism, or *dvaita*, there are many examples of hard-hitting logical analyses in the four categories mentioned above. Scriptures in relation to Vedānta that are devoted to the philosophy of non-dualism (*advaita*) do not contain such strong logical arguments, but rather give prominence to evidence based on personal experience and only contain gentle (*komala*) logical reasoning. The *bhakti* scriptures (*bhakti-śāstras*), on the other hand, contain even softer and gentler (*su-komala*), as well as fewer, logical arguments than the monistic Vedānta scriptures.

“No sooner is the mind immersed in all the logical arguments of the followers of Nyāya and monism than it becomes bewildered,

causing an obstacle in the complete ripening of the mellow of *bhakti*. Therefore, the wise sparingly use very tender logic to expound the philosophic principles of *bhakti*.”

VERSES 223–224

भवांस्तु यदि मोक्षस्य तुच्छत्वानुभवेन हि ।
विशुद्धभगवद्भक्ति-निष्ठा-सम्पत्तिमिच्छति ॥ २२३ ॥
तदा निजं महामन्त्रं तमेव भजतां परम् ।
अत्रापिदं महागूढं शृणोतु हृदयङ्गमम् ॥ २२४ ॥

*bhavāṁs tu yadi mokṣasya tucchatvānubhavana hi
viśuddha-bhagavad-bhakti-niṣṭhā-sampattim icchati
tadā nijam mahā-mantram tam eva bhajatām param
atrāpīdaṁ mahā-gūḍhaṁ śṛṇotu hṛdayaṅ-gamam*

bhavān – you; *tu* – indeed; *yadi* – if; *mokṣasya* – of liberation; *tucchatva* – the insignificant nature; *anubhavana* – by experiencing; *hi* – indeed; *viśuddha* – fully pure; *bhagavat-bhakti* – in devotion to the all-opulent Lord; *niṣṭhā* – of firm faith; *sampattim* – the opulence; *icchati* – you desire; *tadā* – then; *nijam* – own; *mahā-mantram* – great transcendental sound vibration; *tam* – that; *eva* – indeed; *bhajatām* – just worship; *param* – hereafter; *atra* – here; *api* – also; *idam* – this; *mahā* – very; *gūḍham* – confidential; *śṛṇotu* – you should hear; *hṛdayam-gamam* – captivating, that which touches the heart.

(O Gopa-kumāra!) If you realize the insignificance of liberation and desire the wealth of firm faith in supremely pure devotion to Bhagavān, then simply chant your *mahā-mantra* with great loving affection. Hear this most confidential secret and hold it in your heart:

DIG-DARŚINĪ-ṬĪKĀ: The personified *bhakti-sāstras* say, “Thus, many fortunate people have abandoned liberation, realizing it to be worthless and insignificant, and have become devoted to pure devotional service of the Lord, or *śuddha-bhakti*. If you also experience the insignificance of liberation and desire to achieve firm faith in devotion

to Bhagavān (*bhagavad-bhakti*), which is characterized by pure love – or in other words, if you desire the ultimate limit of unalloyed devotion and the treasure of divine love (*prema*) – then simply chant the transcendental *mantra* (*mahā-mantra*) that you worship. This great *mantra* has been received through exalted persons and it can fulfill all your desires.

“The purport of this is that although the conduct and instructions of great personalities are always authoritative, unless one has personal experience, he can neither thoroughly realize the truth they are imparting, nor can he develop the fixed determination required to abandon his attachment to inferior objects, nor can he develop firm faith in *prema-bhakti* with single-minded focus. Therefore, to receive that experience, you should go to the abode of liberation and chant your *mantra* with faith. By doing this, your *mantra* will be perfected.

“Now, to realize the truth about liberation, you should hold this captivating and supremely confidential secret in your heart. Even though this truth is related to liberation, it will not be unpleasant for someone like you who is devoted to *bhakti*.”

VERSE 225

ब्रह्माण्डात् कोटिपञ्चाशद्योजनप्रमिताद्बहिः ।
यथोत्तरं दशगुणान्यष्टावावरणानि हि ॥ २२५ ॥

brahmāṇḍāt koṭi-pāñcāśad-yojana-pramitād bahiḥ
yathottaram daśa-guṇāny aṣṭāv āvaraṇāni hi

brahma-aṇḍāt – of the universe; *koṭi-pāñcāśat* – five hundred million; *yojana* – a distance of eight miles; *pramitāt* – in measurement; *bahiḥ* – outside; *yathā* – as; *uttaram* – higher; *daśa* – by ten; *guṇāni* – multiplied; *aṣṭau* – eight; *āvaraṇāni* – coverings; *hi* – indeed.

This universe is five hundred million *yojanas* in diameter and is surrounded by eight coverings. Each covering is ten times larger than the previous one.

DIG-DARŚINĪ-ṬĪKĀ: What is the great secret regarding the truth of liberation? The *bhakti-śāstras* speak five verses, beginning

here with *brahmāṇḍāt* to explain this. They say, “This universe is surrounded by eight causal layers: earth, water, fire, air, sky, false ego, *mahat-tattva* (the total material energy), and *pradhāna* (the sum total manifestation of the three modes of material nature). Beyond these eight causal layers is the abode of liberation, or *mukti-pada*.”

Some people regard the earth layer to be a covering that is part of the universe, and so imagine that there are seven outer coverings. However, this is not logical. As just stated, the earth layer should be ten times bigger than the *brahmāṇḍa*. Therefore, if the *brahmāṇḍa* and the earth layer were one, and both of them measure 500 million *yojanas*, then this calculation would be contradictory. Furthermore, if they are one, then how can the transformation of the primordial element earth [in the earth layer] become the cause of the *brahmāṇḍa*?

VERSE 226

तान्यतिक्रम्य लभ्येत तन्निर्वाणपदं ध्रुवम् ।
महाकालपुराख्यं यत् कार्यकारणकालनात् ॥ २२६ ॥

tāny atikramya labhyeta tan nirvāṇa-padam dhruvam
mahā-kāla-purākhyam yat kārya-kāraṇa-kālanāt

tāni – them; *atikramya* – crossing; *labhyeta* – it can be attained; *tat* – that; *nirvāṇa-padam* – the abode of extinguishing the self, impersonal liberation; *dhruvam* – factually; *mahā-kāla-pura-ākhyam* – named the region of Great Time; *yat* – because; *kārya* – of effect; *kāraṇa* – of cause; *kālanāt* – because of the absence.

After crossing those eight layers, one reaches that unchanging realm of liberation. There, material causes and effects disappear, and therefore, it is also called Mahākāla-pura, the abode of the great time factor.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “After crossing those eight coverings, one reaches the abode of liberation known as *sāyujya*, or *mukti-pada*. The scriptures tell the famous story of Arjuna going there with Śrī Bhagavān to retrieve the son of the Dvārakā *brāhmaṇa*. Although from the spiritual perspective, liberation is not restricted to

any particular place or by any boundary, because the abode of liberation is beyond material existence, or *prapañca*, it is assumed to be outside the eight coverings.” This same conclusion should be applied to all the places Gopa-kumāra will later visit.

“As this abode of liberation is beyond material existence, it is imperishable and stable. This realm is known as Mahākāla-pura, the abode of the great time factor. The material realm consists of cause (*kāraṇa*) and effect (*kārya*), which are respectively, subtle and gross. It can be understood that the five basic elements constitute cause, and the body and sense organs constitute effect. As cause and effect are vanquished, or extinguished, in the abode of liberation, it is known as Mahākāla-pura.”

VERSE 227

तत् स्वरूपमनिर्वाच्यं कथञ्चिद्वर्ण्यते बुधैः ।
साकारं च निराकारं यथामत्यनुसारतः ॥२२७॥

tat-svarūpam anirvācyam kathañcid varṇyate budhaiḥ
sākāram ca nirākāram yathā-maty-anusārataḥ

tat-svarūpam – that form; *anirvācyam* – indescribable; *kathañcit* – sometimes; *varṇyate* – is described; *budhaiḥ* – by the learned; *sākāram* – with form; *ca* – and; *nirākāram* – without form; *yathā-mati* – as understood; *anusārataḥ* – in accordance with.

The true nature of the lord of Mahākāla is beyond words to describe, but scholars nevertheless describe Him to some degree. According to their personal views, some portray Him as possessing form and others describe Him as formless.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “Words cannot do justice to the real nature of the lord of Mahākāla. It is said, ‘*na śītaṁ na coṣṇaṁ suvarṇāvadātaṁ prasannaṁ sadānanda-samit-svarūpam* – He is neither hot nor cold, but He is effulgent like gold, the ever-satisfied Self with an eternally blissful, cognizant form.’ His actual identity cannot be understood merely by empirical knowledge (*jñāna*), and therefore, some learned persons who have perceived Him by their

intelligence, describe Him as having a form. An example of this is found in the *Hari-vamśa*, wherein Arjuna says: “Beyond the dense darkness, I see the shining, brilliant form of that great Personality. He is situated in one place but His effulgence spreads throughout all the planets.” Others describe the abode of liberation as formless. Here the word *yathā-matī*, meaning ‘according to their intelligence,’ implies that, although Mahākāla-puruṣa has a personal form, He appears formless to persons absorbed in dry knowledge. However, Bhagavān’s devotees have ascertained His real identity as possessing a form.”

VERSE 228

भगवत्सेवकैस्तत्र गतैश्च स्वेच्छया परम् ।
हृद्याकारं घनीभूतं ब्रह्मरूपं तदीक्ष्यते ॥२२८॥

bhagavat-sevakais tatra gataiś ca svecchayā param
hṛdy ākāraṁ ghanī-bhūtaṁ brahma-rūpaṁ tad īkṣyate

bhagavat – of the Lord; *sevakaiḥ* – by the servants; *tatra* – there; *gataiḥ* – having gone; *ca* – also; *sva-icchayā* – by their own desire; *param* – thereafter; *hṛdi* – that is pleasing to their heart; *ākāraṁ* – the form; *ghanī-bhūtaṁ* – condensed; *brahma-rūpaṁ* – form of Brahman; *tad* – that; *īkṣyate* – is seen.

If sometimes, servants of Bhagavān go to the abode of liberation by their own volition, then, according to their heart’s sentiments, they see that abode of liberation as the embodiment of condensed Brahman, or Absolute Truth.

DIG-DARŚINĪ-ṬĪKĀ: This verse beginning with *bhagavat* describes the Personality of Mahākāla as possessing a definite form. The *bhakti-śāstras* say, “The servants of Bhagavān might go to the abode of liberation, but there they directly experience that abode as having a beautiful form according to the proclivity of their hearts. Why do they go to Mahākāla-pura? They go there only out of their independent desire, because there is no other reason to go there.” Or, it may be said, “In order to observe, they go there of their own volition and have *darśana* of the Lord who resides there as the personification of concentrated Brahman.”

VERSE 229

अतस्तत्रापि भवतो दीर्घवाञ्छा-महाफलम् ।

साक्षात् सम्पत्स्यते स्वीयमहामन्त्र-प्रभावतः ॥ २२९ ॥

atas tatrāpi bhavato dīrgha-vāñchā-mahā-phalam
sākṣāt sampatsyate svīya-mahā-mantra-prabhāvataḥ

ataḥ – thereafter; *tatra* – there; *api* – also; *bhavataḥ* – on account of your; *dīrgha* – long; *vāñchā* – of the desire; *mahā* – great; *phalam* – result; *sākṣāt* – directly; *sampatsyate* – will be attained; *svīya* – your own; *mahā-mantra* – of the great transcendental sound vibration; *prabhāvataḥ* – by the power.

Therefore, by the potency of your exalted *mantra*, your long-cherished desire to obtain that great wealth will be directly fulfilled.

DIG-DARŚINĪ-ṬĪKĀ: The *bhakti-śāstras* say, “You have desired to see the Lord for a long time, and you will receive that great result.”

Śrī Gopa-kumāra might object, “I do not have a proper service attitude toward Śrī Bhagavān, so how can I receive His *darśana*?”

The *bhakti-śāstras* reply, “You will obtain that exalted fruit of your desires just by the power of chanting Śrī Madana-gopāla-deva’s ten-syllable *mantra*.”

VERSE 230

बहुकालविलम्बं च भवान्नापेक्षतेऽत्र चेत् ।

तदा श्रीमथुरायास्तां व्रजभूमिं निजां व्रज ॥ २३० ॥

bahu-kāla-vilambam ca bhavān nāpekṣate ’tra cet
tadā śrī-mathurāyās tām vraja-bhūmim nijām vraja

bahu-kāla-vilambam – a long time; *ca* – also; *bhavān* – you; *na* – not; *apekṣate* – because of desiring; *atra* – here; *cet* – if; *tadā* – then; *śrī-mathurāyāḥ* – of Śrī Mathurā; *tām* – that; *vraja-bhūmim* – land of Vraja; *nijām* – your very own; *vraja* – go.

If you do not want a long delay in receiving that result, then you should immediately return to your land of Vraja in Śrī Mathurā-maṇḍala.

DIG-DARŚINĪ-ṬĪKĀ: The personified devotional scriptures say, “If you are eager to reach that abode of liberation quickly, go right away to Vraja in Śrī Mathurā to engage in your devotional practices. That land of Vraja is supremely enchanting, and because of your relationship with it, you have become known as most fortunate. The reason for returning to Vraja-bhūmi right now is that at the time of the cosmic annihilation, or *mahā-pralaya*, which takes place at the end of the two *parārdhas* (311 trillion, 40 billion years) of Brahmā’s – meaning your – lifespan, those residents who are still attached to sense gratification will have to return to the lower planets, but those who are detached will become liberated along with Brahmā. If you wait for this, it will take you a long time to attain liberation. In other words, you can endeavor to obtain liberation while in this post of Brahmā, but you will have to enjoy the vast opulences of Brahmāloka for all that time. Therefore, you should quickly return to that playground of Bhagavān, Śrī Vṛndāvana and Govardhana, which is so very dear to you and which fulfills unlimited types of desires.”

VERSE 231

श्रीगोपकुमार उवाच—

तेषामेतैर्वचोभिर्मे भक्तिर्वृद्धिं गता प्रभौ ।

विचारश्चैष हृदयेऽजनि माथुर-भूसुर ॥ २३१ ॥

śrī-gopa-kumāra uvāca

teṣām etair vacobhir me bhakti-vṛddhiṁ gatā prabhau

vicāraś caiṣa hṛdaye ’jani māthura-bhūsura

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *teṣām* – of them; *etaiḥ* – with these; *vacobhiḥ* – words; *me* – of me; *bhakti* – in devotion; *vṛddhiṁ* – increased; *gatā* – became; *prabhau* – to the Lord; *vicāraḥ* – a thought; *ca* – also; *eṣaḥ* – this; *hṛdaye* – in the heart;

ajani – manifested; *māthura-bhūsura* – O Brahman-realized person from Mathurā.

Śrī Gopa-kumāra said: After hearing these words of the Vedas and Purāṇas, my devotion for Śrī Bhagavān increased even more. O Mathurā *brāhmaṇa*, then the following thought arose in my heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “My devotion to the Lord deepened even more because of hearing the words of *Śrīmad-Bhāgavatam* and all the other scriptures that establish the glories of service to Bhagavān.”

VERSE 232

भक्तिर्यस्येदृशी सोऽत्र साक्षात् प्राप्तो मया पिता ।
तं परित्यज्य गन्तव्यमन्यत्र बत किं कृते ॥२३२॥

bhaktir yasyedṛśī so 'tra sākṣāt prāpto mayā pitā
taṁ parityajya gantavyam anyatra bata kiṁ kṛte

bhaktiḥ – devotion; *yasya* – for whom; *īdṛśī* – such; *saḥ* – He; *atra* – here; *sākṣāt* – before my eyes; *prāptaḥ* – attained; *mayā* – by me; *pitā* – father; *taṁ* – Him; *parityajya* – abandoning; *gantavyam* – I should go; *anyatra* – elsewhere; *bata* – alas!; *kiṁ* – what?; *kṛte* – what is the purpose?.

“All scriptures directly prescribe this type of devotion unto the Lord. However, I have obtained Him directly as my father, so why should I abandon Him and go elsewhere?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “However, the thought came to me, ‘All the scriptures prescribe the performance of such *bhakti* unto Śrī Bhagavān. Moreover, the ineffable, extraordinarily blissful liberation is His maidservant. But, I have obtained that Lord as my father, and even more, He indulges me with the affection of a loving father. Alas! Why should I give Him up and go somewhere else?’”

VERSE 233

इत्थमुद्विग्नचित्तं मां भगवान् स कृपाकरः ।
सर्वान्तरात्म-वृत्तिज्ञः समादिशदिदं स्वयम् ॥ २३३ ॥

*ittham udvigna-cittam mām bhagavān sa kṛpākaraḥ
sarvāntar ātma-vṛtti-jñāḥ samādiśad idam svayam*

ittham – thus; *udvigna* – agitated; *cittam* – at heart; *mām* – to me; *bhagavān* – the Lord; *saḥ* – He; *kṛpā-karaḥ* – merciful, a mine of compassion; *sarva-antaḥ* – within all beings; *ātma-vṛtti* – the workings of the minds; *jñāḥ* – knowing; *samādiśat* – He instructed; *idam* – this; *svayam* – personally.

Thinking thus, I became very perturbed. However, Bhagavān, the indwelling Supersoul of all the living beings, knows what takes place in everyone’s heart. Out of mercy, He personally instructed me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, even though I was very eager to go to the land of Vraja in the district of Śrī Mathurā, the idea of abandoning Śrī Bhagavān’s association made me very disturbed. However, Śrī Mahā-puruṣa, the presiding Deity of Brahmaloka, knows the internal feelings of all living beings. Thus, He personally instructed me, speaking directly to me with His own divine mouth.”

VERSE 234

श्रीभगवानुवाच—
निज-प्रियतमां याहि माथुरीं तां व्रज-क्षितिम् ।
तत्तन्मत्परमक्रीडा-स्थल्यावलिविभूषिताम् ॥ २३४ ॥

śrī-bhagavān uvāca
nija-priyatamām yāhi māthurīm tām vraja-kṣitim
tat-tan-mat-parama-kṛīḍā-sthaly-āvali-vibhūṣitām

śrī-bhagavān uvāca – the Supreme Lord said; *nija-priya-tamām* – most dear to Me; *yāhi* – go; *māthurīm* – the land of Mathurā; *tām* – that;

vraja-kṣitim – to the land of Vraja; *tat-tat* – various; *mat-parama-kṛiḍā* – connected with My most exalted pleasure-pastimes; *sthalī-āvali* – by the multitude of places; *vibhūṣitām* – adorned.

Śrī Bhagavān said: You should go the land of Vraja in Mathurā, which is very dear to Me and which is decorated with My excellent pastime places.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* may ask, “What instruction did Śrī Bhagavān give?”

The Lord’s instructions are narrated in six verses, beginning here with *nija-priyatamām*. Śrī Bhagavān says, “You should go to that most indescribable and celebrated land of Vraja in Mathurā, which is decorated with the excellent pastime places of the *rāsa* dance and other sweet *līlās*.” This proves that Vraja-bhūmi is far superior even to Brahmaloḥa.

VERSE 235

यस्यां श्रीब्रह्मणाप्यात्म-तृणजन्माभियाच्यते ।
परिवृत्तेऽपि या दीर्घकाले राजति तादृशी ॥ २३५ ॥

yasyām śrī-brahmaṇāpy ātma-tṛṇa-janmābhiyācyate
parivṛtte 'pi yā dīrgha-kāle rājati tādr̥śī

yasyām – where; *śrī-brahmaṇā* – by Śrī Brahmā; *api* – even; *ātma* – for himself; *tṛṇa* – as a grass plant; *janma* – for a birth; *abhiyācyate* – abjectly begged; *parivṛtte* – transpired; *api* – although; *yā* – which; *dīrgha-kāle* – a long time; *rājati* – it shines; *tādr̥śī* – in the same way.

Śrī Brahmā also prayed to take birth in that land of Vraja as a blade of grass. Although that happened a long time ago, the land of Vraja is still just as beautiful now as it was then.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask Śrī Bhagavān, “I am the head of the universe (in the post of Brahmā), and I am engaged directly in Your service. So, why should I go somewhere else, giving up all of this?”

Śrī Bhagavān replies, “That’s true, but a special bliss comes in receiving My *darśana* in a particular place, and so, it is right for you to go to Vraja-bhūmi. That’s why Śrī Brahmā himself also prayed to take birth in Vraja as a blade of grass. Thus, it is more beneficial to stay in Vraja than to be the ruler of the universe.”

Gopa-kumāra might raise another doubt, “I am going to Vraja after an extended absence. It may be that the beauty of Vraja-bhūmi has been lost with the passing of time and it may not appear pleasing to the mind now.”

Śrī Bhagavān replies, “Do not fear. A long time has elapsed but the land of Vraja is still the same as before. She is just as beautiful as she was in the past. The reason is that Vraja is free from the decay of time, which proves that Vraja is even superior to Brahmaloaka.”

VERSE 236

तत्र मत्परमप्रेष्ठं लप्स्यसे स्वगुरुं पुनः ।
सर्वं तस्यैव कृपया नितरां ज्ञास्यसि स्वयम् ॥ २३६ ॥

*tatra mat-parama-preṣṭham lapsyase sva-gurum punaḥ
sarvaṁ tasyaiva kṛpayā nitarāṁ jñāsyasi svayam*

tatra – there; *mat-parama-preṣṭham* – most dear to Me; *lapsyase* – you will attain; *sva-gurum* – your spiritual preceptor; *punaḥ* – again; *sarvaṁ* – all; *tasya* – his; *eva* – indeed; *kṛpayā* – by mercy; *nitarāṁ* – fully; *jñāsyasi* – you will understand; *svayam* – spontaneously.

In that land of Vraja, you will again meet your *gurudeva*, who is very dear to Me. By his mercy, you will become conversant with all fundamental truths.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say to Śrī Bhagavān, “You are present here in person and are directly instructing me on my innumerable duties. By Your mercy, I am able to execute them. But in Vraja I will have no such shelter.” Therefore, Śrī Bhagavān speaks this verse beginning with *tatra*.

He says, “In that land of Vraja, you will again meet your *gurudeva*, who is very dear to Me. By his mercy, you will automatically become

familiar with all essential truths, or *tattvas*.” Śrī Bhagavān has used the word *parama-preṣṭha*, meaning ‘dearest,’ to indicate that His devotees are more glorious than Himself. He is saying, “You will learn more of the truth through the mercy of your *gurudeva* than through Me.” Three words: *sarvam*, or all; *nitarām*, or fullness; and *svayam*, or automatically, reveal the superiority of the mercy of *guru*.

VERSE 237

महाकालपुरे सम्यग्मामेव द्रक्ष्यसि द्रुतम्।
तत्रापि परमानन्दं प्राप्स्यसि स्व-मनोरमम्॥ २३७॥

mahā-kāla-pure samyag mām eva drakṣyasi drutam
tatrāpi paramānandaṁ prāpsyasi sva-manoramam

mahā-kāla-pure – in the region of Great Time; *samyak* – completely; *mām* – Me; *eva* – certainly; *drakṣyasi* – you will see; *drutam* – soon; *tatra api* – in that very place; *parama-ānandaṁ* – transcendental bliss; *prāpsyasi* – you will attain; *sva-manah-ramam* – your own desire.

Then, very soon, you will again see Me in Mahākāla-pura, where you will obtain an abundance of supreme bliss that will fulfill the desires of your heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān says, “After that, very soon you will reach Mahākāla-pura, the abode of liberation. There, you will have *darśana* of a form that is nondifferent from Me.”

Śrī Gopa-kumāra might say, “If there is no particular difference between Your form here (in Brahmaloḥka) and Your form there (in Mahākāla-pura), why should I take the trouble to go there?”

Bhagavān replies, “Although one can perceive the glories of that abode excellently from here, nevertheless you should go there and receive complete *darśana*. Furthermore, in that abode of liberation, you will attain an excellent happiness, much greater than what is found here, that will deeply satisfy your heart.”

VERSE 238

मत्प्रसाद-प्रभावेण यथाकाममितस्ततः ।
भ्रमित्वा परमाश्चर्य-शतान्यनुभविष्यसि ॥ २३८ ॥

*mat-prasāda-prabhāveṇa yathā-kāmam itas tataḥ
bhramitvā paramāścarya-śatāny anubhaviṣyasi*

mat – My; *prasāda* – of mercy; *prabhāveṇa* – by the power; *yathā-kāmam* – at your wish; *itaḥ tataḥ* – here and there; *bhramitvā* – wandering; *parama-āścarya* – of wonders; *śatāni* – hundreds; *anubhaviṣyasi* – you will experience.

By the influence of My mercy, you will freely wander here and there, experiencing hundreds of the most glorious wonders.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might object to Śrī Bhagavān, “My ultimate desire is to enjoy wonderful pastimes with You in Śrī Vṛndāvana. This is the only thing that pleases me.”

Śrī Bhagavān replies, “Truly, you will indeed obtain that happiness at the appropriate time. Now, by My mercy, you should freely wander about as you desire. Crossing the eight layers of the *brahmāṇḍa*, travel to the abode of liberation, Śrī Vaikuṇṭha, and beyond, and experience hundreds of marvelous wonders.”

VERSE 239

कालेन कियता पुत्र परिपूर्णाखिलार्थकः ।
वृन्दावने मया सार्धं क्रीडिष्यसि निजेच्छया ॥ २३९ ॥

*kālena kiyatā putra paripūrṇākhilārthakaḥ
vṛndāvane mayā sārḍham kṛīḍiṣyasi nijecchayā*

kālena kiyatā – after some time; *putra* – O son; *paripūrṇa* – fully satisfied; *akhila* – all; *arthakaḥ* – desires; *vṛndā-vane* – within the forest of Vṛndā; *mayā* – by Me; *sārḍham* – with; *kṛīḍiṣyasi* – you will sport; *nija* – your own; *icchayā* – by the desire.

O son, after some time, your desire will be fulfilled. Then, you will sport with Me in Vṛndāvana just as you desire.

DIG-DARŚINĪ-ṬĪKĀ: *Kiyatā* means ‘after a short time.’ Śrī Bhagavān calls Śrī Gopa-kumāra, ‘O son.’ This loving address indicates the truth of what is being discussed, namely, that the Lord is saying, “After just a short while, the desire of your heart will be fulfilled and you will see Śrī Madana-gopāla-deva in Śrī Goloka.” Alternatively, the Lord is saying, “You will sport with Me as you desire in Vṛndāvana, which is located simultaneously both in Śrī Goloka and on the earth (Bhūloka).”

VERSE 240

श्रीगोपकुमार उवाच—

एवं तदाज्ञया हर्षशोकविष्टोऽहमागतः ।

एतद्वृन्दावनं श्रीमतत्क्षणान्मनसेव हि ॥ २४० ॥

śrī-gopa-kumāra uvāca

evam tad-ājñayā harṣa-śokāviṣṭo 'ham āgataḥ

etad vṛndāvanam śrīmat tat-kṣaṇān manaseva hi

śrī-gopa-kumāra – Śrī Gopa-kumāra; *uvāca* – said; *evam* – thus; *tat-ājñayā* – by His order; *harṣa* – in jubilation; *śoka* – in lamentation; *aviṣṭaḥ* – absorbed; *aham* – I; *āgataḥ* – came; *etad* – this; *vṛndā-vanam* – to Vṛndāvana; *śrīmat* – resplendent; *tat-kṣaṇāt* – at that very moment; *manasā* – by the speed of the mind; *iva* – as if; *hi* – indeed.

Śrī Gopa-kumāra said: O *brāhmaṇa*, overwhelmed with happiness and distress by the command of Śrī Bhagavān, at that very moment by the speed of mind, I reached this attractive Vṛndāvana.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, by the order of Śrī Bhagavān, I reached this most beautiful Vṛndāvana instantaneously. *Manasā eva*, meaning ‘as if by mind,’ indicates the incredible speed of my journey. I had heard from the lips of Śrī

Bhagavān, ‘You will sport with Me in Śrī Vṛndāvana according to your desire.’ This statement filled me with joy, but at the same time, I was distressed that I would be separated from Him. In such a state, at that very moment, I reached this Vṛndāvana.”



*śrīmad-caitanya-rūpāya tasmai bhagavate namaḥ
yat-kāruṇya-prabhāveṇa pāśāṇo 'pyeṣya nṛtyati*

I offer obeisances to that Bhagavān who has come as Śrī Caitanya. By the power of His mercy, even a stone-like person like me is dancing in this way.

Thus ends the translation of the *bhāvānuvāda* of
Śrīla Sanātana Gosvāmī's *Dig-darśinī-ṭīkā*
on the Second Canto, Chapter Two,
of Śrī Bṛhad-bhāgavatāmṛta.

THIRD CHAPTER



Bhajanam: *Loving Service*

VERSE 1

श्रीगोपकुमार उवाच—

ब्रह्मलोकादिमां पृथ्वीमागच्छन् दृष्टवानहम्।

पूर्वं यत्र यदासीत्तद्गन्धोऽप्यस्ति न कुत्रचित्॥१॥

śrī-gopa-kumāra uvāca

brahma-lokāḍ imāṁ pṛthvīm āgacchan dṛṣṭavān aham

pūrvam yatra yadāsīt tad-gandho 'py asti na kutracit

śrī-gopa-kumāra uvāca – Śrī Gopa-kumāra said; *brahma-lokāḍ* – from Brahmaloka; *imāṁ* – this; *pṛthvīm* – to earth; *āgacchan* – returning; *dṛṣṭavān* – observed; *aham* – I; *pūrvam* – before; *yatra* – where; *yadā* – when; *āsīt* – there was; *tad* – of that; *gandhaḥ* – the slightest trace; *api* – even; *asti* – is; *na* – not; *kutracit* – anywhere.

Śrī Gopa-kumāra said: O *brāhmaṇa*, when I returned to this earth from Brahmaloka, I observed there was no sign whatsoever, not even a scent, of what had been here before.

DIG-DARŚINĪ-ṬĪKĀ: This Third Chapter describes how Śrī Gopa-kumāra crosses the eight coverings of the universe and reaches the abode of liberation. It also narrates how, in the presence of Śrī Śiva, the eternal associates of the Lord in Vaikuṇṭha describe to Gopa-kumāra the characteristics of *bhakti*, pure loving devotion to the Lord.

First, Gopa-kumāra wants to show the authority of the words that came directly from the divine mouth of Śrī Bhagavān: “When the agitation of the time factor destroys the entire universe, Śrī Mathurā-maṇḍala always remains as it is because of My eternal presence there along with My associates.” Gopa-kumāra commences his narration of the glories of Śrī Mathurā in two verses, beginning here with *brahma*. In the first half of this verse, he says, “Having returned to earth after a long time in Brahmaloka, I observed the condition of the planet.”

In the second half, he says, “Previously, demigods, human beings, and other beings were present, but now there was no sign of them anywhere at all.”

VERSE 2

परं श्रीमथुरा तादृग्वनाद्रिसरिदन्विता ।
विराजते यथापूर्वं तादृशैर्जङ्गमैर्वृता ॥ २ ॥

*param śrī-mathurā tādṛg vanādri-sarid-anvitā
virājate yathā-pūrvam tādṛśair jaṅgamair vṛtā*

param – only; *śrī-mathurā* – Śrī Mathurā-maṇḍala; *tādṛk* – like that; *vana* – forests; *adri* – hills; *sarit* – rivers; *anvitā* – with; *virājate* – was splendid; *yathā* – as; *pūrvam* – before; *tādṛśaiḥ* – with them; *jaṅgamaiḥ* – moving creatures; *vṛtā* – filled.

However, only Śrī Mathurā-maṇḍala, graced with its forests, mountains, rivers, and moving and non-moving living beings, was still present, looking as splendid as before.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Only the beautiful Mathurā-maṇḍala was present exactly as before, with the same Vṛndāvana and other forests, the same trees, creepers, and shrubs, the same Govardhana and other hills, and the same Śrī Yamunā and other rivers. And as in previous times, it was adorned with people, animals, birds, and other moving and non-moving living entities.”

VERSE 3

आज्ञां भगवतः स्मृत्वा भ्रमन् वृन्दावनान्तरे ।
अन्विष्य कुञ्जेऽत्रापश्यं स्व-गुरुं प्रेममूर्छितम् ॥ ३ ॥

*ājñāṁ bhagavataḥ smṛtvā bhraman vṛndāvanāntare
anviṣya kuñje 'trāpaśyaṁ sva-gurum prema-mūrchitam*

ājñām – the order; *bhagavataḥ* – of the Lord; *smṛtvā* – remembering; *bhraman* – wandering; *vṛndāvana-antare* – throughout Vṛndāvana;

anviṣya – entering; *kuñje* – within a grove; *atra* – here; *apaśyam* – I saw; *sva-gurum* – my guru; *prema* – in the ecstasy of love; *mūrchitam* – fallen unconscious.

Remembering Śrī Bhagavān's order, I wandered here and there, throughout this Vṛndāvana. Then, in a grove, I saw my *gurudeva*. He was in an unconscious state, overwhelmed with *prema*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Bhagavān had instructed me, ‘In that land of Vraja, you will again see My very dear devotee, your *gurudeva*.’ Remembering that instruction, I again received *darśana* of Śrī Gurudeva here in a grove (*kuñja*).”

VERSE 4

प्रयासैर्बहुभिः स्वास्थ्यं नीतोऽसौ वीक्ष्य मां नतम् ।
परिरेभेऽथ सर्वज्ञो बुबुधे मन्मनोरथम् ॥ ४ ॥

prayāsair bahubhiḥ svāस्थ्यam nīto 'sau vīkṣya mām natam
parirebhe 'tha sarva-jñō bubudhe man-manoratham

prayāsaiḥ – efforts; *bahubhiḥ* – with many; *svāस्थ्यam* – to external condition; *nītaḥ* – brought; *asau* – he; *vīkṣya* – seeing; *mām* – me; *natam* – bowing down; *parirebhe* – he embraced; *atha* – then; *sarva-jñāḥ* – omniscient; *bubudhe* – knowing; *mat* – my; *manaḥ-ratham* – heart's desire.

Reviving him with great effort, I offered obeisances at his feet. Seeing me bowing down, he embraced me. Śrī Gurudeva was omniscient, and so he understood the desire in my heart (to go to *mukti-pada*, the abode of liberation).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I saw him lying unconscious in trance on the ground, overwhelmed with love for Śrī Kṛṣṇa. I sprinkled water on him and with great effort brought him back to consciousness. Seeing me bowing down before him, he embraced me. Since he was omniscient, he understood my desire to go to the abode of liberation.”

VERSE 5

स्नात्वा स्वदत्तमन्त्रस्य ध्यानादिविधिमुद्दिशन् ।
किञ्चिन्मुखेन किञ्चिच्च संकेतेनाभ्यवेदयत् ॥ ५ ॥

snātvā sva-datta-mantrasya dhyānādi-vidhim uddiśan
kiñcin mukhena kiñcic ca saṅketenābhyavedayat

snātvā – having bathed; *sva-datta* – given by him; *mantrasya* – of the *mantra*; *dhyāna* – with meditation; *ādi* – beginning; *vidhim* – rules; *uddiśan* – instructing; *kiñcit* – some things; *mukhena* – with his mouth; *kiñcit* – some things; *ca* – also; *saṅketena* – by gestures; *abhyavedayat* – he indicated.

After that, he bathed and then instructed me in the rules of meditation and the worship of the *mantra* he had given me. Some rules he spoke, and others he indicated by gesture.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When he was experiencing the ecstatic symptoms of divine love (*prema*), mucus, saliva, and tears flowed from his nose, mouth, and eyes. These became mixed with dust and stuck to his face. To wash, he went to bathe in the Yamunā. Afterwards, he instructed me on the rules for the *mantra* he had previously given, explaining *nyāsa* (applying names of the Lord to the limbs of the body), *mudrā* (symbolic hand gestures), and other practices. He revealed some of those rules by words and others by signs and indications. While he was explaining *dhyāna*, or meditation on the Deity of the *mantra*, he remembered his worshipable Lord and became overwhelmed with intense *prema*. Unable to speak, he instructed me by gesturing with his hands.”

VERSE 6

जगाद च निजं सर्वमिदं प्रेष्ठाय तेऽददाम् ।
सर्वमेतत्प्रभावेण स्वयं ज्ञास्यसि लप्स्यसे ॥ ६ ॥

jagāda ca nijaṁ sarvaṁ idaṁ preṣṭhāya te 'dadāṁ
sarvaṁ etat-prabhāveṇa svayaṁ jñāsyasi lapsyase

jagāda – he said; *ca* – and; *nijam* – own; *sarvam* – all I have; *idam* – this; *preṣṭhāya* – who are very dear; *te* – to you; *adadām* – I have given; *sarvam* – all; *etat-prabhāveṇa* – by the power of the this mantra; *svayam* – automatically; *jñāsyasi* – you will know; *lapsyase* – you will attain.

After this, Śrī Gurudeva told me, “O son, you are very dear to me, and therefore, I am giving you my entire wealth. By the power of chanting this *mantra*, all other secrets will automatically be revealed to you.”

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might raise the doubt, “If Śrī Gurudeva instructed you for only a moment, and through gestures, how could such brief instruction have enabled you to understand the endless types of rules and regulations?” This doubt is valid, but is there anything that cannot be perfected by one who has received the mercy of *śrī guru*? To explain this, Śrī Gopa-kumāra speaks this verse beginning with *jagāda*.

After instructing him, Śrī Gurudeva benedicted Gopa-kumāra, telling him, “O son, I have given you everything. There may be some other secrets as well, but by the power of chanting the *mantra* given by me while practicing *nyāsa* and other regulations, you will understand all of these confidential matters. By chanting this *mantra*, you will automatically understand all goals and their means of attainment. This applies to those I have explained and those yet to be described.”

VERSE 7

हर्षेण महता तस्य पादयोः पतिते मयि ।
सोऽन्तर्हित इवागच्छद्यत्र कुत्राप्यलक्षितम् ॥७॥

harṣeṇa mahatā tasya pādayoḥ patite mayi
so 'ntarhita ivāgacchat yatra kutrāpy alakṣitam

harṣeṇa mahatā – with great joy; *tasya* – his; *pādayoḥ* – at the feet; *patite* – fallen; *mayi* – I; *saḥ* – he; *antarhitaḥ* – disappeared; *iva* – apparently; *agacchat* – he left; *yatra kutra api* – anywhere; *alakṣitam* – unseen.

Overjoyed, I fell at his lotus feet. However, suddenly, he disappeared. He went elsewhere, unnoticed.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Overwhelmed with joy, I fell at his divine feet. Upon getting up, I saw that he had disappeared without my even noticing. I could not determine where he had gone.”

VERSE 8

अहं च तद्वियोगार्तं मनो विष्टभ्य यत्नतः ।

यथादेशं स्व-मन्त्रं तं प्रवृत्तो जप्तुमादरात् ॥ ८ ॥

*aham ca tad-viyogārtam mano viṣṭabhya yatnataḥ
yathādeśam sva-mantram tam pravṛtto japtum ādarāt*

aham – I; *ca* – and; *tat-viyoga* – in separation from him; *ārtam* – afflicted; *manaḥ* – heart; *viṣṭabhya* – composing; *yatnataḥ* – with effort; *yathā* – as; *ādeśam* – I had been instructed; *sva-mantram* – my mantra; *tam* – that; *pravṛttaḥ* – engaged; *japtum* – to chant; *ādarāt* – with respect.

Although, in my separation from Śrī Gurudeva, my mind was distressed, I managed to compose myself with great effort. Then I began to respectfully chant my *mantra* just as instructed.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “My mind was distressed by separation from Śrī Gurudeva, but nevertheless, I composed myself with great effort and began to chant the *mantra* according to his order, following his instructions on the process of *japa* (solitary chanting). Although one can naturally achieve liberation by chanting the *mantra* of the Lord just a few times, in order to achieve happiness quickly, I began to chant following the correct procedure explained by Gurudeva.”

VERSE 9

पाञ्चभौतिकतातीतं स्व-देहं कलयन् रवेः ।

निर्भिद्य मण्डलं गच्छन्ूर्ध्वं लोकान् व्यलोकयम् ॥ ९ ॥

*pāñca-bhautikatātītaṁ sva-dehaṁ kalayan raveḥ
nirbhidyā maṇḍalaṁ gacchann ūrdhvaṁ lokān vyalokayam*

pāñca-bhautikatā – to the world of five material elements; *atītaṁ* – transcendental; *sva* – own; *dehaṁ* – body; *kalayan* – observed; *raveḥ* – of the sun; *nirbhidyā* – crossed; *maṇḍalaṁ* – the circle; *gacchan* – going; *ūrdhvaṁ* – up; *lokān* – the fourteen planetary systems; *vyalokayam* – I saw.

By the power of chanting, I felt my body transform into an unearthly body that was transcendental to the five material elements. Proceeding toward the upper planets, I crossed the sun globe and saw the fourteen worlds.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “While chanting the *mantra*, I felt that my body had relinquished the five material elements (earth, water, fire, air, and ether). In other words, I transcended the form that had been made of the five material elements and became qualified to enter the abode of liberation.” Gopa-kumāra’s qualification did not entail his giving up his body; he only transcended the material coverings of the soul, thus becoming qualified to achieve the abode of liberation. He says, “Now qualified for liberation, or *mukti*, I crossed through the sun globe, which is the gateway to liberation. Progressing upwards, I glanced at the fourteen worlds.”

VERSE 10

दूषितान् बहुदोषेण सुखाभासेन भूषितान् ।
मायामयान्मनोराज्यस्वप्नदृष्टार्थसम्मितान् ॥ १० ॥

*dūṣitān bahu-doṣeṇa sukhābhāseṇa bhūṣitān
māyā-mayān mano-rājya-svapna-dṛṣṭārtha-sammitān*

dūṣitān – riddled; *bahu-doṣeṇa* – with many types of defects; *sukha* – of true happiness; *ābhāseṇa* – with only shadows; *bhūṣitān* – adorned; *māyā-mayān* – illusory; *manaḥ-rājya* – in the realm of fancy; *svapna* – and dreams; *dṛṣṭa* – seen; *artha* – in significance; *sammitān* – resembling.

I saw that all the planets, decorated with only shadows of real happiness, are riddled with all kinds of defects. They are simply creations of Māyā and are unreal, like objects seen in a dream.

DIG-DARŚINĪ-ṬĪKĀ: What did Śrī Gopa-kumāra observe? To explain this, he speaks this verse beginning with *dūṣitān*. He says, “I saw that all the planets were filled with flaws, having only a semblance, or shadow, of happiness but no spiritual joy. All the happiness in those abodes was illusory. Just as one enjoys objects in a dream, so the happiness of those places was as illusory as such mental fabrications.”

VERSE 11

पूर्व ये बहुकालेन सम्प्राप्ताः क्रमशोऽधुना ।
सर्वे निमेषतः क्रान्ता युगपन्मनसेव ते ॥११॥

*pūrvam ye bahu-kālena samprāptāḥ kramaśo 'dhunā
sarve nimeṣataḥ krāntā yugapat manaseva te*

pūrvam – before; *ye* – which; *bahu* – great; *kālena* – with time; *samprāptāḥ* – attained; *kramaśaḥ* – one by one; *adhunā* – now; *sarve* – all; *nimeṣataḥ* – in the blink of an eye; *krāntāḥ* – passed; *yugapat* – simultaneously; *manasā* – with the speed of the mind; *iva* – as if; *te* – they.

Previously, it took me a long time to reach these planets, which I had crossed one after another. Now I passed them by all at once, in the blink of an eye, at the speed of mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Previously, I spent a long time successively passing through all these planets. First I went to Svarga, then Maharloka, Janaloka, and so on, one after another. Now though, on my way to the abode of liberation, *mukti-pada*, I passed over all those realms at the speed of mind.”

All those planets, which are illusory in nature, are seen as false as soon as one tames the mind. Therefore, it is correct to say, “Gopa-kumāra crossed those planets by his mind alone.” However, in reality, it takes tremendous physical velocity to cross the sun globe and rise

above it. Therefore, Gopa-kumāra uses the word *iva*, meaning ‘like,’ to say that the velocity was like the speed of mind.

VERSE 12

ब्रह्मलोकात् सुखैः कोटि-गुणितैरुत्तरोत्तरम् ।
वैभवैश्च महिष्ठानि प्राप्तोऽस्म्यावरणान्यथ ॥ १२ ॥

brahma-lokāt sukhaiḥ koṭi-guṇitair uttarottaram
vaibhavaś ca mahiṣṭhāni prāpto 'smy āvaraṇāny atha

brahma-lokāt – than Brahmaloḥka; *sukhaiḥ* – with happiness; *koṭi* – millions of times; *guṇitaiḥ* – intensified; *uttara-uttaram* – progressively; *vaibhavaḥ* – with opulences; *ca* – also; *mahiṣṭhāni* – great; *prāptaḥ* – attained; *asmi* – I have; *āvaraṇāni* – the coverings; *atha* – then.

I then entered the excellent coverings of the universe. The happiness and the opulences there were progressively millions of times superior to those on the planet of Śrī Brahmā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then I entered all the layers of the *brahmāṇḍa*, the universal egg. What were these layers like? These coverings were each endowed with bliss and excellent opulences that were successively millions and millions of times greater than those on Brahmaloḥka. Every covering was progressively ten times larger than the previous one, and each subsequent covering was millions upon millions of times more excellent in terms of happiness and opulence than the preceding one.”

VERSES 13–14

कार्योपाधिमतिक्रान्तैः प्राप्तव्यक्रममुक्तिकैः ।
लिङ्गाख्यं कारणोपाधिमतिक्रमितुमात्मभिः ॥ १३ ॥
प्रविश्य तत्तद्रूपेण भुज्यमानानि कामतः ।
तत्तदुद्भवनिःशेषसुखसारमयानि हि ॥ १४ ॥

*kāryopādhim ati-krāntaiḥ prāptavya-krama-muktikaiḥ
 līṅgākhyam kāraṇopādhim ati-kramitum ātmabhiḥ
 praviśya tat-tad-rūpeṇa bhujyamānāni kāmataḥ
 tat-tad-udbhava-niḥśeṣa-sukha-sāra-mayāni hi*

kārya – of gross material elements; *upādhim* – designation; *ati-krāntaiḥ* – surpassing; *prāptavya* – attainable; *krama-muktikaiḥ* – with gradual, systematic liberations; *līṅga* – subtle; *ākhyam* – named; *kāraṇa* – of causes; *upādhim* – designation; *ati-kramitum* – to surpass; *ātmabhiḥ* – by the souls; *praviśya* – having entered; *tat-tad-rūpeṇa* – with their respective bodies; *bhujyamānāni* – enjoyed; *kāmataḥ* – at will; *tat-tat-udbhava* – the respective manifestations; *niḥśeṣa* – complete; *sukha-sāra-mayāni* – imbued with the very essence of happiness; *hi* – certainly.

Those who attain gradual, systematic liberation first transcend the active, or gross, designation (the body made of five cosmic elements: earth, water, fire, air, and ether). Then they reach these coverings of the universe, where they transcend the subtle designations (mind, intelligence, and false ego). Entering each covering in succession, they obtain bodies suitable for that stratum, where they enjoy at will immense pleasures greater than those generated by the fundamental elements (*tattvas*), such as earth. Since cause (*kāraṇa*) is superior to effect, or action (*kārya*, gross material elements), it follows that happiness generated by the cause is vastly superior to happiness coming from its effect.

DIG-DARŚINĪ-ṬĪKĀ: Now, in two verses, beginning here with *kārya*, Śrī Gopa-kumāra shows the superiority of the causal layer (*kāraṇa-rūpa āvaraṇa*) over the gross, or active, layer (*kārya-rūpa āvaraṇa*).

He says, “To obtain liberation in a gradual manner, the aspirants first abandon the active designation (*kārya-upādhi*), or the gross body (*sthūla-deha*). Then, entering into the coverings of the universe, such as earth, they receive appropriate bodies for each layer, thus ensuring their bodies will not be subject to rotting, burning, etc. in those coverings. There, according to their desire, they enjoy a multitude of concentrated pleasures that arise from the fundamental elements (in their subtle form), such as earth. While enjoying, they transcend the

finer designation (*sukṣma-upādhi*) known as the subtle body (*liṅga-sarīra*) and enter the abode of liberation. However, those whose coverings of the soul are not destroyed are never able to attain liberation. The coverings of the soul take the form of the active designation, which is the gross body; and the causal designation, which is the subtle, astral body. In the process of gradually crossing every covering, the living beings enjoy the happiness of each stratum, and eventually, after giving up the subtle body, enter the abode of liberation. However, those who obtain immediate liberation do not have to experience the happiness of those layers.

“The reason every layer is blissful is that unlimited happiness is generated by the fundamental element, or *tattva*, of that stratum. In other words, the very essence of happiness arises from the ingredients of that stratum. Since cause (*kāraṇa*) is superior to effect (*kārya*, gross material elements), it follows that the happiness arising from the cause will be superior to the happiness coming from the effect. All types of happiness and the means to enjoy them are present in every layer, but still, the happiness enjoyed from the principal element in each layer is progressively higher. In comparison to Brahmaloḥa (Satyaloka), each layer has progressively greater happiness, and also the opulence of each subsequent layer is ten times greater than the previous one.”

VERSES 15–16

पृथिव्यावरणं तेषु प्रथमं गतवानहम् ।
तदैश्वर्याधिकारिण्या धरण्या पूजितं प्रभुम् ॥ १५ ॥
ब्रह्माण्डदुर्लभैर्द्रव्यैर्महाशूकररूपिणम् ।
अपश्यं प्रतिरोमान्त-भ्रमद्ब्रह्माण्डवैभवम् ॥ १६ ॥

pr̥thivy-āvaraṇaṁ teṣu prathamam gata-vān aham
tad-aiśvarya-dhikāriṇyā dharanyā pūjitaṁ prabhum
brahmāṇḍa-durlabhair dravyair mahā-sūkara-rūpiṇam
apaśyaṁ prati-romānta-bhramad-brahmāṇḍa-vaibhavam

pr̥thivī – of earth; *āvaraṇaṁ* – the covering; *teṣu* – of them; *prathamam* – the first; *gata-vān* – went; *aham* – I; *tad-aiśvarya-*

adhikāriṇyā – the proprietress of the opulence of that layer; *dharanyā* – by the earth goddess Dharaṇī-devī; *pūjitam* – worshiped; *prabhum* – the Lord; *brahmāṇḍa* – from the unlimited universes; *durlabhaiḥ* – rare; *dravyaiḥ* – with articles; *mahā-śūkara-rūpiṇam* – the form of a great boar; *apaśyam* – I saw; *prati-roma-anta* – within every pore; *bhramat* – spinning; *brahmāṇḍa* – universes; *vaibhavam* – power.

First I entered the covering composed of earth, and there I saw the Lord in the form of the great boar (Śrī Varāha-deva). The earth goddess, Dharaṇī-devī, the proprietress of the opulence of that layer, was worshiping Him with rare, exotic items, while the opulences of many *brahmāṇḍas* (universes) were spinning in every pore of His body.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra has described the coverings in a general way, and now he is describing them specifically, having crossed them one after another in order to learn the speciality of each. In five verses, beginning here with *pṛthvī*, he begins his description with the covering composed of earth.

He says, “First, having entered the covering of earth, I had *darśana* of Bhagavān in the form of the great boar, Śrī Varāha. What was He like? The opulence of the entire *brahmāṇḍa*, which comprises fourteen planetary systems, was rotating in causal form in every one of His pores.”

This signifies that Śrī Varāha is superior even to Śrī Mahā-puruṣa, the presiding Deity of Brahmāloka. This is an indication of the progressive superiority of each subsequent covering. Goddess earth, Śrī Dharaṇī-devī, the presiding Deity of all the elements in that earth layer, was worshiping Śrī Varāha Bhagavān with precious ingredients that were rare in the universe. In this way, the goddess earth’s superiority to Brahmā is also shown.

VERSE 17

तस्यां कारणरूपायां कार्यरूपमिदं जगत् ।

तदुपादानकं सर्वं स्फुरितं च व्यलोकयम् ॥ १७ ॥

*tasyām kāraṇa-rūpāyām kārya-rūpam idaṁ jagat
tad-upādānakam sarvaṁ sphuritaṁ ca vyalokayam*

tasyām – within her; *kāraṇa-rūpāyām* – who embodies the subtle causes of creation; *kārya-rūpam* – in the form of the material ingredients; *idam* – this; *jagat* – universe; *tat-upādānakam* – its ingredients; *sarvam* – all; *sphuritam* – manifest; *ca* – and; *vyalokayam* – I saw.

Within the goddess earth, who embodies the causal principle (*kāraṇa-rūpā*), I saw the effective, or active, principle (*kārya-rūpa*) being manifest, or in other words, I saw all the ingredients of the universe being manifest.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Just as clay is the ingredient cause (material, or *upādāna*, cause) of an earthen pot, similarly, the covering composed of earth, which embodies the causal principle, is the ingredient cause – the cause of the material ingredients – of this manifest universe. Since the effect (*kārya*) is perceived in the cause (*kāraṇa*), all the pleasures of the universe, or *brahmāṇḍa*, are present in the earth layer.”

VERSE 18

विधाय भगवत्पूजां तयातिथ्येन सत्कृतः ।
दिनानि कतिचित्तत्र भोगार्थमहमर्थितः ॥ १८ ॥

vidhāya bhagavat-pūjām tayātithyena sat-kṛtaḥ
dināni katicit tatra bhogārtham aham arthitaḥ

vidhāya – having completed; *bhagavat* – of the Lord; *pūjām* – worship; *tayā* – by her; *ātithyena* – as an honored guest; *sat-kṛtaḥ* – welcomed; *dināni* – days; *katicit* – some; *tatra* – there; *bhoga* – of pleasure; *artham* – for the purpose; *aham* – I; *arthitaḥ* – was requested.

As soon as Dharaṇī-devī finished her worship of Śrī Bhagavān, she honored me as a welcome guest and requested me to stay for a few days and enjoy the pleasures there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After completing her worship of Bhagavān, Dharaṇī-devī honored me, considering me to be her guest. She requested me to stay for a few days to relish the pleasures there.”

VERSE 19

तामनुज्ञाप्य केनाप्याकृष्यमाण इवाशु तत् ।
अतीत्यावरणं प्राप्तः पराण्यावरणानि षट् ॥ १९ ॥

tām anujñāpya kenāpy ākṛṣyamāṇa ivāśu tat
atītyāvaraṇaṁ prāptaḥ parāṇy āvaraṇāni ṣaṭ

tām – from her; *anujñāpya* – taking permission; *kenāpi* – somehow; *ākṛṣyamāṇaḥ* – being pulled; *iva* – as if; *āśu* – quickly; *tat* – that; *atītya* – passing through; *āvaraṇam* – covering; *prāptaḥ* – attained; *parāṇi* – other; *āvaraṇāni* – coverings; *ṣaṭ* – six.

However, I requested permission from the earth goddess to depart. At that time, I felt as if I were being pulled away by the attraction of some unknown force, and I quickly crossed the other six layers.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Having no desire to stay there, I humbly begged Dharaṇī-devī to allow me to leave. Taking her permission, I crossed that earth stratum.”

The Mathurā *brāhmaṇa* might ask, “You were requested by that topmost Vaiṣṇavī to stay, so why did you not spend a few days there?”

Śrī Gopa-kumāra replies, “Being pulled by some force of attraction, I crossed the other layers very quickly.” This indicates that it is not proper to delay elsewhere while engaging in *sādhana* (practice) to achieve the abode of liberation.

VERSES 20–21

महारूपधरैर्वारि-तेजो-वाय्वम्बरैस्तथा ।
अहङ्कार-महद्भ्यां च स्वस्वावरणतोऽर्चितम् ॥ २० ॥

क्रमेण मत्स्यं सूर्यं च प्रद्युम्नमनिरुद्धकम् ।
सङ्कर्षणं वासुदेवं भगवन्तमलोकयम् ॥ २१ ॥

mahā-rūpa-dharair vāri-tejo-vāyva-ambarais tathā
ahaṅkāra-mahadbhyām ca sva-svāvaraṇato 'rcitam

*krameṇa matsyaṁ sūryaṁ ca pradyumnam aniruddhakam
saṅkarṣaṇaṁ vāsudevaṁ bhagavantam alokayam*

mahā – great; *rūpa* – forms; *dharaiḥ* – assuming; *vāri* – water; *tejaḥ* – fire; *vāyu* – air; *ambaraiḥ* – ether; *tathā* – then; *ahankāra* – false ego; *mahadbhyām* – with the total material energy; *ca* – and; *sva-sva-āvaraṇataḥ* – from their respective coverings; *arcitam* – worshiped; *krameṇa* – in sequence; *matsyam* – Matsya; *sūryam* – Sūrya; *ca* – also; *pradyumnam* – Pradyumna; *aniruddhakam* – Aniruddha; *saṅkarṣaṇam* – Saṅkarṣaṇa; *vāsudevam* – and Vāsudeva; *bhagavantam* – the Lord; *alokayam* – I saw.

In their respective layers, I saw that the presiding Deities of water, fire, air, ether, ego, and the total material energy (*mahat-tattva*) had assumed gigantic forms and were worshiping Bhagavān’s respective manifestations: Matsya, Sūrya, Pradyumna, Aniruddha, Saṅkarṣaṇa, and Vāsudeva.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I saw that the presiding Deities of the six coverings (water, etc.) had accepted massive bodies. I also saw that Bhagavān was being worshiped in the forms of Matsya, Sūrya, etc., one after another.” A different form of Bhagavān was visible in each successive layer – Matsya in the layer of water, Sūrya in the layer of fire, and so on – according to the names as listed in the verse.

VERSE 22

स्वकार्यात् पूर्व-पूर्वस्मात् कारणं चोत्तरोत्तरम् ।
पूज्यपूजक-भोगश्रीमहत्त्वेनाधिकाधिकम् ॥ २२ ॥
*sva-kāryāt pūrva-pūrvasmāt kāraṇaṁ cottarottaram
pūjya-pūjaka-bhoga-śrī-mahattvenādhikādhikam*

sva-kāryāt – its effect; *pūrva-pūrvasmāt* – than the preceding one; *kāraṇam* – cause; *ca* – and; *uttara-uttaram* – progressively; *pūjya* – objects of worship; *pūjaka* – worshipers; *bhoga* – enjoyment; *śrī-mahattvena* – with great opulence; *adhika-adhikam* – greater and greater.

Every layer is the cause of the one before it. For instance, the layer of water is the cause (*kāraṇa*) of the earth layer, which represents the effect (*kārya*). Each successive layer possesses progressively more magnificent objects of worship, worshipers, enjoyment, opulence, and glories.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “What is the nature of all those layers, their respective presiding demigods, such as water personified, and their worshipable forms of the Lord, such as Śrī Matsya?”

Śrī Gopa-kumāra describes this briefly, rather than elaborately as he did in the past. He says, “A different manifestation of Bhagavān is worshiped in each layer by the presiding demigod of that realm. For example, Śrī Matsya is worshiped by the personification of water. One should understand that every successive layer is more glorious in terms of happiness derived from the sense enjoyment, majesty, power, and riches that are obtained there. That is, each causal layer is superior to the preceding layer for which it is the cause.”

VERSE 23

पूर्ववत्तान्यतिक्रम्य प्रकृत्यावरणं गतः ।
महातमोमयं सान्द्र-श्यामिकाक्षिमनोहरम् ॥ २३ ॥

pūrva-vat tāny atikramya prakṛty-āvaraṇaṁ gataḥ
mahā-tamo-mayaṁ sāndra-śyāmikākṣi-manoharam

pūrva-vat – as before; *tāni* – them; *atikramya* – crossing; *prakṛti* – of material energy; *āvaraṇaṁ* – to the covering; *gataḥ* – gone; *mahā* – great; *tamaḥ-mayaṁ* – with ignorance; *sāndra* – dense; *śyāmika* – blue darkness; *akṣi* – to my eyes; *manaḥ-haram* – enchanting.

I successively crossed all the layers as before, and at last I entered the layer of great primordial ignorance, which was the embodiment of the material energy, *prakṛti*. The dense, dark blue splendor of that place stole my eyes and mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “While crossing all those coverings of the universe, I was received hospitably and honored by the presiding authority of each layer, just as I was in the first. In every layer,

the demigod in charge urged me to stay and enjoy the pleasures there, but impelled by the desire in my heart for some other, indescribable happiness, I did not accept their offers. Rather, humbly taking their consent to leave, I finally arrived in the covering of *prakṛti*, or material nature, which consisted of primordial ignorance, *tamo-maya*. That densely dark layer was totally concealing in nature and its concentrated dark splendor, which was the transformation of *prakṛti*, stole my eyes and heart.”

There is an example of this in *Śrī Harivaṁśa*, wherein Śrī Arjuna says:

*pañka-bhūtaṁ hi timiraṁ
sparśād vijñāyate ghanāḥ
atha parvata-bhūtaṁ
tu timiraṁ samapadyata*

In the beginning, that darkness appears like mud; but on touching it, it feels solid like a mountain.

Śrīmad-Bhāgavatam (10.89.47) also states: “*lokālokaṁ tathātīya viveśa su-mahat tamaḥ* – Having crossed the *Lokāloka* boundary, [the Lord’s chariot] entered the region of terrible dense darkness.” Here *loka* means ‘the *brahmāṇḍa*, the cosmic egg that is the universe consisting of the fourteen planetary systems,’ and *aloka* refers to the eight layers, or shells, of the *brahmāṇḍa*.

Śrī Gopa-kumāra concludes, “With her dense, sapphire (*śyāma*) splendor, that *prakṛti* steals the mind and eyes of everyone.”

VERSE 24

तस्मिन्निजेष्टदेवस्य वर्ण-सादृश्यमातते ।
दृष्ट्वाहं नितरां हृष्टो नैच्छं गन्तुं ततोऽग्रतः ॥ २४ ॥

*tasmin nijeṣṭa-devasya varṇa-sādrśyam ātate
dṛṣṭvāhaṁ nitarāṁ hr̥ṣṭo naicchaṁ gantum tato 'grataḥ*

tasmin – in that place; *nija* – own; *iṣṭa-devasya* – dearest Lord; *varṇa* – hue; *sādrśyam* – similar; *ātate* – illuminating; *dṛṣṭvā* – having seen; *aham* – I; *nitarāṁ* – greatly; *hr̥ṣṭaḥ* – overjoyed; *na* – not; *aicchaṁ* – I desired; *gantum* – to go; *tataḥ* – then; *agrataḥ* – further.

Seeing that the hue of the *prakṛti* layer was similar to that of my beloved Lord, I was overjoyed and did not wish to go any further.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Seeing the *śyāma*-colored splendor of the *prakṛti* layer that resembled the lotus feet of Śrī Madana-gopāla-deva, I became overwhelmed in bliss. That *prakṛti* was immensely vast and was devoid of any kind of inferior or unworthy elements. Therefore, the sight of its all-pervasive, deep blue luster brought me such extreme joy I lost all desire to leave that layer and go forward.”

VERSE 25

श्रीमोहिनी-मूर्तिधरस्य तत्र
विभ्राजमानस्य निजेश्वरस्य ।
पूजां समाप्य प्रकृतिः प्रकृष्ट-
मूर्तिः सपद्येव समभ्ययान्माम् ॥ २५ ॥

śrī-mohinī-mūrti-dharasya tatra
vibhrājamānsya nijaśvarasya
pūjām samāpya prakṛtiḥ prakṛṣṭa-
mūrtiḥ sapady eva samabhyayān mām

śrī-mohinī-mūrti-dharasya – having the form of Śrī Mohinī-devī; *tatra* – there; *vibhrājamānasya* – of the splendid; *nija* – personal; *īśvarasya* – of the Lord; *pūjām* – worship; *samāpya* – having completed; *prakṛtiḥ* – material nature personified; *prakṛṣṭa-mūrtiḥ* – in an attractive form; *sapady* – at once; *eva* – indeed; *samabhyayāt* – approached; *mām* – me.

The goddess Śrī Prakṛti-devī, charmingly attired, appeared before me after she finished the worship of her Lord, who was personally present there as Śrī Mohinī-mūrti.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The attractively attired Prakṛti-devī welcomed me with outstretched arms after she finished the worship of her Lord, who was present in that covering. What was her Lord like? Ah! The Lord’s Śrī Mohinī form was so enchanting that she was even worshipable for Māyā, who herself is supremely bewitching.

In other words, even the enchanting manifestation, or *mohinī-mūrti*, of *Māyā*, the deluding potency, was put to shame by the manifestation of the Lord, *Śrī Mohinī-mūrti*. The beauty of this attractive form of the Lord was radiating in that dense darkness.”

VERSE 26

उपानयन् महासिद्धीरणिमाद्या ममाग्रतः ।
ययाचे च पृथिव्यादिवत्तत्र मदवस्थितिम् ॥ २६ ॥

upānayan mahā-siddhīr aṇimādyā mamāgrataḥ
yayāce ca pṛthivī-ādi-vat tatra mad-avasthitim

upānayat – she brought; *mahā* – great; *siddhīḥ* – mystic powers; *aṇima-ādyaḥ* – the power of becoming minute and so forth; *mama* – me; *agrataḥ* – before; *yayāce* – she implored; *ca* – also; *pṛthivī-ādi-vat* – just like *Dharaṇī-devī* and the other Deities; *tatra* – there; *mat* – of me; *avasthitim* – to reside there.

Just as *Dharaṇī-devī* and the Deities of the other coverings had done, that goddess of the material energy respectfully placed before me a collection of gifts, such as *aṇimā* and the other mystic perfections, and implored me to stay there for some time.

DIG-DARŚINĪ-ṬĪKĀ: *Śrī Gopa-kumāra* says, “That *Prakṛti-devī* also offered me gifts of mystic perfections such as *aṇimā*, by which one becomes as small as an atom. She asked that I stay in her layer, just as *Pṛthvī*, the goddess earth, and the others had done.”

VERSE 27

सस्नेहं च जगादेदं यदि त्वं मुक्तिमिच्छसि ।
तदाप्यनुगृहाणेमां मां तस्याः प्रतिहारिणीम् ॥ २७ ॥

sa-snehaṁ ca jagādedaṁ yadi tvam muktim icchasi
tadāpy anugṛhāṇemām mām tasyāḥ pratihāriṇīm

sa-sneham – with affection; *ca* – also; *jagāda* – she said; *idam* – this; *yadi* – if; *tvam* – you; *muktim* – liberation; *icchasi* – desire; *tadā api* –

then; *anugṛhāṇa* – conciliate; *imām* – this person; *mām* – me; *tasyāḥ* – of liberation; *pratihāriṇīm* – guard to the door.

Then, Prakṛti-devī affectionately told me, “If you desire to obtain liberation, then you must show me your favor, since I alone guard the door to liberation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then, Prakṛti-devī, the goddess of material energy, lovingly told me, ‘If you desire liberation, you must be kind to me and enjoy all these mystic perfections. If you reject me, then you will not obtain liberation, since I alone guard its door. Therefore, only when I free you from the mode of passion and the other material modes will you be able to enter the abode of *mukti*, for I alone guard its door.’”

VERSE 28

भक्तिमिच्छसि वा विष्णोस्तथाप्येतस्य चेटिकाम्।
भगिनीं शक्तिरूपां मां कृपया भज भक्तिदाम्॥२८॥

bhaktim icchasi vā viṣṇos tathāpy etasya ceṭikām
bhaginīm śakti-rūpām mām kṛpayā bhaja bhakti-dām

bhaktim – devotional service; *icchasi* – you wish; *vā* – or; *viṣṇoḥ* – to Lord Viṣṇu; *tathā api* – then; *etasya* – of Him; *ceṭikām* – the maidservant; *bhaginīm* – sister; *śakti-rūpām* – and potency; *mām* – me; *kṛpayā* – with kindness; *bhaja* – worship; *bhakti-dām* – the giver of devotional service.

“And if you want the loving service of Viṣṇu, still you should kindly serve me, the bestower of *bhakti*, for I am Śrī Viṣṇu’s maidservant, His sister, and His energy.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may raise a doubt, saying. “What is the need of liberation for those who are engaged in *bhakti*? I desire *bhakti*, and therefore I do not yearn for *mukti*.”

Prakṛti-devī replies, “Please listen. If you desire *bhakti* to Viṣṇu, then also, you should graciously serve me.”

“Why should I serve you?”

“You should worship me, considering me to be the maidservant of Viṣṇu and subservient to Him. Or, worship me because I am His sister, having taken birth from the womb of Yaśodā. Or, worship me as the embodiment of His energy. In these ways, I alone grant and nourish *bhakti* to Viṣṇu.”

Although the illusory potency *Māyā* and the potency of Viṣṇu that increases *bhakti* are mutually exclusive, nevertheless, because the illusory potency is the shadow of Viṣṇu’s energy, the two have been described as one.

VERSE 29

श्रीगोपकुमार उवाच—

तदशेषमनादृत्य विष्णुशक्तिधिया परम्।

तां नत्वावरणं रम्यवर्णं तद्द्रष्टुमभ्रमम्॥ २९॥

śrī-gopa-kumāra uvāca

tad aśeṣam anādṛtya viṣṇu-śakti-dhiyā param

tām natvāvaraṇaṁ ramya-varṇaṁ tad draṣṭum abhramam

śrī-gopa-kumāraḥ – Śrī Gopa-kumāra; *uvāca* – said; *tat* – that; *aśeṣam* – everything; *anādṛtya* – ignoring; *viṣṇu-śakti* – the energy of Śrī Viṣṇu; *dhiyā* – considering; *param* – then; *tām* – to her; *natvā* – bowing down; *āvaraṇam* – the covering; *ramya* – beautiful; *varṇam* – color; *tat* – that; *draṣṭum* – to see; *abhramam* – I wandered.

Śrī Gopa-kumāra said: I accepted neither the mystic perfections such as *aṇimā* presented by Prakṛti-devī, nor her words, but I bowed before her, considering her only to be the energy of Viṣṇu. Then I began wandering around to see the beautiful luster of her layer.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The goddess of material energy had brought me many gifts, including *aṇimā* and the other mystic perfections. But I did not accept those offerings, nor did I regard her words. Considering her to be merely the energy of Viṣṇu, I offered her obeisances. Then I began to wander here and there to look at the enchanting hue of her layer.”

VERSE 30

प्राधानिकैर्जीवसङ्घैर्भुज्यमानं मनोरमम् ।
सर्वतः सर्वमाहात्म्याधिक्येन विलसत् स्वयम् ॥ ३० ॥

*prādhānikair jīva-saṅghair bhujyamānaṁ mano-ramam
sarvataḥ sarva-māhātmyādhikyena vilasat svayam*

prādhānikaiḥ – consisting of the aggregate of material elements; *jīva* – of individual spirit souls; *saṅghaiḥ* – by hosts; *bhujyamānam* – enjoyed; *manaḥ-ramam* – beautiful; *sarvataḥ* – everywhere; *sarva* – all; *māhātmya* – glories; *ādhikyena* – with superiority; *vilasat svayam* – self-effulgent.

There, I saw enjoying in that enchanting layer innumerable living beings whose bodies were made of primordial, undifferentiated matter (the gross *pradhāna*) and who were devoid of material designations. That *prakṛti*, the material layer, in addition to being delightful, was self-effulgent, manifesting varieties of opulences that were more magnificent than any cause or effect, subtle or gross.

DIG-DARŚINĪ-ṬĪKĀ: In two verses, beginning here with *prādhānikaiḥ*, Śrī Gopa-kumāra describes what he saw in that layer of *prakṛti*. He says, “There were innumerable living beings with bodies made of primordial matter (*pradhāna*) that were free from the designation of action, or effect (*kārya-upādhi*). In other words, the living beings had obtained qualitative oneness with *pradhāna*, the ingredient, or material cause of the causal material energy (*kāraṇa-rūpa prakṛti*), which consists of the five sense objects (*tan-mātras*). These living beings were enjoying the immensely beautiful and pleasing layer of *prakṛti*. Being far more glorious than all types of gross and subtle causes and effects, that layer of *prakṛti* was self-effulgent. It is the cause of the entire material world made of five elements.”

Because she is inert and dull (*jaḍa*), *prakṛti*, the material energy, is actually not self-luminous. However, out of fear that she would become dissipated or merged if knowledge of her foundation (*adhiṣṭhāna*) – the Supreme Lord – were to be acquired by the living beings [or in other words, if the living beings were to realize their real constitutional position, or *svarūpa-jñāna*], she covers knowledge of her *adhiṣṭhāna* by

her concealing nature, thereby appropriating the eligibility to be self-luminous.

VERSE 31

बहुरूपं दुर्विभाव्यं महामोहनवैभवम् ।
कार्यकारणसङ्घातैः सेव्यमानं जगन्मयम् ॥ ३१ ॥

bahu-rūpaṁ durvibhāvyaṁ mahā-mohana-vaibhavam
kārya-kāraṇa-saṅghātaiḥ sevyamānaṁ jagat-mayam

bahu-rūpaṁ – displaying many forms; *durvibhāvyaṁ* – indescribable; *mahā* – greatly; *mohana* – captivating; *vaibhavam* – opulence; *kārya* – of gross material elements; *kāraṇa* – and subtle elements; *saṅghātaiḥ* – by the assembly; *sevyamānam* – being pervaded; *jagat-mayam* – consisting of the material universes.

That layer of *prakṛti* had countless forms. It was indescribable and full of captivating opulences. The whole material creation, furnished by the combination of effect (*kārya*) and cause (*kāraṇa*) pervades this *prakṛti*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “That layer of *prakṛti* had myriad forms. Because *prakṛti* is the root cause of the multitude of activities that arise from all material transformations, it manifests in unending varieties of forms that are beyond words, and thus it is an inconceivable state. Therefore, this layer is endowed with opulence that completely bewitches the mind and heart.

“In that layer, *prakṛti*, the goddess of material energy, was pervaded by effects (*kārya*) such as earth; causes (*kāraṇa*) such as sense objects in their most subtle, abstract form (*tan-mātras*) like the sense of smell; and by their combinations. In subtle form, she was pervading the entire condensed material manifestation of five elements, or in other words, the entire creation.”

Although here, the sense objects (*tan-mātras*) such as form, taste, and smell are not clearly described, it is to be understood that Gopa-kumāra also crossed these five *tan-mātras* successively, because they are the distinct elements included within *prakṛti*.

Alternatively, it can be understood that because the five *tan-mātras* are intrinsically tied to effect or action, as causal forms, they are already combined with *prakṛti*. Therefore, crossing over *prakṛti* also means passing over the elements that are included in it. Otherwise, it is not possible to go to the abode of liberation.

VERSE 32

अथेश्वरेच्छयातीत्य दुरन्तं तद्घनं तमः ।
तेजःपुञ्जमपश्यन्तं दृङ्निमीलनकारकम् ॥ ३२ ॥

*atheśvarecchayātītya durantaṁ tad ghaṇaṁ tamaḥ
tejaḥ-puñjam apaśyantaṁ dṛṅ-nimīlana-kāraḥ*

atha – then; *īśvara* – of the Lord; *icchayā* – by the desire; *atītya* – crossing over; *durantaṁ* – endless; *tad* – that; *ghaṇaṁ* – intense; *tamaḥ* – ignorance; *tejaḥ-puñjam* – mass of effulgence; *apaśyam* – I saw; *tam* – that; *dṛṅ-nimīlana* – to close my eyes; *kāraḥ* – forced.

After that, by the Lord's will, I passed through that dense darkness of primordial ignorance (which is incredibly arduous to cross). Then I saw a gigantic mass of effulgence so blinding that it made me tremble with fear and close my eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The very dense darkness manifesting from the transformation of that material nature was such a beautiful color that I did not want to leave. However, because of my desire to go to the abode of liberation, I crossed that densely dark region by the will of Bhagavān and came to a mass of indescribable effulgence. Beholding that vast, overwhelming brilliance, I trembled with fear and shut my eyes.”

VERSE 33

भक्त्या परमया यत्नादग्रे दृष्टी प्रसारयन् ।
सूर्यकोटिप्रतीकाशमपश्यं परमेश्वरम् ॥ ३३ ॥

*bhaktiā paramayā yatnād agre dṛṣṭī prasārayan
sūrya-koṭi-pratikāśam apaśyaṁ parameśvaram*

bhaktyā – devotion; *paramayā* – great; *yatnāt* – with effort; *agre* – before; *dr̥ṣṭī* – my sight; *prasārayan* – stretching; *sūrya* – suns; *koṭi* – tens of millions; *pratīkāśam* – resembling; *apaśyam* – I beheld; *parama-īśvaram* – the Supreme Controller.

I crossed that layer with supreme devotion. As I struggled to look ahead, I saw the Supreme Lord, who was as effulgent as billions of suns.

DIG-DARŚINĪ-ṬĪKĀ: The Supreme Lord's form possessed the concentrated effulgence of billions of suns.

VERSE 34

मनोदृगानन्दविवर्धनं विभुं
विचित्रमाधुर्यविभूषणाचितम् ।
समग्रसत्पुरुषलक्षणान्वितं
स्फुरत् परब्रह्ममयं महाद्भुतम् ॥ ३४ ॥

mano-dṛg-ānanda-vivardhanam vibhum
vicitra-mādhurya-vibhūṣaṇācitam
samagra-sat-pūruṣa-lakṣaṇānvitam
sphurat-para-brahma-mayam mahādbhutam

manah – of the mind; *dṛk* – and eyes; *ānanda* – bliss; *vivardhanam* – increasing; *vibhum* – all-powerful; *vicitra* – amazing; *mādhurya* – sweetness; *vibhūṣaṇa* – by ornaments; *ācitam* – covered; *samagra* – all; *sat-pūruṣa* – of saintly persons; *lakṣaṇa* – the characteristics; *anvitam* – having; *sphurat* – effulgent; *para-brahma-mayam* – the Supreme Spirit; *mahā* – very; *adbhutam* – wonderful.

Although effulgent like billions of suns, the Supreme Lord increased the bliss of the mind and eyes. Decorated with varieties of beautiful ornaments and endowed with all saintly qualities, He revealed Himself in the most amazing form of Parabrahman, the Supreme Absolute Truth.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra speaks two verses, beginning here with *mana*, to clearly describe the densely concentrated brilliance

of the Supreme Lord Parameśvara. He says, “Although Parameśvara was as effulgent as billions of suns, still, He increased the bliss of one’s mind and words and was all-pervasive. He was excellently decorated with varieties of astonishingly lovely ornaments and displayed all the thirty-two marks of a great personality – reddish palms, reddish soles, and so on. Untouched by the covering of material energy, the entirely effulgent transcendental form of Parabrahman was wonderfully astonishing and completely extraordinary.”

VERSE 35

सदा गुणातीतमशेषसद्गुणं
निराकृतिं लोक-मनोरमाकृतिम्।
प्रकृत्याधिष्ठातृतया विलासिनं
तदीयसम्बन्धविहीनमच्युतम् ॥ ३५ ॥

*sadā-guṇātītam aśeṣa-sad-guṇam
nirākṛtiṁ loka-manoramākṛtim
prakṛtyādhīṣṭhātṛtayā vilāsinam
tadīya-sambandha-vihīnam acyutam*

sadā – eternally; *guṇa* – to the binding influences (modes) of material nature; *atītam* – transcendental; *aśeṣa* – entire; *sat* – transcendental; *guṇam* – qualities; *nirākṛtiṁ* – without material form; *loka* – of the people of the world; *manaḥ* – the hearts; *rama* – delights; *ākṛtiṁ* – whose form; *prakṛti* – of the material energy; *adhiṣṭhātṛtayā* – as the predominating Deity; *vilāsinam* – splendid; *tadīya* – with that (nature); *sambandha* – a relationship; *vihīnam* – without; *acyutam* – the infallible Supreme Lord.

Although He is beyond material qualities, He is the abode of unlimited qualities, such as affection for His devotees (*bhakta-vātsalya*). Although He has no mundane form, He has a transcendental form that attracts the world. Being infallible, although He performs pastimes as the predominating Deity of material nature, He has no relationship with the material energy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra now describes the extraordinary qualities of the Supreme Lord in this verse beginning with *sadā*. He says, “Being the embodiment of the Supreme Brahman, that Supreme Lord Parameśvara is beyond the qualities of material nature. At the same time, however, He is the abode of unlimited good qualities, such as affection for the devotees. Although He is formless, or *nirākāra*, He has a form that captivates the hearts of all. In other words, although as Parabrahman He is without material form and qualities, still, He possesses a form that attracts the world.”

The scriptural truth that reconciles all dualities in regard to Godhood has been explained previously (*Bṛhad-bhāgavatāmṛta* 2.2.179): “As the presiding Deity of the layer of *pradhāna* (Śrī Mohinī-mūrti), She [the Lord in female form] enjoys pastimes with *prakṛti*, the material energy. At the same time, the Lord [in male form] is the presiding Deity of *prakṛti*, Bhagavān Śrī Mahā-puruṣa, who resides in the previously-described Brahmaloaka. The presiding Deity of this abode of liberation, being the embodiment of Parabrahman, is the only shelter of *prakṛti*. Since He is *acyuta*, meaning ‘infallible,’ He has no relationship with the material energy; He never compromises His nature for any reason.”

VERSE 36

महासम्भ्रमसन्त्रास-प्रमोदभरविह्वलः ।

तदा किं करवाणीति ज्ञातुं नेशे कथञ्चन ॥ ३६ ॥

mahā-sambhrama-santrāsa-pramoda-bhara-vihvalaḥ

tadā kiṁ karavāṇīti jñātum neśe kathañcana

mahā – great; *sambhrama* – of reverence; *santrāsa* – fear; *pramoda* – and bliss; *bhara* – by an excess; *vihvalaḥ* – overwhelmed; *tadā* – then; *kiṁ* – what?; *karavāṇi* – shall I do?; *iti* – thus; *jñātum* – to know; *na īśe* – I was unable; *kathañcana* – at all.

Upon receiving *darśana* of the Supreme Lord, I was overwhelmed by awe, fear, and bliss, and simply could not figure out what to do.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that time, I could not ascertain what was my duty: what I should do or what I should not do. Why not? Because upon seeing Lord Acyuta, I became helplessly overwhelmed with feelings of immense awe, fear, and joy.”

VERSE 37

यद्यपि स्वप्रकाशोऽसावतीतेन्द्रियवृत्तिकः ।
तत्कारुण्यप्रभावेण परं साक्षात् समीक्ष्यते ॥ ३७ ॥

yadyapi sva-prakāśo 'sāv atītendriya-vṛttikaḥ
tat-kāruṇya-prabhāveṇa param sāksāt samikṣyate

yadi api – although; *sva-prakāśaḥ* – self-manifesting; *asau* – He; *atīta* – beyond; *indriya* – of the senses; *vṛttikaḥ* – the actions; *tat-kāruṇya* – of His mercy; *prabhāveṇa* – by the power; *param* – only; *sāksāt* – directly; *samikṣyate* – He is seen.

Although He manifests only by His own wish, and He is beyond the function of the senses, still by the power of His mercy I was able to see Him directly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “That Supreme Lord is *sva-prakāśa*, meaning ‘self-effulgent’ or ‘self-manifesting’. He reveals Himself; no one can make Him visible. Therefore, He is beyond the function of the senses and inconceivable to them. However, by the influence of His mercy, I not only had His direct *darśana* but also fully tasted the sweetness of the beauty of His body.”

VERSE 38

नैतन्निश्चेतुमीशेऽयं दृग्भ्यां चित्तेन वेक्ष्यते ।
किंवातिक्रम्य तत्सर्वमात्मभावेन केनचित् ॥ ३८ ॥

naitan niścetum īśe 'yaṁ dṛgbhyāṁ cittena vekṣyate
kiṁ vāतिक्रम्य tat-sarvam ātma-bhāvena kenacit

na – not; *etat* – this; *niścetum* – to discern; *īśe* – I am able; *ayaṁ* – Him; *dṛgbhyām* – with the eyes; *cittena* – with the mind; *vā* – or; *ikṣyate* – is

seen; *kim* – whether?; *vā* – or; *atikramya* – surpassing; *tat-sarvam* – all that; *ātma-bhāvena* – by my own soul; *kenacit* – somehow.

But was I seeing that Supreme Lord with my eyes or with my mind? I was unable to discern this. Or, surpassing the functions of both external and internal senses, was my very soul beholding Him?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Still, was I beholding Parameśvara with my eyes or my mind? I could not decide.” Alternatively, it may be understood that all the functions of consciousness, having become one, were indistinct. Or else it says, “Having transcended the external and internal senses, was I having the Lord’s *darśana* with some special indescribable consciousness of the soul (*ātma-bhāva*)?”

VERSE 39

क्षणान्निराकारमिवावलोकयन्
स्मरामि नीलाद्रिपतेरनुग्रहम् ।
क्षणाच्च साकारमुदीक्ष्य पूर्ववन्
महामहःपुञ्जममुं लभे मुदम् ॥ ३९ ॥

kṣaṇān nirākāram ivāvalokayan
smarāmi nīlādri-pater anugraham
kṣaṇāc ca sākāram udīkṣya pūrvavan
mahā-mahaḥ-puñjam amuṁ labhe mudam

kṣaṇāt – for a moment; *nirākāram* – formless; *iva* – as if; *avalokayan* – seeing; *smarāmi* – remembering; *nīlādri-pateḥ* – of Śrī Jagannātha-deva, the Lord of Nīlādri; *anugraham* – the mercy; *kṣaṇāt* – for a moment; *ca* – also; *sa-ākāram* – in His personal form; *udīkṣya* – seeing; *pūrvavat* – as before; *mahā-mahaḥ-puñjam* – vast mass of effulgence; *amuṁ* – this; *labhe* – I attained; *mudam* – joy.

After a moment, when I again observed that vast, intense effulgence as formless and impersonal, I was pained at heart. I thus remembered the mercy of Śrī Jagannātha, the Lord of Nīlādri, and the very next

moment, I again saw the Lord in personal form. This brought me great joy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After a moment, I observed that great radiance as a formless mass. I became unable to discern His distinct form, which was blocked by His blinding, condensed effulgence.” Alternatively, it may be said, “Factually He was not formless, but due to the nature of the abode of liberation, I saw Him in His impersonal, formless feature.”

He continues, “I immediately remembered the mercy of Śrī Jagannātha, the Lord of Nilādri, and reflected that because He always displays His personal form, no one surpasses Him in mercy. Then, after another moment, I saw that effulgent mass again in a personal form. In other words, when I glanced upwards that great effulgent mass assumed a personal form. Thus the Lord increased my bliss.”

This went on repeatedly over a long time, and so Śrī Gopa-kumāra has described it in the present tense even though it took place in the past. This idea will be discussed again further on in the text.

VERSE 40

कदापि तस्मिन्नेवाहं लीयमानोऽनुकम्पया ।
रक्षेय निजपादाब्जनखांशुस्पर्शतोऽमुना ॥ ४० ॥

*kadāpi tasminn evāham liyamāno 'nukampayā
rakṣeya nija-pādābja-nakhāṁśu-sparśato 'munā*

kadā api – sometimes; *tasmin* – in that; *eva* – indeed; *aham* – I; *liyamānaḥ* – merging; *anukampayā* – by the mercy; *rakṣeya* – I would be protected; *nija* – His own; *pāda-abja* – of the lotus feet; *nakha* – of the nails; *amśu* – rays; *sparśataḥ* – by the touch; *amunā* – by that.

Sometimes, the mercy of the Supreme Lord would save me as I would begin to merge into that effulgent mass. The radiance emanating from the jewel-like toenails of His lotus feet would touch me and protect me from that calamity.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Since becoming one with Brahman is the very nature of that abode, sometimes I felt as if I were obtaining *sāyujya-mukti* and merging into that vast effulgence. However, at that time as well, I would be saved by the mercy of the Supreme Lord and remain in my original body. How was this possible? The Supreme Lord protected me from that calamity by granting me the touch of the radiance from the jewel-like toenails of His beautiful lotus feet. That luster also prevented the idea of liberation from ever finding a place in my heart.”

VERSE 41

भिन्नाभिन्नैर्महासिद्धैः सूक्ष्मैः सूर्यमिवांशुभिः ।
वृत्तं भक्तैरिवालोक्य कदापि प्रीयते मनः ॥४१॥

*bhinṇābhinṇair mahā-siddhaiḥ sūkṣmaiḥ sūryam ivāṁśubhiḥ
vṛtaṁ bhaktair ivālokyā kadāpi prīyate manaḥ*

bhinna – different; *abhinṇaiḥ* – and not different; *mahā-siddhaiḥ* – by the great perfected souls; *sūkṣmaiḥ* – subtle; *sūryam* – the sun; *iva* – like; *āṁśubhiḥ* – with its rays; *vṛtaṁ* – surrounded; *bhaktaiḥ* – by the devotees; *iva* – as if; *ālokyā* – seeing; *kadā api* – sometimes; *prīyate* – delighted; *manaḥ* – my heart.

Just as the sun is surrounded on all sides by the minute particles of its rays, similarly Parameśvara was also surrounded in all directions by different exalted, perfected souls appearing to be His devotees. Seeing this, I sometimes felt blissful at heart.

DIG-DARŚINĪ-ṬĪKĀ: As previously explained, the address ‘Parameśvara’ indicates the relationship of master (*sevyā*) and servant (*sevaka*). Therefore, Śrī Gopa-kumāra says, “Highly perfected souls, who were both different and nondifferent from the Supreme Lord, surrounded Him just like servants. I felt elated to see this.”

The Mathurā *brāhmaṇa* might ask, “How is it that those souls (*jīvas*) were both different and nondifferent from the Supreme Lord?”

Gopa-kumāra says, “Being part and parcel of Parameśvara, the souls are both different and nondifferent from Him. The Supreme Lord is the infinitely great conscious being (*vibhu-caitanya*), and the living being is an atomic, infinitesimal conscious being (*aṇu-caitanya*). Thus, although they are nondifferent in that both have the constitutional quality of consciousness, they are different in size – Parameśvara being infinite and the *jīvas* being atomic – and so they are also different. However, the liberated *jīvas* here are not seen as different from the Lord, because they are free from the designations of illusion, and by nature, they are the minute portion of the Supreme Lord.”

Gopa-kumāra describes the liberated beings, saying it was ‘like they were all devotees.’ Factually, previously, those liberated souls never exhibited any devotion towards the Supreme Lord. However, because there they completely surrounded the Supreme Lord like a covering, they appeared to be like servants. Thus, the analogy is made that they are ‘like devotees.’

However, there is no useful service for devotees in the abode of liberation. An appropriate comparison is the sun, which is completely surrounded by minute particles of the sunrays. Similarly, that Supreme Lord was surrounded by His followers, the living beings, who are His minute parts and parcels. The nature, or *dharma*, of these *jīvas* is simultaneously the same and different from the Lord’s. This concept of the difference and the nondifference is presented in Chapter Two in the discourse on liberation.

VERSE 42

इत्थमानन्द-सन्दोहमनुविन्दन्निमग्नधीः ।

आत्माराम इवाभूवं पूर्णकाम इवाथवा ॥ ४२ ॥

ittham ānanda-sandoham anuvindan nimagna-dhīḥ
ātmārāma ivābhūvaṁ pūrṇa-kāma ivāthavā

ittham – thus; *ānanda-sandoham* – immense bliss; *anuvindan* – feeling; *nimagna* – submerged; *dhīḥ* – my mind; *ātmā-ārāmaḥ* – self-satisfied; *iva* – as if; *abhūvaṁ* – I became; *pūrṇa-kāmaḥ* – one whose desires are fulfilled; *iva* – as if; *atha vā* – or.

In this way, my mind became submerged in an ocean of bliss. At that time, I also felt like one who is *ātmārāma* – satisfied in the self, or who is *pūrṇa-kāma* – whose every desire has been fulfilled.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “My mind was inundated by the [above-mentioned] ocean of bliss, and therefore, at that time, I also became like one whose internal and external desires have been fulfilled (*ātmārāma* and *pūrṇa-kāma*).” The word *iva*, meaning ‘like,’ refutes the idea that Gopa-kumāra had actually obtained the stage of self-satisfaction. When one attains this stage, he does not have the propensity to want to see the Lord directly. Gopa-kumāra, on the other hand, says, “I had a powerful inclination to see the Lord.”

VERSE 43

तर्कार्चितविचारौघैरिदमेव परं पदम्।
परां काष्ठां गतं चैतदमसि परमं फलम्॥४३॥

tarkārcita-vicāraughair idam eva param padam
parām kāṣṭhām gataṁ caitad amaṁsi paramaṁ phalam

tarka – logically; *arcita* – examining; *vicāra* – thoughts; *oghaiḥ* – my flow of; *idam* – this; *eva* – indeed; *param* – supreme; *padam* – destination; *parām* – supreme; *kāṣṭhām* – pinnacle; *gataṁ* – attained; *ca* – also; *etat* – this; *amaṁsi* – I concluded; *paramaṁ* – ultimate; *phalam* – achievement.

At that time, with logic and reason, I deliberated within my mind and concluded that this alone is the supreme destination and the ultimate limit of supreme perfection.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra explains the reason why he became similar to one who has attained the states of being self-satisfied, or *ātmārāma*, and totally fulfilled, or *pūrṇa-kāma*. He says, “I carefully examined and meditated on all varieties of logical argument and concluded in my heart that this Mahākāla-pura was the topmost abode and the ultimate limit of consummate perfection.”

VERSE 44

पदस्वाभाविकानन्द-तरङ्गक्षोभविह्वले ।

चित्ते तदन्यस्व-प्राप्यज्ञानमन्तर्दधाविव ॥ ४४ ॥

pada-svābhāvika-ānanda-taraṅga-kṣobha-vihvale

citte tad-anya-sva-prāpya-jñānam antar-dadhāv iva

pada – of that place; *svābhāvika* – spontaneous; *ānanda* – of bliss; *taraṅga* – waves; *kṣobha* – by the turbulent; *vihvale* – overwhelmed; *citte* – in the heart; *tad-anya* – another; *sva* – own; *prāpya* – having attained; *jñānam* – knowledge; *antar-dadhau* – disappeared; *iva* – as if.

My heart became overwhelmed and was thus unsteady due to the waves of bliss that were natural to Mahākāla-pura. Knowledge of all other things that I had previously acquired automatically almost disappeared, leaving only knowledge of Parameśvara.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* may question, “You are Śrī Madana-gopāla’s devotee, and by now you are well aware of His beauty and sweetness also. Therefore, how could you possibly consider this abode of liberation to be topmost?”

In this verse, Śrī Gopa-kumāra replies, “Mahākāla-pura is filled with waves of joy that are natural to that abode and that agitate the consciousness, making one extremely restless. This change in the state of one’s consciousness causes loss of constancy, which makes one forgetful of everything. At that time, all knowledge pertaining to all revered objects other than the Supreme Lord automatically disappears from the heart. It is the extreme happiness obtained in that abode that makes the experience of other objects seem to disappear from one’s heart.”

The word *iva* indicates that this knowledge does not disappear altogether.

VERSE 45

श्रीमन्महाभागवतोपदेशतः सन्मन्त्रसेवा-बलतो न केवलम् ।

लीना कदाचित्रिज-पूज्यदेवतापादाब्ज साक्षादवलोक-लालसा ॥ ४५ ॥

*śrīman-mahā-bhāgavatopadeśataḥ
san-mantra-sevā-balato na kevalam
līnā kadācin nija-pūjya-devatā-
pādābja-sākṣād-avaloka-lālasā*

śrīmat-mahā-bhāgavata – of the glorious great devotee; *upadeśataḥ* – through the instruction; *sat-mantra* – to the transcendental *mantra*; *sevā* – of service; *balataḥ* – on account of the power; *na* – not; *kevalam* – in impersonal liberation; *līnā* – merged; *kadācit* – ever; *nija* – my own; *pūjya* – adorable; *devatā* – of the Deity; *pāda-abjaḥ* – of the lotus feet; *sākṣāt* – direct; *avaloka* – for the sight; *lālasā* – desire.

By the influence of the instructions of *mahā-bhāgavata* Śrī Gurudeva, and by the power of service to the *mantra* he gave me, my desire to directly see my worshipable Deity's lotus feet never left me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “That abode of liberation was capable of making one forget everything. However, due to the mercy of the lotus feet of Śrī Gurudeva and by the influence of service to the *mantra* given by him, my desire to see the lotus feet of my worshipable Deity, Śrī Madana-gopāla, did not go away. Therefore, although I stayed there in order to obtain the topmost position, just as I had done in the other realms, I nevertheless remained detached as always.” He explains this in three verses beginning with *śrīman-mahā-bhāgavata*. “Due to the instructions of Śrī Gurudeva and the influence of chanting the *mantra* given by him, my ardent longing to directly see my worshipable Deity, Śrī Madana-gopāla, never disappeared.”

VERSE 46

उतास्य तेजोमयपुरुषस्य चिरावलोकेन विवर्धितोऽभूत् ।
निजेष्ट-सन्दर्शनदीर्घलोभः स्मृतेः सृतिं नीत इव प्रकर्षात् ॥४६॥

*utāsya tejo-maya-puruṣasya cirāvalokena vivardhito 'bhūt
nijeṣṭa-sandarśana-dīrgha-lobhaḥ smṛteḥ sṛtiṁ nīta iva prakarṣāt*

uta – rather; *asya* – of Him; *tejaḥ-maya* – splendid; *puruṣasya* – of the Supreme Person; *cira* – for a long time; *avalokena* – by seeing;

vivardhitaḥ – increased; *abhūt* – became; *nija* – own; *iṣṭa* – worshipable Lord; *sandarśana* – seeing; *dīrgha* – profound; *lobhaḥ* – greed; *smṛteḥ* – of my memory; *sṛtim* – on the path; *nūtaḥ* – brought; *iva* – like; *prakarṣāt* – by forceful pulling.

Rather, by seeing that effulgent Personality for a long time, my greed for direct *darśana* of my worshipable Deity Śrī Madana-gopāla increased even more, and He seemed to be forcing Himself on the path of my memory.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* may ask, “Why is that abode of liberation more glorious than Brahmaloḥa?”

In reply, Śrī Gopa-kumāra speaks this verse beginning with *utā*. He says, “I observed the effulgent Deity of the abode of liberation, Parameśvara, for a long time, which only increased my long-standing eagerness to have direct *darśana* of my worshipable Deity, Śrī Madana-gopāla. That eagerness was never extinguished; rather, seeing Parameśvara stimulated my recollection so that Śrī Madana-gopāla started manifesting in my memory by force. Memory is a special function of the mind. Just as memory is drawn to that which is excellent, similarly, the extended audience of that effulgent Personality increased remembrance of my worshipable Deity.”

The intent of the word *iva* is, ‘factually, I never forgot Him.’

VERSE 47

तेन तं प्रकटं पश्यन्नपि प्रीये न पूर्ववत्।

सीदाम्यथ लयं स्वस्य शङ्कमानः स्वयम्भवम्॥४७॥

tena taṁ prakṛtaṁ paśyann api priye na pūrva-vat
sīdāmy atha layaṁ svasya śaṅkamānaḥ svayam-bhavam

tena – by that; *taṁ* – Him; *prakṛtaṁ* – manifested; *paśyan* – seeing; *api* – although; *priye* – happy; *na* – not; *pūrva-vat* – as before; *sīdāmi* – I would feel distressed; *atha* – then; *layam* – merging; *svasya* – of myself; *śaṅkamānaḥ* – feeling apprehensive; *svayam-bhavam* – self-manifest.

Therefore, although I was seeing the Lord of the abode of liberation, Parameśvara, in His personal form, I could not be happy as before. Rather, I was always disturbed and frightened, thinking, “I might merge into Him.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Constant *darśana* of the Lord of the realm of liberation in His personal feature of Parameśvara increased my greed to see my own worshipable Lord, my *iṣṭa-deva*, but still I could not become happy as I was before. Rather, I remained perpetually disturbed by the fear that I could merge into that effulgent Personality. The reason for this was that all the living beings would enter into that effulgent Lord, the presiding Deity of *mukti-pada*, because of their extreme proximity to Him. This was the nature of that abode. I was also very near Him. Thus I was always miserable, fearing that if I merged into Him, my longstanding desire to see my worshipable Deity would die forever.”

VERSE 48

व्रजभूमाविहागत्य साधयेऽहं स्व-वाञ्छितम् ।

विमृशन्नेवमश्रोषं गीतवाद्याद्भुत-ध्वनिम् ॥ ४८ ॥

vraja-bhūmāv ihāgatya sādhayē ’haṁ sva-vañchitam
vimṛśann evaṁ aśrauṣaṁ gīta-vādyādbhuta-dhvanim

vraja-bhūmau – in the land of Vraja; *iha* – now; *āgatya* – coming; *sādhayē* – I shall execute the limbs of *bhakti*; *ahaṁ* – I; *sva-vañchitam* – desired by me; *vimṛśan* – while considering; *evam* – in this way; *aśrauṣam* – I heard; *gīta* – singing; *vādyā* – of musical instruments; *adbhuta* – extraordinary; *dhvanim* – sound.

Just as I was thinking, “When shall I go to Vraja-bhūmi and perform the devotional practices I desire?” I heard the sound of extraordinary singing and instrumental music.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I resolved, ‘Therefore, I shall return to Vraja and do what I desire – perform my devotional practices (*sādhana*) to have *darśana* of my worshipable Deity.’

Meditating in this way, I went a little ahead and heard the wonderful sound of singing and musical instruments. This special sound, which I had never heard before, indicated the meeting of Lord Śiva with the Lord of the abode of liberation, Mahā-puruṣa.”

VERSE 49

हृष्टोऽहं परितः पश्यन् वृषारूढं व्यलोकयम्।
कमप्यूर्ध्वपदात्तत्रायान्तं सर्वविलक्षणम् ॥ ४९ ॥

hṛṣṭo 'haṁ paritaḥ paśyan vṛṣārūḍhaṁ vyalokayam
kam apy ūrdhva-padāt tatrāyāntaṁ sarva-vilakṣaṇam

hṛṣṭaḥ – thrilled; *aham* – I; *paritaḥ* – all around; *paśyan* – looking; *vṛṣa* – on a bull; *ārūḍham* – mounted; *vyalokayam* – I saw; *kam api* – someone; *ūrdhva-padāt* – from a higher realm; *tatra* – there; *āyāntam* – coming; *sarva* – amongst all others; *vilakṣaṇam* – unique.

Thrilled to hear that sound, I looked all around and saw a completely extraordinary person sitting on a bull and descending from a higher realm.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Then I saw an all-wonderful and unparalleled personality. He was descending into *mukti-pada* from the upper region of the abode of liberation, riding on a bull.” Here, the reason Gopa-kumāra says ‘one personality’ is because at that time, he did not know the real nature (*tattva*) of that person. “What was this form of Bhagavān like? It was more extraordinary and unique than all other forms of Bhagavān I had ever seen in the past.”

VERSE 50

कर्पूर-गौरं त्रिदृशं दिगम्बरं
चन्द्रार्धमौलिं ललितं त्रिशूलिनम्।
गङ्गाजलाम्लानजटावलीधरं
भस्माङ्गरागं रुचिरास्थि-मालिनम् ॥ ५० ॥

*karpūra-gauram tri-dṛṣam dig-ambaram
candrārdha-maulim lalitam tri-śūlinam
gaṅgā-jalāmlāna-jaṭāvalī-dharam
bhasmāṅga-rāgam rucirāsthi-mālinam*

karpūra – camphor; *gauram* – white; *tri-dṛṣam* – three-eyed; *dik-ambaram* – dressed by the directions, i.e. naked; *candra-ardha* – by a half-moon; *maulim* – crowned; *lalitam* – graceful; *tri-śūlinam* – holding a trident; *gaṅgā* – of the Gaṅgā; *jala* – water; *amlāna* – bright; *jaṭā-āvalī* – rows of matted hair; *dharam* – wearing; *bhasma* – of crematorium ashes; *aṅga-rāgam* – smeared with the cosmetic; *rucira* – enchanting; *asthi* – of bones; *mālinam* – with a garland.

That three-eyed personality was as white as camphor and clad only in the directions. Charming, and adorned with a half-moon on his forehead, he looked beautiful, with matted locks washed by Gaṅgā water. His body was coated with ashes, he sported an enchanting garland of bones, and he was carrying a trident in his hand.

DIG-DARŚINĪ-ṬĪKĀ: With two verses, beginning here with *karpūra*, Śrī Gopa-kumāra indicates the extraordinary nature of that personality. He says, “His complexion was white like camphor and he was gorgeous. He held a trident in his hand and Gaṅgā water was washing his matted hair. Śrī Gaṅgā-devī had become more beautiful by taking shelter in those matted locks. His body was smeared with ashes and he was wearing a beautiful garland of bones that had been taken from the bodies of the crest jewels of Vaiṣṇavas after they had abandoned those bodies upon departing from this world.”

VERSE 51

गौर्या निजाङ्गाश्रितयानुरञ्जितं
दिव्यातिदिव्यैः कलितं परिच्छदैः।
आत्मानुरूपैः परिवार-सञ्चयैः
संसेव्यमानं रुचिराकृतीहितैः ॥५१॥

gauryā nijāṅkāśritayānurañjitam
divyāti-divyaiḥ kalitam paricchadaiḥ
ātmānurūpaiḥ parivāra-sañcayaiḥ
saṁsevyamānam rucirākṛtīhitaiḥ

gauryā – with Gaurī; *nija-aṅka* – on his lap; *āśritayā* – by taking shelter; *anurañjitam* – pleased; *divya-ati-divyaiḥ* – with supremely divine items; *kalitam* – offered; *paricchadaiḥ* – with paraphernalia; *ātmānurūpaiḥ* – suitable for his service; *parivāra* – of associates; *sañcayaiḥ* – by his assembly; *saṁsevyamānam* – being rendered all kinds of service; *rucira-ākṛti* – whose charming forms; *īhitaiḥ* – by the activities.

Sitting on his lap was a woman of golden complexion, who was satisfied with his affection. That great personality was surrounded by suitable attendants who were serving him with celestial umbrellas, *cāmaras*, and other items that were even more divine than that of heaven. These servants, whose forms and actions were most enchanting, were perfectly suited to their master.

DIG-DARŚINĪ-ṬIKĀ: Śrī Gopa-kumāra says, “Śrī Gaurāṅgī (Pārvatī-devī) was sitting on his lap, and they were delighting one another with their mutual love.” Gopa-kumāra does not know her identity, and so he uses the word *gaurāṅgī* (one with a golden hue), referring to her by complexion. “The most divine, super-excellent umbrellas, yak-tail fans (*cāmaras*), and other paraphernalia adorned Mahādeva, and attendants just suited to him were serving him. Some of his devotees were fanning him with the yak-tail fans, another held up the umbrella, and so on. What were his followers like? Their forms and the movements of their bodies were very pleasing. For instance, Śrī Gaṇeśa had a big belly and the head of an elephant.”

By worshiping Gaṇeśa and other demigods, one obtains a bodily shape like them. However, it is explained in *Śrī Vāmana Purāṇa*, in the episode of the war between Lord Śiva and Andhaka, that by worshiping Śiva with the sentiment that he is nondifferent from Śrī Kṛṣṇa, one receives a very beautiful body on Śrī Śiva’s planet.

VERSE 52

परमं विस्मयं प्राप्तो हर्षं चैतदचिन्तयम्।
कोऽन्वयं पारिवाराढ्यो भाति मुक्तिपदोपरि ॥५२॥

paramam vismayam prāpto harṣam caitad acintayam
ko 'nv ayam pārivārāḍhyo bhāti mukti-padopari

paramam – extreme; *vismayam* – wonder; *prāptaḥ* – attained; *harṣam* – joy; *ca* – and; *etat* – this; *acintayam* – I thought; *kaḥ* – who?; *nu* – indeed; *ayam* – this person; *pārivāra* – by entourage; *āḍhyaḥ* – enhanced; *bhāti* – shines; *mukti* – of liberation; *pada* – the abode; *upari* – above.

Seeing him, I was astonished and elated, and I thought, “Who is this personality coming from above the abode of liberation and surrounded by such an entourage?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “He was the cause of delight and astonishment. I wondered, ‘Who is this male personality (*puruṣa*), surrounded by such a retinue and coming from the region above the abode of liberation?’”

VERSE 53

जगद्विलक्षणैश्वर्यो मुक्तवर्गाधिकोऽपि सन्।
लक्ष्यतेऽतिसदाचारो महाविषयवानिव ॥५३॥

jagad-vilakṣaṇaiśvarya mukta-vargādhiko 'pi san
lakṣyate 'ti-sad-ācāro mahā-viṣayavān iva

jagat – to the material world; *vilakṣaṇa* – extraordinary; *aiśvaryaḥ* – opulences; *mukta* – of liberated souls; *varga* – than the assembly; *adhikaḥ* – superior; *api* – even; *san* – being; *lakṣyate* – appearing; *ati-sat-ācāraḥ* – transcendental to the codes of good conduct; *mahā-viṣaya-vān* – a great sensualist; *iva* – like.

His distinctive opulences far surpassed anything of this world. Although he is far superior to all liberated souls, at the same time,

he gave the impression of being a great hedonist who transgresses virtuous conduct.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “That person, with his incomparable power and opulences, was extraordinary and distinct from this world. Still, he seemed to transgress the boundaries of acceptable behavior. He was fully renounced and naked, yet he always kept his beloved on his lap. He was the best of liberated personalities, freed from any connection to sense objects, yet he was using luxuries of a great enjoyer, such as an umbrella and yak-tail fans. Therefore, all his opulence and majesty seemed extraordinary and surprising.” Here the word *iva*, meaning ‘as if,’ factually refutes the possibility of his being a hedonist. This becomes apparent when one deliberates on the truth about him. “He was the Supreme Lord, or Parameśvara, who protects religious principles, but he seemed to be violating societal norms. Additionally, the nature he exhibited was that of a highly liberated person, yet he was enjoying sense objects. I became very surprised to observe such peculiar behavior.”

VERSE 54

परानन्दभराक्रान्तचेतास्तद्दर्शनादहम् ।

नमन् सपरिवारं तं कृपयालोकितोऽमुना ॥५४॥

*parānanda-bharākrānta-cetās tad-darśanād aham
naman sa-parivāraṁ taṁ kṛpayālokito ’munā*

para-ānanda – of transcendental bliss; *bhara* – by an excess; *ākrānta* – overwhelmed; *cetaḥ* – heart; *tad-darśanāt* – from seeing him; *aham* – I; *naman* – offering obeisances; *sa-parivāraṁ* – with his associates; *taṁ* – to him; *kṛpayā* – with mercy; *ālokitaḥ* – glanced; *amunā* – by him.

Seeing the husband of Gaurī, my consciousness was overwhelmed with great bliss. I offered obeisances to him along with all his associates, and he cast his merciful glance upon me.

DIG-DARŚINĪ-ṬĪKĀ: The verse translation is clear.

VERSE 55

हर्षवेगादुपव्रज्य श्रीमन्नन्दीश्वराह्वयम् ।
अपृच्छं तदगणाध्यक्षं तद्वृत्तान्तं विशेषतः ॥५५॥

harṣa-vegād upavrajya śrīmat-nandīśvarāhvayam
apṛccham tad-gaṇādhyaṁśam tad-vṛttāntam viśeṣataḥ

harṣa – of bliss; *vegāt* – because of the influence; *upavrajya* – approaching; *śrīmat-nandīśvara* – Śrīman Nandīśvara; *āhvayam* – named; *apṛccham* – I asked; *tat-gaṇa* – of their group; *adhyaṁśam* – the leader; *tad-vṛttāntam* – His (Lord Śiva's) history; *viśeṣataḥ* – in detail.

Feeling supreme joy, I approached and specifically inquired about him from the leader of his associates, Śrīman Nandīśvara.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Bursting with joy, I approached Gaurīpati. Addressing Śrīman Nandīśvara, who is Gaurīpati's foremost servant, I specifically inquired, ‘Who is he? Where does he live and where is he going?’”

VERSE 56

स सहासमवोचन्मां गोपालोपासनापर ।
गोपबाल न जानीषे श्रीशिवं जगदीश्वरम् ॥५६॥

sa sa-hāsam avocaṁ mām gopālopāsanā-para
gopa-bāla na jānīṣe śrī-śivam jagad-īśvaram

saḥ – he; *sa-hāsam* – with a laugh; *avocat* – said; *mām* – to me; *gopāla* – of Śrī Gopāla; *upāsanā-para* – devoted to the worship; *gopa-bāla* – O cowherd boy; *na* – not; *jānīṣe* – you know; *śrī-śivam* – Lord Śiva; *jagat* – of the universe; *īśvaram* – the Lord.

He (Śrī Nandī) laughed and told me, “O cowherd boy, you are devoted to the worship of Gopāla! You don't know that this is Jagadīśvara Lord Śiva, the lord of the universe?”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nandiśvara says, “O one attached to the worship of Gopāla!” This address dispels any possibility of such a person’s being ignorant about Śrī Śiva, for it is impossible that someone devoted to worshiping Gopāla would not know about Śrī Śiva. “But still you don’t know about Lord Śiva?” Therefore, laughing, Śrī Nandiśvara again says, “O *gopa-bāla*!” The meaning is: “Since you are simply a cowherd boy, you may be unaware of *śiva-tattva*, the essential truth about Lord Śiva.”

Śrī Nandiśvara’s use of the address ‘Jagadiśvara,’ meaning ‘controller of the universe,’ indicates that Śrī Mahādeva is completely independent, and therefore, even the fault of transgressing moral conduct does not touch him.

VERSE 57

भुक्तेर्मुक्तेश्च दातायं भगवद्भक्तिवर्धनः ।

मुक्तानामपि सम्पूज्यो वैष्णवानां च वल्लभः ॥ ५७ ॥

bhukter mukteś ca dātāyaṁ bhagavad-bhakti-varḍhanaḥ
muktānām api sampūjyo vaiṣṇavānām ca vallabhaḥ

bhukteḥ – of material pleasure; *mukteḥ* – of liberation; *ca* – and; *dātā* – the giver; *ayaṁ* – he; *bhagavat-bhakti* – devotion to the Lord; *varḍhanaḥ* – increasing; *muktānām* – of the liberated souls; *api* – even; *sampūjyaḥ* – fully worshipable; *vaiṣṇavānām* – to the Vaiṣṇavas; *ca* – also; *vallabhaḥ* – dear.

“He is the giver of both material pleasure and liberation, and he increases the devotees’ love for Bhagavān. He is worshipable by all liberated souls and is very dear to the Vaiṣṇavas.

DIG-DARŚINĪ-ṬĪKĀ: Śrīman Nandiśvara says, “Śrī Śiva displays ever-increasing devotion and affection for Śrī Kṛṣṇa, and this makes Śrī Kṛṣṇa’s love for him increase further. Although he is *bhagavān*, a worshipable lord himself, he increases one’s devotion for Śrī Kṛṣṇa.” It may also be said, “Although he bestows sense pleasure and liberation, he also increases devotion (*bhakti*), which is the crest jewel of all the goals of human life (*puruṣārthas*).”

Here, when Śrī Nandīśvara, who is Śrī Śiva's devotee, uses the words *bhagavad-bhakti-vardhana*, it conveys the following meaning: Śrī Śiva augments the devotee's love for him when the devotee regards him (Śiva) as nondifferent from Śrī Kṛṣṇa. However, by his words and his behavior, Lord Śiva only increases devotion to Bhagavān in this world. For this reason, he is dear to the Vaiṣṇavas. He is also dear to all Vaiṣṇavas because he is nondifferent from Śrī Kṛṣṇa. Or, it can be said that because the Vaiṣṇavas receive Śrī Śiva's association, he is dear to them.

VERSES 58–59

शिव-कृष्णापृथग्दृष्टि-भक्तिलभ्यात् स्वलोकतः ।

स्वानुरूपात् कुबेरस्य सख्युर्भक्तिवशीकृतः ॥५८॥

कैलासाद्रिमलंकर्तुं पार्वत्या प्रिययानया ।

समं परिमितैर्याति प्रियैः परिवृतैर्वृतः ॥५९॥

śiva-kṛṣṇāpṛthag-dṛṣṭi-bhakti-labhyāt sva-lokataḥ
svānurūpāt kuberasya sakhyur bhakti-vaśi-kṛtaḥ

kailāsādrim alaṅkartum pārvatīyā priyayā'nayā
samaṁ parimitair yāti priyaiḥ parivṛtaiḥ vṛtaḥ

śiva – Śrī Śiva; *kṛṣṇa* – and Śrī Kṛṣṇa; *apṛthag* – nondifferent; *dṛṣṭi* – vision; *bhakti* – devotional service; *labhyāt* – because of being attained; *sva-lokataḥ* – from his own realm; *sva-anurūpāt* – suitable for him; *kuberasya* – of Kubera; *sakhyuḥ* – friend; *bhakti* – by devotion; *vaśi-kṛtaḥ* – controlled; *kailāsa-adrim* – the mountain of Kailāsa; *alaṅkartum* – to adorn; *pārvatīyā* – with Pārvatī; *priyayā* – his beloved; *anayā* – her; *samaṁ* – with; *parimitaiḥ* – ascetic; *yāti* – goes; *priyaiḥ* – dear; *parivṛtaiḥ* – with associates; *vṛtaḥ* – surrounded.

“When *bhakti* is performed with the perspective that Śrī Śiva and Śrī Kṛṣṇa are nondifferent, one attains that abode, Śivaloka, which perfectly corresponds to Lord Śiva. Now, captivated by the devotion of his friend Kuvera for him, Lord Śiva has left this abode. With his beloved Pārvatī and some of his followers, he is traveling to Mount Kailāsa to increase its beauty with his presence.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “Where is he coming from? Where is he going?”

Nandiśvara replies, “Lord Śiva is going from his abode of Śivaloka to Mount Kailāsa to beautify it with his presence.”

“Why is he going?”

“He is going there because Śrī Śiva is captivated by the power of Kuvera’s friendship and devotion to him.”

“What is Lord Śiva’s abode like?”

“When the devotee performs *bhakti*, considering Śrī Śiva and Śrī Kṛṣṇa to be nondifferent, he attains Śivaloka. Lord Śiva’s abode, being eternal and full of unlimited varieties of opulences and wealth, is perfectly suited for Śrī Śiva’s pleasure. From that abode, he has come with his beloved Pārvatī and a small number of his associates.”

Gopa-kumāra had said, “Śrī Pārvatī was sitting on the lap of Śrī Śiva.” This is an introduction of Śrī Pārvatī based on truth. When it is said, “Lord Śiva always keeps his beloved on his lap,” the words mean that because Pārvatī is Śiva’s *śakti*, or potency, there is no difference between them, and improprieties such as embracing one’s beloved in public do not apply to them.

“Why is he going with only a few followers, leaving behind his vast opulence and unlimited associates present on Śivaloka?”

“Mount Kailāsa is limited, being situated within the material universe. Therefore, he is going with only a handful of associates for relaxed and unreserved enjoyment.”

VERSE 60

श्रीगोपकुमार उवाच—

तदाकर्ण्य प्रहृष्टोऽहमैच्छं तस्मान्महेश्वरात् ।

प्रसादं कमपि प्राप्तुमात्मनो हृदयङ्गमम् ॥६०॥

śrī-gopa-kumāra uvāca

tad ākarṇya prahṛṣṭo ’ham aicchaṁ tasmān maheśvarāt

prasādaṁ kam api prāptum ātmano hṛdayaṅ-gamam

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tat* – that; *ākarṇya* – hearing; *prahṛṣṭaḥ* – very joyful; *aham* – I; *aiccham* – desired;

tasmāt – from him; *maheśvarāt* – Śrī Maheśvara; *prasādam* – mercy; *kam api* – something; *prāptum* – to obtain; *ātmanaḥ* – of the self; *hṛdayam-gamam* – pleasing to the heart.

Śrī Gopa-kumāra said: I was extremely pleased to hear Nandīśvara's words. When I understood that Śiva and Kṛṣṇa are nondifferent, I began to desire to obtain some special mercy from Maheśvara that I could perceive and experience.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "I was delighted to hear Śrī Nandīśvara's words. Having understood that Lord Śiva and Śrī Madana-gopāla are nondifferent, I desired some special mercy from Śrī Śiva. I was naturally attached to the lotus feet of Śrī Madana-gopāla. Nevertheless, when I witnessed the supreme opulence of Śiva, I became unable to abandon him either. I thought that since Śrī Mahādeva was nondifferent from my Śrī Madana-gopāla, my mind would be satisfied."

VERSE 61

ज्ञात्वा भगवता तेन दृष्ट्यादिष्टस्य नन्दिनः ।
उपदेशेन शुद्धेन स्वयं मे स्फुरदब्जसा ॥६१॥

jñātvā bhagavatā tena dṛṣṭyādiṣṭasya nandināḥ
upadeśena śuddhena svayaṁ me sphurat añjasā

jñātvā – understood; *bhagavatā* – by the omniscient *bhagavān* Śrī Mahādeva; *tena* – him; *dṛṣṭyā* – with a glance; *ādiṣṭasya* – who was instructed; *nandināḥ* – of Nandīśvara; *upadeśena* – by the guidance; *śuddhena* – pure; *svayaṁ* – naturally; *me* – to me; *sphurat* – manifested; *añjasā* – at once.

The omniscient *bhagavān* Śrī Mahādeva understood my intention and ordered Śrī Nandīśvara to instruct me. By Nandīśvara's pure guidance, the truth of oneness easily manifested in my heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "The crest jewel of all omniscient personalities, the great lord Śrī Maheśvara, understood

my intention and, with a glance, he ordered his foremost follower, Śrī Nandīśvara – or alternatively, the bull named Śrī Nandī, who is born from a portion of Śrī Bhagavān – to impart knowledge of the nondifference between Śrī Śiva and Śrī Kṛṣṇa. Due to his pure instructions, this understanding automatically manifested in my heart.”

VERSE 62

श्रीमन्मदनगोपालान्निज-प्राणेष्टदैवतात् ।

अभिन्नः श्रीमहेशोऽयमुत तद्भाववर्धनः ॥६२॥

*śrīman-madana-gopālān nija-prāṇeṣṭa-daivatāt
abhinnah śrī-maheśo 'yam uta tad-bhāva-varধানaḥ*

śrīmat-madana-gopālāt – the beautiful enchanting cowherd; *nija-prāṇa* – who is dearer than my own life; *iṣṭa-daivatāt* – from the worshipable Lord of my life; *abhinnah* – nondifferent; *śrī-mahā-īśaḥ* – the great Lord (Śiva); *ayam* – he; *uta* – indeed; *tad-bhāva* – the loving devotional service for Him (Madana-gopāla); *vardhanah* – inspires.

Then I could understand that this Śrī Maheśvara is nondifferent from Śrī Madana-gopāla, the worshipable Deity of my very life, and he alone causes all devotees to increase their devotion to the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “This truth manifested in my heart: Śrī Maheśvara is nondifferent from my *iṣṭa-devatā* Śrī Madana-gopāla, who is more dear to me than life. Thus it is right to love Śrī Maheśvara also. In addition, by worshiping Śrī Maheśvara, I will worship Madana-gopāla. Significantly, since Śrī Mahādeva increases the devotees’ love for Śrī Madana-gopāla, one can obtain love for Śrī Madana-gopāla by devotion to Śrī Mahādeva.”

VERSE 63

सुखं तद्गण-मध्येऽहं प्रविष्टः प्रीणितोऽखिलैः ।

शैवैः श्रीनन्दिनोऽश्रौषं वृत्तमेतद्विलक्षणम् ॥६३॥

*sukhaṁ tad-gaṇa-madhye 'haṁ praviṣṭaḥ prīṇito 'khilaiḥ
śaivaiḥ śrī-nandino 'śrauṣaṁ vṛttam etad vilakṣaṇam*

sukhaṁ – happily; *tad-gaṇa-madhye* – in the midst of his associates; *ahaṁ* – I; *praviṣṭaḥ* – entered; *prīṇataḥ* – increased my pleasure; *akhilaiḥ* – all; *śaivaiḥ* – Lord Śiva's associates; *śrī-nandinaḥ* – of Śrī Nandī; *aśrauṣaṁ* – I heard; *vṛttam* – an account; *etad* – this; *vilakṣaṇam* – extraordinary.

I cheerfully joined Śrī Śiva's followers, who increased my pleasure even more. Then I heard an extraordinary account from the bull named Śrī Nandī, Lord Śiva's carrier.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “With great happiness I joined Śrī Śiva's associates, who all delighted my heart. Then I heard the narration of the bull Śrī Nandī. As I was a cowherd boy who loves the cows, naturally I developed affection for that bull. I was very happy to stay with him and hear his instructions.”

VERSE 64

सदैकरूपो भगवान् शिवोऽयं वसन् स्व-लोके प्रकटः सदैव ।
विलोक्यते तत्र निवासतुष्टैस्तदेकनिष्ठैः सततं निजेष्वैः ॥६४॥

*sadaika-rūpo bhagavān śivo 'yaṁ vasan sva-loke prakāṭaḥ sadaiva
vilokyate tatra nivāsa-tuṣṭaiḥ tad-eka-niṣṭhaiḥ satataṁ nijeṣṭhaiḥ*

sadā – eternally; *eka-rūpaḥ* – in one form; *bhagavān śivaḥ* – Lord Śiva; *ayaṁ* – this; *vasan* – residing; *sva-loke* – in his own realm; *prakāṭaḥ* – manifested; *sadā* – eternally; *eva* – indeed; *vilokyate* – is seen; *tatra* – there; *nivāsa* – by his residence; *tuṣṭaiḥ* – by those who are pleased; *tat* – to him; *eka-niṣṭhaiḥ* – having exclusive attachment; *satatam* – always; *nija* – own; *iṣṭaiḥ* – worshiped.

This *bhagavān* Śrī Śiva exists eternally in one form, and he is always manifest in his beloved Śivaloka, where his unalloyed devotees, who also reside there perpetually, see him with great happiness.

DIG-DARŚINĪ-ṬĪKĀ: “What did I hear from Śrī Nandī?” To explain this, Śrī Gopa-kumāra speaks the three verses, beginning here with *sadā-eka-rūpaḥ*. He says, “*Bhagavān* Śrī Śiva always remains in one form. He does not appear in a personal form at some times and in an impersonal form at other times, as does the Supreme Lord of the abode of liberation.”

Alternatively, *eka-rūpa*, meaning ‘one form,’ denotes that “He does not manifest in different forms, like Matsya (the fish incarnation), Kūrma (the tortoise incarnation), and so on. Thus, his loving devotees do not have to suffer from the distress of seeing some other form of their worshipable lord, and so there is no obstacle to the wealth of their happiness.

“He is always visible in his abode; He does not disappear like Śrī Viṣṇu to go elsewhere. His unalloyed devotees, the special recipients of his affection, continuously reside with him and gaze upon him with great happiness.”

Lord Śiva’s devotee, Śrī Nandī, is implying, “This indicates the specialty of Śrī Śiva over Śrī Viṣṇu, Yajñeśvara, etc., the predominating Deities of Svarga, Maharloka, and so on.”

“Śrī Śiva is always in one form.” This statement actually means that Śrī Śiva’s body is *sac-cid-ānanda*, comprised of eternity, knowledge, and bliss, and is thus not subject to transformation. His abode, Śivaloka, is beyond even the abode of liberation, which is above the illusory material creation made of five elements. His perpetual presence there increases pleasure within the minds of his associates and delights their vision. Those who eternally reside in that Śivaloka remain happy in their exclusive, unwavering love for Śrī Śiva.

VERSE 65

स्वाभिन्नभगवद्भक्तिलाम्पट्यं ग्राहयन्निव ।
सदा रमयति स्वीयान् नृत्यगीतादिकौतुकैः ॥ ६५ ॥

*svābhinna-bhagavad-bhakti-lāmpaṭyaṁ grāhayaṇn iva
sadā ramayati svīyān nṛtya-gītādi-kautukaiḥ*

sva-abhinna – nondifferent; *bhagavat-bhakti* – devotion to Śrī Kṛṣṇa; *lāmpaṭyam* – eagerness to relish; *grāhayan* – motivating; *iva* – as if;

sadā – always; *ramayati* – delights; *svīyān* – own; *nṛtya-gīta* – with dancing, singing; *ādi* – and so forth; *kautukaiḥ* – with festivals.

Śrī Śiva is always personally engaged in an ongoing festival of dancing, singing, and chanting the Lord’s names. With his instructions he makes his devotees happy, kindling their greed for devotional service to Śrī Kṛṣṇa, who is nondifferent from himself.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Śiva is always enjoying a festival of dancing and singing with his devotees, and thus he makes them happy.” The word *ādi* indicates that Śrī Śiva always engages in *sankīrtana* (chanting) of Bhagavān’s names and sheds tears out of reverence and love for the Lord. “Why does he chant the names of Śrī Bhagavān? Śrī Śiva practices *bhakti* himself and instructs all people to accept this path, thus making them happy. However, this is to stimulate his own greed to relish devotion to Śrī Kṛṣṇa, who is nondifferent from him.” The word *iva* has the following meaning: “Like Śrī Nārada, Śrī Śiva is a devotee incarnation, or *bhakta-avatāra*, an empowered incarnation of the Lord who is always absorbed in devotion to Śrī Kṛṣṇa.”

VERSE 66

भगवन्तं सहस्रास्यं शेषमूर्तिं निजप्रियम्।
नित्यमर्चयति प्रेम्णा दासवज्जगदीश्वरः ॥६६॥

bhagavantam sahasrāśyam śeṣa-mūrtim nija-priyam
nityam arcayati premṇā dāsa-vaj jagad-īśvaraḥ

bhagavantam – the Lord; *sahasra-āśyam* – who has a thousand heads; *śeṣa* – of Śeṣa; *mūrtim* – form; *nija-priyam* – his own beloved; *nityam* – eternally; *arcayati* – worships; *premṇā* – with love; *dāsa-vat* – like a servant; *jagad-īśvaraḥ* – Śrī Śiva, lord of the world.

Although Śrī Śiva is the lord of the world, like a servant, he always lovingly worships the thousand-hooded Śeṣa, his beloved form of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although Śrī Śiva is the lord of the universe, he always affectionately worships the Śeṣa manifestation of Bhagavān, as a servant. The only reason for this worship is that he loves Bhagavān Śeṣa. As a *lilā*, or pastime, the worshiped (*upāsya* – Śrī Śeṣa) and the worshiper (*upāsaka* – Śrī Śiva) are both predominating Deities of the mode of ignorance. Because of that, Śrī Śiva eternally worships his beloved Bhagavān Śrī Śeṣa with love.”

In the account of Ilāvṛta-varṣa, *Śrīmad-Bhāgavatam* (5.17.16) describes Śaṅkara as a worshiper:

*bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair
avarudhyamāno bhagavataś catur-mūrter
mahā-puruṣasya turīyām tāmasīm mūrtim
prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām
ātma-samādhi-rūpeṇa sannidhāpyaitad
abhigṛṇan bhava upadhāvati*

In this *varṣa* (tract of land), Bhagavān Śaṅkara is always served by Pārvatī and her millions of maidservants. The Supreme Lord has four manifestations: Vāsudeva, Pradyumna, Aniruddha, and Saṅkarṣaṇa. The fourth one, Saṅkarṣaṇa, is the direct cause of Śrī Śiva’s existence and predominates over the mode of ignorance, or *tamas*. In the *yoga* of *ātma-samādhi*, the mystical practice of resolute meditation on the Supersoul, Śaṅkara meditates on Saṅkarṣaṇa’s form in his heart and always worships Him with prayers and glorifications.

This Śeṣa Saṅkarṣaṇa, who is worshiped by Śrī Śiva, is the presiding Deity of the mode of ignorance, or *tama-guṇa*, and, at the time of the cosmic annihilation, He sets this mode into motion. Factually, His completely pure and transcendental form is *turīya*, meaning it is of the fourth dimension, which is beyond the three modes of material nature. Śeṣa Saṅkarṣaṇa has special qualities and characteristics in relation to Saṅkarṣaṇa who is the presiding Deity of the layer of false ego around the material universe. For this reason, the term *sahasra-āsyam* (thousand-hooded) is being used in the original verse. Reference to Śeṣa is also found in the *Śiva-stuti*, the prayers of Śrī Śiva [*Śrīmad-Bhāgavatam*

5.17.21]. Śeṣa Saṅkarṣaṇa generally has four arms like Śrī Saṅkarṣaṇa, Śrī Pradyumna, Śrī Aniruddha, etc. of the quadruple expansion.

In this way, the exultation and superiority of Śivaloka has been revealed.

VERSE 67

ज्ञात्वेमं शिवलोकस्य विशेषं सर्वतोऽधिकम् ।
प्रमोदं परमं प्राप्तोऽप्यपूर्णं हृदलक्षयम् ॥ ६७ ॥

*jñātvemaṁ śiva-lokasya viśeṣaṁ sarvato 'dhikam
pramodaṁ paramaṁ prāpto 'py apūrṇaṁ hṛd alakṣayam*

jñātvā – knowing; *imam* – this; *śiva-lokasya* – of Śivaloka; *viśeṣaṁ* – special; *sarvataḥ* – than all; *adhikam* – better; *pramodaṁ* – happiness; *paramaṁ* – transcendental; *prāptaḥ* – attained; *api* – also; *apūrṇam* – incompleteness; *hṛt* – in the heart; *alakṣayam* – I felt.

I became most happy to learn that Śivaloka is more special and more glorious than all other abodes. Still, I felt my heart was not full.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hearing the special glories of Śivaloka made me greatly happy, and I became keen to go there. But my eagerness to see the lotus feet of Śrī Madana-gopāla obstructed my happiness. I understood this because I was feeling troubled by an incompleteness, or underlying dissatisfaction, and also because I was unable to experience any special happiness.”

VERSE 68

तत्रिदानमनासाद्य सद्योऽज्ञासिषमामृशन् ।
श्रीमद्गुरुप्रसादाप्तवस्तु-सेवा-प्रभावतः ॥ ६८ ॥

*tan-nidānam anāsādya sadyo 'jñāsiṣaṁ āmr̥śan
śrīmad-guru-prasādāpta-vastu-sevā-prabhāvataḥ*

tat-nidānam – the reason for that; *anāsādya* – not attaining; *sadyaḥ* – at once; *ajñāsiṣam* – I understood; *āmr̥śan* – while thinking; *śrīmat-*

guru – of my glorious *guru*; *prasāda* – by the mercy; *āpta* – attained; *vastu* – to the substantial item; *sevā* – of service rendered; *prabhāvataḥ* – by the power.

At first I could not discern even a trace of the reason for my discontent, but as soon as I reflected on it, everything immediately became clear by the influence of my service to the *mantra* that Śrī Gurudeva had mercifully given me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At first, I could not grasp why I was dissatisfied. However, as soon as I pondered the situation, I could immediately understand everything. How is that? It was possible by the influence of my service to the ten-syllable *mantra* that Śrī Gurudeva had mercifully given me.”

VERSE 69

श्रीमन्मदनगोपालदेव-पादसरोजयोः ।
लीलाद्यनुभवाभावो मामयं बाधते किल ॥६९॥

śrīman-madana-gopāla-deva-pāda-sarojayoḥ
līlādy-anubhavābhāvo mām ayaṁ bādhate kila

śrīmat-madana-gopāla-deva – of the lovely enchanting cowherd; *pāda-sarojayoḥ* – to the lotus feet; *līlā* – of the divine pastimes; *ādi* – and so forth; *anubhava* – of experience; *abhāvaḥ* – the lack; *mām* – me; *ayaṁ* – this; *bādhate* – this troubled; *kila* – indeed.

I was dissatisfied because I was not experiencing the glories and pastimes of the lotus feet of Śrīman Madana-gopāla.

DIG-DARŚINĪ-ṬĪKĀ: What was the reason for that dissatisfaction? Śrī Gopa-kumāra explains this here in this verse beginning with *śrīmat*. He says, “Although there is no difference between Śrī Śiva and Śrī Kṛṣṇa, still I was unable to experience Śrī Madana-gopāla’s sweetness, and so I was not content.” The word *ādi* indicates Madana-gopāla’s qualities – His beauty (*saundarya*), His sweetness (*mādhurya*), His

mercy (*kāruṇya*), and so on. “It was especially painful for me not to experience His pastimes. This was the cause for my dissatisfaction.”

VERSE 70

अबोधयं मनोऽनेन महेशेनैव सा खलु ।
लीलाविशेष-वैचित्री कृता मूर्तिविशेषतः ॥७०॥

abodhayam mano 'nena maheśenaiva sā khalu
līlā-viśeṣa-vaicitrī kṛtā mūrti-viśeṣataḥ

abodhayam – I instructed; *manaḥ* – my mind; *anena* – by this; *maheśena* – by Lord Śiva; *eva* – indeed; *saḥ* – he; *khalu* – indeed; *līlā* – pastimes; *viśeṣa* – unique; *vaicitrī* – astonishing; *kṛtā* – done; *mūrti-viśeṣataḥ* – through the speciality of his form.

Having determined this, I explained to my mind, “It is Śrī Maheśvara himself who, having assumed some other form that is supremely attractive, is manifesting all those special varieties of pastimes.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After this, I pacified my mind. How did I do so? I said, ‘O mind, Śrī Mahādeva, who I am seeing here, expands his wonderful pastimes by manifesting another form that is supremely beautiful.’”

However, the question might arise in Gopa-kumāra’s mind, “That supremely beautiful form of Śrī Madana-gopāla-deva is one person and this Maheśa, whom I am seeing here, is someone else. If these are two different forms, how can the sweetness of those special pastimes be experienced?”

To reconcile this doubt, Gopa-kumāra says, “It is this Mahādeva alone who is manifesting the most beautiful form and performing these extraordinary and special pastimes.”

VERSES 71–72

तथाप्यस्वस्थमालक्ष्य स्वचित्तमिदमब्रुवम् ।
यद्यस्मिन्नानुभूयेत सा तद्रूपादि-माधुरी ॥७१॥

तथापि दीर्घवाञ्छा तेऽनुग्रहादस्य सेत्स्यति ।

अचिरादिति मन्यस्व स्वप्रसाद-विशेषतः ॥७२॥

*tathāpy asvastham ālakṣya sva-cittam idam abruvam
yady asmin nānubhūyeta sā tad-rūpādi-mādhurī
tathāpi dīrgha-vañchā te 'nugrahād asya setsyati
acirāt iti manyasva sva-prasāda-viśeṣataḥ*

tathā api – still; *asva-stham* – dissatisfied; *ālakṣya* – seeing; *sva-cittam* – my mind; *idam* – this; *abruvam* – I said; *yadi* – if; *asmin* – in him (Śrī Śiva); *na anubhūyeta* – is not experienced; *sā* – it; *tad-rūpa* – that form (of Madana-gopāla); *ādi* – and so forth; *mādhurī* – the sweetness; *tathāpi* – however; *dīrgha-vañchā* – this long-standing desire; *te* – your; *anugrahāt* – because of the compassion; *asya* – his; *setsyati* – it will be fulfilled; *acirāt* – before long; *iti* – thus; *manyasva* – just consider; *sva-prasāda* – his mercy; *viśeṣataḥ* – because of special.

Seeing that my mind remained dissatisfied despite my instructions, I told it, “O mind, although you are not able to experience the sweetness of the pastimes of Śrī Madana-gopāla in His form as Śrī Mahādeva, still, by the mercy of Śrī Mahādeva, your long-cherished desire will soon be fulfilled. There is no doubt about this.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “However, my mind was still not pacified, and I remained as unhappy as before. Again I said, ‘O brother mind, if by consideration of the philosophical truth (*tattva-vicara*) you are unable to taste that same sweetness in this form of Śrī Śiva, then listen to what I say. Although in Śrī Rudra you do not directly experience Śrī Madana-gopāla’s extraordinary qualities, pastimes, and so on, still, your desire to enjoy those sweet human-like pastimes will be soon fulfilled by Śrī Śiva’s uncommon mercy. O mind! Have faith and steady yourself. Do not vacillate. If you doubt this, he will never show you such mercy.’”

VERSE 73

एवं तुष्टमनास्तस्य तत्र केनापि हेतुना ।

विश्रान्तस्य महेशस्य पार्श्वेऽतिष्ठं क्षणं सुखम् ॥७३॥

*evam tuṣṭa-manās tasya tatra kenāpi hetunā
viśrāntasya maheśasya pārśve 'tiṣṭham kṣaṇam sukham*

evam – thus; *tuṣṭa* – satisfied; *manāḥ* – mind; *tasya* – of him; *tatra* – there; *kenāpi* – for some; *hetunā* – reason; *viśrāntasya* – who was resting; *maheśasya* – Lord Śiva; *pārśve* – nearby; *atiṣṭham* – I stood; *kṣaṇam* – for a moment; *sukham* – pleasantly.

For some reason, Śrī Śiva rested in the abode of liberation for a few moments. I also stood there, near him, and pacified my mind with these words of wisdom.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Thus I satisfied my mind with these instructive words. Then to experience the glories of Śrī Maheśvara, I happily remained with him for a moment.”

The *brāhmaṇa* could raise the doubt, “Mahādeva was going to Mount Kailāsa, so how could you be with him?”

Gopa-kumāra replies, “For some reason, he had come to Mahākālapura to rest.” The reason for that will be explained later. Soon the eternal associates of Vaiṣṇava would be arriving there for Gopa-kumāra. Hoping for their association, Śrī Śiva rested in the abode of liberation for a moment. Here the phrase *kṣaṇa-kāla*, meaning ‘for a moment,’ hints that another event is just about to take place.

VERSE 74

तर्ह्येव भगवन् दूरे केषामपि महात्मनाम्।
सङ्गीत-ध्वनिरत्यन्तमधुरः कश्चिदुदगतः ॥ ७४ ॥

*tarhy eva bhagavan dūre keṣām api mahātmanām
saṅgīta-dhvanir atyanta-madhuraḥ kaścīd udgataḥ*

tarhi eva – just then; *bhagavan* – O fortunate one; *dūre* – far away; *keṣām api* – from some; *mahā-ātmanām* – great souls; *saṅgīta-dhvaniḥ* – the sound of singing; *atyanta* – very; *madhuraḥ* – sweet; *kaścīd* – something; *udgataḥ* – arose.

O *bhagavan*, O greatly fortunate one! Just then I heard the very sweet singing of some exalted personalities in the distance.

DIG-DARŚINĪ-ṬĪKĀ: To narrate this event, Śrī Gopa-kumāra speaks six verses, beginning here with *tarhi eva*. He says, “O *bhagavan*, at that time we heard the indescribable sound of some great personalities singing.”

Here Gopa-kumāra has addressed the Mathurā *brāhmaṇa* as *bhagavan*, meaning ‘lord,’ or ‘one who has all fortune.’ Such an address indicates that, as the worshiper of Śrī Madana-gopāla-deva, the *brāhmaṇa* was enjoying supremely good fortune.

VERSE 75

तं श्रुत्वा परमानन्द-सिन्धौ मग्नो महेश्वरः ।
महप्रेमविकारात्तः प्रवृत्तो नर्तितुं स्वयम् ॥ ७५ ॥

tam śrutvā paramānanda-sindhau magno maheśvaraḥ
mahā-prema-vikārāttaḥ pravṛtto nartitum svayam

tam – that; *śrutvā* – having heard; *parama-ānanda* – of intense bliss; *sindhau* – in an ocean; *magnaḥ* – plunged; *maheśvaraḥ* – Śrī Śiva; *mahā-prema* – of great love; *vikāra* – by transformations; *āttaḥ* – being seized; *pravṛttaḥ* – began; *nartitum* – to dance; *svayam* – spontaneously.

Hearing the sound of that music, Maheśvara was plunged into an ocean of intense bliss. Maddened by the stirring of great love within himself, he spontaneously began to dance, alone.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hearing that sound, Maheśvara became maddened by the transformations (*vikāra*) of intense divine love, *mahā-prema*. Because his heart was melting in love, he became covered by transcendental transformations (*sāttvika-vikāras*) such as perspiring (*sveda*), trembling (*kampa*), horripilating (*pulaka*), choking of the voice (*gadgada vacana*), and shedding tears (*aśru*), and he spontaneously began to dance, alone.”

VERSE 76

पतिव्रतोत्तमा सा तु देवी नन्द्यादिभिः सह ।
प्रभुमुत्साहयामास वाद्य-संकीर्तनादिभिः ॥ ७६ ॥

*pati-vratottamā sā tu devī nandy-ādibhiḥ saha
prabhum utsāhayām āsa vādya-saṅkīrtanādibhiḥ*

pati-vratā – chaste; *uttamā* – best; *sā* – she; *tu* – also; *devī* – the goddess Pārvatī; *nandi-ādibhiḥ saha* – with Nandī and the others; *prabhum* – the Lord; *utsāhayām āsa* – encouraged; *vādya* – instrumental music; *saṅkīrtana* – singing; *ādibhiḥ* – beginning with.

Śrī Pārvatī-devī – the crest jewel of chaste wives – and Nandī, along with other associates, increased the enthusiasm of their lord by playing musical instruments, singing the names of the Lord, and so on.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Ah! Seeing her lord lose his composure, Śrī Pārvatī-devī was not irritated in the least. Rather, because she is the best of chaste ladies, she joined him in his enthusiasm even while still sitting on his lap and encouraged him by playing musical instruments and singing glorifications of the Lord (*saṅkīrtana*).”

VERSE 77

सद्य एवागतांस्तत्राद्राक्षं चारुचतुर्भुजान्।
श्रीमत्कैशोर-सौन्दर्यमाधुर्यविभवचितान् ॥ ७७ ॥

*sadya evāgatāms tatrādrākṣaṁ cāru-catur-bhujān
śrīmat-kaiśora-saundarya-mādhurya-vibhavācitān*

sadyaḥ – suddenly; *eva* – indeed; *āgatān* – who had arrived; *tatra* – there; *adrākṣam* – I saw; *cāru* – beautiful; *catur-bhujān* – with four arms; *śrīmat-kaiśora* – of enchanting youth; *saundarya* – beauty; *mādhurya* – sweetness; *vibhava* – glory; *ācitān* – covered with.

Then I saw that four attractive male persons had arrived there. They had four arms and they were enchanting, bearing the beauty and sweetness of blossoming youth.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that very moment, great personalities arrived before Śrī Śiva. I saw that they had four

arms and were very attractive.” Here the purport of the word *cāru*, meaning ‘beautiful,’ is that although some of Śrī Śiva’s associates had four arms, they were not as beautiful as the Vaiṣṇava associates, or *pārśadas*. The distinction of the Vaiṣṇava associates is described in Śrī *Vāmana Purāṇa*: “They are endowed with the beauty and sweetness of adolescence and are served by unlimited opulences.”

VERSE 78

भूषाभूषणगात्रांशुच्छटाच्छादितशैवकान् ।
निजेश्वरमहाकीर्ति-गानानन्दरसाप्लुतान् ॥७८॥

bhūṣā-bhūṣaṇa-gātrāṁśu-cchaṭācchādita-śaivakān
nijēśvara-mahā-kīrti-gānānanda-rasāplutān

bhūṣā – of their ornaments; *bhūṣaṇa* – ornaments; *gātra* – of their limbs; *amśu-cchaṭā* – by the splendor; *ācchādita* – concealed; *śaivakān* – the followers of Śrī Śiva; *nija* – of own; *īśvara* – Lord; *mahā* – great; *kīrti-gāna* – singing the glories; *ānanda* – of bliss; *rasa* – in the mellows; *āplutān* – plunged.

Those Vaiṣṇava associates were themselves the ornaments of their ornaments, and the effulgence of their limbs was so brilliant that the associates of Śiva were concealed by it. Singing the super-excellent glories of their Lord, they were submerged in the mellow of bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “They were the ornaments even of their own ornaments, and their bodily luster eclipsed the auspicious luster of Śiva’s devotees. They were immersed in the blissful mellow of singing the great glories of their Lord, Śrī Vaiṣṇava-nātha.”

VERSE 79

अनिर्वाच्यतमांश्चेतोहारि-सर्वपरिच्छदान् ।
सङ्गतान् पूर्वदृष्टैस्तैश्चतुर्भिः सनकादिभिः ॥७९॥

*anirvācyā-tamāṁś ceto-hāri-sarva-paricchadān
saṅgatān pūrva-dṛṣṭais taiś caturbhiḥ sanakādibhiḥ*

anirvācyā-tamān – most indescribable; *cetaḥ* – the heart; *hāri* – stealing; *sarva* – all; *paricchadān* – ornaments; *saṅgatān* – accompanied; *pūrva* – before; *dṛṣṭaiḥ* – seen; *taiḥ* – by them; *caturbhiḥ* – the four boy sages; *sanaka-ādibhiḥ* – headed by Sanaka.

They are beyond the power of words to describe. Their clothes and ornaments were so beautiful as to steal your mind. Accompanying them were the four brothers headed by Sanaka, whom I had previously seen in Tapoloka.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Their clothes and ornaments were enchanting, and they were accompanied by Śrī Sanaka and his three brothers, whom I had previously seen in Tapoloka. Although the four Kumāras always reside in Tapoloka, they are no less than the residents of Brahmaloḥa (Satyaloka, the realm of Śrī Brahmā) because they are incarnations of Bhagavān.”

VERSE 80

तद्दर्शनस्वभावोत्थप्रहर्षाकृष्टमानसः ।
नाज्ञासिषं किमप्यन्तर्बाहिश्चान्यत्रिजप्रियम् ॥ ८० ॥

*tad-darśana-svabhāvottha-praharṣākṛṣṭa-mānasaḥ
nājñāsiṣaṁ kim apy antar bahiś cānyan nija-priyam*

tat-darśana – the sight; *svabhāva* – naturally; *uttha* – risen; *praharṣa* – intense joy; *ākṛṣṭa* – attracted; *mānasaḥ* – mind; *na* – not; *ajñāsiṣaṁ* – I knew; *kim api* – anything; *antaḥ* – within; *bahiḥ* – without; *ca* – and; *anyam* – anything; *nija* – own; *priyam* – dear.

As a natural result of their *darśana*, *prema* welled within me and captured my mind so completely that everything I had held dear – internal or external – was thrust from my consciousness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Upon receiving their direct *darśana*, which captivated my mind, I was overwhelmed with a joy so intense that I lost the ability to understand all other matters I had held dear – internal or external, either related to myself or to others.”

VERSE 81

क्षणात् स्वस्थोऽप्यहो तेषां दासत्वमपि चेतसा ।
नाशकं याचितुं भीत्या लज्जया च सुदुर्घटम् ॥८१॥

*kṣaṇāt svastho 'py aho teṣāṃ dāsatvam api cetasā
nāśakam yācitum bhītyā lajjayā ca su-durghaṭam*

kṣaṇāt – after some time; *sva-sthaḥ* – my composure; *api* – although; *aho* – oh; *teṣāṃ* – their; *dāsatvam* – service; *api* – however; *cetasā* – in the heart; *na aśakam* – I was unable; *yācitum* – to beg; *bhītyā* – out of fear; *lajjayā* – and shyness; *ca* – also; *su-durghaṭam* – difficult to attain.

After some time, I regained my composure. However, fearful and embarrassed, I did not deem myself fit to beg them for the rare boon of serving them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “How astonishing! After a moment, I returned to my normal condition, but even then, I found myself unable to request, even in my mind, the rare privilege of serving those beautiful four-armed personalities.”

The Mathurā *brāhmaṇa* might ask, “Why not?”

“Because I was fearful and embarrassed.”

“Why should you be fearful and shy in praying for your desire?”

“Unqualified persons, afraid that they will incur some offense, naturally feel shy in praying for some object or position beyond their station.”

VERSE 82

एषा हि लालसा नूनं कृपणं मामबाधत ।
सम्भाषेरन्निमे किं मां शिवस्य कृपया सकृत् ॥८२॥

*eṣā hi lālasā nūnaṁ kṛpaṇaṁ mām abādhata
sambhāṣerann ime kiṁ mām śivasya kṛpayā sakṛt*

eṣā – this; *hi* – indeed; *lālasā* – longing; *nūnaṁ* – indeed; *kṛpaṇaṁ* – wretched; *mām* – me; *abādhata* – checked; *sambhāṣeran* – they may speak; *ime* – they; *kiṁ* – whether?; *mām* – me; *śivasya* – of Śrī Śiva; *kṛpayā* – by the mercy; *sakṛt* – once.

It is extremely difficult to fulfill the desire of being the servant of Bhagavān's personal associates. Because I was unable to pray for that position even in my mind, feelings of great wretchedness and humility filled my heart. In addition, the longing to attain this servitorship began to grow and torment my heart even more. I thought, "If Śrī Śiva gives me his mercy, maybe there is a chance that they will speak to me just once."

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "I became very distressed because of being unable to pray to serve them even in my mind. Deeply troubled, I wondered with great longing, 'Will these four-armed great souls talk with me, even once?'"

VERSE 83

कुत्रत्याः कतमे वैते कृपापाङ्गेन पान्तु माम्।
यानालिङ्ग्य भृशं रुद्रः प्रेममूर्च्छामयं व्रजेत् ॥८३॥

*kutratyāḥ katame vaite kṛpāpāṅgena pāntu mām
yān āliṅgya bhṛśaṁ rudraḥ prema-mūrchhām ayaṁ vrajet*

kutratyāḥ – what is their residence?; *katame* – who?; *vā* – or; *ete* – they; *kṛpā* – of mercy; *pāṅgena* – by their glance; *pāntu* – may protect; *mām* – me; *yān* – whom; *āliṅgya* – embracing; *bhṛśaṁ* – greatly; *rudraḥ* – Śrī Śiva; *prema* – in love; *mūrchhām* – swooned; *ayaṁ* – this person; *vrajet* – may become.

Where do they reside? Who are they? Whoever they are, may they save me by their merciful sidelong glance. How astonishing! Upon embracing them, even Śrī Rudra swooned in great love.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “‘May they protect me by their merciful sidelong glance. Otherwise, I will die.’ This was how I felt. Upon embracing them, even Śrī Rudra fainted in *mahā-prema*.” This is a preview of what great reward is coming in the future.

VERSE 84

इत्यादिमन्मनो-वृत्तं ज्ञात्वा देव्योमयेरितः ।
शिवचित्तानुवर्तिन्या गणेशोऽकथयच्छनैः ॥८४॥

ity-ādi-man-mano-vṛttam jñātvā devyomayeritaḥ
śiva-cittānuvartinyā gaṇeśo 'kathayac chanaiḥ

iti – thus; *ādi* – beginning; *mat* – my; *mano-vṛttam* – thoughts; *jñātvā* – understanding; *devyā* – by the goddess; *umayā* – Umā; *īritaḥ* – ordered; *śiva* – of Śrī Śiva; *citta* – the heart; *anuvartinyā* – who always faithfully follows; *gaṇa-īśaḥ* – Gaṇeśa; *akathayat* – said; *śanaiḥ* – softly.

Knowing the disposition of my mind, Śrī Umā-devī, who follows the heart of Śrī Śiva, ordered Gaṇeśa to say something to me.

DIG-DARŚINĪ-ṬĪKĀ: The word *ādi* denotes the touch of their feet. Śrī Gopa-kumāra says, “‘Aho! Am I qualified to touch their feet?’ Understanding my inner sentiments, Śrī Pārvatī-devī, who could read the mind of Śrī Śiva, indicated to Gaṇeśa with her eyes to instruct me. Then, in a low voice, Gaṇeśaji began to speak to me confidentially.”

The word *gopana*, meaning ‘secretly,’ indicates that because of its confidential nature, it was improper to reveal such an esoteric topic in front of Mahādeva’s followers. The term *śiva-citta-anu-vartini*, meaning ‘follower of the heart of Śiva,’ implies that Śrī Śiva’s sanction was there in this matter.

VERSE 85

श्रीगणेश उवाच—
एते वैकुण्ठनाथस्य श्रीकृष्णस्य महाप्रभोः ।
पार्षदाः प्राप्तसारूप्या वैकुण्ठादागताः किल ॥८५॥

śrī-gaṇeśa uvāca
ete vaikuṇṭha-nāthasya śrī-kṛṣṇasya mahā-prabhoḥ
pārśadāḥ prāpta-sārūpyā vaikuṇṭhād āgatāḥ kila

śrī-gaṇeśaḥ uvāca – Śrī Gaṇeśa said; *ete* – they; *vaikuṇṭha-nāthasya* – of the Lord of Vaikuṇṭha; *śrī-kṛṣṇasya* – of the all-attractive Śrī Kṛṣṇa; *mahā-prabhoḥ* – of the Great Master; *pārśadāḥ* – the associates; *prāpta* – attained; *sārūpyāḥ* – forms similar to Nārāyaṇa; *vaikuṇṭhāt* – from Vaikuṇṭha; *āgatāḥ* – come; *kila* – indeed.

Śrī Gaṇeśa said: These are the personal associates of Mahāprabhu, the Supreme Lord, Śrī Kṛṣṇa, the Lord of Vaikuṇṭha. They have received forms like His and have come here from Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gaṇeśa says, “These are the eternal associates (*pārśadas*) of Vaikuṇṭha-nātha Śrī Kṛṣṇa who have received forms like His through the liberation of *sārūpya*. Understand this absolutely; there is no scope for impossibility here.”

VERSES 86–87

पश्येमेऽप्यपरे यान्ति ब्रह्मणोऽधिकृतेऽल्पके ।
ब्रह्माण्डे चतुरास्यस्य तथामी दूरतः परे ॥८६॥
अमी चाष्टमुखस्यैतद्विगुणे यान्ति वेगतः ।
अमी तु षोडशास्यस्य ब्रह्माण्डे द्विगुणे ततः ॥८७॥

paśyeme 'py apare yānti brahmaṇo 'dhikṛte 'lpake
brahmāṇḍe catur-āsyasya tathāmī dūrataḥ pare
amī cāṣṭa-mukhasyaitad-dvi-guṇe yānti vegataḥ
amī tu ṣoḍaśāsyasya brahmāṇḍe dvi-guṇe tataḥ

paśya – look; *ime* – they; *api* – and; *apare* – others; *yānti* – are going; *brahmaṇaḥ* – of Brahman; *adhikṛte* – ruled; *alpake* – small; *brahmāṇḍe* – in the universe; *catur-āsyasya* – of four heads; *tathā* – still; *amī* – they; *dūrataḥ* – far away; *pare* – others; *amī* – they; *ca* – also; *aṣṭa-mukhasya* – with eight heads; *etat* – that; *dvi-guṇe* – twice as big;

yānti – they go; *vegataḥ* – speedily; *amī* – they; *tu* – indeed; *ṣoḍaśa-āśyasya* – of sixteen heads; *brahmāṇḍe* – in the universe; *dvi-guṇe* – twice as big; *tataḥ* – similarly.

Look! Some of them are going to the small universe that is ruled by the four-headed *Brahmā*. Look over there. Others are going further and further away to the bigger universes, which are ruled by the *Brahmās* who have many more heads. This eight-headed *Brahmā* is twice as big as the four-headed *Brahmā*, and his universe is also double in size. The sixteen-headed *Brahmā* is twice the size of the eight-headed *Brahmā* and his universe is also double the size.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gaṇeśa reveals the uncommon glories and exalted position of the *Vaikuṇṭha* associates in two verses, beginning here with *paśya*. He says, “Look here! These associates are going to the very small *brahmāṇḍa* ruled by the four-headed *Brahmā*. This *brahmāṇḍa* is very limited in comparison to the others. And just look further! Other associates are entering *brahmāṇḍas* that are double the size of the small one and are one billion *yojanas* [eight billion miles] in diameter. There are many other *pārśadas* also, quickly entering progressively bigger *brahmāṇḍas* further and further away that are ruled by bigger *Brahmās*. The eight-headed *Brahmā* is bigger than the four-headed *Brahmā* and his *brahmāṇḍa* is also twice as big.” In this way, Gaṇeśa begins to show the *Brahmās* further and further away, who had more and more heads.

VERSES 88–89

इत्येवं कोटिकोटीनां ब्रह्मणां महतां क्रमात् ।
कोटिकोटिमुखाब्जानां तादृग्ब्रह्माण्डकोटिषु ॥८८॥
गच्छतो लीलया तत्तदनुरूप-परिच्छदान् ।
गणेशोऽदर्शयत्तान्मां बहुशो दृङ्मनोहरान् ॥८९॥

ity evaṁ koṭi-koṭīnām brahmaṇām mahatām kramāt
koṭi-koṭi-mukhābjānām tādṛg-brahmaṇḍa-koṭiṣu
gacchato līlayā tat-tad-anurūpa-paricchadān
gaṇeśo 'darśayat tān mām bahuśo dṛṇ-manoharān

iti – thus; *evam* – in this way; *koṭi-koṭinām* – of billions upon billions; *brahmaṇām* – of Brahmās; *mahatām* – great; *kramāt* – in sequence; *koṭi-koṭi* – billions of billions; *mukha-abjānām* – having lotus faces; *tādṛk* – appropriate; *brahmāṇḍa* – of universes; *koṭiṣu* – in millions; *gacchataḥ* – going; *līlayā* – by pastimes; *tat-tat-anurūpa* – appropriate for each one; *paricchadān* – paraphernalia; *gaṇeśaḥ* – Gaṇeśa; *adarśayat* – showed; *tān* – them; *mām* – to me; *bahuśaḥ* – many; *dṛk* – eyes; *manaḥ* – and minds; *harān* – charming.

In this way, there are Brahmās who possess heads ranging from sixteen all the way up to billions upon billions, each Brahmā dwelling in his proportionately larger universe. Śrī Gaṇeśa pointed out to me, “O highly fortunate one, just see these Vaikuṇṭha associates. Their beauty enchants the eyes. They are entering those universes, manifesting garments, ornaments, and opulences suitable to the vastness of each universe.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra heard Śrī Gaṇeśa’s description of the Vaikuṇṭha associates and witnessed them personally. In two verses, beginning here with *iti*, he presents this in Gaṇeśa’s own words. He says, “Śrī Gaṇeśa told me, ‘O most fortunate one, just see these Brahmās who have so many heads. Starting from sixteen, they increase to thirty-two heads, then sixty-four, one hundred and twenty-eight, and so on up to the billions upon billions. Each one is situated in his own *brahmāṇḍa*.’”

Just as the Brahmās he saw were uncountable, the universes ruled by them were also billions in number. The term *koṭi-koṭi*, meaning ‘billions and billions,’ implies that just as the Brahmās are countless, the universes ruled by them are also infinite and unlimited. This is described in Brahmā’s prayers to Śrī Kṛṣṇa in the Tenth Canto of Śrīmad-Bhāgavatam (10.14.11):

*kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedṛg-vidhāvigaṇitāṇḍa-paraṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam*

O Bhagavān, this universe, surrounded by the coverings made of material energy (*prakṛti*), *mahat-tattva*, false ego,

ether, air, fire, water, and earth is my very body. But You are so vast that innumerable universes such as this come in and out of every pore of Your body, just like particles of dust seen floating in the sunrays coming through a latticed window. What am I? An insignificant person whose body measures three-and-a-half cubits. And what is Your unlimited glory?

In *Śrīmad-Bhāgavatam* (10.87.41), in the prayers of the personified Vedas (Śruti) it is stated:

*dyu-pataya eva te na yayur antam anantatayā
tvam api yad-antarāṇḍa-nicayā nanu sāvarenaṇāḥ
kha iva rajāmsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atan-nīrasanena bhavan-nidhanāḥ*

O Bhagavān, the rulers of the heavenly abodes, like Indra and Brahmā, cannot fathom Your limit. But the astonishing thing is that You also do not know it. How can anyone know Your limit if it is endless? O Lord, just as small particles of dust are kept aloft by the wind, so by the speed of time, innumerable universes, each with a shell of seven layers, each layer ten times larger than the previous one, simultaneously revolve within You. And finally these universes enter into You alone. Even we Śrutis cannot describe Your nature fully. All we can do is to give some idea of Your glories while rejecting everything other than You.

In the Sixth Canto (*Śrīmad-Bhāgavatam* 6.16.37), Citraketu prays to Bhagavān Śrī Saṅkarṣaṇa:

*kṣity-ādibhir eṣa kilāvṛtaḥ
saptabhir daśa-guṇottarair aṇḍa-kośāḥ
yatra pataty aṇu-kalpaḥ
sahāṇḍa-koṭi-koṭibhis tad anantaḥ*

O Bhagavān, every universe is covered by seven elements (earth, etc.), and each element is ten times larger than the previous one. Billions of universes of this nature revolve in the pores of Your skin like subatomic particles. Therefore, just as You are unlimited, so is Your opulence.

Gopa-kumāra says, “In this way, Śrī Gaṇeśa showed me how the Lord’s associates from the innumerable Vaiṣṇava planets were performing the pastime of visiting countless universes. I could see all these things without obstruction because the abode of liberation has no material coverings.

“What were those Vaiṣṇava associates like? They were appropriate to the universe to which they were going. Those associates, who were enchantingly beautiful to the eyes, were adorned with garments, ornaments, and opulences proportionately suitable to the enormity of the respective universes. If they did not manifest vast opulences appropriate to all those gigantic universes, then the residents of those universes, seeing them with external vision, might become guilty of disrespecting the eternal associates of Vaiṣṇava.”

VERSES 90–91

एते हि मृत्युकालेऽपि जिह्वाग्रे श्रोत्रवर्त्म वा ।
कथञ्चित् सकृदाप्तेन नामाभासेन च प्रभोः ॥९०॥
भक्तान् कृत्स्नभयात् पान्तस्तन्वन्तो भक्तिमुज्ज्वलाम् ।
सर्वत्र विचरन्त्यात्मेच्छया भक्त्येकवल्लभाः ॥९१॥

*ete hi mṛtyu-kāle 'pi jihvāgre śrotra-vartma vā
kathañcit sakṛd-āptena nāmābhāseṇa ca prabhoḥ*

*bhaktān kṛtsna-bhayāt pāntas tanvanto bhaktim ujjvalām
sarvatra vicaranty ātmecchayā bhakty-eka-vallabhāḥ*

ete – they; *hi* – certainly; *mṛtyu-kāle* – at the time of death; *api* – also; *jihvā-agre* – on the tip of the tongue; *śrotra* – of the ears; *vartma* – the path; *vā* – or; *kathañcit* – somehow; *sakṛt* – once; *āptena* – obtained; *nāma* – of the holy name; *ābhāseṇa* – by the reflection; *ca* – also; *prabhoḥ* – of the Lord; *bhaktān* – the devotees; *kṛtsna* – all; *bhayāt* – from fear; *pāntaḥ* – protecting; *tanvantaḥ* – spreading; *bhaktim* – devotional service; *ujjvalām* – glorious; *sarvatra* – everywhere; *vicaranti* – they roam; *ātma-icchayā* – by their own desire; *bhakti* – devotional service; *eka* – sole; *vallabhāḥ* – dear.

Śrī Gaṇeśa continued: The Vaikuṇṭha associates of Śrī Nārāyaṇa are ardent lovers of devotional service. Warding off dangers that impede devotion, they protect the devotees who, at the time of death, utter with their tongues or hear with their ears even a semblance of the holy name of Śrī Nārāyaṇa, the Master of Vaikuṇṭha. Under the guise of protecting those devotees who on their deathbed chant or hear the Lord's holy name, they wander everywhere at will to spread pure devotion to Śrī Nārāyaṇa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might wonder, “Why do the Vaikuṇṭha associates go to all those universes?”

In reply, Gaṇeśa narrates two verses, beginning here with *ete*. He says, “The Lord's associates go there completely of their own accord.”

“What do they do after going to those universes?”

“They wander everywhere freely to protect all devotees from the fear of anything obstructing their *bhakti*. If someone chants even just the semblance of Lord Śrī Vaikuṇṭha-nātha's holy name, or *nāmābhāsa*, they come to his rescue.”

“What is the meaning of *nāmābhāsa*?”

“*Nāmābhāsa* occurs when anyone just once utters with his tongue or hears with his ears the name of Śrī Vaikuṇṭha-nātha, even at the time of death, or jokingly (*parihāsa*), or disdainfully (*avahelā*). For the benefit of such souls, the Vaikuṇṭha *pārśadas* move around spreading pure devotional service, or *viśuddha-bhakti*, because they are *bhakti-eka-vallabha*, meaning they are inspired by exclusive love for *bhakti*.”

VERSE 92–93

भक्तावतारास्तस्यैते चत्वारो नैष्ठिकोत्तमाः ।

परिभ्रमन्ति लोकानां हितार्थं पार्षदा इव ॥ ९२ ॥

वसन्ति च तपोलोके प्रभुं नारायणं विना ।

अनाथानामिव क्षेमं वहन्तस्तन्निवासिनाम् ॥ ९३ ॥

*bhaktāvatārās tasyaite catvāro naiṣṭhikottamāḥ
paribhramanti lokānām hitārthaṁ pārśadā iva*

*vasanti ca tapo-loke prabhum nārāyaṇam vinā
anāthānām iva kṣemaṁ vahantas tat-nivāsinām*

bhakta – devotee; *avatārāḥ* – incarnations; *tasya* – of Him; *ete* – they; *catvāraḥ* – four; *naiṣṭhika* – of unbroken celibates; *uttamāḥ* – the best; *paribhramanti* – they wander; *lokānām* – of all people; *hita-artham* – for the benefit; *pārśadāḥ* – associates; *iva* – as if; *vasanti* – they reside; *ca* – and; *tapo-loke* – on Tapoloka; *prabhum* – Lord; *nārāyaṇam* – Nārāyaṇa; *vinā* – without; *anāthānām* – of they who have no master; *iva* – like; *kṣemaṁ* – well-being; *vahantaḥ* – carrying; *tat-nivāsinām* – for the residents of that world.

Like the Vaiṣṇava associates, the four Kumāras headed by Sanaka, who are the best of life-long celibates (*naiṣṭhika-brahmacārīs*) and who are devotee incarnations of Bhagavān, wander everywhere for the welfare of all. They also reside in Tapoloka, where they disseminate the pastimes of Bhagavān to nourish and protect the many *brahmacārīs* there who appear orphaned, unable to see Śrīman Nārāyaṇa.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “It is wonderful that the Vaiṣṇava associates wander everywhere to spread pure devotional service. However, why do these self-satisfied (*ātmārāma*) sages accompany them?”

Gaṇeśa replies in four verses, beginning here with *bhakta*. He says, “Śrī Sanaka and his three brothers are the devotee incarnations of Śrī Vaiṣṇava-nātha and they also wander everywhere for the benefit of all.”

The Mathurā *brāhmaṇa* might say to Gopa-kumāra, “You had seen them previously while residing on Tapoloka.”

Gopa-kumāra says, “This is true; the reason for this is that although the residents of Tapoloka always see Bhagavān in their meditation, in the absence of direct *darśana*, they appear like helpless orphans without a master. Therefore, these four Kumāras reside in Tapoloka as the guardians of all other *naiṣṭhika-brahmacārīs* (life-long celibates) who are *urdhva-retā*, or whose semen flows upwards to nourish the brain. They stay there in order to bestow auspiciousness

upon those *brahmacārīs* by narrating the pastimes of Bhagavān, performing *saṅkīrtana*, and so on.”

The purport of the word *iva* (like) is that these *brahmacārīs* are like orphans, but actually, they always receive *darśana* of Bhagavān in their meditation (*dhyāna*). However, in the absence of directly seeing the Lord, there is the possibility of developing feelings of helplessness. This proves that there is a vast difference between the two types of *darśana*: direct and contemplative.

VERSES 94–95

गत्वा सम्प्रति वैकुण्ठे सर्वाकर्षकसद्गुणम् ।
भगवन्तं तमालोक्य मोक्षानन्दविडम्बिना ॥ ९४ ॥

निर्भरानन्दपूरेण संयोज्यात्मानमागताः ।
पिबन्तो भक्तसङ्गत्या हरेर्भक्त्या महारसम् ॥ ९५ ॥

gatvā samprati vaikuṇṭhe sarvākārṣaka-sad-guṇam
bhagavantam tam āloky mokṣānanda-viḍambinā
nirbharānanda-pūreṇa saṁyojyātmānam āgatāḥ
pibanto bhakta-saṅgatyā harer bhaktyā mahā-rasam

gatvā – having gone; *samprati* – recently; *vaikuṇṭhe* – in *Vaikuṇṭha*; *sarva* – all; *ākārṣaka* – attractive; *sat-guṇam* – transcendental qualities; *bhagavantam* – the Supreme Lord; *tam* – Him; *ālokyā* – seeing; *mokṣa* – of impersonal liberation; *ānanda* – the bliss; *viḍambinā* – taunting; *nirbhara-ānanda-pūreṇa* – with streams of immense bliss; *saṁyojya* – engaging; *ātmānam* – the self; *āgatāḥ* – arrived; *pibantaḥ* – drinking; *bhakta-saṅgatyā* – through the association of devotees; *hareḥ* – of Śrī Hari; *bhaktyāḥ* – of devotional service; *mahā* – great; *rasam* – ambrosia.

These four Kumāras are just coming from *Vaikuṇṭha*, where they saw the all-attractive Śrī Bhagavān, who is adorned with transcendental qualities. With their hearts overflowing with streams of joy that taunt the bliss of liberation, they are traveling with Bhagavān’s personal

associates. Now they are drinking the ambrosia of *bhakti* in the close association of devotees of Śrī Hari.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How did they join the *Vaikuṇṭha* associates?”

Śrī Gaṇeśa answers, “These four Kumāras are just coming from *Vaikuṇṭha*, where they had direct *darśana* of the all-attractive Lord of *Vaikuṇṭha*. Having derived extreme joy from this, they are now relishing the nectar of devotion, or *bhakti-rasa*, with the eternal associates, who are devoted to Lord Hari. Traveling with them, they are singing the glories of Śrī Bhagavān and drinking *mahā-amṛta*, the sublime nectar of immortality arising from singing His glories.”

Gopa-kumāra might question, “How is it possible that those who are *ātmārāma*, who have attained the stage of experiencing satisfaction in the self, go to *Vaikuṇṭha*?”

Śrī Gaṇeśa replies, “Śrī Bhagavān is ornamented with all-attractive, virtuous attributes, but His most excellent quality is that He attracts those who are completely self-satisfied. Therefore His name is ‘Hari.’ Even the self-satisfied sages describe the topmost excellence of Bhagavān Hari’s direct *darśana*. In the association of the devotees, they are relishing the nectar of devotion, or *bhakti-rasa*, in order to experience the bounteous, paramount ecstasy that reproaches the bliss of impersonal liberation (*mokṣa*).”

VERSES 96–97

नित्यापरिच्छिन्नमहासुखान्त्य-
काष्ठावतस्तादृशवैभवस्य ।
साक्षाद्रमानाथ-पदारविन्द
क्रीडाभराजस्रविभूषितस्य ॥ ९६ ॥
तत्प्रेमभक्तैः सुलभस्य वक्तुं
वैकुण्ठलोकस्य परं किमीशे ।
अद्वैतदुर्वासनया मुमुक्षा-
विद्धात्मनां हृद्यपि दुर्लभस्य ॥ ९७ ॥

*nityāparicchinna-mahā-sukhāntya-
 kāṣṭhāvatas tādṛśa-vaibhavasya
 sākṣād-ramā-nātha-padāravinda-
 krīḍā-bharājasra-vibhūṣitasya
 tat-prema-bhaktaiḥ sulabhasya vaktum
 vaikuṇṭha-lokasya param kim iṣe
 advaita-durvāsanayā mumukṣā-
 viddhātmanām hṛdy api durlabhasya*

nitya – eternal; *aparcichinna* – unlimited; *mahā-sukha* – of great happiness; *antya* – last limit; *kāṣṭhā-vataḥ* – with the pinnacle; *tādṛśa-vaibhavasya* – of such opulence; *sākṣāt* – direct; *ramā-nātha* – of the Lord of Lakṣmī; *pada-aravinda* – of the lotus feet; *krīḍā* – of pastime places; *bhara* – a multitude; *ajasra* – incessant; *vibhūṣitasya* – ornamented; *tat-prema-bhaktaiḥ* – by His loving devotees; *su-labhasya* – easily obtained; *vaktum* – to speak; *vaikuṇṭha-lokasya* – of the Vaikuṇṭha world; *param* – more; *kim iṣe* – who is able?; *advaita* – for merging in the oneness of the Lord’s transcendental effulgence; *durvāsanayā* – on account of the evil desire; *mumukṣā* – by the desire for liberation; *āviddha* – contaminated; *ātmanām* – of those souls; *hṛdi* – in the heart; *api* – also; *durlabhasya* – difficult to attain.

What more can I describe about Vaikuṇṭha? It is eternally endowed with the ultimate limit of unlimited happiness and is perfect with corresponding opulence. The entire Vaikuṇṭha is decorated with the various pastime places of the lotus feet of Śrī Ramā-nātha, and it is easily attained by the Lord’s loving devotees. However, those whose hearts are pierced by the thorn of the desire for *sāyujya* liberation, having been contaminated by an inclination towards monism, cannot imagine its glories even in their dreams.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gaṇeśa now comes back to the main topic, having explained why the four Kumāras are with the Vaikuṇṭha associates, and having expressed his inability to narrate the glories of Vaikuṇṭha in full. In two verses, beginning here with *nityā*, he describes the essence of Vaikuṇṭha with five adjectives.

He says, “That place is endowed with the ultimate in eternal, unlimited bliss and is filled with magnificence and opulences, such as the Lord’s entourage and servants, who are also suitable to that abode. What more can be said about that *Vaikuṇṭha*, which is clearly decorated with the pastime places of the lotus feet of the Lord of *Lakṣmī* and is easily achieved only by the devotees who are lovingly attached to the Lord of *Ramā* (*Lakṣmī*)?”

“The hearts of those who are disposed towards monism are pierced by the thorn of desire for liberation. In other words, their hearts are polluted by an evil inclination and they consider themselves nondifferent from *Bhagavān*. Thus they can never comprehend *Vaikuṇṭha*, even in their dreams. What then is the possibility of them ever attaining it?”

The author of *Yoga-vaśiṣṭha* has expressed the same philosophical conclusion:

*ajñasyārdha-prabuddhasya sarvaṁ brahmeti yo vadet
mahā-naraka-jāleṣu tenaiva viniyojitaḥ*

Those who instruct ignorant, half-awake persons that “*sarvaṁ brahma* – everything is Brahman (spirit)” become bound in the snare of tremendous hell for their offence and suffer there for eternity.

The *Brahmā-vaivarta Purāṇa* also states:

*viṣaya-sneha-saṁyukto brahmāham iti yo vadet
kalpa-koṭi-sahasrāṇi narake sa tu pacyate*

Anyone who is attached to illusory objects and claims, “*aham brahman* – I am Brahman,” rots in hell for ten billion *kalpas* (ten billion days of *Brahmā*).

It is clearly stated in other *Purāṇas* also:

*saṁsāra-sukha-saṁyuktaṁ brahmāham iti vādinam
karma-brahma-ṣaribhraṣṭaṁ taṁ tyajed antyajaṁ yathā*

A person who is absorbed in the happiness of material life and who claims, “I am Brahman,” has fallen from the prescribed Vedic duties as well as Brahman realization. He is like the lowest-born dog-eater and should be rejected.

Śrī Gaṇeśa continues, “When we hear about such persons going to hell, then it is not hard to imagine what horrible destination is obtained by those who consider themselves to be nondifferent from the Supreme Brahman.”

VERSE 98

यद्यस्य मत्पितुः सम्यक् करुणा स्यात्तदा त्वया ।
श्रोष्यते महिमा तस्य गत्वा चानुभविष्यते ॥९८॥
yady asya mat-pituḥ samyak karuṇā syāt tadā tvayā
śroṣyate mahimā tasya gatvā cānubhaviṣyate

yadi – if; *asya* – of him; *mat* – my; *pituḥ* – father; *samyak* – full; *karuṇā* – mercy; *syāt* – it may be; *tadā* – then; *tvayā* – by you; *śroṣyate* – it will be heard; *mahimā* – the glory; *tasya* – of that place; *gatvā* – having gone; *ca* – also; *anubhaviṣyate* – it will be experienced.

If you receive the full mercy of my father (Śrī Śiva), you will also hear the glories of the realm of Vaikuṇṭha. Then you will directly experience them by going there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask Śrī Gaṇeśa, “Can you tell me something special about the glories of that Vaikuṇṭha?”

In reply, Gaṇeśa speaks this verse beginning with *yad*. He says, “If you receive the full and perfect mercy of my father, you will hear the glories of Vaikuṇṭha in a special way and will also directly experience those glories by going there.”

The words ‘directly experience’ indicate the possibility that Gopa-kumāra will receive Śrī Śiva’s mercy. Here the word *samyak*, meaning ‘complete’ indicates genuine mercy, not the mercy of going to Śivaloka. Gaṇeśa concludes, “So you need not worry. My father will certainly show you his mercy.”

VERSE 99

श्रीगोपकुमार उवाच—
ब्रह्मंस्तत्प्राप्तये जातमहालालसया भृशम् ।
अहं चिन्तार्णवापारभङ्गरङ्गे प्रनर्तितः ॥९९॥

śrī-gopa-kumāra uvāca
brahmaṁs tat-prāptaye jāta-mahā-lālasayā bhṛśam
aham cintārṇavāpāra-bhaṅga-raṅge pranartitaḥ

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; brahman – O brāhmaṇa; tat-prāptaye – to attain that place; jāta – was born; mahā – great; lālasayā – by the desire; bhṛśam – great; aham – I; cintā-
arṇava – ocean of anxiety; apāra – shoreless; bhaṅga-raṅge – on the pleasure waves; pranartitaḥ – uncontrollably dancing.

Śrī Gopa-kumāra said: O brāhmaṇa, a great desire to go to Vaikuṇṭha arose in me and drove me to dance uncontrollably on a stage of the waves of a boundless ocean of anxiety.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After that, a great greed to reach Vaikuṇṭha began to make me dance uncontrollably on a stage made of the waves in a boundless ocean of anxious thoughts. In other words, I became agitated with tremendous worry as to whether or not I would be able to reach my desired destination, Vaikuṇṭha.”

VERSE 100

विचारजाततः स्वस्य सम्भाव्य तदयोग्यताम्।
प्ररुदन् शोकवेगेन मोहं प्राप्यापतं क्षणात्॥१००॥
vicāra-jātataḥ svasya sambhāvya tad-ayogyatām
prarudan śoka-vegena moham prāpyāpatam kṣaṇāt

vicāra-jātataḥ – by thinking; svasya – of myself; sambhāvya – considering; tad-ayogyatām – being unsuitable for that; prarudan – weeping severely; śoka – of lamentation; vegena – by the power; moham prāpya – I fainted; apatam – I collapsed; kṣaṇāt – instantly.

But thinking about it, I concluded I was unfit to reside in Vaikuṇṭha. Overwhelmed by severe grief, I fell to the ground unconscious.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After deliberating on the idea, I realized I was utterly unfit to go to Vaikuṇṭha. I began to weep, afflicted by acute distress, and I fell to the ground unconscious.”

VERSE 101

महादयालुनानेन परदुःखासहिष्णुना ।
वैष्णवैकप्रियेणाहमुत्थाप्यास्वास्य भाषितः ॥ १०१ ॥

*mahā-dayālunānena para-duḥkhāsahiṣṇunā
vaiṣṇavaika-priyeṇāham utthāpyāśvāsya bhāṣitaḥ*

mahā-dayālunā – very merciful; *anena* – by him (Śrī Śiva); *para-duḥkha* – the sufferings of others; *asahiṣṇunā* – not able to tolerate; *vaiṣṇava* – to the devotees; *eka-priyeṇa* – exclusively affectionate; *aham* – I; *utthāpya* – being lifted up; *āśvāsya* – after consoling; *bhāṣitaḥ* – spoke.

The extremely merciful Śrī Mahādeva, who cannot bear the distress of others and who is especially affectionate to the Vaiṣṇavas, then lifted me from the ground and consoled me with the following words.

DIG-DARŚINĪ-ṬĪKĀ: The verse translation is clear.

VERSE 102

श्रीमहादेव उवाच—
हे श्रीवैष्णव पार्वत्या सहाहमपि कामये ।
तस्मिन् वैकुण्ठलोके तु सदा वासं भवानिव ॥ १०२ ॥

śrī-mahādeva uvāca
he śrī-vaiṣṇava pārvatīyā sahāham api kāmāye
tasmin vaikuṇṭha-loke tu sadā vāsaṁ bhavān iva

śrī-mahādeva uvāca – the great god said; *he* – O; *śrī-vaiṣṇava* – honorable Vaiṣṇava; *pārvatīyā* – Pārvatī; *saha* – with; *aham* – I; *api* – also; *kāmāye* – desire; *tasmin* – there; *vaikuṇṭha-loke* – in the realm of Vaikuṇṭha; *tu* – certainly; *sadā* – eternal; *vāsaṁ* – residence; *bhavān* – you; *iva* – as.

Śrī Mahādeva said: O honorable Vaiṣṇava! Just like you, Pārvatī and I also desire to reside forever in Vaikuṇṭha-loka.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva says, “I also always long to reside with Pārvati in Vaikuṇṭha. So, since you and I share the same desire, come now to my abode and happily spend some time there.”

VERSE 103

सोऽतीव दुर्लभो लोकः प्रार्थ्यो मुक्तैरपि ध्रुवम् ।
साध्यो ब्रह्मसुतानां हि ब्रह्मणश्च ममापि सः ॥१०३॥

*so 'tīva-durlabho lokah prārthyo muktair api dhruvam
sādhya brahma-sutānām hi brahmaṇaś ca mamāpi saḥ*

saḥ – that; *atīva* – very; *durlabhaḥ* – difficult to attain; *lokaḥ* – realm; *prārthyaḥ* – prayed for; *muktaiḥ* – by the liberated souls; *api* – even; *dhruvam* – indeed; *sādhyaḥ* – endeavored for; *brahma-sutānām* – by the sons of Brahmā; *hi* – indeed; *brahmaṇaḥ* – by Brahmā; *ca* – also; *mama* – by me; *api* – also; *saḥ* – it.

That realm is rarely attained. Indeed, even liberated souls always pray to go there. Brahmā’s sons like Bhṛgu and other great sages, Brahmā himself, and even I, endeavor to attain it.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva says, “That realm of Vaikuṇṭha, however, is extremely difficult to reach. Even the sons of Brahmā like Bhṛgu and other great sages cherish it as their goal (*sādhya*), but so far they have not achieved success.”

VERSES 104–106

निष्कामेषु विशुद्धेषु स्वधर्मेषु हि यः पुमान् ।
परां निष्ठां गतस्तस्मिन् या कृपा श्रीहरेर्भवेत् ॥१०४॥

तस्याः शतगुणा चेत् स्याद्ब्रह्मत्वं लभते तदा ।
तस्याः शतगुणायां च सत्यां मद्भावमृच्छति ॥१०५॥

श्रीमद्भगवतस्तस्य मयि यावाननुग्रहः ।
तस्माच्छतगुणोत्ताने जाते वैकुण्ठमेति तम् ॥१०६॥

*niṣkāmeṣu viśuddheṣu sva-dharmeṣu hi yaḥ pumān
parām niṣṭhām gatas tasmin yā kṛpā śrī-harer bhavet
tasyāḥ śata-guṇā cet syād brahmatvaṁ labhate tadā
tasyāḥ śata-guṇāyām ca satyām mad-bhāvam ṛcchati
śrīmad-bhagavatas tasya mayi yāvān anugrahaḥ
tasmāc chata-guṇottāne jāte vaikuṇṭham eti tam*

niṣkāmeṣu – desireless; *viśuddheṣu* – pure; *sva-dharmeṣu* – in one’s own duties of *varṇāśrama*; *hi* – indeed; *yaḥ* – who; *pumān* – a person; *parām* – great; *niṣṭhām* – faith; *gataḥ* – gone; *tasmin* – to him; *yā* – which; *kṛpā* – mercy; *śrī-hareḥ* – of Lord Hari; *bhavet* – is; *tasyāḥ* – of that; *śata-guṇā* – multiplied one hundred times; *cet* – if; *syāt* – it may be; *brahmatvam* – the post of Brahman; *labhate* – attains; *tadā* – then; *tasyāḥ* – of that; *śata-guṇāyām* – multiplied one hundred times; *ca* – and; *satyām* – it may be; *mat-bhāvam* – my nature; *ṛcchati* – he attains; *śrīmad-bhagavataḥ* – of the Lord; *tasya* – of Him; *mayi* – in me; *yāvān* – so much; *anugrahaḥ* – mercy; *tasmāt* – from that; *śata-guṇa-uttāne* – multiplied one hundred times; *jāte* – received; *vaikuṇṭham* – to Vaikuṇṭha; *eti* – goes; *tam* – to that.

Those pure-hearted persons with no material desire, and who with great conviction adhere to *varṇāśrama-dharma*, achieve Bhagavān’s mercy. When this mercy is multiplied a hundred times, one attains the position of Brahman. When one receives a hundred times more mercy than that, he obtains my position, or Śiva-pada. And when one receives mercy that is again a hundred times greater, only then can he proceed to the abode of Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: In three verses, beginning here with *niṣkāmeṣu*, Śrī Mahādeva explains why the abode of Vaikuṇṭha is so rarely achieved. He says, “The word *sva-dharmeṣu*, meaning ‘one’s own religious duties,’ indicates that one who achieves the position of Brahman has been blessed by Śrī Hari with a hundred times more mercy than is received by one executing *varṇāśrama-dharma*, the Vedic socio-religious system, with full faith. When the Lord’s favor towards that person increases a hundredfold, he attains my position, or *śivatva*.”

In Śrīmad-Bhāgavatam (4.24.29), Śrī Śiva tells the Pracetās:

*sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padam yathāhaṁ vibudhāḥ kalātyaye*

By resolutely executing one's prescribed duties (*sva-dharma*) for a hundred lifetimes, one achieves the post of Brahṁā. Only after that can one proceed to attain my position. However, those devoted to Śrī Bhagavān immediately attain the abode of Vaikuṇṭha after abandoning their mortal forms.

The purport is this: "Just as I maintain others as the ruling demigod Rudra, similarly Brahṁā and other demigods also maintain the living beings. When our long reigns finally come to an end, our subtle bodies will be destroyed and we will attain the abode of Vaikuṇṭha, having received one hundred times more of Bhagavān's mercy."

In this regard, the *Mudgala-upākhyāna* of *Itihāsa-samuccaya* clearly states:

*brahmaṇaḥ sadanād ūrdhvaṁ tad viṣṇoḥ paramaṁ padam
śuddhaṁ sanātanaṁ jyotiḥ para-brahmeti yad viduḥ
nirmamā nirahaṅkāraṁ nirdvandvā ye jitendriyāḥ
dhyāna-yoga-parāś caiva tatra gacchanti sādhave
ye 'rcayanti hariṁ viṣṇuṁ kṛṣṇaṁ jīṣṇuṁ sanātanaṁ
nārāyaṇaṁ ajaṁ kṛṣṇaṁ viṣvakṣenaṁ catur-bhujam
dhyānanti puruṣaṁ divyaṁ acyutaṁ ca smaranti ye
labhante te 'cyutaṁ sthānaṁ rutir eṣa sanātanī*

Above the realm of impersonal Brahman (*brahma-sadana*) lies the topmost realm, the abode of Viṣṇu known as Parabrahman, which is a pure, eternal abode of light far beyond the illusory world of Māyā. Only saints who harbor no false ego or attachment for their body or possessions, who are unaffected by the dualities of cold and heat, sorrow and joy, who have conquered their senses, who are immersed in *dhyāna-yoga*, or deep meditation, and especially those who forever worship, remember, and meditate on the infallible Supreme Person (*Acyuta-puruṣa*) in His divine, four-armed

forms of Hari, Viṣṇu, Kṛṣṇa, Sanātana, Nārāyaṇa, Aja, and Viṣvakṣena – only they can obtain that infallible realm, the topmost abode of Viṣṇu. This is the opinion of the revealed scriptures, the *sanātanī-śrutis*.

Here, the term *brahma-sadana*, meaning ‘the dwelling place of Brahman,’ refers to *mukti-pada*, the realm of liberation, because only in the state of *sāyujya-mukti* (when one’s existence is merged in the Absolute) does one experience Brahman.

Thus the residents of Vaikuṇṭha are established as being far more glorious than Śrī Maheśa (Lord Śiva) himself. Although these are Śrī Mahādeva’s exact words, they must be understood as an expression of his humility because he is a *bhakta-avatāra*, a devotee incarnation of the Lord. Factually, being an incarnation of Śrī Bhagavān, he is worshipable by even the Lord’s personal associates. Later, the words of the Lord’s associates themselves will prove this.

All the incarnations of Bhagavān should be regarded in this manner. Any hierarchy seen among Them depends only on the varying manifestations of their divinity, or *bhagavatā*, but in fact, there is no relative superiority. Later, Śrī Nārada will elaborate in detail on these topics, but for now, we continue with the present subject matter.

VERSE 107

अथापि गोवर्धनगोपपुत्रस्तमर्हसि त्वं मथुरेशभक्तः ।

तदेकभक्तिप्रियविप्रशिष्यस्तदीयतन्मन्त्रपरोऽनुरक्तः ॥ १०७ ॥

*athāpi govardhana-gopa-putras tam arhasi tvam mathureśa-bhaktaḥ
tad-eka-bhakti-priya-vipra-śiṣyas tadīya-tan-mantra-paro ’nuraktaḥ*

atha api – however; *govardhana* – of Govardhana Hill; *gopa* – of a cowherd; *putraḥ* – the son; *tam* – for that; *arhasi* – are worthy; *tvam* – you; *mathurā-iśa-bhaktaḥ* – a devotee of the Lord of Mathurā-maṇḍala; *tad-eka-bhakti* – unalloyed devotion to Him; *priya* – dear; *vipra* – of a *brāhmaṇa*; *śiṣyaḥ* – disciple; *tadīya* – his; *tan-mantra* – to His mantra; *paraḥ* – deeply; *anuraktaḥ* – affectionate.

But you, O son of a cowherdsman from Govardhana, are qualified to go to Vaikuṇṭha because you are a devotee of the Lord of Mathurā,

a disciple of a *brāhmaṇa* who cherishes unalloyed devotion to the Lord, and one who is deeply attached to chanting the Lord's *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva says, "That abode of Śrī Vaiṣṇava is most difficult to achieve, yet you are qualified to go there." The five verses beginning here with *athāpi govardhana* describe why this is so. He says, "O *gopa-putra*, O son of a cowherder from Śrī Govardhana, you are a devotee of Mathurā-nātha, the Lord of Mathurā; you are a disciple of a *brāhmaṇa* who cherishes exclusive and unalloyed *bhakti* to Him; and you are also very devoted to chanting the ten-syllable *mantra* imbued with the indescribable glories of Śrī Madana-gopāla. Thus, you are exclusively attached to Śrī Gopāla-deva."

VERSES 108–111

चतुर्विधेषु मोक्षेषु सायुज्यस्य पदं त्विदम् ।
प्राप्यं यतीनामद्वैतभावना भावितात्मनाम् ॥ १०८ ॥
महासंसारदुःखाग्निज्वालासंशुष्कचेतसाम् ।
असारग्राहिणामन्तःसारासाराविवेकिनाम् ॥ १०९ ॥
मयैव कृष्णस्यादेशात् पतितानां भ्रमार्णवे ।
निजपादाम्बुज-प्रेमभक्तिसङ्गोपकस्य हि ॥ ११० ॥
भगवद्भजनानन्दरसैकापेक्षकैर्जनैः ।
उपेक्षितमिदं विद्धि पदं विघ्नसमं त्यज ॥ १११ ॥

catur-vidheṣu mokṣeṣu sāyujyasya padam tv idam
prāpyam yatīnām advaita-bhāvanā-bhāvitātmanām
mahā-saṁsāra-duḥkhāgni-jvālā-saṁśuṣka-cetasām
asāra-grāhiṇām antaḥ-sārāsārāvivekinām
mayaiva kṛṣṇasyādeśāt patitānām bhramārṇave
nija-pādāmbuja-prema-bhakti-saṅgopakasya hi
bhagavad-bhajanānanda-rasaikāpekṣakair janaiḥ
upekṣitam idam viddhi padam vighna-samam tyaja

catur-vidheṣu – amongst the four kinds; *mokṣeṣu* – of liberation;
sāyujyasya – of becoming one with the Lord; *padam* – the state; *tu* –

indeed; *idam* – this; *prāpyam* – to be attained; *yatinām* – by *sannyāsīs*; *advaita-bhāvanā* – the monistic conception; *bhāvita-ātmanām* – by those souls who contemplate; *mahā* – great; *saṁsāra* – of the world of birth and death; *duḥkha* – of sufferings; *agni-jvālā* – by flames of the fire; *saṁśūṣka-cetasām* – whose hearts are dried up; *asāra* – the valueless; *grāhiṇām* – who have grasped; *antaḥ* – between; *sāra* – meaningful; *asāra* – and meaningless; *avivekinām* – who cannot distinguish; *mayā* – by me; *eva* – indeed; *kṛṣṇasya* – of Śrī Kṛṣṇa; *ādeśāt* – by the order; *patitānām* – of the fallen; *bhrama-arṇave* – in the ocean of illusion; *nija* – own; *pāda-ambuja* – lotus feet; *prema* – love; *bhakti* – devotion; *saṅgopakasya* – hiding; *hi* – certainly; *bhagavat-bhajana* – worship of the Lord; *ānanda* – bliss; *rasa-eka* – only for sweet mellows; *apekṣakaiḥ* – by those who hanker; *janaiḥ* – by persons; *upekṣitam* – abandoned; *idam* – this; *viddhi* – you should understand; *padam* – the state; *vighna-samam* – like an impediment; *tyaja* – just leave.

This is the realm of *sāyujya-mukti*, one of the four kinds of liberation. Only those *sannyāsīs* whose hearts are steeped in the monistic sentiment of oneness with the Absolute attain this place. Their hearts dried up by the fire of suffering in material existence, bereft of any ability to discriminate between what has value and what is worthless, they reach this abode of *sāyujya*. Ordered by Śrī Kṛṣṇa to conceal the path of loving devotion to His lotus feet, I have cast those *sannyāsīs* into an ocean of illusion and perplexity. Therefore, those eager to relish the *bhakti-rasa* of blissfully worshiping Śrī Bhagavān avoid this abode. You should also abandon this place, seeing it as an obstacle to your path.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva says, “Therefore, it does not befit you to stay here in *mukti-pada*, the abode of impersonal liberation.” This is explained in four verses, beginning here with *catur-vidha*. He says, “Please listen to the reason for this. Of the four types of liberation, *sāyujya-mukti*, or *nirvāṇa*, presides here, and only those *sannyāsīs* whose hearts are engrossed in feelings of oneness (*advaita*) between themselves and the Supreme Absolute attain this abode of *sāyujya*.”

In Śrī Hari-vamśa, Śrī Bhagavān says to Śrī Arjuna:

*brahma-tejo-mayaṁ divyaṁ mahad yad dṛṣṭavān asi
aham sa bharata-śreṣṭha mat-tejas tat sanātanam
prakṛtiḥ sā mama parā vyaktāvyaktā sanātani
tām praviśya bhavantīha muktā yoga-vid-uttamāḥ
sā sāṅkhyānām gatiḥ pārtha yoginām ca tapasvinām
tat paraṁ paramaṁ brahma sarvaṁ vibhajate jagat
mamaiva tad ghanam tejo jñātum arhasi bhārata*

O best of the Bharata dynasty, the divine, brilliant manifestation of Brahman that you are seeing is My eternal splendor. That manifest and unmanifest *parā-prakṛti* (superior spiritual potency) is also My eternal potency. The best of *yogīs* obtain liberation by entering this *prakṛti* (potency). This abode of *mukti* is attained by *jñānīs*: those who reach the state of liberation by knowledge and renunciation; *yogīs*: those who attain it by mysticism; and *tapasvīs*: those who attain it by austerity and asceticism. I am Parabrahman, and that which illuminates the entire universe is nothing but the luster of My body. O Bhārata! Understand this to be My concentrated effulgence.

Although some claim that Śrī Kṛṣṇa took Arjuna to the Lokāloka Mountain situated at the center of the universe, the above passage is referring to another incident that took place at another time. Alternatively, it can be said that *loka* refers to the fourteen planetary systems and *aloka* refers to the region beyond them that is surrounding this universe. The abode of *mukti-pada*, also known as Mahākāla-pura, is obtained by traversing *loka* and *aloka*.

In the original verse, five adjectives beginning with *advaita* are used in Śrī Mahādeva's explanation of why liberation is suitable expressly for those renunciants, or *sannyāsīs*. He says, "This abode of *sāyujya-mukti* is suitable for those renunciants who ignorantly accept that which is nonessential (*asāra-grāhī*). Lacking discriminating intelligence (*viveka*), they are absorbed in oneness and nondifference (*advaita*). Such renunciants have no discrimination between what is real

and what is unreal (*sāra-asāra*). In other words, despite contemplating the real and apparent, they fail to identify that which is of true value and cannot understand what is the spiritual essence (*sāra-vastu*).”

Therefore, in *Śrīmad-Bhāgavatam* (10.14.4), Śrī Brahmā states:

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśāla eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātīnām*

Just as by beating empty husks of grain, one reaps only fatigue, those who abandon *bhakti*, the inexhaustible lake of all auspiciousness, and simply endeavor to obtain speculative knowledge, find only distress.

Śrī Mahādeva says, “Thus, those whose hearts have been withered by the flames of suffering in this world worship the abode of liberation where they hope to find *nirvāṇa*, freedom from material distress in the annihilation of individual existence. Ordered by Śrī Bhagavān to conceal loving devotion to His lotus feet, I have drowned in an ocean of delusion those persons influenced by the concept of absolute oneness (*advaita*).”

In *Padma Purāṇa*, Śrī Śiva himself states:

*māyā-vādam asac-chāstraṁ pracchannaṁ bauddham ucyate
mayaiva vakṣyate devi kalau brāhmaṇa-rūpiṇā
brahmaṇaś cāparaṁ rūpaṁ nirguṇaṁ vakṣyate mayā
sarvasya jagato 'py asya mohanārthaṁ kalau yuge*

O Devī, in the age of Kali, in the form of a *brāhmaṇa*, I propagate impersonalism (Māyāvāda), or concealed Buddhism, by the means of impure scriptures. That philosophy propounds as the topmost conception the oneness of the *jīvātmā* (the minute, individual soul) and *Paramātmā* (the Supersoul), and the nature of Brahman to be without qualities. In order to destroy the entire world by bewildering people’s intelligence, I have concealed the genuine meanings of the Vedas by the non-Vedic, fabricated philosophy of Māyāvāda.

Śrī Gopa-kumāra might question Śrī Śiva, “How could you commit such a contemptible act?”

Śrī Śiva replies, “I acted on Śrī Kṛṣṇa’s order.”

As stated in the beginning of the *Bṛhad-sahasra-nāma-stotra*, Śrī Kṛṣṇa says, “*svāgamaiḥ kalpitais tvaṁ ca janān mad-vimukhān kuru* – O Śaṅkara, conceal Me by turning these people against Me, using the fabricated *tantra-śāstras*.” Therefore, Śrī Śiva says, “O Devī, thus ordered by the Lord, I have propagated the false scriptures among those averse to Śrī Hari.”

Śrī Mahādeva concludes, “Thus, those eager to relish the blissful taste of devotional service, or *bhajana*, to Bhagavān Śrī Kṛṣṇa, always scrupulously avoid this abode of liberation. In particular, because there is not even a scent of devotion in *sāyujya* liberation, you (Gopa-kumāra) should immediately abandon this place. *Sāyujya-mukti* is an impediment to loving devotion to the Lord.”

VERSE 112

द्वारकावासि-विप्रेण कृष्णभक्तिरसार्थिना ।

इतो नीताः सुतास्तत्र सचातुर्यविशेषतः ॥ ११२ ॥

dvārakā-vāsi-vipreṇa kṛṣṇa-bhakti-rasārthinā
ito nītāḥ sutās tatra sa-cātura-viśeṣataḥ

dvārakā-vāsi – living in Dvārakā; *vipreṇa* – by a *brāhmaṇa*; *kṛṣṇa* – to Śrī Kṛṣṇa; *bhakti* – of devotional service; *rasa* – for the nectar; *arthinā* – by praying; *itāḥ* – from here; *nītāḥ* – brought; *sutāḥ* – his sons; *tatra* – there; *sa-cātura-viśeṣataḥ* – through special intelligence.

A *brāhmaṇa* residing in Dvārakā, desirous of the nectar of devotion to Śrī Kṛṣṇa, devised a clever scheme to retrieve his sons from this realm of liberation and bring them back to Dvārakā.

DIG-DARŚINĪ-ṬĪKĀ: In addition to scriptural evidence, the virtuous behavior of exalted personalities also proves the insignificance of impersonal liberation (*sāyujya-mukti*). For this reason, Śrī Mahādeva speaks this verse beginning with *dvārakā*. He says, “A *brāhmaṇa* of

Dvārakā in a particularly clever way had his sons retrieved from *mukṭi-pada*, the abode of liberation, and brought back to *bhakti-pada*, the abode of devotion known as Dvārakā. Those who resided in Dvārakā during the Lord's pastimes in this world had bodies that were fully *sac-cid-ānanda*. Moreover, forever relishing the nectar of wonderful loving service to the lotus feet of Śrī Devakī-nandana Himself, they despised the pleasure of liberation. It was therefore impossible that any resident of Dvārakā would desire to go to the abode of liberation."

There are those who posit an argument, saying, "We hear of the births and so on of the residents of Dvārakā, so they must have been ordinary human beings with bodies made of the five material elements. But on the strength of their precious and deep, pure love for Śrī Kṛṣṇa, the residents of Dvārakā enjoyed a special relationship with Him."

Also according to this opinion, it is said, "The residents of Dvārakā only seemed to have material bodies, but factually their bodies were not material because it is impossible to interact with Śrī Bhagavān, the embodiment of eternity, knowledge, and bliss, in a body consisting of the five material elements."

Otherwise, it can be said, "If the various ingredients that are the instruments of the Lord's play were not fully *sac-cid-ānanda*, they would not be fit to participate in His pastimes. That is, if those who resided in Dvārakā during the Lord's pastimes in this world had bodies that were not fully *sac-cid-ānanda*, there would be a contradiction between this and the established fact that 'by the power of devotion to the Lord (*bhagavād-bhakti*), material bodies completely transform into spiritual ones.'" [*Bṛhad-bhāgavatāmṛta* 2.3.139, *Dig-darśinī-ṭīkā*]

If someone says, "Śrī Bhagavān's form also imitates the human form," that is an absurd assumption because all of Śrī Bhagavān's forms are eternally true and all-pervading. (This will be discussed later in detail.) Especially since the Lord's divine form, which is eternally real in nature, perpetually manifests according to the unlimited moods of His countless devotees, this form cannot possibly be an imitation of the human body. Even when some residents of Dvārakā or any other sacred abode of the Lord seem to quit their human-like bodies that are imitations of material forms, this is seen as a function of their *sac-cid-ānanda* form.

Thus, according to the previously-mentioned opinions, the meaning of the following passage of *Śrīmad-Bhāgavatam* (10.29.9–11) is:

*antar-gr̥ha-gatāḥ kāścid gop̥yo 'labdha-vinirgamāḥ
kṣṇaṁ tad-bhāvanā-yuktā dadhyur mīlita-locanāḥ
duḥsaha-preṣṭha-viraha-tīvra-tāpa-dhutāśubhāḥ
dhyāna-prāptācyutāśleṣa-nirvṛtyā kṣīṇa-maṅgalāḥ
tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ*

“The *gopīs* who were prevented from leaving their homes on the night of *rāsa-līlā* abandoned their bodies consisting of modes of material nature (*guṇa-maya deha*)¹ and immediately attained transcendental forms of eternity, knowledge, and bliss, which surpassed the modes of material nature. Thus, as they had desired, they happily enjoyed amorous pastimes with Śrī Bhagavān, unhindered.” Some also say that according to the lines: *tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ*, those *gopīs* received fully *sac-cid-ānanda* bodies and became similar to Bhagavān – in other words, they intimately associated with Him.

Therefore, in *Śrīmad-Bhāgavatam* (10.47.37), in the message sent by the Lord to the *Vrajavāsīs* through Śrī Uddhava, it is stated:

*yā mayā krīḍatā rātryāṁ vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo māpur mad-vīrya-cintayā*

When I performed *rāsa-līlā* at night in *Vṛndāvana*, the *gopīs* who were checked from coming by their husbands and other superiors were most fortunate because they obtained Me by meditating on Me.

A similar incident is seen in the episode of *Jaya* and *Vijaya*, the gatekeepers of *Vaikuṇṭha* who were cursed by Śrī Sanaka Kumāra and

1 This is from the perspective of the other persons whose arguments are being presented. *Guṇa-maya deha* can also be translated as ‘remaining material attachments.’

his three brothers. When, during their third birth as Śisupāla and Dantavakra, they met their deaths at the hands of Śrī Kṛṣṇa, the curse ended and their souls directly entered into Śrī Kṛṣṇa's effulgence. It appears that they achieved *sāyujya-mukti*, but actually they did not merge into the Lord. Rather, they were reinstated in their service as Jaya and Vijaya. Indeed, how can the most odious liberation be suitable for those who had been living in Vaikuṇṭha as Śrī Bhagavān's devotees? In *Śrīmad-Bhāgavatam* (7.1.47), Nārada explains how Jaya and Vijaya again regained their positions as the Lord's personal associates:

*vairānubandha-tivreṇa dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ jagmatur viṣṇu-pārṣadau*

They used to continuously meditate on Śrī Kṛṣṇa with feelings of extreme enmity. As a result of that intense absorption, they again attained Bhagavān and returned to be near Him as His associates.

When gold is melted in fire, only the impurities in the gold are destroyed, not the gold itself. Similarly, only Jaya and Vijaya's offence, or the curse that represented their external contamination, was destroyed. Therefore, their effulgent souls entered into Śrī Kṛṣṇa and they returned to Vaikuṇṭha. That they merged with Śrī Kṛṣṇa is only popular belief; it is not the actual fact. Because they are the personal associates of Bhagavān, it is inconceivable that they would receive *sāyujya-mukti*, the most undesirable type of liberation. Indeed, the merciful Bhagavān had told them when they 'fell' from Vaikuṇṭha, "You will obtain Me after three births." Therefore, the advent of Jaya and Vijaya in this world due to the curse of Śrī Sanaka and his brothers was just like a divine appearance.

However, it is our [Śrīla Sanātana Gosvāmī's] belief that, although the forms of the devotees in this world are human in appearance, just as Bhagavān's forms seem to be human, they are nevertheless fully *sac-cid-ānanda*. They appear and disappear from public vision just like the Lord. Their advent, departure, and other activities occur only in accordance with the pastimes of their Lord, or sometimes due to their intense love for Bhagavān. In scripture, sages use the words *jahu* or *deha-tyāga*, meaning 'to unmanifest or to give up

the body,' to describe the disappearance of the transcendental bodies of the devotees.

Therefore, the meaning of the three verses quoted above beginning with *antar-gr̥ha-gatāḥ* (Śrīmad Bhāgavatam 10.29.9–11) is as follows: *Guṇa-maya* indicates that the *gopīs* immediately abandoned their bodies that were endowed with all good – that is, transcendental – qualities. In other words, by the power of Yogamāyā (*līlā-śakti*, the pastime potency) their transcendental bodies disappeared without anyone noticing.

One might ask, “How is this possible?” Śukadeva Gosvāmī therefore says, “Those *gopīs* considered the Supreme Personality of Godhead (Paramātmā) to be their paramour, or *upa-pati*. Therefore they obtained *saṅgatā*, or direct association with Kṛṣṇa.” Considering Kṛṣṇa their paramour was the prime cause of the *gopīs* being able to enjoy with Him. They had been bound by the constraints of social etiquette. Now it was simply that their bondage was dissolved, as they were special recipients of Śrī Bhagavān’s mercy. As proof of this, we see the words of Śrī Nārada in Śrīmad-Bhāgavatam (4.29.46):

*yadā yasyānugr̥hṇāti bhagavān ātma-bhāvitah
sa jahāti matim loke vede ca pariniṣṭhitām*

When Bhagavān Vāsudeva shows mercy to someone by manifesting Himself in a person’s heart, then that person becomes free from allegiance to material affairs and to the path of Vedic fruitive activities.

[As revealed in Śrīmad Bhāgavatam 10.29.10] Thereafter, in their meditation, the *gopīs* obtained *nivṛtti*, or distinct joy, in receiving the embrace of Acyuta, the infallible Śrī Kṛṣṇa. Or, it can be said, the *gopīs* received the unbroken (*acyuta*) embrace of Śrī Kṛṣṇa. The auspiciousness of the *gopīs*, in the form of the bliss of embracing Śrī Kṛṣṇa, remained undiminished (*akṣīṇa-maṅgala*). Even their *tilaka* and other marks of their worship of the Lord were not destroyed.

Another understanding is that despite obtaining the great good fortune of Kṛṣṇa’s embrace in their hearts, due to the intolerable, burning pain of being physically separated from their beloved, the *gopīs* quickly lost (*dhutā*) their luster. Alternatively, it can be said

that inauspiciousness in the form of the *gopīs*' future separation from their beloved Śrī Kṛṣṇa was eliminated (*dhutam*).

Furthermore, because the *gopīs* nourished paramour love for Śrī Kṛṣṇa, they were able to obtain His association. Since their *prema* is extremely confidential and secret, Śrī Śukadeva Gosvāmī did not openly speak about it in the assembly. This indescribable, most famous paramour love, known as *jāra-bhāva* or *parakīyā-bhāva*, has been revealed in the verses of Śrī *Gīta-govinda*: “*nibhṛta nikuñja-grhaṁ gatayā* – In the mood of illicit love (*parakīyā-bhāva*), Śrī Rādhā and the *gopīs* secretly went to rendezvous with their paramour Śrī Kṛṣṇa in the secluded love-bower.”

How did the *gopīs* meditate upon Śrī Kṛṣṇa? In the [three] *Śrīmad-Bhāgavatam* verses under discussion, Śukadeva Gosvāmī says, “*mīlita-locanāḥ* – with eyes half-closed or else fully-closed in meditation.” Another understanding of their eyes being closed is that with the two eyes of Śruti and Smṛti (the Vedas and the Purāṇas) shut, those *gopīs* turned their backs on the words of the scriptures, which consist of regulative principles and directions (*vidhi-mārga*), and giving up their regard for public opinion (*loka-lajjā*), entered the path of spontaneous love (*rāga-mārga*) with deep love (*anurāga*). This is the purport of their meditation. Then, because they were locked inside their houses and could not go out, the *gopīs* gave up their bodies, or in other words, their transcendental bodies disappeared [from their homes].

This is an overall understanding (*dig-darśana*) of this discourse.

VERSE 113

अत्रापि भगवन्तं यदृष्टवानसि तादृशम् ।
सद्गुरोः कृपया कृष्णदिदृक्षाभरकारितम् ॥ ११३ ॥

atrāpi bhagavantam yad dṛṣṭavān asi tādṛśam
sad-guroḥ kṛpayā kṛṣṇa-didṛkṣā-bhara-kāritam

atra – here; *api* – even; *bhagavantam* – the Lord; *yat* – which; *dṛṣṭavān* – seen; *asi* – you have; *tādṛśam* – such; *sat-guroḥ* – of your exalted guru; *kṛpayā* – by the mercy; *kṛṣṇa* – Śrī Kṛṣṇa; *didṛkṣā* – by the desire to see; *bhara* – great; *kāritam* – accomplished.

Only by the mercy of a bona fide *guru* have you seen the indescribably beautiful form of Bhagavān here. Indeed, you should understand that the desire to see Śrī Kṛṣṇa that has blossomed in you is also the result of your *guru*'s mercy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Mahādeva says, "Even here in the abode of liberation you had the *darśana* of Śrī Bhagavān's indescribably beautiful form. You should understand that this happened only by the mercy of *sad-guru*, your divine spiritual master, and that same mercy has also ignited your eagerness to see Śrī Kṛṣṇa."

VERSE 114

श्रीगोपकुमार उवाच—

तच्छङ्करप्रसादेन परानन्दभरं गतः ।

किञ्चिदिच्छन्नपि ब्रह्मत्राशकं वदितुं हिया ॥ ११४ ॥

śrī-gopa-kumāra uvāca

tac-chaṅkara-prasādena parānanda-bharaṁ gataḥ

kiñcid icchann api brahman nāśakam vaditum hriyā

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tat* – that; *śaṅkara* – of Śaṅkara (*śam karoti iti śaṅkaraḥ* – one who awards well-being is known as Śaṅkara); *prasādena* – by the mercy; *para-ānanda-bharam* – overwhelmed by great bliss; *gataḥ* – attained; *kiñcit* – something; *icchan* – desiring; *api* – also; *brahman* – O brāhmaṇa; *nāśakam* – I was unable; *vaditum* – to speak; *hriyā* – out of shyness.

Śrī Gopa-kumāra said: I was overjoyed to receive the mercy of Śrī Śaṅkara. At that point I desired to speak (to the Vaikuṇṭha associates), but out of shyness, I could not.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "I was submerged in supreme ecstasy due to the mercy of Śrī Śaṅkara. At that time I wanted to converse a little with Śrī Bhagavān's associates but, feeling shy, I could not utter a word."

VERSE 115

भगवत्पार्षदाः श्रुत्वा तां तां वाचमुमापतेः ।

प्रणम्य सादरं प्रीत्या तमूचुर्विनयान्विताः ॥११५॥

*bhagavat-pārṣadāḥ śrūtvā tāṁ tāṁ vācam umā-pateḥ
praṇamya sādaram prītyā tam ūcur vinayānvitāḥ*

bhagavat – of the Lord; *pārṣadāḥ* – the associates; *śrūtvā* – having heard; *tāṁ tāṁ vācam* – those words; *umā-pateḥ* – of Lord of Umā; *praṇamya* – bowing down; *sa-ādaram* – with respect; *prītyā* – with love; *tam* – to him; *ūcuḥ* – they said; *vinaya-anvitāḥ* – with humility.

Hearing the words of Lord Śiva, Śrī Bhagavān's eternal associates respectfully offered him obeisances and humbly began to speak.

DIG-DARŚINĪ-TĪKĀ: Śrī Gopa-kumāra says, “Before explaining the reason for their arrival, the Lord's associates offered obeisances to Śrī Umāpati (Śrī Śiva, Umā-devī's husband) with devotion, and then they spoke words of solace to relieve my inconsolable grief, which arises with love for the Lord.”

VERSE 116

श्रीभगवत्पार्षदा ऊचुः—

तेन वैकुण्ठनाथेन समं कोऽपि न विद्यते ।

भगवन् भवतो भेदो गौर्याश्च रमया सह ॥११६॥

*śrī-bhagavat-pārṣadā ūcuḥ
tena vaikuṇṭha-nāthena samam ko 'pi na vidyate
bhagavan bhavato bhedo gauryāś ca ramayā saha*

śrī-bhagavat-pārṣadāḥ ūcuḥ – the Lord's associates said; *tena* – by Him; *vaikuṇṭha-nāthena* – the Lord of Vaikuntha; *samam* – with; *kaḥ api* – in any way; *na* – not; *vidyate* – is; *bhagavan* – O Lord; *bhavataḥ* – between you; *bhedaḥ* – difference; *gauryāḥ* – between Gaurī; *ca* – and; *ramayā* – the goddess of fortune; *saha* – with.

Śrī Bhagavān's personal associates said: O *bhagavan*, there is no difference between the Lord of Vaikuṇṭha and you, nor between Ramā and Gaurī.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārṣadas* say, "O *bhagavan*, there is no difference between Vaikuṇṭha-nātha and you, and there is no difference between Ramā and Gaurī. Just as you are the incarnation of the Lord, similarly Śrī Gaurī is also the incarnation of Śrī Lakṣmī."

VERSE 117

तल्लोके भवतो वासो देव्याश्च किल युज्यते ।
ख्यातः प्रियतमस्तस्यावतारश्च भवान् महान् ॥ ११७ ॥

tal-loke bhavato vāso devyāś ca kila yujyate
khyātaḥ priya-tamaś tasyā-vatāraś ca bhavān mahān

tat loke – in that world; *bhavataḥ* – for you; *vāsaḥ* – residence; *devyāḥ* – of the goddess; *ca* – also; *kila* – certainly; *yujyate* – appropriate; *khyātaḥ* – renowned; *priya-tamaḥ* – most beloved; *tasya* – of Him; *avatāraḥ* – incarnation; *ca* – and; *bhavān* – you; *mahān* – great.

You and Gaurī are fit to live in Vaikuṇṭha because you are renowned as the most dear to the Lord of Vaikuṇṭha and are His exalted incarnation.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārṣadas* say, "Therefore, both of you are fit to reside in Vaikuṇṭha because you are celebrated as Vaikuṇṭha-nātha's exalted incarnation and are loved by Him." Here the word *kila*, meaning 'certainly,' is used to indicate conviction.

VERSE 118

तथापि यदिदं किञ्चिद्भाषितं भवताधुना ।
स्वभावो भगवत्-प्रेष्ठतमतौपयिको ह्ययम् ॥ ११८ ॥

*tathāpi yad idam kiñcid bhāṣitam bhavatādhunā
svabhāvo bhagavat-preṣṭha-tamataupayiko hy ayam*

tathā api – still; *yat idam kiñcit* – whatever; *bhāṣitam* – said; *bhavatā* – by you; *adhunā* – now; *svabhāvaḥ* – natural; *bhagavat-preṣṭha-tamatā* – because of being beloved to the Lord; *aupayikaḥ* – suitable; *hi* – indeed; *ayam* – this.

Nevertheless, by describing yourself as a fallen soul as you just did is certainly natural for such an immensely beloved devotee of Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārṣadas* say, “Nevertheless, just now you have declared that you, Brahmā, and Brahmā’s sons headed by Bṛḡu all strive for the goal of Vaikuṇṭha. This disposition is completely worthy of Bhagavān’s beloved devotee.”

VERSE 119

तद्भक्तिरसकल्लोलग्राहको वैष्णवेडितः ।
अतः सर्वावतारेभ्यो भवतो महिमाधिकः ॥ ११९ ॥
*tad-bhakti-rasa-kallola-grāhako vaiṣṇaveditaḥ
ataḥ sarvāvatārebhyo bhavato mahimādhikaḥ*

tat – to the Supreme Lord; *bhakti-rasa* – of the essential mellows of devotional service; *kallola* – waves; *grāhakaḥ* – one who seizes; *vaiṣṇava* – by the devotees; *īditaḥ* – eulogized; *ataḥ* – thus; *sarva* – all; *avatārebhyaḥ* – than other incarnations; *bhavataḥ* – your; *mahimā* – glories; *adhikaḥ* – superior.

Because you are the perceiver and knower of the waves of *śrī-kṛṣṇa-bhakti-rasa*, the Vaiṣṇavas praise you. Therefore, your glories are superior to all other incarnations of Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Glorifying the nature of Śrī Śiva, Śrī Bhagavān’s associates say, “You are the knower and instigator of the waves of the

nectar of devotion (*bhakti-rasa*) to Śrī Kṛṣṇa. Therefore, the Vaiṣṇavas always offer prayers to you.”

VERSE 120

श्रीगोपकुमार उवाच—

निजस्तुत्या तया तस्मिन् हिया तूष्णीं स्थिते प्रभौ ।

भगवत्पार्षदास्ते मामाश्लिष्योचुः सुहृद्वराः ॥ १२० ॥

śrī-gopa-kumāra uvāca

nija-stutyā tayā tasmin hriyā tūṣṇīm sthite prabhau

bhagavat-pārṣadās te mām āśliṣyocuh suhṛd-varāḥ

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *nija* – own; *stutyā tayā* – by this glorification; *tasmin* – of him; *hriyā* – out of shyness; *tūṣṇīm sthite* – remained silent; *prabhau* – the Lord; *bhagavat-pārṣadāḥ* – the associates of the Lord; *te* – they; *mām* – me; *āśliṣya* – embracing; *ūcuh* – said; *suhṛd-varāḥ* – the best well-wishers.

Śrī Gopa-kumāra said: Embarrassed to hear himself praised, Śrī Śiva remained silent. Then, Bhagavān’s associates, who are the crest jewels of well-wishers, embraced me and spoke.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Hearing Śrī Bhagavān’s personal associates praise him, the saintly Śrī Śiva, out of modesty, kept silent. Great personalities are embarrassed to hear their glories spoken, and therefore it is not surprising that Śrī Mahādeva, who is the crest jewel of great personalities, became shy. Then the Vaikuṇṭha associates, who are the foremost of those who are causelessly merciful, embraced me and began to speak to me.”

VERSE 121

श्रीभगवत्पार्षदा ऊचुः—

अस्मदीश्वरसन्मन्त्रोपासकोमापतिप्रिय ।

गोपनन्दन भक्तेषु भवन्तं गणयेम हि ॥ १२१ ॥

śrī-bhagavat-pārṣadā ūcuḥ
asmad-īśvara-san-mantropāsakomā-pati-priya
gopa-nandana bhakteṣu bhavantam gaṇayema hi

śrī-bhagavat-pārṣadāḥ ūcuḥ – the Lord’s associates said; *asmad* – our; *īśvara* – of the Lord; *sat-mantra* – of the eternal *mantra*; *upāsaka* – O worshipper; *umā-pati-priya* – dear to the lord of Umā; *gopa-nandana* – O son of a cowherd; *bhakteṣu* – among the devotees; *bhavantam* – you; *gaṇayema* – we consider; *hi* – certainly.

The personal associates of Śrī Bhagavān said: O son of a *gopa* who is dear to Umāpati! You worship our Lord by the transcendental *mantra*, and therefore, we certainly count you as one of His devotees.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārṣadas* say, “O son of a *gopa*, you are qualified to go to Vaikuṇṭha.” To encourage Gopa-kumāra, the Vaikuṇṭha associates speak this verse beginning with *asmad*. They say, “You worship our Lord Vaikuṇṭha-nātha with the eternal *mantra*, and you are the beloved of Śrī Umāpati (Śrī Śiva). Therefore, be assured that, indeed, we count you as one of the Lord’s devotees.”

VERSE 122

गौडे गङ्गा-तटे जातो माथुरब्राह्मणोत्तमः ।
जयन्तनामा कृष्णस्यावतारस्ते महान् गुरुः ॥१२२॥

gauḍe gaṅgā-taṭe jāto māthura-brāhmaṇottamaḥ
jayanta-nāmā kṛṣṇasyāvatāras te mahān guruḥ

gauḍe – in Bengal; *gaṅgā-taṭe* – on the bank of the Gaṅgā; *jātaḥ* – born; *mathurā-brāhmaṇa-uttamaḥ* – a transcendental Mathurā *brāhmaṇa*; *jayanta-nāmā* – named Jayanta; *kṛṣṇasya* – of Śrī Kṛṣṇa; *avatāraḥ* – an incarnation; *te* – your; *mahān* – exalted; *guruḥ* – spiritual guide.

You have received as your exalted *guru* the incarnation of Śrī Kṛṣṇa named Jayanta. He is a high-class Mathurā *brāhmaṇa* born on the banks of the Gaṅgā in Gauḍadeśa (Bengal).

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāṛṣadas* continue, “Your exalted *guru* is an incarnation of Śrī Kṛṣṇa.”

VERSE 123

सत्यं प्रतीहि वयमत्र भवन्निमित्तम्
एवागताः शृणु हितं निजकृत्यमेतत्।
वैकुण्ठमिच्छसि यदि प्रविहाय सर्वं
सप्रेमभक्तिमनुतिष्ठ नवप्रकाराम् ॥ १२३ ॥

satyaṁ pratīhi vayam atra bhavan-nimittam
evāgatāḥ śṛṇu hitaṁ nija-kṛtyam etat
vaikuṇṭham icchasi yadi pravihāya sarvaṁ
sa-prema-bhaktim anutiṣṭha nava-prakārām

satyaṁ – the truth; *pratīhi* – please understand; *vayam* – we; *atra* – here; *bhavat* – of you; *nimittam* – because; *eva* – indeed; *āgatāḥ* – come; *śṛṇu* – hear; *hitam* – welfare; *nija-kṛtyam* – own duty; *etat* – this; *vaikuṇṭham* – *Vaikuṇṭha*; *icchasi* – you desire; *yadi* – if; *pra-vihāya* – completely renouncing; *sarvam* – everything; *sa-prema-bhaktim* – with His loving devotion; *anutiṣṭha* – execute under guidance; *nava-prakārām* – the nine limbs.

Know this truth: we have come here to the abode of liberation just for you. Now, if you want to go to *Vaikuṇṭha*, listen to what must be done. Renounce everything, and with deep love, execute the nine forms of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāṛṣadas* say, “Understand this truth: we have come to this abode of liberation for you alone. Therefore, do not consider yourself unfit to attain *Vaikuṇṭha*. (More shall be said in this connection further on.) If you desire to enter *Vaikuṇṭha*, then, first, give up your attachment to the regulated chanting of your *mantra*, or *mantra-japa*, and execute the nine types of *bhakti* (*navadhā-bhakti*), such as hearing (*śravaṇa*) and chanting (*kīrtana*). This advice is, indeed, for your benefit. To begin with, leave this abode of liberation. Then, give up your attachment to performing *mantra-japa* along

with *nyāsa* (rituals to spiritualize the body), *dhyāna* (meditation), and other formal practices, and with pure love perform *śravaṇa*, *kīrtana*, and the other practices of *bhakti*.”

VERSE 124

तज्ज्ञापकं च भज भागवतादिशास्त्रं,
लीलाकथा भगवतः शृणु तत्र नित्यम्।
ता एव कर्णविवरं प्रणयात् प्रविष्टाः,
सद्यः पदं भगवतः प्रभवन्ति दातुम्॥१२४॥

taj-jñāpakam ca bhaja bhāgavatādi-śāstram
līlā-kathā bhagavataḥ śṛṇu tatra nityam
tā eva karṇa-vivaram praṇayāt praviṣṭāḥ
sadyaḥ padam bhagavataḥ prabhavanti dātum

tat-jñāpakam – to His glorification; *ca* – and; *bhaja* – be devoted; *bhāgavata-ādi* – beginning with *Śrīmad-Bhāgavatam*; *śāstram* – to the Vaiṣṇava scriptures; *līlā-kathā* – the narrations of Their pastimes; *bhagavataḥ* – of the Lord; *śṛṇu* – hear; *tatra* – there; *nityam* – regularly; *te* – of you; *eva* – indeed; *karṇa-vivaram* – the ear holes; *praṇayāt* – with love; *praviṣṭāḥ* – entered; *sadyaḥ* – at once; *padam* – the abode; *bhagavataḥ* – of the all-opulent Lord; *prabhavanti* – have the power; *dātum* – to award.

Devote yourself to *Śrīmad-Bhāgavatam* and other scriptures that teach loving devotion to the Lord, and regularly listen to the narrations of Śrī Bhagavān’s pastimes. When those descriptions enter the holes of your ears and you hear them with love, they will immediately bring you to the abode of Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “What is the nature of the ninefold practice of devotional service, and how does one execute it?”

In reply, the Vaiṣṇava associates of the Lord speak this verse beginning with *tat*. They say, “You should continuously study *Śrīmad-*

Bhāgavatam and other *bhakti* scriptures, and regularly hear the narrations of the pastimes of Bhagavān. Of the nine practices of devotional service, the most excellent is hearing Bhagavān's pastimes. This is most beneficial because it greatly attracts the mind. As soon as those descriptions enter the heart through the medium of the ears, they immediately deliver one to the abode of Śrī Bhagavān."

Śrī Śukadeva clearly states this in the Twelfth Canto (*Śrīmad-Bhāgavatam* 12.4.40):

*saṁsāra-sindhum ati-dustaram uttitiṛṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevaṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya*

For those who have been burnt by the forest fire of distress and who desire to cross over the insurmountable ocean of material existence, the only boat that can deliver one is one's taste for the nectarean *rasa* of the narrations of Bhagavān's pastimes. There is no other recourse.

It is stated in the Second Canto (*Śrīmad-Bhāgavatam* 2.2.37):

*pibanti ye bhagavata ātmanaḥ satām
kathāṁṛtaṁ śravaṇa-ṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam*

When those whose hearts are contaminated by mirage-like illusory sense objects, such as form and taste, drink deeply through their ears the nectar of the descriptions of Śrī Bhagavān's pastimes, which are manifest from the spiritual nature of saintly personalities, their hearts become purified. Thus they happily obtain the personal association of the lotus feet of the Lord.

VERSE 125

तेषां नवप्रकाराणामेकेनैव सुसिध्यति ।
सर्वसाधनवर्येण वैकुण्ठः साध्यसत्तमः ॥ १२५ ॥

*teṣāṃ nava-prakārāṇām ekenaiva su-sidhyati
sarva-sādhana-varyeṇa vaikuṇṭhaḥ sādhyā-sattamaḥ*

teṣāṃ – of them; *nava-prakārāṇām* – of the nine kinds; *ekena* – by one; *eva* – only; *su-sidhyati* – one attains complete perfection; *sarva-sādhana-varyeṇa* – because of this best of all practices; *vaikuṇṭhaḥ* – Vaikuṇṭha; *sādhyā-sat-tamaḥ* – the highest objective.

Bhakti is the best of all means of spiritual attainment. Therefore, the abode of Vaikuṇṭha, which is the best of all the goals of human life, can be obtained by simply following any one of the nine processes of ***bhakti***.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha associates reply by speaking three verses, beginning here with *teṣāṃ*. They say, “Following any one aspect of the nine processes of *bhakti* can bring one happily to Vaikuṇṭha. The reason is that every single form of *navadhā-bhakti* is superior to all other spiritual practices, such as the quest for knowledge (*jñāna*) and the path of action (*karma*). And every form of *navadhā-bhakti* bestows a goal that is superior to goals such as liberation (*mukti*) and sense enjoyment (*bhukti*). Although it has been ascertained that practices such as *jñāna* and *karma* result in liberation and sense enjoyment, respectively, great personalities reject them, considering those results to be insignificant. The reason is that the quality of the result depends on the quality of the practice to attain it, and the best practice will yield the best result.”

It is stated in *Brahma Purāṇa*:

*dikṣā-mātreṇa kṛṣṇasya narā mokṣaṃ labhanti vai
kim punar ye sadā bhaktyā pūjayanty acyutaṃ narāḥ*

When a person obtains liberation simply by receiving initiation in the *kṛṣṇa-mantra*, who then can describe the glorious fortune of those who always worship Acyuta with devotion?

Here, the understanding of the word *mokṣa*, or liberation, is “*mokṣyati iti mokṣaḥ śrī-kṛṣṇa* – One who grants liberation is none but Śrī Kṛṣṇa.”

Moreover:

*śāṭhyenāpi narā nityam ye smaranti janārdanam
te 'pi yānti tanum tyaktvā viṣṇu-lokam anāmayam*

Those who always remember Janārdana, even while they are engaged in cheating and deception, achieve the faultless abode of Viṣṇu after giving up their material bodies.

VERSE 126

*महत्तमतया श्रूयमाणा अपि परेऽखिलाः ।
फलव्राताविचारेण तुच्छा महदनादृताः ॥ १२६ ॥*
*mahat-tamatayā śrūyamāṇā api pare 'khillāḥ
phala-vrātāvicāreṇa tucchā mahad-anāḍṛtāḥ*

mahat-tamatayā – because of the supreme greatness; *śrūyamāṇāḥ* – hearing; *api* – although; *pare* – other; *akhilāḥ* – all; *phala* – benefits; *vrāta* – of vows; *avicāreṇa* – without consideration; *tucchāḥ* – insignificant; *mahat* – by the great souls; *anāḍṛtāḥ* – disregarded.

Without consideration, *rasika* devotees, who are expert in discriminating between what is of substance and what is worthless, regard as insignificant the entire corpus of great rewards that are described, except for the abode of *Vaikuṇṭha*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “Don’t we also hear about other excellent rewards?” In reply, the *Vaikuṇṭha pāṛśadas* speak this verse beginning with *mahat*. They say, “Other than the abode of *Vaikuṇṭha*, whatever is claimed as a great goal is truly insignificant. The connoisseurs of devotion to the Lord, those who are *bhakti-rasika*, who know the difference between the real and the unreal (*sāra-asāra*), have determined that all those goals (*sādhyas*) and means to attain them (*sādhana*s) are insignificant.”

VERSE 127

*तथापि तद्रसज्ञैः सा भक्तिर्नवविधाञ्जसा ।
सम्पाद्यते विचित्रैतद्रसमाधुर्यलब्धये ॥ १२७ ॥*

*tathāpi tad-rasa-jñaiḥ sā bhaktir nava-vidhāñjasā
sampādyate vicitraitad-rasa-mādhurya-labdhaye*

tathā api – however; *tat* – of that (spiritual reality); *rasa-jñaiḥ* – by those conversant with spiritual mellows; *sā* – that; *bhaktiḥ* – devotional service; *nava-vidhā* – nine kinds; *añjasā* – at once; *sampādyate* – is accomplished; *vicitrā* – wonderful; *tat* – of that; *rasa* – of the essential mellows; *mādhurya-labdhaye* – to achieve the sweetness.

However, *rasika* devotees happily execute the ninefold process of *bhakti* to taste the wonderful varieties of the sweetness of *bhakti-rasa*.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāṛśadas* say, “Although *Vaikuṇṭha* can be obtained by executing any one of the aspects of *bhakti*’s ninefold process, nevertheless, in order to relish the wonderful, sweet *rasa* – the nectarean taste of relationship with the Lord – those advanced devotees perform all nine, which are indescribable and full of the most exalted mellows. They do so in order to taste all the pleasing varieties of *bhakti-rasa*.”

Here the word *vicitra*, meaning ‘varieties,’ implies tasting the mellows of all the nine limbs of *bhakti*, such as hearing (*śravaṇa*), chanting (*kīrtana*), remembering (*smaraṇa*), and so on.

VERSE 128

तेषां कस्मिंश्चिदेकस्मिन् श्रद्धयानुष्ठिते सति ।

स्वयमाविर्भवेत् प्रेमा श्रीमत्कृष्णपदाब्जयोः ॥ १२८ ॥

*teṣāṁ kasmimścid ekasmin śraddhayānuṣṭhite sati
svayam āvirbhavet premā śrīmat-kṛṣṇa-padābjayoḥ*

teṣāṁ – of them; *kasmimścit* – in anyone; *ekasmin* – in one; *śraddhayā* – with faith; *anuṣṭhite* – situated under guidance; *sati* – being; *svayam* – automatically; *āvirbhavet* – it can manifest; *premā* – pure love; *śrīmat* – splendid; *kṛṣṇa-pada-abjayoḥ* – for the lotus feet of Śrī Kṛṣṇa.

Still, by the faithful execution of any one aspect of the ninefold process of *bhakti*, pure love for the lotus feet of Śrī Kṛṣṇa automatically manifests in the heart.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāraṣadas* say, “As soon as one develops *niṣṭhā* (unwavering dedication) for any one of the nine processes of *bhakti*, while executing it with faith and trust, *prema* for Śrī Kṛṣṇa’s lotus feet automatically arises.”

VERSE 129

तथापि कार्या प्रेमणैव परिहाराय हृद्गुः ।
फलान्तरेषु कामस्य वैकुण्ठाप्तिविरोधिनः ॥ १२९ ॥

tathāpi kāryā premṇaiva parihārāya hṛd-rujaḥ
phalāntareṣu kāmasya vaikuṇṭhāpti-virodhinaḥ

tathā api – nevertheless; *kāryā* – it should be done; *premnā* – with love; *eva* – certainly; *parihārāya* – for removing; *hṛt* – of the heart; *rujaḥ* – the disease; *phala-antareṣu* – for extraneous benefits; *kāmasya* – one who has desire; *vaikuṇṭha* – of *Vaikuṇṭha*; *āpti* – attains; *virodhinaḥ* – obstacle.

Even so, because any extraneous desire poses a great obstacle to attaining *Vaikuṇṭha*, in order to remove the disease of material desires in the heart, it is necessary to perform that ninefold devotional process with a loving, devotional mood.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāraṣadas* say, “However, it is crucial to execute *navadhā-bhakti* with *prema*, a mood of pure love. Why? It will remove worldly desires, which are opposed to the goal of achieving residence in *Vaikuṇṭha*. *Prema*, which is blissful by nature, has no other objective, and thus it destroys all extraneous desires, which are obstacles to entering *Vaikuṇṭha*.

“Factually, the desire for anything other than residence in *Vaikuṇṭha* is a sign of a diseased heart. Such desire ignites the heart with the fever of anxiety, and if one enjoys the results of his material desires, he

then faces grave obstacles blocking him from *Vaikuṇṭha*. Such desires, relating to this world and the next (*paraloka*), are certainly against one's better interests. *Prema*, however, being naturally devoid of material ambition, bestows bliss in both worlds and is the only means to attain great joy."

VERSE 130

यद्यप्येतादृशी भक्तिर्यत्र यत्रोपपद्यते ।
तत्तत्स्थानं हि वैकुण्ठस्तत्र तत्रैव स प्रभुः ॥ १३० ॥

yadyapy etādṛśī bhaktir yatra yatropapadyate
tat-tat-sthānam hi vaikuṇṭhas tatra tatraiva sa prabhuḥ

yadi api – although; *etādṛśī* – such; *bhaktiḥ* – devotional service; *yatra yatra* – wherever; *upapadyate* – is manifested; *tat-tat-sthānam* – in those places; *hi* – indeed; *vaikuṇṭhaḥ* – is *Vaikuṇṭha*; *tatra tatra* – there; *eva* – indeed; *saḥ* – He; *prabhuḥ* – the Master.

Although this *bhakti* can be obtained anywhere, wherever it is achieved becomes *Vaikuṇṭha*, and the Lord is indeed present there,

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, "*Prema-bhakti* is full of the greatest bliss and the sweetest nectar, and it reproaches the bliss of impersonal Brahman realization, or *brahmānanda*. If it can be obtained anywhere, then why should one aspire for *Vaikuṇṭha-loka*?"

Acknowledging the truth that such *bhakti* may be obtained anywhere, the *Vaikuṇṭha* associates speak three verses, beginning here with *yad*, to analyze the matter. They say, "That place where such ninefold processes of *bhakti* are lovingly executed is indeed *Vaikuṇṭha-loka*."

Gopa-kumāra might ask, "Certainly Śrī Bhagavān is personally present in *Vaikuṇṭha*, is He not?"

The *Vaikuṇṭha pārṣadas* agree, "The Lord is always present in all those places also."

In this connection, in the *Padma Purāṇa*, Bhagavān Himself states:

*nāham vasāmi vaikuṇṭhe yoginām hṛdaye na ca
mad-bhaktāḥ yatra gāyanti tatra tiṣṭhāmi nārada*

O Nārada, I neither reside in Vaikuṇṭha nor in the hearts of yogīs. However, I do reside where My devotees sing of My pastimes.

VERSE 131

तथापि सर्वदा साक्षादन्यत्र भगवांस्तथा ।
न दृश्येतेति वैकुण्ठोऽवश्यं भक्तैरपेक्ष्यते ॥ १३१ ॥

*tathāpi sarvadā sākṣād anyatra bhagavāms tathā
na dṛśyeteti vaikuṇṭho 'vaśyam bhaktair apekṣyate*

tathā api – still; *sarvadā* – always; *sākṣāt* – directly; *anyatra* – in other places; *bhagavān* – the Lord; *tathā* – so; *na dṛśyeta* – may not be seen; *iti* – thus; *vaikuṇṭhaḥ* – Vaikuṇṭha; *avaśyam* – necessarily; *bhaktaiḥ* – by the devotees; *apekṣyate* – is aspired for.

However, Śrī Bhagavān is not directly visible in all those places; therefore, devotees aspire for the abode of Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārṣadas* say, “Even if this is the case, Śrī Bhagavān is not always visible everywhere else as He is in Vaikuṇṭha, where He is always expanding His wonderful beauty, sweet qualities, and pastimes. Therefore, the devotees certainly desire Vaikuṇṭha.”

VERSE 132

सर्वप्रकारिका भक्तिस्तादृशी च सदान्यतः ।
न सम्पद्येत निर्विघ्ना तन्निष्ठैर्बहुभिः सह ॥ १३२ ॥

*sarva-prakārikā bhaktis tādṛśī ca sadānyataḥ
na sampadyeta nirvighnā tan-niṣṭhair bahubhiḥ saha*

sarva-prakārikā – all the varieties; *bhaktiḥ* – devotional service; *tādṛśī* – like this; *ca* – also; *sadā* – always; *anyataḥ* – in other

places; *na* – not; *sampadyeta* – it can be found; *nirvighnā* – without obstacles; *tan-niṣṭhaiḥ* – by the staunch; *bahubhiḥ* – many; *saha* – by.

Besides *Vaikuṇṭha*, no other place exhibits all the varieties of *bhakti*. There, countless staunch devotees are resolutely performing such *bhakti* unhindered by impediments like material time.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha* associates elaborate on this point. They say, “Devotion that is endowed with fully-blossomed divine love (*prema*) as seen in *Vaikuṇṭha* is not found anywhere else. The reason is that all the residents there have unwavering dedication, or *niṣṭhā*, for *bhakti*. Elsewhere it is not so, and obstacles constantly hinder the execution of *bhakti* in those places. In particular, in *Vaikuṇṭha*, the time factor or any other material restriction presents no obstacle; whereas other places are full of such impediments. Because in *Vaikuṇṭha* one receives the association of countless numbers of like-minded (*sama-jātīya*) devotees whose bodies are eternally *sac-cid-ānanda* and who are naturally *rasika*, expert in relishing *prema-bhakti*, one can automatically perform unhindered worship of the Lord. Therefore, we see that devotees aspire to go there.”

VERSE 133

निजेन्द्रिय-मनःकायचेष्टारूपां न विद्धि ताम्।
नित्यसत्यघनानन्दरूपा सा हि गुणातिगा ॥ १३३ ॥

nijendriya-manaḥ-kāya-ceṣṭā-rūpām na viddhi tām
nitya-satya-ghanānanda-rūpā sā hi guṇātīgā

nija – own; *indriya* – senses; *manaḥ* – mind; *kāya* – body; *ceṣṭā* – activities; *rūpām* – form; *na viddhi* – do not consider; *tām* – that; *nitya* – eternal; *satya* – reality; *ghana-ānanda* – of intense bliss; *rūpā* – form; *sā* – that; *hi* – indeed; *guṇa-atigā* – beyond the binding influences of material nature: goodness, passion, and ignorance.

Specifically, do not think that *bhakti* is an endeavor of the dull senses, mind, and body. Being eternal reality and concentrated

bliss, *bhakti* is beyond the modes of material nature and thus cannot be grasped by the material senses.

DIG-DARŚINĪ-ṬĪKĀ: From the statement spoken by the Vaiṣṇava associates to Śrī Gopa-kumāra in verse 123, “*bhaktim anuṣṭha* – You should practice *bhakti*,” it appears that devotional service is accomplished by human effort. Refuting this idea in two verses, beginning here with *nija*, the Vaiṣṇava associates describe the intrinsic nature (*svarūpa*) of *bhakti*. They say, “Devotional service cannot be achieved by the endeavors of the material senses, mind, and body. In addition, the limbs of *bhakti*, such as hearing about the Lord (*śravaṇa*) and singing His names (*kīrtana*) are also not the objects (*viśayas*) of one’s sense of hearing, sense of speech, and so on. In other words, *śravaṇa* appears as a function of the ears; *kīrtana* appears as a function of the tongue; *smaraṇa* as a function of the mind; and *vandana* (offering obeisances), intimate service, etc. appear as functions of the body. However in actuality, the material senses are unable to undertake all these spiritual activities. Understand these activities to be transcendental, beyond the material qualities.”

Gopa-kumāra might ask, “Then what is the nature of *bhakti*?”

They reply, “You should know pure devotional service to be the eternal truth and the essence of pure joy.”

VERSE 134

निर्गुणे सच्चिदानन्दात्मनि कृष्णप्रसादतः ।
स्फुरन्ती विलसत्यात्मभक्तानां बहुधा मुदे ॥ १३४ ॥

nirguṇe sac-cid-ānandātmani kṛṣṇa-prasādataḥ
sphurantī vilasaty ātma-bhaktānām bahudhā mude

nirguṇe – beyond the modes of nature; *sat-cit-ānanda* – eternal and full of knowledge and bliss; *ātmani* – in the personality (of *bhakti*); *kṛṣṇa-prasādataḥ* – by the mercy of Śrī Kṛṣṇa; *sphurantī* – manifests; *vilasati* – shines; *ātma-bhaktānām* – for the devotees of the Lord; *bahudhā* – in numerous ways; *mude* – in happiness.

That *bhakti* is singular in nature, but by the mercy of Śrī Kṛṣṇa, it manifests in numerous forms such as *śravaṇa* (hearing and *kīrtana* (singing) for the pleasure of the confidential devotees who are transcendental to the modes of nature.

DIG-DARŚINĪ-ṬĪKĀ: Now Śrī Gopa-kumāra might question, “If that devotional service is transcendental to material qualities, how can the conditioned soul approach it?”

In reply, the Vaiṣṇava associates speak this verse beginning with *nirguṇa*. They say, “That *nirguṇa-bhakti*, or devotion devoid of material qualities, which is by nature full of eternity, knowledge, and bliss (*sac-cid-ānanda*), manifests by the mercy of Śrī Kṛṣṇa in the heart. That is, it manifests in pure spirit souls and it sports within them in the form of hearing, chanting, and so on. Although this *bhakti* is one in nature, or *eka-rūpa*, nevertheless it manifests in many forms (such as *śravaṇa*, *kīrtana*, etc.) because Bhagavān wants to increase the wonderful bliss of His confidential servitors.”

This topic has been discussed before and will be discussed again.

VERSE 135

विशुद्धे तु विवेकेन सत्यात्मनि हरेः पदम्।
गतेऽप्यप्राकृतं भक्तिविधयो विलसन्ति हि ॥ १३५ ॥

viśuddhe tu vivekena saty ātmani hareḥ padam
gate 'py aprākṛtaṁ bhakti-vidhaya vilasanti hi

viśuddhe – completely pure; *tu* – but; *vivekena* – through discrimination; *sati* – becoming; *ātmani* – the heart; *hareḥ* – of Śrī Hari; *padam* – to the abode; *gate* – gone; *api* – although; *aprākṛtaṁ* – not material; *bhakti* – of devotional service; *vidhayaḥ* – processes; *vilasanti* – shine; *hi* – certainly.

When the practitioner's heart is completely cleansed by pure discrimination, the nine processes of *bhakti* sport within that completely purified soul. Only then does he obtain the abode of Śrī Hari (Vaiṣṇava-loka).

DIG-DARŚINĪ-ṬĪKĀ: Having explained the general characteristics of *bhakti* in this verse beginning with *viśuddha*, the *Vaikuṇṭha* associates dialectically establish its transcendental nature by direct (*anvaya*) and indirect (*vyatireka*) deliberation. The word *viśuddha-viveka*, meaning ‘pure intelligence,’ indicates that the living being becomes free from false ego by realizing the idea stated in *Śrīmad Bhagavad-gītā* (5.9): “*indriyāṇīndriyārtheṣu vartanta iti dhāraṇa* – The living being actually does not do anything; rather it is his senses that interact with their respective sense objects.” Then, freed from false ego, he no longer has to suffer the reactions of his past deeds. When with unalloyed intelligence the living being frees himself from identifying with the body, senses and so on, he becomes qualified to enter *Śrī Vaikuṇṭha*, Lord Hari’s transcendental abode. At that time, *bhakti*, in all of her varieties, sports in the heart of that *jīva*.

VERSE 136

अन्यथेतरकर्माणीवैतेऽपि स्युर्न सङ्गताः ।
कायेन्द्रियात्मचेष्टातो ज्ञानेनात्मनि शोधिते ॥ १३६ ॥

anyathetara-karmāṇivaite 'pi syur na saṅgataḥ
kāyendriyātma-ceṣṭāto jñānenātmani śodhite

anyathā – otherwise; *itara-karmāṇi* – other activities; *iva* – like; *ete* – they; *api* – also; *syūḥ na* – they can not be; *saṅgataḥ* – because of contact; *kāya* – with the body; *indriya* – and senses; *ātma-ceṣṭātaḥ* – from the activities of the soul; *jñānena* – through knowledge; *ātmani* – in the self; *śodhite* – purified.

If *bhakti* to the Lord were also to be an activity of the senses like all other mundane activities, then it could not be the function of the soul. Alternatively, it may be said that if by knowledge, the soul were to be cleansed of the entanglement of activities with the body and senses, then the nine processes of *bhakti*, like material activities, could not be functions of the soul. This is because the process of *bhakti*, unlike material activities, is not rooted in the living being’s false ego of being the doer. *Bhakti* mercifully

sports on her own accord in the soul that is purified of the false ego of being the doer.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāṛṣadas* say, “Otherwise, if *navadhā-bhakti* were just activity of the mundane senses, then were the soul to be cleansed of its entanglement of activities with the body and senses through knowledge (*jñāna*) or wisdom (*viveka*), the process of *navadhā-bhakti* would also be reproachable like all other mundane activities, both regular (*nitya*) and occasional (*naimittika*). In other words, if *navadhā-bhakti* was just activity of the mundane senses, it could not be the function, or *dharma*, of the soul.”

“*Indriyāṇindriyārtheṣu vartante* – All the senses are engaged with their respective sense objects.” According to this logic of *Śrīmad Bhagavad-gītā* (5.9), the truth of the self (*ātma-tattva*) can be obtained by the knowledge of being free from the false ego of being the doer. *Jñānīs* (persons advanced in such knowledge) also discard all mundane objects through this very wisdom. However, the process of devotion (*bhakti-vidhi*) is not within the jurisdiction of mundane *nitya* and *naimittika* activities, nor can it be separated from the soul through the culture of knowledge or wisdom.

VERSE 137

अन्येभ्य इव कर्मभ्यो भगवद्भक्तिकर्मतः ।

विविक्तः सन् कथं यातु वैकुण्ठं मुक्तिमर्हति ॥ १३७ ॥

*anyebhya iva karmabhyo bhagavad-bhakti-karmataḥ
viviktaḥ san katham yātu vaikuṇṭhaṁ muktim arhati*

anyebhyaḥ – from others; *iva* – like; *karmabhyaḥ* – actions; *bhagavad-bhakti-karmataḥ* – from the actions of devotional service to the Lord; *viviktaḥ* – distinguished; *san* – being; *katham* – how?; *yātu* – can he go?; *vaikuṇṭhaṁ* – to *Vaikuṇṭha*; *muktim* – of liberation; *arhati* – he is worthy.

Devotional service to *Bhagavān* is not an activity of the body and senses, as are other activities. How can a soul go to *Vaikuṇṭha* if he is

bereft of any activity of devotion to the Lord? Without *bhakti*, such a person is fit only for liberation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “Is there any fault to *bhakti* not being the function of the soul, or *ātma*, but rather an activity of the material senses like other duties?”

The *Vaikuṇṭha pāraśada*s reply in this verse beginning with *anyebhya*. They say, “If the soul were to become cleansed of *bhakti*, activities of devotion, in the same way that it becomes cleansed of *karma*, fruitive activities performed with the body and senses, how could the soul be completely purified (*visuddha*)? And without becoming thoroughly purified, how could the soul enter *Vaikuṇṭha*? Bereft of devotion, the soul would be unfit to enter that realm. It is possible, however, that the soul who becomes cleansed of *karma* – that is, who has achieved freedom from desire for the results of action – may be fit for liberation. Therefore, it is to be understood that *bhakti* is essential for attaining the spiritual realm of *Vaikuṇṭha*. As evidenced by this reasoning, this transcendental abode cannot be attained through any mundane means. It follows that *bhakti*, being the process to attain that transcendental realm, must also be transcendental.”

VERSE 138

न ह्यन्यकर्मवद्भक्तिरपि कर्मेति मन्यताम्।
बहिर्दृष्ट्यैव जल्प्येत भक्तदेहादिवत् क्वचित् ॥ १३८ ॥

na hy anya-karma-vad bhaktir api karmeti manyatām
bahir-dṛṣṭyaiva jalpyeta bhakta-dehādi-vat kvacit

na – not; *hi* – certainly; *anya-karma-vat* – like other activities; *bhaktiḥ* – devotional service; *api* – also; *karma* – action; *iti* – thus; *manyatām* – for those who think; *bahiḥ dṛṣṭyā* – by external vision; *eva* – indeed; *jalpyeta* – it may be said; *bhakta* – of a devotee; *deha-ādi-vat* – like the body and so forth; *kvacit* – sometimes.

Some people think that devotion to the Lord is also a karmic activity like performing one’s prescribed occupational duties, but this can

never be so. This is an external conception, not based on the underlying truth of *bhakti*. Although the term *deha* is used to refer both to the bodies of devotees who reside in *Vaikuṇṭha* and to bodies made of five material elements, nevertheless the first usage is transcendental and the second is material. Similarly, although *bhakti* is independent of *karma*, nevertheless, due to an external perspective, it is sometimes regarded as *karma*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “The execution of one’s prescribed occupational duties, or *sva-dharma*, is mundane karmic activity. Similarly, can we not say that *bhakti* is also a particular type of *karma*?”

The *Vaikuṇṭha pāṛṣadas* reply, “Devotional service performed with intimate feelings for *Bhagavān* can never be a fruitive or mundane activity like the execution of one’s prescribed occupational duties. This is because intimate and confidential service is not at all an activity of the material senses. Even if it appears to be a mundane activity from an external perspective, factually it is not.” When the term *bhakti-karma*, meaning ‘devotional activities,’ is used, some people take it to be material. *Bhakti*, however, is not an activity of the mundane senses. Thus, in two verses, beginning here with *na hi*, the *Vaikuṇṭha* associates quote conclusive truth, or *siddhānta*, to refute the claim that *bhakti* is indeed *karma*.

Gopa-kumāra might posit, “Devotional service to *Bhagavān* is the best of all virtuous activities meant for cleansing the consciousness.” This is the opinion of those who are adherents of the philosophy known as *mīmāṃsā* (also, known as *karma-mīmāṃsā*).

The *Vaikuṇṭha pāṛṣadas* speak the line beginning with *bahiḥ* to refute this opinion. They say, “Occasionally, *bhakti* is called *karma* and assumed to be material activity. However, this is only from an external perspective; it is not based on actual truth (*tattva-vicāra*). There is an example in this regard. Just as the word *deha*, meaning ‘body,’ is used for the *sac-cid-ānanda* forms of the devotees residing in *Vaikuṇṭha*, similarly, the term *karma* is sometimes applied to *bhakti*, although it is different from the fruitive activities known as *karma*.

“Here the word *deha* has been used both for a body comprised of eternity, knowledge, and bliss and for a body comprised of the five

material elements. Similarly, the word *maṇi*, meaning ‘jewel,’ can refer to both the spiritual wish-fulfilling gem *cintāmaṇi* and a jewel made of glass. Also, the word *sattva* indicates existence consisting of the three modes of material nature and also *śuddha-sattva*, the nature of Parabrahman, who is the support of entire existence and the basis of the qualities of saintly persons.”

In *Śrīmad-Bhāgavatam* (10.2.35), Śrī Brahmā states:

*sattvaṁ na ced dhātar idaṁ nijaṁ bhaved
vijñānam ajñāna-bhidāpamārjanam*

O Lord, there would have been no means of overcoming ignorance if You had not manifested Your transcendental form (*sattva-vapu*).

The *Vaikuṇṭha pārśadas* continue, “In the same way, one who sees with only an external perspective will see as *karma* both types of action: mundane activities – such as the execution of one’s prescribed occupational duties (*sva-dharma*) – and the intimate service (*paricaryā*) of the Lord.”

VERSE 139

भक्तानां सच्चिदानन्दरूपेष्वङ्गेन्द्रियात्मसु ।
घटते स्वानुरूपेषु वैकुण्ठेऽन्यत्र च स्वतः ॥ १३९ ॥

*bhaktānām sac-cid-ānanda-rūpeṣv aṅgendriyātmasu
ghaṭate svānurūpeṣu vaikuṇṭhe 'nyatra ca svataḥ*

bhaktānām – of the devotees; *sat-cit-ānanda* – made of eternality, cognizance, and bliss; *rūpeṣu* – in forms; *aṅga* – limbs; *indriya* – senses; *ātmasu* – in the bodies; *ghaṭate* – manifests; *sva-anurūpeṣu* – suitable for them; *vaikuṇṭhe* – in *Vaikuṇṭha*; *anyatra* – elsewhere; *ca* – and; *svataḥ* – spontaneously.

In *Vaikuṇṭha* or anywhere else a devotee may reside, a suitable body manifests of its own accord. This body and its senses are comprised of eternity, knowledge, and bliss.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pārṣadas* say, “*Bhakti* is not an object of the senses; it is the function (*sva-dharma*) of the soul and it manifests of its own accord in a pure heart.” Although it has been established that *bhakti* is self-manifest, someone might raise a doubt, saying that *śravaṇa* and *kīrtana* and the other aspects of *bhakti* are activities of the senses. If this is so, then how can *bhakti* be regarded as transcendental and self-manifest? To remove this doubt, the *Vaikuṇṭha* associates speak this verse beginning with *bhaktānām*.

They say, “Whether a pure devotee resides in *Vaikuṇṭha* or anywhere else, a suitable body comprised of *sac-cid-ānanda* naturally manifests. How does this transcendental body manifest? As *bhakti* arises, the body of five material elements (*pāñca-bhautika*) is transformed and becomes like a body made of eternity, knowledge, and bliss. Just as iron transforms into gold by contact with a touchstone, similarly, due to the manifestation of *bhakti*, the material body of the practicing devotee also becomes transcendental.”

Alternatively, it can be said that, through the mercy potency of Śrī Bhagavān, the material senses of the *sādhaka* can be spiritualized. It can additionally be understood that the Lord’s mercy potency (*kṛpā-śakti*) first appears within the pure soul, and then it manifests the form consisting of limbs and senses that are suitable for His service. This is a general overview (*dig-darśana*).

VERSE 140

वयमत्र प्रमाणं स्मोऽनिशं वैकुण्ठपार्षदाः ।
तन्वन्तो बहुधा भक्तिमस्पृष्टाः प्राकृतैर्गुणैः ॥ १४० ॥

*vayam atra pramāṇam smo 'niśam vaikuṇṭha-pārṣadāḥ
tanvanto bahudhā bhaktim asprṣṭāḥ prākṛtaiḥ guṇaiḥ*

vayam – we; *atra* – here; *pramāṇam* – evidence; *sma* – are; *aniśam* – incessantly; *vaikuṇṭha-pārṣadāḥ* – the Lord’s associates in *Vaikuṇṭha*; *tanvantaḥ* – spreading; *bahudhā* – in many ways; *bhaktim* – devotional service; *asprṣṭāḥ* – unaffected; *prākṛtaiḥ* – by the material; *guṇaiḥ* – modes of nature.

Loving service to the Lord and to the Lord's devotees are both transcendental. Indeed, we eternal residents of *Vaikuṇṭha* are evidence of this. We wander everywhere freely to spread devotion in various ways, and we are never affected by material qualities or even touched by them.

DIG-DARŚINĪ-ṬĪKĀ: “Our own experience is special evidence in this regard.” In this verse beginning with *vayam*, the eternal associates of *Vaikuṇṭha* present themselves as evidence of the transcendental nature of devotional service. They say, “We *pārśadas*, who have attained *Vaikuṇṭha*, are endowed with transcendental forms. We freely wander everywhere, continuously spreading devotional service in many ways, without touching anything made of the twenty-three material elements.”

In this regard, in *Śrīmad-Bhāgavatam* (7.1.35) Śrī Yudhiṣṭhira states: “*dehendriyāsu-hīnānām vaikuṇṭha-pura-vāsinām* – The residents of *Vaikuṇṭha*, whose bodies are purely spiritual (*śuddha-sattva*), have no relationship with the material body, senses, etc.”

VERSE 141

नवीनसेवकानां तु प्रीत्या सम्यक् प्रवृत्तये ।
निजेन्द्रियादिव्यापारतयैव प्रतिभाति सा ॥ १४१ ॥
navīna-sevakānām tu prītyā samyak-pravṛttaye
nijendriyādi-vyāpāratayaiva pratibhāti sā

navīna – new; *sevakānām* – of the servants; *tu* – but; *prītyā* – with satisfaction; *samyak* – completely; *pravṛttaye* – for engaging; *nija-indriya* – of their own senses; *ādi* – and so forth; *vyāpāratayā* – by the function; *eva* – indeed; *pratibhāti* – manifests; *sā* – she (*bhakti*).

To arrange that neophytes engage in *bhakti* with complete satisfaction, *bhakti* manifests simply as the activities of their own senses.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “One can directly experience Bhagavān’s *kīrtana* as the function of the tongue just like any other ordinary talk. How can this perception be denied?” To reconcile this, the Vaiṣṇava associates speak the two verses, beginning here with *navīna*.

They say, “For all new devotees, devotional service certainly seems to be an activity of the senses. Why? This is to engage the neophytes completely in devotion and to allow them to experience some happiness in it. They think, ‘Oh! My ears are hearing the names of Śrī Bhagavān and my tongue is chanting His names.’ In this way, they develop a joyful, steady faith (*niṣṭhā*). If this does not happen, they will feel that all their efforts are ineffective and they will all lose interest.”

VERSE 142

महद्भिर्भक्तिनिष्ठैश्च न स्वाधीनेति मन्यते ।

महाप्रसादरूपेयं प्रभोरित्यनुभूयते ॥ १४२ ॥

mahadbhir bhakti-niṣṭhaiś ca na svādhīneti manyate
mahā-prasāda-rūpeyaṁ prabhor ity anubhūyate

mahadbhiḥ – by the great souls; *bhakti-niṣṭhaiḥ* – who are fixed in devotional service; *ca* – also; *na* – not; *sva-adhīnaḥ* – dependent on themselves; *iti* – thus; *manyate* – considered; *mahā* – great; *prasāda* – mercy; *rūpā* – form; *iyam* – this; *prabhoḥ* – of the Lord; *iti* – thus; *anubhūyate* – is experienced.

However, great devotees who are fixed in *bhakti* do not consider devotional service to be subservient to their own power. Rather, they experience it as the supreme mercy of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: The experience of great personalities fully proves this point. Therefore, this verse beginning with *mahadbhiḥ* is spoken. The Vaiṣṇava *pārṣadas* say, “The great personalities fixed in devotional service do not regard *bhakti* to be under the control of their senses. Rather, they consider it to be the great mercy of Bhagavān; they do not think it achievable by their own power.”

VERSE 143

त्वरं चेद्विद्यते श्रीमद्वैकुण्ठालोकने तव ।
सर्वाभीष्टप्रदश्रेष्ठां तां श्रीव्रजभुवं व्रज ॥ १४३ ॥

*tvarā ced vidyate śrīmad-vaikuṇṭhālokan tava
sarvābhiṣṭa-prada-śreṣṭhām tām śrī-vraja-bhuvam vraja*

tvarā – quickly; *cet* – if; *vidyate* – is; *śrīmad-vaikuṇṭha* – of splendid Vaikuṇṭha; *ālokan* – in seeing; *tava* – your; *sarva* – all; *abhiṣṭa* – intense hankering; *prada* – fulfilling; *śreṣṭhām* – excellent; *tām* – that; *śrī-vraja-bhuvam* – to Śrī Vraja-bhūmi; *vraja* – go.

Therefore, O Śrī Gopa-kumāra! If you desire to reach Vaikuṇṭha quickly, then go to Śrī Vraja-bhūmi. That land of Vraja is excellent in fulfilling all desires.

DIG-DARŚINĪ-ṬĪKĀ: Having concluded the secondary topic under discussion, the Vaikuṇṭha *pāṣadas* present the essence of the main topic. They say, “After reaching Śivaloka by the mercy of Śrī Maheśvara, one gradually moves on to Vaikuṇṭha. However, if you are unable to tolerate the delay, then go to that celebrated Śrī Vraja-bhūmi, which is dear to you. Why? The land of Vraja is the best of those places that can quickly fulfill all desires, and it does so in an unparalleled way.”

VERSE 144

परं श्रीमत्पदाम्भोज-सदासङ्गत्यपेक्षया ।
नामसंकीर्तनप्रायां विशुद्धां भक्तिमाचर ॥ १४४ ॥

*param śrīmat-padāmbhoja-sadāsaṅgaty-apekṣayā
nāma-saṅkīrtana-prāyām viśuddhām bhaktim ācara*

param – engrossed in; *śrīmat-pada-ambhoja* – of the Lord’s lotus feet; *sad-āsaṅgati* – for pure association; *apekṣayā* – with hankering; *nāma* – of Śrī Nāma; *saṅkīrtana* – to congregational chanting; *prāyām* – with prominence; *viśuddhām* – utterly pure; *bhaktim* – devotion; *ācara* – practice.

Upon reaching the land of Vraja, practice pure *bhakti* that is devoid of *jñāna* and *karma* with the hope of attaining the lotus feet of Śrī Bhagavān. Do this, giving prominence to *nāma-saṅkīrtana*.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārśadas* say, “If you want to achieve Vaikuṇṭha quickly and if you desire to associate continuously with the lotus feet of Śrī Bhagavān, then upon reaching the land of Vraja, execute pure devotional service (*viśuddha-bhakti*) that is devoid of *karma* (fruitive activities) and *jñāna* (philosophical speculation), and primarily dedicate yourself to *nāma-saṅkīrtana*.”

VERSE 145

तयाशु तादृशी प्रेमसम्पदुत्पादयिष्यते ।
यया सुखं ते भविता वैकुण्ठे कृष्णदर्शनम् ॥ १४५ ॥
tayāśu tādrśī prema-sampad utpādayiṣyate
yayā sukham te bhavitā vaikuṇṭhe kṛṣṇa-darśanam

tayā – by that; *āśu* – quickly; *tādrśī* – such; *prema* – of love; *sampad* – the wealth; *utpādayiṣyate* – will be aroused; *yayā* – by which; *sukham* – easily; *te* – your; *bhavitā* – there will be; *vaikuṇṭhe* – in Vaikuṇṭha; *kṛṣṇa-darśanam* – the sight of Śrī Kṛṣṇa.

Due to the influence of devotion in which *nāma-saṅkīrtana* is prominent, the wealth of *prema* will arise in your heart very quickly, and by that power you will easily be able see Śrī Kṛṣṇa right in Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha *pārśadas* say, “By performing *bhakti* that is predominated by *nāma-saṅkīrtana*, you will attain the wealth of *prema* very quickly, and by the power of that *prema* you will easily be able to have *darśana* of Śrī Kṛṣṇa in Vaikuṇṭha.”

In this regard, in *Śrīmad-Bhāgavatam* (3.15.25), in describing Vaikuṇṭha, Śrī Brahmā states:

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre yamā hy upari naḥ spṛhaṇīya-śilāḥ

*bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ*

Only those people who continuously sing the qualities of Śrī Hari can go to Vaikuṇṭha. Meeting together, they manifest such deep affection in singing the great glories of Śrī Bhagavān that they neglect the rules and regulations (*yama* and *niyama*) of behavior and exhibit symptoms of transcendental ecstasy. At times they shed tears helplessly, and at times their hair stands on end. Therefore, we pray for mercy in the form of compassion from such devotees.

VERSE 146

प्रेम्णोऽन्तरङ्गं किल साधनोत्तमं
मन्येत कैश्चित् स्मरणं न कीर्तनम्।
एकेन्द्रिये वाचि विचेतने सुखं
भक्तिः स्फुरत्याशु हि कीर्तनात्मिका ॥ १४६ ॥

*preṃṇo 'ntar-aṅgaṁ kila sādhanottamaṁ
manyeta kaiścit smaraṇaṁ na kīrtanam
ekendriye vāci vicetane sukhaṁ
bhaktiḥ sphuraty āśu hi kīrtanātmikā*

preṃṇaḥ – of love; *antaḥ-aṅgaṁ* – confidential; *kila* – indeed; *sādhana* – means for spiritual perfection; *uttamaṁ* – best; *manyeta* – it is thought; *kaiścit* – by certain persons; *smaraṇaṁ* – remembering; *na* – not; *kīrtanam* – chanting; *eka-indriye* – on one of the senses; *vāci* – the organ of speech; *vicetane* – unconscious; *sukhaṁ* – easily; *bhaktiḥ* – devotional service; *sphurati* – is manifested; *āśu* – quickly; *hi* – indeed; *kīrtana-ātmikā* – the nature of chanting.

[Because previously, Śrī Gopa-kumāra had heard the following from the Yogendras of Tapoloka, the Vaikuṇṭha *pārśadas* speak as follows:] Some hold that of all the types of *bhakti*, *smaraṇa* (remembering), rather than *kīrtana* (chanting), is the foremost, and it is the best of the most confidential means to attain pure love for the Lord. Their

reasoning is that *kīrtana* manifests only as a function of speech in one of the inert senses. Further, it manifests very easily and quickly. Therefore, it can only give a slight result.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might present the counter argument, “I heard from the Yogendras of Tapoloka that *smaraṇa* is the foremost of all the limbs of *bhakti*.” In this verse beginning with *prema*, the Vaikuṇṭha associates explain the truth of this conception. Pippalāyana and the other sages have argued that *smaraṇa*, not *kīrtana*, is indeed the most excellent and confidential means to attain *prema*. *Bhakti*, in the form of *kīrtana*, manifests quickly and quite effortlessly in speech, which is only one of the dull working senses. Therefore, one could conclude that a method that is accomplished so effortlessly must indeed yield a very trifling result.

VERSE 147

भक्तिः प्रकृष्टा स्मरणात्मिकास्मिन्
सर्वेन्द्रियाणामधिपे विलोले ।
घोरे बलिष्ठे मनसि प्रयासैर्
नीते वशं भाति विशोधिते या ॥ १४७ ॥

bhaktiḥ prakṛṣṭā smaraṇātmikāsmiṇ
sarvendriyāṇām adhipe vilole
ghore baliṣṭhe manasi prayāsair
nīte vaśam bhāti viśodhite yā

bhaktiḥ – devotional service; *prakṛṣṭā* – superexcellent; *smaraṇa-ātmikā* – consisting of remembering; *asmiṇ* – in this; *sarva-indriyāṇām* – of all the senses; *adhipe* – the king; *vilole* – tremulous; *ghore* – violent; *baliṣṭhe* – turbulent; *manasi* – the mind; *prayāsair* – with great endeavors; *nīte* – brought; *vaśam* – under control; *bhāti* – it is splendidly eminent; *viśodhite* – purified; *yā* – which.

(The nine Yogendras said:) *Smaraṇa*, on the other hand, is a function of the mind, which is the king of all the senses. The turbulent,

volatile mind is not easily restrained or withdrawn from sense objects. Therefore, *smaraṇa-bhakti*, which is accomplished by a mind that is purified only after tremendous endeavor and diligence, is superior to *kīrtana*. Particularly, that which is accomplished by subjugation of the mind must be the most excellent. Who can doubt this?

DIG-DARŚINĪ-ṬĪKĀ: Those Yogendras say, “Devotional service in the form of remembrance (*smaraṇa*) is the most excellent *sādhana*. The reason is that the mind, the ruler of all the senses, is very powerful, extremely restless, capable of quickly creating hundreds of terrible *anarthas* (undesirable experiences or habits), and most difficult to control. When, only after heroic effort, one purifies and controls the mind, *smaraṇa-bhakti* manifests there. Therefore, this is the best of all the limbs of devotional service.”

This is confirmed in the *Bhikṣu-gītā*, ‘The Song of the Renunciant,’ of *Śrīmad-Bhāgavatam* (11.23.47 and 45):

*mano-vaśe 'nye hy abhavan sma devā
manaś ca nānyasya vaśam sameti
bhīṣmo hi devaḥ sahasaḥ sahīyān
yuñjyād vaśe taṁ sa hi deva-devaḥ*

All the senses are under the control of the mind; the mind is not under the control of any one of the senses. The mind is stronger than the strongest and is the most fearsome god. One who subjugates the mind is indeed the conqueror of the senses and worshipable even for the demigods.

*dānaṁ sva-dharmo niyamo yamaś ca
śrutaṁ ca karmāṇi ca sad-vratāni
sarve mano-nigraha-lakṣaṇāntāḥ
para hi yogo manasaḥ samādhīḥ*

The topmost benefit that comes from giving charity, executing prescribed occupational duties, following rules and regulations, studying the Vedas, performing pious deeds, and observing purifying vows is that the mind becomes subdued and absorbed in Bhagavān. Therefore, conquering the mind is the topmost yoga.

They say, “How can anyone doubt the superexcellence of *smaraṇa*, which is accomplished by subjugation of the mind?”

VERSE 148

मन्यामहे कीर्तनमेव सत्तमं
लोलात्मकैक-स्वहृदि स्फुरत्स्मृतेः ।
वाचि स्वयुक्ते मनसि श्रुतौ तथा
दीव्यत् परानप्युपकुर्वदात्म्यवत् ॥ १४८ ॥

*manyāmahe kīrtanam eva sat-tamaṁ
lolātmakaika-sva-hṛdi sphurat-smṛteḥ
vāci sva-yukte manasi śrutau tathā
divyat parān apy upakurvad ātmya-vat*

manyāmahe – in our opinion; *kīrtanam* – chanting; *eva* – indeed; *sat-tamaṁ* – better; *lola-ātmaka* – with the flickering mind; *eka* – one; *sva-hṛdi* – in the heart; *sphurat-smṛteḥ* – than tremulous contemplation; *vāci* – in the voice; *sva-yukte* – connected with oneself; *manasi* – the mind; *śrutau* – the sense of hearing; *tathā* – also; *divyat* – illuminating; *parān* – others; *api* – also; *upakurvad* – satisfies; *ātmya-vat* – like oneself.

(Now the *Vaikuṇṭha* associates express their view.) However, in our opinion, *kīrtana* is superior to *smaraṇa*, which manifests only in one’s own heart via the restless mind. *Kīrtana*, on the other hand, manifests on the tongue and automatically connects with the mind. The sound of *kīrtana* then satisfies both one’s own sense of hearing and that of other listeners.

DIG-DARŚINĪ-ṬĪKĀ: Having described the opinions of others, the *Vaikuṇṭha pāraṣadas* present their own opinion in this verse beginning with *manyāmahe*. They say “We believe that *kīrtana*, or singing the praises of the Lord, is indeed superior to the aspect of *bhakti* known as *smaraṇa*, or remembrance of the Lord. *Smaraṇa* manifests only in one of the senses – the restless mind – but *kīrtana* manifests on the tongue and dances there, and also spontaneously becomes conjoined

with the mind and sports within it. Therefore, because it is the mind that connects the sense objects of all the senses in a subtle form – that is, without the mind there is no question of any sense perception – ultimately, the sound of *kīrtana*, bringing satisfaction to the sense of hearing, controls all the other senses as well, like its own servants.

“What more can we say about the glories of *kīrtana*? Automatically entering the ears, *kīrtana* benefits all its servants, meaning everyone who is listening. *Smaraṇa*, however, does not have this potency. Therefore, *kīrtana* is the only means capable of bringing the restless mind under control. In addition, the mind has no strength to remember the Lord in the absence of loud glorification. The confidential meaning of this is that *kīrtana* focuses the mind. Without *kīrtana*, the mind cannot be fixed by any other means, and if the mind is unsteady, one will not be able to perform *smaraṇa* properly.”

Here, what has been refuted is the idea that one can determine the superiority or inferiority of any object (like *smaraṇa* or *kīrtana*) based on whether it is obtained by one’s endeavor or without any endeavor. In this connection, the *Parāśara Smṛti* (*Viṣṇu Purāṇa* 6.8.57) states:

*yasmin nyasta-matir na yāti narakam svargo 'pi yac-cintane
vighno yatra niveśitātma-manaso brāhmo 'pi loko 'lpakaḥ
muktim cetasi yaḥ sthito 'mala-dhiyām puṁsām dadāty avyayaḥ
kiṁ citraṁ yad aghaḥ prayāti vilayaṁ tratrācyute kīrtite*

When one absorbs the mind in the infallible Supreme Lord, one is saved from hell, and even attains heaven and other excellent abodes. Furthermore, all types of obstacles are destroyed and Brahmaloka becomes insignificant. That imperishable Supreme Personality of Godhead resides in the consciousness of pure-hearted *sādhakas* and grants all their desires, including liberation. Therefore, how can anyone doubt that all sins are destroyed and all auspiciousness comes when Lord Acyuta’s names are chanted in *nāma-kīrtana*?

In this verse, the word *agha*, meaning ‘sin,’ indicates that even the sinful Ajāmila obtained liberation. Employing the logic of *kaimutika-nyāya* (how much more?), it is established that the glories of *kīrtana* are greater than those of *smaraṇa*.

The *Viṣṇu Purāṇa* states:

*dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam*

Whatever result one obtains in Satya-yuga by meditation (*dhyāna*), in Tretā-yuga by sacrifice (*yajña*), in Dvāpara-yuga by Deity worship (*arcana*) – the results of all those practices are obtained effortlessly in Kali-yuga just by the *kīrtana* of the holy names of Bhagavān.

These statements conclusively establish that the benefits of meditation, sacrifice, worship, and so on are indeed included in *kīrtana*. Therefore, *kīrtana* is effulgently the most excellent practice.

VERSES 149–150

बाह्यान्तराशेष-हृषीकचालकं

वागिन्द्रियं स्याद्यदि संयतं सदा ।

चित्तं स्थिरं सद्भगवत्स्मृतौ तदा

सम्यक् प्रवर्तत ततः स्मृतिः फलम् ॥ १४९ ॥

एवं प्रभोर्ध्यानरतैर्मतं चेद्-

बुद्धयेदृशं तत्र विवेचनीयम् ।

ध्यानं परिस्फूर्तिविशेषनिष्ठा-

सम्बन्धमात्रं मनसा स्मृतिर्हि ॥ १५० ॥

bahyāntarāśeṣa-hṛṣīka-cālakam

vāg-indriyam syād yadi saṁyataṁ sadā

cittaṁ sthiraṁ sad-bhagavat-smṛtau tadā

samyak pravarteta tataḥ smṛtiḥ phalam

evam prabhor dhyāna-ratair mataḥ ced

buddhyedṛśaṁ tatra vivecanīyam

dhyānaṁ parisphūrṭi-viśeṣa-niṣṭhā

sambandha-mātraṁ manasā smṛtir hi

bāhya – without; *āntara* – within; *aśeṣa-hṛṣīka* – of all senses; *cālakam* – driver; *vāk* – voice; *indriyam* – senses; *syāt* – may be; *yadi* –

if; *saṁyatam* – controlled; *sadā* – always; *cittam* – mind; *sthiram* – steady; *sat-bhagavat* – on the pure Lord; *smṛtau* – in remembrance; *tadā* – then; *saṁyak* – completely; *pravarteta* – one can engage; *tataḥ* – then; *smṛtiḥ* – memory; *phalam* – result; *evam* – thus; *prabhoḥ* – of the Lord; *dhyāna-rataiḥ* – by they who are devoted to contemplation; *matam* – considered; *cet* – if; *buddhyā* – by intelligence; *īdṛśam* – like that; *tatra* – there; *vivecanīyam* – worthy of consideration; *dhyānam* – meditation; *parispḥṛti* – appearance; *viśeṣa* – special; *niṣṭhā* – determination; *sambandha-mātram* – simply by the connection; *manasā* – through the mind; *smṛtiḥ* – remembrance; *hi* – indeed.

When the faculty of speech, which drives the external and internal senses, is brought under control, only then does the mind become steady. And only when the mind is steady can one remember Bhagavān. Therefore, *kīrtana* is favorable to remembrance, and this remembrance is the fruit of the devotional service of *kīrtana*.

DIG-DARŚINĪ-ṬĪKĀ: Even if one accepts, with discriminating intelligence, the opinion of all Vaiṣṇavas who are adept in meditation on the Lord, and thus regards *dhyāna* to be the fruit of *kīrtana*, still, in the end, *kīrtana* reigns supreme. To explain this, the associates of Vaiṣṇava speak two verses, beginning here with *bāhya-āntara*.

They say, “Advocates of meditation, or *dhyāna*, say, ‘All the senses, both internal (such as the mind) and external (such as the ears), are propelled by the sense of speech (the tongue). If this one sense is engaged in the *kīrtana* of Bhagavān, or if one observes silence, only then may remembrance of Bhagavān arise in the heart. From this statement, one can understand that *kīrtana* is favorable for remembrance (*smaraṇa*) and *smaraṇa* alone is the crest jewel of all the practices of *bhakti*. *Smaraṇa* is achieved solely through the means of *kīrtana*, whose only fruit is remembrance.

“Furthermore, although it has been said that the result of meditation is included within *saṅkīrtana* in Kali-yuga, this should be understood as a statement meant for a particular time. Some say that the extraordinarily great defects of Kali-yuga can be removed by the exceptional power of *saṅkīrtana* alone, not by meditation or other practices, and this proves that *kīrtana* is more glorious than *dhyāna*.

However, it can be countered, “What is the particular greatness of *nāma-saṅkīrtana* in removing defects, such as the great sins of the age of Kali, that is not found in meditation? Is *dhyāna* alone not enough to destroy the defects of Kali?” The supremacy of *kīrtana* cannot necessarily be established as absolute in the face of other scriptural evidence in favor of the power of meditation. In the scriptures, *kīrtana* has been recommended during Kali-yuga with a particular intention, and with the same intention, the scriptures state: “The innumerable defects and sins of Kali are fully destroyed by simply remembering Bhagavān somehow or other.” There are hundreds of other such statements establishing *dhyāna* as best.”

The *Vaikuṇṭha pāraṣadas* continue, “This is the opinion of those who are partial to meditation. It is one’s duty to intelligently examine the opinion of those who are expert in *dhyāna*. When one’s unwavering faith develops to the fully-ripened stage, the charm and sweetness of Bhagavān’s divine form, from His hair down to the jewel-like toenails of His lotus feet, manifest completely in the heart, and it seems as if He has personally appeared before one’s very eyes – this is *dhyāna*. Remembrance (*smaraṇa*), however, is a conviction of the mind that ‘The Supreme Lord exists’ and ‘I am the Lord’s servant.’ In this way, remembrance comprises a mental connection with Bhagavān.”

VERSE 151

चेद्ध्यानवेगात् खलु चित्तवृत्ताव्
 अन्तर्भवन्तीन्द्रियवृत्तयस्ताः ।
 संकीर्तन-स्पर्शन-दर्शनाद्या
 ध्यानं तदा कीर्तनतोऽस्तु वर्यम्॥१५१॥
ced dhyāna-vegāt khalu citta-vṛttāv
antar-bhavantīndriya-vṛttayas tāḥ
saṅkīrtana-sparśana-darśanādyā
dhyānaṁ tadā kīrtanato 'stu varyam

cet – if; *dhyāna* – of meditation; *vegāt* – by the force; *khalu* – indeed; *citta* – of the mind; *vṛttau* – within the activities; *antaḥ-bhavanti* – become contained within; *indriya* – of the senses; *vṛttayaḥ* – the activities; *tāḥ* – they; *saṅkīrtana* – chanting; *sparśana* – touching;

darśana – seeing; *ādyāḥ* – beginning with; *dhyānam* – meditation; *tadā* – then; *kīrtanataḥ* – than chanting; *astu* – is; *varyam* – better.

If the functions of the senses – *saṅkīrtana* (glorification), *sparsana* (touching), *darśana* (seeing the Deity), and so on – permeate the mind due to the force of *dhyāna*, then certainly the superiority of meditation over *kīrtana* can be accepted.

DIG-DARŚINĪ-ṬĪKĀ: Having accepted the superiority of *dhyāna* over *saṅkīrtana* as per the logic of *abhyupagama* (an admitted axiom or proposition), the *Vaiṣṇava* *pārśadas* speak this verse beginning with *ced*.

They say, “If by the strong momentum of *dhyāna*, activities such as glorifying (*kīrtana*), feeling (*sparsana*), and seeing (*darśana*) the Lord that are the functions of speech, touch, and sight, naturally manifest in the heart – that is, if in his meditation one begins to experience the chanting, vision, and touch of the Lord – then only can *dhyāna* be considered superior to *kīrtana*.”

VERSE 152

प्रीतिर्यतो यस्य सुखं च येन
सम्यग्भवेत्तद्रसिकस्य तस्य ।
तत्साधनं श्रेष्ठतमं सुसेव्यं
सद्भिर्मतं प्रत्युत साध्यरूपम् ॥ १५२ ॥

prītir yato yasya sukham ca yena
samyag bhavet tad-rasikasya tasya
tat-sāadhanam śreṣṭha-tamaṁ su-sevyam
sadbhir mataṁ praty uta sādhyarūpam

prītiḥ – love; *yataḥ* – from which; *yasya* – whose; *sukham* – happiness; *ca* – and; *yena* – by which; *samyak* – completely; *bhavet* – it may be; *tad-rasikasya* – for one expert in relishing that mellow; *tasya* – his; *tat-sāadhanam* – that practice; *śreṣṭha-tamaṁ* – best; *su-sevyam* – should be nicely practiced; *sadbhiḥ* – by the saints; *matam* – considered; *prati uta* – indeed; *sādhyarūpam* – the ultimate objective.

That practice which a devotee absorbed in transcendental taste thoroughly loves and by which he derives his happiness is the topmost method for him. It is incumbent upon him to execute that practice with faith and respect, and such practice is his ultimate goal. Those who are saintly concur with this opinion.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “It may be that *saṅkīrtana*, touching (*sparśana*), and other functions of the senses do not manifest during *dhyāna*. If one’s mind becomes submerged exclusively in the divine form of the Lord and one derives increasing happiness from that meditation, then what should be done?”

Anticipating this doubt, the *Vaikuṇṭha* associates speak this verse beginning with *prītiḥ*. They say, “Whichever method gives the practitioner joy and happiness is the best *sādhana* for him. It is his duty to practice it well, with faith and respect, for by doing this with affection, he will achieve the perfection of his cherished desires very quickly. Moreover, it is this perfection that is his desired goal, and it is this conclusion that is accepted by saintly persons.”

VERSE 153

संकीर्तनाद्धानसुखं विवर्धते
 ध्यानाच्च संकीर्तन-माधुरीसुखम् ।
 अन्योन्यसंवर्धकतानुभूयते
 ऽस्माभिस्तयोस्तद्द्वयमेकमेव तत् ॥ १५३ ॥

saṅkīrtanād dhyāna-sukhaṁ vivardhate
dhyānāc ca saṅkīrtana-mādhurī-sukham
anyonya-saṁvardhakatānubhūyate
’smābhis tayos tad dvayam ekam eva tat

saṅkīrtanāt – through congregational chanting; *dhyāna-sukham* – the happiness of contemplation; *vivardhate* – increases; *dhyānāt* – through contemplation; *ca* – and; *saṅkīrtana* – of united loud chanting; *mādhurī-sukham* – the sweet bliss; *anyonya* – mutually; *saṁvardhakatā* – nourishing; *anubhūyate* – it is experienced; *asmābhiḥ* – by ourselves;

tayoḥ – of the two; *tat-dvayam* – that two; *ekam* – one; *eva* – indeed; *tat* – that.

San̥kīrtana increases the bliss of *dhyāna*, which in turn increases the bliss of the sweetness of *kīrtana*. As they mutually nourish and amplify each other, we actually consider *san̥kīrtana* and *dhyāna* to be one.

DIG-DARŚINĪ-ṬĪKĀ: “However, we regard both the meditation on the Lord and chanting His holy names to be worth practicing.” This is the opinion of the personal associates of Vaiṣṇava expressed in this verse beginning with *san̥kīrtanād*. They say, “The happiness of *dhyāna* increases by *san̥kīrtana* and the happiness of sweet *san̥kīrtana* is augmented by *dhyāna*. Thus, they nourish and support one another. This being the case, their mutual interdependence according to time and place is not a defect. Therefore, since either *san̥kīrtana* or *dhyāna* could be the cause or the effect, we consider them to be one and the same, or nondifferent.”

VERSE 154

ध्यानं च संकीर्तनवत् सुखप्रदं
यद्वस्तुनोऽभीष्टतरस्य कस्यचित्।
चित्तेऽनुभूत्यापि यथेच्छमुद्भवेच्
छान्तिस्तदेकाप्तिविषक्तचेतसाम् ॥ १५४ ॥

dhyānam ca san̥kīrtana-vat sukha-pradam
yad vastuno 'bhīṣṭa-tarasya kasyacit
citte 'nubhūtyāpi yatheccham udbhavec
chāntis tad ekāpti-viṣakta-cetasām

dhyānam – contemplation; *ca* – also; *san̥kīrtana-vat* – like chanting; *sukha* – happiness; *pradam* – awards; *yat* – which; *vastunaḥ* – of the item; *abhīṣṭa-tarasya* – of one’s dearly beloved Lord; *kasyacit* – of someone; *citte* – in the mind; *anubhūtyā* – by experience; *api* – and; *yathā iccham* – according to one’s desire; *udbhavet* – it can bring forth; *śāntiḥ* – peace; *tat* – to Him; *eka-āpti* – in achieving exclusivity; *viṣakta-cetasām* – for those whose minds are absorbed.

Dhyāna is also pleasing like *saṅkīrtana*, because one feels happiness in the experience of every single matter concerning one's beloved, and because one becomes peaceful when the mind is truly absorbed in anything related to Him.

DIG-DARŚINĪ-ṬĪKĀ: Having accepted meditation, the Vaiṣṇava associates praise it in this verse beginning with *dhyānam*. They say, "Meditation is also pleasing like *saṅkīrtana*, because when a person experiences anything related to his cherished beloved, he feels happy and peaceful. His mind becomes absorbed in that object and he is eager to attain only that. Such attachment alleviates distress and brings peace and happiness."

VERSE 155

यथा ज्वररुजार्तानां शीतलामृतपाथसः ।

मनःपानादपि त्रुट्येत्तृडवैकुल्यं सुखं भवेत् ॥ १५५ ॥

yathā jvara-rujārtānām śītalāmṛta-pāthasaḥ
manaḥ-pānād api truṭyeta tṛḍaivaiṣṇavyam sukham bhavet

yathā – as; *jvara* – of fever; *rujā* – with disease; *ārtānām* – of those afflicted; *śītala* – cool; *amṛta* – nectarean; *pāthasaḥ* – water; *manaḥ* – in the mind; *pānāt* – by drinking; *api* – also; *truṭyeta* – can break (the fever); *tṛḍ* – of thirst; *vaiṣṇavyam* – disturbance; *sukham* – happiness; *bhavet* – it can be.

For instance, a person suffering from fever gets relief from his thirst and experiences happiness merely by imagining himself drinking cool, ambrosial water. Similarly, the performer of *saṅkīrtana* also receives happiness and peace from glorifying his cherished object.

DIG-DARŚINĪ-ṬĪKĀ: Here in this verse beginning with *yathā*, the Vaiṣṇava *pārśadas* present an example to clarify the topic under discussion. They say, "The thirst and agitation of a person suffering from fever is alleviated by his imagining that he is drinking cool, ambrosial water, and thus he obtains happiness. Similarly, one who

performs *saṅkīrtana* also obtains happiness and peace from chanting the glories of his cherished object.”

VERSE 156

तत्तत्संकीर्तनेनापि तथा स्याद्यदि शक्यते।
सतामथ विविक्तेऽपि लज्जा स्यात् स्वैरकीर्तने॥ १५६॥

tat-tat-saṅkīrtanenāpi tathā syād yadi śakyate
satām atha vivikte 'pi lajjā syāt svaira-kīrtane

tat-tat-saṅkīrtanena – by glorifying the Lord for His unique form, qualities, pastimes, etc.; *api* – although; *tathā* – as He is; *syāt* – it may be; *yadi* – is; *śakyate* – it is possible; *satām* – for the devotees; *atha* – thus; *vivikte* – in solitude; *api* – however; *lajjā* – shy; *syāt* – he may be; *svaira-kīrtane* – in freely describing.

But although one can also attain happiness by performing *kīrtana* of one’s beloved object, still it is not possible to express all one’s sentiments through chanting out loud. Even if that were possible by endeavor, there are so many confidential moods that saintly devotees may feel shy to sing about, even in a secluded place.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “According to the logic of *nivedya duḥkham sukhino bhavanti*, by describing one’s distress to a compassionate friend, the distress is removed and one becomes happy. Similarly, one experiences happiness by glorifying one’s desired object.” To address this, the *Vaikuṇṭha pāṛṣadas* speak this verse beginning with *tat-tat*.

They say, “It is true that peace is obtained by the *saṅkīrtana* of one’s dearest Lord. However, *saṅkīrtana* is not capable of capturing or expressing all the moods of the mind. In other words, all the inner moods cannot be put into words, as the functions of the mind are unlimited. *Vāk-śakti*, or the power of speech, cannot accommodate the unlimited mind. Although these moods somehow come to be revealed, there are confidential moods pertaining to certain intimate subjects that many saintly devotees are shy to speak about even in

private. Therefore, to experience their desired pleasure, these devotees meditate in their minds on all those moods. In this light, *dhyāna* is certainly esteemed.”

VERSE 157

एककित्वेन तु ध्यानं विविक्ते खलु सिध्यति ।
संकीर्तनं विविक्तेऽपि बहूनां सङ्गतोऽपि च ॥ १५७ ॥

ekākitvena tu dhyānam vivikte khalu sidhyati
saṅkīrtanam vivikte 'pi bahūnām saṅgato 'pi ca

ekākitvena – in solitude; *tu* – but; *dhyānam* – meditation; *vivikte* – in seclusion; *khalu* – indeed; *sidhyati* – it can be effected successfully; *saṅkīrtanam* – chanting; *vivikte* – in a secluded place; *api* – however; *bahūnām* – of many; *saṅgataḥ* – in association; *api* – even; *ca* – and.

Dhyāna can only be accomplished in seclusion, when one is alone. ***Saṅkīrtana***, however, can be performed successfully whether alone or in an assembly.

DIG-DARŚINĪ-ṬĪKĀ: They say, “Meditation can only be done in solitude, while *saṅkīrtana* can be performed whether alone or with many others, and even in the midst of all types of distractions. Therefore, there are many obstacles in the perfection of *dhyāna*, but success in *saṅkīrtana* is easily attained.”

VERSE 158

कृष्णस्य नानाविध-कीर्तनेषु
तन्नाम-संकीर्तनमेव मुख्यम् ।
तत्प्रेमसम्पज्जनने स्वयं द्राक्
शक्तं ततः श्रेष्ठतमं मतं तत् ॥ १५८ ॥

kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampaj-janane svayaṁ drāk
śaktaṁ tataḥ śreṣṭha-tamaṁ mataṁ tat

kṛṣṇasya – of Śrī Kṛṣṇa; *nānā* – many; *vidha* – types; *kīrtaneṣu* – in glorification; *tan-nāma* – of His names; *saṅkīrtanam* – the joint loud chanting; *eva* – certainly; *mukhyam* – best; *tat* – for Him; *prema-sampat* – the treasure of love; *janane* – in producing; *svayam* – personally; *drāk* – speedily; *śaktam* – able; *tataḥ* – then; *śreṣṭha-tamam* – best; *matam* – considered; *tat* – that.

Among different types of chanting or glorification, the *saṅkīrtana* of the names of Śrī Kṛṣṇa is prominent because His *nāma-saṅkīrtana* is capable of generating the treasure of *prema* very quickly. Therefore, scholars have deemed *nāma-saṅkīrtana* the most excellent process of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha associates speak this verse beginning with *kṛṣṇasya* to explain that *saṅkīrtana* of the names of Śrī Bhagavān is the foremost process. They say, “Śrī Kṛṣṇa’s *nāma-saṅkīrtana* alone is prominent among other types of *kīrtanas*, such as recitation of the Vedas and Purāṇas, pastimes, songs, and panegyrics. The reason for this is that through *saṅkīrtana* of the names of Śrī Kṛṣṇa, the opulence of *prema* for Śrī Kṛṣṇa manifests very quickly in the heart, by itself. It does not depend on any other means or glorification. Therefore, *śrī-kṛṣṇa-nāma-saṅkīrtana* alone is the most excellent among all the limbs of *bhakti*. Saintly personalities have indeed ascertained this fact.”

VERSE 159

श्रीकृष्णनामामृतमात्महृद्यं
प्रेम्णा समास्वादनभङ्गिपूर्वम् ।
यत् सेव्यते जिह्विकया विरामं
तस्या तुलं जल्पतु को महत्त्वम् ॥ १५९ ॥

śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
preṁṇā samāsvādana-bhaṅgi-pūrvam
yat sevyate jihvikayāvirāmaṁ
tasyātulaṁ jalpatu ko mahattvam

śrī-kṛṣṇa – of Lord Kṛṣṇa; *nāma* – holy name; *amṛtam* – the nectar; *ātma-hṛdyam* – pleasing to the heart; *premnā* – with love; *samāsvādana* – thoroughly relished; *bhaṅgi* – by His curving form; *pūrvam* – with; *yat* – what; *sevyate* – is cherished; *jihvikayā* – by the tongue; *avirāmam* – uninterruptedly; *tasya* – His; *atulam* – incomparable; *jalpatu* – can speak; *kaḥ* – who?; *mahattvam* – of the greatness.

Who can describe the glories of the incomparable happiness that the tongue savors by constantly serving with heartfelt love the nectar of Śrī Kṛṣṇa's beloved names?

DIG-DARŚINĪ-ṬĪKĀ: Having given a general account of the glories of *saṅkīrtana*, the *Vaikuṇṭha pāṣadas* are presenting its special mood in this verse beginning with *śrī-kṛṣṇa*. They say, “Who can describe the incomparable glories of the joy of relishing with one's tongue, with love and in wonderful ways, the mellow of continuously drinking the nectar of Śrī Kṛṣṇa's names? In other words, no one can adequately describe the glories of *śrī-kṛṣṇa-nāma-saṅkīrtana*.”

VERSE 160

सर्वेषां भगवन्नाम्नां समानो महिमापि चेत् ।
तथापि स्वप्रियेणाशु स्वार्थसिद्धिः सुखं भवेत् ॥ १६० ॥

*sarveṣāṃ bhagavan-nāmnāṃ samāno mahimāpi cet
tathāpi sva-priyeṇāśu svārtha-siddhiḥ sukham bhavet*

sarveṣāṃ – all; *bhagavat* – of the Lord; *nāmnāṃ* – of the names; *samānaḥ* – equal; *mahimā* – in glory; *api* – indeed; *cet* – if; *tathā api* – however; *sva-priyeṇa* – by uttering the name of one's beloved Deity; *āśu* – quickly; *sva-artha* – of one's own internal objective; *siddhiḥ* – the fulfillment; *sukham* – easily; *bhavet* – can be.

Although all of Bhagavān's names are equally glorious, the desired goal is obtained quickly and easily by chanting the names of the Lord that one cherishes the most.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “Some people do not accept any hierarchy in the glories of the names of Śrī Bhagavān. They consider all His names to be equally and unlimitedly glorious.”

The Vaiṣṇava *pārṣadas* answer, “It is true that all the Lord’s names are equally glorious. However, one’s desired goal is obtained effortlessly and happily by chanting the names that are one’s favorites.” To explain this fact, they speak this verse beginning with *sarveṣāṃ*.

“Just as one *cintāmaṇi* (wish-fulfilling touchstone) can grant unlimited varieties of desires to its petitioner, similarly *kīrtana* performed according to variegated taste – in other words, with the name for which one has special taste – brings perfection. It is only because of their variegated tastes that devotees form either an attachment for or lack of fondness for a name of the Lord. Some devotees have taste for one name, some for two or three, and some devotees relish many. Indeed, it is possible to love all of Bhagavān’s names, but although each of His names possesses inconceivable and unlimited glories, still, distinctions are made.

“However, it is best to perform the *kīrtana* of the name that one finds most dear and charming. Therefore, Śrī Mahādeva, who likes the holy name of Śrī Rāma, says, ‘*sahasra-nāmaḥ sa tulyaṃ rāma-nāma varānane* – One name of Rāma is equal to one thousand names of Viṣṇu.’

“The purport is: What is the need for many touchstones if one touchstone can fulfill all desires? Be that as it may, devotees do not become satisfied by just once uttering the name of Bhagavān that they find most dear and charming; they utter it repeatedly, never becoming satiated.”

VERSE 161

विचित्ररुचिलोकानां क्रमात् सर्वेषु नामसु ।
प्रियतासम्भवत्तानि सर्वाणि स्युः प्रियाणि हि ॥१६१॥

*vicitra-ruci-lokānāṃ kramāt sarveṣu nāmasu
priyatā-sambhavāt tāni sarvāṇi syuḥ priyāṇi hi*

vicitra – various; *ruci* – tastes; *lokānām* – people have; *kramāt* – gradually; *sarveṣu* – in all; *nāmasu* – names; *priyatā* – of love; *sambhavāt* – from the appearance; *tāni* – they; *sarvāṇi* – all; *syuḥ* – they may become; *priyāṇi* – dear; *hi* – indeed.

People who are of different tastes first develop loving attachment for only one name among the many names of Bhagavān, but gradually they begin to cherish all His names.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “It may be that some people like some names of Śrī Bhagavān, but are not attracted to other names. Even so, are not all of the names of the Lord worthy of being served?”

The Vaikuṇṭha *pārṣadas* reply, “People, who have variegated tastes, first develop a liking for one name, and then gradually they develop attraction for all the names. In other words, due to diversity in taste, some have affinity for one name, some for two or three names, and some for many. In this way, gradually, taste for all the names arises. This is the definite conclusion.”

VERSE 162

एकस्मिन्निद्रिये प्रादुर्भूतं नामामृतं रसैः ।
आप्लावयति सर्वाणीन्द्रियाणि मधुरैर्निजैः ॥ १६२ ॥

ekasminn indriye prādurbhūtaṁ nāmāmṛtaṁ rasaiḥ
āplāvayati sarvāṇīndriyāṇi madhurair nijaiḥ

ekasmin – in one; *indriye* – sense; *prādurbhūtaṁ* – manifested; *nāma* – name; *amṛtaṁ* – of the nectarean; *rasaiḥ* – with the essence; *āplāvayati* – inundates; *sarvāṇi* – all; *indriyāṇi* – the senses; *madhuraiḥ* – with sweetness; *nijaiḥ* – His own.

By manifesting on one sense organ (the tongue), the nectarean mellow of Bhagavān’s name inundates all the senses with its sweetness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “But how should one serve the name of Śrī Bhagavān so that the full range of happiness manifests?”

In reply, the *Vaikuṇṭha pāṛṣadas* speak this verse beginning with *ekasmin*. They say, “As soon as the nectar of *Bhagavān*’s name manifests on the tongue, it indeed inundates all the senses with its naturally sweet mellow and special happiness.”

VERSE 163

मुख्यो वागिन्द्रिये तस्योदयः स्वपरहर्षदः ।
तत् प्रभोर्ध्यानतोऽपि स्यान्नामसंकीर्तनं वरम् ॥ १६३ ॥

mukhyo vāg-indriye tasyodayaḥ sva-para-harṣa-daḥ
tat prabhor dhyānato 'pi syān nāma-saṅkīrtanam varam

mukhyaḥ – the primary; *vāk* – of the tongue; *indriye* – upon the sense; *tasya* – of it; *udayaḥ* – place of arising; *sva* – to oneself; *para* – and others; *harṣa-daḥ* – gives happiness; *tat* – that (name); *prabhoḥ* – of the Lord; *dhyānataḥ* – than contemplation; *api* – even; *syāt* – may be; *nāma-saṅkīrtanam* – congregational chanting of the holy names of the Lord; *varam* – best.

The name primarily appears in the sense of speech (the tongue). When it is glorified aloud, both the chanter and others experience happiness. However, in *dhyāna*, only the meditator benefits and receives pleasure. Therefore, *nāma-saṅkīrtana* is certainly superior to meditation.

DIG-DARŚINĪ-ṬĪKĀ: It is essential that glorification of the name of the Lord, or *nāma-saṅkīrtana*, be performed with faith (*śraddhā*). To explain this, the *Vaikuṇṭha* associates speak this verse beginning with *mukhyo*. They say, “The sense of speech (the tongue) is the place from which *śrī-nāma-saṅkīrtana* arises, because the holy name, *śrī-nāma*, consists of syllables. When this name is sung in a loud voice, it delights both the singer and others, benefiting and giving happiness to all. But in *dhyāna*, only the meditator benefits and receives happiness. Therefore, by this reasoning, loud glorification (*kīrtana*) is superior to meditation on the Lord.”

VERSE 164

नामसंकीर्तनं प्रोक्तं कृष्णस्य प्रेमसम्पदि ।
बलिष्ठं साधनं श्रेष्ठं परमाकर्षमन्त्रवत् ॥ १६४ ॥

*nāma-saṅkīrtanaṁ proktaṁ kṛṣṇasya prema-sampadi
baliṣṭhaṁ sādhanam śreṣṭhaṁ paramākārṣa-mantra-vat*

nāma-saṅkīrtanam – congregational chanting of the holy name; *proktaṁ* – is said; *kṛṣṇasya* – of Śrī Kṛṣṇa; *prema* – of love; *sampadi* – in attaining the treasure; *baliṣṭhaṁ* – most powerful; *sādhanam* – practice; *śreṣṭhaṁ* – best; *parama-ākārṣa* – supremely magnetic; *mantra-vat* – like a *mantra*.

Nāma-saṅkīrtana is the best and most powerful method for obtaining the treasure of divine love for Śrī Kṛṣṇa because it is like a supremely magnetic *mantra*.

DIG-DARŚINĪ-ṬĪKĀ: Therefore, it is stated in *Śrīmad-Bhāgavatam* (11.2.39):

*śṛṇvan su-bhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ*

Many auspicious stories of the birth and pastimes of Bhagavān Cakra-pāṇi (He who brandishes a chariot wheel) are famous in this world. The Lord has many such famous names, reminding one of His qualities and pastimes. Without desire or attachment, giving up shyness and hesitation, one should wander about, hearing and singing these names.

Having said this, the *Vaikuṇṭha pārṣadas* also explain the most excellent means to obtain the wealth of *prema*. In *Śrīmad-Bhāgavatam* (11.2.40), Śrī Kavi, one of the nine Yogendras, tells King Nimi:

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyah*

O King! One who avowedly dedicates himself to chanting the names of his beloved Lord experiences the sprout of love growing inside him. His heart melts, and becoming intoxicated, sometimes he laughs loudly and sometimes he weeps. Sometimes he calls out to Bhagavān in a loud voice, sometimes he sweetly sings of His qualities, and sometimes, experiencing Him, he dances. In this way, maddened by love of God, he wanders everywhere.

This is evidence that *kīrtana*, or singing one's favorite names of Bhagavān, is the most excellent and powerful spiritual practice.

VERSE 165

तदेव मन्यते भक्तेः फलं तद्रसिकैर्जनैः ।
भगवत्प्रेम-सम्पत्तौ सदैवाव्यभिचारतः ॥ १६५ ॥

tad eva manyate bhakteḥ phalaṁ tad rasikair janaiḥ
bhagavat-prema-sampattau sadaivāvyabhicārataḥ

tat – that (the holy name); *eva* – indeed; *manyate* – is considered; *bhakteḥ* – of devotional service; *phalam* – the fruit; *tat* – that; *rasikaiḥ* – those expert at tasting the flavors of *bhakti*; *janaiḥ* – by persons; *bhagavat* – of the Lord; *prema* – of love; *sampattau* – in giving the treasure; *sadā* – always; *eva* – indeed; *avyabhicārataḥ* – because of its unfailing nature.

Therefore, because *nāma-saṅkīrtana* never fails to bestow the treasure of *prema*, or love for Bhagavān, those who are expert in tasting the mellows of devotion (*bhakti-rasika*) regard it as the fruit of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: “Aho! What more can we say about the glories of *nāma-saṅkīrtana*, the best of the means to attain devotion? Those who are *rasika*, who know the mellows of devotion and who are greedy for *bhakti*, have ascertained *nāma-saṅkīrtana* alone to be the goal (*sādhya*).”

However, Śrī Gopa-kumāra might question, “Isn’t *prema* the goal of all types of *sādhana-bhakti*?”

The Vaiṣṇava *pārṣadas* reply, “What you are saying is true. But because there is no question about the power of *nāma-saṅkīrtana* to quickly and unfailingly bestow *prema*, they are considered practically the same. Thus, *nāma-saṅkīrtana* is indeed counted as the fruit of *bhakti*. Saintly persons endorse this because *nāma-saṅkīrtana* never fails to bestow the wealth of *prema*.”

VERSE 166

सल्लक्षणं प्रेमभरस्य कृष्णे
कैश्चिद्रसज्ञैरुत कथ्यते तत्।
प्रेम्णो भरेणैव निजेष्टनाम-
संकीर्तनं हि स्फुरति स्फुटाट्या॥ १६६॥

sal-lakṣaṇam prema-bharasya kṛṣṇe
kaiścid rasa-jñair uta kathyate tat
preṃṇo bhareṇaiva nijeṣṭa-nāma-
saṅkīrtanam hi sphurati sphuṭāṛtyā

sat – excellent; *lakṣaṇam* – characteristic; *prema* – of love; *bharasya* – of an abundance; *kṛṣṇe* – for Śrī Kṛṣṇa; *kaiścit* – by certain; *rasa-jñaiḥ* – connoisseurs of essential mellows; *uta* – certainly; *kathyate* – is said; *tat* – for Him; *preṃṇaḥ* – of love; *bhareṇa* – because of the abundance; *eva* – indeed; *nija* – own; *iṣṭa* – worshipable Lord; *nāma* – of Bhagavān’s names; *saṅkīrtanam* – congregational chanting; *hi* – indeed; *sphurati* – is manifest; *sphuṭa* – blossomed; *āṛtyā* – anxiousness.

Some knowers of *rasa* consider *nāma-saṅkīrtana* alone to be the embodiment and the most excellent symptom of *śrī-kṛṣṇa-prema*, because, while absorbed in chanting the name of one’s beloved Lord with an anxious, open heart, *prema* automatically manifests in that *nāma-saṅkīrtana*.

DIG-DARŚINĪ-ṬĪKĀ: The Vaiṣṇava *pārṣadas* say, “Indeed, those expert in *rasa* accept *nāma-saṅkīrtana* to be the very nature, or *svarūpa*, of pure love of God. According to them, *śrī-nāma-saṅkīrtana* is the most excellent characteristic of *śrī-kṛṣṇa-prema* because by singing

the name of one's beloved Lord with the distress of one's aggrieved heart fully-manifest, one experiences *prema*. *Prema* manifests when *saṅkīrtana* is performed in this way, and also, *saṅkīrtana* is perfected when it is performed with *prema*. Therefore, since *nāma-saṅkīrtana* and *prema* have a mutual relationship of cause and effect, they are proven to be nondifferent."

VERSE 167

नाम्नां तु संकीर्तनमार्तिभारान्
मेघं विना प्रावृषि चातकानाम्।
रात्रौ वियोगात् स्वपते रथाङ्गी-
वर्गस्य चाक्रोशनवत् प्रतीहि ॥ १६७ ॥

nāmnām tu saṅkīrtanam ārti-bhārān
meghaṁ vinā prāvṛṣi cātakānām
rātrau viyogāt sva-pate rathāṅgi-
vargasya cākrośana-vat pratihi

nāmnām – of the holy names; *tu* – indeed; *saṅkīrtanam* – chanting; *ārti-bhārāt* – from the weight of distress; *meghaṁ* – a cloud; *vinā* – without; *prāvṛṣi* – in the monsoons; *cātakānām* – of *cātaka* birds; *rātrau* – at night; *viyogāt* – out of separation; *sva-pateḥ* – from their husband; *rathāṅgi-vargasya* – of *cakravākī* birds; *ca* – and; *ākrośana* – crying; *vat* – like; *pratihi* – you should know.

Just as the *cātaka* bird calls out in grief in a cloudless rainy season, or the *cakravākī* (*kurarī*) bird cries piteously at night in separation from her husband, so devotees perform *saṅkīrtana* of Śrī Kṛṣṇa's names when they are agitated by the distress of separation in love.

DIG-DARŚINĪ-ṬĪKĀ: There is nothing, however, that compares with the special agony experienced in *nāma-saṅkīrtana* performed with pure love for the Lord. To explain this, the *Vaikuṇṭha pāṛśadas* use examples in speaking this verse beginning with *nāmnām*. They say, "The *cātaka* bird calls out in distress at the absence of clouds in the rainy season. The *cakravākī* (*kurarī*) bird, separated from her husband,

also piteously cries in grief for her beloved at night. Similarly, aggrieved by the pain of pure love for the Lord that arises from deep separation from Him, devotees perform *nāma-saṅkīrtana*.”

This narrative of the excellence of that topmost *prema*, which manifests in separation from the Lord, has been frequently told in the past and will be discussed again in the future. One should fully dedicate himself to sweetly and plaintively singing in proper sequence the names of Bhagavān and His glories; this indeed is the conclusion of all the scriptures. It is said: “*siddhasya lakṣaṇam yat syāt sādhanam sādhakasya tat* – The character of the perfected soul is indeed the goal of the practitioner’s discipline.” By this logic, the characteristic of perfection, meaning *prema* in the form of *nāma-saṅkīrtana*, is itself the goal of the practitioner’s practice, which is also *nāma-saṅkīrtana*.

VERSE 168

विचित्रलीलारससागरस्य प्रभोर्विचित्रात् स्फुरितात् प्रसादात् ।
विचित्र-संकीर्तन-माधुरी सा न तु स्वयत्नादिति साधु सिध्येत् ॥१६८॥

vicitra-līlā-rasa-sāgarasya prabhor vicitrāt sphuritāt prasādāt
vicitra-saṅkīrtana-mādhurī sā na tu sva-yatnād iti sādhu sidhyet

vicitra – wonderful; *līlā* – of pastimes; *rasa* – of ambrosial; *sāgarasya* – of an ocean; *prabhoḥ* – of the Master; *vicitrāt* – astonishing; *sphuritāt* – manifested; *prasādāt* – from the mercy; *vicitra* – amazing; *saṅkīrtana* – of congregational chanting; *mādhurī* – sweetness; *sā* – that; *na* – not; *tu* – indeed; *sva-yatnāt* – from one’s own endeavor; *iti* – thus; *sādhu* – properly; *sidhyet* – it can be achieved.

Wonderful varieties of sweet *saṅkīrtana* manifest happiness through the amazing grace of the Lord, who is an ocean of wonderful varieties of ambrosial pastimes. By one’s own endeavors one can never achieve this happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “When one performs *nāma-saṅkīrtana* in public, there is the possibility of running into obstacles – opposition from a skeptical audience, the defect of

receiving worship from favorable people, and being hard-pressed due to bodily weakness. However, there are no such dangers in effortless performance of solitary meditation. Therefore, what is the purpose of loud *kīrtana*?”

Anticipating this doubt, the Vaiṣṇava associates speak this verse beginning with *vicitra*. They say, “The wonderful and varied sweetness of *saṅkīrtana* manifests through the extraordinary mercy of the Lord, who is an ocean of astonishing varieties of ambrosial pastimes. The pleasure of this sweetness cannot be achieved by one’s own efforts or strength. No faults or obstacles can block that which is obtained by the mercy of Bhagavān. In other words, nothing can block the sweet happiness of *saṅkīrtana*, which is obtained only by Bhagavān’s mercy. This holds true not only for *nāma-saṅkīrtana*, but for all the nine processes of *bhakti* as well.”

VERSE 169

इच्छावशात् पापमुपासकानां
क्षीयेत भोगोन्मुखमप्यमुष्मात् ।
प्रारब्धमात्रं भवतीतरेषां
कर्मावशिष्टं तदवश्यभोग्यम् ॥ १६९ ॥

icchā-vaśāt pāpam upāsakānām
kṣīyeta bhogonmukham apy amuṣmāt
prārabdha-mātram bhavatītareṣām
karmāvaśiṣṭam tad-avaśya-bhogyam

icchā – by their desire; *vaśāt* – influenced; *pāpam* – sin; *upāsakānām* – of the worshipers; *kṣīyeta* – it can be destroyed; *bhoga-unmukham* – the inclination for material enjoyment; *api* – however; *amuṣmāt* – from that; *prārabdha* – already manifest; *mātram* – only; *bhavati* – becomes; *itareṣām* – for others; *karma* – of their fruitive work; *avaśiṣṭam* – remaining results; *tad-avaśya* – that inevitably; *bhogyam* – to be suffered.

In accordance with the desire of those worshipers who are always attached to serving the names of Bhagavān, their sinful reactions

that are imminent are destroyed. However, for non-worshippers who occasionally engage in *nāma-kīrtana*, only the sinful reactions from which they are presently suffering (*prārabdha-karma*) remain, and it is necessary that they experience them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might doubt, “Despite performing the powerful process of *nāma-kīrtana*, why are the devotees still seen to be subject to different forms of distress?” In response, the *Vaikuṇṭha pāraṣada*s speak this verse beginning with *icchā*.

They say, “Although all the fructified sinful reactions (*prārabdha karma-phala*) of those who are devoted to serving the names of Śrī Bhagavān may be visible in the form of distress, nevertheless, their sinful reactions are destroyed according to their own desire and only the pious merit (*puṇya*) that bestows auspiciousness remains intact. Why? It is up to the person engaging in *nāma-saṅkīrtana* whether he wants to alleviate his *prārabdha-karma* or not.”

It is mentioned in *Hari-bhakti-sudhodaya*:

*karma-cakram tu yat proktam
avilaṅghyaṁ surāsuraiḥ
mad-bhakti-prabalair martyair
viddhi laṅghitam eva tat*

The cycle of *karma*, which even the demigods and the demons are unable to transcend, is easily surmounted by the devotees due to the influence of *bhakti*.

“Those who do not worship the names of the Lord must suffer the sinful reactions (*prārabdha-karma*) that are presently manifesting even if they have somehow, at some time, engaged in *nāma-saṅkīrtana*. However, although their manifest (*prārabdha*) *karma* can only be exhausted by undergoing it, that *karma* which is not yet manifest (*aprārabdha*), as well as that which is latent (*kūṭa-stha*), and so on are destroyed.”

VERSE 170

महाशया ये हरिनाम-सेवकाः सुगोप्यतद्भक्तिमहानिधेः स्वयम् ।
प्रकाशभीत्या व्यवहारभङ्गिभिः स्वदोषदुःखान्यनुदर्शयन्ति ते ॥ १७० ॥

*mahāśayā ye hari-nāma-sevakāḥ
su-gopya-tad-bhakti-mahā-nidheḥ svayam
prakāśa-bhītyā vyavahāra-bhaṅgibhiḥ
sva-doṣa-duḥkhāny anudarśayanti te*

mahā-āśayāḥ – great souls; *ye* – who; *hari-nāma-sevakāḥ* – the servants of the holy name of Śrī Hari; *su-gopya* – very confidential; *tad* – of Śrī Kṛṣṇa; *bhakti* – in devotional service; *mahā-nidheḥ* – of their great treasure; *svayam* – personally; *prakāśa* – of revealing; *bhītyā* – out of fear; *vyavahāra* – activities; *bhaṅgibhiḥ* – with deceptive; *sva-doṣa* – as their own faults; *duḥkhāni* – sufferings; *anudarśayanti* – show according to spiritual authorities; *te* – they.

The great souls, who render service to the name of Hari, are reluctant to reveal their vast, secret treasure of *bhakti*. Thus, in public they behave as if they are suffering due to their own fault.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “Why were the imminent karmic reactions (*bhoga-unmukha karma*) of Bharata and other devotees not destroyed?” In reply, the Vaiṣṇava associates speak the verse beginning with *mahā*.

They say, “The great souls who are attached to the service of *hari-nāma* have deep and mysterious moods. Externally, they appear to be suffering materially, but this is just to delude others. Actually, their behavior is difficult to understand. To alert everyone to the perils encountered in the development of one’s *bhakti*, Bharata Mahārāja made a display of suffering. Looking after a baby deer, he ended up obtaining an unfortunate birth as the result of that lower association. What was his intention? Not willing to reveal the vast, confidential treasure of *bhakti*, such great souls exhibit distress to the public eye in order to conceal the happiness of devotion hidden in their hearts. Thus, they keep hidden their most intimate devotion to Bhagavān.”

VERSE 171

तन्नाम-संकीर्तनमात्रतोऽखिला भक्ता हरेः स्युर्हतदुःखदूषणाः ।
केचित्तथापि प्रभुवत् कृपाकुला लोकान् सदाचारमिमं प्रशासति ॥ १७१ ॥

tan-nāma-saṅkīrtana-mātrato 'khlā
bhaktā hareḥ syūr hata-duḥkha-dūṣaṇāḥ
kecit tathāpi prabhu-vat kṛpākulā
lokān sad-ācāram imaṁ praśāsati

tan – of Him; *nāma-saṅkīrtana-mātrataḥ* – merely by collective chanting of holy names; *akhilāḥ* – all; *bhaktāḥ* – devotees; *hareḥ* – of Śrī Hari; *syuḥ* – are; *hata-duḥkha-dūṣaṇāḥ* – free from the bad results of sufferings; *kecit* – some; *tathāpi* – nevertheless; *prabhu-vat* – like the Lord; *kṛpā-ākulāḥ* – eagerly absorbed in compassion; *lokān* – to the people; *sat-ācāram* – pure conduct; *imaṁ* – this; *praśāsati* – instruct.

Although merely by performance of *saṅkīrtana* of the names of Śrī Bhagavān, the sufferings and faults of all devotees are destroyed, still, some devotees who are merciful just like the Supreme Lord accept distress or exhibit flaws just to instruct ordinary people about proper conduct.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might object, “Is it not their duty to manifest that great treasure of *nāma-saṅkīrtana* for the deliverance of the whole world?”

The Vaiṣṇava associates reply in this verse beginning with *tan-nāma*. They say, “All the faults and distresses of the devotees of Hari are indeed destroyed by the chanting of the name of the Lord (*nāma-saṅkīrtana*). However, being merciful like Bhagavān, some devotees give instruction on virtuous conduct (*sadācāra*), for instance, in the form of rejecting bad association. If one does not adopt proper behavior, one’s heart will be tainted by sin, and the inclination for devotional service will not arise naturally.”

VERSE 172

दुःसङ्गदोषं भरतादयो यथा
 दुर्द्युतदोषं च युधिष्ठिरादयः ।
 ब्रह्मस्वभीतिं च नृगादयोऽमलाः
 प्रादर्शयन् स्वव्यवहारतो जनान् ॥ १७२ ॥

*duḥsaṅga-doṣaṁ bharatādayo yathā
durdyūta-doṣaṁ ca yudhiṣṭhirādayaḥ
brahma-sva-bhītiṁ ca nṛgādayo 'malāḥ
prādarśayan sva-vyavahārato janān*

duḥsaṅga – of bad association; *doṣaṁ* – the fault; *bharata-ādayaḥ* – beginning with King Bharata; *yathā* – as; *durdyūta-doṣaṁ* – the faults related to the evils of gambling; *ca* – and; *yudhiṣṭhira-ādayaḥ* – beginning with Yudhiṣṭhira; *brahma-sva* – of taking a *brāhmaṇa*'s property; *bhītiṁ* – fear; *ca* – and; *nṛga-ādayaḥ* – beginning with King Nṛga; *amalāḥ* – pure; *prādarśayan* – showed; *sva-vyavahārataḥ* – by their own behavior; *janān* – the people.

For example, even though devotees such as Mahārāja Bharata were thoroughly pure at heart, they demonstrated the fault of bad association. Śrī Yudhiṣṭhira Mahārāja, being the embodiment of *dharma* (Dharmarāja), exhibited the mistake of gambling, and the sinless King Nṛga and others displayed the sin of stealing from a *brāhmaṇa*, all just to give instruction to the common people.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *duḥsaṅga*, the Vaikuṇṭha associates give examples of how devotees show the unfavorable results of taking bad association. They say, “Although a devotee such as Bharata Mahārāja was pure-hearted, just for the purpose of instruction, he personally raised a baby deer, and due to his apparent attachment, took birth in a lower species. In this way, he demonstrated the consequences of wrong association.” The word *ādi*, meaning ‘others,’ indicates devotees such as Saubhari Muni. “All of them were pure-hearted and free from defects, but they acted improperly just to instruct the entire world.”

VERSE 173

भक्तिप्रभावेण विचारजातैः
सञ्जायमानेन सदेदृशैस्त्वम्।
विघ्नातिविघ्नान् किल जेष्यसीह
सर्वत्र ते हन्त वयं सहायाः ॥ १७३ ॥

*bhakti-prabhāveṇa vicāra-jātaiḥ
sañjāyamānena sadedṛśais tvam
vighnāti-vighnān kila jeṣyasiha
sarvatra te hanta vayaṁ sahāyāḥ*

bhakti – devotional service; *prabhāveṇa* – by powerful; *vicāra-jātaiḥ* – by reflecting on the truths; *sañjāyamānena* – born; *sadā* – always; *īdṛśaiḥ* – by such; *tvam* – you; *vighna-ati-vighnān* – over the greatest of obstacles; *kila* – indeed; *jeṣyasi* – will be victorious; *iha* – here; *sarvatra* – in every circumstance; *te* – they; *hanta* – indeed; *vayaṁ* – we; *sahāyāḥ* – helpers.

(O Gopa-kumāra!) By the power of *bhakti*, which is obtained by continuously reflecting on these truths, you will always be victorious over the greatest of obstacles. Rest assured, we will also help you all along the way.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might present the doubt, “Since I am bewildered by many obstacles, how I can develop unwavering dedication (*niṣṭhā*) for *nāma-saṅkīrtana*?”

The *Vaikuṇṭha pāṛśadas* reply in this verse beginning with *bhakti*. They say, “By the power of your *bhakti*, which has been accumulated by thoroughly deliberating on these truths in the continuous association of saintly persons, you will always overcome your obstacles, no matter how formidable.”

Śrī Gopa-kumāra might ask, “How can one achieve anything without the mercy of great personalities?”

The *Vaikuṇṭha pāṛśadas* happily answer, “By inspiring truth in your heart to conquer your impediments, and in other ways as well, we will help you everywhere along the way.”

VERSE 174

श्रीकृष्णचन्द्रस्य महानुकम्पा-
स्माभिः स्थिरा त्वय्यवधारितास्ति ।
लीना न साक्षाद्भगवद्दिदृक्षा
त्वत्तस्तपोलोकनिवासिवाक्यैः ॥ १७४ ॥

śrī-kṛṣṇacandrasya mahānukampā-
smābhiḥ sthirā tvayy avadhāritāsti
līnā na sākṣād-bhagavad-didṛkṣā
tvattas tapo-loka-nivāsi-vākyaiḥ

śrī-kṛṣṇa-candrasya – Śrī Kṛṣṇa who is brilliant like a full moon; mahā-anukampā – great mercy; asmābhiḥ – by us; sthirā – firm; tvayī – in you; avadhāritā – convinced; asti – there is; līnā – dissolve; na – not; sākṣāt – directly; bhagavad-didṛkṣā – the desire to see the Lord; tvattaḥ – from you; tapaḥ-loka-nivāsi – of the residents of Tapoloka; vākyaiḥ – by the words.

We are firmly convinced that Śrī Kṛṣṇa's full grace is always upon you, because even upon hearing the words of the residents of Tapoloka, you did not become bewildered and your desire to directly see Bhagavān was not shaken.

DIG-DARŚINĪ-ṬĪKĀ: "In our view, you are automatically successful, being the recipient of Śrī Kṛṣṇa's great mercy."

Śrī Gopa-kumāra might ask, "What makes you say this?"

The Vaikuṇṭha pārsadas reply, "When you were in Tapoloka, you heard the praise of meditation (mānasa-dhyāna) by Pippalāyana and the other Yogendras when they said, 'Seeing the Lord in meditation is superior to seeing Him directly.' But still you could not give up your desire to meet with Bhagavān personally. On the contrary, this longing of yours increased and is continuing to increase more and more."

VERSE 175

रूपं सत्यं खलु भगवतः सच्चिदानन्दसान्द्रं
योग्यैर्गाह्यं भवति करणैः सच्चिदानन्दरूपम्।
मांसाक्षिभ्यां तदपि घटते तस्य कारुण्यशक्त्या
सद्यो लब्ध्या तदुचितगतेर्दर्शनं स्वेहया वा ॥ १७५ ॥

rūpaṁ satyaṁ khalu bhagavataḥ sac-cid-ānanda-sāndraṁ
yogyair gāhyaṁ bhavati karaṇaiḥ sac-cid-ānanda-rūpaṁ
māṁsākṣibhyāṁ tad api ghaṭate tasya kāruṇya-śaktyā
sadyo labdhyā tad-ucita-gater darśanaṁ svehayaṁ vā

rūpam – form; *satyam* – truth; *khalu* – indeed; *bhagavataḥ* – of the Lord; *sat* – eternal; *cit* – full of knowledge; *ānanda* – and bliss; *sāndram* – condensed; *yogyaiḥ* – suitable; *gāhyam* – should be received; *bhavati* – is; *karaṇaiḥ* – by the senses; *sat* – eternality; *cit* – cognizance; *ānanda* – and bliss; *rūpam* – form; *māṃsa* – of flesh; *akṣibhyām* – with eyes; *tat* – that; *api* – also; *ghaṭate* – happens; *tasya* – His; *kāruṇya* – of His mercy; *śaktyā* – through the power; *sadyaḥ* – at once; *labdhyā* – by the attainment; *tat* – that (form); *ucita-gateḥ* – of the suitable goal; *darśanam* – sight; *sva-ihayā* – by one's own endeavor; *vā* – or.

The form of Śrī Bhagavān, the condensed essence of eternity, knowledge, and bliss, is the topmost Absolute Truth. To perceive this form, one must be endowed with senses that correspond to His senses that are also made of eternity, knowledge, and bliss. Therefore, having received the ability to see Bhagavān by the power of His mercy, one can directly see the Lord's limitless, transcendental form even with material eyes.

DIG-DARŚINĪ-ṬĪKĀ: First, in two verses, beginning here with *rūpam*, the Vaiṣṇava associates repeat the opinion of Pippalāyana. They say, “Śrī Bhagavān's form, which is fully *sac-cid-ānanda* and eternally true, can be perceived by senses that are also *sac-cid-ānanda* like those of the Lord. Nevertheless, material eyes can also see Him, either by the influence of Śrī Bhagavān's mercy potency, in which the material eyes become spiritualized, or by His knowledge potency, in which the eyes become qualified to have direct *darśana* of the Lord upon receiving transcendental knowledge of His *sac-cid-ānanda* form. Without the power of Bhagavān's mercy, one's eyes will not be empowered to have His audience. *Darśana* of Bhagavān's unlimited and self-effulgent form becomes possible only through the power of His mercy potency (*krpā-śakti*), so it is not incorrect to say that Bhagavān can be perceived by the limited and dull senses.”

VERSE 176

तद्दर्शने ज्ञानदृशैव जाय-
मानेऽपि पश्याम्यहमेष दृग्भ्याम्।

मानो भवेत् कृष्ण-कृपा-प्रभाव-
विज्ञापको हर्षविशेष-वृद्धयै ॥ १७६ ॥

tad-darśane jñāna-dṛśaiva jāya-
māne 'pi paśyāmy aham eṣa dṛgbhyām
māno bhavet kṛṣṇa-kṛpā-prabhāva-
vijñāpakō harṣa-viśeṣa-vṛddhyai

tad-darśane – in seeing Him; *jñāna* – of knowledge; *dṛśā* – with eyes; *eva* – indeed; *jāyamāne* – in bringing forth; *api* – also; *paśyāmi* – I see; *aham* – I; *eṣaḥ* – this; *dṛgbhyām* – with eyes; *mānaḥ* – the mind; *bhavet* – may be; *kṛṣṇa-kṛpā* – of Kṛṣṇa's mercy; *prabhāva* – the power; *vijñāpakāḥ* – it makes known; *harṣa* – bliss; *viśeṣa* – special; *vṛddhyai* – for causing to flourish.

Although Śrī Bhagavān is seen only with eyes of knowledge, sometimes, by the Lord's potency of mercy, He becomes visible to the external eyes of the living being. Then, by dint of the Lord's affection, the living being is able to entertain the conception that he has seen Śrī Bhagavān with his eyes. At that time, through the joy that blossoms in his heart, he can perceive the influence of Śrī Kṛṣṇa's mercy potency right in his own heart.

DIG-DARŚINĪ-ṬĪKĀ: The *Vaikuṇṭha pāraśadas* say, "It is true that with material eyes one can see the form of Bhagavān, who is exalted by an unlimited capability to give mercy, a capability that is beyond empiric speculation. However, some persons, doubting the Lord's ability to become self-manifest to material eyes, only accept that He can be seen by eyes enlightened with knowledge. In their opinion, even the special happiness of seeing Bhagavān with material eyes is actually experienced in the mind, not elsewhere, because the mind is the seat of the manifestation of pleasure. Without the assistance of the mind, there is no possibility of the material eyes experiencing the happiness of seeing."

Alternatively, knowing that vision of the Lord according to one's desire – that is, direct *darśana* – is virtually impossible, Śrī Bhagavān's associates, to indicate the nature of such a vision, present a line of

thought [previously given in Chapter Two] in this verse beginning with *tad-darśane*.

They say, “In this case, the conception that ‘I am seeing Śrī Bhagavān with my two eyes’ arises. This conception indicates Kṛṣṇa’s special mercy potency in that it causes the seer to experience, ‘Ah! Even though it is very difficult to see Bhagavān like this, still I am directly seeing Him with my eyes.’ The conception enhances the joy of the seer as he realizes the special mercy of Bhagavān. He understands, ‘He who is beyond the perception of the faculty of all senses is being seen by me directly, with my material eyes.’”

VERSE 177

प्रभोः कृपापूरबलेन भक्तेः

प्रभावतो वा खलु दर्शनं स्यात्।

अतः परिच्छिन्नदृशापि सिध्येन्

निरन्तरं तन्मनसेव सम्यक् ॥ १७७ ॥

prabhoḥ kṛpā-pūra-balena bhakteḥ

prabhāvato vā khalu darśanam syāt

ataḥ paricchinna-dṛśāpi sidhyet

nirantaram tan manaseva samyak

prabhoḥ – of the Lord; *kṛpā* – of mercy; *pūra* – a flood; *balena* – by the power; *bhakteḥ* – of devotional service; *prabhāvataḥ* – by the power; *vā* – or; *khalu* – indeed; *darśanam* – vision; *syāt* – may be; *ataḥ* – then; *paricchinna dṛśā* – with limited eyes; *api* – also; *sidhyet* – may be effected; *nirantaram* – constant; *tat* – that; *manasā* – by the mind; *iva* – as if; *samyak* – thorough.

By the power of the Lord’s abundant mercy or by the influence of *bhakti*, the Lord can be seen even with the limited material eyes. That vision is as constant and thorough as that held in vision of the mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might posit, “Even if one sees Bhagavān with his eyes, which are limited in function and small in size, at times the Lord may disappear from one’s sight and one will experience

separation from Him. However, when one receives *darśana* of Bhagavān in the mind, no obstacle comes to frustrate the bliss of seeing Him. This is because the mind, due to the potency of being subtle, is all-pervading.”

To dispel this apprehension, the Vaiṣṇava associates speak this verse beginning with *prabhoḥ*, concluding their commentary on the opinion of Pippalāyana. They say, “Without the Lord’s mercy one cannot see Him. Whether divine vision comes by His grace or by the influence of *bhakti*, without mercy, there is no *darśana*. This being the case, one can then say that the material eyes and the mind are equally qualified to receive continuous and complete *darśana* of Bhagavān.”

Alternatively, the Vaiṣṇava associates are speaking about the magnificence and power of Bhagavān’s mercy. To show the glories of *bhakti*, which is unlimitedly powerful, in the reasoning mentioned above, it is said that vision of the Lord is to be had by the influence of *bhakti* alone.

“Therefore, the limited sense of vision has the ability to see the full beauty of all the limbs of Bhagavān without any hindrance, just as that beauty is seen in the vision of the all-pervading, subtle mind.”

VERSE 178

न चेत् कथञ्चिन्न मनस्यपि स्यात्
स्वयम्प्रभस्येक्षणमीश्वरस्य ।
घनं सुखं सञ्जनयेत् कथञ्चिद्
उपासितः सान्द्रसुखात्मकोऽसौ ॥ १७८ ॥

na cet kathañcin na manasy api syāt
svayam-prabhasyekṣaṇam īśvarasya
ghanam sukham sañjanayet kathañcid
upāsitaḥ sāndra-sukhātmako ’sau

na – not; cet – if; kathañcit – somehow; na – not; manasi – in the mind; api – even; syāt – may be; svayam-prabhasya – of the personally manifested; īkṣaṇam – vision; īśvarasya – of the Lord; ghanam – intense; sukham – happiness; sañjanayet – can create; kathañcit – somehow;

upāsitaḥ – worshiped; *sāndra* – intense; *sukha-ātmakaḥ* – the embodiment of happiness; *asau* – He.

If the Lord were not to show mercy, then no one would be able to see Him, even with the mind, what to speak of with any other sense. This is because He is Parameśvara, the Supreme Lord, self-manifest and imperceptible to the mind and eyes. He is completely independent and the controller of everything. Yet when He is worshiped in any meager way, He bestows unlimited joy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “Bhagavān manifests of His own volition and He is inconceivable to the function of the mind, so if His mercy potency or the potency of *bhakti* were not the cause of receiving His *darśana*, then even seeing Him in the mind would be impossible. He is Īśvara, the completely independent supreme controller. But the doubt can be raised that the mind is unlimited, and therefore it follows that the happiness received in seeing that infinite object through the mind is naturally boundless. The eyes, on the other hand, are limited. So in comparison, *darśana* with the eyes yields only meager happiness.”

Examining this idea, the Vaikuṇṭha associates reply, “The Lord is the embodiment of concentrated joy from whom concentrated happiness is obtained. So, in whatever way He is worshiped, whether by mind through meditation or by the eyes through seeing Him, and so on, His worshiper receives the topmost happiness.”

VERSE 179

दृग्भ्यां प्रभोर्दर्शनतो हि सर्वतस्
तत्तत्प्रसादावलिलब्धिरीक्ष्यते ।
सर्वाधिकं सान्द्रसुखं च जायते
साध्यं तदेव श्रवणादिभक्तितः ॥ १७९ ॥

*ḍṛgbhyāṃ prabhor darśanato hi sarvatas
tat-tat-prasādāvali-labdhir īkṣyate
sarvādhikam sāndra-sukham ca jāyate
sādhyaṃ tad eva śravaṇādi-bhaktiṭaḥ*

dr̥gbhyām – with the two eyes; *prabhoḥ* – of the Lord; *darśanataḥ* – from the sight; *hi* – indeed; *sarvataḥ* – by all means; *tat-tat-prasāda* – of various aspects of His mercy; *āvali* – of the range; *labdhiḥ* – the attainment; *īkṣyate* – is seen; *sarva-adhikam* – better than everything; *sāndra* – intense; *sukham* – happiness; *ca* – also; *jāyate* – appears; *sādhyam* – the goal; *tat* – that; *eva* – indeed; *śravaṇa-ādi* – beginning with hearing; *bhaktitaḥ* – from devotional service.

Darśana with one’s eyes affords all varieties of Bhagavān’s mercy, and the bliss derived from seeing the Lord with one’s eyes is much more intense than that of meditation. Indeed, *darśana* with one’s eyes is the fruit of *śravaṇa* and the other processes of the ninefold path of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: When Śrī Gopa-kumāra was on Tapoloka, the great sage Pippalāyana described to him how Śrī Brahmā gained the mercy of Bhagavān by receiving the Lord’s *darśana* in his trance of *samādhi*. The significance of this is that it is only a rare person who, by Bhagavān’s mercy, sees Him during meditation. Very seldom, and not continuously, might a person see Bhagavān during trance (*samādhi*) or receive the mercy Śrī Pippalāyana described Śrī Brahmā receiving. However, the superiority of directly seeing the Lord with one’s eyes over seeing Him in trance is universally accepted, as direct *darśana* yields a more concentrated happiness. Therefore, seeing Bhagavān with one’s eyes is the goal of the ninefold process of devotion (*navadhā-bhakti*) consisting of *śravaṇa*, etc. The word *ādi* (as in *śravaṇādi*) indicates glorification (*kīrtana*), remembrance (*smaraṇa*), and so on. Seeing the Lord with one’s eyes is also the goal of *bhakti* in the form *dhyāna* (meditation), *dhāraṇā* (concentration), and so on.

VERSE 180

सर्वेषां साधनानां तत्साक्षात्कारो हि सत्फलम् ।
तदैवामूलतो माया नश्येत् प्रेमापि वर्धते ॥ १८० ॥

sarveṣāṃ sādhanānām tat-sākṣāt-kāro hi sat-phalam
tadaivā-mūlato māyā naśyet premāpi vardhate

sarveṣām – of all; *sādhanaṇām* – practices for transcendental realization; *tat* – with Him; *sākṣāt-kāraḥ* – causing direct meeting; *hi* – indeed; *sat-phalam* – the ultimate benefit; *tadā* – then; *eva* – indeed; *ā-mūlataḥ* – from the root; *māyā* – illusion; *naśyet* – can be destroyed; *premā* – love; *api* – also; *vardhate* – flourishes.

The reason for this is that direct meeting with Śrī Bhagavān is the consummate result of all processes of attainment, and by the power of seeing the Lord, all illusion is destroyed at the root, allowing *prema* to blossom.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *sarveṣām*, the *Vaikuṇṭha pāraṣadas* explain that direct *darśana* of Śrī Bhagavān is the ultimate fruit of the nine processes of *bhakti* and of the devotional practices of meditation (*dhyāna*), concentration (*dharaṇā*), etc. They say, “Meeting with Śrī Bhagavān is the most excellent result of all devotional practices because as soon as one directly sees the Lord, all illusion (*Māyā*) is uprooted. In other words, ignorance in the form of forgetfulness of Bhagavān is destroyed.”

This is stated in *Śrīmad-Bhāgavatam* (1.2.21):

*bhidyate hṛdaya-granthiś chidyante sarva-saṁsayāḥ
kṣīyante cāsya karmāṇi dṛṣṭa evātmaniśvare*

Just by receiving direct *darśana* of Bhagavān, all the knots of false ego in the devotee’s heart are severed. Fears and doubts, such as feelings of hopelessness and hostility, are shattered and the reactions of past activities, such as *prārabdha-karma* (the sinful reactions which one is presently suffering), are destroyed.

Here, the word *ātmani*, meaning ‘within the self,’ indicates the destruction of attachments that are binding the heart, of doubts, and of reactions to past activities. Alternatively, it indicates that the destruction of doubts and knots of fruitive activities takes place upon seeing the supremely lovable Lord either in the mind or directly by one’s eyes.

However, *prema*, or in other words, the special ecstasies (*bhāvas*) related to the Lord, also increases when one experiences His beauty,

sweetness, and so on, by directly seeing Him. Here, it is worthy of consideration that the severing of the knots in the heart, the destruction of doubts, and the eradication of all types of fruitive reactions are not the main results of seeing Bhagavān, but are only secondary results. The main result of directly meeting the Lord is love for His beautiful lotus feet.

VERSE 181

कायाधवादेर्हृदि पश्यतोऽपि प्रभुं सदाक्ष्ना किल तदिदृक्षा।
तत्र प्रमाणं हि तथावलोकनादनन्तरं भावविशेषलाभः ॥ १८१ ॥

kāyādhavāder hṛdi paśyato 'pi prabhum sadākṣnā kila tad-didṛkṣā
tatra pramāṇam hi tathāvalokanād anantaram bhāva-viśeṣa-lābhaḥ

kāyādhava-ādeḥ – beginning with Prahāda, the son of Kayādhū; *hṛdi* – in the heart; *paśyataḥ* – by seeing; *api* – also; *prabhum* – the Lord; *sadā* – always; *akṣnā* – with external vision; *kila* – indeed; *tad-didṛkṣā* – the desire to see Him; *tatra* – there; *pramāṇam* – evidence; *hi* – indeed; *tathā* – thus; *avalokanāt* – through the eyes; *anantaram* – after; *bhāva* – ecstasy; *viśeṣa* – special; *lābhaḥ* – attainment

Although Śrī Prahāda, the son of Kayādhū, saw the Lord within his heart, still, he always hankered to see the Lord externally with his eyes. The evidence of this is that when he directly saw the Lord on the shore of the ocean, he experienced an extraordinary state of love for Him.

DIG-DARŚINĪ-ṬĪKĀ: Using the example of saintly persons as specific evidence, the Vaikuṇṭha *pārṣadas* speak this verse beginning with *kāya*. They say, “Although many devotees, including Śrī Prahāda, the son of Hiraṇyakaśipu’s wife Kayādhū, received *darśana* of the Lord in their heart, still they always yearned to see the Lord in person. This proves the unsurpassed value of direct *darśana*, which increases one’s special ecstasy (*bhāva*) or pure love for the Lord (*prema*). The evidence for this is the incident described in the *Hari-bhakti-sudhodaya*, in which Śrī Prahāda felt special ecstasy when he had *darśana* of Śrī Bhagavān on the shore of the ocean.”

VERSE 182

कृष्णस्य साक्षादपि जायते यत्
 केषाञ्चिदक्षिद्वयमीलनादि ।
 ध्यानं न तत् किन्तु मुदां भरेण
 कम्पादिवत् प्रेमविकार एषः ॥ १८२ ॥

*kṛṣṇasya sāksād api jāyate yat
 keṣāñcid akṣi-dvaya-mīlanādi
 dhyānaṁ na tat kintu mudāṁ bhareṇa
 kampādi-vat prema-vikāra eṣaḥ*

kṛṣṇasya – of Śrī Kṛṣṇa; *sāksāt* – directly; *api* – even; *jāyate* – is born; *yat* – which; *keṣāñcit* – for some persons; *akṣi-dvaya* – of the two eyes; *mīlana* – closing; *ādi* – and so forth; *dhyānaṁ* – meditation; *na* – not; *tat* – that; *kintu* – however; *mudāṁ* – happiness; *bhareṇa* – with profuse; *kampa* – trembling; *ādi* – and so forth; *vat* – like; *prema-vikāraḥ* – a transformation due to love; *eṣaḥ* – this.

If someone closes his eyes upon directly seeing Śrī Kṛṣṇa, it may seem like meditation, but actually, it is not. Rather, you should understand this closing of the eyes to be an ecstatic transformation of *prema*. Such transformations include trembling and so forth, and are experienced out of overflowing bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrīmad-Bhāgavatam (3.15.44) states:

*te vā amuṣya vadanāsita-padma-kośam
 udvikṣya sundaratarādhara-kunda-hāsam
 labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-
 dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ*

Śrī Sanaka and his brothers, the best of yogīs, looked up and became very pleased to see the blue lotus of Śrī Bhagavān's face, with His attractive reddish lips and sweet smile that resembled *kunda* (jasmine) flowers. Then they looked down and saw His lotus feet, reddish in color, with toenails that resembled jewels. Desiring to experience the treasure of the

beauty of His full body all at once, they repeatedly glanced up and down. However, because it is impossible to see up and down simultaneously, their desire was frustrated. Thus, they closed their eyes and entered into meditation, whereupon Śrī Bhagavān let them witness His whole body – that treasure of loveliness – all at once.

Śrī Gopa-kumāra might question, “From this narration, we hear about Śrī Sanaka and his brothers entering into meditation even after seeing Bhagavān directly before them in Vaikuṇṭha. From this, it seems that meditation is superior to direct *darśana*.”

To clarify their standpoint on this matter, the Vaikuṇṭha associates speak this verse beginning with *kṛṣṇasya*. They say, “In this case, closing of the eyes despite having directly seen Śrī Kṛṣṇa cannot be regarded as *dhyāna*, because the actual fruit of meditation is to obtain the desired object, namely direct *darśana* of the Lord. Activities such as closing the eyes should be understood to be a transformation of pure love (*prema-vikāra*), or as one of the external symptoms of *prema*. Symptoms such as perspiring, horripilation, shedding tears, and trembling are generated from the great joy of meeting Śrī Kṛṣṇa. In this instance, closing of the eyes appears like meditation (*dhyāna*), and therefore it is addressed as such, but in fact it is not. Thus, the superiority of directly seeing the Lord is established.”

VERSE 183

ध्यानं परोक्षे युज्येत न तु साक्षान्महाप्रभोः ।
अपरोक्षे परोक्षेऽपि युक्तं संकीर्तनं सदा ॥ १८३ ॥

dhyānam parokṣe yujyeta na tu sākṣān mahā-prabhoḥ
aparokṣe parokṣe 'pi yuktam saṅkīrtanam sadā

dhyānam – meditation; *parokṣe* – in absence; *yujyeta* – it may be proper; *na* – not; *tu* – but; *sākṣāt* – in direct presence; *mahā-prabhoḥ* – of the great Lord; *aparokṣe* – in the presence; *parokṣe* – in the absence; *api* – also; *yuktam* – proper; *saṅkīrtanam* – congregational chanting; *sadā* – always.

It is appropriate to meditate on Bhagavān in His absence, not in His direct presence. *San̥kīrtana*, on the other hand, is always acceptable, whether the Lord is present personally or not.

DIG-DARŚINĪ-ṬĪKĀ: “Not only is seeing the Lord in *dhyāna*-yoga inferior to directly seeing the Lord, but it is universally seen that meditation is inferior to *kīrtana*.” Concluding the discussion in a sweet manner, or *madhureṇa samāpayet*, the Vaikuṇṭha associates speak two verses, beginning here with *dhyānam*, repeating the logic of their glorification of *nāma-san̥kīrtana*.

They say, “Meditation on the Lord is appropriate everywhere and at all times, but only when He is not visible; it is not appropriate in His direct presence. However, there is sound evidence in the experience of common practice that *kīrtana* is suitable for every situation – in Bhagavān’s direct presence or absence.”

The *rāsa-pañca-adhyāya* section of *Śrīmad-Bhāgavatam* (10.33.7) [the five chapters that discuss Śrī Kṛṣṇa amorous sports with the *vraja-gopīs*] gives special evidence of this. At the time of *rāsa-līlā*, the *gopīs* performed *san̥kīrtana* right in front of Śrī Kṛṣṇa: “*gāyantyas taṁ taḍita iva tā megha-cakre virejuḥ* – Surrounding Śrī Kṛṣṇa and singing ‘Kṛṣṇa, Kṛṣṇa, Kṛṣṇa,’ all the *gopīs* shone dazzlingly, like a garland comprised of streaks of lightening in a circle of clouds.”

It is also stated in the *Viṣṇu Purāṇa* (5.13.52, and 56):

*kṛṣṇaḥ śarac-candramasaṁ kaumudī-kumudākaram
jagau gopī-janas tv ekaṁ kṛṣṇa-nāma punaḥ punaḥ*

Śrī Kṛṣṇa began to sing the glories of the autumn moon, whose brilliance blossoms the lilies in the lake, while all the *gopīs* repeatedly sang only the name, ‘Kṛṣṇa, Kṛṣṇa’.

*rāsa-geyaṁ jagau kṛṣṇo yāvat tārāyata-dhvaniḥ
sādhū kṛṣṇeti kṛṣṇeti tāvat tā dvi-guṇaṁ jaguḥ*

Śrī Kṛṣṇa sang as loudly as possible all the songs appropriate for the *rāsa-līlā*. Applauding Him and saying, ‘Well done, well done!’ all the *gopīs* began to sing the words ‘Kṛṣṇa, Kṛṣṇa’ only, and twice as loud.

Kīrtana performed in Śrī Kṛṣṇa's absence is well-known everywhere. Instances in the Tenth Canto of *Śrīmad-Bhāgavatam* include *Gopī-gīta* (The Song of the Gopīs), and *Bhramara-gīta* (The Song to the Bumble-bee), which was sung at the time of Uddhava's arrival in Vraja.

VERSE 184

श्रीमन्नाम प्रभोस्तस्य श्रीमूर्तेरप्यतिप्रियम् ।

जगद्धितं सुखोपास्यं सरसं तत्समं न हि ॥ १८४ ॥

*śrīman-nāma prabhos tasya śrī-mūrter apy ati-priyam
jagad-dhitaṁ sukhopāsyam sa-rasaṁ tat-samaṁ na hi*

śrīmat-nāma – the beautiful name; *prabhoḥ* – of the Lord; *tasya* – His; *śrī-mūrteḥ* – than the beautiful form; *api* – even; *ati-priyam* – more dear; *jagat* – to the world; *hitam* – causing welfare; *sukha* – easily; *upāsyam* – worshiped; *sa-rasaṁ* – filled with sweet mellows; *tat* – to that; *samaṁ* – comparable; *na* – not; *hi* – indeed.

Bhagavān's holy name is even dearer to Him than His own divine form because it benefits the entire world, it is easily worshiped, and it is saturated with *rasa*. Indeed, nothing is comparable to that name.

DIG-DARŚINĪ-ṬĪKĀ: “Therefore, we always glorify the *nāma-saṅkīrtana* of Śrī Bhagavān, considering it to be both *sādhya* and *sādhana*, the most excellent goal and the most excellent means to achieve that goal.” To explain this, the *Vaikuṇṭha pāṛṣadas* speak this verse beginning with *śrīman-nāma*. They say, “What more can we say about the glories of the holy name? Bhagavān loves His holy name more than His divine form. There is no consideration of qualification or disqualification in uttering the Lord's name, and so it has been universally described as *hitam*, or ‘most beneficial.’” Here, the purport of the word *śrīman*, meaning ‘beautiful,’ is that, being endowed with all types of brilliant opulences, the holy name indeed radiates its own glories everywhere and in all circumstances. Therefore, the Lord loves His holy name even more than His divine form (*śrī-vigraha*).

Śrīmad-Bhāgavatam (11.14.15) states:

*na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

O Uddhava, Brahmā, Śaṅkara, Saṅkarṣaṇa, Lakṣmī, and even My own Self are not as dear to Me as you are.

From this statement, it is understood that Śrī Bhagavān loves His devotee more than He cares for His own self. However, it is not stated anywhere that the devotee is dearer to Him than His holy name (*śrī-nāma*).

In summary, *nāma* (the holy name) is even more precious to the Lord than *nāmī* (the possessor of the name), the Lord's own divine person. This is the significance of the word *śrīmat*. Having revealed this, the Vaikuṇṭha associates explain the reason why Bhagavān cherishes His name so much.

They say, “The holy name benefits the whole world without consideration of whether one is qualified or unqualified. Similarly, the name benefits everyone when it is uttered with the tongue or even when it is heard with the ears. Worship of the name is easily accomplished simply by nicely vibrating it on the tip of the tongue.

“These names, being made of sweet syllables, are full of nectar and soft and tender, or *sa-rasa* (full of *rasa*). It can also be said that the names are *sa-rasa* because they are embodiments of transcendence – eternity, knowledge, and bliss (*sac-cid-ānanda*). Another explanation of their nectarean nature – or *sa-rasa* – is that *śrī-nāma-saṅkīrtana* is endowed with many mellows, or *rasas*. In other words, singing and glorifying the names of the Lord can be performed in *śṛṅgāra-rasa* (amorous love) and in all the *rasas* (here meaning devotional relationships). It can also be performed in *bhakti-rasa*, the mellow of devotional service, and *prema-rasa*, the mellow of mature love. In conditions of meeting and separation, because *nāmī* Bhagavān manifests in *śrī-nāma-kīrtana*, *śrī-nāma* is the bridge for the devotee to meet with Kṛṣṇa and the consoling friend of one feeling separation from Him.

“Another meaning of *rasa* is *rāga*, or spontaneous attraction to Kṛṣṇa. The holy name is *sa-rasa*, filled with *rasa*, because it is filled

with *rāga*. Furthermore, the holy name is filled with *rasa* because the Lord Himself is permanently present in the *kīrtana* of His sacred names, which bestow pure love for Him very quickly, without a doubt. Alternatively, since among its servants (all the worshipers), this holy name creates *prema* for the Lord, a powerful attraction, or *anurāga*, arises between itself and its servants. Moreover, it also instills affection, or *anurāga*, in all people.

“The word *rasa* also means ‘exceptional potency’ (*vīrya-viśeṣa*). *Sa-rasa* indicates that the name of the Lord is extremely powerful. *Rasa* also means quality, or *guṇa*. *Śrī-nāma* is indeed of exceptional quality – *sa-rasa* – because it has the quality to deliver all wretched people of this world. Another meaning of the word *rasa* is *sukha*, meaning ‘happiness.’ *Śrī-nāma* is *sa-rasa* because, being *sac-cid-ānanda*, it is joyful by nature. *Rasa* also means special sweetness. The holy name is *sa-rasa* because it is full of the sweetest ambrosia.”

Therefore, in the *Skanda Purāṇa*, Bhagavān Vedavyāsa states:

*madhura-madhuram-etaṁ maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpaṁ
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

O best of the Bhṛgu dynasty, *kṛṣṇa-nāma* is the sweetest of all that is sweet and the most auspicious of all that is auspicious. It is the fully ripened fruit of the wish-fulfilling vine that is the Vedas and is the embodiment of transcendence. If a person utters the holy name only once, with indifference or with faith, he very quickly becomes qualified to receive the personal association of Śrī Bhagavān, even without his making an effort to be delivered from his great distress.

The Vaikuṇṭha associates conclude, “This is proof of the incomparable auspiciousness of *śrī-nāma*. There is nothing that can equal it.”

VERSE 185

तन्मानयञ्छिवस्याज्ञामितो निःसर सत्वरम् ।
कृष्णप्रियतमां श्रीमन्मथुरां त्वां नमाम ताम् ॥ १८५ ॥

tan mānayaṇ chivasyaājñām ito niḥsara satvaram
kṛṣṇa-priyatamām śrīman-mathurām tvām namāma tām

tat – that; *mānayan* – respecting; *śivasya* – of Śiva; *ājñām* – the instruction; *itaḥ* – from here; *niḥsara* – leave; *sa-tvaram* – swiftly; *kṛṣṇa-priya-tamām* – most dear to Śrī Kṛṣṇa; *śrīmat* – beautiful; *mathurām* – to Mathurā; *tvām* – you; *namāma* – we bow down; *tām* – to that.

Therefore, now, as we have instructed and Śrī Śiva has ordered, quickly leave this abode of liberation and go to Śrī Mathurā-purī, which is most dear to Śrī Kṛṣṇa. We offer our *praṇāma* to that Mathurā.

DIG-DARŚINĪ-ṬĪKĀ: In this way, having finished their beneficial instructions to Śrī Gopa-kumāra, the Vaikuṇṭha *pārśadas* indicate the purpose of their visit in this verse beginning with *tan mānayan*. They say, “Therefore, according to the line of reasoning that we have conveyed, please immediately depart from this abode of liberation and go to Śrī Mathurā-dhāma. For Śrī Śiva’s pleasure, you should respect his order: ‘This abode is an obstacle to *bhakti*. Quickly abandon it.’”

Śrī Gopa-kumāra might argue, “I have reached this very distant abode of liberation only after great difficulty, so why should I quickly go to Mathurā?”

The Vaikuṇṭha associates reply, “Being most dear to Śrī Kṛṣṇa, Śrī Mathurā-purī very quickly bestows all types of perfections.”

VERSE 186

श्रीगोपकुमार उवाच—
 निपीय हृत्कर्णरसायनं तत्
 प्रमोदभारेण भृतो नमस्तान्।
 शिवौ च सद्यो ब्रजभूमिमेतां
 तैः प्रापितोऽहं बत मुग्धबुद्धिः ॥ १८६ ॥

śrī-gopa-kumāra uvāca
nīpiya hṛt-karṇa-rasāyanam tat
pramoda-bhāreṇa bhṛto namaṁs tān

*śivau ca sadyo vraja-bhūmim etām
taiḥ prāpito 'ham bata mugdha-buddhiḥ*

śrī-gopa-kumāraḥ – Śrī Gopa-kumāra; *uvāca* – said; *nīṇya* – after drinking; *hṛt* – for the heart; *karṇa* – for the ears; *rasa-ayanam* – a reservoir of nectar; *tat* – that; *pramoda-bhāreṇa* – profuse joy; *bhṛtaḥ* – felt; *naman* – bowing before; *tān* – them; *śivau* – Śiva and Pārvatī; *ca* – also; *sadyaḥ* – at once; *vraja-bhūmim* – to the land of Vraja; *etām* – that; *taiḥ* – by them; *prāpitaḥ* – attained; *aham* – I; *bata* – Oh, how astonishing; *mugdha-buddhiḥ* – bewildered intelligence.

Śrī Gopa-kumāra said: O *brāhmaṇa*, drinking the nectar of the Vaikuṇṭha associates' instructions, which delight the ears and the heart, I joyfully offered obeisance to them and to Śrī Śiva and Śrī Pārvatī. By their mercy, at that very moment I found myself in Vraja-bhūmi. I was stunned by how this happened.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "On hearing the words of the Vaikuṇṭha associates, which filled my ears and heart with nectar (*amṛta*), I became elated. As soon as I offered obeisances to them and to Śrī Śiva with Śrī Pārvatī, I quickly reached this land of Vraja. This completely amazed me and filled me with joy. While offering obeisances, I had closed my eyes, but when I opened them, I saw that I was already in Vraja. I was stunned by the mystery of this."

Thus ends the translation of the *bhāvānuvāda* of
Śrīla Sanātana Gosvāmī's *Dig-darśinī-ṭīkā*
on the Second Canto, Chapter Three,
of Śrī Bṛhad-bhāgavatāmṛta.

FOURTH CHAPTER



Vaikuṇṭha: *the Spiritual World*

VERSE 1

श्रीगोपकुमार उवाच—

एकाकिनात्र भ्रमता मयाऽस्या भूमेः श्रियं कुत्रचिदप्यदृष्टाम्।
संपश्यता संवसता वनान्तः सर्वं विमोहादिव विस्मृतं तत्॥१॥

śrī-gopa-kumāra uvāca
ekākinātra bhramatā mayā 'syā
bhūmeḥ śriyaṁ kutracid apy adṛṣṭām
sampaśyatā saṁvasatā vanāntaḥ
sarvaṁ vimohād iva vismṛtaṁ tat

śrī-gopa-kumāraḥ – Śrī Gopa-kumāra; *uvāca* – said; *ekākinā* – alone; *atra* – here; *bhramatā* – wandering; *mayā* – by me; *asyāḥ* – of this; *bhūmeḥ* – of the land; *śriyam* – beauty; *kutracit* – anywhere; *api* – also; *adṛṣṭām* – unseen; *sampaśyatā* – by beholding; *saṁvasatā* – residing; *vana* – the forest; *antaḥ* – within; *sarvam* – all; *vimohāt* – out of fascination; *iva* – as if; *vismṛtam* – forgotten; *tat* – that.

Śrī Gopa-kumāra said: O *brāhmaṇa*, I began to wander alone throughout this Vrajabhūmi and beheld its unprecedented splendor. Nowhere else had I ever witnessed such beauty. Residing in a forest there, I became so fascinated that I even forgot the spiritual practices required to reach Śrī Vaikuṇṭha, the spiritual world.

DIG-DARŚINĪ-ṬĪKĀ: This Fourth Chapter describes the fundamental reality (*tattva*) of the true nature (*svarūpa*) of Vaikuṇṭha and its residents, as well as the glories of those residents. It concludes with the episode of Śrī Gopa-kumāra's visit to Ayodhyā, which is situated beyond Vaikuṇṭha, and his subsequent departure for Dvārakā, which is above Ayodhyā.

The land of Vraja in the district of Mathurā is more glorious than the entire material realm and even more glorious than the abode of liberation. Gopa-kumāra first explains this fact in this verse beginning

with *ekākin*, wherein he says, “O *brāhmaṇa*! I began to wander alone in this land of Vraja, where I observed unparalleled beauty and many other splendorous qualities. I had not seen such extraordinary beauty in the entire *brahmāṇḍa*, not even outside it in the abode of liberation, *mukti-pada*.

“Residing in this forest and beholding its beauty, I became so enchanted that I even forgot about the spiritual discipline (*sādhana*) and the rituals and other practices performed to achieve Śrī Vaikuṇṭha that had been taught to me by the Lord’s personal associates. Indeed, I had not experienced such beauty or joy anywhere else, and so the loveliness of Vrajabhūmi completely captivated my mind.” The implication of the name Mathurā (*math*, ‘to churn’) is that this land ‘churns’ everyone’s minds, making them forget everything else but itself.

VERSE 2

श्रीमन्मधुपुरीं क्रीडाभ्रमणक्रमतो गतः ।
तत्र माथुरविप्रेभ्योऽश्रौषं भागवतादिकम् ॥ २ ॥

*śrīman-madhu-purīm kṛīḍā-
bhramaṇa-kramato gataḥ
tatra māthura-viprebhya
'śrauṣaṁ bhāgavatādikam*

śrīmat-madhu-purīm – the city of Śrī Mathurā; *kṛīḍā-bhramaṇa* – playful wanderings; *kramataḥ* – gradually; *gataḥ* – arrived; *tatra* – there; *māthura* – of Mathurā; *viprebhyaḥ* – from the *brāhmaṇas*; *aśrauṣaṁ* – I heard; *bhāgavata* – Śrīmad-Bhāgavatam; *ādikam* – and other scriptures.

In the course of my playful wanderings, I arrived in Śrī Mathurā-purī, where I heard the recitation of Śrīmad-Bhāgavatam and other devotional scriptures from the local *brāhmaṇas*.

DIG-DARŚINĪ-ṬĪKĀ: “By the mercy of Śrī Mathurā-nātha, the Lord of Mathurā, all my desires were fulfilled.” To explain this, Śrī Gopakumāra speaks this verse beginning with *śrīman*.

He says, “Once, as I blithely roamed about, I arrived in Śrī Madhupurī (Mathurā).” Here the term ‘roaming blithely’ indicates that Gopakumāra did not follow any particular sequence as he wandered through the land of Śrī Vraja. “By the mercy of the *brāhmaṇas* in the city of Śrī Mathurā, I heard narrations from the *Bhāgavatam* and other sacred texts. For the most part, I heard from *Śrīmad-Bhāgavatam*, the best of all scriptures, but I also heard a little from other devotional books that expound loving service to the Lord (*bhagavad-bhakti*) in accordance with *Śrīmad-Bhāgavatam*.”

VERSE 3

भक्तिं नवविधां सम्यग्ज्ञात्वेदं वनमागतः ।
अपश्यं सहसैवात्र श्रीमद्गुरुवरं निजम् ॥ ३ ॥

*bhaktim nava-vidhām samyag
jñātvedam vanam āgataḥ
apaśyaṁ sahasaivātra
śrīmad-guru-varaṁ nijam*

bhaktim – of devotional service; *nava-vidhām* – the nine limbs; *samyak* – properly; *jñātvā* – having understood; *idam* – this; *vanam* – Vṛndāvana; *āgataḥ* – returned; *apaśyam* – I saw; *sahasā* – suddenly; *eva* – indeed; *atra* – here; *śrīmad-guru-varaṁ* – glorious and exalted *guru*; *nijam* – my own.

Hearing those scriptural discourses, I came to properly understand the fundamental truth of the ninefold process of *bhakti*. Thereupon, I returned here to Śrī Vṛndāvana, where I unexpectedly had *darśana* of my *gurudeva*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After clearly understanding the established truth of the ninefold process of *bhakti*, I was able to discern activities that are favorable and sanctioned for the execution of *bhakti*, and those that are unfavorable and proscribed. I then returned to Śrī Vṛndāvana, at which time my *gurudeva* unexpectedly appeared before me here at Keśī-tīrtha, where I am now seated.”

VERSE 4

पूर्ववद्राजमानोऽसौ दृष्ट्वा मां प्रणतं मुदा ।
साशीर्वादं समालिङ्ग्य सर्वज्ञोऽकृपयत्तराम् ॥४॥

*pūrvavad rājamāno 'sau dṛṣṭvā mām praṇatam mudā
sāśīrvādam samāliṅgya sarvajña 'kṛpayattarām*

pūrva-vat – as before; *rājamānaḥ* – resplendent; *asau* – he; *dṛṣṭvā* – seeing; *mām* – me; *praṇatam* – bowing down; *mudā* – joyfully; *sāśīrvādam* – with benedictions; *samāliṅgya* – warmly embracing; *sarva-jñaḥ* – omniscient; *akṛpayat* – showed mercy; *tarām* – extreme.

There was no change in Śrī Gurudeva's bodily appearance. As soon as I saw him, I offered him *daṇḍavat praṇāma*, and he embraced and blessed me. Then, my omniscient *gurudeva* bathed me with his immense mercy by instructing me in the confidential truths of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Gurudeva was present before me as he had been before. His body had not changed or undergone any transformation, which indicated that he was an incarnation of Bhagavān and was actually relishing the mellows, or *rasa*, of Mathurā's Vraja-bhūmi. As soon as I saw him, I respectfully prostrated myself before him on the ground, and he embraced and blessed me. Thereafter, my omniscient *gurudeva* mercifully instructed me on the complete truths of the highly confidential science of devotion from his personal realizations.”

VERSE 5

तस्य प्रसादमासाद्य महागूढप्रकाशकम् ।
अन्वतिष्ठं यथादिष्टं भक्तियोगमनारतम् ॥५॥

*tasya prasādam āsādy mahā-gūḍha-prakāśakam
anvatiṣṭhaṁ yathādiṣṭaṁ bhakti-yogam anāratam*

tasya – his; *prasādam* – the mercy; *āsādyā* – having attained; *mahā-gūḍha* – most confidential truths; *prakāśakam* – which reveals;

anvatiṣṭham – I followed; *yathā* – as; *ādiṣṭam* – instructed; *bhakti-yogam* – the *yoga* of devotional service; *anāratam* – without interruption.

By Śrī Gurudeva’s mercy, which reveals the most confidential truths of *bhakti*, I learned about the essential principles of devotional service (*bhakti-tattva*). Then, following his instructions, I began practicing *bhakti-yoga* without interruption.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The mercy of Śrī Gurudeva reveals the most hidden, highly confidential science of *bhakti*. I received this mercy, and following his order, I began to execute uninterrupted *bhakti-yoga*, which is the means for reaching the abode of Vaikuṇṭha as well as for establishing one’s personal connection with the lotus feet of Śrī Bhagavān.”

VERSE 6

सञ्जातेनाचिरात् प्रेमपूरेण विवशोऽभवम्।
न कर्तुमशकं किञ्चित् परं तं समकीर्तयम्॥६॥

sañjātenācirāt prema-pūreṇa vivaśo 'bhavam
na kartum aśakam kiñcit param taṁ samakīrtayam

sañjātena – by the arising; *acirāt* – without delay; *prema* – of love; *pūreṇa* – by the flood; *vivaśaḥ* – helpless; *abhavam* – I became; *na* – not; *kartum* – to do; *aśakam* – I was able; *kiñcit* – anything; *param* – else; *taṁ* – His names; *samakīrtayam* – I loudly sang.

By this practice, *prema* (pure love of God) quickly arose within me. Due to the unrestrained nature of *prema*, I could neither perform worship nor do anything else at all; I could only loudly sing the Lord’s names.

DIG-DARŚINĪ-ṬĪKĀ: “By the influence of that *bhakti-yoga*, devotion in pure love very quickly appeared within me.” Śrī Gopa-kumāra explains this fact in three verses, beginning here with *sañjātena*. “Due to the overwhelming nature of *prema*, I became unable to execute my

worship or do anything else. I could only perform *nāma-saṅkīrtana* (singing the names of God) of my worshipable Lord, singing in a loud and beautiful voice.”

VERSE 7

श्रीकृष्ण गोपाल हरे मुकुन्द गोविन्द हे नन्दकिशोर कृष्ण ।
हा श्रीयशोदातनय प्रसीद श्रीबल्लवीजीवन राधिकेश ॥७॥

*śrī-kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda
śrī-ballavī-jīvana rādhikeśa*

śrī-kṛṣṇa – O all-attractive bestower of the highest bliss together with Śrī (Śrīmatī Rādhikā); *gopāla* – O cowherd; *hare* – O thief; *mukunda* – O bestower of freedom from the bondage of repeated birth and death; *govinda* – O Govinda; *he nanda-kiśora* – O naughty youth, the son of Nanda; *kṛṣṇa* – O Kṛṣṇa; *hā* – alas (in a mood of separation); *śrī-yaśodā-tanaya* – O illustrious son of Śrī Yaśodā; *prasīda* – please be kind; *śrī-ballavī* – of the beautiful *gopīs*; *jīvana* – O life; *rādhikā* – of Rādhikā; *īśa* – O Lord.

O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O Nanda-kiśora Kṛṣṇa! O beloved son of Yaśodā, be pleased with me! O life of the *gopīs*! O Lord of Rādhikā!

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra speaks this verse starting with *śrī kṛṣṇa* to explain the nature of *nāma-saṅkīrtana*. “I would sing Śrī Kṛṣṇa, Gopāla, Hari, Mukunda, and so on because I considered all those names of Śrī Kṛṣṇa that are connected with His most beloved associates to be the most dear to Him.”

VERSE 8

एवं सगानं बहुधाह्वयंस्तं क्षणं प्रनृत्यन् क्षणमुद्रुदंश्च ।
उन्मत्तवत् काममितस्ततोऽहं भ्रमामि देहादिकमस्मरन् स्वम् ॥८॥

*evam sa-gānaṁ bahudhāhvayaṁ tam
kṣaṇaṁ praṇṛtyan kṣaṇam udrudaṁś ca
unmattavat kāmam itas tato 'haṁ
bhramāmi dehādikam asmaran svam*

evam – thus; *sa-gānam* – while singing; *bahudhā* – in numerous ways; *āhvayan* – calling out; *tam* – to Him; *kṣaṇam* – sometimes; *praṇṛtyan* – dancing with abandon; *kṣaṇam* – sometimes; *udrudan* – crying out loudly; *ca* – also; *unmatta-vat* – like a person totally enmaddened; *kāmam* – at my whimsy; *itas tataḥ* – hither and thither; *aham bhramāmi* – I wander; *deha-ādikam* – the body and so forth; *asmaran* – forgetting; *svam* – own.

Thus, singing and calling out to my worshipful Lord in various ways, I would sometimes dance, sometimes weep, and sometimes wander like a madman, forgetting even my own body and everything else.

DIG-DARŚINĪ-ṬĪKĀ: “After continuously singing the holy name, finally, my external consciousness vanished.” To describe this, Śrī Gopakumāra speaks this verse beginning with *evam*. “Therefore, sometimes I would dance, or cry, or sometimes sing in a melodious voice, or praise the qualities of my Lord. I would call out to Śrī Bhagavān, ‘O mahā-bhuja, O mighty-armed one! Where are You? Please appear before me.’ Sometimes I would wander freely, just like a madman, unaware of my body and everything else.” The word *ādi* indicates, “I even forgot everything related to the body.”

VERSE 9

एकदा तं निजप्राणनाथं पश्यन्निवाग्रतः ।
धर्तुं धावन् गतो मोहं न्यपतं प्रेमविह्वलः ॥९॥

*ekadā taṁ nija-prāṇa-nātham paśyann ivāgrataḥ
dhartuṁ dhāvan gato moham nyapataṁ prema-vihvalaḥ*

ekadā – once; *taṁ* – Him; *nija* – my own; *prāṇa-nātham* – the Lord of my life breath; *paśyan* – beholding; *iva* – as if; *agrataḥ* – in front;

dhartum – to catch; *dhāvan* – running; *gataḥ* – become; *moham* – unconscious; *nyapatam* – I fell; *prema* – by love; *vihvalaḥ* – overwhelmed.

Once I saw my beloved Lord right in front of me. I ran to catch Him but fell unconscious, overwhelmed by the ecstasy of love.

DIG-DARŚINĪ-ṬĪKĀ: Wherever he went, Śrī Gopa-kumāra fainted, helplessly overwhelmed and shaking with the emotions of pure love.

VERSE 10

तावत्तैः पार्षदैरेत्य वैकुण्ठं नेतुमात्मनः ।
यानमारोपितः सद्यो व्युत्थायाचालयं दृशौ ॥ १० ॥

tāvat taiḥ pārṣadair etya
vaikuṇṭham netum ātmanaḥ
yānam āropitaḥ sadyo
vyutthāyācālayam dṛśau

tāvat – at that time; *taiḥ* – by them; *pārṣadaiḥ* – the associates of the Lord; *etya* – having come; *vaikuṇṭham* – to Vaikuṇṭha; *netum* – to bring; *ātmanaḥ* – their; *yānam* – airplane; *āropitaḥ* – placed on; *sadyaḥ* – at that very moment; *vyutthāya* – awaking; *acālayam* – I opened; *dṛśau* – my eyes.

At that time, the eternal associates of Vaikuṇṭha came to take me to their abode. They quickly brought me aboard their airplane. I regained my consciousness and began to look around in astonishment.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that time, the eternal residents of the spiritual world, Vaikuṇṭha, who in Mukti-dhāma had instructed me on the means to reach Vaikuṇṭha, came to take me to their abode. They quickly brought me aboard their airplane. Then my swoon broke, and in great astonishment I began to look all around me.”

VERSE 11

सर्वमन्यादृशं दृष्ट्वा विस्मितः स्वस्थतां गतः ।
पार्श्वेऽपश्यं पुरा दृष्टांस्तानेवात्मप्रियङ्करान् ॥ ११ ॥

sarvam anyādrśam dṛṣṭvā vismitaḥ svasthatām gataḥ
pārśve 'paśyam purā dṛṣṭāms tān evātma-priyaṅkarān

sarvam – everything; *anyādrśam* – different; *dṛṣṭvā* – having seen; *vismitaḥ* – astonished; *sva-sthatām* – composure; *gataḥ* – having recovered; *pārśve* – beside me; *apaśyam* – I saw; *purā* – before; *dṛṣṭān* – seen; *tān* – them; *eva* – indeed; *ātma-priyaṅ-karān* – who favored me.

I was stunned to see that everything was different, but after some time I regained my composure. I saw that the same personal associates of Bhagavān from Vaikuṇṭha, those personalities who had previously favored me by indicating the means to attain Vaikuṇṭha, were beside me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I saw that all places except the land of Vraja were transformed into new forms. This was the reason for my astonishment. Afterward, I noticed that those eternal residents of Vaikuṇṭha, who had previously helped me by showing me how to attain my beloved Śrī Vaikuṇṭha, were beside me, and I felt comforted.”

VERSE 12

महातेजस्विनां तेजो मुष्णतोऽनुपमं वरम् ।
विमानं योग्यमारूढाननिरूप्यं सुरूपवत् ॥ १२ ॥

mahā-tejasvinām tejo muṣṇato 'nupamaṁ varam
vimānam yogyam ārūḍhān anirūpyam su-rūpavat

mahā-tejasvinām – of the most splendid luminaries; *tejaḥ* – the splendor; *muṣṇataḥ* – eclipsing; *anupamam* – incomparable; *varam* – excellent; *vimānam* – airplane; *yogyam* – appropriate; *ārūḍhān* – seated; *anirūpyam* – indescribable; *su-rūpavat* – very beautiful.

They sat on an excellent, incomparably decorated, and extremely beautiful airplane. Its splendor put to shame even the effulgence of the most radiant sun.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra speaks this verse beginning with *mahā-tejasvinām* to detail the glories of that airplane. He says, “The eternal associates (*pārṣadas*) of *Vaikuṇṭha* were seated on a super-excellent airplane whose brilliance reproached even that of the most powerful sun.”

The Mathurā *brāhmaṇa* might ask, “What was the nature of that airplane?”

Gopa-kumāra says, “It was effulgent like the residents of *Vaikuṇṭha*, that is, it was very beautiful and wonderfully decorated. However, because it was the embodiment of Brahman (pure spirit), its shape and opulence cannot actually be described. Thus the airplane was beyond words and beyond compare.”

VERSE 13

सम्भ्रमात् प्रणमन्तं मामाश्लिष्याश्वासयन्मुहुः ।
ऐच्छन् स्वसदृशं रूपं दातुं युक्तिशतेन ते ॥१३॥

sambhramāt praṇamantaṁ mām
āśliṣyāśvāsayan muhuḥ
aicchan sva-sadṛśaṁ rūpaṁ
dātum yukti-śatena te

sambhramāt – out of reverence; *praṇamantaṁ* – offering obeisance; *mām* – me; *āśliṣya* – embracing; *āśvāsayan* – comforting; *muhuḥ* – again and again; *aicchan* – desiring; *sva-sadṛśam* – like their own; *rūpaṁ* – a form; *dātum* – to give; *yukti* – of reasons; *śatena* – with hundreds; *te* – they.

As I reverentially offered obeisances to those personal associates of the Lord, they embraced me and repeatedly comforted me. Then they plied me with hundreds of logical arguments to convince me to accept a form similar to theirs.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I reverentially offered obeisances to those personal associates of the Lord. Seeing me offer them respects, they embraced me and repeatedly reassured me, saying, ‘O Gopa-kumāra, give up your astonishment and veneration. We are your friends and we will take you to Vaikuṇṭha.’ Then they gave many reasons to convince me to accept a four-armed form like theirs, arguing, ‘The human body is not suitable for living in Vaikuṇṭha; in particular, the happiness of Vaikuṇṭha cannot be experienced in such a body.’”

VERSE 14

तदस्वीकृत्य तु स्वीयं गोवर्धनभवं वपुः ।
तेषां प्रभावतस्तादृग्गुणरूपाद्यलम्भयम् ॥ १४ ॥

*tad asvikṛtya tu svīyam
govardhana-bhavam vapuḥ
teṣāṃ prabhāvatas tādṛg-
guṇa-rūpādy alambhayam*

tat – that; *asvī-kṛtya* – not accepting; *tu* – but; *svīyam* – my own; *govardhana-bhavam* – born in Govardhana; *vapuḥ* – body; *teṣāṃ* – as theirs; *prabhāvataḥ* – with the radiance; *tādṛk* – similar; *guṇa* – qualities; *rūpa* – form; *ādi* – and so forth; *alambhayam* – I received.

I did not agree to accept an opulent four-armed form like theirs, but since my body was born in Govardhana, it became full of the same majesty, beauty, and qualities as theirs.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Although I refused to accept a four-armed form (*sārūpya*) like that of the Vaikuṇṭha associates, because I had taken birth in Govardhana, my body was able to take on their qualities, becoming eternal, pure, lustrous, and endowed with all kinds of powers and capabilities. The main reason I would not accept the identity they offered was that I had no desire to change my body that was born in Govardhana for any other form.”

VERSES 15–17

परमानन्दयुक्तेन दुर्वितर्क्येण वर्त्मना ।
जगद्विलक्षणेनाहं वैकुण्ठं तैः सह व्रजन् ॥ १५ ॥
तेषु लोकेष्वलोकेष्वावरणेष्वपि सर्वतः ।
दृष्टिपातेऽपि लज्जेयं पूज्ये तदधिकारिभिः ॥ १६ ॥
लोकपालादिभिश्चोर्ध्वमुखैः साञ्जलिमस्तकैः ।
वेगादुत्क्षिप्यमाणाभिः पुष्पलाजादिवृष्टिभिः ॥ १७ ॥

paramānanda-yuktena durvitarkyeṇa vartmanā
jagad-vilakṣaṇenāhaṁ vaikunṭhaṁ taiḥ saha vrajan
teṣu lokeṣv alokeṣv āvaraṇeṣv api sarvataḥ
dr̥ṣṭi-pāte 'pi lajjeyam pūjye tad-adhikāribhiḥ
loka-pālādibhiḥ cordhva-mukhaiḥ sāñjali-mastakaiḥ
vegād utkṣipyamānābhiḥ puṣpa-lājādi-vṛṣṭibhiḥ

paramānanda-yuktena – endowed with supreme bliss; *durvitarkyena* – incomprehensible; *vartmanā* – by a pathway; *jagat* – the material world; *vilakṣaṇena* – completely extraordinary; *aham* – I; *vaikunṭham* – to Vaikuṇṭha; *taiḥ saha* – with them; *vrajan* – going; *teṣu lokeṣu* – in the heavenly worlds; *alokeṣu* – in the Aloka planets; *āvaraṇeṣu* – amongst the eight coverings; *api* – also; *sarvataḥ* – from all sides; *dr̥ṣṭi-pāte* – glance; *api* – also; *lajjā* – embarrassment; *iyam* – this; *pūjye* – being worshipable; *tad-adhikāribhiḥ* – by the authorities; *loka-pāla* – protectors of the planets; *ādibhiḥ* – and others; *ca* – also; *ūrdhva-mukhaiḥ* – with faces raised upwards; *sa-añjali* – with folded hands; *mastakaiḥ* – to their heads; *vegāt* – forcefully; *utkṣipyamānābhiḥ* – casting; *puṣpa* – of flowers; *lāja* – of puffed rice; *ādi* – and so forth; *vṛṣṭibhiḥ* – with rains.

While traveling to Vaikuṇṭha in their company, I again passed over all the planets along a path that was incomprehensible, supremely blissful, and unlike anything in this world. Feeling embarrassed, I could not even look at planets such as Svarga, or at Aloka, the

area outside the fourteen planetary systems, or at the eight layers covering the universe. However, Indra and other demigods, who are the presiding authorities of all those planets, began to worship me. Looking up, they joined their palms above their foreheads and then vigorously cast flowers, parched rice, and other auspicious items upon me.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might wonder, “First, you went to the abode of liberation by penetrating the sun globe. Now, how did you go to Vaikuṇṭha?” Addressing this question, Śrī Gopakumāra speaks two verses, beginning here with *paramānanda*. He says, “I went to the abode of Vaikuṇṭha by a path that was full of great bliss, unlike anything in this world, and absolutely inconceivable.”

The word *durvitarkya* is used to indicate that the path is different from anything in this world and is extraordinary. In other words, the name of this route is ‘the path of *bhakti*.’ It is totally distinct from this world because in all circumstances it is supremely blissful. Alternatively, *durvitarkya* means that when one traverses this path, the entire world is seen from a radically different perspective, and this path is realized to be even more special than the all-excellent Mukti-pada, the abode of liberation.

“When I reached the point of traversing that path, such an immense joy arose within me that, out of shame and aversion, I could not even glance at the places I had formerly visited, such as the fourteen planetary systems, including planets like Svarga; outside them, including Aloka, the sun, and other planets which are located near the Lokāloka mountain; Anāloka, the abode untouched by the rays of the sun; and even the eight coverings that comprise the shell of the universe. In the past, while ascending to the abode of liberation, I had seen those planets as allurements of Māyā, but now I considered even Mukti-pada to be completely insignificant, and the idea of glancing anywhere else became repugnant. Therefore, the presiding rulers of each of those planets, including Indra and other demigods, looked up and offered me obeisances by joining their palms above their foreheads, and then they began to worship me by offering flowers, parched rice, and other auspicious items.”

VERSE 18

तैः स्तूयमानो जयशब्दपूर्वकं प्रणम्यमानश्च पदे पदे चलन् ।
तुच्छं पुरो मुक्तिपदञ्च लोचयन्ूर्ध्वं ततः श्रीशिवलोकमव्रजम् ॥ १८ ॥

*taiḥ stūyamāno jaya-śabda-pūrvakam
praṇamyamānaś ca pade pade calan
tucchaṁ puro mukti-padam ca locayan
ūrdhvaṁ tataḥ śrī-śiva-lokam avrajam*

taiḥ – by them; *stūyamānaḥ* – being offered praise; *jaya* – of victory; *śabda-pūrvakam* – with utterances; *praṇamyamānaḥ* – being offered obeisance; *ca* – also; *pade pade* – at every place; *calan* – while going; *tucchaṁ* – worthless; *puraḥ* – ahead; *mukti-padam* – state of monistic liberation; *ca* – also; *locayan* – glancing; *ūrdhvaṁ* – above; *tataḥ* – then; *śrī-śiva-lokam* – to the planet of Lord Śiva; *avrajam* – I traveled.

Uttering “Jaya!” the predominating rulers of all those planets praised me and offered me obeisances at every place I went. On the way, I glanced at the abode of liberation and considered it to be worthless. Then I traveled above the abode of liberation to Śivaloka.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I passed through different places on the way. The presiding authorities of all those planets glorified me by chanting ‘Jaya,’ offered me obeisances, and performed other acts of respect. Traveling along, I glanced at the abode of liberation, but I now considered it utterly worthless.”

Alternatively, this verse can be read, “I saw the abode of Lord Śiva and entered it, pondering the insignificance of Mukti-pada.”

VERSE 19

सोमं शिवं तत्र मुदा प्रणम्य तेनादरप्रेमसदुक्तिजालैः ।
आनन्दितो वाक्यमनोदुराप माहात्म्यमालं तमगां विकुण्ठम् ॥ १९ ॥

*somaṁ śivaṁ tatra mudā praṇamya
tenādara-prema-sad-ukti-jalaih*

*ānandito vākya-mano-durāpa-
māhātmya-mālaṁ tam agāṁ vikuṇṭham*

sa-umam – with Umā; *śivam* – to Lord Śiva; *tatra* – there; *mudā* – with jubilation; *praṇamya* – bowing; *tena* – by him; *ādara* – respect; *prema* – and love; *sat-ukti* – of pure words; *jālaiḥ* – by arrangements; *ānanditaḥ* – enlivened; *vākya* – words; *manaḥ* – and the mind; *durāpa* – inaccessible; *māhātmya* – of glories; *mālaṁ* – whose series; *tam* – there; *agāṁ* – I reached; *vikuṇṭham* – the land without worry.

In the abode of Śrī Śiva, I jubilantly offered obeisances to Śrī Mahādeva, who was seated with Śrī Umā-devī. They filled me with happiness by speaking sweet words of respect and love. Thereafter, I reached the abode of Vaikuṇṭha, whose garland of glories is beyond the grasp of one's mind and words.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In Śivaloka, I offered obeisances to Lord Śiva, who was accompanied by Umā, and they pleased me with exceedingly sweet words that revealed their respect and love. After this, I reached the indescribably glorious abode, my most cherished Vaikuṇṭha, whose innumerable glories are impenetrable by words and mind.”

VERSE 20

पार्षदैरिदमुक्तोऽहं त्वं तिष्ठेहक्षणं बहिः ।
विज्ञाप्य प्रभुमस्माभिः पुरीं यावत् प्रवेक्ष्यसे ॥ २० ॥

*pārṣadair idam ukto 'haṁ tvam tiṣṭheha kṣaṇam bahiḥ
vijñāpya prabhum asmābhiḥ purīm yāvat pravekṣyase*

pārṣadaiḥ – by the associates of the Lord; *idam* – this; *uktaḥ* – said; *aham* – I; *tvam* – you; *tiṣṭha* – must stay; *iha* – here; *kṣaṇam* – for a moment; *bahiḥ* – outside; *vijñāpya* – having informed; *prabhum* – the Master; *asmābhiḥ* – by us; *purīm* – the city; *yāvat* – after which; *pravekṣyase* – you will enter.

Arriving there, the group of eternal *Vaikuṇṭha* associates told me, “Please wait at the outer gate for a moment. We shall announce your arrival to the Lord, after which you shall enter the city.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Upon arrival in *Vaikuṇṭha*, the Lord’s associates had me sit at the outer gate of the city and told me, ‘Please wait here for some time. We shall personally give the news of your arrival to Lord *Vaikuṇṭha-nātha* or we shall send the news through some special officer. Only then shall you enter the city.’” Such etiquette reflecting supreme majesty is commonplace everywhere in *Vaikuṇṭha*.

VERSE 21

अत्रादृष्टाश्रुताश्चर्यसमुद्रोर्मिपरम्पराम् ।

भगवद्भक्तिदीप्ताभ्यां नेत्राभ्यां गणय स्थिरः ॥ २१ ॥

atrādr̥ṣṭāśrutāścaryasamudrormi-paramparām

bhagavad-bhakti-dīptābhyām netrābhyām gaṇaya sthiraḥ

atra – here; *adr̥ṣṭa* – never seen; *āsruta* – never heard; *āścarya* – of wonders; *samudra* – of an ocean; *ūrmi* – waves; *paramparām* – one after the other; *bhagavad-bhakti* – by devotional service to the all-opulent Lord; *dīptābhyām* – illuminated; *netrābhyām* – with eyes; *gaṇaya* – count; *sthiraḥ* – remaining steadfast.

“With your mind steady and your eyes illuminated by loving devotion to the Lord, behold the multitude of uncommon opulences in *Vaikuṇṭha*. Count the waves in the ocean of astonishing wonders that have never been seen or heard of before.”

DIG-DARŚINĪ-ṬĪKĀ: The eternal *Vaikuṇṭha* associates jokingly speak this verse beginning with *atra* to remove any possible distress of separation that Gopa-kumāra might suffer. They say, “Sit here with a calm heart, and with your sight illuminated by loving service to the Lord (*bhagavad-bhakti*), count the sets of waves in the ocean of wonders – wonders unseen and unheard of before.”

They say this for a particular reason. By directly witnessing the endless succession of extraordinary wonders, Gopa-kumāra will experience the special glories of the Lord of Vaikuṇṭha, and thus his eagerness to have the Lord's *darśana* will greatly increase. Another reason the Vaikuṇṭha associates asked Gopa-kumāra to sit near the outer gate of the city is that they wanted him to understand what it means to be a servant of the Lord in Vaikuṇṭha's mood of great opulence.

"Count the endless flow of waves in the ocean of astonishing wonders." This sentence has a double meaning and should be seen as joking words. Gopa-kumāra might ask, "What power do human eyes have to see such astonishing phenomena?" Therefore the associates say, "Such wonders spontaneously manifest in eyes that are illuminated by *bhagavad-bhakti*. It is only with these eyes that one can behold the Lord."

VERSE 22

श्रीगोपकुमार उवाच—

तेषु चान्तःप्रविष्टेषु द्वारप्रान्ते बहिःस्थितः ।

अपश्यमेकमायान्तं प्रविशन्तं च तां पुरीम् ॥ २२ ॥

śrī-gopa-kumāra uvāca

teṣu cāntaḥ-praviṣṭeṣu dvārā-prānte bahiḥ-sthitaḥ

apaśyam ekam āyāntaṁ praviśantaṁ ca tāṁ purīm

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *teṣu* – they; *ca* – and; *antaḥ-praviṣṭeṣu* – having entered inside; *dvārā-prānte* – near the door; *bahiḥ* – outside; *sthiṭaḥ* – remaining; *apaśyam* – I saw; *ekam* – someone; *āyāntam* – approaching; *praviśantaṁ* – entering; *ca* – also; *tam* – that; *purīm* – city.

Śrī Gopa-kumāra said: After those eternal associates entered the city, I stayed at the outer gate and saw someone else entering the city.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "When all the Lord's personal associates who had accompanied me entered the city, I remained at the gate. At that time, I saw that one man was entering the city." 'Someone' refers to one of the residents of Śrī Vaikuṇṭha.

VERSE 23

ब्रह्माण्डशतभूत्याढ्य-सद्यानारूढमद्भुतैः ।
गीतादिभिर्मुदाविष्टं कान्त्याद्यैः सदृशं प्रभोः ॥ २३ ॥

*brahmāṇḍa-śata-bhūty-ādhyā-sad-yānārūḍham adbhutaiḥ
gītādibhir mudāviṣṭam kānty-ādyaiḥ sadṛśam prabhoḥ*

brahmāṇḍa – of universes; *śata* – hundreds; *bhūti* – with the opulences; *ādhyā* – enriched; *sat* – a transcendental; *yāna* – airplane; *ārūḍham* – riding; *adbhutaiḥ* – wonderful; *gīta* – by songs; *ādibhiḥ* – and so forth; *mudā* – with delight; *āviṣṭam* – absorbed; *kānti* – in bodily luster; *ādyaiḥ* – and so forth; *sadṛśam* – similar; *prabhoḥ* – to the Lord.

I saw that the person was seated on a splendid aerial craft endowed with the opulences of hundreds of *brahmāṇḍas*, and he was absorbed in the pleasure of hearing wonderful songs and so on. His bodily luster, beauty, and other features were similar to those of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra speaks this verse beginning with *brahmāṇḍa* specifically to describe that person. He says, “I witnessed that this person was seated on a celestial vehicle that had the opulence of hundreds of *brahmāṇḍas*, and he was blissfully absorbed in hearing extraordinary songs, etc.” The word *ādi* also indicates *kīrtana*, dramas, and so on. “His body was astonishingly lustrous. His features – his *śyāma*-colored beauty, the lustrous hue of a blue raincloud or a blue lotus flower, and his age, dress, ornaments, and limbs – were as lovely as the Lord’s.”

VERSE 24

तं मत्वा श्रीहरिं नाथ पाहीति मुहुरालपन् ।
नमन् कर्णौ पिधायाहं संज्ञयानेन वारितः ॥ २४ ॥

*taṁ matvā śrī-hariṁ nātha pāhīti muhur ālapan
naman karṇau pidhāyāhaṁ sañjāyānena vāritah*

tam – him; *matvā* – considering; *śrī-harim* – Śrī Hari; *nātha* – O master; *pāhi* – please protect; *iti* – thus; *muhuḥ* – repeatedly; *ālaṇ* – saying; *naman* – bowing down; *karnau* – his two ears; *pidhāya* – covering; *aham* – I; *saṃjñayā* – with gestures; *anena* – by him; *vāritaḥ* – prohibited.

Taking that person to be Śrī Hari Himself, I repeatedly offered him obeisances while saying, “O Lord, please protect me.” As soon as he heard “O Lord,” he put his fingers in both ears and gestured for me to stop.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Therefore, thinking that he was the Lord of Vaikuṇṭha, Śrī Hari Himself, I began to bow down over and over again, while exclaiming, ‘O Lord! Lord of the universe! Please protect me.’ Unable to tolerate this inappropriate address, that Vaikuṇṭha resident who was entering the city covered his ears with his hands. He pressed the tip of his tongue under his teeth and waved his hands, indicating that I stop speaking like that. He covered his ears because it was unbecoming for him to hear himself addressed as ‘O Lord!’”

VERSE 25

दासोऽस्मि दासदासोऽस्मीत्युक्त्वा तस्मिन् गतेऽन्तरम् ।
अन्यः कोऽप्यागतोऽमुष्मान्महीयान् वैभवादिभिः ॥ २५ ॥
dāso 'smi dāsa-dāso 'smīty uktvā tasmin gate 'ntaram
anyaḥ ko 'py āgato 'muṣmān mahīyān vaibhavādibhiḥ

dāsaḥ – a servant; *asmi* – I am; *dāsa* – of the servant; *dāsaḥ* – a servant; *asmi* – I am; *iti* – thus; *uktvā* – saying; *tasmin* – in there; *gate* – having gone; *antaram* – within; *anyaḥ* – another; *kaḥ api* – someone; *āgataḥ* – come; *amuṣmāt* – than him; *mahīyān* – greater; *vaibhava-ādibhiḥ* – in terms of opulence and so forth.

He entered the city saying, “I am a servant, a servant of the servants.” After this, another person arrived there who was even more opulent than him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Entering the city, he said, ‘I am a servant, a servant of the servants.’ After this, another person arrived who possessed even greater opulences than the first. When I addressed him, saying ‘O Lord!’ as I had done with the previous person, he similarly prohibited me by his gestures.”

When Śrī Gopa-kumāra reached Vaiṣṇava, the associates of the Lord who were accompanying him went inside the city to give news of Gopa-kumāra’s arrival to the Lord. Gopa-kumāra was aware of this, so why did he believe that the Lord had gone outside? The reason for this is not mentioned herein and will be revealed soon. Alternatively, it can be understood that due to his overwhelming sense of awe and reverence, Gopa-kumāra could not ascertain who the Lord actually was.

VERSE 26

तं दृष्ट्वा सर्वथामसि जगदीशमहं पुरीम्।
प्रविशन्तं निजामेत्य गत्वा कुत्रापि लीलया ॥ २६ ॥

*taṁ dṛṣṭvā sarvathāmaṁsi jagad-īśam ahaṁ purīm
praviśantaṁ nijāma etya gatvā kutrāpi līlayā*

taṁ – him; *dṛṣṭvā* – having seen; *sarvathā* – in every way; *amaṁsi* – I thought; *jagad-īśam* – the Lord of the universe; *ahaṁ* – I; *purīm* – the city; *praviśantaṁ* – entering; *nijāma* – own; *etya* – having returned; *gatvā* – having gone; *kutrā api* – somewhere; *līlayā* – to perform a pastime.

Seeing him, I thought, “Surely He must be the Lord of the universe. He had gone somewhere as part of His pastimes and is now returning to the city.”

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, I was completely convinced that whomever I saw was Śrī Vaiṣṇaveśvara, the Lord of the universe Himself.” The *brāhmaṇa* might raise the doubt, “The associates who accompanied you entered the inner portion of the city because Śrī Vaiṣṇava-nātha was present there. Therefore, how could you assume that the Lord was outside?”

To this, he replies, “I thought the Lord had gone somewhere as a pastime, and He was just now returning to the city. Out of great respect,

my sense of discrimination ceased to function. It could have also been possible that the eternal associates of the Lord who had accompanied me entered the city without knowing that the Lord had gone out.”

VERSE 27

सम्भ्रमैः प्रणमन्तं मां पूर्ववत् स्तुति-पूर्वकम् ।
दृष्ट्वा सोऽपि तथैवोक्त्वा सस्नेहं प्राविशत् पुरीम् ॥ २७ ॥

*sambhramaiḥ praṇamantaṁ mām pūrvavat stuti-pūrvakam
dṛṣṭvā so 'pi tathaiivoktvā sa-snehaṁ prāviśat purīm*

sambhramaiḥ – with reverence; *praṇamantaṁ* – bowing down; *mām* – me; *pūrvavat* – as before; *stuti-pūrvakam* – with prayers of glorification; *dṛṣṭvā* – having seen; *saḥ* – he; *api* – also; *tathā* – thus; *eva* – indeed; *uktvā* – saying; *sa-sneham* – lovingly; *prāviśat* – entered; *purīm* – the city.

I then bowed down before him, reverentially praising him as I had honored the other person. However, he also blocked his ears with his fingers. Lovingly, he forbade me from such glorification and then entered the city.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “With great veneration I glorified this person as I had the one before. Bowing down, I said, ‘O Lord, please protect me.’ However, he blocked his ears with his fingers and affectionately prohibited my behavior by saying, ‘I am only a servant of the servants.’ Then he entered the city. When I first saw this person, I addressed him with praises and hymns because compared to the previous person, for a particularly special reason, I truly believed him to be Jagadīśa.”

VERSES 28–29

केऽप्येकशो द्वन्द्वशोऽन्ये युगपद्बहुशोऽपरे ।
पूर्वपूर्वाधिकश्रीकाः प्रविशन्ति पुरीं प्रभोः ॥ २८ ॥

तांश्च पश्यन् पुरेवाहं मज्जन् सम्भ्रमसागरे ।
नमन् स्तुवन् निवार्ये तैः स्निग्धवागमृतैस्तथा ॥ २९ ॥

*ke 'py ekaśo dvandvaśo 'nye yugapat bahuśo 'pare
pūrva-pūrvādhika-śrikāḥ praviśanti purīm prabhoḥ*

*tāṁś ca paśyan purevāhaṁ majjan sambhrama-sāgare
naman stuvan nivārye taiḥ snigdha-vāg-amṛtais tathā*

ke api – some; *ekaśaḥ* – singly; *dvandvaśaḥ* – in pairs; *anye* – others; *yugapat* – at the same time; *bahuśaḥ* – in large groups; *apare* – others; *pūrva-pūrva* – than the previous ones; *adhika-śrikāḥ* – each more glorious; *praviśanti* – enter; *purīm* – the city; *prabhoḥ* – of the Lord; *tān* – them; *ca* – and; *paśyan* – seeing; *purā* – as before; *iva* – as if; *aham* – I; *majjan* – merging; *sambhrama* – of awe; *sāgare* – in an ocean; *naman* – bowing down; *stuvan* – offering prayers; *nivārye* – being prohibited; *taiḥ* – by them; *snigdha* – affectionate; *vāk* – words; *amṛtaiḥ* – with nectarean; *tathā* – similarly.

There was another amazing phenomenon. Many other persons who were just like those first few entered the city of the Lord – some alone, some in pairs, and some in groups. Each was more magnificent than the previous. Upon seeing them, I was again plunged into the ocean of awe and wonderment, and I offered them obeisances and glorified them. But with affectionate, nectarean words, they too prohibited me from doing so.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, I saw many residents of Vaikuṇṭha entering the city of the Lord. Considering them to be Bhagavān, I again offered *praṇāma* and other respects. Yet, as before, I was prohibited from doing so. Some of these residents were alone, others in pairs, and still others in groups. Each was endowed with more opulence and was accompanied by more military force than the last. That is to say, they were highly-placed ministers; and corresponding to their positions, generals, troops, and such were in their cavalcades.”

Alternatively, the verse can be read to mean that these residents, being eager to render their respective services, were progressively

manifesting greater displays of magnificence and beauty as they entered the city.

The *brāhmaṇa* might ask, “You saw them once, twice, many times – and each time they stopped you from worshiping them. Why did you still offer obeisances, considering them to be Bhagavān?”

Gopa-kumāra replies, “I was submerged in an ocean of awe and bewilderment. My mind at that time was overcome by an enormous sense of reverence, and I did not have the ability to think.” This demonstrates the glories of the supremely enchanting sight of the residents of Vaikuṇṭha.

Another way of understanding this verse is, “I realized that the residents were not Jagadīśa, the Lord of the universe, as I had thought with the first arrivals. However, I could not find the proper words to address them. Understandably, due to my awe and admiration upon seeing their glories, I offered them obeisances, praises, and so on as before. They could not tolerate my obeisances and other acts of respect, and with affectionate, nectarean words, they prohibited me from doing so. Such behavior was their particular speciality.”

VERSE 30

तेषु स्वसेवासामग्रीं गृहीत्वा केऽपि कामपि ।

धावन्ति पुरतः केचिन्मत्ता भक्तिसुधारसैः ॥ ३० ॥

teṣu sva-sevā-sāmagrīm
gr̥hitvā ke 'pi kām api
dhāvanti purataḥ kecin
mattā bhakti-sudhā-rasaiḥ

teṣu – amongst them; *sva-sevā* – for their own service; *sāmagrīm* – paraphernalia; *gr̥hitvā* – carrying; *ke api* – some; *kām api* – something; *dhāvanti* – they were running; *purataḥ* – ahead; *kecin* – some of them; *mattāḥ* – maddened; *bhakti* – of devotional service; *sudhā-rasaiḥ* – by the nectarean mellows.

Some of them were carrying umbrellas, yak-tail fans, and other paraphernalia for their service to the Lord. Others were hurrying in, maddened by the nectar of *bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: “How were they entering the city?” To explain this, Śrī Gopa-kumāra speaks four verses, beginning here with *teṣu*.

He says, “Some of them carried their respective paraphernalia for service, such as umbrellas and yak-tail fans (*cāmaras*), and quickly ran towards the city. Others did not desire such objects, but were simply full with the sweetness of the nectar of their pure love for the Lord. Having forgotten everything else, they were running towards the city in a maddened condition, delirious with *bhakti-rasa*, the nectar of devotion.” By these symptoms, one can understand that these devotees were also performing similar services. These services will be described in successive verses.

VERSE 31

एवमात्मात्मसेवासु व्यग्रान्तःकरणेन्द्रियाः ।

विचित्रभजनानन्द-विनोदभरभूषिताः ॥ ३१ ॥

evam ātmātmā-sevāsu vyagrāntaḥ-karaṇendriyāḥ
vicitra-bhajanānanda-vinoda-bhara-bhūṣitāḥ

evam – thus; *ātma-ātma-sevāsu* – in their respective services; *vyagra* – eager; *antaḥ-karaṇa* – minds; *indriyāḥ* – senses; *vicitra* – wonderful; *bhajana* – of devotional service; *ānanda* – the pleasure of; *vinoda* – pleasure; *bhara* – by the abundance; *bhūṣitāḥ* – ornamented.

In this way, all those residents of *Vaikuṇṭha* had their minds and senses eagerly absorbed in their respective services. All were ornamented with wonderful, abundant pleasure generated by their worship of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Three verses, beginning here with *evam*, describe the distinctive ways in which service is performed by the *Vaikuṇṭha* residents.

Śrī Gopa-kumāra says, “As mentioned, they were all intently absorbed in their respective services – completely engrossed with their hearts and minds as well as with their senses such as speech and sight. Because their senses were experiencing the bliss of various types of

services, the senses expanded those pastimes to an extreme degree. In other words, their senses were decorated with the wonderful bliss of devotion and the innumerable pastimes suitable for that bliss.”

VERSES 32–33

भूषाभूषणसर्वाङ्गा निजप्रभुवरोचिताः ।
प्रणमन्तः स्तुवन्तश्च कुर्वाणाश्चित्रमीहितम् ॥३२॥
वितन्वतो महालीलाकौतुकं चक्रवर्तिवत् ।
लक्ष्मीपतेर्भगवतश्चरणाब्जदिदृक्षवः ॥३३॥

*bhūṣā-bhūṣaṇa-sarvāṅgā nija-prabhu-varocitāḥ
praṇamantaḥ stuvantaś ca kurvāṇāś citram ihitam
vitanvato mahā-līlā-kautukam cakravartivat
lakṣmī-pater bhagavataś caraṇābja-didṛkṣavaḥ*

bhūṣa – of the ornaments; *bhūṣaṇa* – the ornaments; *sarva* – all; *aṅgāḥ* – limbs; *nija* – their own; *prabhu-vara* – for the exalted Lord; *ucitāḥ* – appropriate; *praṇamantaḥ* – bowing down; *stuvantaḥ* – offering prayers; *ca* – also; *kurvāṇāḥ* – performing; *citram* – astonishing; *ihitam* – activity; *vitanvataḥ* – expanding; *mahā-līlā-kautukam* – a festival of great pastimes; *cakravarti-vat* – like an emperor; *lakṣmī-pateḥ* – of the husband of the goddess of fortune; *bhagavataḥ* – of the Lord; *caraṇa* – feet; *abja* – lotus; *didṛkṣavaḥ* – eager to see.

All their limbs were actually decorating the ornaments they were wearing, and thus, they were fit to serve their Master. They were offering obeisances to the Lord, glorifying Him with choice prayers and hymns, and performing many other activities to please Him. The Lord of Lakṣmī, like a sovereign emperor, was expanding the festival of His great pastimes, and His associates were eager to receive *darśana* of His lotus feet.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “All the limbs of those eternal associates were like decorations to their own ornaments. Thus, they were all fit to serve their Lord, Śrī Vaikuṇṭheśvara.” Although

beauty (*saundarya*) and other fine qualities are not mentioned here, it is to be understood that they possessed them.

“They were increasing the happiness of service to the Lord by performing many varieties of wonderful activities, such as dancing and singing. The reason for this blissful service was that the Lord was enacting the great pastime of being the sovereign emperor of the universe. That is to say, He had given His servitors food, drink, appropriate accommodation, and everything else they needed, according to their qualification. In turn, He was accepting their personal service and, in this way, expanded these special pastimes that astonish the heart. Therefore, those associates who were entering the gates had great desire to receive *darśana*, the divine vision, of His lotus feet.

“The reason for manifesting such pastimes is that Bhagavān is Lakṣmīpati, Lord of the goddess of fortune, and only such pastimes manifest His complete opulence and Godhood (*bhagavattā*). It is befitting that His servants are as devoted to Him as He is affectionate to them. Therefore, the servants’ hearts were agitated by the excitement of seeing their Lord, and their ecstasies maddened them.”

VERSE 34

केचित् सपरिवारास्ते केचिच्च सपरिच्छदाः ।

केचिद्बहिर्धृतस्वीय-परिवार-परिच्छदाः ॥ ३४ ॥

kecit sa-parivārās te keci ca sa-paricchadāḥ
kecid bahir-dhṛta-svīya-parivāra-paricchadāḥ

kecit – some; *sa-parivārāḥ* – with families; *te* – they; *kecit* – some; *ca* – and; *sa-paricchadāḥ* – with paraphernalia; *kecit* – some; *bahih* – outside; *dhṛta* – held; *svīya* – their; *parivāra* – associates; *paricchadāḥ* – and paraphernalia.

Some were accompanied by their families; others carried paraphernalia with them. Some left their paraphernalia and had their families stay outside the city, and then they entered the city.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra speaks two verses, beginning here with *kecit*, to describe those servants from a different perspective.

Some of them were running to the city of Śrī Vaikuṇṭha-nātha with their families – their sons, wives, and servants. Some were entering the city with their paraphernalia – *cāmaras*, weapons, vehicles, and so on. Others left their opulences – retinue, paraphernalia, and families – outside and entered the city alone.

VERSE 35

स्वस्मिन्नेव विलाप्यैके कृत्स्नं परिकरं निजम् ।
अकिञ्चना इवैकाकितया ध्यानरसाप्लुताः ॥ ३५ ॥

*svasminn eva vilāpyaike kṛtsnam parikaram nijam
akiñcanā ivaikākitayā dhyāna-rasāplutāḥ*

svasmin – in themselves; *eva* – certainly; *vilāpya* – merging; *eke* – some; *kṛtsnam* – completely; *parikaram* – associates; *nijam* – own; *akiñcanāḥ* – possessionless sages; *iva* – as if; *ekākitayā* – all alone; *dhyāna* – of meditation; *rasa* – in the mellows; *āplutāḥ* – immersed.

Some merged their associates, paraphernalia, and opulences within themselves and entered the city like possessionless sages, immersed in the nectar of meditation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Some absorbed their associates, family members, paraphernalia, and other opulences within themselves and entered the city absorbed in the nectar of meditation.” This indicates the immense power of the Vaikuṇṭha associates. It also shows the wonderful variegatedness of their special pastimes of serving their Lord in great bliss. In their service to the Lord, they exhibit wonderful moods.

VERSE 36

केचिद्विचित्ररूपाणि धृत्वा धृत्वा मुहुर्मुहुः ।
विचित्रभूषणाकारविहाराद्या मनोहराः ॥ ३६ ॥

*kecid vicitra-rūpāṇi dhṛtvā dhṛtvā muhur muhuḥ
vicitra-bhūṣaṇākāra-vihārādhyā manoharāḥ*

kecit – some; *vicitra* – amazing; *rūpāṇi* – forms; *dhṛtvā dhṛtvā* – continuously manifesting; *muḥuḥ muḥuḥ* – again and again; *vicitra* – astonishing; *bhūṣaṇa* – ornaments; *ākāra* – forms; *vihāra* – pastimes; *āḍhyāḥ* – decorated; *manaḥ-harāḥ* – mind-enchanting.

Some of the *Vaikuṇṭha* residents stole my heart and mind by repeatedly assuming many different wonderful forms with amazing ornaments and bodily features. They were engaged in playful pastimes appropriate to their form.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra is again describing the varieties of forms of the *Vaikuṇṭha* associates in three verses, beginning here with *kecid*. He says, “Some kept on changing their bodies over and over again, becoming animals, birds, trees, and other wonderful forms.” The words *muḥuḥ muḥuḥ*, meaning ‘again and again,’ indicates that they repeatedly manifested these shapes and then made them disappear again. He continues, “Enchanting the mind with their wonderful ornaments, forms, and amusing pastimes, they entered the city.”

VERSE 37

केचिन्नरा वानराश्च देवा दैत्यास्तथर्षयः ।

परे वर्णाश्रमाचार-दीक्षालक्षणधारिणः ॥ ३७ ॥

kecin narā vānarāś ca devā daityās tatharṣayaḥ
pare varṇāśramācāra-dīkṣā-lakṣaṇa-dhāriṇaḥ

kecit – some; *narāḥ* – humans; *vānarāḥ* – monkeys; *ca* – and; *devāḥ* – demigods; *daityāḥ* – demons; *tathā* – as; *ṛṣayaḥ* – sages; *pare* – others; *varṇāśrama-ācāra* – the activities of *varṇāśrama* (the social and spiritual orders of society); *dīkṣā* – of initiation; *lakṣaṇa* – symbols; *dhāriṇaḥ* – accepting.

They all accepted various forms – human beings, monkeys, demigods, demons, and sages. After that, some adopted the conduct of those practicing *varṇāśrama-dharma*, and others bore stamped symbols and other signs related to *dīkṣā*.

DIG-DARŚINĪ-ṬĪKĀ: Thereafter, Śrī Gopa-kumāra says, “They assumed various forms, such as human beings, monkeys, demigods, demons, and sages. However, because the bodies of the residents of Śrī Vaikuṇṭha are *sac-cid-ānanda* (made of eternity, knowledge, and bliss), all of the forms were worshipable. It is not possible for the residents to really become human beings, monkeys, etc.

“Then, some adopted the conduct of those of the social orders (*varṇas*), such as *brāhmaṇa*, and the spiritual divisions (*āśramas*), such as *brahmacarya*. Some exhibited the signs of *dikṣā* related to the Sun mantra, *sāvitrī*, and so on, which means that they accepted the sacred thread and *kamaṇḍalu* (waterpot). Also, some accepted the signs of *dikṣā* related to Bhagavān’s mantra, such as a seat of pure *kuśa* grass, beads of sacred *tulasī* wood, and various stamped symbols (*mudrās*).”

VERSE 38

इन्द्रचन्द्रादिसदृशस्त्रिनेत्राश्चतुराननाः ।

चतुर्भुजाः सहस्रास्याः केचिदष्टभुजास्तथा ॥ ३८ ॥

indra-candrādi-sadṛśās tri-netrās catur-ānanāḥ
catur-bhujāḥ sahasrāsyaḥ kecid aṣṭa-bhujās tathā

indra – Indra; *candra* – Candra (the moon-god); *ādi* – and so forth; *sādṛśāḥ* – like; *tri-netrāḥ* – three-eyed Śiva; *catur-ānanāḥ* – four-headed Brahmā; *catur-bhujāḥ* – four-armed; *sahasra-āsyāḥ* – having a thousand faces; *kecit* – some; *aṣṭa-bhujāḥ* – eight arms; *tathā* – also.

Some looked like Indra, some like Candra, and some like other demigods. Some had three eyes, some had four heads. Some had four arms, some had eight arms, and some had a thousand heads.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Some of the Vaikuṇṭha residents bore the marks of Indra, the king of heaven who has a thousand eyes and who wields a thunderbolt, while others assumed forms similar to Candra, the moon-god, and other demigods.” The word *ādi* indicates they assumed the forms of demigods such as Sūrya (the sun-god), Agni (the fire-god), and Vāyu (the wind-god), and others as well. It should

be understood that they adopted forms resembling all the demigods. He says, “Among the Vaikuṇṭha residents, some had forms similar to Indra and some were similar to Candra, while others had three eyes (as does Śiva).”

Generally, Indra and all other demigods are not incarnations of Bhagavān. This is made clear by the word *sadṛśa*, meaning ‘similar,’ indicating that in appearance only, the residents of Vaikuṇṭha were similar to the demigods. However, three-eyed Śiva and four-headed Brahmā are actually *guṇa-avatāras*, or qualitative incarnations, of Bhagavān. As such, when referring to Vaikuṇṭha residents who had three eyes and those who had four heads, only some difference in their forms is indicated.

VERSE 39

एतत्परमवैचित्र्यहेतुं वक्ष्यामि तेऽग्रतः ।
कृष्णभक्तिरसास्वादवतां किं स्यान्न सुन्दरम् ॥ ३९ ॥

*etat parama-vaicitrī-hetum
vakṣyāmi te 'grataḥ
kṛṣṇa-bhakti-rasāsvāda-vatām
kim syān na sundaram*

etat – this; *parama* – supremely; *vaicitrī* – variegatedness; *hetum* – the cause; *vakṣyāmi* – I will tell; *te* – you; *agrataḥ* – in the future; *kṛṣṇa* – to Śrī Kṛṣṇa; *bhakti* – of devotion; *rasa* – the mellows; *āsvāda-vatām* – for those who taste; *kim* – what; *syāt* – it can be; *na* – not; *sundaram* – beautiful.

Later on, I will tell you the cause of this great variety of forms. What does not become beautiful for one who is tasting the mellows of *kṛṣṇa-bhakti*?

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might say, “It seems logical that if one were to receive a form similar to Bhagavān, then it would be a four-armed form like the Lord’s. So, why did you see various forms, such as those of a human being, and especially lower forms, such as those of monkeys, in Vaikuṇṭha?”

In reply to this, Gopa-kumāra speaks this verse beginning with *etat*. He says, “Later on, Śrī Nārada will give a philosophical explanation revealing the reason for this variety.”

It could further be argued, “Although Vaikuṇṭha may have a vast array of forms, it does not seem appropriate that it would have monkeys and other forms devoid of beauty.”

Therefore, in this verse, Śrī Gopa-kumāra says, “What is not beautiful to one who is relishing the *rasa* (sweet taste) of *kṛṣṇa-bhakti*?” In the material world, it is a well known fact that there are special elixirs that can make one very beautiful, give one a celestial form, and so on. The examples of Śrī Hanumān, Śrī Jāmbavān, and others can be understood as evidence in this connection. Of their own volition, they accept such external appearances because they know that these forms will in no way decrease their special love for Śrī Bhagavān. In other words, these forms of monkeys and so forth give pleasure to Śrī Bhagavān and His devotees.

VERSES 40–41

सर्वप्रपञ्चातीतानां तेषां वैकुण्ठवासिनाम् ।
तस्य वैकुण्ठलोकस्य तस्य तन्नायकस्य च ॥४०॥
तानि माहात्म्यजातानि प्रपञ्चान्तर्गतैः किल ।
दृष्टान्तैर्नोपयुज्यन्ते न शक्यन्ते च भाषितुम् ॥४१॥

sarva-prapañcātītānām
teṣām vaikuṇṭha-vāsinām
tasya vaikuṇṭha-lokasya
tasya tan-nāyakasya ca

tāni māhātmya-jātāni
prapañcāntar-gataiḥ kila
dṛṣṭāntair nopayujyante
na śakyante ca bhāṣitum

sarva – the entire; *prapañca* – material world; *atītānām* – beyond; *teṣām* – for those; *vaikuṇṭha* – of Vaikuṇṭha; *vāsinām* – the residents; *tasya* – of that; *vaikuṇṭha-lokasya* – the planet of Vaikuṇṭha; *tasya* –

of Him; *tat* – of that; *nāyakasya* – of the hero; *ca* – also; *tāni* – they; *māhātmya* – from the glories; *jātāni* – born; *prapañca* – the material world; *antaḥ-gataiḥ* – derived from; *kila* – indeed; *dṛṣṭa-antaiḥ* – with examples; *na* – not; *upayujyante* – be used; *na śakyante* – can not; *ca* – and; *bhāṣitum* – to describe.

The unlimited glories of the residents of *Vaikuṇṭha*, the realm of *Vaikuṇṭha*, and the Lord of *Vaikuṇṭha* are transcendental to the material world. Mundane logic and the language of examples drawn from this world can never adequately be used to describe these glories.

DIG-DARŚINĪ-ṬĪKĀ: The Mathurā *brāhmaṇa* might ask, “Since there is such multiplicity of form, can it be said that *Vaikuṇṭha* also has the defects of vast gradation of hierarchy and, as in the residents of *Svarga*, adverse qualities such as envy that are caused by various types of inequality?”

In reply, Śrī Gopa-kumāra says that there is no chance of such defects existing in the *Vaikuṇṭha* residents. However, in the process of satisfying the doubt as to whether the *sac-cid-ānanda* body of a *Vaikuṇṭha* resident can possess numerous natures, and also to examine and explain the principle of *sac-cid-ānanda*, Gopa-kumāra is afraid of committing the offense of citing mundane examples. Therefore, asking for forgiveness from Śrī Bhagavān, he speaks four verses, beginning here with *sarva-prapañca*.

He begins: “The glories of the *Vaikuṇṭha* residents; the abode of *Vaikuṇṭha*; and Śrī *Vaikuṇṭha-nātha*, the Lord of *Vaikuṇṭha*, which are all beyond this entire material realm, can never be described by examples drawn from this material world. However, no one can comprehend the glories of *Vaikuṇṭha* without utilizing material examples. Therefore, to enable this truth (*tattva*) to be understandable and to enter the hearts of common people, scholars quote mundane examples. However, in reconciling and adjusting *tattva* for mundane examples, there is the possibility of sometimes modifying in gender and number that which is transcendental to the material world. In *Vaikuṇṭha*, all its objects are indescribable; that is, they are imperceptible by the material mind and intelligence, they are beyond mundane words, and any attempt to describe their intrinsic glories using material examples is

only a mockery. Due to the absolute difference between the spiritual and material realms, the glories of Vaikuṇṭha cannot be expressed in any language. No one has the power to thoroughly comprehend that reality. So, even if one were to make an attempt to describe a little bit of those glories, it would not be possible.”

VERSES 42–43

तथापि भवतो ब्रह्मन् प्रपञ्चान्तर्गतस्य हि ।
प्रपञ्चपरिवारान्तर्दृष्टिर्गर्भितचेतसः ॥ ४२ ॥
तद्वृष्टान्तकुलेनैव तत्तत् स्याद्बोधितं सुखम् ।
तथेत्युच्येत यत् किञ्चित् तदागः क्षमतां हरिः ॥ ४३ ॥

*tathāpi bhavato brahman
prapañcāntar-gatasya hi
prapañca-parivārāntar-
dṛṣṭi-garbhita-cetasaḥ
tad-dṛṣṭānta-kulenaiva
tat tat syād bodhitam sukham
tathety ucyeta yat kiñcit
tad-āgaḥ kṣamatām hariḥ*

tathā api – however; *bhavataḥ* – your; *brahman* – O *brāhmaṇa*; *prapañca* – in the material world; *antaḥ-gatasya* – residing; *hi* – indeed; *prapañca* – of the material world; *parivāra* – associates; *antaḥ* – within; *dṛṣṭi* – sight; *garbhita* – born; *cetasaḥ* – mind; *tad-dṛṣṭānta-kulena* – by those kinds of examples; *eva* – indeed; *tat tat* – the respective meanings; *syāt* – it can be; *bodhitam* – understood; *sukham* – easily; *tathā* – so; *iti* – thus; *ucyeta* – it may be said; *yat kiñcit* – whatever; *tat* – that; *āgaḥ* – offense; *kṣamatām* – may He forgive; *hariḥ* – Śrī Hari (who takes away).

However, O *brāhmaṇa*, because you live within the material world made of five elements and can therefore perceive and envisage material objects only, I have utilized examples from this material world so that you can easily understand the abode of Vaikuṇṭha. If I

have committed any offence by this, then may Śrī Hari, who destroys all offences, forgive me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “O *brāhmaṇa*, you are directly the embodiment of the Vedas. Nevertheless, you still reside within the material world made of five elements (*prapañca*). Moreover, as your awareness is bound by conscious and unconscious material objects, your inner vision has also become absorbed in these things. Therefore, I have explained a little about the transcendental abode of *Vaikuṇṭha* by citing examples from the material world. If I have committed any offence in doing so, then may Śrī Hari, who takes away all offences, forgive me. Those whose vision and mind are absorbed in the conscious and inert objects within the mundane realm can never grasp the essential truth, or *tattva*, of transcendental objects. Although you are unqualified and incapable of understanding the reality of existence (*vastu*) in *Vaikuṇṭha*, there is still good reason to say something about it. By introducing a person’s mind to the ultimate existence beyond the material domain by using examples from this world, material absorption, or illusion (*Māyā*), is gradually removed from his consciousness.”

Using the same reasoning, the word *cakravartī-vat*, ‘like the sovereign emperor of the universe,’ has been used in verse 33 to give some idea of the opulence of the Lord of *Vaikuṇṭha*.

VERSE 44

तत्रत्यानां च सर्वेषां तेषां साम्यं परस्परम्।
तारतम्यं च लक्ष्येत न विरोधस्तथापि च॥४४॥

tatratyānām ca sarveṣām
teṣām sām्यam parasparam
tāratamyam ca lakṣyeta
na virodhas tathāpi ca

tatratyānām – of the residents of that place; *ca* – also; *sarveṣām* – all; *teṣām* – of them; *sām्यam* – equality; *parasparam* – mutual; *tāratamyam* – gradations of hierarchy; *ca* – also; *lakṣyeta* – it may be seen; *na* – not; *virodhaḥ* – incongruity; *tathā api* – still; *ca* – also.

Among all the residents of Vaikuṇṭha, both equality and hierarchy are seen, yet there is no incongruity in this.

DIG-DARŚINĪ-ṬĪKĀ: In the next nine verses, beginning here with *tatratyānām*, Śrī Gopa-kumāra explains the *tattva* of Vaikuṇṭha, which appears contradictory.

He says, “Although all the previously-mentioned residents of Vaikuṇṭha are equal and each one of them is all-powerful there seems to be a hierarchy of inferiors and superiors among them. However, this is not inconsistent. They all share the same nature and have equal strength, but some of them have revealed great opulence and others have revealed less. Since all of them, according to their free will, are capable of manifesting all kinds of opulence, no observable contradiction exists in the hierarchy.”

VERSE 45

न मात्सर्यादयो दोषाः सन्ति कस्यापि तेषु हि ।
गुणाः स्वाभाविका भान्ति नित्याः सत्याः सहस्रशः ॥ ४५ ॥

*na mātsaryādayo doṣāḥ
santi kasyāpi teṣu hi
guṇāḥ svābhāvikā bhānti
nityāḥ satyāḥ sahasraśaḥ*

na – not; *mātsarya-ādayaḥ* – envy and so forth; *doṣāḥ* – faults; *santi* – are; *kasya api* – anyone; *teṣu* – in them; *hi* – indeed; *guṇāḥ* – virtues; *svābhāvikāḥ* – natural; *bhānti* – shine; *nityāḥ* – eternal; *satyāḥ* – real; *sahasraśaḥ* – thousands.

No defect such as envy is found in anyone in Vaikuṇṭha. Rather, they possess thousands of good qualities, such as friendliness, humility, and respect. These virtues are eternal and real.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Actually, there is no hierarchy among the Vaikuṇṭha residents. Although externally there seems to be hierarchy, there is no envy among them, and so no discord

arises. Envy (*matsara*) means the inability to tolerate the excellence of others. Similarly, they do not possess the defects of rivalry (*spardhā*), jealousy (*asūyā*), contempt (*tiraskāra*), and so on. Rather, they are full of thousands of virtues, including mutual friendliness, courtesy, and respect, and all these qualities are eternal.”

The *brāhmaṇa* might raise the following doubt, “As *Māyā* is beginningless, cannot illusory qualities also be eternal?”

To address this, Gopa-kumāra says, “All the qualities of the residents of *Vaikuṇṭha* are real, or *satya*. They are not false or momentary like illusory, or *māyika*, qualities.” The reason for this is that all those qualities are innate; they are neither created nor destroyed.”

Śrī Brahmā states in *Śrīmad-Bhāgavatam* (3.15.18–19):

*pārāvātānyabhṛta-sārasa-cakravāka-
dātyūha-haṃsa-śuka-tittiri-barhiṇām yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhiḥ hari-kathām iva gāyamāne*

When the bumblebees sweetly hum in *Vaikuṇṭha*, it seems as if they are singing the pastimes of Lord Hari. Hearing this, all the birds – such as pigeons, cuckoos, cranes, *cakravāka*, *cātaka*, swans, parrots, partridges, and peacocks – cease the clamor of their cries and singing for a moment and become absorbed in listening to those narrations of pastimes of the Lord (*hari-kathā*).

*mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharaṇena tasyā
yasmimś tapaḥ sumanaso bahu mānayananti*

Śrī Bhagavān adorns His divine form with *tulasī* and honors her fragrance. Seeing this, all the flowers – *mandāra*, *pārijāta*, *kunda*, *kuvara*, *kurabaka*, *campaka*, *punnāga*, *nāga-keśara*, *bakula*, *utpala*, and *kamala* – who themselves are full of fragrance, acknowledge the superiority of *tulasī*'s austerities, and thus they praise her.

These two verses show that the ability to tolerate the superiority of others fully manifests the quality of friendliness. In *Vaikuṇṭha*, the

eternal associates are present in forms such as pigeons, etc. Therefore, their qualities are innate, eternal, and true. Feeling that they are all equal with each other, those residents of Vaikuṇṭha serve the Lord in innumerable forms in small ways and in great ways. This subject will be discussed later.

VERSE 46

प्रपञ्चान्तर्गता भोगपरा विषयिणो यथा ।
बहिर्दृष्ट्या तथेक्ष्यन्ते ते हि मुक्तार्चिताङ्घ्रयः ॥ ४६ ॥

*prapañcāntar-gatā bhoga-
parā viṣayiṇo yathā
bahir-dṛṣṭyā tathekṣyante
te hi muktārcitāṅghrayaḥ*

prapañca – the material world; *antaḥ-gatāḥ* – within; *bhoga* – to mundane pleasure; *parāḥ* – dedicated; *viṣayiṇaḥ* – sense enjoyers; *yathā* – as; *bahiḥ dṛṣṭyā* – by external vision; *tathā* – so; *ikṣyante* – are seen; *te* – they; *hi* – indeed; *mukta* – by liberated souls; *arcita* – worshiped; *aṅghrayaḥ* – their feet.

Although the residents of Vaikuṇṭha externally appear like the sense enjoyers of the material world who are eager for mundane pleasure, they are in fact not sense enjoyers. Their feet are worshiped even by liberated souls who have abandoned the happiness of all sense enjoyment.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might wonder, “Since the residents of Vaikuṇṭha have extraordinary opulences, how do they not become addicted to these objects of the senses?”

To address this doubt, Śrī Gopa-kumāra speaks this verse starting with *prapañca*. He says, “The residents of Vaikuṇṭha enjoy dancing and singing and wonderful types of sense pleasures that are celestial or even more divine. As a result, from an external perspective, they may appear like materialistic people of this world who are attached to gratifying their senses, but they are not really so. This is made clear by the fact that even the liberated personalities (*mukta-gaṇa*), who are

dedicated to the impersonal Brahman and who have transcended this material existence by abandoning the happiness of sense gratification, worship their lotus feet. Therefore, how is it possible that the residents of *Vaikuṇṭha* would, like materialists, be attracted to sense enjoyment, which is more insignificant than the most worthless thing imaginable?"

Śrīmad-Bhāgavatam (3.15.17) states:

*vaimānikāḥ sa-lalanāś caritāni śaśvad
gāyanti yatra śamala-kṣapaṇāni bhartuḥ
antar-jale 'nuvikasan-madhu-mādhavīnām
gandhena khaṇḍita-dhiyo 'py anilaṁ kṣipantaḥ*

The residents of *Vaikuṇṭha* and their beloved consorts, flying in their airplanes, remain continuously immersed in singing about Śrī Bhagavān's auspicious pastimes, which can destroy one's entire storehouse of sins. At that time, the honey-laden *mādhavī* vines, blossoming in the ponds, attempt to attract those residents of *Vaikuṇṭha* with their sweet fragrance, but the residents ignore this fragrance and continue singing. Rather, they reproach the fragrant breeze that carries that sweet aroma in their direction.

This shows that although great sense pleasures are available to the residents of *Vaikuṇṭha*, they reject that happiness to relish the joy of performing devotional service (*bhajanānanda*).

Śrīmad-Bhāgavatam (3.15.20) states:

*tat saṅkulaṁ hari-padānati-mātra-dṛṣṭair
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ br̥hat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanām na raja ādadhur utsamayādyaiḥ*

The abode of *Vaikuṇṭha* is replete with aircrafts made of lapis lazuli (*vaidūrya*), emeralds (*marakata-maṇi*), and gold (*hema*). These airplanes, which the devotees of Śrī Bhagavān consider inferior, cannot be obtained by *karma*, *jñāna*, *yoga*, etc., but they are immediately available by simply offering obeisances to the lotus feet of Śrī Bhagavān. The minds of all those *Vaikuṇṭha* residents remain so fixed on the lotus

feet of Śrī Hari that the gentle smiles and natural laughter and jokes of the most beautiful, full-hipped women do not arouse even a drop of passion in them. This is because they have dedicated their souls to Śrī Kṛṣṇa.

VERSE 47

ते निर्विकारताप्रान्तसीमां प्राप्ताश्च तन्वते ।
विकाराल्लीलया चित्रान् प्रभुलीलानुसारिणः ॥ ४७ ॥

*te nirvikāratā-prānta-
sīmāṁ prāptāś ca tanvate
vikārāl līlayā citrān
prabhu-līlānusāriṇaḥ*

te – they; *nirvikāratā* – of immutability; *prānta-sīmāṁ* – the ultimate limit; *prāptāḥ* – attained; *ca* – and; *tanvate* – they display; *vikārān* – forms; *līlayā* – as a pastime; *citrān* – wonderful; *prabhu* – of the Lord; *līlā* – for the pastimes; *anusāriṇaḥ* – suitable.

Although they have reached the ultimate limit of immutability, a state devoid of transformation, they still accept transformations in a sporting way, assuming a variety of forms that are suitable for the pastimes of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The residents of Vaikuṇṭha accept various types of forms. As they do this for the Lord’s pleasure, one should not think that they undergo any transformation. Even though these devotees have reached the ultimate limit of changelessness, which is a state devoid of transformation, the wonderful, multifarious forms they assume are suitable for the Lord’s pastimes, which increase His sweet opulence.”

VERSE 48

अतस्तेऽन्योन्यमेकत्वं गता अपि पृथग्विधाः ।
तत्स्थानं स विमानौघस्तत्रत्यं सर्वमीदृशम् ॥ ४८ ॥

*atas te 'nyonyam ekatvaṃ
gatā api pṛthag-vidhāḥ
tat-sthānaṃ sa vimānaughas
tatratyaṃ sarvaṃ idṛśam*

ataḥ – thus; *te* – they; *anyonyam* – together; *ekatvaṃ* – oneness in spiritual quality; *gatāḥ* – attained; *api* – although; *pṛthag-vidhāḥ* – of different kinds; *tat-sthānaṃ* – that place; *saḥ* – that; *vimāna-oghaḥ* – the multitude of airplanes; *tatratyaṃ* – located there; *sarvaṃ* – all; *idṛśam* – such.

Although the residents of *Vaikuṇṭha* are all equal to one another, they appear in different forms. Similarly, even though the abode of *Vaikuṇṭha*, its airplanes, and all its other paraphernalia are embodiments of concentrated Brahman, everything appears in different forms for the sake of the Lord's pastimes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In keeping with the Lord's pastimes, although the *Vaikuṇṭha* residents are identical to one another because of their being embodiments of eternity, knowledge, and bliss, still they appear in different forms. The forms they have assumed (i.e. their bodies), their residences, the airplanes, and all the objects in *Vaikuṇṭha* are all homogeneous, or one in nature (*eka-rūpa*), in that they are all embodiments of transcendence (Brahman). Nevertheless, they appear in different forms. Therefore, all the *Vaikuṇṭha* residents are one in that they are *sac-cid-ānanda*, concentrated Brahman, but corresponding to the pastimes of Bhagavān, they have many varieties of forms.”

VERSE 49

कदाचित् स्वर्णरत्नादिमयं तत्तत् प्रतीयते ।
कदाचिच्च घनीभूतचन्द्रज्योत्स्नेव कक्खटी ॥ ४९ ॥

*kadācit svarṇa-ratnādi-
mayaṃ tat tat pratīyate
kadācic ca ghanī-bhūta-
candra-jyotsneva kakkhaṭi*

kadācit – sometimes; *svarṇa* – gold; *ratna* – and jewels; *ādi* – and so forth; *mayam* – consisting of; *tat tat* – all of the various items; *pratīyate* – appear; *kadācit* – sometimes; *ca* – also; *ghanī-bhūta* – condensed; *candra-jyotsnā* – moonlight; *iva* – like; *kakkhaṭi* – chalk-white.

Sometimes that place appears to be full of gold and jewels, and sometimes it appears chalk-white, like condensed moonlight.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Sometimes it appears that the place and the airplanes there are made of gold, jewels, and other precious substances. Sometimes they resemble the concentrated splendor of the moon, appearing like solid white lime. Actually, Vaikuṇṭha and all of its objects appear like this because they are pure, sweet, and full of concentrated effulgence.”

VERSE 50

कथञ्चित्तत्-प्रभावेण विज्ञातं स्यान्न चान्यथा ।
ग्रहीतुं किल तद्रूपं मनसापि न शक्यते ॥५०॥

kathañcit tat-prabhāveṇa
vijñātaṁ syān na cānyathā
grahītum kila tad-rūpaṁ
manasāpi na śakyate

kathañcit – somehow; *tat-prabhāveṇa* – by His influence; *vijñātaṁ* – understood; *syāt* – it can be; *na* – not; *ca* – also; *anyathā* – otherwise; *grahītum* – to have access; *kila* – indeed; *tad-rūpaṁ* – its form; *manasā* – through the mind; *api* – also; *na* – not; *śakyate* – is able.

However, the nature of that place can be understood only by the mercy of the Lord of Vaikuṇṭha and not by any other means. This is because its form, or truth, is inaccessible to the mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The nature, opulence, and so on of Vaikuṇṭha can be understood only by the potency of the mercy of the Lord of Śrī Vaikuṇṭha or by the benevolence of His

eternal associates. At the same time, a devotee can get some idea about *Vaikuṇṭha* by seeing or touching anything of this material world that is similar to *Vaikuṇṭha*. However, no one can understand the fundamental truth (*tattva*) about *Vaikuṇṭha* or its objects by his own ability or with external vision. This is because the objects there are spiritual; they are made of concentrated Brahman, and therefore, even with the mind, one cannot conceive of their form and truth. This being the case, how can I describe them?"

VERSE 51

न कश्चित् प्रभवेद्बोद्धुं सम्यक् स्वानुभवं विना ।
एतन्मात्रं हि शक्येत निरूपयितुमञ्जसा ॥५१॥

na kaścīt prabhaved boddhum
samyak svānubhavaṁ vinā
etan mātṛaṁ hi śakyeta
nirūpayitum aṅjasā

na kaścīt – no one; *prabhavet* – is able; *boddhum* – to understand; *samyak* – completely; *sva-anubhavam* – personal experience; *vinā* – without; *etat* – this much; *mātṛam* – only; *hi* – certainly; *śakyeta* – is able; *nirūpayitum* – to ascertain; *aṅjasā* – properly.

One can understand a little bit about *Vaikuṇṭha* by hearing its glories, but without personal experience, its reality cannot be properly grasped. Therefore, I can really explain only this much about the truth of that realm.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, "How can one know about *Vaikuṇṭha*?" In reply, Śrī Gopa-kumāra speaks this verse beginning with *na*. He says, "Without direct personal experience, no one can properly know the reality of *Vaikuṇṭha*. One can understand a little about that *tattva* by hearing the words of realized souls, but one cannot enter into that reality until he thoroughly has experience (*anubhava*) of it himself. This will only happen when one's dedication (*niṣṭhā*) for one's worshipable Deity fully matures – then one can receive the total experience of the *tattva* of *Vaikuṇṭha*."

The word *anubhava*, meaning ‘experience,’ indicates that the *tattva*, or reality, of Vaikuṇṭha can be understood only when one surrenders to the abode of Vaikuṇṭha and its residents, and when one continually meditates on their moods (*bhāvas*) to the point that one does not remember anything other than those moods or perceive any other object. Besides this process, there is no other means of understanding this reality. Moreover, one can receive knowledge of *vaikuṇṭha-tattva* only by personal experience, or in other words, through direct experience received by the soul. One cannot experience it just by hearing the instructions of the *guru*. Rather, it can be thoroughly realized when one puts those instructions into practice in one’s life.

The question may arise, “Unless the practitioner knows the real nature of the goal (*sādhya-vastu tattva*), how can he have the faith and inclination to perform his spiritual practice?”

In reply to this, Gopa-kumāra speaks the second half of the verse, which begins with *etad*. He says, “I can tell you only this much about the truth of Vaikuṇṭha. That transcendental truth (or object) possesses such inconceivable potency that when one hears about it with faith and contemplates it within the heart, then by the influence of the mercy-potency, the practitioner (*sādhaka*) effortlessly receives the ability to perform the practice (*sādhana*) and achieves realization.”

VERSE 52

तेषु वै दृश्यमानेषु तद्ब्रह्मानुभवे सुखम्।
गच्छत् सुतुच्छतां सद्यो ह्रियेव विरमेत् स्वयम्॥५२॥

teṣu vai dṛśyamāneṣu
tad brahmānubhave sukham
gacchat su-tucchatām sadyo
hriyeva viramet svayam

teṣu – when these; *vai* – indeed; *dṛśyamāneṣu* – are seen; *tat* – that; *brahma* – of impersonal Brahman; *anubhave* – through experience; *sukham* – the happiness; *gacchat* – becomes; *su-tucchatām* – very insignificant; *sadyaḥ* – instantly; *hriyā* – out of embarrassment; *iva* – as if; *viramet* – ceases; *svayam* – itself.

When one receives *darśana* of Vaiṣṇava and all the objects there, then the bliss of Brahman realization seems insignificant, and out of embarrassment, the desire for that bliss disappears on its own.

DIG-DARŚINĪ-ṬĪKĀ: To explain the glories of experiencing Vaiṣṇava, Śrī Gopa-kumāra speaks this verse beginning with *teṣu*. He says, “When one attains direct *darśana* of that famous Vaiṣṇava and all the objects there, he experiences their supreme greatness. Thus, one’s desire to taste the happiness arising from Brahman realization automatically ends. In other words, during the course of one’s experiences, when one gets a glimpse of the delight found in Vaiṣṇava, then, what to speak of the bliss arising from the realization of one’s soul (*svārūpa*), even the joy of the experience of Brahman seems insignificant. Therefore, out of embarrassment, the desire for the happiness of Brahman realization ceases of its own accord.”

VERSES 53–54

स्वारामाः पूर्णकामा ये सर्वापेक्षाविवर्जिताः ।
ज्ञातं प्राप्तं निजं कृत्स्नं त्यक्त्वा वैष्णव-सङ्गतः ॥ ५३ ॥

सारासारविचाराप्त्या भक्ति-मार्गं विशन्ति यत् ।
तद्धेतुस्तत्र यातेनानुभूतो दार्ढ्यतो मया ॥ ५४ ॥

svārāmāḥ pūrṇa-kāmā ye sarvāpekṣa-vivarjitāḥ
jñātaṁ prāptaṁ nijam kṛtsnam tyaktvā vaiṣṇava-saṅgataḥ

sārāsāra-vicārāptyā bhakti-mārgam viśanti yat
tad-dhetus tatra yātenānubhūto dārḍhyato mayā

sva-ārāmāḥ – satisfied in their own selves; *pūrṇa-kāmāḥ* – desires are fulfilled; *ye* – who; *sarva* – all; *apekṣā* – of hankerings; *vivarjitāḥ* – devoid; *jñātam* – understood; *prāptam* – experienced; *nijam* – their own; *kṛtsnam* – everything; *tyaktvā* – having abandoned; *vaiṣṇava* – of devotees; *saṅgataḥ* – through association; *sāra* – of the essential; *asāra* – and the nonessential; *vicāra* – discrimination; *āptyā* – by attainment; *bhakti* – of devotional service; *mārgam* – the path; *viśanti* – they

enter; *yat* – what; *tat* – for that; *hetuḥ* – the reason; *tatra* – there; *yātena* – by going; *anubhūtaḥ* – experienced; *dārḍhyataḥ* – firmly; *mayā* – by me.

When, by the association of Vaiṣṇavas, those who are self-satisfied, fulfilled in all their desires, and free from all types of hankering come to know what is essential and what is non-essential, they abandon the bliss of Brahman, which they have already understood and experienced, and they enter the path of *bhakti*. When I went to Vaikuṇṭha, I personally experienced this.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might raise the following doubt, “In addition to personal experience, with the strength of an abundance of special faith, is there no other way to understand the *tattva* of Vaikuṇṭha?”

In reply, Śrī Gopa-kumāra speaks two verses, beginning here with *svārāmāḥ*. *Svārāmāḥ* means *ātmā-rāmāḥ*, one who rejoices in the self. Such persons are *pūrṇa-kāma*, meaning that all their desires have been completely achieved and they are therefore free from all kinds of hankering. They also give up their condition of being absorbed in the satisfaction of the self, or *ātmārāmatā*, which they have learned and experienced. In other words, they completely renounce the transcendental bliss of becoming one with the impersonal Brahman. Why? In the association of Vaiṣṇavas, they receive the ability to discriminate between the real and the unreal; thus, they all enter the path of *bhakti*.

Gopa-kumāra says, “When I entered Vaikuṇṭha-loka, I personally experienced in a powerful way the reason why people who realize the happiness of impersonal Brahman (*brahma-sukha*) abandon their self-satisfaction and enter the path of devotion. As one experiences the happiness of Vaikuṇṭha, *brahma-sukha* automatically becomes repulsive. Therefore, the knowers of impersonal Brahman abandon their attachment to Brahman and enter the path of devotional service (*bhakti-mārga*).

“Therefore, the devotees’ experience of the happiness of Vaikuṇṭha is most glorious according to the logic of *anyathā-anuṣapatti* (‘no other proof,’ the presumption of cause upon seeing the effect). You should

experience this by inference because this *tattva* cannot be understood completely until one experiences it personally in a proper manner.”

VERSE 55

गच्छदागच्छतोऽहं तान् पश्यन्निदमचिन्तयम् ।

ईदृशाः सेवका यस्य स प्रभुर्नाम कीदृशः ॥ ५५ ॥

gacchat-āgacchato 'haṁ tān paśyann idam acintayam
īdṛśāḥ sevakāḥ yasya sa prabhur nāma kīdṛśaḥ

gacchat-āgacchataḥ – going and coming; *aham* – I; *tān* – they; *paśyan* – observing; *idam* – this; *acintayam* – I considered; *īdṛśāḥ* – such; *sevakāḥ* – servants; *yasya* – whose; *saḥ prabhuḥ* – that Master; *nāma* – indeed; *kīdṛśaḥ* – of what nature.

In this way, I observed the comings and goings of Śrī Vaikuṇṭha-nātha's servants, who were replete with tremendous opulence. I pondered, “If His servants are so glorious, then what must be the glory of their Master?”

DIG-DARŚINĪ-ṬĪKĀ: Ending the incidental discussion, Śrī Gopa-kumāra now comes back to the main topic and relates his personal story in the following verses, beginning here with *gacchat*.

He says, “Watching the splendid servants arriving and departing from the city, I pondered, ‘If the Lord's servants are so extraordinarily beautiful and opulent, then who knows what their Lord is like?’ I started feeling intense eagerness to know the Lord because, just by seeing His servants, I could understand something of His glories.”

VERSES 56–57

इत्थं हर्षप्रकर्षेणोत्तिष्ठन्नुपविशन् भृशम् ।

गोपुरे वर्तमानोऽहं तैर्जवेनैत्य पार्षदैः ॥ ५६ ॥

अन्तः प्रवेश्यमानो यत् दृष्टवानद्भुताद्भुतम् ।

वक्तुं तद्विपराब्धेन सहस्रास्योऽपि न क्षमः ॥ ५७ ॥

*ittham harṣa-prakarṣeṇottīṣṭhann upaviśan bhṛśam
gopure vartamāno 'ham tair javenaitya pārṣadaiḥ*

*antaḥ praveśyamāno yat dṛṣṭavān adbhutādbhutam
vaktum tad-dvi-parārdhena sahasrāśyo 'pi na kṣamaḥ*

ittham – thus; *harṣa* – elation; *prakarṣeṇa* – by immense; *uttīṣṭhan* – standing; *upaviśan* – sitting; *bhṛśam* – great; *gopure* – in the gateway; *vartamānaḥ* – staying; *aham* – I; *taiḥ* – by them; *javena* – swiftly; *etya* – going; *pārṣadaiḥ* – with the associates of the Lord; *antaḥ* – within; *praveśyamānaḥ* – entering; *yat* – what; *dṛṣṭavān* – seen; *adbhuta-adbhutam* – supremely astonishing; *vaktum* – to speak; *tad* – about that; *dvi-parārdhena* – with the lifetime of Brahmā; *sahasra-āśyaḥ* – the thousand-headed serpent, Ananta Śeṣa; *api* – even; *na kṣamaḥ* – is unable.

I was feeling so elated while waiting at the city gate that I kept standing up and sitting down over and over again. After some time, the Vaikuṇṭha residents who had accompanied me returned and escorted me inside the city. Everything I saw there was amazing and wonderful, so much so that even the thousand-headed Ananta-deva would be unable to describe it all, even in an entire lifetime of Brahmā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I waited at the outer gate (*gopura*) while the Lord’s associates who had accompanied me went inside the city. In great exhilaration, I kept standing up and sitting down repeatedly. Upon their return, they took me inside the city. After entering the city, the amazing things that I directly experienced were all wonderful. Even the thousand-headed Śeṣa-deva, with His hundreds of mouths, would be unable describe it all, even in a lifetime of Brahmā.”

VERSE 58

द्वारे द्वारे द्वारपालास्तादृशा एव मां गतम्।
प्रवेशयन्ति विज्ञाप्य विज्ञाप्यैव निजाधिपम्॥५८॥

*dvāre dvāre dvāra-pālās tādṛśā eva mām gatam
praveśayanti vijñāpya vijñāpyaiva nijādhipam*

dvāre dvāre – at every door; *dvāra-pālāḥ* – doorkeepers; *tādṛśāḥ* – similar (four-armed, etc.); *eva* – indeed; *mām* – me; *gatam* – gone; *praveśayanti* – ushered in; *vijñāpya vijñāpya* – repeatedly informing; *iva* – in the same manner; *nija* – their respective; *adhipam* – masters.

At every gate, the guards informed their superintendents about me, thus facilitating my entry.

DIG-DARŚINĪ-ṬĪKĀ: Now, with three verses, starting here with *dvāre*, Śrī Gopa-kumāra explains the process of his entry into the inner areas of the city. He says, “At each new gate, the doorkeepers informed their superintendents about my arrival and thus facilitated my passage. In this way, I passed through many gates.”

VERSES 59–60

प्रतिद्वारान्तरे गत्वा गत्वा तत्प्रतिहारिभिः ।
प्रणम्यमानो यो यो हि तत्प्रदेशाधिकारवान् ॥ ५९ ॥
दृश्यते स स मन्येत जगदीशो मया किल ।
पूर्ववत् सम्भ्रमावेशात् नम्यते स्तूयते मुहुः ॥ ६० ॥

*prati-dvarāntare gatvā gatvā tat-pratihāribhiḥ
praṇamyamāno yo yo hi tat-pradeśādhikāravān
dṛśyate sa sa manyeta jagadīśo mayā kila
pūrvavat sambhramāveśāt namyate stūyate muhuḥ*

prati-dvāra-antare – at each gate; *gatvā gatvā* – going; *tat-pratihāribhiḥ* – by the gatekeepers; *praṇamyamānaḥ* – being offered obeisance; *yaḥ yaḥ* – whoever; *hi* – indeed; *tat-pradeśa* – of that place; *adhikāra-vān* – the ruler; *dṛśyate* – is seen; *saḥ saḥ* – each of them; *manyeta* – was considered; *jagat-īśaḥ* – the Lord of the universe; *mayā* – by me; *kila* – indeed; *pūrvavat* – as before; *sambhrama* – in reverence; *āveśāt* –

on account of absorption; *namyate* – bowed down to; *stūyate* – glorified; *muḥuḥ* – again and again.

The doorkeepers from every gate would proceed to the next and would offer obeisances to the superintendents of that region. Thinking that every superintendent was the Lord of the universe, I also reverentially offered them repeated obeisances and prayers as I had done previously.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Furthermore, I saw that while passing through every gate, the doorkeepers offered obeisances to the superintendents of that region. I mistook those superintendents for the Lord of Vaikuṇṭha and therefore, as before, I also respectfully offered repeated obeisances and prayers to each one of them.”

The *brāhmaṇa* might wonder, “The doorkeepers offered obeisances to the superintendent of each gate as their superior, but why did you offer obeisances and prayers to those superintendents repeatedly, considering them to be Śrī Vaikuṇṭheśvara?”

Gopa-kumāra replies, “Actually, I was not able to comprehend things because, being bewildered by the glories of their extraordinary opulence, I lost my sense of discrimination.”

This discourse reveals why Gopa-kumāra considered those superintendents to be the Jagadīśa, Supreme Lord of the universe, how the eternal associates of Śrī Vaikuṇṭha resemble Bhagavān, and Gopa-kumāra’s intense eagerness and determination to see the Lord.

VERSE 61

अथ तैः पार्षदैः स्निग्धैरसाधारणलक्षणम् ।
प्रभोर्विज्ञापितोऽहं च शिक्षितः स्तवनादिकम् ॥ ६१ ॥

atha taiḥ pārṣadaiḥ snigdhair asādhāraṇa-lakṣaṇam
prabhor vijñāpito 'haṁ ca śikṣitaḥ stavanādikam

atha – then; *taiḥ* – by them; *pārṣadaiḥ* – by the Lord’s associates; *snigdhaiḥ* – affectionate; *asādhāraṇa* – unique; *lakṣaṇam* – symptoms;

prabhoḥ – of the Lord; *vijñāpitaḥ* – described; *aham* – I; *ca* – and; *śikṣitaḥ* – taught; *stavana-ādikam* – prayers and so forth.

Those *Vaikuṇṭha* associates were very affectionate to me. They described the extraordinary signs that are unique to the Lord and also taught me the prayers to offer Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The eternal associates escorting me saw my condition. Therefore, they described the Lord’s uncommon signs, such as the Śrīvatsa¹, the curl of white hair signifying the goddess of fortune, on His chest. They also taught me how to offer prayers and so on. They did this out of affection for me.”

The word *ādi*, indicates that they gave various instructions to Gopa-kumāra, which Gopa-kumāra describes: “After I have bowed down before the Lord, I should glance at the tips of His lotus feet. Then I should stand at a distance, not moving at all. I should conceal all transformations of bliss that arise from having His *darśana*. And I should always stand with joined palms while before Him.”

VERSES 62–63

महामहाचित्रविचित्रगेह-द्वारप्रदेशानतिगम्य वेगात् ।
 श्रीमन्महल्लप्रवरस्य मध्ये प्रासादवर्गेः परिषेवितांघ्रिम् ॥ ६२ ॥
 प्रासादमेकं विविधैर्महत्तापूरैर्विशिष्टं परसीम यातैः ।
 प्राप्तोऽहमादित्यसुधांशुकोटिकान्तिं मनोलोचन-वृत्तिचोरम् ॥ ६३ ॥

*mahā-mahā-citra-vicitra-geha-
 dvāra-pradeśān atigamya vegāt
 śrīman-mahalla-pravarasya madhye
 prāsāda-vargaiḥ pariṣevitāṅghrim*

1 Śrīvatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In *Vaikuṇṭhaloka* or in *Goloka Vṛndāvana*, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Śrīvatsa mark on the chest of the Lord He is distinguished from all others.

*prāsādam ekam vividhair mahattā-
pūrain viśiṣṭam para-sīma yātaiḥ
prāpto 'ham āditya-sudhāmśu-koṭi-
kāntim mano-locana-vṛtti-coram*

mahā-mahā-citra-vicitra – extremely wonderful and astonishing; *geha* – of the homes; *dvāra-pradeśān* – the entrances; *atigamya* – passing through; *vegāt* – swiftly; *śrīman-mahalla-pravarasya* – of the most excellent palace; *madhye* – in the midst; *prāsāda-vargaiḥ* – by host of palaces; *pariśevita* – served; *aṅghrim* – feet; *prāsādam* – palace; *ekam* – one; *vividhaiḥ* – with variegated; *mahattā* – of great qualities; *pūraiḥ* – with a flood; *viśiṣṭam* – distinguished; *para-sīma* – the ultimate limit; *yātaiḥ* – attained; *prāptaḥ* – arrived; *aham* – I; *āditya* – of suns; *sudhā-amśu* – and moons; *koṭi* – tens of millions; *kāntim* – effulgence; *manaḥ* – heart; *locana* – and eyes; *vṛtti* – activities; *coram* – stealing.

I passed swiftly through many vastly wonderful and amazing gates and districts. Finally, I entered the most excellent inner courtyard of a palace that was so extraordinary that it seemed as if all the other palaces were serving the feet of that palace. It was adorned by tremendous variety of glories and gorgeous decorations, the likes of which are not to be found anywhere else. That palace, which was splendidly effulgent like millions of suns and at the same time softly luminous like millions of moons, completely stole the function of my mind and eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After this, I rapidly crossed mansions, gateways, and districts that were great and even greater, variegated and even more variegated, astounding and even more astounding.” Here, the tautology of terms like ‘great and even greater’ is used to indicate that, having rushed past mansions, gateways, and courtyards that were progressively more enormous, wonderfully variegated, and astonishing to a supreme degree, Gopa-kumāra then enters a palace that is the most glorious and eminent – the best of all the palaces.

He says, “What kind of palace was this? In the four directions, it was surrounded by hundreds of other, wonderful palaces that were situated

as if they were serving the feet of this one most glorious and amazing palace. Such an extent of glories is never seen anywhere else. That splendid palace, whose effulgence reproached that of millions of moons and suns, spread its enchanting luster everywhere, giving pleasure to the hearts and eyes of all. Consequently, after taking *darśana* of that unique palace, which steals away the power of one's mind and eyes, I had no interest in looking at anything else."

VERSES 64–65

तदन्तरे रत्नवरावलीलसत्सुवर्णसिंहासहनराज-मूर्धनि ।
सुजातकान्तामलहंसतूलिकोपरि प्रसन्नाकृशचन्द्रसुन्दरम् ॥ ६४ ॥
मृदूपधानं निजवामकक्षकफोणिनाक्रम्य सुखोपविष्टम् ।
वैकुण्ठनाथं भगवन्तमारादपश्यमग्रे नवयौवनेशम् ॥ ६५ ॥

*tad-antare ratna-varāvalī-lasat-
suvarṇa-simhāsana-rāja-mūrdhani
su-jāta-kāntāmala-haṁsa-tūliko-
pari-prasannākṛśa-candra-sundaram
mṛdūpadhānaṁ nija-vāma-kakṣa-
kaphoṇinākramya sukhopaviṣṭam
vaikuṇṭha-nāthaṁ bhagavantam ārād
apaśyam agre nava-yauvaneśam*

tad-antare – inside of that; *ratna-vara-āvalī* – with rows of exquisite gems; *lasat* – shining; *suvarṇa* – gold; *simha-āsana* – lion throne; *rāja* – king; *mūrdhani* – on the head; *su-jāta* – well designed; *kānta* – lovely; *amala* – faultless; *haṁsa* – swan; *tūlika* – cushion; *upari* – above; *prasanna* – happy; *akṛśa* – well built; *candra* – moon; *sundaram* – beautiful; *mṛdu* – soft; *upadhānam* – pillows; *nija* – own; *vāma* – left; *kakṣa-kaphoṇinā* – on the elbow; *ākramya* – reaching; *sukha* – comfortably; *upaviṣṭam* – reclining; *vaikuṇṭha* – of Vaikuṇṭha; *nātham* – the Lord; *bhagavantam* – the all-opulent; *ārāt* – from far; *apaśyam* – I saw; *agre* – before; *nava-yauvana-iśam* – the Lord of ever-fresh youth.

Inside that palace, at a distance I saw a golden royal throne, radiant with precious jewels. The mattress and pillows on that throne were very soft, as white as a swan, and as beautiful as a spotless full moon. Bhagavān Śrī Vaikuṇṭha-nātha, the Lord of ever-fresh new youth, was happily reclining there, resting on His left side with His elbow on those soft pillows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “From far away, I saw that in the middle of the immense court of that palace there was the king of thrones – beautiful, golden, and sparkling with inlaid jewels. On that throne, there was a lovely, soft, and effulgent swan-white mattress, upon which the Lord of Śrī Vaikuṇṭha was comfortably seated.”

It may be asked, “What was the manner in which Śrī Vaikuṇṭha-nātha was seated?” He says, “There was a soft pillow giving off a white luster that was more beautiful than the spotless full moon. Bhagavān Śrī Vaikuṇṭha-nātha, the Lord of ever-fresh youth, was contentedly leaning His left side against that soft round bolster, with His elbow resting on top of it.”

The word *nava-yauvana*, meaning ‘ever-fresh youth,’ indicates that there is never any change in the Lord’s divine, fresh, youthful appearance. He is Bhagavān and all opulences are under His control, so He is eternally in the transcendental prime of youth. This beautiful form of the Lord was much more attractive than Gopa-kumāra had expected. The reason for this shall be explained further on.

VERSE 66

सौन्दर्य-माधुर्यमयाङ्ग-कान्त्या नूत्नाम्बुद-श्रीहरया स्फुरन्त्या ।
रत्नाचित-स्वर्णविभूषितस्रग्वस्त्रानुलेपादि-विभूषयन्तम् ॥ ६६ ॥

saundarya-mādhuryamayāṅga-kāntyā
nūtnāmbuda-śrī-harayā sphurantyā
ratnācita-svarṇa-vibhūṣita-srag-
vastrānulepādi-vibhūṣayantam

saundarya – of beauty; *mādhurya-maya* – sweet; *aṅga* – of His body; *kāntyā* – by the luster; *nūtna* – new; *ambuda* – of a cloud; *śrī* –

glory; *harayā* – stealing; *sphurantyā* – by the glittering; *ratna* – with jewels; *ācita* – studded; *svarṇa* – gold; *vibhūṣita* – decorated; *srak* – garlands; *vastra* – clothing; *anulepa* – unguents; *ādi* – and so forth; *vibhūṣayantam* – enhancing.

I saw that He possessed an appealing, lovely bodily luster which stole away the beauty of fresh rain-clouds. This luster enhanced the beauty of His jewel-studded golden ornaments, garlands, clothes, ointments, throne, and so on.

DIG-DARŚINĪ-ṬĪKĀ: In the next ten verses, beginning here with *saundarya*, Śrī Gopa-kumāra details the beauty of the Lord of Vaiṣṇava. *Saundarya*, or beauty, refers to an attractive physique suitable to one's age. *Mādhurya* denotes qualities such as loveliness.

He says, "The bodily luster of Śrī Vaiṣṇava-nātha was full of beauty and sweetness, defeating the beauty of even fresh rainclouds. He was decorated with forest-flower garlands, opulent raiments, unguents, and golden ornaments bedecked with a variety of jewels. The golden ornaments included His crown, earrings, bangles, bracelets, girdle, jingling anklets, and so on."

Even speaking thus, Gopa-kumāra was not satiated in describing the Lord. Therefore, he continues, "His very beautiful, dark luster was spreading in all directions. This luster was illuminating His clothes, ornaments, ointments, swan-white cushions and pillows, throne, and so on. Śrī Bhagavān was wearing a *vaijayantī-mālā* or *vana-mālā* around His neck." *Vaijayantī-mālā* means 'a garland strung from flowers of five different colors which extends down to the knees.' *Vana-mālā* means 'a special garland made from leaves and flowers which reaches down to the feet.'

VERSE 67

कङ्कणाङ्गदविभूषणायत-स्थूलवृत्तविलसच्चतुर्भुजम् ।
पीतपट्टवसनद्वयाञ्चितं चारुकुण्डल-कपोलमण्डलम् ॥ ६७ ॥

kaṅkaṇāṅgada-vibhūṣaṇāyata-sthūla-vṛtta-vilasac-catur-bhujam
pīta-paṭṭa-vasana-dvayāñcitam cāru-kuṇḍala-kapola-maṇḍalam

kaṅkaṇa – bangles; *aṅgada* – armlets; *vibhūṣaṇa* – ornamenting; *āyata* – wide spread; *sthūla-vṛtta* – strong and rounded; *vilasat* – shining; *catuḥ-bhujam* – four-armed; *pīta* – yellow; *paṭṭa-vasana* – silken garments; *dvaya* – two; *añcitam* – distinguished; *cāru-kuṇḍala* – beautiful earrings; *kapola-maṇḍalam* – His round cheeks.

The Lord's four arms were so strong, well-built and lustrous that they enhanced their own ornaments – bangles, armlets and all. Two yellow silk garments looked very beautiful on His body, and attractive earrings were swinging on His cheeks.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The Lord's elegantly long, stout, and rounded four arms were a special feature of His beauty. These limbs were so attractive that they were actually the ornaments of His bangles and armlets. The two pieces of yellow silk (lower *dhotī* and upper *uttariya*) that served as garments on His body reproached the splendor of the sun. His cheeks were adorned with curling locks of hair and a pair of captivating, swinging earrings.”

VERSE 68

कौस्तुभाभरण-पीनवक्षसं कम्बुकण्ठ-धृतमौक्तिकावलिम् ।
सस्मितामृतमुखेन्दुमद्भुत-प्रेक्षणोल्लसित-लोचनाम्बुजम् ॥ ६८ ॥

kaustubhābharaṇa-pīna-vakṣasaṁ
kambu-kaṇṭha-dhṛta-mauktikāvalim
sa-smitāmṛta-mukhendum adbhuta-
prekṣaṇollasita-locanāmbujam

kaustubha – the Kaustubha gem; *ābharaṇa* – ornament; *pīna* – broad; *vakṣasaṁ* – chest; *kambu* – resembling a conchshell; *kaṇṭha* – neck; *dhṛta* – held; *mauktika* – of pearls; *āvalim* – a strand; *sa-smita* – with a smile; *amṛta* – nectarean; *mukha* – face; *indum* – moon; *adbhuta* – novel; *prekṣaṇa* – glances; *ullasita* – merry; *locana* – eyes; *ambu-jam* – lotus.

The Kaustubha jewel adorned His broad chest, a pearl necklace decorated His conch-like neck, and a gentle nectarean smile filled

His moon-like face. He glanced about with merry, sporting eyes that resembled fully-blossomed lotuses.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The Kaustubha jewel ornamented His broad chest. His nicely rounded neck was marked with three lines like a conchshell. A pearl necklace also decorated His beautiful neck. Śrī Nārāyaṇa’s moon-like face – sweet with His gentle, nectarean smile – gave everyone more happiness than the famous elixir of the moon. His merciful, reddish lotus eyes appeared graceful due to His amazing, playful glances.”

VERSE 69

कृपाभरोद्धरचिल्लिनर्तनं स्व-वामपार्श्वे स्थितयात्मयोग्यया ।
निवेद्यमानं रमया सविभ्रमं प्रगृह्य ताम्बूलमदन्तमुत्तमम् ॥ ६९ ॥

kṛpā-bharodyad-vara-cilli-nartanam
sva-vāma-pārśve-sthitayātma-yogyayā
nivedyamānam ramayā sa-vibhramam
pragṛhya tāmbūlam adantam uttamam

kṛpā – compassion; *bhara* – profuse; *udyat* – arched; *vara* – excellent; *cilli* – eyebrows; *nartanam* – dancing; *sva-vāma-pārśve* – on His left side; *sthitayā* – situated; *ātma-yogyayā* – suitable for Himself; *nivedyamānam* – being offered; *ramayā* – by the goddess of fortune; *sa-vibhramam* – with reverence; *pragṛhya* – taking; *tāmbūlam* – *pān* mixed with a variety of spices; *adantam* – chewing; *uttamam* – excellent.

I also saw that Śrī Bhagavān’s eyebrows, arched like bows, were dancing to distribute mercy. On His left side was His ideal match, Mahā-Lakṣmī, who with special reverence was offering Him *tāmbūla*. The Lord respectfully accepted and chewed that excellent *pān*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “There was more to see. His excellent bow-shaped eyebrows, being full of compassion, were dancing. Mahā-Lakṣmī Śrī Rāmā-devī was reverently offering Him

the most excellent, highest quality *pān* (betel leaf prepared with betel nut and spices) with her right hand. And Śrī Bhagavān, having gracefully accepted it with the tips of His thumb and index finger, was chewing it in an excellent manner.”

The *brāhmaṇa* might ask, “What was Mahā-Lakṣmī like?” Gopa-kumāra says, “As she was standing on Bhagavān’s left side, she was certainly His perfect and equivalent match, that is, she was beyond compare. She was well suited to Bhagavān in every respect and was decorated with innumerable qualities, such as beauty analogous to His. The goddess Earth, Śrī Dharaṇī-devī, was also gracefully serving the Lord with reverence in the same manner.”

VERSE 70

तद्रागकान्ताधरबिम्बकान्ति-सम्भिन्न-कुन्दामलदन्तपङ्क्त्योः ।
दीप्तिप्रकाशोज्ज्वलहासरासं नर्मोक्तिभङ्गीहतभक्तचित्तम् ॥ ७० ॥

*tad-rāga-kāntādhara-bimba-kānti-
sambhinna-kundāmala-danta-panktyoḥ
dīpti-prakāśojjvala-hāsa-rāsaṁ
narmukti-bhaṅgī-hṛta-bhakta-cittam*

tad-rāga – red color of that [*tāmbūla*]; *kānta* – lovely; *adhara* – lips; *bimba* – like *bimba* fruit; *kānti* – hue; *sambhinna* – very distinct; *kunda* – jasmine flowers; *amala* – faultless; *danta* – of teeth; *panktyoḥ* – of rows; *dīpti-prakāśa* – brilliant splendor; *ujjvala* – luminous; *hāsa* – of laughter; *rāsaṁ* – uproar; *narma* – joking; *ukti* – words; *bhaṅgī* – waves; *hṛta* – stole; *bhakta* – of the devotees; *cittam* – the hearts.

As the Lord smiled, His lips, like *bimba* fruit, now doubly red after having been colored by that *pān*, reflected against the two rows of His spotless teeth, more luminous than *kunda* flowers. With His brilliant smile, He spread the radiant mellow of humor, and with His joking words, He was stealing the hearts of His devotees.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The red color of the *pān* offered by Mahā-Lakṣmī stained the Lord’s lips, which were pleasingly

splendid like crimson *bimba* fruits. The combined redness increased the beauty of His radiant teeth twofold, which crushed the pride of white *kunda* flowers. Revealing His beautiful teeth, the Lord joked brilliantly with His beloved consort, thus further increasing the sweet taste of their relationship, or *rasa*. His sweet, pleasing words stole the hearts of His servants.”

VERSE 71

करे पतद्ग्राहभृता धरण्या कटाक्षभङ्ग्या मुहुरर्च्यमानम् ।
सुदर्शनाद्यैर्वरमूर्तिमद्भिः शिरस्थचिह्नैः परिषेव्यमाणम् ॥ ७१ ॥

kare patad-grāha-bhṛtā dhaṛaṇyā
kaṭākṣa-bhaṅgyā muhur arcyamānam
sudarśanādyair vara-mūrtimadbhiḥ
śirastha-cihnaiḥ pariṣevyamāṇam

kare – in His hand; *patad-grāha* – a spittoon; *bhṛtā* – was held; *dhaṛaṇyā* – by the goddess of earth; *kaṭā-akṣa* – of sidelong glances; *bhaṅgyā* – by the waves; *muhur* – repeatedly; *arcyamānam* – worshiped; *sudarśana* – by the Sudarśana *cakra*; *ādyaiḥ* – and the others; *vara-mūrti-madbhiḥ* – with beautiful embodiments; *śira-stha* – situated on their heads; *cihnaiḥ* – with symbols; *pariṣevyamāṇam* – served.

His beloved Dhaṛaṇī-devī, holding a spittoon in her hands, was worshiping Him with her graceful sidelong glances. His weapons, such as Sudarśana *cakra* and the club, were present in their beautiful personified forms, holding their respective emblems on their heads. In this way, they were serving the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Dhaṛaṇī-devī is Śrī Nārāyaṇa’s second beloved consort. Carrying a spittoon in her hands, she was repeatedly worshiping the Lord with her graceful sidelong glances. All of Bhagavān’s weapons, such as Sudarśana *cakra* and His club, sword, and bow, were serving the Lord in their most excellent personified forms, carrying their respective emblems on their heads.”

The Mathurā *brāhmaṇa* might ask Gopa-kumāra, “How did you recognize them?” He answers, “I identified them through their emblems. For example, Śrī Sudarśana’s head had the impression of a *cakra*.” It should be understood that the other weapons similarly had their respective marks on their heads.

VERSE 72

चामरव्यजनपादुकादिकश्रीपरिच्छदगणोल्लसत्करैः ।
सेवकैः स्व-सदृशैरवस्थितैरावृतं परिचरद्भिरादरात् ॥ ७२ ॥

cāmara-vyajana-pādukādika-
śrī-paricchada-gaṇollasat-karaiḥ
sevakaiḥ sva-sadṛśair avasthitair
āvṛtaṁ paricaradbhir ādarāt

cāmara – yak-tail whisks; *vyajana* – fans; *pāduka* – sandals; *ādika* – and so forth; *śrī-paricchada-gaṇa* – with a host of exquisite paraphernalia; *ullasat* – shining; *karaiḥ* – with hands; *sevakaiḥ* – by servants; *sva-sadṛśaiḥ* – similar to Himself; *avasthitaiḥ* – situated; *āvṛtam* – surrounded; *paricaradbhiḥ* – rendering service; *ādarāt* – with respect.

The servants, whose forms resembled the Lord’s, were surrounding Him on all sides, deferentially attending Him, their hands adorned with beautiful items used in His service, such as yak-tail whisks, fans, and sandals.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “The Lord’s servants had beauty and shapes similar to His own. They stood all around Him, serving Him respectfully in various ways, their hands beautified by magnificent paraphernalia such as *cāmaras* (yak-tail whisks), fans, and sandals.”

VERSE 73

भक्त्या नतैः शेषसुपर्ण-विष्वक्सेनादिभिः पार्षदवर्गमुख्यैः ।
कृत्वाञ्जलिं मूर्ध्निवतिष्ठमानैरग्रे विचित्रोक्तिभिरीड्यमानम् ॥ ७३ ॥

*bhaktyā nataiḥ śeṣa-suparṇa-viṣvak-
senādibhiḥ pārśada-varga-mukhyaiḥ
kṛtvāñjalim mūrdhny avatiṣṭhamānair
agre vicitroktibhir īḍyamānam*

bhaktyā – with devotion; *nataiḥ* – bowing down; *śeṣa* – Śeṣa; *suparṇa* – Garuḍa; *viṣvak-sena* – Viṣvak-sena; *ādibhiḥ* – and so forth; *pārśada-varga-mukhyaiḥ* – by the chiefs of the group of His associates; *kṛtvā añjalim* – folding their hands; *mūrdhny* – on their heads; *avatiṣṭhamānaiḥ* – standing; *agre* – ahead; *vicitra* – wonderful; *uktibhiḥ* – with statements; *īḍyamānam* – worshiped.

Śeṣa, Suparṇa (Garuḍa), Viṣvak-sena, and other principle attendants were standing in front of the Lord. With bowed heads and hands folded in devotion, they were glorifying the Lord with most wonderful prayers.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śeṣa and others who are foremost among the Lord’s associates were glorifying the Lord with wonderful hymns.” The Mathurā *brāhmaṇa* might ask, “How were they doing this?” Gopa-kumāra replies, “With great devotion, they stood in front of the Lord with bowed heads, holding their joined palms to their foreheads.”

The word *ādi* indicates eternal associates such as Nanda, Sunanda, Jaya, Vijaya, Prabala, and Bala. *Śrīmad-Bhāgavatam* (8.21.16–17) states:

*nandaḥ sunando 'tha jayo
vijayaḥ prabalo balaḥ
kumudaḥ kumudākṣaś ca
viṣvak-senaḥ patattri rāṭ
jayantaḥ śrutadevaś ca
puṣpadanto 'tha sātvaṭaḥ*

“Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvak-sena, Garuḍa, Jayanta, Śrutadeva, Puṣpadanta, Sātvata.” All of them are accepted as principle associates of the Lord.

VERSE 74

श्रीनारदस्याद्भुतनृत्यवीणागीतादिभङ्गीमयचातुरीभिः ।
ताभ्यां प्रियाभ्यां कमलाधराभ्यां सार्धं कदाचिद्विहसन्तमुच्चैः ॥ ७४ ॥

*śrī-nāradasyādbhuta-nṛtya-vīṇā-
gītādi-bhaṅgīmaya-cāturībhiḥ
tābhyām priyābhyām kamalādharaḥ
sārdham kadācid vihasantam uccaiḥ*

śrī-nāradasya – of the sage, Nārada; *adbhuta* – astonishing; *nṛtya* – dancing; *vīṇā* – stringed instrument; *gīta* – singing; *ādi* – and so forth; *bhaṅgī-maya* – graceful; *cāturībhiḥ* – with dexterous movements; *tābhyām* – by them; *priyābhyām* – two dear associates; *kamalā* – by the goddess of fortune; *dharābhyām* – and the goddess of the earth; *sārdham* – with; *kadācit* – sometimes; *vihasantam* – laughing; *uccaiḥ* – loudly.

Sometimes, upon seeing Śrī Nārada’s wonderful dancing, as well as his clever poses in singing and playing the *vīṇā*, the Lord and His beloved consorts, Kamalā (Mahā-lakṣmī) and Dharaṇī, would laugh heartily.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Sometimes the Lord, along with His most virtuous, beloved consorts, Kamalā and Dharaṇī-devī, would laugh loudly.” The Mathurā *brāhmaṇa* might ask, “Why was this?” Gopa-kumāra replies, “Śrī Nārada would dance in a most wonderfully unique way and would play on his *vīṇā* and sing. The Lord would laugh to see the entertaining cleverness of Śrī Nārada’s amusing performance.”

VERSE 75

स्व-भक्तवर्गस्य तदेकचेतसः
कदाचिदानन्दविशेषवृद्धये ।
प्रसार्य पादाम्बुजयुग्ममात्मनः
समर्पणेनैव लसन्तमद्भुतम् ॥ ७५ ॥

*sva-bhakta-vargasya tad-eka-cetasah
kadācid ānanda-viśeṣa-vṛddhaye
prasārya pādāmbuja-yugmam ātmanah
samarpaṇeṇaiva lasantam adbhutam*

sva – own; *bhakta* – of devotees; *vargasya* – of the group; *tat* – to Him; *eka-cetasah* – whose hearts were exclusively devoted; *kadācit* – sometimes; *ānanda* – rapture; *viśeṣa* – special; *vṛddhaye* – to increase; *prasārya* – extending; *pāda-ambuja-yugmam* – two lotus feet; *ātmanah* – Self; *samarpaṇeṇa* – by offering; *eva* – indeed; *lasantam* – shining; *adbhutam* – astonishing.

Sometimes, desiring to increase the rapture of His unalloyed devotees, the Lord would extend His lotus feet as if offering them to His *bhaktas*. In this way, He exhibited His astonishing pastimes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Sometimes, desiring to increase the bliss of His devotees, He would stretch His feet in a wonderful manner, as if He were offering His lotus feet to His devotees. In this way, He performed very enchanting acts. The lotus feet of the Lord are the wealth of the devotees. However, factually, it is not possible for the Lord to give up His lotus feet, and so He extended them as if He were offering them to the devotees.”

In *Śrīmad-Bhāgavatam* (3.8.26), Śrī Brahmā states:

*puṁsām sva-kāmāya vivikta-mārgair
abhyarcatām kāma-dughāṅghri-padmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram*

In order to satisfy their cherished desires, Bhagavān mercifully shows His lotus feet, which are wish-fulfilling desire trees, to those devotees who worship Him by following the path of pure *bhakti*. The beautiful toes of the Lord resemble tender flowers and leaves, and His moon-like toenails are effulgent.

Gopa-kumāra continues, “To attain Bhagavān, some people execute the limbs of *bhakti* – hearing and so on – and thus worship His lotus

feet, which fulfill all types of desires. The Lord shows mercy to such devotees and extends His lotus feet towards them. If someone performs devotional service to Śrī Bhagavān while nurturing the hope, ‘Will Bhagavān similarly extend His lotus feet towards me and gesture for me to serve Him?’ then Śrī Bhagavān displays pastimes in accordance with that devotee’s cherished desire.”

VERSE 76

तद्दर्शनानन्द-भरेण तेषां विस्मृत्य शिक्षां बत पार्षदानाम्।
गोपाल हे जीवितमित्यभीक्ष्णं क्रोशन्नधावं परिरम्भणाय ॥ ७६ ॥

*tad-darśanānanda-bhareṇa teṣāṃ
vismṛtya śikṣāṃ bata pārṣadānām
gopāla he jīvitam ity abhikṣṇam
krośann adhāvaṃ parirambhaṇāya*

tad-darśana – from seeing Him; *ānanda-bhareṇa* – by the influence of bliss; *teṣāṃ* – their; *vismṛtya* – completely forgetting; *śikṣāṃ* – instruction; *bata* – indeed; *pārṣadānām* – of the associates; *gopāla* – Gopāla; *he* – O; *jīvitam* – my life!; *iti* – thus; *abhikṣṇam* – continuously; *krośan* – shouting; *adhāvaṃ* – I ran; *parirambhaṇāya* – to fully embrace.

I was absorbed in the bliss of the Lord’s *darśana* and forgot what His associates had instructed me. Thus, loudly shouting over and over again, “O Gopāla, O my life and soul!” I ran to embrace the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I was filled with joy upon seeing Śrī Bhagavān. Although the Lord’s eternal associates had advised me regarding the special custom of offering prayers and so on in front of Him, forgetting all of their instructions, I ran with outstretched arms towards the Lord to embrace Him.”

“How is it you did that?” the *brāhmaṇa* might ask.

Gopa-kumāra says, “Eager with intense desire, I repeatedly cried out, ‘O Gopāla! O my life and soul!’ Saying this again and again, I was seized by bewilderment. Actually, by worshiping the Lord with the

ten-syllable *mantra*, one experiences maddening ecstasy which makes one lose all fear and reverence towards one's worshipable Lord."

VERSE 77

पृष्ठे स्थितैर्विज्ञवरैर्धृतस्तैर्दीनो महाकाकुकुलं प्रकुर्वन्।
प्रेमातिरेकेण विनिर्जितोऽहं सम्प्राप्य मोहं न्यपतं तदग्रे ॥ ७७ ॥

*prṣṭhe sthitair vijña-varair dhṛtas tair
dīno mahā-kāku-kulam prakurvan
premātirekeṇa vinirjito 'ham
samprāpya moham nyapatam tad-agre*

prṣṭhe – at the back; *sthitaiḥ* – standing; *vijña-varaiḥ* – very perceptive; *dhṛtaḥ* – held back; *taiḥ* – by them; *dīnaḥ* – wretched; *mahā-kāku-kulam* – many cries of distress; *prakurvan* – making; *prema-atirekeṇa* – because of great love; *vinirjitaḥ* – subjugated; *aham* – I; *samprāpya moham* – fainting; *nyapatam* – I fell; *tat* – Him; *agre* – before.

Observing my condition, those perceptive associates restrained me. This threw me into great distress. Helplessly overcome with *prema*, I piteously lamented and humbly entreated them, and then fell unconscious in front of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "Those associates of the Lord were standing behind me, and when they saw my maddened condition, they held me back. My consciousness had become completely subjugated by *prema* and therefore I cried in distress and most humbly petitioned those associates. Then I fainted in front of Śrī Bhagavān."

VERSE 78

उत्थाप्य तैरेव बलाच्चिरेण
संज्ञां प्रणीतोऽश्रुनिपात-विघ्नम्।
सम्पार्जनेनाभिभवन् कराभ्यां
नेत्रे प्रयत्नादुदमीलयं द्वे ॥ ७८ ॥

*utthāpya tair eva balāc cireṇa
samjñām praṇīto 'śru-nipāta-vighnam
sammārjanenābhibhavan karābhyām
netre prayatnād udamīlayam dve*

utthāpya – picked up; *taiḥ* – by them; *eva* – certainly; *balāt* – forcibly; *cireṇa* – speedily; *samjñām* – to consciousness; *praṇītaḥ* – brought; *aśru-nipāta* – of the showers of tears; *vighnam* – obstacle; *sammārjanena* – by wiping; *abhibhavan* – overcoming; *karābhyām* – with both hands; *netre* – both eyes; *prayatnāt* – carefully; *uda-mīlayam* – opened; *dve* – both.

The Lord's eternal associates picked me up with effort and brought me back to consciousness. However, tears streamed from my eyes, blocking my vision of the Lord. With great effort, I wiped away the tears with my hands and opened my eyes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "The Lord's eternal associates forced me to get up and brought me back to consciousness. Using both hands, I wiped away the flood of tears because those tears were obstructing my *darśana* of Bhagavān. Wiping my tears, I opened my eyes with great effort."

VERSE 79

तावद्वयालु-प्रवरेण तेन स्नेहेन गम्भीरमृदुस्वरेण ।
स्वस्थो भवागच्छ जवेन वत्सेत्याद्युच्यमानं श्रुतवान् वचोऽहम् ॥ ७९ ॥

*tāvad dayālu-pravareṇa tena
snehena gambhīra-mṛdu-svareṇa
svastho bhavāgaccha javena vatsety
ādy-ucyamānam śrutavān vaco 'ham*

tāvad – so much; *dayālu-pravareṇa* – by the crest jewel of the compassionate; *tena* – by Him; *snehena* – with affection; *gambhīra* – deep; *mṛdu-svareṇa* – with gentle tones; *svasthaḥ bhava* – be well; *āgaccha* – come; *javena* – quickly; *vatsa* – dear boy; *iti* – thus; *ādi* –

and so forth; *ucyamānam* – speaking; *śrutavān* – heard; *vacaḥ* – the voice; *aham* – I.

The Lord, the crest jewel of the kind-hearted, spoke affectionately in His deep, gentle voice. “Dear boy,” He said, “Be well, and quickly come to Me.” Hearing these words of Śrī Bhagavān...

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “From the moment I fainted until I came back to consciousness, Śrī Bhagavān, the foremost of the kind-hearted, had been tenderly calling to me in a soft, deep voice, ‘O dear one, be composed and well, and quickly come to Me.’ Using the word *ādi*, the implication of His words was, ‘Give up your awe and reverence towards Me. Let go of all your fears. Meet Me and talk to Me.’ Being the topmost of all merciful personalities, the Lord spoke in this way to me.”

VERSE 80

हर्षस्य काष्ठां परमां ततो गतो नृत्यन्महोन्माद-गृहीतवन्मुहुः ।
भ्रश्यन्नमीभिः परमप्रयासतः सम्प्रापितः स्थैर्यमथ प्रबोधितः ॥८०॥

harṣasya kāṣṭhām paramām tato gato
nṛtyan mahonmāda-grhītavan muhuḥ
bhraśyann amībhiḥ parama-prayāsataḥ
samprāpitaḥ sthairyam atha prabodhitaḥ

harṣasya – of bliss; *kāṣṭhām* – the penultimate; *paramām* – supreme; *tataḥ* – then; *gataḥ* – experienced; *nṛtyan* – dancing; *mahā-unmāda* – by immense madness; *grhīta-vat* – seized; *muhuḥ* – repeatedly; *bhraśyan* – giving up; *amībhiḥ* – by them; *parama-prayāsataḥ* – through much endeavor; *samprāpitaḥ* – attained; *sthairyam* – equilibrium; *atha* – then; *prabodhitaḥ* – instructed.

I experienced the ultimate in divine bliss. Seized by great madness, I began to dance, and then I fell. I did this repeatedly. Then with great effort, the eternal associates calmed me down and gave me some instruction.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When I heard Śrī Bhagavān speak in this way, my joy knew no bounds. Submerged in an ocean of bliss, I began to dance non-stop, like someone suffering from lunacy. However, my feet kept slipping and I kept falling on the ground. With great endeavor those associates helped me to regain my composure. After some time, they began to advise me by speaking many pacifying words.”

VERSE 81

श्रीभगवानुवाच—

स्वागतं स्वागतं वत्स दिष्ट्या दिष्ट्या भवान् मया ।
सङ्गतोऽत्र त्वदीक्षायां चिरमुत्कण्ठितेन हि ॥ ८१ ॥

śrī-bhagavān uvāca
svāgataṁ svāgataṁ vatsa
diṣṭyā diṣṭyā bhavān mayā
saṅga 'tra tvad-īkṣāyām
ciram utkaṇṭhitena hi

śrī-bhagavān – the Lord; *uvāca* – said; *svāgataṁ svāgataṁ* – a hearty welcome; *vatsa* – O my child; *diṣṭyā diṣṭyā* – by very good fortune; *bhavān* – you; *mayā* – with Me; *saṅgaḥ* – meeting; *atra* – here; *tvad-īkṣāyām* – for your sight; *ciram* – for a long time; *utkaṇṭhitena* – with eager longing; *hi* – indeed.

Śrī Bhagavān said: Dear boy, welcome, welcome! It is My good fortune, My very good fortune. For a long, long time I have been eagerly waiting to see you here.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Bhagavān, the crest jewel of the kind-hearted, desiring to put me at ease, honored me according to the proper etiquette for greeting a guest, saying, ‘My dearest, welcome, welcome!’ Out of happiness, Bhagavān repeated His greeting twice. ‘I have been eagerly awaiting your arrival for a long time. It is a matter of great fortune that today I am seeing you face to face here in Vaikuṇṭha.’”

VERSE 82

बहूनि गमितान्यङ्ग जन्मानि भवता सखे ।
कथञ्चिदपि मय्याभिमुख्यं किञ्चिदकारि न ॥८२॥

*bahūni gamitāny aṅga
janmāni bhavatā sakhe
kathañcid api mayy ābhi-
mukhyaṁ kiñcid akāri na*

bahūni – many; *gamitāni* – passed; *aṅga* – dear one; *janmāni* – lifetimes; *bhavatā* – by you; *sakhe* – O friend; *kathañcit* – somehow; *api* – also; *mayā* – in Me; *ābhimukhyaṁ* – friendly interest; *kiñcid* – in any way; *akāri* – you showed; *na* – not.

O friend! You have passed through many lifetimes, but you never showed even a little interest in Me, in any way at all.

DIG-DARŚINĪ-ṬĪKĀ: Now, in two verses, beginning here with *bahūni*, the Lord describes the cause of His longtime eagerness. He says, “My dearest boy, you passed through many lifetimes, but you never even demonstrated the slightest inclination towards Me.”

VERSES 83–84

अस्मिन्नस्मिन्निहेनैव भवे भावी मदुन्मुखः ।
इत्याशया तवात्यन्तं नर्तितोऽस्मि सदाज्ञवत् ॥८३॥

छलं च न लभे किञ्चिद्येनाद्यं परिपालयन् ।
निबन्धं स्वकृतं भ्रातरानयाम्यात्मनः पदम् ॥८४॥

*asminn asminn ihenaiva
bhava bhāvī mad-unmukhaḥ
ity āśayā tavātyantaṁ
nartito 'smi sadājñavat
chalaṁ ca na labhe kiñcid
yenādyaṁ paripālayan*

*nibandham sva-kṛtaṁ bhrātar
ānayāmy ātmanaḥ padam*

asmin asmin – in whichever; *iha iha* – in this world; *eva* – indeed; *bhave* – in material existence; *bhāvī* – you may be; *mad-unmukhaḥ* – favorable to Me; *iti* – thus; *āśayā* – with this hope; *tava* – for you; *atyantam* – endlessly; *nartitaḥ* – danced; *asmi* – I am; *sadā* – always; *ajña-vat* – like a fool; *chalam* – a pretext; *ca* – and; *na* – not; *labhe* – I find; *kiñcit* – any; *yena* – by which; *ādyam* – today; *paripālayan* – while protecting; *nibandham* – the statements of the Vedas; *sva-kṛtam* – which I Myself wrote; *bhrātaḥ* – O brother; *ānayāmi* – I can bring; *ātmanaḥ* – My own; *padam* – to the place.

“Perhaps in this lifetime you will turn towards Me.” With this desire, I danced like a fool in every single birth that you took. Dear brother, I could not find any pretext whatsoever to bring you here without transgressing My own previous commands set down as Vedic laws.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān always eagerly awaits the living entities of the world. To describe this, the Lord speaks the verse beginning with *asmin*.

Śrī Bhagavān says, “‘In this very lifetime, you will turn toward Me’ – with this hope I would dance like a fool in every single birth that you took.” The term *asminn eva* implies, “‘In this present life, you will turn towards Me’ – this desire would keep Me in a constant state of anxiety.” The word *asmin*, meaning ‘in this one,’ has been used twice in this verse. Though both occurrences convey the same meaning, the repetition should be understood to indicate the Lord’s longing.

Another way of understanding the repetition is that the Lord is saying, “If you do not turn towards Me in this lifetime, thus accepting different births in the future, then I, also, will have to be affected.” Both meanings are therefore appropriate. He says, “‘You will turn towards Me in this very lifetime’ – with this hope I danced like a fool for many days.” Śrī Bhagavān, in comparing Himself to a fool, shows His intense eagerness to see Gopa-kumāra face to face. (*Dig-darśinī-ṭīkā* of verse 83 ends here.)

Śrī Gopa-kumāra might question, “You are all powerful. If You were always so anxious, desiring to bring me to You, then why did You not come Yourself to rescue me and personally take me to Vaikuṇṭha?” In reply, the Lord speaks the verse beginning with *chalam*.

Śrī Bhagavān says, “I could not find any means to attract you. In order to bring you here, I could not even use the *kīrtana* of My names as an excuse to transgress the regulative principles – principles I Myself established in the Vedas.”

Alternatively, the Lord is saying, “I did not have even the tiniest opportunity to use any trick to violate the Vedic regulative principles, which are My own words. O brother, I was therefore not able to bring you to Vaikuṇṭha. You never spoke My name (*nāma-kīrtana*) – either indirectly or even in jest – and thus you did not establish any relationship with Me. If you had, then I could have used that relationship to overstep My own Vedic rules and regulations and attract you and then bring you here to Vaikuṇṭha, just as I did with Ajāmila. Alas! When this never happened, I was always distressed with fear that you would fall into undesirable association and develop bad habits.”

VERSES 85–86

तत्ते मय्यकृपां वीक्ष्य व्यग्रोऽनुग्रहकातरः ।
 अनादिं सेतुमुल्लङ्घ्य त्वज्जन्मेदमकारयम् ॥ ८५ ॥
 श्रीमद्रोवर्धने तस्मिन् निजप्रियतमास्पदे ।
 स्वयमेवाभवं तात जयन्ताख्यः स ते गुरुः ॥ ८६ ॥

tat te mayy akṛpām vīkṣya vyagro 'nugraha-kātarah
anādim setum ullāṅghya tvaj-janmedam akārayam

śrīmad-govardhane tasmin nija-priyatamāspade
svayam evābhavaṁ tāta jayantākhyah sa te guruḥ

tat – that; *te* – to you; *mayi* – to Me; *akṛpām* – without mercy; *vīkṣya* – seeing; *vyagraḥ* – distracted; *anugraha* – by mercy; *kātarah* – agitated; *anādim* – eternal; *setum* – bridge (of Vedic injunctions); *ullāṅghya* – transgressing; *tvat-janma* – your birth; *idam* – this; *akārayam* – I

arranged; *śrīmat-govardhane* – at Govardhana Hill; *tasmin* – there; *nija* – own; *priyatama* – beloved; *āspade* – in the abode; *svayam* – personally; *eva* – indeed; *abhavam* – I became; *tāta* – O dear one; *jayanta* – Jayanta; *ākhyah* – named; *saḥ* – he; *te* – your; *guruḥ* – spiritual guide.

O dear boy, agitated at seeing the way you were neglecting Me, I was compelled to bestow My mercy on you. Therefore, I transgressed the timeless boundaries of religion and arranged for you to take birth in the land of My beloved Śrī Govardhana. Then I personally descended as your *guru*, Jayanta.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How did You show mercy to me?”

In reply, the Lord speaks this verse beginning with *tat*. He says, “When I saw the way you continued to neglect Me, I realized that you would never show Me any kind of favor. Seeing that your heart was closed to Me, I fell into great anxiety, and therefore I was forced to show you mercy. It is for this reason that I transgressed the timeless boundaries of religion and granted you birth in the land of My treasured Śrī Govardhana. In addition, O my dear boy, I personally came as your *guru*, Jayanta.”

The purport of this is that only by Bhagavān’s mercy can one attain Him; without His mercy, it is not possible. In this regard Śrī Brahmā has said in *Śrīmad-Bhāgavatam* (2.7.42):

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalikam
te dustarāṁ atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

If the unlimitedly powerful Bhagavān Śrī Kṛṣṇa personally shows His genuine mercy to someone who has taken exclusive shelter at His lotus feet, then that person can easily transcend the illusory energy (*deva-māyā*), which is otherwise insurmountable. But one who has the false ego of ‘I’ and ‘mine’ in this temporary body, which will only be eaten by dogs and jackals, cannot easily transcend Māyā.

The ordinary mercy of the Lord is enough to fulfill every desire of all the living entities, and so here in this *Bhāgavatam* verse, the word *nirvyaḷikam* (without pretention), which means *niṣkapaṭa* (without duplicity, or genuine), indicates the special mercy of Bhagavān. Therefore, this mercy, being without duplicity, has the special potency to turn a person's heart towards the Lord's lotus feet while vanquishing his desire for religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*), and liberation (*mokṣa*). The word *ca*, meaning 'also,' in the same verse is used to indicate that this mercy makes one realize the insignificance of liberation and takes him all the way to *Vaikuṇṭha*.

The *Bhāgavatam* verse beginning with *yeṣāṁ* explains how one can cross over *Māyā*. That person who has obtained Śrī Bhagavān's mercy no longer identifies his temporary body, which is fit to be eaten by dogs and jackals, to be his real self. Rather, he identifies with the objects that are related to Bhagavān and with those persons who are absorbed in the Lord.

VERSE 87

कामं दीर्घतमं मेऽद्य चिरात्त्वं समपूरयः ।
स्वस्य मेऽपि सुखं पुष्पन्नत्रैव निवस स्थिरः ॥ ८७ ॥

kāmam dīrghatamam me 'dya
cirāt tvam samapūrayaḥ
svasya me 'pi sukham puṣṇann
atraiva nivasa sthiraḥ

kāmam – desire; *dīrgha-tamam* – very long-felt; *me* – of Me; *adya* – today; *cirāt* – quickly; *tvam* – you; *samapūrayaḥ* – have fulfilled; *svasya* – your own; *me* – of Me; *api* – also; *sukham* – happiness; *puṣṇan* – nourishing; *atra* – here; *eva* – certainly; *nivasa* – reside; *sthiraḥ* – permanently, with a steady mind.

You have finally fulfilled My long-cherished desire. Now, you should live here permanently with a steady mind, thus nourishing your happiness and Mine.

DIG-DARŚINĪ-ṬĪKĀ: The Lord humbly says in this verse beginning with *kāmam*, “What have I done to benefit you? Rather, it is you who have done Me a great favor. By coming here you have fulfilled My long-standing desire. So, to increase your happiness and Mine, stay here with a steady mind. Do not exhibit any kind of unease.”

VERSE 88

श्रीगोपकुमार उवाच—

एतच्छ्र

मतोऽहं नाशकं स्तोतुं कर्तुं ज्ञातुं च किञ्चन ॥८८॥

śrī-gopa-kumāra uvāca

etac chrī-bhagavad-vākya-mahā-pīyūṣa-pānataḥ

matto 'ham nāśakam stotum kartum jñātum ca kiñcana

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *etat* – this; *śrī-bhagavad-vākya* – of the Supreme Lord’s words; *mahā* – rich; *pīyūṣa* – nectar; *pānataḥ* – on account of drinking; *mattaḥ* – intoxicated; *aham* – I; *na aśakam* – I could not; *stotum* – to offer prayers; *kartum* – to do; *jñātum* – to understand; *ca* – also; *kiñcana* – anything.

Śrī Gopa-kumāra said: O Mathurā *brāhmaṇa*, drinking the rich nectar of Śrī Bhagavān’s words, I became intoxicated. I forgot to offer any prayers and could not remember what my duty was.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Drinking the immense nectar of Śrī Bhagavān’s words, I became so maddened that – what to speak of praying – I forgot everything else, including who I was and where I was. At that time, I simply did not have the strength to do or understand anything.”

VERSE 89

अग्रे स्थिता तस्य तु वेणुवादका

गोपार्भवेशाः कतिचिन्मया समाः ।

आश्वास्य विश्वास्य च वेणुवादने
प्रावर्तयन् स्निग्धतराविकृष्य माम् ॥८९॥

agre sthitā tasya tu veṇu-vādakā
gopārbha-veśāḥ katicin mayā samāḥ
āśvāsyā viśvāsyā ca veṇu-vādane
prāvartayan snigdhatarā vikṛṣya mām

agre – in His presence; *sthitāḥ* – standing; *tasya* – of Him; *tu* – indeed; *veṇu* – on the bamboo flute; *vādakāḥ* – players; *gopa-arbha* – as cowherd boys; *veśāḥ* – dressed; *katicit* – a few; *mayā* – to me; *samāḥ* – similar; *āśvāsyā* – pacifying; *viśvāsyā* – giving confidence; *ca* – also; *veṇu-vādane* – to play my flute; *prāvartayan* – inducing; *snigdha-tarāḥ* – very affectionate; *vikṛṣya* – pulling; *mām* – me.

After some time, I saw several boys dressed like me, as cowherd boys, playing the flute in front of the Lord. Pacifying me and giving me confidence with their loving words, they forcibly pulled me into their midst and had me play my flute.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After some time, I saw several boys who were dressed like me – as cowherd boys (*gopas*) – playing the flute before Śrī Bhagavān. They forcibly pulled me into their party and had me play my flute with them. Why did they do this? Because they had the attire of cowherd boys like me, they had affection for me. Thus, they treated me like a friend, pacifying me and giving me confidence.”

VERSE 90

एतां स्व-वर्शीं बहुधा निनादयन् गोवर्धनाद्रिप्रभवां महाप्रियाम्।
श्रीमाधवं तं समतोषयं महावैदग्ध्यसिन्धुं सगणं कृपानिधिम् ॥९०॥

etām sva-varṣīm bahudhā ninādayan
govardhanādri-prabhavām mahā-priyām
śrī-mādhavaṁ taṁ samatoṣayaṁ mahā-
vaidagdhya-sindhuṁ sa-gaṇaṁ kṛpā-nidhim

etām – this; *sva* – my own; *vaṁśīm* – bamboo flute; *bahudhā* – in many ways; *ninādayan* – vibrating; *govardhana-adri* – on Govardhana Hill; *prabhavām* – born; *mahā-priyām* – very dear; *śrī-mādhavam* – Lord Mādhava; *tam* – Him; *samatoṣayam* – I pleased; *mahā-vaidagdhya* – immense expertise; *sindhūm* – an ocean; *sa-gaṇam* – with His associates; *kṛpā* – of mercy; *nidhim* – a treasure-house.

In various ways, I played my extremely precious flute, which was born on Govardhana Mountain, and thus pleased Śrī Mādhava, the ocean of expertise and the reservoir of mercy, and His associates.

DIG-DARŚINĪ-ṬĪKĀ: Even when Śrī Gopa-kumāra went to Vaikuṇṭha, he had his flute in his hand. Also, when he narrated his history to the Mathurā *brāhmaṇa*, he was holding the same flute in his hand. This indicates that the flute was imperishable and not subject to decay. The reason is that Gopa-kumāra's flute was crafted from bamboo grown on Govardhana Mountain. Its origins made it extremely dear to him. Gopa-kumāra played his flute for Śrī Mādhava, who is the ocean of great skill in all the fine arts, and thus pleased Him. The phrase 'Śrī Mādhava' means the 'Lord of Śrī Lakṣmī.' It indicates that she was also charmed by the sound of Gopa-kumāra's flute.

Gopa-kumāra has used the term *mahā-vaidagdhya-sindhu*, meaning 'the ocean of great expertise,' which indicates Śrī Mādhava's particular expertise in playing the flute. The adjective *kṛpā-nidhi*, or reservoir of mercy, means that the Lord abandoned the pride of His greatness, namely that He is Śrī Mādhava, the Lord of Śrī Lakṣmī. Gopa-kumāra says, "Therefore, although He is the ocean of great expertise, my flute playing pleased Him. This indicates His quality of being a reservoir of mercy (*kṛpā*), since the nature of mercy is to accept even a small achievement as something substantial."

VERSE 91

यथाकालं ततः सर्वे निःसरन्तो महाश्रियः ।

आज्ञया निर्गमानिच्छुं युक्त्या मां बहिरानयन् ॥९१॥

*yathā-kālaṁ tataḥ sarve niḥsaranto mahā-śriyaḥ
ājñayā nirgamānicchum yuktyā mām bahir ānayan*

yathā-kālaṁ – in accordance with the time; *tataḥ* – then; *sarve* – everyone; *niḥsarantaḥ* – went out; *mahā-śriyaḥ* – of Mahā-Lakṣmī; *ājñayā* – by the order; *nirgama* – to go; *anicchum* – not desiring; *yuktyā* – skillfully; *mām* – me; *bahiḥ* – outside; *ānayan* – led.

When it was time to leave, all of the Lord's eternal associates went out. I had no desire to go, but on the order of Śrī Mahā-Lakṣmī, a group of associates deftly escorted me out.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At the appointed time, all of the Lord's eternal associates left Śrī Bhagavān's private chamber. Although I had no desire to leave, those associates very cleverly escorted me out. As ordered by Mahā-Lakṣmī, no one can be present when Bhagavān takes His meal; only she has that right.”

Another way of understanding this is that, according to the general custom, everyone other than Mahā-Lakṣmī left the Lord's chamber in order to allow Him the opportunity to enjoy unrestricted happiness. It was His desire that she stay. Thus, even though the residents of Vaikuṇṭha possess great opulence and power, each has designated privileges in regard to the happiness and enjoyment of life in Vaikuṇṭha.

VERSE 92

तत्रापरस्येव महाविभूतीरुपस्थितास्ताः परिहृत्य दूरे ।
स्वयं सतीरात्मनि चाप्रकाश्य गोपार्भरूपो न्यवासं पुरेव ॥९२॥

*tatrāparasyeva mahā-vibhūtīr
upasthitās tāḥ parihṛtya dūre
svayaṁ satīr ātmani cāprakāśya
gopārbha-rūpo nyavasam pureva*

tatra – there; *aparasya* – of the other (residents of Vaikuṇṭha); *iva* – like; *mahā-vibhūtīḥ* – great opulences; *upasthitāḥ* – presented; *tāḥ* – themselves; *parihṛtya* – shunning; *dūre* – far away; *svayaṁ* – personally;

satīḥ – existing; *ātmani* – within myself; *ca* – also; *aprakāśya* – not manifesting; *gopa-arbha-rūpaḥ* – the form of a cowherd boy; *nyavasam* – I lived; *purā iva* – as before.

At that time, all varieties of great opulences manifested in front of me, but I shunned them, carefully keeping them at a distance. Concealing all the opulences that I had within me, I began to live in Vaikuṇṭha dressed as I always had in the past – as a cowherd boy.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “All varieties of indescribable opulences (*mahā-vibhūtis*) offer themselves to the Vaikuṇṭha residents. They presented themselves to me as well, but keeping myself distant from them, I did not accept any. Keeping my appearance as a destitute cowherd boy, I took up residence there. Not only did I reject the great opulences offered by others, but I also concealed the special powers that, due to the inherent nature of Vaikuṇṭha, had spontaneously arisen in me when I had arrived there. I kept these great opulences hidden and began to reside in Vaikuṇṭha like a person who possesses nothing (*akiñcana*).”

VERSE 93

सच्चिदानन्दरूपास्ताः सर्वास्तत्र विभूतयः ।
स्वाधीना हि यथाकामं भवेयुः सम्प्रकाशिताः ॥ ९३ ॥

sac-cid-ānanda-rūpās tāḥ sarvās tatra vibhūtayaḥ
svādhīnā hi yathā-kāmam bhaveyuḥ samprakāśitāḥ

sat-cit-ānanda – of eternity, knowledge, and bliss; *rūpāḥ* – forms; *tāḥ* – they; *sarvāḥ* – all; *tatra* – there; *vibhūtayaḥ* – opulences; *svādhīnāḥ* – submissive; *hi* – indeed; *yathā-kāmam* – according to desire; *bhaveyuḥ* – they can become; *samprakāśitāḥ* – manifested.

All the opulences of Vaikuṇṭha are *sac-cid-ānanda*, possessing full eternity, knowledge, and bliss. They are completely submissive to the will of the residents of Vaikuṇṭha and manifest in full form according to the desire of those residents.

DIG-DARŚINĪ-ṬĪKĀ: The special quality of *Vaikuṇṭha* is that all the opulences there have the same transcendental nature. That is, they are *sac-cid-ānanda*, comprised of eternity, knowledge, and bliss. To explain this, Śrī Gopa-kumāra speaks this verse beginning with *sat*. The words *yathā-kāmam*, meaning ‘as one desires,’ indicate that all those opulences, which are completely at the beck and call of the residents of *Vaikuṇṭha*, manifest in their full form when desired. Because these powers are *sac-cid-ānanda*, although they remain perfectly manifest in the residents of *Vaikuṇṭha*, the residents are never subject to any fault that comes from association with material sense objects.

VERSE 94

इत्थन्तु वैभवाभावे वैभवं वैभवेऽपि च ।
अकिञ्चनत्वं घटते वैकुण्ठे तत्स्वभावतः ॥ ९४ ॥

ittham tu vaibhavābhāve
vaibhavam vaibhave 'pi ca
akiñcanatvam ghaṭate
vaikuṇṭhe tat-svabhāvataḥ

ittham – thus; *tu* – indeed; *vaibhava* – of opulence; *abhāve* – in the absence; *vaibhavam* – opulence; *vaibhave* – in opulence; *api* – still; *ca* – and; *akiñcanatvam* – the state of detachment; *ghaṭate* – happens; *vaikuṇṭhe* – in *Vaikuṇṭha*; *tat-svabhāvataḥ* – by the nature of that (abode).

Therefore, even when the opulences in *Vaikuṇṭha* do not manifest themselves, they are all still existing there, and when they do become manifest, the residents of *Vaikuṇṭha* remain unattached and unaffected. This is the extraordinary nature of *Vaikuṇṭha*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Even when the opulences in *Vaikuṇṭha* remain unmanifest, they are still present, being contained within the residents of *Vaikuṇṭha* and always under their control. Furthermore, when the opulences expand, the detachment of the residents does not diminish. Because the residents of *Vaikuṇṭha*

are transcendental – full of eternity, knowledge, and bliss – the opulences or the lack of opulences are factually nondifferent from them.

“How is this possible? This happens due to the extraordinary nature of Vaikuṇṭha. All the opulence, the associates, and so on of Vaikuṇṭha are indeed fully transcendental – *sac-cid-ānanda* – and so they all share the same nature. However, as previously explained, the residents experience varieties of bliss from the different ways in which they serve Śrī Bhagavān, and therefore the opulence seems to be variegated.”

VERSE 95

तथापि पूर्वाभ्यासस्य बलेन महता प्रभोः ।
भजनं खलु मन्येऽहं दीनवृत्त्या सदा सुखम् ॥ ९५ ॥

*tathāpi pūrvābhyāsasya
balena mahatā prabhoḥ
bhajanam khalu manye 'ham
dīna-vṛttyā sadā sukham*

tathā api – however; *pūrvā-abhyāsasya* – of my previous practice; *balena* – by the strength; *mahatā* – great; *prabhoḥ* – of the Lord; *bhajanam* – the worship; *khalu* – indeed; *manye* – I would consider; *aham* – I; *dīna-vṛttyā* – with humble mood; *sadā* – always; *sukham* – happiness.

Regardless, by the strong influence of my previous practice, I always remained in a humble mood and continued to believe that loving devotional service (*bhajana*) to Śrī Bhagavān is the source of all happiness.

DIG-DARŚINĪ-ṬĪKĀ: Everything about Vaikuṇṭha is completely transcendental. Thus, the residents are qualitatively one with its attributes, such as possession of and detachment from complete opulence. Gopa-kumāra says, “Even so, I continued to take pleasure in performing non-stop loving service to Śrī Bhagavān in a meek and humble mood. How could I do this? I could do so on the strength of

my previous habit of rendering devotional service in a modest and unassuming fashion. Although the residents of Vaiṣṇava execute service to the Lord of Vaiṣṇava in ways that correspond to His moods and personal dealings, I had experienced from the beginning that the bliss of devotion increases greatly by maintaining a *niṣkīñcana* mood, or in other words, a mood of material detachment, simplicity, and humility.”

VERSE 96

तदा हृदीदं परिनिश्चितं मया
ध्रुवं स्वकीयाखिल-जन्म-कर्मणाम् ।
फलस्य लभ्यस्य किलाधुना परा
सीमा समाप्ता भगवत्कृपाभरात् ॥ ९६ ॥

*tadā hṛdīdaṁ pariniścitaṁ mayā
dhruvaṁ svakīyākhila-janma-karmaṇām
phalasya labhyasya kilādhunā parā
sīmā samāptā bhagavat-kṛpā-bharāt*

tadā – then; *hṛdi* – in the heart; *idaṁ* – this; *pariniścitaṁ* – concluded; *mayā* – by me; *dhruvaṁ* – factually; *svakīya* – my own; *akhila* – all; *janma* – of births; *karmaṇām* – of actions; *phalasya* – of the fruit; *labhyasya* – to be attained; *kila* – indeed; *adhunā* – now; *parā* – ultimate; *sīmā* – pinnacle; *samāptā* – obtained; *bhagavat-kṛpā* – of the Lord’s mercy; *bharāt* – by the influence.

At that time, I concluded in my heart that by the Lord’s mercy I had obtained the ultimate result of the fruits of my endeavors from all my previous births.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra now reveals his thoughts in the lines beginning with *dhruvaṁ*. He says, “Then I concluded in my heart, ‘Now, on the strength of Bhagavān’s immense mercy, I have achieved the topmost result of the fruits of the activities of all my previous lives. Surely I have obtained Śrī Vaiṣṇava to the fullest degree.’”

VERSE 97

अहो सुखं कीदृगिदं दुरूहमहो पदं कीदृगिदं महिष्ठम्।
अहो महाश्चर्यतरः प्रभुश्च कीदृक् तथाश्चर्यतरा कृपास्य ॥ ९७ ॥

aho sukham kīdṛg idam durūham
aho padam kīdṛg idam mahiṣṭham
aho mahāścaryatarah prabhuś ca
kīdṛk tathāścaryatarā kṛpāsyā

aho – Oh; *sukham* – happiness; *kīdṛk* – how great; *idam* – this; *durūham* – inconceivable; *aho* – Oh; *padam* – abode; *kīdṛk* – how much; *idam* – this; *mahiṣṭham* – great; *aho* – Oh; *mahā-āścarya-tarah* – most astonishing; *prabhuḥ* – the Lord; *ca* – also; *kīdṛk* – how great; *tathā* – then; *āścarya-tarā* – very astounding; *kṛpā* – mercy; *asya* – of Him.

Oh, how great this Vaikuṇṭha-loka is! The inconceivable joy here is beyond words and belief. Oh, how extraordinary the Lord of this abode is – and His mercy is also astounding!

DIG-DARŚINĪ-ṬĪKĀ: Here, Śrī Gopa-kumāra describes his experience of attaining Vaikuṇṭha in this verse beginning with *aho* (an expression of astonishment). He says, “Oh, how wonderful! With what should I compare the joy that I am experiencing here? It is beyond comparison because this abode is unimaginable; it cannot be perceived by the mind nor penetrated by logic.” This will be elaborated later on. “How excellent is Śrī Vaikuṇṭha! How completely extraordinary is the Lord of Vaikuṇṭha! And how even more astonishing is His mercy!”

VERSE 98

अथ प्रभोश्चामरबीजनात्मिकां
समीपसेवां कृपयाधिलम्बितः।
निजां च वंशीं रणयन् समाप्नवं
तदीक्षणानन्दभरं निरन्तरम् ॥ ९८ ॥

*atha prabhoś cāmara-vījanātmikām
 samīpa-sevām kṛpayādhilambitaḥ
 nijām ca vaṁśīm raṇayan samāpnavam
 tad-ikṣaṇānanda-bharam nirantaram*

atha – thereafter; *prabhoś* – of the Lord; *cāmara-vījana* – of yak-tail fanning; *ātmikām* – of the nature; *samīpa* – intimate; *sevām* – service; *kṛpayā* – with mercy; *adhilambitaḥ* – achieved; *nijām* – own; *ca* – and; *vaṁśīm* – flute; *raṇayan* – playing; *samāpnavam* – I attained; *tad-ikṣaṇa* – of His glance; *ānanda-bharam* – immense bliss; *nirantaram* – incessant.

Then, by the mercy of the Lord, I was given the intimate service of fanning the Lord with a *cāmara*, in addition to playing the flute for Him. Serving the Lord in these two ways, I was able to constantly see Him, and was thus continually submerged in immense bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Another day, I was entrusted with fanning the Lord with a yak-tail whisk. I received this intimate service only by the strength of the Lord’s mercy, not by my own ability. I had naturally been assigned the service of playing the flute from the very beginning. When I would fan the Lord with the *cāmara* or play the flute, I would be submerged in bliss from His constant sidelong glances.”

VERSE 99

पूर्वाभ्यासवशेनानुकीर्तयामि कदाप्यहम् ।
 बहुधोच्चैरये कृष्ण गोपालेति मुहुर्मुहुः ॥ ९९ ॥

*pūrvābhyāsa-vaśenānu-
 kīrtayāmi kadāpy aham
 bahudhoccāir aye kṛṣṇa
 gopāleti muhur muhuḥ*

pūrva-abhyāsa – of previous practice; *vaśena* – by the influence; *anukīrtayāmi* – I describe; *kadā api* – sometimes; *aham* – I; *bahudhā* –

by numerous names; *uccaiḥ* – loudly; *aye kṛṣṇa* – O Kṛṣṇa!; *gopāla* – O cowherd boy!; *iti* – thus; *muḥuḥ muḥuḥ* – repeatedly.

Sometimes, out of previous habit, I would repeatedly call out in a loud voice, “O Kṛṣṇa! O Gopāla!” Thus, continually I performed different kinds of *kīrtana*.

DIG-DARŚINĪ-ṬĪKĀ: Now, ever eager to attain the supreme destination, in this verse beginning with *pūrva*, Śrī Gopa-kumāra reveals the reason for his indifference to residence in Vaikuṇṭha also. He says, “While residing in Vaikuṇṭha, sometimes, due to my previous practice, I would engage in different types of *kīrtana*, calling out ‘O Kṛṣṇa, O Gopāla’.”

VERSE 100

गोकुलाचरितं चास्य महामाहात्म्यदर्शकम् ।
परमस्तोत्ररूपेण साक्षाद्गायामि सर्वदा ॥ १०० ॥

gokulācaritaṁ cāsyā
mahā-māhātmya-darśakam
parama-stotra-rūpeṇa
sākṣād gāyāmi sarvadā

gokula – in Gokula; *ācaritaṁ* – pastimes; *ca* – also; *asya* – of Him; *mahā-māhātmya* – greatest glories; *darśakam* – revealing; *parama-stotra-rūpeṇa* – with excellent prayers; *sākṣāt* – personally; *gāyāmi* – I would sing; *sarvadā* – always.

I would always sing excellent prayers describing the Lord’s Gokula pastimes, which reveal His greatest glories.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In a superb manner, I would perform *saṅkīrtana* (loud glorification), singing splendid songs that glorify the Lord’s childhood pastimes which take place in Gokula, in the land of Vraja, in the area of Mathurā. I always glorified those pastimes that exhibit the Lord’s greatness.”

VERSE 101

तत्रत्यैर्बहिरागत्य तैर्हसद्भिरहं मुहुः।
स्नेहार्द्रहृदयैरुक्तः शिक्षयद्भिरिव स्फुटम्॥१०१॥

tatratyair bahir āgatya tair hasadbhir aham muhuḥ
snehārdra-hṛdayair uktaḥ śikṣayadbhir iva sphuṭam

tatratyaiḥ – by the residents of that place; *bahiḥ* – outside; *āgatya* – having come; *taiḥ* – by them; *hasadbhiḥ* – laughing; *aham* – I; *muhuḥ* – repeatedly; *sneha* – with affection; *ārdra* – melting; *hṛdayaiḥ* – with hearts; *uktaḥ* – said; *śikṣayadbhiḥ* – by the teachers; *iva* – as if; *sphuṭam* – clearly.

When the residents of *Vaikuṇṭha* would hear my songs, they would come out laughing. With hearts melting in affection, they would instruct me very clearly and frankly.

DIG-DARŚINĪ-ṬĪKĀ: Actually, the topics of those childhood pastimes were not of interest to *Bhagavān*'s *Vaikuṇṭha* servants.

VERSE 102

श्रीवैकुण्ठवासिन ऊचुः—
मैवं सम्बोधयेशेशं मा च संकीर्तयेस्तथा।
उपश्लोकय माहात्म्यमनन्तं त्वद्भुताद्भुतम्॥१०२॥

śrī-vaikuṇṭha-vāsina ūcuḥ
maivaṁ sambodhayeśeśam
mā ca saṅkīrtayesa tathā
upaślokaya māhātmyam
anantaṁ tv adbhutādbhutam

śrī-vaikuṇṭha-vāsinaḥ ūcuḥ – the residents of *Vaikuṇṭha* said; *mā* – do not; *evam* – in this way; *sambodhaya* – address; *īśa-īśam* – the Lord of lords; *mā* – do not; *ca* – and; *saṅkīrtayesa* – you should sing loudly; *tathā* – in this way; *upaślokaya* – offer praise in Sanskrit verses;

māhātmyam – glories; *anantam* – limitless; *tu* – indeed; *adbhuta-adbhutam* – the most amazing of all that is amazing.

The residents of Śrī Vaikuṇṭha said: Our master is the Supreme Lord of all lords. You should not address Him by saying, ‘O Kṛṣṇa, O Gopāla!’ Do not sing His glories in this manner. He has unlimited astonishing glories. Sing these in verses and measured stanzas.

DIG-DARŚINĪ-ṬĪKĀ: The Vaikuṇṭha residents say, “The Lord is the supreme controller of even Brahmā and the other demigods. Therefore, do not keep calling out to Him, ‘O Kṛṣṇa, O Gopāla!’ It is especially inappropriate to address Him by directly taking His name. Do not sing or perform *saṅkīrtana* of the Lord’s Gokula childhood pastimes in His presence. Rather, in nicely composed verses, you should sing about the Lord’s extraordinary glories, which are unlimited and thoroughly marvelous.”

VERSE 103

संहारायैव दुष्टानां शिष्टानां पालनाय च।
कंसं वञ्चयतानेन गोपत्वं मायया कृतम्॥१०३॥

saṁhārāyaiva duṣṭānām śiṣṭānām pālānāya ca
kaṁsam vañcayatānena gopatvaṁ māyayā kṛtam

saṁhārāya – for annihilating; *eva* – indeed; *duṣṭānām* – of the demons; *śiṣṭānām* – of saintly persons; *pālānāya* – for protecting; *ca* – also; *kaṁsam* – Kāṁsa; *vañcayatā* – for deceiving; *anena* – by this; *gopatvam* – His state of becoming a cowherd; *māyayā* – through His illusory potency; *kṛtam* – performed.

To annihilate the demons, to protect the saintly persons, and to deceive Kāṁsa, the Lord Himself assumes the dress of a *gopa*, by His illusory potency.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might wonder, “What is wrong with singing the Lord’s names connected with His childhood

pastimes?” In answer to this, the residents of Vaiṣṇava speak two verses, beginning here with *samhārāya*.

They say, “Only to cheat Kāṁsa did He manifest pastimes as a cowherd boy in Gokula. Performing such pastimes was only a trick because actually He is the Supreme Lord. He assumed this cowherd form only to kill Kāṁsa, Pūtanā, and the other demons, and to protect Vasudeva and other saintly persons. Otherwise, it is absurd that the Lord would come as a cowherd boy just to tend cows.”

VERSE 104

मायाया वर्णनं चास्य न भक्तैर्बहु मन्यते ।
भक्त्यारम्भे हि तद्युक्तं तेन न स्तूयते प्रभुः ॥१०४॥

māyāyā varṇanam cāśya
na bhaktair bahu manyate
bhakti-ārambhe hi tad yuktam
tena na stūyate prabhuḥ

māyāyāḥ – with His illusory energy; *varṇanam* – description; *ca* – and; *asya* – of Him; *na* – not; *bhaktaiḥ* – by devotees; *bahu manyate* – is considered great; *bhakti* – of devotional service; *ārambhe* – in the beginning; *hi* – indeed; *tad* – that; *yuktam* – appropriate; *tena* – by that; *na stūyate* – is not to be glorified; *prabhuḥ* – the Lord.

Devotees have little regard for the narrations of these pastimes of the Lord, which are performed just to deceive others. Glorifying these pastimes may be appropriate in the beginning stages of *bhakti*, but such narrations do not truly glorify the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra could argue, “What is the harm in describing these Gokula pastimes?” In response, the Vaiṣṇava associates speak this verse beginning with *māyāyā*, in which they state that devotees of the Lord do not take any special interest in narrations of the Supreme Lord’s *kaṭa-līlā*s, or deceptive pastimes. But in response to that, one could quote this verse from *Śrīmad-Bhāgavatam* (2.7.53), in which Śrī Brahmā tells Śrī Nārada:

*māyām varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam
māyayātmā na muhyati*

If anyone regularly hears with faith or praises the descriptions of even the illusory potency of Bhagavān, he will never be bewitched by His Māyā.

Devotees accept the verdict spoken by the supreme *guru* Śrī Brahmā, and thus consider the narration and hearing of these pastimes to be proper. Therefore, to protect and avoid contradicting the import of this evidence from *Śrīmad-Bhāgavatam*, the residents of Vaikuṇṭha say, “It is suitable to describe the Supreme Lord’s illusory energy in the beginning stages of *bhakti*. However, when one reaches Śrī Vaikuṇṭha, as the result of this devotional service, then it is no longer appropriate to describe the Lord’s illusory energy. Therefore, singing of the Lord’s Gokula pastimes does not constitute real glorification of the Lord of Vaikuṇṭha.”

VERSE 105

तेष्वेव केचिदवदन् दुर्बोधाचरितस्य हि ।
लीलैका सापि तत्तस्या न दोषः कीर्तने मतः ॥ १०५ ॥

*teṣv eva kecid avadan
durbodhācaritasya hi
līlāikā sāpi tat tasyā
na doṣaḥ kīrtane mataḥ*

teṣu – amongst them; *eva* – indeed; *kecit* – some; *avadan* – said; *durbodha* – are difficult to comprehend; *ācaritasya* – whose activities; *hi* – certainly; *līlā* – pastimes; *ekā* – one; *sā* – that; *api* – also; *tat* – that; *tasyāḥ* – of that (pastime); *na* – not; *doṣaḥ* – fault; *kīrtane* – in glorifying; *mataḥ* – it is considered.

Some other residents of Vaikuṇṭha said, “The pastimes of the Supreme Lord are difficult to understand, including that of His

tending cows. But it is indeed His pastime and therefore, there is no defect in performing its *kīrtana*.”

DIG-DARŚINĪ-ṬĪKĀ: Another group of Vaikuṇṭha residents propose, “The Lord’s cowherd pastimes are unprecedented and are not the product of Māyā, as is the creation of the material universe.” The first group might counter, “Śrī Kṛṣṇa ran from His mother in fear, wept for her breast milk, wandered in forests full of thorns, and worked to tend the cows. What happiness can there be in these activities that they should be considered Bhagavān’s pastimes?”

In reply to this, the second group retorts, “The character of the Supreme Personality of Godhead is inconceivable. Therefore, who can fathom the reason behind His activities?”

VERSES 106–107

कैश्चिन्महद्भिस्तान् सर्वान् निवार्योक्तमिदं रुषा ।
 आः किमेवं निगद्येत भवद्भिरबुधैरिव ॥ १०६ ॥
 कृष्णस्य भक्तवात्सल्याद्यस्य कस्यापि कर्मणः ।
 संकीर्तनं महानेव गुणः श्रीप्रभुतोषणः ॥ १०७ ॥

*kaiścin mahadbhis tān sarvān
 nivāryoktam idam ruṣā
 āḥ kim evaṁ nigadyeta
 bhavadbhir abudhair iva
 kṛṣṇasya bhakta-vātsalyād
 yasya kasyāpi karmaṇaḥ
 saṅkīrtanaṁ mahān eva
 guṇaḥ śrī-prabhu-toṣaṇaḥ*

kaiścit – by certain; *mahadbhiḥ* – great souls; *tān* – to them; *sarvān* – all; *nivārya* – refuting; *uktam* – said; *idam* – this; *ruṣā* – with wrath; *āḥ* – Oh!; *kim* – how; *evaṁ* – thus; *nigadyeta* – this can be spoken; *bhavadbhiḥ* – by you; *abudhaiḥ* – fools; *iva* – as if; *kṛṣṇasya* – of Śrī Kṛṣṇa; *bhakta-vātsalyāt* – out of affection for devotees; *yasya* – whose; *kasya api* – of any; *karmaṇaḥ* – of His activities; *saṅkīrtanam* – loud

glorification; *mahān* – great; *eva* – certainly; *guṇaḥ* – virtue; *śrī-prabhu* – to our glorious Lord; *toṣaṇaḥ* – pleasing.

There were some particularly distinguished servants among those residents of Vaikuṇṭha who became displeased with this dispute. They rebuked all of them, saying, “Why are you all speaking nonsensically like fools? Śrī Kṛṣṇa is so affectionate to His devotees that it is certainly a great quality to loudly chant any of His activities. Such *saṅkīrtana* greatly pleases our Lord also.”

DIG-DARŚINĪ-ṬĪKĀ: The main servitors of the Lord of Vaikuṇṭha, aware of Bhagavān’s special glories, were displeased by this dispute. Thus, in this verse they tell the other servitors, “Why do you speak so foolishly? It is certainly auspicious to glorify all of Bhagavān’s activities. Why is this? Bhagavān is *bhakta-vatsala*, affectionate to His devotees. Therefore, He performs variegated pastimes only to give pleasure to the different types of devotees. There is no other reason for these pastimes.”

Śrī Bhagavān Himself has said to Brahmā (*Padma Purāṇa*):

muhūrtenāpi saṁhartum
śakto yady api dānavān
mad-bhaktānām vinodārtham
karomi vividhāḥ kriyāḥ

darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny āpatyāni puṣyanti
tatrāham api padmaja

Simply by My desire I can destroy all the demons in a moment. However, I perform My various pastimes of killing the demons in order to give pleasure to the devotees. Just as the fish nourish their offspring by their glances, the tortoises by remembering them, and the birds by touching them, I similarly maintain My devotees by seeing, remembering, and touching them.

None of Bhagavān’s pastimes are creations of the illusory potency, nor are they trivial like the play of a child. Therefore, glorification of the Gokula pastimes also satisfies Śrī Vaikuṇṭha-nātha.

In this way, the residents of Vaikuṇṭha exhibit three types of behavior according to their moods. The first group of residents does not find the Vraja pastimes suitable for the mood of Vaikuṇṭha. The second group is a little more open-minded. And the third group does not differentiate between any of Bhagavān's pastimes.

There are reasons for these differences. One is that the residents of Vaikuṇṭha have a particular devotional perspective based on the longtime execution of one particular limb of *bhakti*, such as the practice of knowledge. Another reason is that in accordance with the variegated pastimes of Bhagavān, the residents of Vaikuṇṭha also exhibit a wide variety of behavior. There is no fault in this variegated behavior as it is only through pure loving devotion to Bhagavān that one can enter that abode. This idea has already been established with a reason and will be elaborated further on.

VERSE 108

श्रीगोपकुमार उवाच—

तेषामेतादृशैर्वाक्यैरादौ लज्जा ममाजनि ।

पश्चात्तोषस्तथाप्यन्तर्मनोऽतृप्यन्न सर्वतः ॥ १०८ ॥

śrī-gopa-kumāra uvāca

teṣām etādṛśair vākyair ādau lajjā mamājani

paścāt toṣas tathāpy antar mano 'tṛpyan na sarvataḥ

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *teṣām* – their; *etādṛśaiḥ* – by such; *vākyaiḥ* – words; *ādau* – at first; *lajjā* – embarrassment; *mama* – my; *ajani* – arose; *paścāt* – afterwards; *toṣaḥ* – pleasure; *tathā api* – however; *antaḥ* – within; *manaḥ* – the heart; *atṛpyat* – it could be satisfied; *na* – not; *sarvataḥ* – in every way.

Śrī Gopa-kumāra said: At first, I felt embarrassed to hear the words of the Vaikuṇṭha residents. Then later, although my mind undoubtedly became pacified, my heart was still not completely satisfied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I was extremely embarrassed to hear those residents of Vaikuṇṭha speak, especially the

first speaker. Although the words of the other speakers certainly made me happy, my heart was still not completely satisfied. This is because they were not unanimous that Śrī Bhagavān's Gokula pastimes should be glorified. Observing this, my heart experienced extreme pain as if pierced by a thorn."

An alternate understanding of why Gopa-kumāra remained dissatisfied is that he could not hear the glories of his favorite pastimes – the pastimes of Śrī Kṛṣṇa in Vraja – from the residents of Vaikuṇṭha. Further on, Gopa-kumāra will become extremely pleased and satisfied by hearing from Śrī Nārada about those spiritual conclusions and principles in which he has firm faith (*niṣṭhā*) and which are his heart's desire.

VERSE 109

निजेष्टदैवत-श्रीमद्गोपालचरणाब्जयोः ।
तादृगरूपविनोदादेरनालोकाच्च दीनवत् ॥ १०९ ॥

nijeṣṭa-daivata-śrīmad-gopāla-caraṇābjayoḥ
tādṛg-rūpa-vinodāder anālokāc ca dīnavat

nija – my own; *iṣṭa* – beloved; *daivata* – Deity; *śrīmad-gopāla* – of Śrī Gopāla; *caraṇa-abjayoḥ* – of His lotus feet; *tādṛk* – such; *rūpa* – form; *vinoda* – delightful pastimes; *ādeḥ* – and so forth; *anālokāt* – because of not seeing; *ca* – also; *dīna-vat* – somewhat disheartened.

Because in Vaikuṇṭha I could not receive *darśana* of the extraordinary form and pastimes of the lotus feet of my worshipable Deity, Śrī Madana-gopāla, I was somewhat disheartened.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, "In Vaikuṇṭha I could not experience the unique qualities of my worshipable Deity, Śrī Madana-gopāla, the Lord of Vaikuṇṭha. I could not experience His extraordinary beauty, pleasurable pastimes, associates, paraphernalia, playful activities, and special compassion, and therefore I felt somewhat miserable."

Here the idea of the suffix *vati*, meaning 'as if' is that actually it is impossible to remain distressed in Vaikuṇṭha. Therefore, Gopa-kumāra's condition is termed *dīna-vat*, meaning 'as if miserable.'

VERSE 110

तर्ह्येव सर्वज्ञशिरोमणिं प्रभुं वैकुण्ठनाथं किल नन्दनन्दनम् ।
लक्ष्मीधराज्वाकलयामि रधिकां चन्द्रावलीज्वास्य गणान् ब्रजार्भकान् ॥११०॥

*tarhy eva sarvajña-śiromaṇim prabhum
vaikuṇṭha-nātham kila nanda-nandanam
lakṣmīm dharām cākalayāmi rādhikām
candrāvalīm cāsy gaṇān vrajārbhakān*

tarhi – then; *eva* – indeed; *sarva-jña* – of they who are omniscient; *śiraḥ-maṇim* – the crest jewel; *prabhum* – the Master; *vaikuṇṭha-nātham* – the Lord of Vaikuṇṭha; *kila* – indeed; *nanda-nandanam* – the son of Nanda Bābā; *lakṣmīm* – the goddess of fortune; *dharām* – the goddess of earth; *ca* – also; *ākalayāmi* – I would see; *rādhikām* – as Rādhikā; *candrāvalīm* – Candrāvalī; *ca* – and; *asya* – His; *gaṇān* – the group; *vraja-arbhakān* – as the boys of Vraja.

At that very moment, I began to see the crest jewel of all omniscient personalities, the Lord of Vaikuṇṭha, in the form of Nanda-nandana. I saw Lakṣmī-devī as Rādhikā, Dharaṇī-devī as Candrāvalī, and all the other associates as cowherd boys.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “There is no distress in Vaikuṇṭha. However, when that pain swelled in my heart, Lord Vaikuṇṭha-nātha understood my feelings right away. Then I saw the Lord Himself appearing as Nanda-nandana, the goddess of fortune Lakṣmī-devī as Rādhikā, the goddess of earth Dharaṇī-devī as Candrāvalī, and the other associates as cowherd boys. This vision was not just my imagination. Rather, Lord Vaikuṇṭha-nātha, the crest jewel of all omniscient personalities, understood my distress and manifested that form, thus gratifying me. This is because He is all-powerful.”

VERSE 111

तथाप्यस्यां ब्रजक्षमायां प्रभुं सपरिवारकम् ।
विहरन्तं तथा नेक्षे खिद्यते स्मेति मन्मनः ॥१११॥

*tathāpy asyām vraja-kṣmāyām
prabhum sa-parivāarakam
viharantam tathā nekṣe
khidyate smeti man-manaḥ*

tathā api – still; *asyām* – in that; *vraja-kṣmāyām* – land of Vraja; *prabhum* – the Lord; *sa-parivāarakam* – with His associates; *viharantam* – sportive pastimes; *tathā* – as; *na* – not; *īkṣe* – I saw; *khidyate sma* – I became saddened; *iti* – thus; *mat* – my; *manaḥ* – heart.

However, the Lord does not sport in Vaikuṇṭha in the same way that He enjoys playful pastimes with His companions in Vraja. Seeing this saddened me.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “While in Vaikuṇṭha, I saw the Lord in the form of Śrī Nanda-nandana. But I also noticed that He was not enjoying His playful pastimes of tending the cows and so on as He does in Śrī Vṛndāvana. Thus, I became depressed.”

VERSE 112

कदापि तत्रोपवनेषु लीलया
तथा लसन्तं निचितेषु गो-गणैः ।
पश्याम्यमुं कर्ह्यपि पूर्ववत् स्थितं
निजासने स्व-प्रभुवच्च सर्वथा ॥ ११२ ॥

*kadāpi tatropavaneṣu līlayā
tathā lasantam niciteṣu go-gaṇaiḥ
paśyāmy amum karhy api pūrvavat sthitam
nijāsane sva-prabhuvac ca sarvathā*

kadā api – sometimes; *tatra* – there; *upavaneṣu* – in the gardens; *līlayā* – enacting pastimes; *tathā* – so; *lasantam* – diverting Himself; *niciteṣu* – which were filled; *go-gaṇaiḥ* – with herds of cows; *paśyāmi* – I would see; *amum* – Him; *karhi api* – sometimes; *pūrvavat* – as before; *sthitam* – standing; *nija* – His; *āsane* – on the throne; *sva-prabhuvac* – like my Master; *ca* – also; *sarvathā* – in all respects.

Sometimes the Lord would go to the gardens in *Vaikuṇṭha* where He would enact pastimes similar to those of *Vraja*, and I would see the gardens full of cows. Other times I would see Him sitting majestically on His throne as before. At that time, He would appear just like my Lord *Gopāla* in all respects.

DIG-DARŚINĪ-ṬĪKĀ: Śrī *Gopa-kumāra* says, “Sometimes I saw that Śrī *Vaikuṇṭha-nātha*, for His pastime pleasure, would go to the garden in *Vaikuṇṭha* and would tend cows and exhibit other charming sports.”

The *Mathurā brāhmaṇa* might ask, “What was the nature of those pastimes?”

He says, “Sometimes He would herd the cows in the company of the cowherd boys. At other times, like before, He would sit in His palace on the jeweled throne with *Lakṣmī*, *Dharaṇī*, *Śeṣa*, *Garuḍa*, and other associates. And sometimes I would see Him exactly resembling my Lord Śrī *Madana-gopāla* in every respect – His dress, form, paraphernalia, companions, and so on.”

VERSE 113

तथापि तस्मिन् परमेशबुद्धेर्वैकुण्ठलोकागमन-स्मृतेश्च ।
संजायमानादरगौरवेण तत्प्रेम-हान्या स्व-मनो न तृप्येत् ॥११३॥

*tathāpi tasmin paramēśa-buddher
vaikuṇṭha-lokāgamana-smṛteś ca
sañjāyamānādara-gauraveṇa
tat-prema-hānyā sva-mano na tṛpyet*

tathā api – still; *tasmin* – in Him; *parama-īśa* – as the Supreme Lord; *buddheḥ* – because of the conception; *vaikuṇṭha-loka* – to the world devoid of anxiety; *āgamana* – of having come; *smṛteḥ* – because of remembrance; *ca* – also; *sañjāyamāna* – being born; *ādara-gauraveṇa* – because of awe and reverence; *tat-prema* – that love; *hānyā* – because of injuring; *sva-manaḥ* – my heart; *na* – not; *tṛpyet* – could be satisfied.

Still, I accepted the Lord as *Parameśvara*, the Supreme Personality of Godhead. Also, when I would remember, “I have come to *Vaikuṇṭha*,”

sentiments of awe and reverence would arise, and my feelings of pure love for the Lord would slacken. Thus, my mind was not satisfied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Accepting Śrī Vaikuṇṭha-nātha as the Supreme Personality of Godhead, I never felt completely satisfied. Each time I saw Him as my Lord Śrī Madana-gopāla, I did not consider Him to be Parameśvara. But then I would recollect where I was – that I had come to Vaikuṇṭha – and again respect and veneration for the Lord would arise in my heart, causing my love and affection for Him to diminish. For this reason, I was not satisfied or completely happy.”

VERSE 114

गोपालदेवात् करुणाविशेषं ध्याने यमालिङ्गन-चुम्बनादिम्।
प्राप्तोऽस्मि तं हन्त समक्षमस्मादीप्सन् विदूये तदसिद्धितोऽत्र॥११४॥

*gopāla-devāt karuṇā-viśeṣam
dhyāne yam āliṅgana-cumbanādim
prāpto 'smi taṁ hanta samakṣam asmād
īpsan vidūye tad-asiddhito 'tra*

gopāla-devāt – from the Lord of the cowherds (Gopāla-deva); *karuṇā* – mercy; *viśeṣam* – special; *dhyāne* – in meditation; *yam* – which; *āliṅgana* – hearty embracing; *cumbana* – kissing; *ādim* – and so forth; *prāptaḥ asmi* – I would attain; *tat* – He; *hanta* – alas!; *samakṣam* – before my very eyes; *asmāt* – from Him; *īpsan* – desiring; *vidūye* – I was distressed; *tad* – that; *asiddhitaḥ* – because of not being fulfilled; *atra* – there.

In my meditation, Gopāla-deva had given me His special mercy, allowing me the happiness of receiving His embraces, kisses, and so on. But alas! Although I was living close to the Lord of Vaikuṇṭha, my desire was not fulfilled. Thus, I felt anxious and distressed.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra continues, “Previously during meditation, I had obtained the special mercy of Śrī Madana-gopāla,

receiving His embraces, kisses, laughing, joking, and so on. But alas! Now, even though I was directly near the Lord of Vaikuṇṭha, my desire was not being fulfilled. I desired the same mercy from Śrī Vaikuṇṭha-nātha and became greatly distressed upon realizing that such special mercy is not possible in Vaikuṇṭha.”

VERSE 115

कदाचिदीशो निभृतं प्रयाति कुतोऽपि कैश्चित् सममन्तरीणैः ।
तदाखिलानां खलु तत्र शोको भवेदभावात् प्रभु-दर्शनस्य ॥११५॥

*kadācid īśo nibhṛtaṁ prayāti
kuto 'pi kaiścīt samam antariṇaiḥ
tadākhilānām khalu tatra śoko
bhaved abhāvāt prabhu-darśanasya*

kadācit – at times; *īśaḥ* – the Lord; *nibhṛtaṁ* – to a solitary place; *prayāti* – would go; *kutaḥ api* – somewhere; *kaiścīt* – with some; *samam* – with; *antariṇaiḥ* – confidential associates; *tadā* – then; *akhilānām* – of everyone; *khalu* – indeed; *tatra* – there; *śokaḥ* – grief; *bhaved* – it would be; *abhāvāt* – because of the absence; *prabhu* – of the Lord; *darśanasya* – of the sight.

Sometimes Śrī Vaikuṇṭha-nātha would go to some solitary place with His confidential servitors. At that time, all the residents of Vaikuṇṭha, unable to see the Lord, would be submerged in distress.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “Residence in Vaikuṇṭha is glorious by nature, and so it was certain that your desire would be fulfilled in due course. Knowing this, how was the happiness that you had previously experienced in your meditation lost?”

Śrī Gopa-kumāra replies, “It is true that no desire goes unfulfilled in this realm of Vaikuṇṭha. Nevertheless, there was a special reason for my unhappiness.” To explain this, he speaks this verse beginning with *kadācit*. He says, “Sometimes, Śrī Vaikuṇṭha-nātha would go to some solitary place with His confidential associates such as Śeṣa and Garuḍa, at which time all the residents of Vaikuṇṭha, unable to see the Lord, would become griefstricken.”

VERSE 116

मया सम्पृच्छ्यमानं तद्वृत्तं वररहस्यवत् ।
संगोपयन्न कश्चिन्मे समुद्घाटयति स्फुटम् ॥११६॥

*mayā sampṛcchya mānaṁ tad-vṛttaṁ vara-rahasyavat
saṅgopayan na kaścin me samudghāṭayati sphuṭam*

mayā – by me; *sampṛcchamānam* – asked; *tat* – that; *vṛttam* – subject matter; *vara-rahasya-vat* – like a great secret; *saṅgopayan* – concealing; *na kaścit* – no one; *me* – to me; *samudghāṭayati* – would reveal; *sphuṭam* – openly.

I would ask the residents of Vaikuṇṭha, “Where did the Lord go? Why did He leave?” But they would guard the truth like a great secret and would not speak openly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “At that time, unable to get any information about Śrī Vaikuṇṭha-nātha, I would ask, ‘Where did the Lord go? Why did He go privately? Why can’t I see Him now?’ Although I would ask such questions in a courteous manner, no one could give me a clear answer.” The verse can also be understood to say, “Considering me an outsider, they would not totally reveal such confidential matters to me.”

Why not? The Lord’s most confidential pastimes are secret – the topmost of mysteries – and not fit to be revealed. Revealing such mysteries could disrupt the mood of reverence in Vaikuṇṭha.

VERSE 117

तस्मिन्नेव क्षणे तत्रोदिते श्रीजगदीश्वरे ।
दृश्यमाने स सन्तापो नश्येद्धर्षाब्धिरेधते ॥ ११७ ॥

*tasminn eva kṣaṇe tatro-dite śrī-jagad-īśvare
dṛśyamāne sa santāpo naśyed dharṣābhir edhate*

tasmin – at that; *eva* – very; *kṣaṇe* – moment; *tatra* – there; *udite* – appeared; *śrī-jagad-īśvare* – the illustrious Lord of the universe;

drśyamāne – when seen; *saḥ* – that; *santāpaḥ* – grief; *naśyet* – would be destroyed; *harṣa* – of bliss; *abdhīḥ* – the ocean; *edhate* – would expand.

Then, just as I would ask about Him, Śrī Jagadīśa would reappear before the residents of *Vaikuṇṭha*, thus mitigating their grief and expanding their ocean of bliss.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might ask, “Does one feel distress even living in Śrī *Vaikuṇṭha*?” Addressing this doubt, Gopa-kumāra speaks two verses, beginning here with *tasmin*. He says, “Just as Śrī Jagadīśvara would disappear, similarly He would return within the batting of an eyelid.” This indicates that there was no possibility of experiencing absence of the Lord’s *darśana*. But the smallest fraction of time in *Vaikuṇṭha* also seems like a very long period on earth.

For instance, in *Śrīmad-Bhāgavatam* (3.11.38), Śrī Maitreya says:

*kālo 'yaṁ dvi-parārdhākhyo nimeṣa upacaryate
avyākṛtasyānantasya hy anāder jagad-ātmanah*

The duration of the two halves of *Brahmā*’s life is equal to only a *nimeṣa* (an instant) for Śrī *Bhagavān*, who is the cause of the entire universe and who is unchanging, unlimited, and beginningless, beyond the limits of time.

The lifespan of *Brahmā* within this material universe is simply a *nimeṣa*, or moment. In *Vaikuṇṭha*, there is no increase or diminution of time; time exists there in the eternal present. To accommodate the stream of Śrī *Bhagavān*’s sweet pastimes, the idea of time is only metaphorical; the passage of time is implied. But actually, since the abode of *Vaikuṇṭha* is inherently imperishable, this passage of time is not based on the estimation of the lifespan of the residents of *Vaikuṇṭha*. Time (*kāla*) exerts its supremacy over the material realm only; it has no potency to rule *Vaikuṇṭha*. Nevertheless, if one does not accept a conception of time, he will not be able relish the mellows of *Bhagavān*’s pastimes. In reality, though, the time factor has no power to bring about any transformation in *Vaikuṇṭha*.

Now Gopa-kumāra comes to the topic under discussion. He says, “As soon as Śrī Jagadīśvara returns, by His *darśana* an indescribable bliss arises in the hearts of the *Vaikuṇṭha* residents and they become

free from all distress. But this is not all. Just as the ocean swells with the rising of the moon, similarly the entire Vaikuṇṭha spills over with joy and happiness at the sight of the Lord, submerging everyone in an ocean of bliss.”

VERSE 118

यावत्तावच्च वैकल्यं मनसोऽस्तु स्वभावजम् ।
तल्लोक-महिमोद्रेकात् क्षीयतेऽर्काद्यथा तमः ॥११८॥

yāvat tāvac ca vaikalyaṁ manaso 'stu svabhāvajam
tal-loka-mahimodrekāt kṣīyate 'rkād yathā tamaḥ

yāvat – as; *tāvat* – so; *ca* – also; *vaikalyam* – distress; *manasaḥ* – of the heart; *astu* – there must be; *sva-bhāva-jam* – natural; *tat-loka* – of that place; *mahimā* – of glories; *udrekāt* – because of the vastness; *kṣīyate* – dissipates; *arkāt* – by the sun; *yathā* – as; *tamaḥ* – the darkness.

Whenever my mind by its own nature would become despondent, the vast splendors of that abode would remove that contamination, just as the rising sun dissipates darkness.

DIG-DARŚINĪ-ṬĪKĀ: The *brāhmaṇa* might raise the following doubt, “When you could not obtain the object of your heart, did you not experience distress and suffering in that separation?” In reply, Gopakumāra speaks this verse beginning with *yāvat*.

He says, “Just as the rays of the rising sun destroy darkness, similarly the majestic glory of Vaikuṇṭha would remove the gloomy torment that naturally appeared in my mind.”

VERSE 119

यदा कदाचिन्निज-लभ्यवस्तुनो
ऽनाप्त्येव हृत् सीदति पूर्वपूर्ववत् ।
तदा तदीया परिपूर्णता रुजां
निदानमाज्ञाय निरस्यते स्वयम् ॥११९॥

*yadā kadācin nija-labhya-vastuno
 'nāptyeva hṛt sīdati pūrva-pūrvavat
 tadā tadīyā paripūrṇatā rujām
 nidānam ājñāya nirasyate svayam*

yadā kadācit – whenever; *nija* – through my life; *labhya* – to be obtained; *vastunaḥ* – from the substance; *anāptyā* – because of not attaining; *iva* – just as; *hṛt* – the heart; *sīdati* – would feel distressed; *pūrva-pūrva-vat* – as many times before; *tadā* – then; *tadīyā* – of that (Vaikuṇṭha); *paripūrṇatā* – the state of complete perfection; *rujām* – for the pain; *nidānam* – the cause; *ājñāya* – by knowing; *nirasyate* – it became dispelled; *svayam* – naturally.

Whenever I could not obtain the desired object of my life, I would feel as distressed as in the past. However, I would show myself the complete excellence of Vaikuṇṭha to try to relieve my mind of its worrisome feeling of uneasiness.

DIG-DARŚINĪ-ṬĪKĀ: One attains the most cherished, special abode as the consummate result of worshiping the lotus feet of Śrī Madana-gopāla. But Śrī Gopa-kumāra had not yet been able to achieve that realm. Therefore, he had developed a feeling of indifference towards his stay in Vaikuṇṭha. With the idea of pacifying his afflicted mind, he first speaks about the esoteric glories of residing in Vaikuṇṭha that he has realized by intelligent discrimination. He explains this in four verses, beginning here with *yadā*, saying, “Sometimes, as before, I would experience distress in my heart.”

The *brāhmaṇa* might ask, “When you reached Vaikuṇṭha, your innumerable desires were fulfilled, so how is it possible that you were feeling so pained at heart?”

Gopa-kumāra answers, “This is true. However, I felt some semblance of distress because I had not achieved my ultimate goal.” To indicate the apparent nature of distress, he uses the suffix *iva*, meaning ‘as if.’ “Then properly apprehending that the cause of my heartache was my desire for something superior even to Vaikuṇṭha, I would attempt to remove my anxiety myself.”

VERSE 120

एतादृशात् प्राप्यतमं न किञ्चिद् वैकुण्ठवासात् किल विद्यतेऽन्यत् ।
सन्देहमीषत्त्वमपीह कर्तुं नार्हस्यतोऽन्यः किमु पृच्छ्यतां तत् ॥१२०॥

*etādṛśāt prāpyatamaṁ na kiñcid
vaikuṇṭha-vāsāt kila vidyate 'nyat
sandeḥam iṣat tvam apiḥa kartum
nārhasy ato 'nyaḥ kim u prcchyatām tat*

etādṛśāt – than such as this; *prāpya-tamam* – a supreme attainment; *na kiñcit* – nothing; *vaikuṇṭha-vāsāt* – beyond residence in Vaikuṇṭha; *kila* – indeed; *vidyate* – exists; *anyat* – another; *sandeḥam* – doubt; *iṣat* – slight; *tvam* – you; *api* – even; *iḥa* – now; *kartum* – to do; *na arhasi* – you should not; *ataḥ* – thus; *anyaḥ* – other; *kim u* – what indeed; *prcchyatām* – to be desired; *tat* – than that.

“O mind, you have reached Vaikuṇṭha, so how can you still be restless? There is nothing greater than residence in Vaikuṇṭha. Have no doubt about this. What more could you possibly desire?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra’s mind was afflicted by uncertainty and unease. In this verse starting with *etādṛśa*, he explains the method he employed to remove this affliction.

He says, “O mind, residence in Vaikuṇṭha is beyond the scope of mere words to describe. Understand with certainty that there is nothing more desirable than living here. This is established truth (*siddhānta*) – do not doubt it even for a moment. The opportunity to stay here is the topmost of all achievements. What else do you want to know except how to reside in Vaikuṇṭha?”

VERSE 121

तस्मादरे चञ्चलचित्तबुद्ध्या-
द्यापि स्वभावं त्यज दूरतोऽत्र ।
अस्मात् परं नास्ति परं फलं तत्
शान्तिं परां युक्ति-शतेन गच्छ ॥१२१॥

*tasmād are cañcala-citta buddhyā-
dyāpi sva-bhāvaṁ tyaja dūrato 'tra
asmāt param nāsti param phalaṁ tat
śāntim parām yukti-śatena gaccha*

tasmāt – from this; *are cañcala-citta* – O flickering mind; *buddhyā* – through intelligence; *adya* – now; *api* – also; *sva-bhāvaṁ* – your nature; *tyaja* – give up; *dūrataḥ* – far away; *atra* – here; *asmāt* – than this; *param* – greater; *na* – not; *asti* – is; *param* – greater; *phalaṁ* – fruit; *tat* – thus; *śāntim* – peace; *parām* – supreme; *yukti* – of reasons; *śatena* – with hundreds; *gaccha* – receive.

“O flickering mind, therefore, use your intelligence and give up your restless nature. There is nothing more excellent than this abode of *Vaikuṇṭha*, so you should know it to be the ultimate destination. Deliberate on the hundreds of reasons that support this truth and thus find peace.”

DIG-DARŚINĪ-ṬĪKĀ: “O flickering mind!” says Śrī Gopa-kumāra, “Now, here in *Vaikuṇṭha*, using your intelligence and careful consideration, give up your fickle nature.” To reinforce this line of thought, he speaks this verse beginning with *tasmāt*.

He says, “No other reward is superior to residence in *Vaikuṇṭha*. Accept that this is the topmost goal. There are hundreds of arguments that support this. Consider them well and obtain the highest peace and happiness that will soothe your distress.”

VERSE 122

तद्बोधयन्नेव विलोकयाम्यहं स्वं सच्चिदानन्दमयं तथा प्रभोः ।
वैकुण्ठलोके भजनात् परं सुखं सान्द्रं सदैवानुभवन्तमद्भुतम् ॥१२२॥

*tad bodhayann eva vilokayāmy ahaṁ
svaṁ sac-cid-ānandamayam tathā prabhoḥ
vaikuṇṭha-loke bhajanāt param sukham
sāndram sadaivānubhavantam adbhutam*

tat – this; *bodhayan* – advising; *eva* – indeed; *vilokayāmi* – would perceive; *aḥam* – I; *svam* – own (body); *sat-cit-ānanda-mayam* – of the nature of eternity, knowledge, and bliss; *tathā* – as; *prabhoḥ* – of the Lord; *vaikuṇṭha-loke* – in Vaikuṇṭha; *bhajanāt* – from the worship; *param* – great; *sukham* – happiness; *sāndram* – condensed; *sadā* – always; *eva* – indeed; *anubhavantam* – experienced; *adbhutam* – wonderful.

Just as I would be advising my mind in this way, I would look and see that my own body was *sac-cid-ānanda*, and I would always experience how serving the Lord of Vaikuṇṭha in His abode bestowed the most wonderful, intense happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When I would advise my mind in this way, then I would immediately see that by nature I was *sac-cid-ānanda*. Worshiping the Lord of Vaikuṇṭha in His abode, I would continually experience the most wonderful, intense bliss. But when my heart would somehow be drawn to Śrī Madana-gopāla, and I would lose the ability to think in this way, my mind would become as if distressed.”

VERSE 123

एवं कदाचिदुद्विग्नः कदाचिद्धर्षवानहम् ।
वैकुण्ठे निवसन् दृष्टो नारदेनैकदा रहः ॥१२३॥

evam kadācid udvignaḥ kadācid dharṣavān aham
vaikuṇṭhe nivasan dṛṣṭo nāradenaikadā rahaḥ

evam – thus; *kadācit* – sometimes; *udvignaḥ* – disturbed; *kadācit* – sometimes; *harṣa-vān* – happy; *aḥam* – I; *vaikuṇṭhe* – in Vaikuṇṭha; *nivasan* – living; *dṛṣṭaḥ* – noticed; *nāradena* – by Nārada; *ekadā* – once; *rahaḥ* – in a secluded place.

In this way, while living in Vaikuṇṭha, sometimes I was disturbed and sometimes I was happy. Then one day Śrī Nārada noticed me in a solitary place.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When I was residing in *Vaikuṇṭha* in those ways that have been described, sometimes I would feel sorrowful and sometimes joyful. One day, Śrī Nārada saw me in a secluded place.”

VERSE 124

दयालु-चूडामणिना प्रभोर्महाप्रियेण तद्भक्तिरसाब्धिनामुना ।
शुभाशिषानन्द्य करेण भाषितः संस्पृश्य वीणासुहृदा शिरस्यहम् ॥ १२४ ॥

*dayālu-cūḍā-maṇinā prabhor mahā-
priyeṇa tad-bhakti-rasābdhināmunaḥ
śubhāśiṣānandya kareṇa bhāṣitaḥ
saṁspṛśya vīṇā-suhṛdā śirasy aham*

dayālu – of merciful persons; *cūḍā-maṇinā* – by the crest jewel; *prabhoḥ* – of the Lord; *mahā-priyeṇa* – very dear; *tad* – to Him; *bhakti* – of devotional service; *rasa* – of mellows; *abdhinā* – by the ocean; *amunā* – by him; *śubha-āśiṣā* – by auspicious benedictions; *ānandya* – delighting; *kareṇa* – with his hand; *bhāṣitaḥ* – said; *saṁspṛśya* – touching; *vīṇā-suhṛdā* – with his friend, the stringed instrument; *śirasi* – on the head; *aham* – I.

Śrī Nārada is the crest jewel of all merciful personalities. He is very dear to the Lord, and he is an ocean of *bhakti-rasa*. With his hand that holds his precious *vīṇā*, he touched my head and blessed me. Then, he spoke to me as follows.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Nārada greeted me with praises and gave me auspicious blessings. In joy, he touched my head with his hand that holds his dearest *vīṇā* and began to speak. He did all this because he is the crest jewel of merciful personalities.”

The *brāhmaṇa* may ask, “Why is he so merciful?”

Gopa-kumāra says, “As he is Śrī Kṛṣṇa’s greatly beloved devotee, he is an ocean of *bhakti-rasa*, the mellows of loving devotion.” It can also be said, “He is submerged and completely absorbed in this ocean of *bhakti-rasa*.”

VERSE 125

श्रीभगवन्नारद उवाच—

भो गोपनन्दन श्रीमद्वैकुण्ठेशानुकम्पित ।
मुखम्लान्यादिना किञ्चिच्छोचन् दीन इवेक्ष्यसे ॥ १२५ ॥

śrī-bhagavan-nārada uvāca
bho gopa-nandana śrīmad-vaikuṇṭheśānukampita
mukha-mlāny-ādinā kiñcicchocan dīna ivekṣyase

śrī-bhagavat – the great preceptor and sage; *nāradaḥ uvāca* – Nārada said; *bho* – O dear; *gopa-nandana* – son of a cowherd; *śrīmat vaikuṇṭha-īśa* – by the illustrious Lord of Vaikuṇṭha; *anukampita* – cherished; *mukha* – of your face; *mlāni* – by the moroseness; *ādinā* – and so forth; *kiñcit* – somewhat; *śocan* – lamenting; *dīnaḥ* – wretched; *iva* – as if; *īkṣyase* – you appear.

Bhagavān Śrī Nārada said: O son of a *gopa*, O you who have received the mercy of the Lord of Vaikuṇṭha! Seeing your morose face, I surmise that you are suffering some kind of distress.

DIG-DARŚINĪ-ṬĪKĀ: Here, Śrī Nārada addresses Gopa-kumāra, “O recipient of Śrī Vaikuṇṭha-nātha’s mercy!” This address indicates, “Although it is impossible to be unhappy in Vaikuṇṭha, I observe moroseness and other symptoms of sadness on your face. From this, I gather that there is something causing you to despair, and it seems like you are in distress.” The word *ādi* also indicates symptoms such as staring into space and deeply sighing.

VERSE 126

शोकदुःखावकाशोऽत्र कतमः स्यान्निगद्यताम् ।
परं कौतूहलं मेऽत्र यत्र दृष्टः स कस्यचित् ॥ १२६ ॥

śoka-duḥkhāvakaśo ’tra katamaḥ syān nigadyatām
paraṁ kautūhalaṁ me ’tra yan na dṛṣṭaḥ sa kasyacit

śoka – distress; *duḥkha* – unhappiness; *avakāsaḥ* – opportunity; *atra* – here; *katamaḥ* – where; *syāt* – can it be; *nigadyatām* – tell; *param* – great; *kautūhalam* – curiosity; *me* – of me; *atra* – in this regard; *yat* – what; *na* – not; *dṛṣṭaḥ* – seen; *saḥ* – that; *kasyacit* – in anyone.

There is no scope for distress and unhappiness here in *Vaikuṇṭha*. Therefore, you should tell me clearly how these feelings have arisen in your heart. Until today, I have never seen anyone experience sadness here, and I am very curious to know the reason for your pain.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “Like any unhappy person, I have cause for lamentation.” Therefore, Śrī Nārada speaks this verse beginning with *śoka*. He says, “How did sorrow manifest in you in *Vaikuṇṭha*? I have never seen this kind of sadness or distress here before, and I am quite curious to know the reason. Please tell me clearly about the underlying cause of your sorrow.”

VERSE 127

श्रीगोपकुमार उवाच—

परमाप्तं सुहृच्छ्र

हार्दं तद्वृत्तमात्मीयं कार्त्स्न्येनाकथयं तदा ॥ १२७ ॥

śrī-gopa-kumāra uvāca

paramāptam suhṛc-chreṣṭam taṁ prāpya sva-gurūpamam

hārdam tad-vṛttam ātmīyaṁ kārtsenākathayaṁ tadā

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *parama-āptam* – the most authoritative source of knowledge; *suhṛt* – of friends; *śreṣṭham* – best; *taṁ* – him; *prāpya* – attaining; *sva-guru* – my own guru; *upamam* – like; *hārdam* – of the heart; *tat-vṛttam* – the events; *ātmīyam* – own; *kārtsnena* – entirely; *akathayaṁ* – I told; *tadā* – then.

Śrī Gopa-kumāra said: Śrī Nārada is fully trustworthy. He is the greatest among well-wishers and is like my own *guru*. As soon as I met him, I confided in him the story of my heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I met Śrī Nārada.”

The *brāhmaṇa* may ask, “How did you find him to be?”

Gopa-kumāra says, “I found him to be a completely trustworthy person and the best of selfless benefactors. For this reason, I accepted him as equal to my *guru* and disclosed to him everything that was in my heart.”

VERSE 128

श्रुत्वा तदखिलं किञ्चिन्निश्वस्य परितो दृशौ ।
सञ्चार्याकृष्य मां पार्श्वेऽब्रवीत् सकरुणं शनैः ॥ १२८ ॥

śrutvā tad akhilaṁ kiñcin
niśvasya parito dṛṣau
sañcāryākṛṣya mām pārsve
’bravīt sa-karuṇaṁ śanaiḥ

śrutvā – having heard; *tat* – that; *akhilam* – all; *kiñcit* – somewhat; *niśvasya* – sighing; *paritaḥ* – all around; *dṛṣau* – his eyes; *sañcārya* – moving; *ākṛṣya* – drawing; *mām* – me; *pārsve* – to his side; *abravīt* – he said; *sa-karuṇam* – kindly; *śanaiḥ* – softly.

Śrī Nārada sighed a few times after hearing my story. Then, he looked all around, drew me close to him, and kindly spoke to me in a soft voice.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Nārada listened to the entire tale of my heart. He himself was always disconsolate because he also was not able to obtain that very objective. Now, remembering his worshipable Lord, he sighed a few times out of sadness, knowing that this subject matter is indescribable. He was afraid that if he were to speak even a little bit about the object of his desires, it would only increase my grief. Therefore, with great effort, he concealed his own unhappiness and cast his glance in the four directions. Śrī Nārada looked all around because he was about to reveal the most confidential truths to me, then he drew me close to him. Overcome by *karuṇa-rasa*, the mellow of compassion, he began to speak softly.”

VERSE 129

श्रीनारद उवाच—

इतः परतरं प्राप्यं किञ्चिन्नास्तीति यत्त्वया ।

मन्यते युक्तिसन्तत्या तत् सत्यं खलु नान्यथा ॥१२९॥

śrī-nārada uvāca
itaḥ parataram prāpyam
kiñcin nāstīti yat tvayā
manyate yukti-santatyā
tat satyam khalu nānyathā

śrī-nāradaḥ – Śrī Nārada; *uvāca* – said; *itaḥ* – beyond this; *para-taram* – higher; *prāpyam* – to be attained; *kiñcit* – anything; *na asti* – there is not; *iti* – thus; *yat* – what; *tvayā* – by you; *manyate* – it is ascertained; *yukti* – reasoning; *santatyā* – by different avenues of; *tat* – that; *satyam* – the truth; *khalu* – indeed; *na* – not; *anyathā* – otherwise.

Śrī Nārada said: Following different avenues of reasoning, you have ascertained that there is no place more exalted than *Vaikuṇṭha*. This is true. Do not doubt it at all.

DIG-DARŚINĪ-ṬĪKĀ: The translation of the verse is clear.

VERSE 130

यं च स्वीयेष्टदेवस्य विनोदं ध्यानसङ्गतम् ।

साक्षादत्रानुभवितुं तथैवेच्छसि सर्वथा ॥१३०॥

yam ca svīyeṣṭa-devasya
vinodam dhyāna-saṅgatam
sākṣād atrānubhavitum
tathaivecchasi sarvathā

yam – what; *ca* – and; *svīya* – your; *iṣṭa-devasya* – worshipable Deity; *vinodam* – the delightful pastimes; *dhyāna-saṅgatam* – through the

medium of meditation; *sākṣāt* – directly; *atra* – here; *anubhavitum* – to experience; *tathā* – also; *eva* – indeed; *icchasi* – you desire; *sarvathā* – in every way.

But just as you have experienced the pastimes of your worshipable Deity in your meditation, you want to directly experience them here in Vaikuṇṭha. I will say something in reference to that.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “But, just as in your meditation you met with your worshipful Lord (*iṣṭa-deva*), Śrī Madana-gopāla, and personally experienced pleasing pastimes with Him, so now here in Vaikuṇṭha, you desire to directly experience those same pastimes – the embraces and kisses of Śrī Madana-gopāla. I will comment on this.”

VERSE 131

तस्यापि सोऽत्यन्तसुखप्रदायकश्चेतोहरः प्रीतिविशेषगोचरः ।
गोप्योत्तमस्तद्व्रजलोकवन्महाप्रेमैकलभ्योऽसुलभो हि मादृशाम् ॥ १३१ ॥

tasyāpi so 'tyanta-sukha-pradāyakaś
ceto-haraḥ prīti-viśeṣa-gocaraḥ
gopyottamas tad vraja-lokavan-mahā-
premaika-labhyo 'sulabho hi mādṛśām

tasya – of Him; *api* – also; *saḥ* – that; *atyanta-sukha-pradāyakaḥ* – giving limitless delight; *cetaḥ-haraḥ* – mind-enchanting; *prīti-viśeṣa-gocaraḥ* – perceivable by special love; *gopya-uttamaḥ* – most confidential; *tat* – that; *vraja-loka-vat* – like that of the residents of Vraja; *mahā* – great; *prema* – love; *eka* – only; *labhyaḥ* – achieved; *asulabhaḥ* – rarely attained; *hi* – indeed; *mādṛśām* – by those such as me.

Such pastimes are also very pleasing for the Lord Himself. They delight the heart but can be perceived only if one possesses an exceptional kind of affection for the Lord. These pastimes are most confidential and are rarely attained even by sages like myself. Entrance into these pastimes can only be achieved by a powerful *prema* like that of the residents of Vraja.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “These enchanting, pleasurable pastimes bring the greatest happiness to the Lord as well. They can be witnessed only if one possesses extraordinary affection for the Lord. Certainly, even persons like me are also rarely privileged to experience these pastimes, as they are amongst the most confidential of all.” He concludes, “These pastimes can be experienced only on the strength of the highest degree of *prema* like that of the most celebrated and glorious residents of Vraja.”

As stated in the beginning of this section, the residents of *Vaikuṇṭha* had imaginary opinions about the position of the *Gokula* pastimes, but here Śrī Nārada indisputably presents the true conclusion.

VERSE 132

स वै विनोदः सकलोपरिष्ठाल्लोके क्वचिद्भाति विलोभयन् स्वान् ।
सम्पाद्य भक्तिं जगदीश-भक्त्या वैकुण्ठमेत्यात्र कथं त्वयेक्ष्यः ॥ १३२ ॥

sa vai vinodaḥ sakalopariṣṭāl
loke kvacid bhāti vilobhayan svān
sampādyā bhaktim jagadīśa-bhaktiyā
vaikuṇṭham etyātra katham tvayekṣyaḥ

saḥ – that; *vai* – indeed; *vinodaḥ* – pastime; *sakala* – all; *upariṣṭāt* – above; *loke* – in a world; *kvacid* – somewhere; *bhāti* – shines; *vilobhayan* – enchanting; *svān* – His own people; *sampādyā* – bringing about; *bhaktim* – devotional service; *jagat-īśa-bhaktiyā* – through devotion to the universal Lord; *vaikuṇṭham* – to the world devoid of anxiety; *etya* – coming; *atra* – here; *katham* – how; *tvayā* – by you; *ikṣyaḥ* – it may be experienced.

In a sequestered realm that is situated above all other worlds, the Lord sports in such pastimes that steal the hearts of all devotees. You have come to *Vaikuṇṭha* because your devotion has been in the mood that the Lord is *Jagadīśa*, the Supreme Lord of the Universe. Therefore, how can you experience the happiness of those playful pastimes here?

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask Śrī Nārada, “Where can one experience such pastimes of the Lord?”

In reply, Śrī Nārada speaks this verse beginning with *sa*. He says, “Beyond the material universe are the spiritual planets. Those famous pastimes that steal the minds of all the devotees take place in an indescribable, most confidential place that is even above the spiritual planets. You have arrived here in Vaikuṇṭha by performing devotional service to the Lord with the mood that He is the Supreme Personality of Godhead. Therefore, how would you be able to experience those pleasing pastimes in Vaikuṇṭha? When one contemplates Bhagavān as his most beloved friend, then he develops special love for Him. It is on the strength of that love that he can reach the Lord’s most confidential abode and experience the nectar, or *rasa*, of those pastimes.”

VERSE 133

भगवत्परमैश्वर्यप्रान्तसीमाप्रकाशने ।
वैकुण्ठेऽस्मिन् महागोप्यः प्रकटः सम्भवेत् कथम् ॥ १३३ ॥

bhagavat-paramaiśvarya-prānta-sīmā prakāśane
vaikuṇṭhe ’smiṇ mahā-gopyaḥ prakāṣaḥ sambhavet katham

bhagavat – of the Supreme Lord; *parama-aiśvarya* – of the great opulence; *prānta-sīmā* – the topmost limit; *prakāśane* – is displayed; *vaikuṇṭhe* – within the realm of no anxiety; *asmiṇ* – in this; *mahā-gopyaḥ* – very confidential; *prakāṣaḥ* – manifest; *sambhave* – it can be; *katham* – how.

This abode of Vaikuṇṭha is the only place where Bhagavān displays the topmost limit of His opulence. Therefore, how can those most confidential, sweet pastimes possibly manifest here?

DIG-DARŚINĪ-ṬĪKĀ: Such pastimes are not found in Vaikuṇṭha. Śrī Nārada explains the reason for this in this verse beginning with *bhagavat*. He says, “These pleasing pastimes are most confidential and secret. How can such pastimes be revealed here in Vaikuṇṭha?

This is the exclusive place in which Bhagavān displays His supremacy and grandeur to the maximum degree. In contrast, Bhagavān's most delightful pastimes can only be experienced where His devotees exhibit the mood of being His dearest friends."

VERSE 134

शोकं सर्वं विहायेमं श्रीमद्वैकुण्ठ-नायकम् ।
निजेष्टदेवबुद्ध्यैव वीक्षस्व भज मा भिदाम् ॥१३४॥

*śokaṁ sarvaṁ vihāyemaṁ
śrīmad-vaikuṇṭha-nāyakam
nijeṣṭa-deva-buddhyaiva
vīkṣasva bhaja mā bhidām*

śokaṁ – distress; *sarvaṁ* – all; *vihāya* – giving up; *imam* – this; *śrīmad-vaikuṇṭha-nāyakam* – the hero of glorious Vaikuṇṭha; *nija* – your own; *iṣṭa-deva* – worshipable Deity; *buddhya* – with the understanding; *eva* – indeed; *vīkṣasva* – just behold; *bhaja* – worship; *mā* – do not (make); *bhidam* – differentiation.

Do not think that the Lord of Vaikuṇṭha and your worshipable Lord are different from one another. Understand that Śrī Vaikuṇṭha-nātha really is your worshipable Deity. Therefore, give up all your distress and worship Him.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, "Therefore, give up all your lamentation. See your worshipable Deity Śrī Madana-gopāla in the form of Śrī Vaikuṇṭha-nāyaka, the Hero of Vaikuṇṭha. Serve Him here, considering Them nondifferent from one another. Never think that They are two separate personalities."

VERSE 135

ततोऽत्रापि सुखं तत्तदनन्तं परमं महत् ।
वर्धमानं सदा स्वीयमनःपूरकमाप्स्यसि ॥१३५॥

*tato 'trāpi sukhaṁ tat-tad-
anantaṁ paramaṁ mahat
vardhamānaṁ sadā svīya-
manaḥ-pūrakam āpsyasi*

tataḥ – then; *atra* – here; *api* – also; *sukham* – happiness; *tat tat* – each and everything; *anantam* – endless; *paramam* – supreme; *mahat* – great; *vardhamānam* – increasing; *sadā* – always; *svīya-manaḥ* – of your mind; *pūrakam* – fulfillment; *āpsyasi* – you will achieve.

If you do so, then even here you will experience that utmost bliss, which is unlimited and ever-increasing and which will satisfy your mind.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “When you see that Śrī Madana-gopāla and Śrī Vaikuṇṭha-nātha are nondifferent, then you will enjoy an indescribable happiness right here in Śrī Vaikuṇṭha, and your heart will be appeased. What is the nature of that happiness? It is always increasing, manifesting fresh and new sweetness at every moment.”

Yet, Gopa-kumāra might question, “Will the novelty of that happiness not wear off?” Therefore, Śrī Nārada says, “That happiness is very great and it has no limit – it is infinitely vast.” This has already been explained.

VERSE 136

श्रीगोपकुमार उवाच—

ततः कानपि सिद्धान्तान् स्व-प्रज्ञा-गोचरानपि।

ऐच्छं तदाननाच्छ्र

śrī-gopa-kumāra uvāca

tataḥ kān api siddhāntān sva-prajñā-gocarān api

aicchaṁ tad-ānanāc chrotuṁ śrotreṇa prerite haṭhāt

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *tataḥ* – then; *kān api* – some; *siddhāntān* – philosophical conclusions; *sva-prajñā* –

through my intelligence; *gocarān* – were comprehensible; *api* – further; *aiccham* – I desired; *tat-ānanāt* – from his mouth; *śrotum* – to hear; *śrotreṇa* – with the ear; *prerite* – being inspired; *haṭhāt* – forcefully.

Śrī Gopa-kumāra said: After this, although my intelligence could perceive some of the Vaiṣṇava truth heard from Śrī Nārada's lips, still, I wanted to hear more, inspired by my sense of hearing.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Śrī Nārada skillfully pacified me with his words.” In verse 39, Gopa-kumāra had promised, “I will explain the cause of this great wonder later.” Now, about to fulfill his promise, Gopa-kumāra wants to reveal the great jewels of Śrī Vaiṣṇava *siddhānta*, spiritual conclusions in the worship of Śrī Viṣṇu, which will remove the many doubts disturbing the Mathurā *brāhmaṇa*. Therefore, he begins to relate another incident in the verses beginning here with *tat*, thereby accomplishing all the above-mentioned objectives.

He says, “By the mercy of Śrī Nārada, my intelligence could perceive some of the established truths that are held dear by the Vaiṣṇavas, and I became eager to hear something more from his lips. Why did I develop that desire? My tenacious sense of hearing inspired me to hear the narration from Śrī Nārada's lips. Ears can only derive pleasure from such narrations of the pastimes of the Lord (*hari-kathā*).”

VERSES 137–138

शक्नोमि च न तान् प्रष्टुममुं गौरवलज्जया ।
 अभिप्रेयाय सर्वज्ञवरो भागवतोत्तमः ॥ १३७ ॥
 मदीयकर्णयोः स्वीयजिह्वायाश्च सुखाय सः ।
 व्यञ्जयामास संक्षेपात् सर्वास्तान् मद्भूदि स्थितान् ॥ १३८ ॥

śaknomi ca na tān praṣṭum
amum gaurava-lajjayā
abhipreyāya sarvajña-
varo bhāgavatottamaḥ

*madīya-karṇayoḥ svīya-
jihvāyāś ca sukhāya saḥ
vyañjayāmāsa saṅkṣepāt
sarvāms tān mad-dhṛdi sthitān*

śaknōmi – I was able; *ca* – also; *na* – not; *tān* – about (these philosophical conclusions); *praṣṭum* – to ask; *amum* – of him; *gaurava* – out of reverence; *lajjāyā* – and bashfulness; *abhipreyāya* – for the meaning; *sarva-jña-varaḥ* – best of the omniscient; *bhāgavata-uttamaḥ* – best of the devotees; *madīya-karṇayoḥ* – to my ears; *svīya-jihvāyāḥ* – for his own tongue; *ca* – and; *sukhāya* – to give happiness; *saḥ* – he; *vyañjayāmāsa* – revealed; *saṅkṣepāt* – in brief; *sarvān* – all; *tān* – those topics; *mat-dhṛdi* – in my heart; *sthitān* – situated.

Due to reverence and bashfulness, I could not ask Śrī Nārada anything. However, he, the greatest among omniscient personalities and the best of devotees, understood my mind. To give pleasure to my ears and to his own tongue, he began speaking briefly on all the topics that I had been contemplating within my heart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Eager as I was to hear all the Vaiṣṇava *siddhāntas* (spiritual conclusions) from Śrī Nārada, since he was my respectable teacher and elder, I was overcome with feelings of awe and reverence and was unable to ask him any questions. Furthermore, I was feeling shy and could only think about these matters. Śrī Nārada, however, being the best of omniscient personalities, understood my heart’s desire and thus discussed these topics briefly. Why did he do this? Being the best among devotees (*bhāgavat*), he spoke to increase the happiness of my ears and his tongue.”

VERSE 139

श्रीनारद उवाच—

पशु-पक्षिगणान् वृक्ष-लता-गुल्म-तृणादिकान् ।

अत्र दृष्टान् न मन्यस्व पार्थिवांस्तामसानिव ॥ १३९ ॥

śrī-nārada uvāca
paśu-pakṣi-gaṇān vṛkṣa-
latā-gulma-tṛṇādikān
atra dṛṣṭān na manyasva
pārthivāms tāmasān iva

śrī-nāradaḥ – the sage Nārada; *uvāca* – said; *paśu* – animals; *pakṣi* – and birds; *gaṇān* – multitudes; *vṛkṣa* – trees; *latā* – creepers; *gulma* – bushes; *tṛṇa* – grass; *ādikān* – and so forth; *atra* – here; *dṛṣṭān* – seen; *na* – not; *manyasva* – you should consider; *pārthivān* – made of the dull matter; *tāmasān* – the ignorant species; *iva* – like.

Śrī Nārada said: O Gopa-kumāra, please do not consider the animals, birds, trees, creepers, bushes, grass, and other living entities that you see here in Vaikuṇṭha to be like the ignorant species in the dull material world.

DIG-DARŚINĪ-ṬĪKĀ: At first, when Śrī Gopa-kumāra saw the many animals, such as cows, horses, and elephants; birds such as pigeons and cuckoos; and trees and creepers, such as *mandāra* and *kunda*, he might have been bewildered, considering them to be the living entities in the mode of ignorance. To remove this illusion, Śrī Nārada speaks this verse beginning with *paśu*. He says, “When you see the animals and other living beings in Śrī Vaikuṇṭha, do not consider them to be ignorant creatures like those in the material world.” The word *ādi* indicates worms and flying insects like grasshoppers and moths.

VERSE 140

एते हि सच्चिदानन्दरूपाः श्रीकृष्ण-पार्षदाः ।
 विचित्रसेवानन्दाय तत्तद्रूपाणि बिभ्रति ॥ १४० ॥

ete hi sac-cid-ānanda-
rūpāḥ śrī-kṛṣṇa-pārṣadāḥ
vicitra-sevānandāya
tat-tad-rūpāṇi bibhrati

ete – they; *hi* – indeed; *sat* – eternality; *cit* – cognizance; *ānanda* – and felicity; *rūpāḥ* – bodies; *śrī-kṛṣṇa* – of Lord Kṛṣṇa; *pārṣadāḥ* – the associates; *vicitra* – variegated; *sevā* – service; *ānandāya* – for tasting pleasure; *tat-tat* – their respective; *rūpāṇi* – forms; *bibhrati* – they accept.

All these living entities are Śrī Kṛṣṇa’s eternal associates and, indeed, their forms are *sac-cid-ānanda*. They have taken these bodies to taste the joy of the Lord’s service in a variety of wonderful ways.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “All these living entities are Śrī Kṛṣṇa’s *pārṣadas*, eternal associates, and their forms are spiritual – the embodiments of eternality, knowledge, and bliss. They have assumed these bodies as animals and birds. Why? In order to taste the varieties of extraordinary bliss in service.” Śrī Brahmā has explained this in the Third Canto of *Śrīmad-Bhāgavatam* in the description of Śrī Vaikuṇṭha. Here, Śrī Nārada removes any doubt that the birds, bumblebees, trees, and creepers in Vaikuṇṭha belong to species in the mode of ignorance.

VERSE 141

यद्वर्णवद्यदाकारं रूपं भगवतोऽस्य ये ।
निजप्रियतमत्वेन भावयन्तोऽभजन्निमम् ॥ १४१ ॥

yad-varṇavad yad-ākāram
rūpam bhagavato 'sya ye
nija-priyatamatvena
bhāvayanto 'bhajann imam

yat varṇa-vat – according to color; *yat ākāram* – accordance with the appearance; *rūpam* – shape; *bhagavataḥ* – of the Lord; *asya* – His; *ye* – who; *nija* – own; *priya-tamatvena* – because of having qualities that endear; *bhāvayantaḥ* – meditating; *abhajan* – worshiping; *imam* – that.

Worshiping Śrī Vaikuṇṭha-nātha by meditating upon a particular color, shape, and appearance of the Lord that is dear to them, the devotees obtain that same form.

DIG-DARŚINĪ-ṬĪKĀ: All the residents of Vaikuṇṭha have the same form as Śrī Bhagavān, but still there is great variety in their shapes. Śrī Nārada explains the reason for this variegatedness in one and half verses, beginning here with *yad varṇa*.

He says, “Being attracted to one particular manifestation of the Lord, devotees perform their *bhajana* (worship) by meditating on that specific form and color of their beloved Vaikuṇṭha-nātha. Such devotees obtain *sārūpya*, a beautiful body similar in color, shape, and so on to that particular manifestation of Śrī Bhagavān, which may be a golden, black, white, red, or some other color.”

VERSES 142–144

तादृशं तेऽस्य सारूप्यं प्राप्ता नानाकृतिश्रियः ।
 मनुष्या मुनयो देवा ऋषयो मत्स्य-कच्छपाः ॥ १४२ ॥
 वराहा नरसिंहाश्च वामनाश्च त्रिलोचनाः ।
 चतुर्मुखाः सहस्राक्षाः महापुरुषविग्रहाः ॥ १४३ ॥
 सहस्रवक्त्राः सूर्येन्दु-वायु-वह्न्यादिरूपिणः ।
 चतुर्भुजादिरूपाश्च तत्तद्वेशादिरूपिणः ॥ १४४ ॥

tādṛśam te 'sya sārūpyam prāptā nānākṛti-śriyaḥ
manuṣyā munayo devā ṛṣayo matsya-kacchapāḥ
varāhā narasimhāś ca vāmanāś ca tri-locanāḥ
catur-mukhāḥ sahasrākṣāḥ mahā-puruṣa-vigrahāḥ
sahasra-vaktrāḥ sūryendu-vāyu-vahny-ādi-rūpiṇaḥ
catur-bhujādi-rūpāś ca tat-tad-veśādi-rūpiṇaḥ

tādṛśam – similar; *te* – they; *asya* – of Him; *sārūpyam* – the state of having a similar form; *prāptāḥ* – attained; *nānā* – various; *ākṛti* – forms; *śriyaḥ* – opulences; *manuṣyāḥ* – humans; *munayaḥ* – sages; *devāḥ* – demigods; *ṛṣayaḥ* – sages; *matsya* – fish; *kacchapāḥ* – tortoises; *varāhāḥ* – hogs; *nara-simhāḥ* – half-man-half-lions; *ca* – also; *vāmanāḥ* – dwarfs; *ca* – and; *tri-locanāḥ* – three-eyed Śivas; *catur-mukhāḥ* – four-headed Brahmās; *sahasra-akṣāḥ* – thousand-eyed

Indras; *mahā-puruṣa* – of the Supreme Person; *vigrahāḥ* – forms; *sahasra-vaktrāḥ* – Śeṣas, having thousands of mouths; *sūrya* – sun-gods; *indu* – moon-gods; *vāyu* – wind-gods; *vahni* – fire-gods; *ādi* – and so forth; *rūpiṇaḥ* – having forms; *catur-bhuja* – four-armed Viṣṇu; *ādi* – and so forth; *rūpāḥ* – forms; *ca* – and; *tat-tad-veśa* – with their respective attire; *ādi* – and so forth; *rūpiṇaḥ* – having forms.

Thus, attaining *sārūpya*, a form similar to any one of Bhagavān's manifestations, they take varieties of appearances, shapes, beauty, and so on. They accept different forms, such as human beings, *munis*, demigods, *ṛṣis*, fish, tortoises, and so on. Depending upon their worship, they take a form similar to the boar (Vārāha) incarnation, the half-lion-half-man (Nṛsimha) incarnation, the dwarf (Vāmana) incarnation, the three-eyed Lord Śiva, the four-headed Śrī Brahmā, the thousand-eyed Indra, the Mahā-puruṣa Deity, the thousand-headed Śeṣa, the sun-god (Sūrya), the moon-god (Candra), the wind-god (Vāyu), the fire-god (Agni), and so on. Some have forms with four arms and some have forms with more, each accepting the symbols, attire, and so on that are suitable to their respective forms.

DIG-DARŚINĪ-ṬĪKĀ: It is stated in *Śrīmad-Bhāgavatam* (2.9.11–12):

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-vāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasah
pravāla-vaidūrya-mṛṇāla-varcasah
parisphurat-kuṇḍala-mauli-mālinah

All the eternal associates of Śrī Hari in Śrī Vaikuṇṭha have brilliant, dark complexions; their eyes are long and large like lotus petals; their garments are golden colored; their effulgence steals the heart with its beauty and all their limbs are delicate; they are all four-armed and decorated with excellent, beautiful ornaments made of invaluable jewels; their boundless splendor eclipses the radiance of coral, Vaidurya gems, and celestial lotuses; and they are adorned with effulgent earrings, garlands, and other decorations.

The Second Canto of *Śrīmad-Bhāgavatam* describes how the eternal associates obtain many forms that resemble Bhagavān and possess a great variety of shapes, attire, and complexions. Śrī Nārada explains the reason for this variegatedness by speaking three-and-a-half verses, beginning above with *manuṣyā*.

He says, “Those who have achieved *sārūpya* by worshiping Śrī Raghunātha have human forms. Those who worship Śrī Kapila and others like him receive forms like *munis*. Those who worship the *manvantara* incarnations such as Śrī Vibhu and Satyasena accept forms similar to the demigods. Those who worship Śrī Paraśurāma and so on have the forms of *ṛṣis*. In this way, according to their worship, some obtain a form similar to the fish incarnation (Matsya), the tortoise incarnation (Kūrma), the boar incarnation (Varāha), or the dwarf incarnation (Vāmana). Some consider the very famous and exalted three-eyed incarnation, Śrī Śiva, and the four-headed personality, Śrī Brahmā, as incarnations of Bhagavān and worship them accordingly. Such devotees obtain forms similar to those incarnations. Thus, the devotee obtains a thousand-eyed form by worshiping Indra. One obtains a thousand-headed form by the worship of Śeṣa-deva. By worshiping the sungod, the devotees obtain forms similar to Sūrya-deva. In this way, we have to understand that devotees obtain forms similar to the other demigods also.”

The worship of Indra and others as the Lord of the Universe is described in the *Aindra* and other Śrūtis. In the Fifth Canto of *Śrīmad-Bhāgavatam*, there are similar references to the worship of the sun-god and others as representatives of Bhagavān, performed by the inhabitants of Plakṣadvīpa.

This summarizes two verses.

“One can reach Vaikuṇṭha only on the strength of direct loving devotion to the lotus feet of Śrī Bhagavān. Therefore, Śrī Vāmana *Purāṇa* mentions that those worshipers of Lord Śiva and other demigods, who understand the principle of nondifference, perform their worship with the mood that there is no difference between Śrī Bhagavān and His other manifestations such as Śiva and Brahmā. Such devotees have also obtained superior positions similar to and as glorious as the eternal associates of Bhagavān. They reside on the planet of Śiva or of whomever they worship, or they reside in Vaikuṇṭha. Those eternal

associates who worship the Mahā-puruṣa, the first *puruṣa* incarnation of Bhagavān, obtain a form similar to His, with thousands of hands, thousands of feet, and thousands of heads.”

In verse 144, the word *ādi* is found twice. The first *ādi* refers to all the demigods that represent Bhagavān’s *vibhutis* (opulences), such as Yama and Aryamā, the lord of Pitṛloka, planet of the ancestors. The second *ādi* refers to the eternal associates of the Lord who possess many arms – eight, twelve, and more. Those eternal associates have human-like forms, dresses, decorations, ornaments, and so on. The word *ādi* also indicates that those associates possess variegated characteristics, natures, and so on that are appropriate to their respective forms.

VERSES 145–146

रसेन येन येनान्ते वेशाकारादिना तथा ।
 सेवित्वा कृष्णपादाब्जे यो यो वैकुण्ठमागतः ॥ १४५ ॥
 तस्य तस्याखिलं तत्तच्छ्रु
 तस्मै तस्मै प्ररोचेत तस्मात्तत्तद्रसादिकम् ॥ १४६ ॥

rasena yena yenānte veśākārādinā tathā
sevitvā kṛṣṇa-pādābje yo yo vaikuṇṭham āgataḥ
tasya tasyākḥilam tat-tac-chrīmad-bhagavataḥ priyam
tasmai tasmai praroceta tasmāt tat-tad-rasādikam

rasena – by the mood; *yena yena* – by which; *ante* – at the end of life; *veśa* – dress; *ākāra* – form; *ādinā* – and so forth; *tathā* – so; *sevitvā* – having rendered service; *kṛṣṇa-pāda-abje* – to Śrī Kṛṣṇa’s lotus feet; *yaḥ yaḥ* – whoever; *vaikuṇṭham* – to Vaikuṇṭha; *āgataḥ* – having come; *tasya tasya* – for him; *akhilam* – everything; *tat tat* – various; *śrīmad-bhagavataḥ* – of the Lord; *priyam* – dear; *tasmai tasmai* – in those; *praroceta* – he takes great pleasure; *tasmāt* – because of that; *tat-tad-rasa* – with their respective mellows; *ādikam* – and so on.

In his internal meditation, the *sādhaka* serves the lotus feet of Śrī Kṛṣṇa in a particular *rasa*, with a form, dress, and so on that are suitable for his service. Achieving perfection at the end of his life, he

enters *Vaikuṇṭha*. At that time, his heart is attracted to that previous *rasa* in which, while he was in the *sādhaka* stage, he worshiped the Lord, and he accepts an identical dress and form, knowing them to be dear to Śrī Bhagavān.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “One sees that the eternal associates in *Vaikuṇṭha* possess human forms like Śrī Raghunātha, forms resembling sages such as Kapila, and other forms that are even more wonderful. At the same time, one sees that some have the forms of monkeys, demons, and other lower species that are quite different from the forms of Bhagavān’s incarnations. Why do they have those forms?”

In reply, Śrī Nārada speaks two verses, beginning here with *rasena*. He says, “We have mentioned that there are different *rasas* (individual moods, or tastes) in which the devotees serve Bhagavān. Difference in *rasa* is the only reason for the variety of the *Vaikuṇṭha* associates’ forms.

“At the end of a *sādhaka*’s (practitioner’s) material existence, at the time of his death, he may have been performing some aspect of *bhakti*. He may have been tasting the nectar of *kīrtana*, chanting the names of the Lord, in a particular mood, and he may have envisioned himself serving Śrī Kṛṣṇa’s lotus feet, having adorned himself mentally with a particular form, dress, and various characteristics. Having decorated himself in that way, if by serving Śrī Kṛṣṇa’s lotus feet, he arrives in *Vaikuṇṭha*, such a devotee would consider that this particular form – which is in line with his chosen *rasa* – is dear to Śrī Bhagavān. Therefore, he accepts this exact form in *Vaikuṇṭha*, since that form, being precious to Bhagavān, is capable of controlling the Lord.

“By dint of the devotee’s loving relationship with the Lord, or *prema-bhakti*, by which he has reached Śrī *Vaikuṇṭha*, his dress, ornaments, and all of his attributes are indeed supremely lovely. Since Bhagavān finds the devotee’s particular mood of relationship, or *rasa*, to be dear to Him, the devotee also finds that he is most attracted to that *rasa*. The devotee may have performed *mānasika-sevā* (service in contemplation) in his final birth as a *sādhaka*, having meditated on the body of an eternal associate of the Lord, including that associate’s

dress, individual mood, etc. that are suitable for service. Upon the demise of that final body, he arrives here in Vaikuṇṭha and directly obtains that body upon which he had been meditating as a *sādhaka*.

“This is the reason it seems that sometimes, by the will of Bhagavān, eternal associates of the Lord who reside in Vaikuṇṭha perform activities like Indra, Candra, and other demigods of the mundane realm. After all, every single thing, along with its branches and sub-branches, that is found within and beyond the material world is present in its real and true form in Śrī Vaikuṇṭha.”

VERSE 147

ते च सर्वेऽत्र वैकुण्ठे श्रीनारायणमीश्वरम्।
तत्तद्वर्णादियुक्तात्मदेवरूपं विचक्षते ॥१४७॥

te ca sarve 'tra vaikuṇṭhe śrī-nārāyaṇam īśvaram
tat-tad-varṇādi-yuktātma-deva-rūpaṁ vicakṣate

te – they; *ca* – and; *sarve* – everyone; *atra* – here; *vaikuṇṭhe* – in the land devoid of anxiety; *śrī-nārāyaṇam* – Śrī Nārāyaṇa; *īśvaram* – the Supreme Lord; *tat-tad-varṇa-ādi* – the respective bodily complexions and so forth; *yukta* – endowed; *ātma* – whose nature; *deva* – of the Lord; *rūpaṁ* – the form; *vicakṣate* – sees.

In Vaikuṇṭha, every devotee sees Śrī Nārāyaṇa only in the particular form of the Lord that he worships, along with that form’s complexion and other attributes.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Surcharged with topmost *prema*, the devotees would have previously worshiped particular forms of Śrī Bhagavān. Now, having attained Vaikuṇṭha and having achieved *sārūpya* (a form similar to the Lord, in this case similar to those forms they had worshiped), they will receive *darśana* of those same manifestations of Bhagavān that they worshiped, who are endowed with particular shapes and colors, since the Lord in those forms is their beloved. But then, why do they all feel the pleasure of love by seeing the four-armed form of Śrī Vaikuṇṭheśvara?”

In reply, Śrī Nārada speaks two verses, beginning here with *te ca*. He says, “Here in *Vaikuṇṭha*, they all see Śrī Nārāyaṇa possessing the same form, color, associates, devotees, and so on as their respective beloved worshipable Deities. Their own worshipable Lords appear to them within the body of Śrī *Vaikuṇṭheśvara*.” It might be asked, “How is such an amazing thing possible?” In reply, Śrī Nārada says, “The Lord of *Vaikuṇṭha* is the Supreme Lord. He is all-powerful and can do absolutely anything.”

VERSE 148

पूर्ववद्भजनानन्दं प्राप्नुवन्ति नवं नवम् ।
सर्वदाप्यपरिच्छिन्नं वैकुण्ठेऽत्र विशेषतः ॥ १४८ ॥

pūrvavad bhajanānandaṁ
prāpnuvanti navam navam
sarvadāpy aparicchinnam
vaikuṇṭhe 'tra viśeṣataḥ

pūrvavat – as before; *bhajana* – of devotional service; *ānandam* – bliss; *prāpnuvanti* – they obtain; *navam navam* – ever new; *sarvadā* – forever; *api* – also; *aparicchinnam* – unlimited; *vaikuṇṭhe* – in *Vaikuṇṭha*; *atra* – here; *viśeṣataḥ* – unique.

In *Vaikuṇṭha*, those devotees obtain the same unlimited bliss of loving service to Śrī Bhagavān as they did before, in newer and newer, unique ways, at every moment.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Even previously, as *sādhakas*, all the devotees were always relishing the unlimited and ever-fresh bliss of devotional service. For some special reason, though, now in *Vaikuṇṭha*, the bliss they obtain from their *bhakti* is even greater.”

VERSES 149–150

ये त्वसाधारणैः सर्वैः पूर्वैरात्ममनोरमैः ।
परिवारादिभिर्युक्तं निजमिष्टतरं प्रभुम् ॥ १४९ ॥

सम्पश्यन्तो यथापूर्वं सदैवेच्छन्ति सेवितुम् ।
तेऽत्यन्ततत्तन्निष्ठान्त्यकाष्ठावन्तो महाशयाः ॥ १५० ॥

*ye tv asādhāraṇaiḥ sarvaiḥ
pūrvaiḥ ātma-manoramaiḥ
parivārādibhir yuktam
nijam iṣṭataram prabhum
sampaśyanto yathā-pūrvam
sadaivecchanti sevitur
te 'tyanta-tat-tan-niṣṭhāntya-
kāṣṭhāvanto mahāśayāḥ*

ye – who; tu – indeed; asādhāraṇaiḥ – extraordinary; sarvaiḥ – by all; pūrvaiḥ – previous; ātma-manāḥ-ramaiḥ – pleasing the heart; parivāra-ādibhiḥ – with associates and so forth; yuktam – endowed; nijam – own; iṣṭa-taram – cherished; prabhum – Lord; sampaśyantaḥ – seeing; yathā – as; pūrvam – before; sadā – always; eva – indeed; icchanti – they desire; sevitur – to serve; te – they; atyanta – complete; tat-tat-niṣṭhā – of their respective dedications; antya – ultimate; kāṣṭhā-vantaḥ – because of attaining the pinnacle; mahā-āśayāḥ – great souls.

By the previous worship of their particular cherished Deity, whose extraordinary characteristics captured their hearts, these devotees have come to Vaikuṇṭha. Even here they still desire to always see and serve that same manifestation of the Lord, who is accompanied by His associates and who is rich with pleasurable pastimes. From this, one should understand that these great souls' staunch dedication unto their worshipable Lord has reached full maturation.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, "Having performed *bhajana* of the unprecedented and completely wonderful Śrī Raghunātha, along with Jānakī, Lakṣmaṇa, the Lord's entourage, and extraordinary pastimes, some devotees have achieved Vaikuṇṭha. Here, also, those devotees meditate with the same mood on the pastimes of Śrī Kodaṇḍa-pāṇi (Śrī Rāmacandra, with bow in hand) in Ayodhyā, in the forest while in exile (*vanavāsa*), and in other places. They desire the opportunity

to serve and to have full *darśana* of their charming and most beloved worshipable Lord, as in the past. Such devotees are *mahāśaya*, noble personalities blessed with a grave and serene disposition. Due to their resolute faith in their particular worshipable Deities, they have achieved the pinnacle of unalloyed, one-pointed devotion.”

VERSE 151

ते चास्यैव प्रदेशेषु तादृशेषु पुरादिषु ।
तथैव तादृशं नाथं भजन्तस्तन्वते सुखम् ॥ १५१ ॥

te cāśyaiva pradeśeṣu tādr̥ṣeṣu purādiṣu
tathaiḥvā tādr̥ṣaṁ nāthaṁ bhajantas tanvate sukham

te – they; *ca* – and; *asya* – His; *eva* – indeed; *pradeśeṣu* – in regions; *tādr̥ṣeṣu* – such; *pura* – cities; *ādiṣu* – and other abodes; *tathā* – as; *eva* – indeed; *tādr̥ṣaṁ* – like that; *nātham* – the Lord; *bhajantaḥ* – worshiping; *tanvate* – they experience; *sukham* – joy.

Therefore, these devotees enter special regions of *Vaikuṇṭha*, such as the city of *Ayodhyā*, where they experience increasing joy by serving in the pastimes of their cherished form of the Lord just as they had before.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “This abode of *Vaikuṇṭha* has many confidential regions, such as *Ayodhyā*, that resemble the previous abodes of the devotees’ worshipable Deities.” The word *ādi* also indicates *Puruṣottama-kṣetra* (*Jagannātha Purī*) and other sacred realms. “Now in *Vaikuṇṭha*, the Lord’s servitors continue loving service to their worshipable Deity in the same mood they had in the past. They derive great pleasure in serving their Lord, with His family members, associates, paraphernalia, and so on, and thus, they never feel bereft of their treasure of unlimited bliss.

“The omnipotent Lord of Śrī *Vaikuṇṭha* sits on an excellent throne in His great palace, surrounded by His unlimited associates. There He bestows pleasure upon His unalloyed devotees – those with unwavering devotion – by granting them the audience of His charming,

transcendental form. The Lord is accompanied by His paraphernalia and entourage, such as His family members and associates.

“Now, one might argue that all these manifestations of Bhagavān are not real – that they are just imaginary forms for the sake of cultivating faith. But really, such a doubt is baseless because, according to established truth, the Lord of Vaikuṇṭha has full ability to manifest all these forms. Furthermore, there is no relationship between Vaikuṇṭha and the illusory energy.

“However, special regions such as Ayodhyā and other cities are certainly present within Vaikuṇṭha in separate forms, and the Lord’s charming paraphernalia, entourage, and so on remain present in those abodes according to the moods of their respective devotees. Those abodes may appear different, but in fact they are nondifferent. The manifestation of Ayodhyā and other special abodes actually increases the glories of the Lord of Vaikuṇṭha. Due to the manifestations of these different abodes, the unalloyed devotees of Bhagavān, who have devotion for His different manifestations, receive the opportunity to serve Him without any obstacle. Thus, both the devotees and Bhagavān experience the highest bliss. Actually, there is no special distinction between Ayodhyā and these other abodes that are within Vaikuṇṭha, and Vaikuṇṭha itself; the only difference is the degree to which opulence and such are manifest.”

VERSE 152

ये चैकतररूपस्य प्रीतिनिष्ठा भवन्ति न ।
अविशेषग्रहास्तस्य यत्किञ्चिद्रूपसेवकाः ॥ १५२ ॥

*ye caikatara-rūpasya
prīti-niṣṭhā bhavanti na
aviśeṣa-grahās tasya
yat-kiñcid-rūpa-sevakāḥ*

ye – who; *ca* – also; *ekatara-rūpasya* – of one form as superior; *prīti* – in love; *niṣṭhāḥ* – firm attachment; *bhavanti* – they become; *na* – not; *aviśeṣa-grahāḥ* – non-specialist acceptors; *tasya* – of Him; *yat-kiñcid-rūpa* – of any form; *sevakāḥ* – the servants.

Those devotees who are unable to accept the specialty of any one specific form of Bhagavān become servants of any form of Bhagavān. They are not exclusively dedicated to Him in one form, but rather feel the same affection for all His manifestations.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “Almost all devotees show firm devotion towards their respective worshipable Deities, but do all of them achieve the same abode of *Vaikuṇṭha*?”

In reply, Śrī Nārada speaks the two verses, beginning here with *ye*. He says, “*Vaikuṇṭha* contains innumerable regions (*prakoṣṭhas*). Śrī Bhagavān resides in each of these special regions, where He manifests His pastimes, associates, and so on that are suitable for the innumerable varieties of moods of the uncountable numbers of devotees.

“Some devotees, however, do not have one-pointed affection for a particular manifestation of Bhagavān. Rather, they feel loving attachment to all of His forms. They believe that Śrī Bhagavān has unlimited incarnations and unlimited forms, and that one can obtain Him by worshiping any one of these. Having affection for all of the Lord’s manifestations without special preference, they submit to any of Śrī Bhagavān’s forms. Others serve one, two, or more particular manifestations.”

VERSE 153

ये च लक्ष्मीपतेरष्टाक्षरादिमनु-तत्पराः ।
ते हि सर्वे स्व-देहान्ते वैकुण्ठमिममाश्रिताः ॥ १५३ ॥

ye ca lakṣmī-pater aṣṭākṣarādi-manu-tat-parāḥ
te hi sarve sva-dehānte vaikuṇṭham imam āśritāḥ

ye – who; *ca* – also; *lakṣmī* – of the goddess of fortune; *pateḥ* – of the husband; *aṣṭa-akṣara* – eight-syllable; *ādi* – and so forth; *manu* – combination of mind-enchancing names of God; *tat-parāḥ* – dedicated to Him; *te* – they; *hi* – indeed; *sarve* – all; *sva-deha* – of their bodies; *ante* – at the end; *vaikuṇṭham* – *Vaikuṇṭha*; *imam* – this; *āśritāḥ* – taken shelter.

When those devotees who worship the husband of Lakṣmī with His eight-syllable *mantra*, or with any of His *mantras*, give up their present material bodies, without doubt they obtain the shelter of Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “The devotees who worship Śrī Lakṣmī-pati with His eight-syllable, five-syllable, twelve-syllable, or any other of His *mantras* obtain staunch loving devotion to one or more of His forms and thus arrive in Vaikuṇṭha.”

Śrī Parāśara states in Śrī Viṣṇu Purāṇa:

*gatvā gatvā nivartante candra-sūryādayo grahāḥ
adyāpi na nivartante dvādaśākṣara-cintakāḥ*

The planets, including the moon and the sun, undergo creation and destruction over and over again. However, those who meditate on the twelve-syllable *mantra*, having reached Vaikuṇṭha, have not returned to the material world, even till this day.

Here the term ‘twelve-syllable *mantra*’ implies all the *mantras* of Bhagavān in a generic sense. This means that every *mantra* of Bhagavān, such as the eight-syllable and five-syllable *mantras* that consist of the Lord’s names, can grant residence in Vaikuṇṭha. If the devotee develops unwavering faith in any particular worshipable Deity, considering Him the Supreme Personality of Godhead, and serves Him, then at the time of death he shall obtain shelter in Vaikuṇṭha. This has already been explained.

VERSE 154

यथाकामं सुखं प्रापुः सर्वतोऽप्यधिकं सुखात्।
तेषां स्व-स्व-रसानैक्यात्तारतम्येऽपि तुल्यता ॥ १५४ ॥

*yathā-kāmaṁ sukhaṁ prāpuḥ
sarvato 'py adhikaṁ sukhāt
teṣāṁ sva-sva-rasānaikyāt
tāratamye 'pi tulyatā*

yathā kāmam – according to their desire; *sukham* – happiness; *prāpuḥ* – they attain; *sarvataḥ* – in all respects; *api* – also; *adhikam* – greater; *sukhāt* – than the happiness; *teṣām* – of them; *sva-sva-rasa* – respective tastes; *anaikyāt* – despite a lack of oneness; *tāratamye* – in degrees of better and best; *api* – still; *tulyatā* – equality.

The devotees of Vaiṣṇava relish different *rasas*, and there is gradation among those devotees based on those *rasas*. But still, all those devotees are equal to one another. They each feel that the happiness they had been longing for and that corresponds to their worship is greater than what all the others are experiencing.

DIG-DARŚINĪ-ṬĪKĀ: Here, Śrī Nārada says, “Upon coming to Vaiṣṇava, devotees experience a greater happiness than they had relished while performing devotional service in their previous life.”

He speaks in this way because Gopa-kumāra might have expressed a doubt, saying, “Because all of Bhagavān’s devotees who have attained Vaiṣṇava are absorbed in loving service to Him, they are *sac-cid-ānanda* (fully spiritual in nature) and are thus equal. Therefore, it is not proper to differentiate between them.”

To resolve this, Śrī Nārada says, “Even though there is variety and hierarchy among the respective *rasas* in which the devotees perform their worship – here, *rasas* refers to the special moods related to *śravaṇa*, *kīrtana*, etc. – the devotees are nevertheless all equal, since each one attains the pinnacle of happiness according to his particular *rasa*.” Therefore, it is said that they all obtain the happiness that they had desired. This has already been explained and will be discussed again further on.

VERSES 155–157

यथा धरालम्बन-रत्नभूता नारायणोऽसौ स नरोऽथ दत्तः ।
 श्रीजामदग्न्यः कपिलादयोऽपि ये कौतुकाच्च प्रतिमा-सरूपाः ॥ १५५ ॥
 ये स्वर्गलोकादिषु विष्णु-यज्ञेश्वरादयोऽमी भवतैव दृष्टाः ।
 मत्स्योऽथ कूर्मश्च महावराहः श्रीमन्महो ननु वामनश्च ॥ १५६ ॥

अन्येऽवताराश्च तथैव तेषां प्रत्येकमीहाभिदया प्रभेदाः ।
ते सच्चिदानन्दघना हि सर्वे नानात्वभाजोऽपि सदैकरूपाः ॥ १५७ ॥

yathā dharā lambana-ratna-bhūtā
nārāyaṇo 'sau sa naro 'tha dattaḥ
śrī-jāmadagnyaḥ kapilādayo 'pi
ye kautukāc ca pratimā-sarūpāḥ
ye svargalokādiṣu viṣṇu-yajñe-
śvarādayo 'mī bhavataiva dṛṣṭāḥ
matyso 'tha kūrmaś ca mahā-varāhaḥ
śrīman-nṛsiṃho nanu vāmanaś ca
anye 'vatārāś ca tathaiva teṣāṃ
pratyekam ihābhidayā prabhedāḥ
te sac-cid-ānanda-ghanā hi sarve
nānātva-bhājo 'pi sadaika-rūpāḥ

yathā – as; dharā – earth; ālambana – the shelter; ratna – jewel; bhūtāḥ – manifest; nārāyaṇaḥ – Lord Nārāyaṇa, the ayaṇa (shelter) of nāra (all living beings); asau – He; sa-naraḥ – with Nara; atha – then; dattaḥ – Dattātreyā; śrī-jāmadagnyaḥ – Śrī Paraśurāma; kapila – incarnation as a sage; ādayaḥ – beginning with; api – and; ye – who; kautukāt – out of eagerness; ca – also; pratimā – Deity; sa-rūpāḥ – with forms; ye – who; svargaloka – in Svargaloka; ādiṣu – and so forth; viṣṇu – Lord Viṣṇu; yajña – of sacrifices; īśvara – the Lord; ādayaḥ – beginning with; amī – they; bhavatā – by you; eva – indeed; dṛṣṭāḥ – seen; matyasaḥ – fish; atha – then; kūrmaḥ – the tortoise; ca – also; mahā-varāhaḥ – the great boar; śrīman-nṛsiṃhaḥ – the half-man-half-lion incarnation; nanu – indeed; vāmanaḥ – the dwarf brāhmaṇa incarnation; ca – also; anye – others; avatārāḥ – incarnations; ca – and; tathā – so; eva – indeed; teṣāṃ – of them; pratyekam – each; ihā – here; abhidhāya – naming; prabhedāḥ – different; te – they; sac-cid-ānanda – eternal, cognizant, and blissful; ghanāḥ – concentrated; hi – certainly; sarve – all; nānātva-bhājaḥ – having variegatedness; api – still; sadā – eternally; eka – one; rūpāḥ – form.

The various incarnations of Śrī Bhagavān who descend on earth are the shelter and jewels of the planet. Although They display

differences, They are all of the same nature. These manifestations of the Lord include Nara-nārāyaṇa, Dattātreyā, Paraśurāma (son of Jamadagni), Kapila, and so on. His incarnations in Svarga and other planets take the forms of Viṣṇu, Yajñeśvara, and so on. (On your way here, you took *darśana* of those abodes.) Matsya, Kūrma, the great Varāha, Śrīman Nṛsiṃha, Vāmana, and so on are also expansions of Bhagavān. Although all these incarnations and manifestations are different from one another – with different names, activities, and qualities that indicate Their particular specialities – at the same time, They are of one kind and are all fully *sac-cid-ānanda*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “The Lord’s different incarnations are full of unending varieties. If this is the case, then how can They be considered one?”

Śrī Nārada reconciles this dilemma by giving examples in three verses, beginning above with *yathā*. He says, “Nara-Nārāyaṇa and all of the Lord’s other manifestations and incarnations are the shelter and jewels of the earth. This means that They sustain the planet and are the real wealth of this realm. In addition, to increase His playful pastimes, Bhagavān comes in Deity form in different places on this planet: as Śrī Saṅkarṣaṇa in Ilāvṛta-varṣa and other regions; as Śrī Jagannātha-deva in Puruṣottama-kṣetra, or Purī; and as Śrī Raṅga-nātha in Śrī Raṅgam. In Svarga and other heavenly planets, He comes as Viṣṇu, Yajñeśvara, and so on. On your way here, you saw all of Them. In addition, there are the very wonderful and famous incarnations like Matsya, Kūrma, Mahā-varāha, Śrīman Nṛsiṃha, and Vāmana, and also Hayagrīva and Haṁsa.

“Just as Bhagavān has unique forms, natures, and qualities in His many incarnations, so He has different Deity forms. Since each of these manifestations and incarnations has His own name and activities, it might seem that They are different from each other. Variation in shape and activities indicate multifold specialties. However, despite these differences, They all have the same nature, being embodiments of concentrated eternity, knowledge, and bliss.”

Mahā-saṁhitā states:

*tasya sarvāvatāreṣu na viśeṣo ’sti kaścana
deha-dehi-vibhedaś ca na pare vidyate kvacit*

*sarve 'vatārā vyāptāś ca sarve sūkṣmāś ca tattvataḥ
aiśvarya-yogād bhagavān krīḍaty eṣa janārdanaḥ*

The body (*deha*) and soul (*dehī*) of Śrī Bhagavān are nondifferent, so, all of His various incarnations are alike with no specialty or distinction between Them. In truth, all incarnations are all-pervasive and infinitely subtle. In this way, the Supreme Lord Janārdana sports with the help of His inconceivable opulence (*aiśvarya-yoga*).

Śrī Nārāyaṇa is the son of Dharma. He and His younger brother Nara are the spiritual masters of the ascetics living in Badrikāśrama, which is located in Bhū-maṇḍala. The first instance of the word *ādi* (*kapila-ādayaḥ*) in verse 155 indicates Vyāsa, Dhanvantari, and other incarnations. The second instance of the word *ādi* (*svargaloka-ādiṣu*) in verse 156 indicates the presiding Deities of Maharloka, Satyaloka, and the coverings of the earth. The third instance of the word *ādi* (*viṣṇu-yajñeśvara-ādayaḥ*) indicates the Mahā-puruṣa and manifestations of Bhagavān, such as Varāha-deva, who are worshiped in the layers of elements such as earth (Pṛthvī). The word *amī* indicates that many types of incarnations of Viṣṇu are to be seen there.

Scriptural authorities have determined that Śrī Vāmana-deva is different from the four-armed Śrī Viṣṇu, the presiding Deity of Svarga. Śrī Nārada has indicated this by mentioning Him separately. Similarly, all other incarnations of Bhagavān, such as Matsya, the Lord in the form of a fish, have multiple manifestations in relation to the different ages in which the Lord appears and the activities He performs or according to the descriptions found in various Purāṇas. It is famous in the scriptures that one huge and most excellent fish appeared at the end of the millennium in the ocean of *pralaya* (cosmic inundation) and protected the Vedas and other sacred writings. Another great fish manifested suddenly in the *māyika* ocean of cosmic inundation and bestowed His favor on Satyavrata Muni. One tortoise incarnation, known as Kūrma, carried Mandara Mountain on His back when the milk ocean was being churned to produce the nectar of immortality. Another Kūrma always carries the earth on His back.

Similarly, one finds description of five types of boar incarnations (*Varāhas*). One Varāha manifested in the beginning of the material

creation from the nostril of Śrī Brahmā. He lifted the earth, placed it on the water, and disappeared. The second Varāha came to deliver the earth when it was submerged in the ocean of *pralaya*, and after killing Hiranyākṣa, He departed for heaven. The third Varāha, established methods of sacrifice and then lifted Dharaṇī (the earth) on His tusks. As He was kindly narrating the Purāṇas and other scriptures to her, He suddenly disappeared. The fourth manifestation of Varāha descended to smooth out the jagged earth and make the land level. He crushed all the mountains to pieces by striking them with His tusks. He performed various pastimes with Dharaṇī-devī (goddess earth), who had taken the form of a female boar, and produced two sons with her. In the end, He merged into Śrī Nṛsimha-deva. The fifth manifestation of Varāha always holds up the earth.

In *Bṛhat-sahasra-nāma-stotra*, one sees descriptions of various incarnations of Śrī Nṛsimha-deva also. One manifestation of Śrī Nṛsimha-deva defeated the divine mothers (*deva-mātās*). The second manifestation killed Hiranyakaśipu. Another time, He took the form of a cat. Śrī Vāmana-deva also manifested twice, once to chastise Bali and a second time to show mercy to Dhundha. Similarly, two incarnations each of Hayagrīva and Haṁsa are also famous.

VERSE 158

नानात्वमेषां च कदापि मायिकं

न जीव-नानात्वमिव प्रतीयताम् ।

तच्चिद्विलासात्मकशक्तिदर्शितं

नानाविधोपासक-चित्रभावजम् ॥ १५८ ॥

nānātvam eṣāṁ ca kadāpi māyikaṁ

na jīva-nānātvam iva pratīyatām

tac-cid-vilāsātmake-śakti-darśitaṁ

nānā-vidhopāsaka-citra-bhāva-jam

nānātvam – variegatedness; *eṣāṁ* – their; *ca* – also; *kadā api* – at any time; *māyikaṁ* – illusory; *na* – not; *jīva* – of the minute souls; *nānātvam* – variegatedness; *iva* – like; *pratīyatām* – appears; *tat* – His;

cit-vilāsa – spiritual pastimes; *ātmaka-śakti* – own internal potency; *darśitam* – revealed; *nānā-vidha* – many kinds; *upāsaka* – worshipers; *citra* – various; *bhāva-jam* – born of the moods.

The appearance of Bhagavān's incarnations in various forms is not illusory like the variety of living beings in the material world. Rather, the variety of pastimes the Lord enacts in various forms is manifest by His *svarūpa-śakti* (the internal potency). These pastimes arise from the diverse moods of the many devotees. In other words, Bhagavān's different manifestations take Their respective forms only according to the moods of His devotees, who have different preferences.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “Only Māyā, or the illusory potency, can make something appear in different forms.”

To refute this, Śrī Nārada speaks this verse beginning with *nānātva*. He says, “Bhagavān manifests Himself in many different forms, but these are not illusory like the different forms of the *jīvas* (living beings). The *eka-jīva-vādī-gaṇa* – those who believe that there is only one *jīva* – say that through the false designation of ignorance, the one living entity (*jīva-tattva*) appears in different forms. Another interpretation is that the one Brahman reflects Itself into false designations (*avidyā-upādhi*) and appears as the various living beings.

“But factually, the diversity in the forms of the Lord is not merely a manifestation of Māyā. Rather, these forms manifest through the Lord's internal potency, or *svarūpa-śakti*. This internal potency is imbued with the cognizance and opulence of Bhagavān's pastimes, which are fully *sac-cid-ānanda*. Bhagavān manifests as various personalities because of the different sentiments of His worshipers. The Lord's variegated pastimes manifest an ocean of amazing and wonderful *rasas* (loving relationships). To reciprocate with the loving moods of His worshipers, with all their variegated tastes and preferences, the Lord comes in so many forms.

“In their worship of the Lord in a particular mood, the devotees desire *darśana* of one or many forms according to their special sentiments. When they become intensely eager to see one particular form, at that very moment, the Lord becomes manifest to them in that cherished form. This manifestation is also full of inconceivable

potency, being eternal, real, and all-pervasive. With the fulfillment of their desires, all the worshipers experience happiness corresponding to their *bhāvas*, the moods of their relationship with the Lord.

“If the Lord did not reciprocate in this way, Bhagavān, who is glorified as *bhakta-vatsala*, one who loves His devotees, would be guilty of not being affectionate to His devotees. If any one of the manifest forms of the Lord were non-eternal, unreal, and limited in any respect, this would be intolerable to the devotee who worshiped that form and it would cause him great distress. Therefore, this is an impossibility. Moreover, the different forms of Bhagavān have no relationship with *Māyā* and are never influenced by this illusory potency.”

VERSE 159

अतो न बिम्ब-प्रतिबिम्ब-भेदतो
विचित्रता सा सलिले रवेरिव ।
किन्त्वेष खस्थोऽद्वय एव सर्वतः
स्व-स्व-प्रदेशे बहुधेक्ष्यते यथा ॥ १५९ ॥

ato na bimba-pratibimba-bhedato
vicitratā sā salile raver iva
kintv eṣa kha-stho 'dvaya eva sarvataḥ
sva-sva-pradeśe bahudhekṣyate yathā

ataḥ – as; *na* – not; *bimba* – of an object; *pratibimba* – and its reflection; *bhedataḥ* – from the difference; *vicitratā* – the quality of variety; *saḥ* – it; *salile* – in water; *raveḥ* – of the sun; *iva* – like; *kintu* – rather; *eṣaḥ* – He; *kha-sthaḥ* – situated in the sky; *advayaḥ* – nondual; *eva* – certainly; *sarvataḥ* – in every respect; *sva-sva-pradeśe* – in the respective places; *bahudhā* – as many; *ikṣyate* – is seen; *yathā* – as.

Therefore, the difference seen in the forms of Bhagavān is not just a matter of perception, like the difference between an object and its reflection – the sun, for example, and its reflection in water. Rather, all the incarnations are like the one, undivided sun globe that is situated in the sky and simultaneously seen everywhere, but in different ways in different locations.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada continues, “Therefore, when one considers the variegatedness of Bhagavān’s forms, it seems illogical that the difference between His forms is like the difference between the sun and its reflections. The sun globe, situated in the sky, reflects in various bodies of water, but all those reflections are temporary, unreal, and illusory. None of the Lord’s incarnations, though, are similarly illusory. If one were to accept *bimba-pratibimba-nyāya*, or the logic of an object and its reflection [which posits that reality exists only in the object], it follows that the source of all incarnations (*avatārī*) would be like the sun globe and all the incarnations would be its reflections. But this would mean that all these manifestations of Bhagavān are illusory and temporary. This idea pierces the hearts of the devotees. The truth is that all the incarnations, which are analogous to the object (*bimba*), are fully *sac-cid-ānanda*.

“There is an appropriate example in this regard. Everyone sees the same sun differently, according to their country and their prospect. From their vantage point, they see the sun as if it were in close proximity to the trees and mountains that are situated in that region. Similarly, the various types of worshipers of the sun also set forth the sun’s form, color, characteristics, etc. in relation to their own moods and thus receive its *darśana*. For example, some visualize it as an orb full of concentrated brilliance; some envision it as a red, four-armed form; and some see it as a two-armed form holding a lotus. Thus, the same sun is perceived in many different ways. Just as what is explained in this example is not tinged with even a trace of illusion, in the same way, when the devotees of Bhagavān directly experience all the incarnations and view Them with eyes imbued with devotion, these forms always appear as topmost reality, devoid of any connection with *Māyā*.”

VERSE 160

यथैव च पृथग्ज्ञानं सुखं च पृथगेव हि ।
तथापि ब्रह्म-तादात्म्ये तयोरैक्यं सुसिध्यति ॥ १६० ॥

*yathaiva ca prthag jñānam sukham ca prthag eva hi
tathāpi brahma-tādātmye tayor aikyam su-sidhyati*

yathā – as; *eva* – indeed; *ca* – also; *pṛthak* – different; *jñānam* – knowledge; *sukham* – happiness; *ca* – also; *pṛthak* – different; *eva hi* – indeed; *tathā api* – nevertheless; *brahma* – with the Supreme Spirit; *tādātmye* – in qualitative nondifference; *tayoḥ* – of them both; *aikyam* – oneness; *su-sidhyati* – is clearly proved.

Although knowledge and the happiness obtained by the cultivation of knowledge are two different things, still they are one, since both knowledge and its resultant happiness are nondifferent from Brahman. Similarly, although all of Bhagavān's incarnations are different from one another, They are one in reality.

DIG-DARŚINĪ-ṬĪKĀ: Now in the verses starting with *yathaiva*, Śrī Nārada is clarifying the subject matter with another famous example. Here, the word *hi* signifies *jñāna*, or knowledge. This knowledge is distinct from knowledge obtained from the *mahā-vākyas* [Vedic statements designated as special by Śrīpāda Śaṅkarācārya] such as “*tat tvam asi* – You are that (of the same nature).” The goal of the practice of this knowledge is happiness, which is also distinct from the knowledge itself. This distinction of cause and effect can certainly be understood, and it is eternally true because it is transcendental – of the intrinsic nature of the Absolute Truth (*brahma-svarūpa*). But although the distinction between knowledge and happiness is real, because they are nondifferent from the Absolute, their oneness is undeniably established. As Brahman is *advaya-tattva*, the non-dual Absolute Reality, distinction between knowledge and happiness is invalid, because if such distinction were there, difference that destroys non-duality would arise in Brahman. In this way, nondifference and difference and the reality of knowledge and happiness are established. Similarly, it is true that Bhagavān has one form as well as many forms.

Therefore, the *Varāha Purāṇa* states:

*na tasya prākṛtā mūrtir māṁsa-medo 'sthi-sambhavā
na yogitvād īśvaratvāt satya-rūpo 'cyuto vibhuḥ*

None of Bhagavān's manifestations are made from flesh, fat, bones, or anything material. Also, He does not assume His

forms the way great mystics do for their own satisfaction. He is Īśvara, the Supreme Controller; therefore, all of His forms are fully *sac-cid-ānanda*, always existing in infallible and omnipotent Absolute Reality.

The *Mahā-varāha Purāṇa* also states:

*sarve nityāḥ śāśvatāś ca dehās tasya parātmanah
hānoṇādāna-rahitā naiva prakrtijā kvacit
paramānandasandohā jñānamātrāśca sarvataḥ
sarve sarvaguṇaiḥ pūrṇāḥ sarvadoṣavivarjitāḥ
anyūnānadhikāścaiva guṇaiḥ sarvaiśca sarvataḥ
dehi-deha-bhidācātra neśvare vidyate kvacit
tatsvikārādiśabdastu hastasvikāravat smṛtaḥ
vailakṣaṇyānna vā tatra jñānamātrārthamīritam
kevalaiśvaryaśamyogādiśvaraḥ prakṛteḥ paraḥ
jāto gatastvidam rūpaṁ tadityādi-vyavasthitiḥ*

All of Bhagavān's forms are eternal and unchanging. They never undergo diminution or growth, nor are They composed of illusory ingredients. All His forms are always full of supreme bliss and pure consciousness. They possess all auspicious qualities and are devoid of defects. As They are endowed with all transcendental qualities, there is no consideration of superior and inferior in these forms. Therefore, there is never a distinction between the body and soul (*deha* and *dehī*) of Īśvara, the Supreme Lord.

It is written in scriptures that Bhagavān accepts a body in the way that one friend extends his hand to another out of affection, and the other accepts it. This is how the Lord's accepting a body is conceptualized. When it is said, 'He is completely different from everyone,' it does not mean that He is only pure knowledge. He is endowed with His power of opulence, or *aiśvarya-śakti*, and is therefore beyond material nature. The reason He appears in this world is to exhibit the greatness of His mercy.

VERSES 161–162

एवं विचित्रदेशेषु स्वप्नादावप्यनेकधा ।
दृश्यमानस्य कृष्णस्य पार्षदानां पदस्य च ॥ १६१ ॥

एकत्वमप्यनेकत्वं सत्यत्वं च सुसङ्गतम् ।
एकस्मिंस्तोषिते रूपे सर्वं तत्तस्य तुष्यति ॥ १६२ ॥

*evam vicitra-deśeṣu swapnādāv apy anekadhā
dṛśyamānasya kṛṣṇasya pāṛśadānām padasya ca*

*ekatvam apy anekatvaṁ satyatvaṁ ca su-saṅgatam
ekasmiṁs toṣite rūpe sarvaṁ tat tasya tuṣyati*

evam – thus; *vicitra* – different; *deśeṣu* – in places; *swapna-ādau* – in dreams and other special visions; *api* – though; *anekadhā* – in many ways; *dṛśyamānasya* – seen; *kṛṣṇasya* – of Śrī Kṛṣṇa; *pāṛśadānām* – of the associates; *padasya* – of the abode; *ca* – and; *ekatvam* – oneness; *api* – also; *anekatvam* – variety; *satyatvam* – eternality; *ca* – and; *su-saṅgatam* – associated; *ekasmin* – one; *toṣite* – pleased; *rūpe* – form; *sarvam* – all; *tat* – that; *tasya* – of Him; *tuṣyati* – is pleased.

Although *Vaikuṇṭha-nātha* Śrī Kṛṣṇa is seen in many forms in different places or even in dreams and other special visions, still, all of His forms are one. In the same way, it can be reconciled that His eternal associates, His *Vaikuṇṭha* abode, and so on are simultaneously one and different and also eternally real. Therefore, when any one form of *Bhagavān* is pleased, all of His forms are pleased.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “It has already been established by the reasoning of the previous verse that all the forms of Śrī *Bhagavān* are eternal. Therefore, *sādhakas* see many holy abodes, eternal associates, and Deities of *Bhagavān* in dreams and other special visions. All of these are simultaneously one and manifold. Therefore, it is logical that Śrī Kṛṣṇa in His many excellent forms, His associates (Śeṣa, Garuḍa, etc.), and His abode Śrī *Vaikuṇṭha* are all simultaneously one and different. As such, when any one form of

Śrī Kṛṣṇa is pleased, all of His forms are pleased. It follows that when one worships any form, one develops love for all the forms. Therefore, all devotees of these various forms have mutual affection – one can experience this fact everywhere.

VERSE 163

एको वैकुण्ठनाथेऽयं श्रीकृष्णस्तत्र तत्र हि ।
तत्तत्सेवक-हर्षाय तत्तद्रूपादिना वसेत् ॥ १६३ ॥

*eko vaikuṇṭha-nātha 'yaṁ
śrī-kṛṣṇas tatra tatra hi
tat-tat-sevaka-harṣāya
tat-tad-rūpādinā vaset*

ekaḥ – one; *vaikuṇṭha* – of the land free from anxiety; *nāthaḥ* – Lord; *ayam* – He; *śrī-kṛṣṇaḥ* – Śrī Kṛṣṇa; *tatra tatra* – wherever; *hi* – certainly; *tat-tat-sevaka* – of His devotees; *harṣāya* – for the pleasure; *tat-tad-rūpa* – His respective forms; *ādinā* – and so forth; *vaset* – He may reside.

The one Vaikuṇṭha-nātha Śrī Kṛṣṇa resides in separate forms in different places to give pleasure to His servants.

DIG-DARŚINĪ-ṬĪKĀ: If one particular form of Śrī Kṛṣṇa is pleased, then all His forms are pleased. Nārada speaks this verse beginning with *eka* to explain this. He says, “The same Vaikuṇṭha-nātha Śrī Kṛṣṇa resides in many places to please His servants, such as Nārada and others. Adorned by ornaments and accompanied by His eternal pastime entourage, He resides in Badarikāśrama in the forms of Nara and Nārāyaṇa, the sons of Dharma.”

In this way, the special glories of Vaikuṇṭha-nātha have been described. Śrī Goloka-nātha and Śrī Vaikuṇṭha-nātha are both sources of incarnations (*avatārīs*) and are therefore nondifferent. In this sense of nondifference, Nārada uses the name Śrī Kṛṣṇa here in the place of Śrī Vaikuṇṭha-nātha, foreshadowing that further on he will describe Śrī Kṛṣṇa's glories to be the greatest.

VERSE 164

एतच्च वृन्दाविपिनेऽघहन्तुर्हत्वार्भ-वत्साननुभूतमस्ति ।
श्रीब्रह्मणा द्वारवतीपुरे च प्रासादवर्गेषु मया भ्रमित्वा ॥१६४॥

*etat ca vṛndā-vipine 'gha-hantur
hṛtvārbha-vatsān anubhūtam asti
śrī-brahmaṇā dvāravatī-pure ca
prāsāda-vargeṣu mayā bhramitvā*

etat – this; *ca* – and; *vṛndā-vipine* – in Vṛndāvana; *gha-hantuḥ* – of the slayer of Aghāsura; *hṛtvā* – having stolen; *arbha* – the boys; *vatsān* – and calves; *anubhūtam* – experienced; *asti* – it is; *śrī-brahmaṇā* – by Lord Brahmā; *dvāravatī-pure* – in Dvārakā city; *ca* – also; *prāsāda-vargeṣu* – among the palaces; *mayā* – by me; *bhramitvā* – having wandered.

Śrī Brahmā experienced this in Vṛndāvana after he stole Śrī Kṛṣṇa's calves, and I also experienced this when I wandered through all the palaces in Dvārakā-purī.

DIG-DARŚINĪ-ṬĪKĀ: Now in this verse beginning with *etat ca*, Śrī Nārada firmly establishes this subject matter by citing the experiences of learned scholars as proof. He says, “Śrī Bhagavān is actually one Absolute Truth but He manifests in many forms. Śrī Brahmā experienced this in the Śrī Vṛndāvana pastimes. How was that? When Śrī Brahmā kidnapped the cowherd friends of Śrī Kṛṣṇa, the killer of Aghāsura, along with all the calves under their care, he experienced the oneness and variegatedness of Śrī Kṛṣṇa's forms.”

This is described in the Tenth Canto of *Śrīmad-Bhāgavatam*. At that time, Bhagavān Śrī Kṛṣṇa personally expanded as the calves and cowherd boys, and thereby increased the happiness of all the *gopīs* and cows who had parental love for Him. In this way, Śrī Kṛṣṇa enacted His pastime as their sons and calves for one year. At the end of that year, when Brahmā returned to Vraja, he saw all those cowherd boys and calves as Bhagavān. Those forms were not illusory; Brahmā actually witnessed that They were real. Therefore, one cannot say that the

original object, the original form of Bhagavān [as with the sun globe in the previous example in verse 159], is the only real form and that all others are the play of Māyā.

Brahmā explains the reason for this in *Śrīmad-Bhāgavatam* (10.13.54):

*satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ
aspr̥ṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām*

All those Viṣṇu forms – real, unlimited, and full of knowledge and bliss – appeared completely alike in nature. Even jñānīs devoted to studying the Upaniṣads have widely sung the glories of all those forms of the Lord.

One should understand that all these forms, simultaneously one and many, are real and devoid of illusion. Śrī Brahmā again glorifies the Lord in *Śrīmad-Bhāgavatam* (10.14.18):

*adyaiva tvad ṛte 'sya kiṁ mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsitās
tāvanty eva jaganty abhūs tad amitam brahmādvayaṁ śiṣyate*

O Bhagavān, You have shown me that, except for You, the entire world is illusory. First You were alone, and later You accepted the forms of all the cowherd boys and calves. That is, when I transferred Your friends and calves to another place, I first saw You alone, and then after that, I saw You in the forms of innumerable cowherd boys and calves. Later, I saw all those forms of Yours transformed into four-armed Viṣṇus. Along with Them, I saw an equal number of *brahmāṇḍas*. All the living entities and elements and I myself were worshipping all those forms. After this, I saw You again as Your human-like Parabrahman (Śrī Kṛṣṇa) form – unlimited and nondual.

Therefore, Śrī Brahmā asks Śrī Kṛṣṇa whether He had not indeed at that moment shown him the illusory nature of all objects other than Himself. He says, “O Supreme Lord, how much more can I glorify Your inconceivable potency? This visible world, which is manifest by

Your illusory energy, is momentary like an object seen in a dream. However, the living entity, absorbed in this visible world, forgets his own constitutional position (*svarūpa*). At the same time, because this world is situated in You, no one can regard it as temporary and full of ignorance. Due to Your eternality, this world also appears ever-lasting.

“You alone are the eternal, self-effulgent, supremely blissful Deity who supports this entire universe. O Supreme Lord! What should I say about others, today You mercifully showed me the potency of the vast opulence of that Mahā-māyā, the great illusory potency, which is astonishing. The unlimited visible universes are Your creation. Do they exist without You? If there is nothing but You, then everything is only Your form (*svarūpa*). Therefore, You did not show me illusion, but rather You showed me the transcendental nature of this world.”

One might ask, “How is that so?”

Śrī Brahmā replies, “Previously, You were one. Then by Your personal energy, Your *svarūpa-śakti*, You took the forms of cowherd boys and calves. Thereafter, You covered all those pastimes by Your Yogamāyā (internal potency) and accepted an unlimited number of four-armed forms. What were they like? Each four-armed *viṣṇu-mūrti* was surrounded by and was being served by all living beings. These living beings, from the smallest insect up to Brahmā; all inert objects, from the particles of dust up to Mount Sumeru; and their presiding Deities were all serving according to their qualification. Then, before my very eyes, all these forms vanished, and like an innocent child, You started wandering through the forests searching for the calves and cowherd boys. Although You are all-pervading, I am able to have Your direct *darśana* due to my good fortune; Yogamāyā has removed her curtain and has brought You in front of my eyes. By Your mercy, today I have experienced with my own eyes that You alone are the *mūla-tattva*, the root cause of the entire creation. You are the one Original Being, and by the potency of Yogamāyā, You manifest in different forms.”

The word *abhūh*, meaning ‘You became,’ is used in the above verse (Śrīmad-Bhāgavatam 10.14.18) to establish that Māyā has no relationship with Śrī Bhagavān’s abode, eternal associates, pastimes, and divine form. These are all manifest by the influence of Yogamāyā, who is the Lord’s *svarūpa-śakti*. Śrī Brahmā explains, “Ignorant people cannot understand the difference between Yogamāyā, the internal

potency, and *guṇa-māyā*, the illusory potency consisting of three modes of material nature, and therefore they consider everything about You, such as Your pastimes, to be illusory.”

Śrī Nārada concludes, “One should understand from all of Śrī Brahmā’s statements that Śrī Bhagavān has one original form, and all the innumerable forms He assumes are also eternal and primeval. This is what I experienced when I visited the palaces of all the queens in Dvārakā.”

Śrīmad-Bhāgavatam (10.69.41) clearly describes this:

tam eva sarva-geheṣu santam ekaṁ dadarśa ha

Śrī Nārada visited the palace of every queen and observed
Śrī Kṛṣṇa separately in each and every palace.

Here, one should not think that Śrī Bhagavān’s presence in one place was real and His presence elsewhere was illusory, or *māyika*. If this were so, it would indicate a display of Bhagavān’s complete neglect of His beloved devotees who are His eternal associates residing there. It would be as if Śrī Bhagavān had cheated them through illusion. In particular, because Bhagavān is the crest jewel of all kind-hearted personalities and the affectionate guardian of His devotees who keep Him under their control, it does not seem reasonable that He would behave in this way.

Although Śrī Nārada saw that Śrī Kṛṣṇa was simultaneously present in a distinct form in the palace of every queen, still, because all great souls have experienced and are still experiencing the oneness of Śrī Bhagavān’s form, one cannot reject His oneness. If one were not to accept that Śrī Kṛṣṇa has only one form, then this would admit the defect of inconsistency in the Lord’s dealings with the Yādavas with His numerous forms.

In addition, by the mercy of Bhagavān, Śrī Nārada saw Śrī Kṛṣṇa emerging in separate forms from the palace of every queen and entering the assembly hall in a single form. Then, when departing from the assembly, only one Bhagavān came out and entered into all of the palaces in separate forms. Moreover, in each palace He was performing pastimes in different varieties of wonderful moods.

Therefore, in Śrīmad-Bhāgavatam (10.69.41) Śrī Śukadeva states:

ity ācarantaṁ sad-dharmān pāvanān gṛha-medhinām

Śrī Nārada saw that in the palaces of all the queens, one form of Śrī Kṛṣṇa was executing all the religious activities that purify household life.

Similarly, in the beginning of that same chapter (in *Śrīmad-Bhāgavatam* 10.69.2–3), Śrī Śukadeva says:

*citram bataitad ekena
vaṇṇaṁ yugapat pṛthak
gṛheṣu dvya-aṣṭa-sāhasraṁ
striya eka udāvahat
ity utsuko dvāravatīm
devaṛṣī draṣṭum āgamat*

‘Ah! It is extraordinary that one Śrī Kṛṣṇa in a single form simultaneously married sixteen thousand girls in different palaces.’ Hearing of this feat, Śrī Nārada eagerly departed for Dvārakā-purī to take His *darśana*.

The idea that it was ‘only one Kṛṣṇa in only one body who accepted the hands of sixteen thousand girls in different palaces’ became the subject of Śrī Nārada’s great wonder. An omniscient, great soul like Śrī Nārada would not have been amazed if Śrī Kṛṣṇa had married the sixteen thousand one hundred eight queens by manifesting multiple forms through the power of mystic *yoga*. Śrī Nārada knows that by mystic power, perfected sages like Saubhari can assume multiple forms by personal expansion (*kāya-vyūha*).

Therefore, this example illustrates that Śrī Kṛṣṇa’s different forms are not illusory like the personal expansions of Saubhari and others; rather, Śrī Kṛṣṇa’s forms are most wonderful, real, and self-manifest (*svataḥ-siddha*). Śrī Nārada knows that Śrī Bhagavān’s eternal associates also possess the same inconceivable power. With his own eyes, Nārada saw that Vasudeva, Devakī, Uddhava, and other eternal associates had assembled in every palace with Śrī Kṛṣṇa and were participating in His weddings. Thus, the logical conclusion is, “Śrī Kṛṣṇa and His eternal associates, abodes, and pastimes are actually one, and at the same time unlimited and real.”

VERSE 165

दुर्वितर्क्या हि सा शक्तिरद्भुता पारमेश्वरी ।
किन्त्वस्यैकान्तभक्तेषु गूढं किञ्चित् तिष्ठति ॥ १६५ ॥

*durvitarkyā hi sā śaktir
adbhutā pārameśvarī
kintv asyaikānta-bhakteṣu
gūḍham kiñcin na tiṣṭhati*

durvitarkyā – inconceivable; *hi* – certainly; *sā* – that; *śaktiḥ* – potency; *adbhutā* – wonderful; *pārama-īśvarī* – of the Supreme Lord; *kintu* – however; *asya* – of Him; *eka-anta-bhakteṣu* – among the unalloyed devotees; *gūḍham* – hidden; *kiñcit na* – nothing; *tiṣṭhati* – remains.

Although Bhagavān’s wonderful potency, which establishes this difference and nondifference, is beyond logic, His unalloyed devotees still experience the mystery of this power completely.

DIG-DARŚINĪ-ṬĪKĀ: As all of Śrī Bhagavān’s pastimes are directed by His inconceivable potency, which is beyond logic and beyond description, they are practically impenetrable. Nevertheless, by the special mercy of the Lord, the secret nature of that inconceivable potency manifests in the hearts of His unalloyed devotees. Śrī Nārada explains this in this verse beginning with *durvitarkyā*. He says, “Bhagavān Śrī Kṛṣṇa’s extraordinary power of Supreme Lordship is inconceivable (*durvitarkyā*). Because it is absolutely astounding, it cannot be determined by logic and rationalization (*tarka*).”

Gopa-kumāra might question, “How can one obtain *bhakti* without first receiving special knowledge of that potency?”

Nārada replies, “The secret of that potency is inconceivable for others, but it manifests automatically in the hearts of His unalloyed devotees. Those who take shelter of the devotees of the Lord with full faith, obtain unalloyed devotion and are able to fathom this mysterious potency. Then, gradually, supported by this faith, their one-pointed *bhakti* becomes ever stronger.”

VERSE 166

पत्नी-सहस्रैर्युगपत् प्रणीतं द्रव्यं स भुङ्क्ते भगवान् यदैकः ।
पश्यन्ति तान्यत्र यथा प्रतिस्वमादौ ममादत्त तदेव मेऽत्ति ॥१६६॥

*patnī-sahasrair yugapat praṇītaṁ
dravyaṁ sa bhuṅkte bhagavān yadaikah
paśyanti tāny atra yathā pratisvam
ādau mamādatta tad eva me 'tti*

patnī – of wives; *sahasraiḥ* – with thousands; *yugapat* – simultaneously; *praṇītaṁ* – offered; *dravyaṁ* – an item; *saḥ* – He; *bhuṅkte* – enjoys; *bhagavān* – the Lord; *yadā* – when; *ekah* – one; *paśyanti* – they see; *tāni* – them; *atra* – here; *yathā* – as; *prati-svam* – own; *ādau* – first; *mama* – from me; *ādatta* – has taken; *tat* – that; *eva* – indeed; *me* – my; *atti* – He eats.

When the one Bhagavān Śrī Kṛṣṇa simultaneously enjoys the food preparations offered to Him by His thousands of wives, every wife feels, “Prabhu is accepting my offering first.” In this way, every one of Śrī Kṛṣṇa’s beloved consorts sees the Lord separately enjoying only her preparations.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *patnī*, Śrī Nārada demonstrates the influence of the inconceivable potency by citing the example of Śrī Bhagavān’s loving behavior with His beloved consorts.

He says, “Although Śrī Rādhā and the other beautiful Vraja damsels, or Śrī Rukmiṇī and the thousands of other queens, all offer food preparations to Bhagavān at the same time, still Śrī Kṛṣṇa eats all those preparations simultaneously while thousands of His beloveds watch the Lord’s *bhojana-līlā*, His pastime of eating. What do they see? Every beloved feels, ‘Aho! I am so fortunate that my Lord is eating my offering first.’” In this verse, the word *yathā* indicates that Bhagavān cannot behave in any illusory way. Being expert in expanding His special love, Śrī Kṛṣṇa acts affectionately with all of them. Actually, this is not so unusual because His very goal is to shower His affection on all. Therefore, such loving behavior can never be *māyika*, or unreal.

VERSE 167

क्वचित् केष्वपि जीवेषु तत्तच्छक्ति-प्रवेशतः ।
तस्यावेशावतारा ये तेऽपि तद्वन्मता बुधैः ॥ १६७ ॥

kvacit keṣu api jīveṣu tat-tac-chakti-praveśataḥ
tasyāveśāvatārā ye te 'pi tadvan matā budhaiḥ

kvacit – sometimes; *keṣu api* – within certain; *jīveṣu* – souls; *tat-tat-śakti* – of His respective potencies; *praveśataḥ* – because of the entrance; *tasya* – His; *āveśa-avatārāḥ* – empowered incarnations; *ye* – who; *te* – they; *api* – also; *tadvan* – like Him; *matāḥ* – considered; *budhaiḥ* – by the wise.

Sometimes, Bhagavān's special potency enters into a qualified living being, who is then known as an *āveśa-avatāra*. The wise accept such *āveśa-avatāras* to be as good as and as real as Bhagavān Himself.

DIG-DARŚINĪ-ṬĪKĀ: To demonstrate the special opulence of the Lord's potency, Śrī Nārada says, "Sometimes Bhagavān's potency enters into some great living being, who becomes known as an *āveśa-avatāra*, or empowered incarnation. These *āveśa-avatāras* are also completely real. Because they manifest Śrī Kṛṣṇa's unlimited opulence and sweetness in their character and activities, learned scholars have generally accepted them as incarnations of Śrī Kṛṣṇa." Here, Śrī Kṛṣṇa's topmost glories as the *avatārī*, source of all incarnations, have been told, and later on they will be further discussed. Thus, instead of using the term 'Vaikuṇṭheśvara Śrī Nārāyaṇa' in those places, the Lord is instead called 'Śrī Kṛṣṇa.'

VERSE 168

यादृशो भगवान् कृष्णो महालक्ष्मीरपीदृशी ।
तस्य नित्यप्रिया सान्द्र-सच्चिदानन्दविग्रहा ॥ १६८ ॥

yādṛśo bhagavān kṛṣṇo mahā-lakṣmīr apīdṛśī
tasya nitya-priyā sāndra-sac-cid-ānanda-vigrahā

yādṛśaḥ – just as; *bhagavān* – Lord; *kṛṣṇaḥ* – Kṛṣṇa; *mahā-lakṣmīḥ* – the supreme goddess of fortune; *api* – also; *īdṛśī* – like that; *tasya* – to Him; *nitya* – eternal; *priyā* – beloved; *sāndra* – condensed; *sat-cit-ānanda* – eternality, cognizance, and felicity; *vigrahā* – form.

Just as Bhagavān Śrī Kṛṣṇa is glorious, so is His eternal, beloved consort Mahā-Lakṣmī, who is the concentrated embodiment of eternity, knowledge, and bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada has already presented the essential principles (*tattvas*) of Śrī Bhagavān's manifestations. Now, in the natural progression of topics, he is explaining the *tattva* of the Lord's beloved consort, Śrī Mahā-Lakṣmī. Thus he speaks four verses, beginning here with *yādṛśaḥ*. He says, "Mahā-Lakṣmī is the potency of Śrī Nārāyaṇa, who has again been addressed as Kṛṣṇa in this verse. Vaikuṇṭheśvara, being the *avatārī*, or source of all of Bhagavān Śrī Kṛṣṇa's incarnations, is superior to incarnations such as Śrī Viṣṇu, and therefore He is known as Mahā-Viṣṇu. His eternal beloved consort is similarly known as Śrī Mahā-Lakṣmī."

It is stated in Śrī Viṣṇu Purāṇa (1.8.17):

nityaiva sā jagan-mātā viṣṇoḥ śrīr anapāyini
yathā sarva-gato viṣṇus tathaiveyam dvijottama

O best of the *brāhmaṇas*, Śrī Mahā-Lakṣmī is the eternal mother of the universe. She always resides with Viṣṇu and is also all-pervasive like Him.

It is also stated in Śrī Viṣṇu Purāṇa (1.9.145):

devatve deva-deheyam manuṣyatve ca mānuṣī
viṣṇor dehānurūpām vai karoty eṣātmanas tanum

When Śrī Viṣṇu manifests as a demigod, Mahā-Lakṣmī comes as a goddess. When He performs pastimes in human form, she also always enjoys with Bhagavān in the form of a woman. Manifesting a form that perfectly matches whichever body Śrī Viṣṇu assumes, she performs pastimes with Him.

VERSE 169

सा सदा भगवद्वक्षःस्थले वसति तत्परा ।
तस्या एवावतारास्ताः कृष्णस्येवापरा हि याः ॥ १६९ ॥

sā sadā bhagavad-vakṣaḥ-sthale vasati tat-parā
tasyā evāvatārās tāḥ kṛṣṇasyevāparā hi yāḥ

sā – she; *sadā* – always; *bhagavat* – of the Lord; *vakṣaḥ-sthale* – on the chest; *vasati* – resides; *tat-parā* – devoted to Him; *tasyāḥ* – of Her; *eva* – indeed; *avatārāḥ* – incarnations; *tāḥ* – they; *kṛṣṇasya* – from Lord Kṛṣṇa; *iva* – like; *aparāḥ* – nondifferent; *hi* – certainly; *yāḥ* – who.

Śrī Lakṣmī always resides on Bhagavān’s chest, ever intent on rendering service to Him. Just as Śrī Kṛṣṇa and all His incarnations are nondifferent, Mahā-Lakṣmī and all her incarnations are also nondifferent.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada speaks this verse beginning with *sā* to explain how Śrī Mahā-Lakṣmī serves Śrī Viṣṇu by accepting a body that matches Śrī Viṣṇu’s.

He says, “Whenever Śrī Viṣṇu incarnates in Svarga and other places, His beloved Mahā-Lakṣmī also manifests herself, eager to engage in service to Him. All her incarnations correspond to His.” A pertinent example is that all of Śrī Kṛṣṇa’s incarnations are similar to Śrī Kṛṣṇa. Those incarnations, manifesting in different forms, are nondifferent from Śrī Kṛṣṇa. A hierarchy exists among Them, depending on the degree of *bhagavattā* (divinity) They manifest. A similar gradation is found among all the incarnations of Mahā-Lakṣmī as well.

VERSE 170

या महासिद्धिवत्तासु सर्वसम्पदधीश्वरी ।
मुमुक्षु-मुक्त-भक्तानामुपेक्ष्या सैव भूतिदा ॥ १७० ॥

yā mahā-siddhivat tāsū sarva-sampad-adhīśvarī
mumukṣu-mukta-bhaktānām upēkṣyā saiva bhūtīdā

yā – who; *mahā-siddhi-vat tāsū* – amongst the possessors of great perfections; *sarva-sampat* – of all opulences; *adhīśvarī* – the queen; *mumukṣu* – by they who desire liberation; *mukta* – the liberated souls; *bhaktānām* – and the devotees; *upekṣyā* – neglected; *sā* – she; *eva* – indeed; *bhūti-dā* – the awarder of prosperity.

Among all those Lakṣmīs, there is one who is the controlling deity of all types of wealth and opulence. She possesses *aṇimā* and the other mystic perfections, and she can grant all prosperity. This particular goddess is shunned by the seekers of liberation, those who have achieved liberation, and the devotees.

DIG-DARŚINĪ-ṬĪKĀ: The scriptures describe the glories of Śrī Lakṣmī. *Śrīmad-Bhāgavatam* (10.38.8) states:

*yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiś ca-sātvataiḥ*

Brahmā, Śiva, and the other demigods, Lakṣmī-devī, and all the sages and devotees worship the lotus feet of Śrī Bhagavān.

These words of praise indicate that the worshipers of Bhagavān consider Śrī Lakṣmī to be more glorious than the liberated souls and other devotees. Why, then, do we hear about her inferiority?

To address this doubt, Śrī Nārada speaks the two verses beginning with yā. He says, “Among all those manifestations of Mahā-Lakṣmī, there is one who is the presiding deity of all material prosperity – she controls the wealth and opulence of even the guardians of all the planets, and she bestows *aṇimā* (the power to become infinitesimal) and the other great mystic perfections. It is this Lakṣmī who grants material opulences and it is she who is shunned by those who aspire for liberation (*mumukṣus*), those who are liberated (*muktas*), and those who serve the Lord in love (*bhaktas*). The reason is that, although she grants specific mystic powers (*vibhūtiś*) and opulences (*vaibhava*) as a result of worshiping her, such opulences, which are used for acquiring sense objects and sense enjoyment, are an impediment for both *mukti* and *bhakti*.”

VERSE 171

यस्या एव विलोलायाः प्रायः सर्वत्र कथ्यते।
नवानामपि भक्तानां भगवत्प्रियताधिका ॥ १७१ ॥

yasyā eva vilolāyāḥ prāyaḥ sarvatra kathyate
navānām api bhaktānām bhagavat-priyatādhikā

yasyāḥ – than whom; *eva* – certainly; *vilolāyāḥ* – fickle; *prāyaḥ* – generally; *sarvatra* – everywhere; *kathyate* – it is said; *navānām* – of the new; *api* – even; *bhaktānām* – devotees; *bhagavat* – to the Lord; *priyatā* – dearness; *adhikā* – more.

It is said everywhere that new devotees are dearer to Śrī Bhagavān than this Cañcalā-Lakṣmī.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “This manifestation of Lakṣmī is supremely restless (*parama-cañcalā*). On the pretext of being cursed by Durvāsā, she wanders here and there, suddenly abandoning those who take her shelter. Śrī Bhagavān loves even the new devotees more than this mercurial manifestation of the goddess of fortune, what to speak of Bhagavān’s affection for His older devotees who are deeply entrenched in their *bhakti*. This fact is mentioned everywhere in the Purāṇas and other scriptures. However, since this Cañcalā-Lakṣmī is an incarnation of Mahā-Lakṣmī, she is also similar to her. Therefore, it is said that when the ocean of milk was being churned to obtain the nectar of immortality, Cañcalā-Lakṣmī manifested and Śrī Bhagavān held her on His chest. However, the Mahā-Lakṣmī, who is Śrī Bhagavān’s dearest beloved, permanently resides on His chest and is always worshiped by the devotees. She should not be disregarded in any way.”

VERSE 172

एवं धरण्यपि ज्ञेया पराश्च भगवत्प्रियाः।
तथैव भगवच्छक्तिरपि सा ज्ञायतां त्वया ॥ १७२ ॥

*evam dharāṇy api jñeyā parāś ca bhagavat-priyāḥ
tathaiva bhagavac-chaktir api sā jñāyatām tvayā*

evam – thus; *dharāṇī* – the goddess of the earth; *api* – also; *jñeyā* – is understood; *parāḥ* – others; *ca* – and; *bhagavat-priyāḥ* – dear to the Lord; *tathā* – so; *eva* – also; *bhagavat-śaktiḥ* – the potency of the Lord; *api* – also; *sā* – she; *jñāyatām* – should be known; *tvayā* – by you.

Just as Mahā-Lakṣmī is Bhagavān’s beloved, so is Dharaṇī-devī. One should understand that this is so for all the *śaktis* of the Lord.

DIG-DARŚINĪ-ṬĪKĀ: The course of this discussion has brought Śrī Nārada to speak about Bhagavān’s other beloveds in this verse beginning with *evam*. He says, “Just as Śrī Mahā-Lakṣmī is the beloved of Bhagavān, so is Dharaṇī-devī His beloved consort, and she is also the embodiment of eternity, knowledge, and bliss. The Lord’s most beloved *sac-cid-ānanda* Śrī Mahā-Lakṣmī eternally resides close to Śrī Vaikuṇṭha-nātha. All other potencies (*śaktis*) that one hears about are incarnations of Mahā-Lakṣmī only.”

Similarly, it should be understood that Lord Śiva’s consort, Durgā, and her variegated pastime expansions, like the goddess Cāmuṇḍā, the consort of Bhairava, are also the *śaktis* of Bhagavān.

VERSE 173

महाविभूति-शब्देन योग-शब्देन च क्वचित् ।
योगमायादि-शब्देन या क्वचिच्च निगद्यते ॥ १७३ ॥

*mahā-vibhūti-śabdena yoga-śabdena ca kvacit
yogamāyādi-śabdena yā kvacic ca nigadyate*

mahā-vibhūti – great opulence; *śabdena* – by the word; *yoga* – yoga; *śabdena* – by the word; *ca* – also; *kvacit* – sometimes; *yoga-māyā* – by Yogamāyā; *ādi* – and so forth; *śabdena* – by the word; *yā* – who; *kvacit* – sometimes; *ca* – also; *nigadyate* – is spoken of.

The Lord’s *śakti* is known variously in different places by such names as *mahā-vibhūti*, *yoga*, and *Yogamāyā*.

DIG-DARŚINĪ-ṬĪKĀ: After describing the nature of Bhagavān's *śakti* in four verses, beginning here with *mahā*, Śrī Nārada now introduces this *śakti*'s different names, which are based on her activities. He says, "Sometimes this potency is addressed as *mahā-vibhūti* (inconceivable potency or goddess of fortune) and sometimes as *Yogamāyā* (internal potency)." Here the word *ādi* indicates that this potency is also called *prakṛti* (nature), *śakti*, and so on. For instance, the *Mahā-saṁhitā* states:

*śrī-bhū-durgeti yā bhinnā jīvamāyā mahātmanah
ātma-māyā tad-icchā syād guṇamāyā jaḍātmikā*

That *Māyā* of Bhagavān is also known as Śrī, Bhū, and Durgā, whose activities, respectively, are to manifest the *jīvas*; to manifest *ātma-māyā*, the desires of Bhagavān; and to manifest the material world consisting of the three modes of material nature.

The *Śabda-mahodadhi* dictionary also states:

*triguṇātmikātha jñānāñca viṣṇuśaktistathaiva ca
māyāśabdena bhaṇyante śabdatattvārthavedibhiḥ*

As per the opinion of scholars who understand the true meaning of words, the word 'Māyā' indicates *tri-guṇa-ātmikā śakti* (the potency which consists of the three modes of material nature), *jñāna* (knowledge), and *Viṣṇu-śakti* (the potency of Viṣṇu).

It is also stated in the *Skanda Purāṇa*:

*māyāmayety avidyety niyatir mohinīti ca
prakṛtir vāsanety evaṁ taveccānanta kathyate*

Śrī Bhagavān's potency of desire (*icchā-śakti*) has innumerable names such as *Māyā* (illusion), *avidyā* (ignorance), *jaḍa* (dull matter), *mohinī* (enchantress), *prakṛti* (nature), and *vāsanā* (material desire).

Therefore, the Lord's single potency has many names according to the functions she performs.

VERSE 174

या सान्द्रसच्चिदानन्दविलासाभ्युदयात्मिका ।
नित्या सत्याप्यनाद्यन्ता याऽनिर्वाच्या स्वरूपतः ॥ १७४ ॥

yā sāndra-sac-cid-ānanda-vilāsābhyudayaātmikā
nityā satyāpy anādy-antā yā 'nirvācyā svarūpataḥ

yā – who; *sāndra* – condensed; *sat-cit-ānanda* – eternality, cognizance, and bliss; *vilāsa* – pastimes; *abhyudaya* – manifests; *ātmikā* – whose self; *nityā* – eternal; *satyā* – real; *api* – also; *anādi-antā* – without beginning or end; *yā* – who; *anirvācyā* – beyond description; *svarūpataḥ* – by her constitutional nature.

This *śakti* of Śrī Bhagavān, which is the concentrated essence of eternality (*sat*), cognizance (*cit*), and pleasure (*ānanda*), manifests the glorious opulence of the Lord's pastimes. She has no beginning and no end, and she is beyond description, being eternal, absolutely real, and unlimited.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “It is this *śakti* that makes Bhagavān's transcendental pastimes brilliantly attractive. Their grandeur is this potency's very nature. She is eternal, real, beginningless, unlimited, and indescribable. Being the *mahā-śakti* of Bhagavān, who is the Supreme Brahman, she cannot be perceived by logic and reason, and therefore no one can elucidate the truth of her nature.”

VERSE 175

भगवद्भजनानन्दवैचित्री-जननी हि सा ।
नानाविधो भगवतो विशेषो व्यज्यते यया ॥ १७५ ॥

bhagavad-bhajanānanda-vaicitrī-jananī hi sā
nānā-vidho bhagavato viśeṣo vyajyate yayā

bhagavat-bhajana – of devotional service to the Lord; *ānanda* – of bliss; *vaicitrī* – of the varieties; *jananī* – the generator; *hi* – certainly;

sā – she; *nānā-vidhaḥ* – many forms; *bhagavataḥ* – of the Lord; *viśeṣaḥ* – special; *vyajyate* – is manifested; *yayā* – by whom.

This *śakti* manifests all of the Lord’s incarnations and Their distinct characteristics, and because of this, she is known as the mother of the varieties of pleasure of *bhajana*. In other words, she expands the bliss of loving service to the Lord in ever-fresh forms.

DIG-DARŚINĪ-ṬĪKĀ: In the previous two verses, Śrī Nārada explained the *svarūpa-lakṣaṇa* (intrinsic characteristics) of Bhagavān’s potency, Lakṣmī. Now in two verses, beginning here with *bhagavat*, he describes her *taṭastha-lakṣaṇa* (marginal, or extrinsic, characteristics).

He says, “She is the mother of the various sweet wonders that are relished in the bliss of devotional service. Although that *śakti*, Lakṣmī, being similar to *sac-cid-ānanda* Śrī Bhagavān, is nondifferent from Him, still, she manifests the wonderful variety of differences among the Lord’s devotees. Bhagavān and the *jīva* are both *sac-cid-ānanda*, sharing the same spiritual reality known as *brahma-tattva*. At the same time, however, *jīva-brahma* (the individual soul) and Parabrahman (Supreme Soul) are different, just as the sun and sunshine are different.

“That same potency, Lakṣmī, also manifests the different stages of *bhakti* – *sādhana-bhakti* (the stage of practice), *bhāva-bhakti* (the initial stage of pure love of God), and *prema-bhakti* (fully manifest pure love of God). In addition, she manifests the various special *rasas*, or loving relationships with the Lord – neutrality, servitorship, friendship, parental affection, and other mellows. In this way, she constantly increases the novelty and sweetness of the bliss of worshiping and serving the Lord.

“Bhagavān, who is Parabrahman, is one without a second, but He manifests in multiple forms through her auspices. She is the agent for the beauty and sweetness of His every form and for the variegatedness of all His wonderful pastimes.”

VERSE 176

तथैव लक्ष्म्या भक्तानां भक्तेर्लोकस्य कर्मणाम्।
सा सा विशेष-वैचित्री सदा सम्पद्यते यतः ॥ १७६ ॥

*tathaiva lakṣmyā bhaktānām
bhakter lokasya karmaṇām
sā sā viśeṣa-vaicitrī
sadā sampadyate yataḥ*

tathā – so; *eva* – indeed; *lakṣmyā* – through Lakṣmī; *bhaktānām* – of the devotees; *bhakteḥ* – of devotion; *lokasya* – of the Vaiṣṇava world; *karmaṇām* – of His pastimes; *sā sā* – whatever; *viśeṣa* – distinct; *vaicitrī* – varieties; *sadā* – forever; *sampadyate* – is manifested; *yataḥ* – whence.

Through the agency of that *śakti*, Lakṣmī, the distinct varieties of Bhagavān’s devotees, His devotional service, His abodes, and all His pastimes are forever manifest.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “The agency of Bhagavān’s powerful *śakti* alone manifests the indescribable wonder of difference in the form of the Lord’s devotees such as Śrī Śeṣa and Śrī Garuḍa; His *bhakti* in the form of *śravaṇa*, *kīrtana*, and so on; His abodes such as Śrī Vaiṣṇava; and the variegated activities He performs. In other words, this *śakti* manifests wonderful diversity. If it were not for this *śakti*, such variegatedness of numerous forms would not be produced from the single form that is concentrated *sac-cid-ānanda*.

“This means that even though *bhakta* (the devotee), *bhakti* (devotional service), *loka* (the transcendental abode), and *līlā* (the pastimes of the Lord) are all of the same spiritual nature, and are thus one, at the same time, great variety manifests in each one of them by the influence of this *śakti*.” The word *sadā* used in this verse indicates an unending manifestation of ever-new varieties.

Śrī Viṣṇu-saṁhitā states:

*icchā-śaktir jñāna-śaktiḥ kriyā-śaktir iti tridhā
śakti-śaktimatoś cāpi na bhedaḥ kaścid iṣyate*

This *śakti* has three different aspects: the energy of desire (*icchā-śakti*), the energy of knowledge (*jñāna-śakti*), and the energy of action (*kriyā-śakti*). However, as there is no difference between *śakti*, the energy, and *śaktimāna*, the energetic, this potency by nature is one.

At the end of the Second Chapter, the different varieties were described: different devotees such as Śeṣa, the son of Kadru, and Garuḍa, the son of Vinatā; different limbs of devotional service such as *śravaṇa* and *kīrtana*; different abodes such as Ramāpriya, Śvetadvīpa, and Vaikuṇṭha; and different activities such as Bhagavān's appearing in this world out of affection for His devotees, drinking breast milk, crawling on the ground, and His performance of other such pleasurable pastimes. One should understand that all these differences are eternally present in these different forms.

VERSE 177

सा च तस्याश्च सा चेष्टा ज्ञेया तच्छुद्धसेवकैः ।
अतर्क्या शुष्कदुस्तर्कज्ञान-सम्भिन्नमानसैः ॥ १७७ ॥

sā ca tasyāś ca sā ceṣṭā jñeyā tac-chuddha-sevakaiḥ
atarkeyā śuṣka-dustarka-jñāna-sambhinna-mānasaiḥ

sā – she; *ca* – and; *tasyāḥ* – her; *ca* – and; *sā* – it; *ceṣṭā* – activities; *jñeyā* – understood; *tat* – His; *śuddha-sevakaiḥ* – by the pure servitors; *atarkeyā* – inconceivable; *śuṣka* – dry; *dustarka* – through contaminated logic; *jñāna* – through adherence to speculative knowledge; *sambhinna* – completely impaired; *mānasaiḥ* – by those whose minds.

Only Bhagavān's pure devotees can understand this *śakti* and her strength and activities. Those whose minds are contaminated by dry knowledge can never understand her.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, "What is the nature of this *śakti*? How does such variegatedness arise through her?"

Addressing this, Śrī Nārada speaks this verse beginning with *sā*. He says, "Only Śrī Bhagavān's pure servants who are endowed with unalloyed devotion can understand her and her indescribable activities. Those whose minds have become polluted due to contact with knowledge arising from *duṣṭa-nyāya* (faulty logic) cannot understand the truth of that potency through argument."

In verse 165, when explaining that Śrī Bhagavān's different forms are simultaneously one and many, Śrī Nārada had said, “*durvitarkyā hi sā śaktiḥ* – that potency is certainly inconceivable.” Śrī Nārada wanted to clearly establish that variegatedness in the material and spiritual realms is very difficult to understand. Therefore, according to *ukta-poṣa-nyāya* (the logic of repetition), in order to emphasize this subject matter, he is repeating it even though it has already been discussed before. These principles are so difficult that one will not understand them unless he hears them repeatedly.

VERSE 178

सा परापरयोः शक्त्योः परा शक्तिर्निगद्यते ।
प्रभोः स्वाभाविकी सा हि ख्याता प्रकृतिरित्यपि ॥ १७८ ॥

*sā parāparayoh śaktyoh
parā śaktir nigadyate
prabhoḥ svābhāvikī sā hi
khyātā prakṛtir ity api*

sā – she; *para* – superior; *aparayoh* – and inferior; *śaktyoh* – of the two potencies; *parā* – superior; *śaktiḥ* – potency; *nigadyate* – is called; *prabhoḥ* – of the Lord; *svābhāvikī* – innate; *sā* – she; *hi* – indeed; *khyātā* – known; *prakṛtiḥ* – the primordial potency; *iti* – as; *api* – also.

Of the two potencies of Śrī Bhagavān, known as *parā* (superior) and *aparā* (inferior), she is classified as the superior potency. She is *svābhāvikī* (innate), having arisen from the Lord's inherent nature, and in some places she is known as *prakṛti* (nature).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “There are two types of potencies, *parā* (superior) and *aparā* (inferior). Śrī Prahlāda and other great personalities have glorified this *mahā-śakti* as the *parā* potency.” These two potencies are described in the prayers offered by Śrī Prahlāda in Śrī Viṣṇu Purāṇa (1.19.176–177):

*sarva-bhūteṣu savarvātman yā śaktir aparā tava
guṇāśrayā namas tasyai śāśvatāyai sureśvara*

yātīta-gocarā vācām manasām ca viśeṣaṇā
jñāni-jñāna-paricchedyā vande tām īśvarīm parām

O Soul of all beings! O God of gods! I offer obeisances to Your eternal *aparā-śakti*, or inferior energy, who is the shelter of the three modes of material nature. However, to that *śakti* who is devoid of material distinctions, who is beyond mind and words, who differentiates between the knower and his knowledge, to that *parā-śakti*, that topmost potency of the Supreme Lord, I offer praise.

Śrī Nārada says, “The inferior potency, famous as Māyā, is dull by nature. Because the superior potency is devoid of distinguishing attributes such as class (*jāti*), qualities (*guṇa*), and activities (*kriyā*), and because it is of the nature of Parabrahman, it is beyond words and inconceivable to the mind. Even so, this *parā-śakti* illuminates everything. She manifests the division between the living being (*jīva*), who is the knower, and his knowledge (*jñāna*) or intelligence (*buddhi*). She does this the same way she illuminates the distinctions between external objects like clay pots.”

Alternatively, another understanding is: “Due to the effect of this potency, the knowledge of hardened philosophers who lack the ability for sound reasoning becomes restricted, or limited, and yet knowledge automatically manifests in the hearts of the pure devotees.”

Śrī Nārada continues, “You should understand this *śakti* to be the Lord’s *svarūpa-bhūtā* potency, the energy that is born from His very nature. Because this potency has the same characteristics as the Lord, such as eternality, she is nondifferent from Him and is known as *īśvarī*, or divine.”

Alternatively: “Because she has the great power to manifest all kinds of wonderful varieties, she is *parā* and she is also known as *cid-vilāsa-rūpā*, one who manifests transcendental pastimes full of enjoyment.”

Alternatively: “All scholars expert in the Purāṇas have addressed her as *prakṛti* because she is the natural (*svābhāvikī*) potency of Bhagavān. The meaning of the word *prakṛti* is ‘intrinsic nature,’ or *svabhāva*. Since this potency is nondifferent from Bhagavān, you should understand this potency to be the true nature, or *svarūpa*, of the Lord.”

VERSE 179

अंशाः बहुविधास्तस्या लक्ष्यन्ते कार्य-भेदतः।

तस्या एव प्रतिच्छायारूपा माया गुणात्मिका ॥ १७९ ॥

*aṁśāḥ bahu-vidhās tasyā lakṣyante kārya-bhedataḥ
tasyā eva praticchāyā-rūpā māyā guṇātmikā*

aṁśāḥ – plenary portions; *bahu-vidhāḥ* – many kinds; *tasyāḥ* – of her; *lakṣyante* – appear; *kārya-bhedataḥ* – by the divisions of activity; *tasyāḥ* – of her; *eva* – indeed; *praticchāyā* – of a shadow; *rūpā* – the form; *māyā* – illusory; *guṇa-ātmikā* – consisting of the modes of nature.

Based on the variety of activities she performs, the elements or divisions of this *parā-śakti* appear in many different forms. Illusory *Māyā*, which comprises the three modes of material nature, is her shadow.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Based on her activities, this *parā-śakti*, superior potency, is characterized by many wonderful variations, such as the different types of devotional service, devotees, and objects of devotion. Moreover, in relation to these three, she also creates the varieties of *rasas* (the mellows of love), *bhāvas* (ecstatic moods), *rūpas* (forms), and so on. Additionally, the material manifestation known as *kāraṇa-rūpa-śakti* (the instrumental, or causal potency) also has many specialities based on divisions and further subdivisions of knowledge (*jñāna*), actions (*karma*), and so on.”

Parāśara Muni has described her plurality of facets in this way (*Viṣṇu Purāṇa* 1.3.2):

*śaktayaḥ sarva-bhūtānām acintya-jñāna-gocarāḥ
yato 'to brahmaṇas tās tu sargādyā bhāva-śaktayaḥ
bhavanti tapatām śreṣṭha pāvakasya yathoṣṇatā*

All existent entities have their own potencies, which can be understood only by divine knowledge. These potencies are inconceivable by mundane logic or knowledge. The Supreme Brahman has many variegated potencies that perform the

activities of creation and so on. These are all nondifferent from Him, just as heat is nondifferent from fire.

Śrīla Śrīdhara Svāmī has commented on this verse: “In this world, one can perceive the potencies of precious stones, *mantras*, and so on through inconceivable knowledge, which is beyond logic and which can be understood only through the evidence of *anyathā-anuṣapatti*. Here, the meaning of *anyathā-anuṣapatti* is that although one might directly witness only the effect, one should know that the effect cannot be separate from the cause. Thus, one should assume the cause upon seeing the effect. Another way of understanding the idea of inconceivable potency is that because the difference and nondifference of these potencies is ambiguous, they cannot be analyzed. It is conceivable only through *arthāpatti*, that proof in which the establishment of one fact automatically proves another fact. Just as within fire there is the potency, or power, to burn, so by nature, Parabrahman Śrī Viṣṇu possesses inconceivable potencies to accomplish creation.”

Śvetāśvatara Upaniṣad (6.8) also states:

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāśya śaktir vividhaiva śrūyate
svābhāviki jñāna-vala-kriyā ca*

He has neither activities to perform nor material senses to accomplish His activities. No one is seen to be equal to Him or greater than Him. One hears that this Supreme Brahman has different potencies like *jñāna* (knowledge), *bala* (power), and *kriyā* (action).

For instance, fire has the potency of heat. Similarly, all objects have their own potencies that can be perceived only by inconceivable knowledge. Brahman also possesses potencies that are nondifferent from its nature. The Śrutis give evidence for this:

parāśya śaktir vividhaiva śrūyate

One hears about Parabrahman’s various types of potencies.

Just as the energy of heat cannot be removed from fire by any agency, such as jewels or *mantras*, similarly Bhagavān’s natural potencies

cannot be separated from Him. Therefore, His opulence is eternal and autonomous.

It is also stated in *Bṛhad-āraṇyaka Upaniṣad* (4.4.22):

sadā ayam asya sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ

That Parabrahman is the Lord of everyone, the controller of everyone, and the ruler of everyone.

That Parabrahman alone is the cause behind the creation, maintenance, and destruction of this material universe. He accomplishes this through the agency of His *māyā-śakti*, which is the shadow or semblance (*prati-chāyā*) of His spiritual pleasure potency. This *Māyā*, consisting of the three modes of material nature, produces all the vast varieties of the creation, and because she is the shadow of the spiritual potency that manifests the Lord's spiritual pastimes, this material universe, created by that *Māyā*, appears to be like *Vaikuṇṭha*.

VERSE 180

मिथ्याप्रपञ्च-जननी मिथ्याभ्रान्तितमोमयी ।

अतोऽनिरूप्याऽनित्याद्या जीव-संसारकारिणी ॥ १८० ॥

mithyā-prapañca-jananī mithyā-bhrānti-tamo-mayī
ato 'nirūpyā 'nityādyā jīva-saṁsāra-kāriṇī

mithyā – of the illusory world; *prapañca* – of the five gross elements; *jananī* – the mother; *mithyā-bhrānti* – with false delusions; *tamaḥ-mayī* – imbued by darkness; *ataḥ* – then; *anirūpyā* – indescribable; *anityā* – transitory; *ādyā* – original; *jīva* – the minute spirit souls; *saṁsāra* – of the cycle of transmigration of species; *kāriṇī* – the cause.

This inert (*jaḍa*) *Māyā* is the mother of the illusory material world. As she is the embodiment of ignorance and delusion, her nature is beyond description. Although she has imprisoned the living beings in the repeated cycle of birth and death from time without beginning, *Māyā* is destroyed when the living being receives knowledge of his constitutional position, and therefore, she is understood to be

non-eternal. She is known as beginningless because she is the shadow of the internal spiritual energy, *cit-śakti-māyā*.

DIG-DARŚINĪ-ṬĪKĀ: Now Śrī Nārada speaks three verses, beginning here with *mithyā*, to introduce the subject matter of the nature and activities of Māyā.

He says, “Māyā, who alone is the mother of the cause (*kāraṇa*) and effect (*kārya*) of the illusory material world, generates the delusion of unreality in the form of knowledge and ignorance, liberation and bondage, and other dualities. Being the embodiment of ignorance, she covers knowledge of the Absolute Truth. She is therefore indefinable (*anirūpyā*) because her form or nature cannot be described. She is also non-eternal (*anityā*), because when the living being receives knowledge of his constitutional position (*svarūpa-jñāna*), the influence of Māyā is destroyed for that particular soul. Furthermore, she is the shadow of the spiritual potency (*cit-śakti*) of the Lord and so is named *ādyā*, or beginningless. Because she is the cause of the living being’s material existence, she is known as *avidyā*, or ignorance. By spreading ignorance, she becomes the cause of the repetition of birth and death for a living being within the material world.”

VERSE 181

अष्टमावरणस्याधिष्ठात्री मूर्तिमती हि या ।
कार्याकारविकारस्याप्राप्त्या प्रकृतिरुच्यते ॥ १८१ ॥

aṣṭamāvaraṇasyādhiṣṭhātrī mūrtimatī hi yā
kāryākāra-vikārasyāprāptyā prakṛtir ucyate

aṣṭama – eighth; *āvaraṇasya* – of the covering; *adhiṣṭhātrī* – presiding Deity; *mūrti-matī* – embodied form; *hi* – indeed; *yā* – who; *kārya-ākāra* – of her occupations and form; *vikārasya* – transformation; *aprāptyā* – because of not undergoing; *prakṛtiḥ* – primordial nature; *ucyate* – she is called.

This Māyā takes a personal form and resides as the presiding Deity of the eighth covering of the universe. Because her nature is not

affected by transformations of material creation, she is also known as *prakṛti*, or primordial nature.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada continues, “When she assumes a form, she becomes the presiding Deity of the eighth covering of the universe and is known as *prakṛti*. Why is she known as such? Because she never undergoes transformation, being untouched by the workings of material nature. As this *prakṛti* is the cause of transformation, or change (*vikāra*), she herself is the antipathy of change and never subject to transformation. This illusory potency, being part and parcel of *cid-vilāsa-rūpa-śakti* (the spiritual potency that manifests Bhagavān’s transcendental pastimes), is nondifferent from the spiritual potency.”

Therefore, when Śrī Gopa-kumāra reaches Māyā’s abode in the eighth covering of the *brahmāṇḍa*, she tells him (Śrī Bṛhad-Bhāgavatāmṛtam 2.3.28):

*bhaktim icchasi vā viṣṇoḥ tathāpy etasya ceṭikām
bhaginīm śakti-rūpām mām kṛpayā bhaja bhakti-dām*

If you desire loving devotion for Bhagavān Śrī Viṣṇu, then worship me, considering me to be His maidservant, sister, or *śakti*. Because I am His potency, I increase *bhakti* unto Śrī Viṣṇu. Because I am His sister, I satisfy the desires of His devotees by bestowing *bhakti*.

VERSE 182

यस्यास्त्वतिक्रमेणैव मुक्तिर्भक्तिश्च सिद्ध्यति ।
उत्पादितं यया विश्वमैन्द्रजालिकवन्मृषा ॥ १८२ ॥

*yasyās tv ati-krameṇaiva muktir bhaktiś ca siddhyati
utpāditam yayā viśvam aindra-jālikavan mṛṣā*

yasyāḥ – of whom; *tu* – indeed; *ati-krameṇa* – by crossing over; *eva* – certainly; *muktiḥ* – liberation; *bhaktiḥ* – devotional service; *ca* – and; *siddhyati* – is attained; *utpāditam* – established; *yayā* – by whom; *viśvam* – the material universe; *aindra-jālika-vat* – like a magical show; *mṛṣā* – through illusion.

When one crosses over this Māyā, one attains liberation and devotional service. Just like the magic created by a magician, this unreal material universe is the creation of Māyā.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “This Māyā is like a magician. A magician may manifest various types of objects in front of his audience, but they are all unreal; they are only illusions. In the same way, since it is Māyā’s duty to bewilder everyone, just as a magician produces his illusions, she creates this unreal universal creation.”

VERSE 183

शक्त्या सम्पादितं यत्तु स्थिरं सत्यं च दृश्यते ।
कर्दमप्रभृतीनां तत्तपोयोगादिजं यथा ॥ १८३ ॥

śaktyā sampāditam yat tu sthiram satyam ca dṛśyate
kardama-prabhṛtīnām tat-tapo-yogādi-jam yathā

śaktyā – by the spiritual potency; *sampāditam* – created; *yat* – what; *tu* – indeed; *sthiram* – permanent; *satyam* – real; *ca* – and; *dṛśyate* – is seen; *kardama-prabhṛtīnām* – of Kardama Muni and others; *tat* – that; *tapah* – by austerity; *yoga* – by yoga; *ādi* – and so forth; *jam* – generated; *yathā* – as.

Similarly, all objects created by Bhagavān’s *cit-śakti*, or spiritual potency, are known to be real and permanent, like the objects created by the austerities and mystic *yoga* practices of Kardama and other sages.

DIG-DARŚINĪ-ṬĪKĀ: All the activities performed by Bhagavān’s spiritual pleasure potency, the *cid-vilāsa-śakti*, are permanent and real. Śrī Nārada illustrates this with examples and logic in two verses, beginning here with *śaktyā*.

He says, “All objects created by this *cit-śakti* are acknowledged to be real and permanent. Examples include the famous airplane that moves as one pleases, and the palaces and all the objects created by the austerities of Kardama, Saubhari, and other sages that appeared to be

permanent and real. Here the word *ādi* indicates the precious stones, *mantras*, and so on that also have the power to create things.

“The purport is that a magician, by his expertise in deception, sows bewilderment in the vision of his entire audience and creates different types of objects that are actually false. All those objects seem to be real, but they are temporary, and in a moment they are destroyed. Specifically, those objects cannot be used by anyone in any way. The creations obtained by the austerities of *yoga*, on the other hand, are always seen to be real and they can be enjoyed at will. Therefore, they are known as permanent.”

VERSE 184

निःशेषसत्कर्मफलैकदातुर्योगीश्वरैरर्च्यपदाम्बुजस्य ।
कृष्णस्य शक्त्या जनितं तथा यन्नित्यं च सत्यं च परं हि तद्वत् ॥ १८४ ॥

niḥśeṣa-sat-karma-phalaika-dātur
yogīśvarair arcya-padāmbujasya
kṛṣṇasya śaktyā janitam tayā yan
nityam ca satyam ca param hi tadvat

niḥśeṣa – all; *sat* – pious; *karma* – of deeds; *phala* – fruit; *eka* – sole; *dātuḥ* – of the bestower; *yogī-īśvaraiḥ* – by the masters of *yoga*; *arcya* – worshipable; *pada-ambujasya* – of the lotus feet; *kṛṣṇasya* – of Śrī Kṛṣṇa; *śaktyā* – by the potency; *janitam* – born; *tayā* – by her; *yat* – what; *nityam* – permanent; *ca* – and; *satyam* – real; *ca* – and; *param* – superior; *hi* – indeed; *tadvat* – similarly.

Even the best of the *yogīs* worship the lotus feet of Śrī Kṛṣṇa, who alone bestows the fruits of penances and other pious activities. Whatever is produced by Śrī Kṛṣṇa’s *parā-śakti* is permanent and real, just as He is.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “One can see that ordinary living entities are empowered to produce permanent and real objects from their performance of austerities, *yoga*, and other pious activities. But the best of *yogīs* worship the lotus feet of the Supreme Lord Śrī

Kṛṣṇa, and He alone bestows the results of their pious activities, such as penances (*tapasya*). Therefore, the objects that are created by His *mahā-śakti* must be completely and automatically superior to the objects created by penances and mysticism.” To explain this, he speaks this verse starting with *niḥśeṣa*. He says, “Everything manifested by this indescribable spiritual pleasure potency is known to be completely permanent and real like that very potency herself or like the all-powerful Śrī Kṛṣṇa.”

VERSE 185

एवं भगवता तेन श्रीकृष्णेनावतारिणा ।
न भिद्यन्तेऽवतारास्ते नित्याः सत्याश्च तादृशाः ॥ १८५ ॥

evam bhagavatā tena śrī-kṛṣṇenāvatāriṇā
na bhidyante 'vatārās te nityāḥ satyāś ca tādṛśāḥ

evam – thus; *bhagavatā* – from the Lord; *tena* – by Him; *śrī-kṛṣṇena* – by Śrī Kṛṣṇa; *avatāriṇā* – from the source of all incarnations; *na bhidyante* – are nondifferent; *avatārāḥ* – incarnations; *te* – they; *nityāḥ* – eternal; *satyāḥ* – real; *ca* – and; *tādṛśāḥ* – similarly.

Bhagavān Śrī Kṛṣṇa is *avatārī*, the source of all *avatāras*, so all incarnations are nondifferent from Him. As the source is eternal and real, so are the incarnations.

DIG-DARŚINĪ-ṬĪKĀ: Finishing his secondary point, Śrī Nārada now comes back to the original topic of discussion. It is stated in *Śrīmad-Bhāgavatam* (1.3.28), “*kṛṣṇas tu bhagavān svayam* – Kṛṣṇa is the Supreme Personality of Godhead Himself.” Nārada intends to establish through this evidence that Śrī Kṛṣṇa’s glories are greater than the glories of all the incarnations. However, the incarnations are also eternal and real like Him. He is concluding this last point with this verse beginning with *evam*. Badrī-nātha Śrī Nārāyaṇa and other incarnations are nondifferent from *avatārī* Śrī Kṛṣṇa, Lord of Goloka. Thus, They also are *nitya* (eternal) and *satya* (real).

VERSE 186

एकः स कृष्णो निखिलावतारसमष्टिरूपो विविधैर्महत्त्वैः ।
तैस्तैर्निजैः सर्वविलक्षणैर्हि, जयत्यनन्तैर्भगशब्दवाच्यैः ॥ १८६ ॥

*ekah sa kṛṣṇo nikhilāvatāra-
samaṣṭi-rūpo vividhair mahattvaih
tais tair nijaiḥ sarva-vilakṣaṇair hi
jayaty anantair bhaga-śabda-vācyaiḥ*

ekah – one; *saḥ* – He; *kṛṣṇaḥ* – Kṛṣṇa; *nikhila* – all; *avatāra* – of incarnations; *samaṣṭi* – aggregate; *rūpaḥ* – form; *vividhaiḥ* – with variegated; *mahattvaih* – glories; *taiḥ taiḥ* – by them; *nijaiḥ* – own; *sarva* – from everything; *vilakṣaṇaiḥ* – distinguished; *hi* – indeed; *jayati* – He is triumphant; *anantaiḥ* – unending; *bhaga* – opulence; *śabda* – by the word; *vācyaiḥ* – described.

All the incarnations are nondifferent from Śrī Kṛṣṇa, and They are all present within Śrī Kṛṣṇa’s transcendental form. However, He is always triumphant, surpassing all of Them with His unending, manifold glories, which are indicated by the word *bhaga*.

DIG-DARŚINĪ-ṬĪKĀ: “Although the source of all the incarnations is nondifferent from His incarnations, *avatārī* Śrī Kṛṣṇa is supremely excellent.” This is being established here in this verse beginning with *ekah*. Śrī Nārada says, “Śrī Kṛṣṇa is the aggregate of all incarnations, meaning that all of them are present in subtle form within His transcendental body. Therefore, He is the seed of all the incarnations. Being more extraordinary than Them, He is clearly addressed as *bhaga*, meaning ‘all-opulent.’”

It is stated in the *Viṣṇu Purāṇa* (6.5.74):

*aiśvaryasya samagrasya dharmasya (vīryasya) yaśasaḥ śriyaḥ
jñāna-vairāgyayoś cāpi śaṅṅām bhaga itīṅganā*

Six categories – complete supremacy, or wealth; complete strength; complete fame; complete beauty; complete knowledge; and complete renunciation – are known as *bhaga*.

Due to His natural and variegated glories, which are eternal, boundless, indescribable, and extraordinary, Goloka-nātha Śrī Kṛṣṇa is supremely victorious in every respect.

VERSE 187

नारायणादप्यवतारभावे संव्यज्यमानैर्मधुरैर्मनोज्ञैः ।
तत्प्रेमभक्त्यार्द्रहृदेकवेद्यैर्माहात्म्य-वर्गीर्विविधैर्विशिष्टैः ॥ १८७ ॥

*nārāyaṇād apy avatāra-bhāve
saṁvyajyamānair madhurair mano-jñaiḥ
tat-prema-bhakti-ārdra-hṛd-eka-vedyair
māhātmya-vargair vividhair viśiṣṭaiḥ*

nārāyaṇāt – than Lord Nārāyaṇa; *api* – although; *avatāra* – of an incarnation; *bhāve* – in the mood; *saṁvyajyamānaiḥ* – manifested; *madhuraiḥ* – sweet; *manaḥ-jñaiḥ* – enchanting; *tat* – for Him; *prema-bhakti* – with devotion in pure love; *ārdra* – melting; *hṛt* – by the heart; *eka* – only; *vedyaiḥ* – to be experienced; *māhātmya-vargaiḥ* – with manifold glories; *vividhaiḥ* – various; *viśiṣṭaḥ* – distinguished.

With special, ever-increasing glories that are sweeter and more enchanting than those of the Lord of Vaikuṇṭha Śrī Nārāyaṇa, Śrī Kṛṣṇa attracts everyone’s heart and is superior to all His incarnations. But only those whose hearts have been melted with *prema-bhakti* can experience these glories.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “One hears that the Lord of Vaikuṇṭha Śrī Nārāyaṇa is also *avatārī*, the source of all incarnations. This being so, how can we establish that Śrī Kṛṣṇa’s glories are different from and superior to the glories of Śrī Nārāyaṇa?”

In reply to this, Śrī Nārada speaks this verse beginning with *nārāyaṇāt*. He says, “Goloka-nātha Śrī Kṛṣṇa’s glories are superior to and more variegated than Śrī Nārāyaṇa’s. Śrī Kṛṣṇa is glorious in a super-excellent manner. The reason is that although both of Them are *avatārī*, Śrī Kṛṣṇa possesses *avatāra-bhāva*, or the mood of being an

incarnation. In other words, when Goloka-nātha Śrī Kṛṣṇa descends to this world as an *avatāra*, He possesses complete and ever-expanding sweetness, charm, and the power to attract the hearts of all.”

Gopa-kumāra might also ask, “How can Śrī Kṛṣṇa be more glorious than all the incarnations and even *avatārī* Śrī Nārāyaṇa?”

Śrī Nārada replies, “Only the devotees whose hearts have melted with Śrī Kṛṣṇa’s *prema-bhakti* can comprehend His glories.”

The purport is that Badrī-nātha Śrī Nārāyaṇa and other expansions are incarnations, or *avatāras*. The Supreme Lord Vaikuṇṭha-nātha Śrī Nārāyaṇa is Parameśvara, the source of all incarnations, or *avatārī*. However, Śrī Kṛṣṇa is Himself both *avatārī* and *avatāra*, and in both these forms He is the supermost. As an incarnation, Śrī Kṛṣṇa displays the sweetness and loveliness of His various pastimes, and as the source of incarnations, He displays His Supreme Lordship. Śrī Kṛṣṇa simultaneously incorporates both of these aspects, and thus He is the topmost. The glories of this simultaneous display of His opulence and sweetness will be discussed further on.

Although the sweetness that arises in Śrī Kṛṣṇa’s pastimes of subduing and killing wicked demons cannot be apprehended by reason, still, when one deliberates on it, he can understand that the Lord indeed displays His great mercy in a very sweet manner through the activities of subduing the wicked. Even while dealing with the wicked, His special sweetness is never diminished. For instance, when He killed Pūtanā on the pretext of drinking her breast milk, He awarded her the eternal post of His wet-nurse. If He gives His topmost mercy to the wicked, then what can be said of the mercy He bestows upon His devotees? Śrī Kṛṣṇa reciprocates with them according to their particular mellow – eating, drinking, and sleeping with them; playing the flute for them; and dancing in *rāsa-līlā*. All this will be discussed in more detail further on.

VERSE 188

तेषामप्यवताराणां सेवकैः परमं महत् ।

लभ्यते सुखमात्मात्मप्रियसेवा-रसानुगम् ॥ १८८ ॥

*teṣām apy avatārāṇām sevakaiḥ paramaṁ mahat
labhyate sukhama ātmātma-priya-sevā-rasānugam*

teṣām – of them; *api* – also; *avatārāṇām* – of the incarnations; *sevakaiḥ* – by the servants; *paramam* – the most; *mahat* – supreme; *labhyate* – is obtained; *sukham* – happiness; *ātma* – own; *ātma-priya* – beloved; *sevā* – of service; *rasa-anugam* – in accordance with their moods.

The servitors of Śrī Kṛṣṇa’s incarnations, serving their beloved Lord according to their own moods, obtain the greatest happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “If Śrī Kṛṣṇa-deva is the ocean of the greatest glories, then why doesn’t everyone serve Him and receive the most excellent happiness of all?”

In reply, Śrī Nārada speaks this verse beginning with *teṣām*. He says, “When the devotee serves his worshipable Deity, he becomes completely happy at heart in a way that corresponds to his mood. Bhagavān Śrī Kṛṣṇa has unlimited incarnations. That form of the Lord who bestows His mercy upon a devotee is accepted by that devotee as his worshipable Deity, and he serves that form of the Lord in the appropriate *rasa*, or mood. All obtain the ultimate happiness related to their respective *rasa*, and thus their heart-felt desires are completely fulfilled.”

VERSE 189

उपासनानुसारेण दत्ते हि भगवान् फलम्।

न तत्रापारितोषः स्यात् कस्यचित् साध्यलाभतः ॥ १८९ ॥

upāsanānusāreṇa datte hi bhagavān phalam

na tatrāparitoṣaḥ syāt kasyacit sādhya-lābhataḥ

upāsanā – with the worship; *anusāreṇa* – in accordance; *datte* – He gives; *hi* – indeed; *bhagavān* – the Lord; *phalam* – the fruit; *na* – not; *tatra* – there; *aparitoṣaḥ* – dissatisfaction; *syāt* – there can be; *kasyacit* – of anyone; *sādhya* – the goal, or attainment; *lābhataḥ* – from the reward.

Śrī Bhagavān bestows the appropriate result to everyone according to their particular mode of worship. Upon attaining that reward of perfection, no one feels dissatisfied.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “Śrī Bhagavān is the crest jewel of all the omniscient personalities, and He is supremely kind. Why then does He not distribute the best happiness to all of His servants equally?”

To address this, Śrī Nārada speaks this verse beginning with *upāsanā*. He says, “Śrī Bhagavān grants results according to the mood in which the devotees worship Him.” In other words, in whatever mood a devotee worships the Lord, in that same mood the Lord grants him the appropriate result.

Gopa-kumāra might ask, “If there is gradation, one servitor would receive less happiness and another more. Therefore, will some of them not feel dissatisfied?”

Nārada replies, “When one worships the Lord with a particular desire, then upon the maturity of his *bhajana*, he receives the desired result. Thus, each and every devotee receives the service he prays for. No one is discontent or displeased at heart with either his desired goal or with the happiness that Bhagavān bestows.”

VERSE 190

विचित्रलीलाविभवस्य तस्य समुद्रकोटीगहनाशयस्य ।
विचित्र-तत्तद्गुचिदानलीला-विभूतिमुत्तर्कयितुं प्रभुः कः ॥ १९० ॥

vicitra-līlā-vibhavasya tasya
samudra-koṭī-gahanāśayasya
vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttarkayitum prabhuḥ kaḥ

vicitra-līlā – astonishing pastimes; *vibhavasya* – greatness; *tasya* – His; *samudra-koṭī* – as millions of oceans; *gahana* – deep; *āśayasya* – of His heart; *vicitra* – amazing; *tat-tad-ruci* – of respective tastes; *dāna* – endowing; *līlā* – of pastimes; *vibhūtim* – the opulence; *uttarkayitum* – to comprehend through logic; *prabhuḥ* – capable; *kaḥ* – who.

Śrī Kṛṣṇa’s pastimes expand with ever-new variety. His heart is as deep as millions of oceans. By logic no one can understand the

purpose for which He has placed different tastes in the hearts of His devotees and expanded the opulence of His pastimes accordingly.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may raise the doubt, “The Supreme Lord, the source of all knowledge and the originator of actions, is known as Hṛṣīkeśa, the controller of the senses. So why does He not equally inspire all devotees to have a taste for the topmost worship?”

In answer, Śrī Nārada speaks this verse beginning with *vicitra*. He says, “Śrī Kṛṣṇa wants to taste wonderful, variegated nectarean *rasas*. Therefore, He has placed a variety of extraordinary desires in the hearts of the devotees, endowing them with special moods. Significantly, because the heart of the Lord is unfathomably deep like millions of oceans, no one can ascertain the opulence of His pastimes by means of reason and logic.

“Bhagavān has bestowed a vast variety of tastes among His devotees. The reason is that by constantly expanding His pastimes in ever-new ways, He gets the opportunity to relish all these sweet flavors. Otherwise, it would not be possible to taste such sweetness. In this way, as the Lord expands the opulence of His manifold pastimes, His devotees experience His grace according to their respective tastes. Considering their respective moods to be topmost, and tasting the mellows related to those moods, they are fully satisfied.”

VERSE 191

सिद्ध्येत्तथाप्यत्र कृपा-महिष्ठता यत्तारतम्येऽपि निज-स्वभावतः ।
स्पर्धाद्यवृत्तैर्निखिलैर्यथारुचि प्राप्येत सेवा-सुखमन्त्यसीमगम् ॥ १९१ ॥

*sidhyet tathāpy atra kṛpā-mahiṣṭhatā
yat-tāratamye 'pi nija-svabhāvataḥ
spardhādy-avṛttair nikhilair yathā-ruci
prāpyeta sevā-sukham antya-sīma-gam*

sidhyet – it can be established; *tathā api* – however; *atra* – here; *kṛpā* – of mercy; *mahiṣṭhatā* – the supreme greatness; *yat-tāratamye* – in gradations of higher and lower; *api* – although; *nija-svabhāvataḥ* –

according to one's own nature; *spardhā* – because of rivalry; *ādi* – and so forth; *avṛttaiḥ* – without transformations; *nikhilaiḥ* – by all; *yathā-ruci* – according to taste; *prāpyeta* – one can obtain; *sevā-sukham* – happiness through service; *antya-sīma-gam* – attaining the ultimate limit.

This bestowal of results according to His devotees' particular inclinations indeed confirms the immense glories of Śrī Kṛṣṇa's mercy. Although there is gradation in the results they receive, the devotees obtain the utmost happiness of service. Each engages in devotion according to his propensity, free from feelings such as rivalry and envy, and they inspire each other out of mutual affection.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, "How will the glories of Śrī Bhagavān's mercy be established if His devotees receive unequal results from their devotion?"

In reply, Śrī Nārada speaks this verse beginning with *sidhyet*. He says, "Bhagavān inspires different tastes in the hearts of His devotees and then grants them the distinct types of appropriate results. This does not diminish the greatness of His glories; rather, it is proof of His supreme mercy. Even though there is gradation in the fruits He bestows, the devotees still obtain the ultimate limit of the happiness of service suitable for their particular *rasa*, or loving relationship with Him. None of them are ever dissatisfied in their service to Bhagavān."

Another question might arise, "Since the devotees experience different levels of happiness, it seems that, just like the residents of heaven, they may be subject to rivalry, envy, and so on. If this is the case, then will these feelings not interfere with the joy they experience in their service?"

In response, Nārada says, "It is in the inherent nature of those following the path of *bhakti* that any negative emotions like rivalry and envy will be completely absent, and they will naturally feel affection for each other." Here the word *ādi* means that even in the beginning stages of *bhakti*, all defects such as arrogance and malice are destroyed due to the nature of this path. Therefore, non-envious devotees do not face any obstacle in obtaining their desired happiness.

VERSE 192

न सच्चिदानन्दघनात्मनां हि स्वल्पेऽपि सौख्ये बहुसौख्यबुद्धिः ।
सांसारिकाणामिव नापि तुच्छसुखानुभूतिर्यतिनामिव स्यात् ॥१९२॥

*na sac-cid-ānanda-ghanātmanām hi
svalpe 'pi saukhye bahu-saukhya-buddhiḥ
sāmsārikāṇām iva nāpi tuccha-
sukhānubhūtir yatinām iva syāt*

na – not; *sat-cit-ānanda* – who experience eternality, cognizance, and bliss; *ghana* – intense; *ātmanām* – for those persons; *hi* – certainly; *su-alpe* – very insignificant; *api* – even; *saukhye* – in happiness; *bahu* – great; *saukhya* – of happiness; *buddhiḥ* – concept; *sāmsārikāṇām* – for those attached to mundane existence; *iva* – like; *na* – not; *api* – also; *tuccha* – trifling; *sukha* – of happiness; *anubhūtiḥ* – experience; *yatinām* – of renunciants; *iva* – like; *syāt* – it may be.

Worldly sense enjoyers regard their insignificant material happiness to be complete, and hosts of *sannyāsīs* find full satisfaction in the paltry happiness of liberation through knowledge of the self, but pure devotees, who are endowed with the nature of *sac-cid-ānanda*, do not regard such trifling happiness as anything great.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the following doubt, “One considers small pleasures to be total happiness only by the influence of ignorance.”

In answer to this, Śrī Nārada speaks this verse beginning with *na*. He says, “Hedonists regard the paltry happiness of sense enjoyment as all-in-all, but devotees do not consider such trifling happiness to be complete. *Sannyāsīs*, hoping to experience the insignificant happiness of liberation through the cultivation of knowledge of the self (*ātma-jñāna*), are hardly ever successful in directly experiencing even that. Both types of persons – the mundane materialist and the impersonalist *sannyāsī* – are unable to realize the nature of the soul, which is transcendental, an embodiment of eternity, knowledge, and bliss, and thus they regard their petty pleasures as ultimate. Once one

attains knowledge of one's true self, all ignorance is certainly dispelled. Because devotees of the Lord are themselves utterly full of bliss, there is no question of their being attracted by any lesser enjoyment."

VERSE 193

तारतम्यं तु कल्प्येत स्व-स्व-सेवानुसारतः ।
तत्तद्रससजातीयसुखवैचित्र्यपेक्षया ॥ १९३ ॥

*tāratamyam tu kalpyeta sva-sva-sevānusārataḥ
tat-tad-rasa-sajātiya-sukha-vaicitrya-apekṣayā*

tāratamyam – comparative gradations of higher and lower; *tu* – indeed; *kalpyeta* – one can consider; *sva-sva-sevā* – one's respective service; *anusārataḥ* – according to; *tat-tad-rasa* – of the respective relationship (with the Lord); *sajātiya* – inborn; *sukha* – happiness; *vaicitrī* – with the devotee's unique nature; *apekṣayā* – in accordance.

One infers gradation among devotees based on their respective services to the Lord and according to the different types of happiness they attain based on their loving relationship with the Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, "If all the devotees obtain the ultimate limit of happiness allotted to their respective *rasas*, or loving relationships with the Lord, how can it be reasonably said that there is a hierarchy to their happiness?"

To reconcile this doubt, Nārada speaks this verse beginning with *tāratamyam*. He says, "Devotees experience different types of *rasas*, or special ecstasies, according to their respective devotional services (*sevā*). Therefore, one may assume that there is a gradation in the happiness they experience based on those respective *rasas*, but actually there is no hierarchy of happiness.

"The idea is that in performing the different aspects of *bhakti* such as hearing and chanting, and in lovingly engaging in direct services to Śrī Bhagavān in His abodes like *Vaikuṇṭha* – such as massaging His feet, arranging and decorating His hair, and guarding the gate – a particular, special love arises in the heart of the devotee for his chosen

form of the Lord. In this way, each devotee obtains the ultimate happiness corresponding to his service.

“Seeing hierarchy according to respective taste among the services the devotees perform – services such as *śravaṇa*, *kīrtana*, and massaging the Lord’s lotus feet – one can assume that there are different levels of devotees and different levels of happiness. Some people think that there is also a gradation in the devotees’ worship of their particular worshipful Deities (*iṣṭa-devas*). However, from an impartial philosophical perspective, or *tattva*, one cannot accept this view because this hierarchy of happiness is based on one’s subjective opinion of the various services. In reality, there is no deficiency in regard to the happiness devotees experience in their particular *rasa*. As a result, because their minds are fully satisfied, they all certainly experience complete bliss. Thus it is self-evident that the conception of a gradation of happiness according to devotees’ services is a subjective assumption.”

VERSE 194

वैकुण्ठवासिनो ह्येते केचिद्वै नित्यपार्षदाः ।
परे कृष्णस्य कृपया साधयित्वेममागताः ॥ १९४ ॥

vaikuṇṭha-vāsino hy ete kecid vai nitya-pārṣadāḥ
pare kṛṣṇasya kṛpayā sādhayitvemam āgatāḥ

vaikuṇṭha-vāsinaḥ – the residents of Vaikuṇṭha; *hi* – indeed; *ete* – they; *kecit* – some; *vai* – certainly; *nitya-pārṣadāḥ* – eternal associates; *pare* – others; *kṛṣṇasya* – of Śrī Kṛṣṇa; *kṛpayā* – by the mercy; *sādhayitvā* – having executed the limbs of *bhakti*; *imam* – this; *āgatāḥ* – have arrived.

O Gopa-kumāra, some of the Vaikuṇṭha residents are Bhagavān’s eternal associates, and some have arrived here by the mercy of Śrī Kṛṣṇa through the practice of *sādhana*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might question, “As Bhagavān’s servants in Vaikuṇṭha and Śrī Bhagavān Himself are all

embodiments of *sac-cid-ānanda*, there is no difference between them. Then how is Bhagavān the worshipable object of service (*sevyā*) and how are the Vaikuṇṭha residents His servants (*sevaka*)?”

In reply to this, Śrī Nārada speaks six verses, beginning here with *vaikuṇṭha*. He says, “Among Bhagavān’s Vaikuṇṭha servants, some are eternal associates like Śrī Śeṣa and Śrī Garuḍa. However, Jaya, Vijaya, Bharata, Priyavrata, and others have arrived in Vaikuṇṭha after successfully performing their devotional practices, or *sādhana*. Therefore, they are known as the recent associates of Bhagavān.”

VERSE 195

भजनानन्द-साम्येऽपि भेदः कश्चित् प्रकल्प्यते ।
बाह्यान्तरीणभावेन दूरपार्श्वस्थतादिना ॥ १९५ ॥

bhajanānanda-sāmye 'pi bhedaḥ kaścit prakalpyate
bāhyāntarīṇa-bhāvena dūra-pārśva-sthatādinā

bhajana – of worship; *ānanda* – of bliss; *sāmye* – equality; *api* – although; *bhedaḥ* – division; *kaścit* – some; *prakalpyate* – it is ascertained; *bāhya* – of external; *āntarīṇa* – of internal; *bhāvena* – by the states; *dūra* – distant; *pārśva* – near; *sthatā* – by the situation; *ādinā* – and so forth.

All the residents of Vaikuṇṭha experience equal happiness in their service. However, one can presume some degree of difference in their bliss, considering that some associates perform external service (*bāhya-sevā*) from a distance, while others remain close and render intimate service (*antaraṅga-sevā*). In this way, the difference of proximity and distance is conceived.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the question, “If one presumes some difference among these eternal associates, then there is also a possibility of difference in the results they receive. Otherwise, would not recognition of the distinction between the eternal associates and new associates be illogical?”

To settle this point, Śrī Nārada speaks this verse beginning with *bhajana*. He says, “Both types of eternal associates receive equal happiness from their *bhajana*. Nevertheless, sometimes one can imagine that there is some small difference. What kind of difference? Their external condition depends on their external emotions, and their internal condition depends on their internal emotions. In other words, due to their external moods, some render service from a distance, while others stay nearby the Lord in a mood of intimacy.”

Here the word *ādi* indicates that some associates accompany the Lord when He descends to places such as the earthly plane. Thus, although there is no difference in the results, there are differences in their services. According to the opinion of some, since the associates’ services are different, the results will also be different. However, as already mentioned, in essence, there is no appreciable difference in the results.

VERSE 196

यद्यप्येषां हि नित्यत्वात् साम्यं भगवतो भवेत्।
सेव्यसेवकताप्यास्ते नित्या सत्या स्वभावतः ॥ १९६ ॥

*yady apy eṣāṁ hi nityatvāt sāmyaṁ bhagavato bhavet
sevya-sevakatāpy āste nityā satyā sva-bhāvataḥ*

yady api – although; *eṣāṁ* – amongst them; *hi* – indeed; *nityatvāt* – because of both being eternal; *sāmyaṁ* – equality; *bhagavataḥ* – of the Lord; *bhavet* – is; *sevya* – of the served; *sevakatā* – the condition of being a servant; *api* – also; *āste* – is; *nityā* – eternal; *satyā* – real; *sva-bhāvataḥ* – because of their respective natures.

Although there is equality between Śrī Bhagavān and all His eternal servitors due to their eternal natures, His servitors’ feeling that He is the master and they are the servants is both real and eternal. Thus, there is difference between them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “It is obvious that there is a difference between Bhagavān and the recently arrived

associates, whose servitorship is naturally established due to their previous devotional practices. But how can one establish the difference between Bhagavān, who is the object of service (*sevya*), and the eternal associates, who are His servitors (*sevakas*)?"

Śrī Nārada replies, "Just as the eternal associates such as Śeṣa, Garuḍa, and others, being completely *sac-cid-ānanda* in nature, are eternally identical to Bhagavān and are eternally real (*nityā satyā*); nevertheless they naturally possess the mood and feelings of servitorship towards Bhagavān who is the object of their service. Bhagavān always possesses the disposition of being the master and the eternal associates always possess the disposition of being the servants. This fact exists beyond all logic and reasoning."

VERSES 197–198

सच्चिदानन्दसान्द्रत्वाच्चैषां भगवता सह ।
 साम्येऽपि भजनानन्दमाधुर्याकर्षविद्यया ॥ १९७ ॥
 कयाचिदनयातर्क्यनानामधुरिमार्णवे ।
 तस्मिन् श्रीकृष्ण-पादब्जे घटते दासता सदा ॥ १९८ ॥

sac-cid-ānanda-sāndratvāc caiṣāṁ bhagavatā saha
sāmye 'pi bhajanānanda-mādhuryākārṣa-vidyayā
kayācid anayātarkya-nānā-madhurimārṇave
tasmin śrī-kṛṣṇa-pādābje ghaṭate dāsatā sadā

sat-cit-ānanda – eternality, cognizance, and bliss; *sāndratvāt* – because of being condensed; *ca* – and; *eṣāṁ* – they have; *bhagavatā saha* – with the all-opulent Lord; *sāmye* – in equality; *api* – although; *bhajana-ānanda* – of the bliss of devotion; *mādhurya ākarṣa* – of the fascinating sweetness; *vidyayā* – because of knowledge; *kayācit* – by some; *anayā* – by that; *atarkya* – unfathomable; *nānā-madhurima* – of manifold sweetnesses; *arṇave* – in the ocean; *tasmin* – in that; *śrī-kṛṣṇa-pāda-abje* – to the lotus feet of Śrī Kṛṣṇa; *ghaṭate* – one is busy; *dāsatā* – servitude; *sadā* – always.

Bhagavān and His eternal associates are similar in that they both possess forms of *sac-cid-ānanda*. Yet, although it is beyond logic, the sweetness of the bliss of serving Bhagavān casts a spell on His associates, keeping them always immersed in their natural mood as servitors of Śrī Kṛṣṇa's lotus feet, which are an ocean of unfathomable, variegated sweetness.

DIG-DARŚINĪ-ṬĪKĀ: Now, in order to present the logic of the previously-mentioned subject matter, Śrī Nārada speaks two verses, beginning here with *sat*. He says, "The new associates have experienced the indescribable sweetness of worshiping the Lord in their past, regulated practices, so they automatically possess the mood of service to Śrī Bhagavān."

Alternatively the verse can be read to say, "The eternal associates always directly experience the sweetness of the bliss of service, being naturally attracted by its magnetic spell. Therefore, the difference between Bhagavān as the master and the eternal associates as the servants remains intact. Thus, like the new associates, the eternal servitors are also always submerged in the mood of service to Śrī Kṛṣṇa's indescribably glorious lotus feet."

The reason for this is that Śrī Kṛṣṇa's lotus feet are an unfathomable ocean of variegated sweetness. If Śrī Kṛṣṇa did not possess such inconceivable, wonderful, and variegated sweetness, then He would be unable to attract the hearts of the eternal associates. Moreover, the master/servant mood would not remain eternally intact."

VERSE 199

तैः सच्चिदानन्दघनैरशेषैः श्रीकृष्णदेवस्य यथावतारैः ।
ख्यातोऽवतारित्वमृतेऽपि साम्ये तैस्तैर्महत्त्वैर्मधुरैर्विशेषः ॥ १९९ ॥

taiḥ sac-cid-ānanda-ghanair aśeṣaiḥ
śrī-kṛṣṇa-devasya yathāvatāraiḥ
khyāto 'vatāritvam ṛte 'pi sāmye
taiḥ tair mahattvair madhurair viśeṣaḥ

taiḥ – by them; *sat-cit-ānanda-ghanaiḥ* – by condensed eternality, cognizance, and bliss; *aśeṣaiḥ* – by all; *śrī-kṛṣṇa-devasya* – of beautiful Śrī Kṛṣṇa; *yathā* – as; *avatāraiḥ* – by incarnations; *khyātaḥ* – renowned; *avatāritvam* – the state of being the source of all incarnations; *ṛte* – excepting; *api* – also; *sāmye* – in equality; *taiḥ taiḥ* – by them; *mahattvaih* – by glories; *madhuraiḥ* – by sweet; *viśeṣaḥ* – distinguished.

Although *avatārī* Śrī Kṛṣṇa is nondifferent from all His incarnations, who are all *sac-cid-ānanda*, due to Śrī Kṛṣṇa’s variegated, indescribable, and eminent greatness, He possesses natural distinction. In the same way, even though Bhagavān and all His eternal associates are also nondifferent, as both are *sac-cid-ānanda*, the Lord’s sweet, glorious, and wonderful pastimes automatically establish His superiority over them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “Since both *avatārī* Bhagavān, the Supreme Lord who is the source of all incarnations, and His *avatāras*, or incarnations, are embodiments of eternity, knowledge, and bliss, They appear to be nondifferent. How can one understand that They are different?”

In answer, to explain how Their difference and similarity can co-exist, Śrī Nārada gives an example in this verse starting with *taiḥ*. He says, “*Avatārī* Goloka-nātha Śrī Kṛṣṇa and His innumerable incarnations such as Śrī Nārāyaṇa are similar in the sense that They both possess forms that are a concentration of *sac-cid-ānanda*. Nevertheless, Goloka-nātha possesses greatly renowned and variegated glories that are indescribable, indicating that there is a special sweetness to them. This natural distinction sets Śrī Kṛṣṇa apart from His incarnations.” This truth is substantiated by all the scholars of the Purāṇas. Therefore, in answer to the question, “Is there any distinction or excellence in being *avatārī*?” Śrī Nārada says, “As *avatārī*, His excellence is self-evident.”

The purport is that although Śrī Kṛṣṇa and His incarnations are similar due to Their forms of *sac-cid-ānanda*, Śrī Kṛṣṇa is *avatārī*, the basis of all incarnations. He also manifests wonderful, sweet pastimes when He Himself incarnates. Thus, His specialty is renowned over all the other incarnations. In the same way, the eternal associates and

Bhagavān are also similar, as both are *sac-cid-ānanda*. Nevertheless, Śrī Kṛṣṇa naturally possesses a special opulence greater than that of His eternal associates, which establishes His status as the Supreme Personality of Godhead. Moreover, He possesses special glories such as beauty that are sweeter than sweet and full of astonishing variety. Such glories are not manifest in any other expansion of Bhagavān. These special glories automatically establish Śrī Kṛṣṇa's excellence over other incarnations. If this were not so, His eternal associates would not relish the topmost ecstasies that come from the many varieties of service to Him.

VERSE 200

वदन्ति केचिद्भगवान् हि कृष्णः सुसच्चिदानन्दघनैकमूर्तिः ।
स यत् परं ब्रह्म परे तु सर्वे तत्पार्षदा ब्रह्ममया विमुक्ताः ॥२००॥

*vadanti kecid bhagavān hi kṛṣṇaḥ
su-sac-cid-ānanda-ghanaika-mūrtiḥ
sa yat paraṁ brahma pare tu sarve
tat-pārṣadā brahma-mayā vimuktāḥ*

vadanti – they say; *kecit* – some; *bhagavān* – the all-opulent; *hi* – only; *kṛṣṇaḥ* – the all-attractive; *su-sat-cit-ānanda* – of sublime eternity, cognizance, and bliss; *ghana* – condensed; *eka* – alone; *mūrtiḥ* – the embodiment; *saḥ* – He; *yat* – therefore; *paraṁ brahma* – the Supreme Spirit; *pare* – the others; *tu* – indeed; *sarve* – all; *tat-pārṣadāḥ* – His associates; *brahma-mayāḥ* – spiritual; *vimuktāḥ* – fully liberated.

Some say that Śrī Kṛṣṇa alone is Parabrahman because He is the exclusive embodiment of perfect eternity, knowledge, and bliss, and all of His eternal associates are completely liberated souls who are also embodiments of Brahman.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada has previously given his own opinion, and now he presents another opinion in two verses, beginning here with *vadanti*. He says, “Bhagavān Śrī Kṛṣṇa's extraordinary, *sac-cid-ānanda* form is beautiful and sweeter than sweet. Just as Śrī Kṛṣṇa is fully Parabrahman, the Supreme Spirit, similarly all of His

eternal associates such as Śrī Śeṣa and Śrī Garuḍa are also Brahman, completely spiritual.”

Gopa-kumāra might ask, “If this is the case, then what is the specialty of the eternal associates over those who have achieved liberation?” Addressing this doubt, Śrī Nārada says, “The eternal associates of the Lord are *vimukta*, completely liberated. This means that by having obtained the abode of Vaikuṇṭha, the Vaikuṇṭha associates are qualified for a more special type of liberation compared to those who achieve ordinary *mukti*.”

VERSE 201

भक्त्यानन्दविशेषाय लीलाविग्रहधारिणः ।

तया भगवतः शक्त्या चिद्विलास-स्वरूपया ॥ २०१ ॥

bhakty-ānanda-viśeṣāya līlā-vigraha-dhāriṇaḥ
tayā bhagavataḥ śaktyā cid-vilāsa-sva-rūpayā

bhakti – of devotional service; *ānanda* – bliss; *viśeṣāya* – for special; *līlā-vigraha* – pastime forms; *dhāriṇaḥ* – they accept; *tayā* – by that; *bhagavataḥ* – of the Lord; *śaktyā* – through the potency; *cit* – spiritual; *vilāsa* – for pastimes; *sva-rūpayā* – the internal.

Just to experience the special bliss of pure loving service to the Lord, devotees assume forms at will in accordance with the necessity of particular pastimes. This is arranged by Bhagavān’s internal pastime potency.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “What is the nature of this special liberation? In reply, Nārada speaks this verse beginning with *bhakti*. He says, “Desiring the special bliss of service to Bhagavān, devotees assume spiritual bodies in accordance with the necessity of particular pastimes.”

But Gopa-kumāra might object, “These liberated souls have obtained oneness with Brahman. How can they assume different bodies for the sake of performing pastimes?” Śrī Nārada replies, “The devotees assume bodies by the influence of Bhagavān’s transcendental

pastime potency.” This opinion clearly establishes the master/servitor, or *sevya-sevaka*, relationship between Bhagavān and His devotees.

Gopa-kumāra might express another doubt, saying, “If the devotees were to attain oneness with Brahman (*brahma-rūpa*), then they would receive only minute happiness like the liberated souls receive, no more than that. In other words, if the devotees’ forms were not condensed embodiments of *sac-cid-ānanda*, they would receive approximately the same amount of happiness as the liberated souls.” In this regard, the established truth is that since the devotees’ forms are actually condensed embodiments of *sac-cid-ānanda*, they automatically experience intense happiness much greater than that of the liberated souls. This has been explained earlier in *Śrī Bṛhad-bhāgavatāmṛtam* (2.2.176). The happiness of liberated souls arises from knowledge – knowledge that they are spiritual beings by nature. Therefore, the bliss they receive is minute.

In this way all opposing arguments are reconciled or harmonized.

VERSE 202

श्रीगोपकुमार उवाच—

पृष्टं मयेदं भगवन् धरातले तिष्ठन्ति याः श्रीप्रतिमा महाप्रभोः।

ताः सच्चिदानन्दघनास्त्वया मता नीलाद्रिनाथः पुरुषोत्तमो यथा॥२०२॥

śrī-gopa-kumāra uvāca
pr̥ṣṭam mayedaṁ bhagavan dharā-tale
tiṣṭhanti yāḥ śrī-pratimā mahā-prabhoḥ
tāḥ sac-cid-ānanda-ghanās tvayā matā
nīlādri-nāthaḥ puruṣottamo yathā

śrī-gopa-kumāraḥ – Śrī Gopa-kumāra; *uvāca* – said; *pr̥ṣṭam* – questioned; *mayā* – by me; *idam* – this; *bhagavan* – O lord; *dharā-tale* – on the earth planet; *tiṣṭhanti* – stay; *yāḥ* – who; *śrī-pratimāḥ* – the splendid Deity forms; *mahā-prabhoḥ* – of the Supreme Lord; *tāḥ* – they; *sat-cit-ānanda-ghanāḥ* – concentrated eternity, knowledge, and bliss; *tvayā* – by which; *matāḥ* – considered; *nīlādri-nāthaḥ* – the Lord of Nīlācala; *puruṣottamaḥ* – Lord Jagannātha; *yathā* – in the same way as.

Śrī Gopa-kumāra said: O *brāhmaṇa*, I again asked Śrī Nāradaḥ, “O my lord, in your opinion, are all the Deities of Bhagavān on earth also comprised of eternity, knowledge, and bliss, as is Śrī Puruṣottama, the Lord of Nīlācala?

DIG-DARŚINĪ-ṬĪKĀ: In the course of events prior to this, Śrī Gopa-kumāra had heard the glories of Śrī Bhagavān’s non-moving Deity forms and was convinced that tremendous result could be obtained by worshiping those Deities. Now, to remove the doubts that have just come up by hearing the aforementioned contrary ideas, he raises another philosophical issue in this verse beginning with *prṣṭam*. He says, “O Śrī Nārada, are all the Deities of Bhagavān present on earth *sac-cid-ānanda* like Puruṣottama Śrī Jagannātha?”

VERSE 203

एकोऽपि भगवान् सान्द्रसच्चिदानन्दविग्रहः।
कृपया तत्र तत्रास्ते तत्तद्रूपेण लीलया ॥ २०३ ॥

eko 'pi bhagavān sāndra-sac-cid-ānanda-vigrahaḥ
kṛpayā tatra tatrāste tat-tad-rūpeṇa līlayā

ekaḥ – one; *api* – indeed; *bhagavān* – Supreme Lord; *sāndra* – condensed; *sat-cit-ānanda-vigrahaḥ* – whose form is eternity, knowledge, and bliss; *kṛpayā* – out of compassion; *tatra tatra* – in various places; *āste* – stays; *tat-tad-rūpeṇa* – according to His respective original forms; *līlayā* – in accordance with His pleasure pastimes.

“For the sake of performing His pastimes and to grant mercy to all the devotees, that one Bhagavān, whose form is *sac-cid-ānanda*, takes many different forms and appears in different places.

DIG-DARŚINĪ-ṬĪKĀ: To explain why all those Deities are also embodiments of concentrated eternity, knowledge, and bliss, Śrī Gopa-kumāra speaks this verse beginning with *eko 'pi*. He says, “While Bhagavān Śrī Puruṣottama, or Śrī Kṛṣṇa, who is *sac-cid-ānanda*, is one, He is nevertheless present in different regions and in different holy

abodes, such as Jagannātha Purī, in different Deity forms. He performs this pastime in order to distribute His mercy to all of His devotees and to benefit all living beings.”

VERSE 204

तत् सर्व-नैरपेक्ष्येण को दोषः स्यात्तद्वर्चने ।
कथञ्चित् क्रियमाणेऽपि महालाभोऽपि बुध्यते ॥ २०४ ॥

*tat sarva-nairapekṣyeṇa ko doṣaḥ syāt tad-arcane
kathañcit kriyamāṇe 'pi mahā-lābho 'pi budhyate*

tat – that; *sarva* – from everything; *nairapekṣyeṇa* – with detachment; *kaḥ* – what; *doṣaḥ* – fault; *syāt* – can there be; *tad-arcane* – in worshipping Him; *kathañcit* – somehow; *kriyamāṇe* – in the performance; *api* – even; *mahā* – great; *lābhaḥ* – benefit; *api* – rather; *budhyate* – it is understood.

“Therefore, what is wrong if one gives up all other practices and worships those Deities? After pondering the issue, one can understand that nothing but great benefit is accrued by worshipping the Deity in any manner.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Is there any fault in abandoning all other practices, including *dharma*, *karma*, and *yoga* (Vedic ritualistic ceremonies, fruitive activities, and mystic *yoga* practice), and engaging in the worship of those Deities? There is absolutely no fault; rather, one receives the greatest advantage, in other words, enormous reward, from any type of Deity worship. If one considers it deeply, then one will realize that all types of *bhakti* are simultaneously included and perfected in *arcana*, or Deity worship.”

VERSE 205

ततः कथं पुराणेभ्यः श्रूयन्ते तत्तदुक्तयः ।
अप्रमाणं च ता न स्युर्महन्मुख-विनिःसृताः ॥ २०५ ॥

*tataḥ katham purāṇebhyaḥ
śrūyante tat-tad-uktayaḥ
apramāṇam ca tā na syur
mahan-mukha-viniḥśṛtāḥ*

tataḥ – then; *katham* – how; *purāṇebhyaḥ* – from the Purāṇas; *śrūyante* – are heard; *tat-tad-uktayaḥ* – various statements; *apramāṇam* – not evidence; *ca* – also; *tāḥ* – they; *na syur* – they can not be; *mahat* – of great souls; *mukha* – from the mouths; *viniḥśṛtāḥ* – coming.

“O Bhagavān Śrī Nārada, why is it that sometimes we find unfavorable statements about Deity worship in the Purāṇas? As all these words have emanated from the mouths of great souls, they do not seem unauthoritative.”

DIG-DARŚINĪ-ṬĪKĀ: A doubt might arise, “Why is it mentioned that there is fault in *arcana*?” To address this, Śrī Gopa-kumāra speaks the verse beginning with *tataḥ*. He says, “Why do the Purāṇas and other scriptures mention the defects of Deity worship when we hear that it confers enormous benefit?” For instance, it is stated in *Śrīmad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

If a person faithfully worships Hari through His Deity form but does not worship His devotees or respect others, such a person is a *prākṛta-bhakta*, a materialistic devotee of ordinary rank.

In *Śrīmad-Bhāgavatam* (3.29.22), Bhagavān Śrī Kapiladeva tells His mother:

*yo mām sarveṣu bhūteṣu
santam ātmānam iśvaram
hitvārcām bhajate maudhyād
bhasmany eva juhota saḥ*

I am present in all objects, and I am the soul and Lord of all beings. If anyone ignores My form as Paramātmā out of ignorance and only worships My Deity, then his worship is like offering oblations of ghee into ashes.

Śrīmad-Bhāgavatam (3.29.24) also states:

*aham uccāvacair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ*

O mother, a person may worship My Deity form with various ingredients and with proper rituals, but if he disrespects other living beings, his worship is not pleasing to Me.

Moreover, we hear the words “*pratimā manda-buddhīnām* – The Deity is for the unintelligent.”

The authenticity of all these statements can never be questioned because they have emanated from the mouths of great souls. The words of authoritative persons in particular are free from *pramāda*, illusion or the misunderstanding of reality, and other errors. In other words, the Vedas and Śruti constitute the topmost evidence. Since Śrīmad-Bhāgavatam has manifested from the mouth of Śrī Śukadeva, those words are called ‘statements of great souls.’ The word *mahat* in the original verse, meaning ‘great soul,’ indicates Bhagavān Himself and His devotees like Śrī Śukadeva and other great sages.

Śrī Saṅkarṣaṇa and other Deities who reside in the various tracts of land of Bhū-loka (earth), and Śrī Jagannātha and Śrī Raṅga-nātha who are present in the holy places and cities of Bhārata-varṣa, such as Purī, are indeed directly Bhagavān. These Deities are being worshiped with faith, and no one doubts the authenticity of Their worship. Nevertheless, people are aware of these statements of the great souls and have heard the word *pratimā*, or statue, ascribed to the Deity form. Having accepted *mauna-mudrā* (an attitude of silence) as Their pastime, those Deities appear like statues. Therefore, some people infer that They are nothing more than that. To remove these doubts about Deity worship, Gopa-kumāra asks this question.

VERSE 206

तच्छ्रु

उत्थाय परमानन्दान्मामाश्लिष्येदमुत्तरम् ॥ २०६ ॥

*tac chrutvoktaṁ prabhoḥ pūjā-mārgādi-guruṇāmunā
utthāya paramānandān mām āśliṣyedaṁ uttaram*

tat – that; *śrutvā* – having heard; *uktaṁ* – statement; *prabhoḥ* – of the Deity; *pūjā* – of worship; *mārga* – of the path; *ādi* – and so forth; *guruṇā* – by the preceptor; *amunā* – by that; *utthāya* – having arisen; *parama-ānandāt* – out of transcendental bliss; *mām* – me; *āśliṣya* – embracing; *idaṁ* – this; *uttaram* – answer.

Hearing this, Śrī Nārada Muni, the original *guru* of the path of *pūjā* of Śrī Bhagavān, stood up, joyfully embraced me, and began to reply.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “After hearing my question, Śrī Nārada stood up, embraced me in great happiness and began to reply. The reason for this is that Śrī Nārada initiated the *pañcarātra* system of Deity worship; thus, he is the original *guru* of the path of worship of Bhagavān (*pūjā-mārga*).” Alternatively, the word *mārga* (path) comes from the verb *mṛgyate*, which means ‘to strive after.’ In this sense, the verse is saying that Deity worship is the goal to be attained by everyone. And Śrī Nārada is the first preceptor of this path.

VERSE 207

श्रीनारद उवाच—

प्रतिमा या मयोद्दिष्टाः साक्षाद्भगवता समाः ।

तासामर्चन-माहात्म्यं तावदास्तां सुदूरतः ॥ २०७ ॥

śrī-nārada uvāca
pratimā yā mayoddīṣṭāḥ
sākṣād bhagavatā samāḥ
tāsām arcana-māhātmyaṁ
tāvad āstāṁ su-dūrataḥ

śrī-nāradaḥ uvāca – Śrī Nārada said; *pratimāḥ* – Deities; *yāḥ* – who; *mayā* – by me; *uddiṣṭāḥ* – described; *sākṣāt* – direct; *bhagavatā* – with the Lord; *samāḥ* – equal; *tāsām* – of Them; *arcana* – of worship; *māhātmyam* – the glories; *tāvat* – so much (questioning); *āstām* – is; *su-dūrataḥ* – very far (irrelevant).

Śrī Nārada said: Those Deities I described before are all directly Bhagavān Himself, and there is no question about the glories of worshipping Them.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “I previously discussed the *sac-cid-ānanda* Deities, which are as good as Bhagavān Śrī Kṛṣṇa Himself. Their *arcana* is glorious, so how can there be anything wrong with worshipping Them? Firm faith in this is a great quality. What more need be said?”

VERSES 208–209

आद्यामाधुनिकीं वार्चा स्व-धर्माद्यनपेक्षया ।

साक्षाच्छ्र

॥ २०८ ॥

न पातित्यादिदोषः स्याद्गुण एव महान् मतः ।

सेवोत्तमा मता भक्तिः फलं या परमं महत् ॥ २०९ ॥

ādyām ādhunikīm vārcām sva-dharmādy-anapekṣayā
sākṣāc chrī-bhagavad-buddhyā bhajatām kṛtrimām api

na pātityādi-doṣaḥ syād guṇa eva mahān mataḥ
sevottamā matā bhaktiḥ phalaṁ yā paramaṁ mahat

ādyām – ancient; *ādhunikīm* – recent; *vā arcām* – worship; *sva-dharma* – own’s position in *varṇāśrama-dharma*; *ādi* – and so forth; *anapekṣayā* – without consideration; *sākṣāt* – directly; *śrī-bhagavat* – of being the all-attractive Supreme Personality of Godhead; *buddhyā* – with the conception; *bhajatām* – for those who worship; *kṛtrimām* – a form fashioned by oneself; *api* – even; *na* – not; *pātitya* – degradation; *ādi* – and so forth; *doṣaḥ* – fault; *syāt* – there may be; *guṇaḥ* – virtue; *eva* – indeed; *mahān* – great; *mataḥ* – is considered; *sevā* – service;

uttamā – highest; *matāḥ* – is considered; *bhaktiḥ* – devotional service; *phalam* – result; *yā* – which; *paramam* – supreme; *mahat* – great.

If one gives up his prescribed social and religious responsibilities to engage exclusively in worshipping the Deity – whether the Deity be ancient or new, or even fashioned by oneself – he is not accountable for the fault of abandoning *varṇāśrama-dharma* if he has the understanding that the Deity is directly Bhagavān. Rather, he accumulates tremendous merit. This is the opinion of great personalities. Deity worship is indeed considered *uttamā-bhakti* (the highest level of devotion) and it bestows the supreme result.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “In their worship, devotees consider the Deity to be the direct manifestation of Bhagavān, whether the Deity’s image be ancient or new, recently manifest or created by someone. In the course of their worship, the worshipers may become detached from their prescribed occupational duties (*sva-dharma*) or may naturally begin to give it up. Even though they have abandoned their prescribed occupational duties, these people never fall down and are not guilty of transgressing *sadācāra*, or proper conduct.” Here the word *ādi* refers to people who lack both qualification in Deity worship and knowledge of the method of worship. Śrī Nārada makes the point, “Even so, there is no basis for present society to criticize them, nor is there any worry of their falling down to hell in the future.”

Śrī Bhagavān Himself has said:

*mat-karma kurvatām puṁsām kriyā loṇo bhaved yadi
teṣām karmāṇi kurvanti tisraḥ koṭyo maharṣayaḥ*

If persons who render devotional service unto Me neglect any obligatory duties, then three hundred million great sages are appointed to complete those tasks on their behalf.

One can understand from this statement in *Padma Purāṇa* that those who engage in devotional service need never again engage in fruitive activities (*karma*).

Śrī Nārada says, “In this way, we have heard that there is a point when it is no longer valid to engage in *karma*. That is to say, one has

the right to perform fruitive activities only as long as one has not developed faith in *bhakti*. As previously mentioned, after developing faith (*śraddhā*) in devotional service, one should renounce *karma*. According to saintly persons, one who does so and worships the Deity is not at fault for his renunciation; rather, he accumulates great merit. The reason is that worship of the Deity is accepted by devotees as *uttamā-bhakti*, the most exalted service. The primary meaning of the word *bhakti* is *sevā*, or service. Therefore, when one serves the Deity by performing *pūjā*, all the aspects of *bhakti* are automatically included in one's worship. Such devotional service bestows the highest perfection and is vastly superior to the four mundane goals of human life, namely, religiosity, economic development, sense gratification, and liberation."

VERSE 210

सिद्धिः स्याद्भगवद्दृष्ट्या तृण-सम्माननादपि ।

सकृदुच्चारणात्रामाभासस्य श्रवणात्तथा ॥ २१० ॥

*siddhiḥ syād bhagavad-dṛṣṭyā tṛṇa-sammānanād api
sakṛd-uccāraṇān nāmābhāsasya śravaṇāt tathā*

siddhiḥ – perfection; *syāt* – may take place; *bhagavat* – Bhagavān; *dṛṣṭyā* – through beholding; *tṛṇa* – a grass plant; *sammānanāt* – by giving proper honor; *api* – even; *sakṛt* – once; *uccāraṇāt* – by utterance; *nāma* – of the name; *ābhāsasya* – of the dim reflection; *śravaṇāt* – by hearing; *tathā* – also.

What to speak of the glories of worshiping the Deity of Śrī Bhagavān, if one even respects a blade of grass with the awareness of Bhagavān's presence, or one once simply utters or hears the semblance of the holy name (*nāmābhāsa*), his innermost desires will be fulfilled and perfection will be attained.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada speaks two verses, beginning here with *siddhiḥ*, to establish his argument by using *kaimutya-nyāya* (the logic of 'how much more!').

He says, “What to speak of the glories of worshiping the Deity of Bhagavān, if one honors even a blade of grass as the Lord with the feeling that the indwelling Supersoul, *antaryāmī paramēśvara*, is present in all living entities, then one achieves perfection. All the moving and non-moving beings in the world are Bhagavān’s potencies, His opulences (*vibhūti*s). With this understanding, when one serves even an insignificant blade of grass by watering it or offering obeisances to it, he receives all perfections, namely liberation or the fulfillment of all desires. Moreover, if one achieves perfection or even greater results by uttering or hearing the semblance of the Lord’s name even once, then what need be said about the worship of His Deity form?”

VERSE 211

कुतस्तत्स्मारके तस्याधिष्ठाने मन्त्रसंस्कृते ।
सर्वभक्तिपदे पूज्यमाने दोषादितर्कणम् ॥ २११ ॥

*kutas tat-smārake tasyādhiṣṭhāne mantra-saṁskṛte
sarva-bhakti-pade pūjyamāne doṣādi-tarkaṇam*

kutaḥ – how is it possible; *tat* – of Bhagavān; *smārake* – to the Deity form which brings about remembrance; *tasya* – of Him; *adhiṣṭhāne* – in the process of consecration; *mantra* – by auspicious *mantras*; *saṁskṛte* – who is sanctified; *sarva-bhakti* – all the ninefold processes of devotional service exist; *pade* – at whose lotus feet; *pūjyamāne* – who is worshipped; *doṣa* – faults; *ādi* – and so forth; *tarkaṇam* – speculation.

How can there be any possibility of finding fault in worshiping the Deity, who directly reminds one of the Lord, in whom the Lord dwells, and who is consecrated by Vedic *mantras*? Especially, such Deities of the Lord are the shelter of all types of devotional service.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Considering even grass and other insignificant objects to be Bhagavān brings perfection. If this is so, how can one think that there is any defect in worshiping the Deity, who is the seat of Bhagavān? One cannot conceive of any defects in the Deity because once the Deity is consecrated by *mantras*, *āvāhana*

(invitation), and so on in the process of installation, and when one no longer considers Him to be wood, stone, or any other material element, the Deity manifests in the form of Bhagavān. There is no scope for false argument on this point. In the material world, jewels, *mantras*, medicinal herbs, and so on have inconceivable potencies. If the potency of *mantras* can sanctify wood or stone, then an intelligent person will not consider an installed Deity of the Lord to be material.

“In particular, because the Deities have shapes similar to that of Bhagavān, they remind one of the Lord and help stimulate the devotee’s meditation on Him. They allow the devotee to get direct *darśana* of Bhagavān’s beautiful major and minor limbs simultaneously, which inspires him with wonderful devotional sentiments without difficulty. The Deities are also the object of the nine practices of *bhakti*. By Their worship, one automatically accomplishes hearing (*śravaṇa*), chanting (*kīrtana*), remembering (*smaraṇa*), service (*paricaryā*), offering obeisances (*vandana*), and the rest.”

VERSE 212

कदापि कृष्ण-प्रतिमार्चनावतां न सम्भवेत् कृष्णपरेष्वनादरः ।
घटेत चेत् कर्ह्यपि तद्विषक्तितो गृणन्ति नागस्तदमी स्तुवन्त्यथ ॥२१२॥

kadāpi kṛṣṇa-pratimārcanāvatām
na sambhavet kṛṣṇa-pareṣv anādarah
ghaṭeta cet karhy api tad-viṣaktito
gṛṇanti nāgas tad amī stuvanty atha

kadā api – at any time; *kṛṣṇa* – of Śrī Kṛṣṇa; *pratimā* – Deity; *arcana-vatām* – of those who worship; *na* – not; *sambhavet* – it may be possible; *kṛṣṇa-pareṣu* – towards those devoted to Śrī Kṛṣṇa; *anādarah* – disrespect; *ghaṭeta* – it may be; *cet* – if; *karhy api* – somehow; *tad* – to Him; *viṣaktitaḥ* – due to devotion; *gṛṇanti* – they proclaim; *na* – not; *āgaḥ* – sin; *tat* – that; *amī* – they; *stuvanti* – praise; *atha* – thereafter.

It is quite impossible for those engaged in offering *pūjā* to the Deity of Śrī Kṛṣṇa to ever disrespect any devotee. Even if they accidentally

neglect the Vaiṣṇavas due to being absorbed in their Deity worship, the Vaiṣṇavas will never take offence, but rather will praise them.

DIG-DARŚINĪ-ṬĪKĀ: One might fear that if one commits an offence to Vaiṣṇavas, he will not get the result of his worship of Bhagavān. To address this doubt, Śrī Nārada speaks this verse beginning with *kadāpi*. He says, “What to speak of those who worship the Deity of Śrī Kṛṣṇa as directly Bhagavān Himself, even those who consider Him just a statue and worship Śrī Kṛṣṇa through the Deity will never disrespect or neglect the Vaiṣṇavas, devotees of Kṛṣṇa. This is because they naturally develop affection for all devotees through their practices of devotional service. A person might accidentally disrespect a Vaiṣṇava when he is absorbed in his Deity worship, but the Vaiṣṇavas do not take offence. Rather, they are pleased to see his attachment to the Deity and they praise and glorify him.”

VERSE 213

ये तु तत्प्रतिमां नूत्नामधिष्ठानं हरेरिति ।
भेददृष्ट्याथ शैल्यादिबुद्ध्या सम्पूजयन्ति हि ॥ २१३ ॥

*ye tu tat-pratimāṁ nūtnām adhiṣṭhānam harer iti
bheda-dṛṣṭyātha śailyādi-buddhyā sampūjayanti hi*

ye – who; *tu* – but; *tat-pratimāṁ* – His Deity form; *nūtnām* – new; *adhiṣṭhānam* – consecration; *hareḥ* – of Śrī Hari; *iti* – thus; *bheda-dṛṣṭyā* – due to vision of differentiation; *atha* – then; *śaila* – of stone; *ādi* – and so on; *buddhyā* – with a conception; *sampūjayanti* – they worship; *hi* – indeed.

However, some people believe that because certain images of Śrī Hari are newly made, they are different from the Lord. They worship them considering them to be stone, wood, or some other material element.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the following doubt, “If this is the case, why do the Purāṇas condemn those who worship the Deity?”

To reconcile this, Nārada speaks three verses, beginning here with *ye tu*. He says, “Some people do not consider the Deity as the direct manifestation of Śrī Hari, but only a substitute representation or symbol of Him. In this way, they see the Deity as different from Bhagavān and made of stone, wood, or metal. Or, they worship the Deity, thinking that He is newly fabricated or is an artificial statue. These are the people condemned in the Purāṇas.”

VERSE 214

न मानयन्ति तद्भक्तान् सर्वभूतावमानिनः ।
पूजा-गर्वेण वेदाज्ञामतिक्रामन्ति च प्रभोः ॥ २१४ ॥

na mānayanti tad-bhaktān sarva-bhūtāvamāninaḥ
pūjā-garveṇa vedājñām atikrāmanti ca prabhoḥ

na – not; *mānayanti* – respect; *tad-bhaktān* – His devotees; *sarva-bhūta* – of all living beings; *avamāninaḥ* – disrespect; *pūjā* – of worship; *garveṇa* – out of pride; *veda* – of the Vedas; *ājñām* – the orders; *atikrāmanti* – they neglect; *ca* – and; *prabhoḥ* – of the Lord.

Such persons not only disrespect devotees, but they disrespect all *jīvas* in general. Proud of their worship, they do not recognize the authority of the Lord’s Vedic injunctions.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “It is such people who disrespect the devotees of Hari and censure all living entities as well. Being maddened in the pride of their worship, they transgress the Lord’s orders in the Vedas and neglect their own occupational duties.”

VERSE 215

त एव सर्वभक्तेभ्यो न्यूनास्ते मन्दबुद्ध्यः ।
पूजा-फलं न विदन्ति त एव हि यथोदितम् ॥ २१५ ॥

ta eva sarva-bhaktebhyo nyūnāste manda-buddhayaḥ
pūjā-phalaṁ na vindanti ta eva hi yathoditam

te – they; *eva* – indeed; *sarva-bhaktebhyaḥ* – out of all devotees; *nyūnāḥ* – the lowest; *te* – they; *manda-buddhayaḥ* – having weak intelligence; *pūjā* – of worship; *phalam* – the fruit; *na* – not; *vindanti* – attain; *te* – they; *eva* – thus; *hi* – indeed; *yathā* – as; *uditam* – spoken.

Such unintelligent persons are the lowest among all the devotees of the Lord. They do not attain even the real fruits of worship promised in the scriptures.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “All these dull-headed people are the lowest of all types of devotees, including those who are *nirguṇa*, or free from material qualities, and those who are *saguṇa*, or situated in the three material modes of nature: goodness (*sattva*), passion (*rajas*), and ignorance (*tamas*).” Therefore, it is stated in *Śrīmad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye pūjām yaḥ śraddhayeḥate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

Those who only worship Śrī Hari’s Deity form but disrespect the Vaiṣṇavas and all other living entities are materialistic (*prākṛta*) devotees. They belong to the lowest category. This statement is the accepted evidence in this regard. It will be explained in detail further on.

“*Pratimā manda-buddhīnām* – Deity worship is for fools.” According to this scriptural statement, those who have dull intelligence do not obtain the results of worship as mentioned in the scriptures.

“*Bhasmany eva juhoti saḥ* – Their worship is like giving an oblation of clarified butter in the ashes.” In other words, one should understand that Śrī Bhagavān does not accept their worship.

In *Śrīmad-Bhāgavatam*, in his prayers to Lord Nṛsimha, Śrī Prahlāda Mahārāja states (7.9.11):

*naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛñīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ*

My Lord is most merciful. Because He is complete within Himself, He does not accept the worship of ignorant people. One whose face is charmingly beautiful will see the same charming beauty reflected in the mirror. Similarly, the personal happiness one obtains is a reflection of his mood in worshipping Bhagavān.

The purport is, “My Lord, the Lord of all the living beings (*jīvas*), Śrī Nṛsiṃha-deva, is most merciful. Whatever the *jīvas* are able to acquire in their worship is actually controlled by Śrī Nṛsiṃha-deva alone, and He does not accept the worship of all *jīvas*. What is the nature of those whose worship He does not accept? Out of ignorance, those persons worship the Deity, considering Him to be stone, wood, or metal. They become full of false pride and thus they disrespect all Vaiṣṇavas and censure all living entities. My Lord certainly does not accept the worship of such persons.”

In *Śrīmad-Bhāgavatam* (4.31.21), Śrī Nārada also states:

*na bhajati kumanīṣiṇām sa iḥyām
harir adhanātma-dhana-priyo rasajñah
śruta-dhana-kula-karmaṇām madair ye
vidadhati pāpam akiñcaneṣu satsu*

The selfless (*akiñcana*) devotees who consider Bhagavān to be their only possession are very dear to the Lord. Bhagavān is *rasajña*, or the knower of *rasa*, the sweetness of loving relationships. He knows how much sweetness there is in the one-pointed, unconditional devotional service of such devotees. Bhagavān does not accept the worship of foolish people who, being intoxicated by the false pride of education, wealth, high birth, and fruitive activities, disrespect selfless *sādhus*, who are free from material desires.

The reason for this is that Bhagavān is complete within Himself and fully content in tasting His own natural, condensed bliss. Although He is self-satisfied, because He is also *bhakta-vatsala*, or affectionate to His devotees, He accepts their worship. In this way, He is fond of His devotees. It can also be understood that because of His *bhakta-vatsala* quality, He even transgresses His own nature.

Alternatively, another understanding is that the Lord is fully satisfied by accepting the offering He desires – the treasure of the devotees' love offered through their worship. Thus, being fully satisfied with that, He does not desire the offerings and worship of non-devotees.

Scripture states that one definitely attains the fruit of his worship of the Lord, regardless of the manner in which it is performed. Therefore, one should not think that worship performed lavishly by spending wealth is futile. In a general way, Śrī Prahlāda indicates the reason for this with the words *yat yat* (in whatever way they offer) in the verse quoted above (Śrīmad-Bhāgavatam 7.9.11), and in a specific way with the word *mānam* (worship). The worshiper's expenditure of wealth and energy for Bhagavān's *pūjā* never goes in vain – he is rewarded in a way that is proportionate to what he has offered.

The ingredients of worship offered by materialistic men (*viṣayīs*) are not offered for the pleasure of Bhagavān; the materialists are worshiping out of desire for their own benefit, and consequently the results they receive are simply for their own pleasure. For example, based on the specific way in which one puts on *tilaka* to increase the beauty of his face, he will see the reflection in the mirror accordingly. That is to say, with whatever desire one expends his wealth in worshiping the Lord, one shall receive a result according to that desire. However, such a result is only the secondary fruit of *pūjā*; it is not the chief or most excellent result. That is because such worship is not performed for the pleasure of Bhagavān; it is offered with the desire for happiness in this lifetime and the next. During worship, Śrī Bhagavān only accepts the items which are offered for His pleasure, and His acceptance of the items of worship is the primary, or topmost, fruit of *pūjā*.

Another way to understand the logic of the phrase *yat yat* is that whatever the unintelligent people offer is done for their own benefit, not for the happiness of Bhagavān. Therefore, Bhagavān fulfills their desire only to show mercy to such foolish persons, but He does not accept their offering.

Because the question might arise, "How can one receive personal benefit from worshiping Bhagavān?" Śrī Prahlāda speaks the phrase *prati-mukhasya* (the reflection of the face) in the same verse (Śrīmad-Bhāgavatam 7.9.11). In other words, without offering something to Bhagavān, the living entity can never obtain any of his desires.

Alternatively, the verse can be understood to say that the Lord mercifully accepts the offerings of intelligent devotees because those offerings are for His pleasure. However, if such intelligent persons also offer something to Bhagavān for their own benefit, they receive a most insignificant result, like the reflection of the face in the mirror. This cannot be called the spiritual (*pāramārthika*) or primary result.

Thus, it becomes clear that the result of whatever is done for the pleasure of Bhagavān is alone worthwhile. This type of worship grants the supreme wealth of *prema-bhakti*, by which one attains Bhagavān's abodes like Śrī Vaikuṇṭha. There, one experiences the indescribable happiness of the Lord's *darśana* and the enjoyment of personal exchanges with Him.

Another understanding of the prayer by Śrī Prahlāda is that this Lord is Īśvara, the Supreme Controller. He is always complete within Himself and has no desire to receive services from the living entities. However, it might be questioned that even though He may not need anything, why does He not accept these services for the desire of others or the benefit of all those worshipers?

To explain this, the term *aviduṣa*, meaning 'ignorant of the goal of life,' has been used in the same verse (*Śrīmad-Bhāgavatam* 7.9.11) to describe unintelligent people who spend their wealth for the worship of Bhagavān but who do not have the wisdom to know what is beneficial for them and what is not. After worshipping, they lament over their expenditures and thus sometimes become distressed. Being subdued by compassion, although Śrī Bhagavān does not desire their worship, He completely satisfies them by granting material results. Alternatively, the word *aviduṣa* also refers to ignorant persons unaware of the methods and process of *pūjā*. Such ignorant people worship by killing animals for sacrifice, but Śrī Bhagavān does not accept their worship.

One might say, "This Lord is the crest jewel of all the demigods and the benefactor of all living entities. So why does He not benefit all of those worshipers?"

Addressing this point, Śrī Prahlāda uses the word *karuṇaḥ* (compassionate) in the quoted verse (*Śrīmad-Bhāgavatam* 7.9.11). He says, "Because the Lord is most merciful, He does not bestow benefits on those worshipers. If the Lord did accept the worship of those

who are malevolent to other living beings, that would harm those entities and would not be appropriate for the most merciful Bhagavān. Moreover, because the Lord is complete within Himself, He does not fulfill the desires of the malevolent worshipers for their own good. Additionally, He acts in this way for the benefit of society. The reason for this behavior of Bhagavān is that those worshipers are foolish, and He is *parama-karuṇa*, most merciful. Those unintelligent persons do not know that they receive benefit also by pleasing the Lord. Ignorant of this truth, they undergo many hardships to collect varieties of paraphernalia for worship. Being very kind, Śrī Bhagavān cannot tolerate the misery or pain of those unintelligent people; therefore, He has no desire to accept their worship.”

One might ask, “How does satisfying Śrī Bhagavān bring about one’s own welfare?”

Śrī Prahāda speaks the phrase *yat yat* (in whatever way they offer) to explain this. “Whatever one offers to Śrī Bhagavān is done for one’s self-interest only, not for any other reason.” There is an example in this regard. “The beauty of one’s face is reflected in the mirror. If one does not beautify his face, the mirror cannot reflect back the beauty of one’s face. Similarly, if one does not offer loving worship to Śrī Bhagavān, who is likened to the face, then how will the Lord’s love reflect back in the living entities, who are His separated portions?”

One might also question, “Why does the Lord not accept the worship of the non-devotees? Is it because the Lord, who is the Soul of all souls, has obtained the treasured love that His devotees offer Him? Or is it because His own desires are fulfilled through His devotees? In other words, is it because He is completely absorbed in *bhakti-rasa*, the mellows of devotion, which are situated in the hearts of His devotees, whose very object is Himself?”

The reply is, “Bhagavān definitely accepts the non-devotees’ worship, because He is merciful. If Bhagavān did not accept their offering, they would not obtain the result of their worship.” Therefore, Prahāda uses the term *yat yat*. Unless one offers all of one’s possessions to Śrī Bhagavān, the living being does not accomplish his ultimate self-interest. If Śrī Bhagavān did not accept their worship, then they could not obtain even an insignificant result.

This concludes the overview of these thoughts.

VERSE 216

यद्यप्यशेषसत्कर्मफलतोऽधिकमुत्तमम् ।

तेषामपि फलत्येव तत्पूजा-फलमात्मना ॥ २१६ ॥

yady apy aśeṣa-sat-karma-phalato 'dhikam uttamam
teṣām api phalaty eva tat-ṭṭjā-phalam ātmanā

yadi api – although; *aśeṣa* – all; *sat-karma* – of ordinary pious deeds; *phalataḥ* – than the results; *adhikam* – better; *uttamam* – transcendental; *teṣām* – of them; *api* – even; *phalati* – bears fruit; *eva* – certainly; *tat* – of Him (the Deity); *ṭṭjā-phalam* – the result of worship; *ātmanā* – by itself.

Although the result of worshiping the Deity of Bhagavān in this way is superior to and more excellent than the fruit of unlimited ordinary pious acts, ...

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How is it possible that the worship of Bhagavān will not yield some result? If it is successful, how can it be criticized?” In reply to this, Śrī Nārada speaks two verses, beginning here with *yadi api*. He says, “Those who worship the Deity of Bhagavān for their personal interest naturally receive pure, immense, uninterrupted sense enjoyment. What is the nature of this sense enjoyment? It is superior to the results of all pious acts. This means that it is devoid of the defect of the enjoyment of heaven.”

VERSE 217

तथापि भगवद्भक्ति-योग्यं न जायते फलम् ।

इति साधुवरैस्तत्तत्तत्र तत्र विनिन्द्यते ॥ २१७ ॥

tathāpi bhagavad-bhakti-yogyam na jāyate phalam
iti sādhu-varais tat tat tatra tatra vinindyate

tathā api – nevertheless; *bhagavat-bhakti* – devotional service to the Lord; *yogyam* – favorable; *na* – not; *jāyate* – generated; *phalam* – the fruit; *iti* – thus; *sādhu-varaiḥ* – by pure saints; *tat tat* – those

practices; *tatra tatra* – in various instances; *vinindyate* – is specifically condemned.

Nevertheless, this result is not favorable for *bhakti*. Therefore, unalloyed devotees condemn this worship.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada continues, “However, the real fruit of devotional service is the attainment of the vast treasure of love for Śrī Kṛṣṇa’s lotus feet, by the strength of which one gains entrance into Bhagavān’s abodes, where one gets to meet directly with the Lord and engage in loving exchanges with Him. However, because this result is not achieved by the type of worship mentioned above, pure devotees denounce such worship and its results. This same condemnation is also found in many places in the Purāṇas.”

VERSE 218

तानि तानि पुराणादि-वचनान्यखिलान्यपि ।
तत्तद्विषयकान्येव मन्यस्व न तु सर्वतः ॥२१८॥

tāni tāni purāṇādi-vacanāny akhilāny api
tat-tad-viṣayakāny eva manyasva na tu sarvataḥ

tāni tāni – various; *purāṇa* – beginning with the Purāṇas; *ādi* – and so forth; *vacanāni* – statements; *akhilāni* – all; *api* – although; *tat tat* – various; *viṣayakāni* – related to this subject; *eva* – indeed; *manyasva* – you should understand; *na* – not; *tu* – indeed; *sarvataḥ* – in every way.

The Purāṇas have indeed reproached such Deity worshipers; however, it does not mean that all types of Deity worshipers are condemned.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Therefore, one sees that the statements in the Purāṇas and other scriptures establish the inferiority of such Deity worshipers who cannot obtain the treasure of the great love that *bhagavad-bhakti* bestows. These words are not meant to criticize all Deity worshipers.”

VERSE 219

तेऽपि नूनं न तां पूजां त्यजेयुर्यदि सर्वथा ।
तदा तन्निष्ठया चित्ते शोधिते गुणदर्शिनाम् ॥ २१९ ॥

*te 'pi nūnaṁ na tāṁ pūjāṁ tyajeyur yadi sarvathā
tadā tan-niṣṭhayā citte śodhite guṇa-darśinām*

te – they; *api* – also; *nūnaṁ* – indeed; *na* – not; *tāṁ* – this; *pūjāṁ* – worship; *tyajeyuḥ* – they may renounce; *yadi* – if; *sarvathā* – in all respects; *tadā* – then; *tat* – of them; *niṣṭhayā* – by their commitment; *citte* – consciousness; *śodhite* – purified; *guṇa-darśinām* – for those who perceive the qualities.

Even if such a neophyte does not give up Deity worship and instead continues to perform it, then by his commitment to his *pūjā*, his heart will gradually become purified.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “With whatever sentiment one worships Bhagavān, the result will never be something insignificant and mundane.” There is evidence to support this:

*vāsudeve mano yasya japa-homa-arcanaādiṣu
tasyāntarāyo maitreya devendratvādikāṁ phalam*

O Maitreya, for those whose minds remain fixed on Vāsudeva while chanting (*japa*), or while performing sacrifice (*homa*) or Deity worship (*arcana*) – for such persons, achieving the position of Indra, the king of heaven, or other such results is an obstacle to their *bhajana*.

From this evidence, one can understand that just by Deity worship alone, one achieves a glorious result. Therefore from all angles, the insignificant results mentioned in the Purāṇas and other scriptures do not seem logical. To clarify this, Śrī Nārada speaks two verses, beginning here with *te 'pi*.

He says, “Third-class devotees consider the Deity to be made of stone, wood, or some other material element, and so they worship Him with the feeling that the image is different from Bhagavān. Those who

worship a newly made image, those whose false pride has pulled them away from the path of religion, those who scorn living beings, and those who disrespect the Vaiṣṇavas are all considered third-class. Still, if such third-class Deity worshipers do not give up their worship, but rather diligently continue their practice, then due to the influence of their dedication to Deity worship, or due to the mercy of some devotee who has noticed their dedication, their hearts become purified, their shortcomings are surmounted, and soon they develop pure devotion. However, those who worship out of pride and hypocrisy and give up their worship the moment they receive their reward, are counted among the high-class worshipers only after a long time.”

VERSE 220

कृपया कृष्ण-भक्तानां प्रक्षीणाशेषदूषणाः ।
कालेन कियता तेऽपि भवन्ति परमोत्तमाः ॥२२०॥

kṛpayā kṛṣṇa-bhaktānām prakṣiṇāśeṣa-dūṣaṇāḥ
kālena kiyatā te 'pi bhavanti paramottamāḥ

kṛpayā – by the mercy; *kṛṣṇa* – of Śrī Kṛṣṇa; *bhaktānām* – of the devotees; *prakṣiṇa* – eradicated; *āśeṣa* – all; *dūṣaṇāḥ* – faults; *kālena kiyatā* – after some time; *te* – they; *api* – also; *bhavanti* – become; *parama-uttamāḥ* – great souls.

By the mercy of Śrī Kṛṣṇa’s devotees, who acknowledge only the good qualities of others, all the defects of those Deity worshipers will shortly be eradicated, and they will be counted as high-class devotees in due time.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra may ask, “How will they become great devotees if they commit the offense of disrespecting Vaiṣṇavas?” Śrī Nārada speaks this verse beginning with *kṛpayā* to point out that such worshipers are freed of their shortcomings and become elevated very quickly by the grace of great personalities, meaning Kṛṣṇa’s devotees.

Gopa-kumāra could object, “But one sees that all great saintly personalities simply neglect those who commit offences unto the Vaiṣṇavas.” Therefore, Śrī Nārada says, “It is the nature of Vaiṣṇavas to acknowledge only the virtues of others. Since the Vaiṣṇavas see Bhagavān everywhere, they see only the good qualities of the Deity worshipers. Therefore, what to speak of punishing the offenders, these great souls rather shower mercy on them.”

VERSE 221

यथा सकामभक्ता हि भुक्त्वा तत् कामितं फलम्।
काले भक्ति-प्रभावेण योग्यं विन्दन्ति तत् फलम्॥२२१॥

yathā sakāma-bhaktā hi bhuktvā tat-kāmitam phalam
kāle bhakti-prabhāveṇa yogyam vindanti tat-phalam

yathā – as; *sa-kāma-bhaktāḥ* – materially motivated devotees; *hi* – indeed; *bhuktvā* – having enjoyed; *tat* – that; *kāmitam* – desired; *phalam* – fruit; *kāle* – in due course of time; *bhakti-prabhāveṇa* – by the influence of devotional service; *yogyam* – proper; *vindanti* – they attain; *tat* – that; *phalam* – the beneficial result.

In the beginning, *sakāma* devotees, those who worship for personal desires, do not receive the result befitting *bhakti*. Rather, they receive only the insignificant sense gratification that they desired. However, in due course of time, by the influence of *bhakti* they eventually attain the real fruit of devotion.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada speaks two verses beginning with *yathā* to show that neophyte, or *kaniṣṭha*, devotees also become elevated in due course of time. He says, “Materially motivated (*sakāma*) devotees first obtain an insignificant result in the form of sense gratification, according to their respective desires. Later on, they are transformed into high-class devotees and obtain the real fruit of *bhakti*, which is beyond any self-interest. In due course of time, their superiority is also established.”

VERSE 222

यथा च तत्र तत्कालं भक्त्योग्यं न सत्फलम् ।
सञ्जातमिति तच्छुद्धभक्तिमद्भिर्विनिन्द्यते ॥ २२२ ॥

yathā ca tatra tat-kālam bhakter yogyam na sat-phalam
sañjātam iti tac chuddha-bhaktimadbhir vinindyate

yathā – as; *ca* – also; *tatra* – there; *tat-kālam* – at that time; *bhakteḥ* – of devotional service; *yogyam* – proper; *na* – not; *sat-phalam* – the transcendental result; *sañjātam* – born; *iti* – thus; *tat* – that; *śuddha-bhakti-madbhiḥ* – by pure devotees; *vinindyate* – it is condemned.

In the stage of possessing material desires (*sakāma-avasthā*), one does not obtain the principal result of devotional service immediately. Therefore, pure devotees condemn *sakāma-bhakti* (fruitive devotion).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “By the practice of *sakāma-bhakti*, or devotion with the desire for material reward, the topmost result is not achieved in the beginning, but it does come after some delay. In other words, the appropriate result of worship is not received during the self-interested, *sakāma* stage of devotion. Therefore, unalloyed devotees condemn the fruitive desires of *sakāma* worshipers. Similarly, high-class worshipers also reproach the neophytes who see Bhagavān as separate from His Deity.”

VERSE 223

ते हि भक्तेः फलं मूलं भगवच्चराब्जयोः ।
सदा सन्दर्शन-क्रीडानन्दलाभादि मन्वते ॥ २२३ ॥

te hi bhakteḥ phalam mūlam bhagavac-caraṇābjayoḥ
sadā sandarśana-kṛīḍānanda-lābhādi manvate

te – they; *hi* – certainly; *bhakteḥ* – of devotional service; *phalam* – result; *mūlam* – the primary; *bhagavat* – of the Lord; *caraṇa-abjayoḥ* – of the lotus feet; *sadā* – always; *sandarśana* – of beholding;

kṛiḍā – pastimes; *ānanda* – bliss; *lābha* – attainment; *ādi* – and so forth; *manvate* – consider.

Pure devotees consider having constant *darśana* of Bhagavān’s lotus feet and attaining the happiness of engaging in pastimes with Him to be the primary result of devotional service.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “What is the actual fruit of *bhakti*, which is praised so much by the pure devotees?” In answer, Śrī Nārada speaks this verse beginning with *te hi*. He says, “Pure devotees always want to see the lotus feet of Bhagavān directly. They want the happiness of serving Him (*seva-ānanda*) by sporting together and by performing other pastimes with Him. They consider these to indeed be the real fruits of *bhakti*, because *prema-bhakti* alone is dear to Bhagavān.” The word *ādi* indicates the pure devotees’ desire to obtain the Lord’s special mercy and taste the bliss of direct service.

VERSE 224

नापि तत्र सहन्ते ते विलम्बं लव-मात्रकम्।
भगवानपि तान् हातुं मनागपि न शक्नुयात्॥ २२४॥

nāpi tatra sahante te vilambam lava-mātrakam
bhagavān api tān hātum manāg api na śaknuyāt

na – not; *api* – also; *tatra* – there; *sahante* – tolerate; *te* – they; *vilambam* – delay; *lava-mātrakam* – of even a moment; *bhagavān* – the all-opulent Lord; *api* – also; *tān* – them; *hātum* – to abandon; *manāk* – slightly; *api* – even; *na śaknuyāt* – is unable.

Those pure devotees are unable to tolerate even a moment’s delay in receiving *darśana* of Bhagavān, and Śrī Bhagavān also cannot give them up for even a second.

DIG-DARŚINĪ-ṬĪKĀ: The fruitive *sakāma* devotees receive their desired sense gratification, and in due course of time, they obtain *bhakti*, the real fruit. If this is the case, why are the *sakāma* devotees

subject to criticism? To reconcile this, Śrī Nārada speaks this verse beginning with *nāpi*. He says, “*Premī* devotees (those experiencing pure love) cannot tolerate even a moment’s delay in obtaining the main result, namely divine vision of Śrī Bhagavān. Also, Śrī Bhagavān, unable to endure their distress of separation from Him, cannot leave them for even a second. Therefore, the pure devotees condemn fruitive desires because they cause delay in obtaining Bhagavān.”

VERSE 225

अतोऽन्यान्यतितुच्छानि सर्वकामफलानि हि ।
मुक्तिश्च सुलभान्यस्मात्तद्भक्तिर्न तु तादृशी ॥ २२५ ॥

ato 'nyāny ati-tucchāni sarva-kāma-phalāni hi
muktiś ca su-labhāny asmāt tad-bhaktir na tu tādṛśī

ataḥ – then; *anyāni* – other; *ati-tucchāni* – very insignificant; *sarva-kāma* – awarding all desires; *phalāni* – the fruits; *hi* – indeed; *muktiḥ* – liberation; *ca* – also; *su-labhāni* – easily attained; *asmāt* – as compared to that; *tad-bhaktiḥ* – His devotional service; *na* – not; *tu* – certainly; *tādṛśī* – in the same way.

Therefore, Śrī Bhagavān easily gives all other types of insignificant fruitive results and liberation as well, but He does not readily give His pure devotional service.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Other than *darśana* of the Lord, all other results of worshipping Śrī Bhagavān are totally insignificant. *Bhakti*, pure loving devotion, is the primary result of such worship. Bhagavān easily gives other results, even up to insignificant *mukti*, but He does not easily grant *bhakti* that has the quality of *prema*, pure love. Therefore, *prema-bhakti* for Śrī Kṛṣṇa is considered even more rare to attain than liberation.” In *Śrīmad-Bhāgavatam* (5.6.18), Śrī Śukadeva Gosvāmī states:

rājan patir gurur alaṁ bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ

*astv evam aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam*

O King, Bhagavān Mukunda is the guardian, *guru*, worshipable Lord, well-wisher, and master of both your dynasty and that of the Yādavas. Even so, sometimes He acts like your servant, carrying messages for you. Śrī Bhagavān behaves intimately like this with you, but to others who worship Him, He generally bestows liberation; He does not easily give His devotional service.

The purport is that Śukadeva Gosvāmī is saying, “O King, O Parīkṣit, for you and the Yādavas, Bhagavān Mukunda acts as the master and guardian, the *guru* and counselor, the Lord and Deity, the beloved and close friend, the patriarch and governor. What is more, sometimes He is even your messenger and follows your orders like a servant. O dear friend, to others who worship Him, He only grants liberation, what to speak of being all these things; He never easily gives *bhakti-yoga* to anyone.”

The reason is that He is Mukunda – He who bestows *mukun*, ‘the happiness of liberation.’ Another reading is that *mu* means *mukti* (liberation) and *kun* means *bhukti* (sense gratification). He also bestows sense enjoyment. However, He never easily gives *prema-bhakti* to anyone.

Śrī Nārada continues, “He is Bhagavān Parameśvara, the Supreme Person, and therefore He is wholly independent. However, when He bestows *prema-bhakti*, He comes under the control of His loving devotees and becomes completely dependent. Being the crest jewel of the all-omniscient souls, He does not see fit to bestow His *prema-bhakti* on unqualified persons who are unaware of *prema-rasa*, the mellows of love.” The reason for this will be discussed in detail further ahead.

VERSE 226

तत्प्रसादेन भक्तानामधीनो भगवान् भवेत् ।
इति स्वातन्त्र्य-हान्येव न तां दद्यान्महेश्वरः ॥ २२६ ॥

*tat-prasādena bhaktānām adhīno bhagavān bhavet
iti svātantrya-hānyeva na tām dadyāt maheśvaraḥ*

tat-prasādena – by Bhakti-devī’s mercy; *bhaktānām* – to His devotees; *adhīnaḥ* – subordinate; *bhagavān* – the Lord; *bhavet* – can become; *iti* – thus; *svātantrya* – on His independence; *hānyā* – infringing; *iva* – as if; *na* – not; *tām* – that (pure devotion); *dadyāt* – is inclined to give; *maheśvaraḥ* – the Supreme Lord.

By the mercy of *bhakti*, Śrī Bhagavān, the Supreme Lord, becomes subordinate to His devotees. Coming under their control, He loses His independence. Therefore, He does not easily grant His pure loving service.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada wants to explain why Bhagavān does not grant devotional service easily. In six verses, beginning here with *tat*, he first explains the opinion of others (4.226), and then he gives his own opinion (4.227–231). He says, “By the mercy of *prema-bhakti*, Bhagavān comes under the control of His devotees, and so He does not easily grant *bhakti-yoga* to anyone. By nature, the Supreme Lord Parameśvara is never ever under anyone’s control. How then would He agree to surrender His independence and come under the control of His devotees?” (This is the opinion of others.)

VERSE 227

मन्ये महाप्रेष्ठजनानुवश्यता न दुःख-दोषौ विदधीत कौचन ।
किन्तु प्रमोदं निज-भक्तवत्सलत्वादीन्महाकीर्तिगुणांस्तनोति सा ॥ २२७ ॥

*manye mahā-preṣṭha-janānuvaśyatā
na duḥkha-doṣau vidadhīta kaucana
kintu pramodaṁ nija-bhakta-vatsala-
tvādīn mahā-kīrti-guṇāṁs tanoti sā*

manye – I think; *mahā-preṣṭha-jana* – by His dearly beloved devotees; *anuvaśyatā* – being controlled; *na* – not; *duḥkha* – unhappiness; *doṣau* – or inconvenience; *vidadhīta* – create; *kaucana* – any; *kintu* –

rather; *pramodam* – great bliss; *nija* – own; *bhakta* – for devotees; *vatsalatva* – the quality of affection; *ādīn* – and so forth; *mahā* – great; *kīrti* – renown; *guṇān* – virtues; *tanoti* – broadcasts; *sā* – that (the activity of being subjugated by His devotees).

However, we think that Śrī Bhagavān does not experience distress or inconvenience when subjugated by His dearmost devotees. Rather, He finds great bliss when under their control. In this way, Bhagavān broadcasts His glorious quality of being affectionate to His devotees.

DIG-DARŚINĪ-ṬĪKĀ: After having expressed the opinion of others, Śrī Nārada refutes it and conveys his own view in two verses, beginning here with *manye*.

He says, “When Bhagavān agrees to submit to His intimate devotees, neither party experiences any distress or inconvenience. Also, the subsequent decrease of awe and reverence does not give rise to any defect. Accepting this subjugation, Bhagavān brings joy to the world and expands His illustrious reputation for being affectionate to His devotees.” The word *ādi* indicates qualities such as the great munificence the Lord displays towards His devotees.

He continues, “In this way, the mutual bliss of Bhagavān and the devotees grows, manifesting the pastimes of ever-increasing affection that wipe out any last trace of distress. There is nothing wrong with the Supreme Controller submitting to the control of His devotees; rather, this increases His celebrity of being *bhakta-vatsala* (affectionate to His devotees) and is a sign of His greatness.”

VERSE 228

विशेषतो नागरशेखरस्य स्वारामतादि-स्वगुणापवादैः ।
अपेक्षणीया परमप्रिया सा काष्ठा परा श्रीभगवत्त्वसीम्नः ॥ २२८ ॥

viśeṣato nāgara-śekharaśya svārāmatādi-sva-guṇāpavādaiḥ
apekṣaṇīyā parama-priyā sā kāṣṭhā parā śrī-bhagavattva-sīmnaḥ

viśeṣataḥ – especially; *nāgara* – of heroes; *śekharaśya* – the crown; *sva-ārāmatā* – the quality of being self-satisfied; *ādi* – and so forth;

sva-guṇa – His own virtues; *apavādaiḥ* – by the contradictions; *apekṣaṇīyā* – desirable; *parama-priyā* – supremely endearing; *sā* – it; *kāṣṭhā parā* – highest summit; *śrī-bhagavattva* – of being the Supreme Lord; *śimnaḥ* – of the ultimate limit.

It is especially noteworthy that the crest jewel of clever heroes, Śrī Kṛṣṇa, can forego His *ātmārāmatā* (self-satisfaction) and all His other qualities, but He cannot give up His quality of coming under the control of His beloved devotees; He accepts their control graciously. This alone is the ultimate limit of His Godhood (*bhagavattā*).

DIG-DARŚINĪ-ṬĪKĀ: It is appropriate that all of Bhagavān's incarnations are controlled by Their beloved devotees. Yet being subordinate to His devotees is especially appropriate for Śrī Kṛṣṇa because He is exceedingly skillful in His dealings with His dear ones. To explain this, Śrī Nārada speaks this verse beginning with *viśeṣataḥ*.

He says, “Śrī Kṛṣṇa, the crest jewel of clever ones, experiences happiness when His beloved devotees control Him. Śrī Bhagavān's willingness to be controlled is His best and favorite asset, and it increases to the greatest extent the glories of all His other qualities, such as His fame. Therefore, such subjugation by the devotees is most dear to Śrī Bhagavān. Śrī Kṛṣṇa, being the ultimate expression of Bhagavān's nature, manifests to the highest degree the wonderful quality of being affectionate to His devotees. Bhagavān can renounce all His qualities, such as being self-satisfied (*ātmārāmatā*), being one whose every desire has been fulfilled (*pūrṇa-kāmatā*), and having mastery of all mystic powers (*mahā-yogeśvaratā*), but He cannot give up His subservience to His beloved devotees; rather, He especially honors this quality and keeps it in His heart.”

All these thoughts have been expressed in *Śrī Hari-vaṁśa* and other scriptures in the *māna-bhañjana* incident where Śrī Satyabhāmā-devī's indignant mood is pacified.

VERSE 229

सप्रेमभक्तेः परिपाकतः स्यात् काचिन्महाभावविशेषसम्पत् ।
सा वै नरीनर्ति महाप्रहर्षसाम्राज्यमूर्धोपरि तत्त्वदृष्ट्या ॥ २२९ ॥

*sa-prema-bhakteḥ paripākataḥ syāt
kācin mahā-bhāva-viśeṣa-sāmpat
sā vai narīnarti mahā-prahaṛṣa-
sāmrājya-mūrdhopari tattva-dṛṣṭyā*

sa-prema-bhakteḥ – of loving devotion; *paripākataḥ* – in the full maturity; *syāt* – it may be; *kācit* – a certain; *mahā-bhāva* – of great ecstasy; *viśeṣa-sāmpat* – special opulence; *sā* – that; *vai* – indeed; *narīnarti* – dances with intense momentum; *mahā-prahaṛṣa* – of immense happiness; *sāmrājya* – of the empire; *mūrdha* – the head; *upari* – upon; *tattva* – of philosophical truth; *dṛṣṭyā* – from the perspective.

In the fully matured stage of *prema-bhakti*, the indescribable, special treasure of bliss, *mahā-bhāva*, arises and from the perspective of *tattva*, is seen to dance ecstatically on the very head of the empire of all happiness.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “If Bhagavān is affectionate to His devotees (*bhakta-vatsala*), why does He not grant that wealth to all the devotees?”

Nārada speaks two verses, beginning here with *sa-prema*, to satisfy this doubt. He says, “The mature state of *prema-bhakti* transforms into an indescribable, special ecstasy called *mahā-bhāva*, which manifests a distraught condition due to the fire of separation (*viraha-agni*). This is the special opulence of *mahā-bhāva*. From the point of view of the principles of truth, that opulence, which is most joyful by nature, dances on and on in happiness upon the head of the topmost opulences of the empire of great bliss.”

VERSE 230

स्वभावतोऽथापि महार्त्तिशोक-सन्ताप-चिह्नानि बहिस्तनोति ।
बाह्यापि सा प्रेष्ठतमस्य सोढुं दशा न शक्येत कदापि तेन ॥ २३० ॥

*svabhāvato 'thāpi mahārtti-śoka-santāpa-cihnāni bahis tanoti
bāhyāpi sā preṣṭhatamasya soḍhum daśā na śakyaeta kadāpi tena*

sva-bhāvataḥ – naturally; *atha api* – however; *mahā* – great; *ārtti* – of distress; *śoka* – lamentation; *santāpa* – of great pain; *cihnāni* – the symptoms; *bahiḥ* – outwardly; *tanoti* – manifests; *bāhyā* – externally; *api* – also; *sā* – that; *preṣṭha-tamasya* – of His most dearly beloved; *soḍhum* – to tolerate; *daśā* – the condition; *na* – not; *śakyeta* – may be able; *kadā api* – ever; *tena* – by Him.

In the state of *mahā-bhāva*, external symptoms such as great distress, lamentation, and pain manifest naturally. Even though indescribable happiness also enters the hearts of His beloved devotees, Śrī Kṛṣṇa cannot tolerate seeing this pained external condition. Therefore, He does not easily grant His *prema-bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “However, the treasured *mahā-bhāva* naturally manifests the external symptoms of extreme distress, lamentation, and pain, as well as pathetic crying and bitter weeping, in the devotees. Yet, in their hearts, they experience great bliss, as *prema-bhakti* is supremely blissful by nature. If this were not the case, then that treasured *mahā-bhāva* would be found reprehensible for claiming that it can definitely make the experience of *brahmānanda* seem insignificant by its very nature.

“Although the signs of the devotees’ suffering and lamentation are only external, Śrī Bhagavān still cannot tolerate seeing them. Why not? The lover cannot bear even the false distress of his beloveds.” Here, the word Bhagavān means ‘the most loving.’

VERSE 231

लोका बहिर्दृष्टिपरास्तु भावं तं भ्रामकं प्रेमभरं विलोक्य ।
भक्तावकामा विहसन्ति भक्तांस्तत्प्रेमभक्तिं भगवान्न दत्ते ॥ २३१ ॥

*lokā bahir-dṛṣṭi-parāś tu bhāvaṁ
taṁ bhrāmakam prema-bharaṁ vilokyā
bhaktāḥ akāmā vihasanti bhaktāṁś
tat-prema-bhaktiṁ bhagavān na datte*

lokāḥ – the general populace; *bahiḥ-dṛṣṭi-parāḥ* – who are absorbed in external vision; *tu* – indeed; *bhāvam* – love; *tam* – this; *bhrāmakam* – bewildering; *prema-bharam* – weight of love; *vilokya* – seeing; *bhaktau* – for devotion; *akāmāḥ* – they give up desire; *vihasanti* – ridicule; *bhaktān* – the devotees; *tat* – to Himself; *prema-bhaktim* – loving devotion; *bhagavān* – the Lord; *na* – not; *datte* – gives.

When worldly people see the *premī-bhaktas'* signs of distress and lamentation that arise due to the matured stage of *prema-bhakti*, they become perplexed and have no desire to engage in *bhakti*. They even ridicule such devotees. Therefore, Śrī Bhagavān does not grant His *prema-bhakti*.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *lokā*, Śrī Nārada says that it is also for the benefit of foolish people that Bhagavān does not grant the wealth of *prema-bhakti* to everyone.

He says, “The reason for this is that people who only see things externally cannot understand the truth of pure devotion. Therefore, when they see the distress-filled emotions of the *premī-bhaktas*, such as weeping, they lose faith in *bhakti* and sneer at these advanced devotees. What type of emotions do the devotees experience? With their external vision, the materialists wonder, ‘Are these sentiments (*bhāvas*) of the devotees the greatest distress or the highest bliss?’ The ecstasy simply bewilders them. Unable to ascertain what it is and unable to understand the true nature of *bhakti*, they ridicule the devotees. This is the reason that Śrī Bhagavān, being most merciful and knowing everyone’s welfare, does not easily grant His *prema-bhakti*.”

VERSE 232

सप्रेमका भक्तिरतीव दुर्लभा स्वर्गादिभोगः सुलभोऽभवश्च सः ।
चिन्तामणिः सर्वजनैर्न लभ्यते लभ्येत काचादि कदापि हाटकम् ॥ २३२ ॥

sa-premakā bhaktir atīva durlabhā
svargādi-bhogaḥ sulabho 'bhavaś ca saḥ

*cintāmaṇiḥ sarva-janair na labhyate
labhyeta kācādi kadāpi hāṭakam*

sa-premakā – with love; *bhaktiḥ* – devotion; *atīva durlabhā* – extremely rare; *svarga-ādi* – of Svargaloka and so on; *bhogaḥ* – enjoyment; *su-labhaḥ* – easy to attain; *abhavaḥ* – cessation of material existence, or liberation; *ca* – and; *saḥ* – that; *cintāmaṇiḥ* – wish-fulfilling gem; *sarva-janaiḥ* – by everybody; *na* – not; *labhyate* – is obtainable; *labhyeta* – may be obtained; *kāca-ādi* – glass and so forth; *kadā api* – sometimes; *hāṭakam* – gold.

Anyone can obtain a piece of glass and sometimes a piece of gold, but not everyone can obtain a *cintāmaṇi* because it is most rare. Similarly, the pleasures of heaven and liberation are easily achieved, but *prema-bhakti* is extremely rare.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “How did devotees like you (Śrī Nārada) attain that *prema-bhakti*?”

In reply, Śrī Nārada speaks this verse beginning with *sa-prema*. He says, “The enjoyment of heaven is easily achieved.” Here, the term Svarga (heaven) indicates that all the excellent objects for sense enjoyment are available there. The word *ādi* indicates *bhū-svarga* (heaven on the earthly plane), *bila-svarga* (subterranean heavenly planets, or the seven lower *pātāla* planets), and the abodes situated above *divya-svarga* (the upper heavenly planets), such as Maharloka, the planet of the sages.

He continues, “The seekers of liberation (*mumukṣus*) maintain that liberation is extremely difficult to achieve, but actually liberation is also easily achieved. In this connection, there is an example – enjoyment in the heavenly planets is like a piece of glass, liberation is like a piece of gold, and *prema-bhakti* is like a desire stone (*cintāmaṇi*). Just as gold is more difficult to obtain than glass, similarly, liberation is more rare than material enjoyment. With little endeavor, anyone can get a piece of glass. Gold is not as easy to procure, but with substantial effort, some are able to obtain it. The *cintāmaṇi* touchstone, however, is far more rare than gold. What to speak of actually obtaining a *cintāmaṇi* stone, hardly anyone ever even gets a chance to see it.

“The purport is that everyone can obtain the pleasures of the heavenly planets, which are comparable to common glass. Liberation cannot be had if one maintains any desire for heavenly enjoyment. Therefore, liberation is more difficult to obtain than Svarga. Finally, *cintāmaṇi* is far more rare than gold, and so loving devotional service has been compared to *cintāmaṇi*. One cannot attain *prema-bhakti* if there is even a scent of desire for sense gratification (*bhukti*) or liberation (*mukti*). When one abandons all types of desires, one can sometimes obtain the *cintāmaṇi* of *prema-bhakti* by the mercy of Bhagavān.”

VERSE 233

कदाचिदेव कस्मैचित्तदेकार्थस्पृहावते ।
तां दद्याद्भगवान् भक्तिं लोकबाह्याय धीमते ॥ २३३ ॥

kadācid eva kasmaicit tad-ekārtha-sprhāvate
tām dadyād bhagavān bhaktim loka-bāhyāya dhimate

kadācit – sometimes; *eva* – indeed; *kasmaicit* – unto someone; *tad* – that; *eka-artha* – one-pointedly; *sprhā-vate* – unto one who desires; *tām* – that; *dadyāt* – He may give; *bhagavān* – the Lord; *bhaktim* – devotional service; *loka-bāhyāya* – to one who has nothing to do with the world; *dhī-mate* – to an intelligent person.

Only rarely does Śrī Bhagavān give this *prema-bhakti*, and then, only to one who is highly elevated, who desires nothing other than loving devotional service to Him, and who is beyond the realm of social convention.

DIG-DARŚINĪ-ṬĪKĀ: In this verse beginning with *kadācit*, Śrī Nārada explains that Bhagavān grants this loving devotional service only rarely to that noble-hearted person who is indifferent to the behavior of ordinary men and who, due to his strong desire for *prema-bhakti*, has, in the manner of one vomiting poison, given up all comforts. Because of his indifference to social custom, people consider him mad and therefore, although they may not deride him, they disregard him.

VERSE 234

शक्यं न तद्भावविशेषतत्त्वं निर्वक्तुमस्माभिरथो न योग्यम्।
भक्तिप्रवृत्त्यर्थपरैः प्रभोः सच्छास्त्रैरिवाज्ञेषु विरुद्धवत् स्यात्॥ २३४॥

*śakyam na tad-bhāva-viśeṣa-tattvam
nirvaktum asmābhir atho na yogyam
bhakti-pravṛtṭy-artha-paraiḥ prabhoḥ sac-
chāstrair ivājñeṣu viruddhavat syāt*

śakyam na – unable; *tad-bhāva* – of that ecstasy; *viśeṣa* – the special; *tattvam* – true nature; *nirvaktum* – to describe; *asmābhiḥ* – by us; *athau* – then; *na* – not; *yogyam* – suitable; *bhakti* – of devotional service; *pravṛtṭi* – to the practice; *artha-paraiḥ* – by they who are devoted; *prabhoḥ* – of the Lord; *sat-śāstraiḥ* – the true scriptures; *iva* – like; *ajñeṣu* – amongst the fools; *viruddha-vat* – in a contrary way; *syāt* – it may be.

Even we are not able to describe the real nature of the special transcendental state of ecstasy that manifests in the fully mature stage of *prema-bhakti*. Although we can describe some of that special ecstasy’s marginal symptoms, there would still be some discrepancy in our description. Therefore, just as the pure scriptures do not reveal the nature of that special ecstasy, devotees dedicated to practicing *bhakti* also do not reveal it because foolish people would take it in a contrary way.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might ask, “What is the nature of the special transcendental state of ecstasy (*bhāva*) that arises in that fully matured stage of pure loving service to the Lord?”

Śrī Nārada replies here in this verse beginning with *śakyam na*. He says, “Even we are unable to describe the true nature of the special *bhāva* that arises in the fully matured state of *prema-bhakti* because that ecstasy is beyond mind and words.”

Gopa-kumāra could question further, “Can one not ascertain some of its marginal characteristics (*taṭastha-lakṣaṇa*)?”

Śrī Nārada answers, “Artful words cannot express that truth. Śrīmad-Bhāgavatam and other scriptures and the *sādhus* who are

exclusively devoted to the pursuit of loving devotion to the lotus feet of Śrī Kṛṣṇa have described or experienced that *tattva* (truth) as fully matured topmost bliss. However, when one hears that the nature of that *prema-bhakti* is like ‘millions of conflagrations at the time of the cosmic annihilation,’ in fear, no one will desire to pursue it.” Therefore, *Śrīmad-Bhāgavatam* (11.2.40) states: “*hasaty atho roditi rauti gāyati* – The devotees sometimes laugh, sometimes cry, and sometimes shout.”

In his commentary on this *Bhāgavatam* verse, Śrīla Śrīdhara Svāmipāda has cleverly avoided touching the devotees’ wailing and other symptoms of distress. Rather, he says, “The laughing, crying, or shouting of devotees has the following meaning: When a devotee meets Kṛṣṇa, he tells Him, ‘O Lord! For such a long time, You have neglected me.’” In this way, Śrīdhara Svāmipāda has not mentioned the distress and pain experienced in separation from Śrī Kṛṣṇa.

The point could be made that such *bhāva* is in fact the ripened state of topmost happiness. Although this *bhāva* manifests externally as great distress, there is no fault in describing it. Therefore, Nārada explains, “This is true, but an ignorant person will misunderstand the truth and it will have a negative effect. When he hears of the external symptoms of the ecstasy, he will fear the distress that comes with *prema-bhakti* and will not be able to focus on the process of achieving *bhakti*. Rather, he will endeavor for liberation, which is devoid of distress. In other words, *prema-bhakti* is not for unworthy, foolish people, so they naturally have no inclination for it.”

VERSE 235

तद्भावोत्कर्षमाधुर्यं विदुस्तद्रसासेविनः ।

तत्रत्यस्त्वमपि ज्ञास्यस्यचिरात्तत्प्रसादतः ॥ २३५ ॥

tad-bhāvotkarṣa-mādhuryam vidus tad-rasa-sevināḥ
tatratyas tvam api jñāsyasy acirāt tat-prasādataḥ

tad-bhāva – of that love; *utkarṣa* – super-excellence; *mādhuryam* – sweetness; *viduḥ* – they experience; *tad-rasa-sevināḥ* – they who taste the mellows of devotional service; *tatratyaḥ* – His associate; *tvam* –

you; *api* – also; *jñāsyasi* – can know; *acirāt* – soon; *tat-prasādataḥ* – by His mercy.

Only those who taste the nectar of *prema-bhakti* can experience its sweetness and excellence. O Gopa-kumāra, you are also an eternal associate of Śrī Kṛṣṇa. Therefore, by His mercy you will soon understand this confidential matter.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might request of Śrī Nārada, “Out of your kindness for the fallen, please reveal to me some sweet glories of that special ecstasy.”

Anticipating this, Śrī Nārada speaks this verse beginning with *tad*. He says, “Only those persons whose very nature is to relish the *rasa* of that special ecstasy understand its excellent glories and sweetness. No one else can understand it. I myself am unable to comprehend that truth.” (Factually, these words only indicate Śrī Nārada’s humility.) Then he tells Gopa-kumāra, “By the mercy of Śrī Gokula-nātha, you took birth in the land of Gokula and therefore, you can understand this essential truth.”

VERSE 236

श्रीगोपकुमार उवाच—

एवं निजेष्टदेव-श्रीगोपाल-चरणाब्जयोः ।

नितरां दर्शनोत्कण्ठा तद्वाचा मे व्यवर्धत ॥ २३६ ॥

śrī-gopa-kumāra uvāca

evam nijeṣṭa-deva-śrī-gopāla-caraṇābjayoḥ

nitaraṁ darśanotkaṇṭhā tad-vācā me vyavardhata

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *evam* – thus; *nija* – my own; *iṣṭa* – worshipable; *deva* – Deity; *śrī-gopāla* – of the all-attractive cowherd; *caraṇa-abjayoḥ* – of the lotus feet; *nitaraṁ* – intensely; *darśana* – for the sight; *utkaṇṭhā* – eagerness; *tad-vācā* – by his words; *me* – my; *vyavardhata* – increased.

Śrī Gopa-kumāra said: Śrī Nārada’s words increased my eagerness to have *darśana* of the lotus feet of my worshipable Deity, Śrī Madana-gopāla-deva.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra offers *praṇāma* to Śrī Nārada with these words:

*gūḍhā vaiṣṇava-siddhānta-maṇi-mañjuṣikā haṭhāt
sphuṭam-udghāṭitā yena taṁ prapaṇno 'smi nāradam*

I take shelter of Śrī Nārada who has forced open the treasure chest of very confidential Vaiṣṇava conclusions and revealed the jewels of Vaiṣṇava *siddhānta*.

Śrī Gopa-kumāra says to the Mathurā *brāhmaṇa*, “On hearing Śrī Nārada’s words, I was overwhelmed with eagerness to have *darśana* of the lotus feet of my worshipable Deity, Śrī Madana-gopāla. In fact, he had described Śrī Kṛṣṇa’s topmost qualities just to increase my eagerness.”

VERSE 237

तादृग्भावविशेषाशा-वात्याप्यजनि तत्क्षणात् ।
ताभ्यां शोकार्णवे क्षिप्तं मामालक्ष्याह सान्त्वयन् ॥ २३७ ॥

*tādṛg-bhāva-viśeṣāśā-vātyāpy ajani tat-kṣaṇāt
tābhyāṁ śokārṇave kṣiptaṁ mām ālakṣyāha sāntvayan*

tādṛk – such; *bhāva-viśeṣa* – for the special ecstasy; *āśā* – of desire; *vātyā* – by the tempestuous gale; *api* – although; *ajani* – was manifested; *tat-kṣaṇāt* – from that moment; *tābhyām* – by them; *śoka* – of lamentation; *arṇave* – in an ocean; *kṣiptam* – thrown; *mām* – me; *ālakṣya* – noticing; *āha* – he said; *sāntvayan* – consoling.

That very moment, I was submerged in a stormy ocean of lamentation that had two vortexes – the desire for that special ecstasy of *prema-bhakti* and the *darśana* of Śrī Madana-gopāla. Seeing this, the great sage Śrī Nārada consoled me with the following words.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Therefore, I became submerged in the whirlpool of desire to obtain the special ecstasy (*bhāva*) of fully ripened *prema-bhakti*, and at the same time I also became frantic for *darśana* of my worshipable Deity, Śrī Madana-gopāla. Both these desires were so intense that they turned me into a complete madman,

submerging me in an ocean of lamentation. When the merciful great sage Śrī Nārada witnessed this, he began to console me.”

VERSE 238

श्रीनारद उवाच—

यद्यप्येतन्महागोप्यं युज्यते नात्र जल्पितम्।
तथापि तव कातर्य-भरैर्मुखरितो ब्रुवे ॥ २३८ ॥

śrī-nārada uvāca
yady apy etan mahā-gopyam yujyate nātra jalpitum
tathāpi tava kātarya-bharair mukharito bruve

śrī-nāradaḥ – the glorious sage Nārada; *uvāca* – said; *yadi api* – although; *etat* – this; *mahā* – very; *gopyam* – confidential; *yujyate* – it is appropriate; *na* – not; *atra* – here; *jalpitum* – to speak; *tathā api* – still; *tava* – your; *kātarya-bharaiḥ* – because of the immense weight of your distress; *mukharitaḥ* – from the beginning (to the end); *bruve* – I am speaking.

Śrī Nārada said: Even though it is not proper to discuss all these highly confidential topics here in Vaikuṇṭha, seeing your aggrieved condition, I am compelled to tell you this secret.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “Although in this abode of Vaikuṇṭha it is not fit to describe the confidential topic about which I am going to speak, nevertheless I am speaking it. This is because, seeing your painful distress, I am compelled to speak out.”

VERSE 239

इतोऽदूरेऽयोध्या विलसति पुरी श्रीरघुपते-
स्ततो दूरे श्रीमन्मधुरमधुपुर्यैव सदृशी।
पुरी द्वारावत्युल्लसति दयिता श्रीयदुपते-
स्तमेवास्यां गत्वा निज-दयितदेवं भज दृशा ॥ २३९ ॥

ito 'dūre 'yodhyā vilasati purī śrī-raghupates
tato dūre śrīman-madhura-madhu-puryaiva sadṛśī
purī dvārāvaty ullasati dayitā śrī-yadupates
tam evāsyām gatvā nija-dayita-devam bhaja dṛśā

itaḥ – from here; *adūre* – not far; *ayodhyā* – Ayodhyā; *vilasati* – shines; *purī* – the city; *śrī-raghu-pateḥ* – of Śrī Rāma, Lord of the Raghu dynasty; *tataḥ* – from there; *dūre* – far; *śrīmat-madhura* – beautiful and delightful; *madhu-puryā* – to the city of Mathurā; *iva* – like; *sadṛśī* – similar; *purī* – the city; *dvārāvatī* – of Dvārakā; *ullasati* – shines; *dayitā* – dear; *śrī-yadu-pateḥ* – to the Lord of the Yadus; *tam* – Him; *eva* – indeed; *asyām* – in that place; *gatvā* – having gone; *nija-dayita-devam* – your own beloved Lord; *bhaja* – worship; *dṛśā* – with your eyes.

A short distance from here is the city of Ayodhyā, where Śrī Raghupati resides. Some distance from there is Dvārakā-purī, which, like Śrī Mathurā-purī, is supremely beautiful and effulgent. This place is very dear to Śrī Kṛṣṇa, the Lord of the Yadus. Go there and have the direct *darśana* of your beloved Lord.

DIG-DARŚINĪ-ṬĪKĀ: In the next eight verses, starting here with *itaḥ*, Śrī Nārada describes to Gopa-kumāra the way to get direct *darśana* of his worshipable Deity.

He says, “The Lord of the Raghu dynasty, Raghupati Śrī Rāmacandra’s especially beautiful city of Ayodhyā is just a short distance from this Śrī Nārāyaṇa-purī in Vaikuṇṭha. Some distance from Ayodhyā is Yadupati Śrī Kṛṣṇa’s beloved city named Dvārāvatī. What is that city like? It is like Śrī Madhupurī, the city of Śrī Mathurā.”

According to the statements of Śrī Vikadru, mentioned in Śrī *Hari-vaṁśa*, Dvārakā is a special region of Mathurā only, and therefore the Yādavas of Mathurā live there. Nārada says, “In attaining Dvārakā, one also attains Mathurā. Therefore, go to Dvārāvatī and receive direct *darśana* of your worshipable Deity, Śrī Yadupati, and serve Him with love.”

VERSE 240

प्रागयोध्याभिगमने सदुपायमिमं शृणु ।
श्रीरामचन्द्र-पादाब्जसेवैकरसिकैर्मतम् ॥ २४० ॥

prāg ayodhyābhigamane sad-upāyam imam śṛṇu
śrī-rāmacandra-pādābja-sevaika-rasikair matam

prāk – first; *a-yodhyā* – the unconquerable (city of the Raghu dynasty); *abhigamane* – for swiftly going; *sat-upāyam* – a good procedure; *imam* – this; *śṛṇu* – listen; *śrī-rāmacandra-pāda-abja* – to Śrī Rāmacandra’s lotus feet; *sevā* – service; *eka* – exclusive; *rasikaiḥ* – by they who relish transcendental mellows; *matam* – approved.

First, however, listen carefully to an excellent procedure for going to Ayodhyā. This is approved by the great devotees who relish the transcendental humors and are devoted to serving Śrī Rāmacandra’s lotus feet.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might wonder, “How can I go to Dvārakā?” Instructing Gopa-kumāra in the step-by-step method for reaching Dvārakā, Śrī Nārada first explains the way to reach Ayodhyā. This is related in four verses, beginning here with *prāg*. He says, “First, listen to this excellent method that I will narrate to you. It is a method approved by the *rasika* servitors who are devoted to the lotus feet of Śrī Rāmacandra.”

VERSE 241

साक्षाद्भगवतस्तस्य श्रीकृष्णस्यावतारिणः ।
उपासना-विशेषेण सर्वं यद्यपि लभ्यते ॥ २४१ ॥

sākṣād-bhagavatas tasya śrī-kṛṣṇasyāvatāriṇaḥ
upāsana-viśeṣeṇa sarvaṁ yady api labhyate

sākṣāt – directly; *bhagavataḥ* – of the Supreme Lord; *tasya* – Him; *śrī-kṛṣṇasya* – Śrī Kṛṣṇa; *avatāriṇaḥ* – the origin of all incarnations;

upāsanā – worship; *viśeṣeṇa* – special; *sarvam* – everything; *yadi api* – although; *labhyate* – is attained.

Śrī Kṛṣṇa is *avatārī*, the source of incarnations, and directly Bhagavān. Everything can be obtained by rendering special devotional service to Him.

DIG-DARŚINĪ-ṬĪKĀ: In two verses, beginning here with *sākṣāt*, Śrī Nārada removes Śrī Gopa-kumāra's worry that he will instruct him on some other specific means for going to Ayodhyā. Śrī Nārada herein explains that everything, including the lotus feet of Śrī Raghunātha, can be obtained by the special worship of Śrī Kṛṣṇa, who is directly Bhagavān and the Lord of Goloka. That special worship means taking shelter of Śrī Madana-gopāla's ten-syllable *mantra*, the king of all *mantras*. The reason for this is that Śrī Kṛṣṇa is the source, the seed, of all incarnations. He is directly Bhagavān and is therefore endowed with unlimited opulences.

In *Śrīmad-Bhāgavatam* (1.3.28), Śrīla Sūta Gosvāmī states:

ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

Among all the incarnations of Bhagavān whom I have described, some are His plenary portions (*aṁśas*) and some are portions of the plenary portions (*kalās*). However, Śrī Kṛṣṇa is the original form of Godhead.

VERSE 242

तथापि रघुवीरस्य श्रीमत्पादसरोजयोः ।

तयो रसविशेषस्य लाभायोपदिशाम्यहम् ॥ २४२ ॥

tathāpi raghu-vīrasya śrīmat-pāda-sarojayoḥ

tayo rasa-viśeṣasya lābhāyopadiśāmy aham

tathā api – still; *raghu-vīrasya* – of the hero of the Raghu dynasty; *śrīmat-pāda-sarojayoḥ* – of the beautiful lotus feet; *tayoḥ* – of them; *rasa-viśeṣasya* – the special flavor; *lābhāya* – to attain; *upadiśāmi* – am describing; *aham* – I.

Nevertheless, I am giving this instruction separately, so that you may obtain the special *rasa* of the lotus feet of Śrī Raghuvīra, the hero of the Raghu dynasty.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “I am giving you separate instructions to obtain the special *rasa* – the extraordinary bliss of devotion – of Śrī Raghuvīra’s extraordinary lotus feet that are decorated with marks of thorns from the Daṇḍakāraṇya forest.”

In *Śrīmad-Bhāgavatam* (9.11.19), Śrī Śukadeva Gosvāmī states:

*smaratām hṛdi vinyasya viddham daṇḍaka-kaṇṭakaiḥ
sva-pāda-pallavaṁ rāma ātma-yonir agāt tataḥ*

The lotus feet of Śrī Rāmacandrajī are decorated by marks of thorns that pierced them while He was residing in the forest of Daṇḍakāraṇya. The devotees remember these lotus feet, and by establishing them in their hearts, they attain the abode of Śrī Raghunātha.

Śrī Nārada continues, “Although everything can be obtained by *bhakti* to Śrī Madana-gopāla, who is the original cause of all the incarnations, nevertheless, there is some specialty in the incarnation of Śrī Raghunātha. Unless one has special devotion for Śrī Raghuvīra, one cannot experience the special *rasa* connected with Him. Therefore, I am instructing you separately about devotion to Him.”

VERSE 243

“सीतापते श्रीरघुनाथ लक्ष्मणज्येष्ठ प्रभो श्रीहनुमत्प्रियेश्वर ।”
इत्यादिकं कीर्तय वेदशास्त्रतः ख्यातं स्मरंस्तद्गुणरूपवैभवम् ॥ २४३ ॥

*“sītā-pate śrī-raghunātha lakṣmaṇa-
jyeṣṭha prabho śrī-hanumat-priyeśvara”
ity ādikaṁ kīrtaya veda-śāstrataḥ
khyātaṁ smaraṁs tad-guṇa-rūpa-vaibhavam*

sītā-pate – O Lord of Sītā; *śrī-raghunātha* – O Lord of the Raghus; *lakṣmaṇa-jyeṣṭha* – O elder brother of Lakṣmaṇa; *prabho* – O Lord;

śrī-hanumat-priya – beloved of Hanumān; *īśvara* – O Lord; *iti* – thus; *ādikam* – and so forth; *kīrtaya* – sing loudly; *veda-śāstrataḥ* – from the Vedic scriptures; *khyātam* – described; *smaran* – remembering; *tat* – His; *guṇa* – qualities; *rūpa* – form; *vaibhavam* – and opulences.

You should perform *nāma-kīrtana*, singing loudly, “O Sītāpati! O Raghunātha! O elder brother of Lakṣmaṇa! O Lord! O beloved master of Hanumān!” In this way, you should remember Śrī Raghunāthajī’s renowned form, qualities, pastimes, and so on, which are mentioned in the Vedic scriptures.

DIG-DARŚINĪ-ṬĪKĀ: Instructing Śrī Gopa-kumāra, Śrī Nārada speaks this verse beginning with *sītā-pate*. He says, “Names such as Śrī Hanumat-priya-īśvara are the Lord’s *sambodhana* names (names used to address someone).” The word *ādi* also refers to names such as Śrī Kauśalyā-nandana (son of Kauśalyā), Dāśarathi (descendent of Daśaratha), Bharat-agraja (elder brother of Bharata), and Sugrīva-sakhā (friend of Sugrīva), etc. “You should perform *kīrtana* of all these names that are *sambodhana*.”

“What more should you do? You should also remember or contemplate within your mind Śrī Raghuvīra’s renowned qualities such as His modesty and humility; His beauty; His dark-colored complexion, greenish like *durvā* grass; His magnificent activities like wielding a bow; His majesty; and His glories.”

Gopa-kumāra might ask, “What is the nature of Śrī Raghuvīra’s opulences and deeds?” Śrī Nārada replies, “They are celebrated in the Vedas, Purāṇas, and other scriptures. Therefore, you already know these.”

VERSE 244

येन प्रकारेण निजेष्टदेवो लभ्येत तस्यानुसृतिः कृतित्वम् ।
यत्रास्य गन्धोऽपि भवेत् क्रियेत प्रीतिः परा तत्र तदेकनिष्ठैः ॥ २४४ ॥

yena prakāreṇa nijeṣṭa-devo
labhyeta tasyānusṛtiḥ kṛtitvam
yatrāsyā gandho 'pi bhavet kriyeta
prītiḥ parā tatra tad-eka-niṣṭhaiḥ

yena – by which; *prakāreṇa* – method; *nija* – own; *iṣṭa* – worshipable; *devaḥ* – Deity; *labhyeta* – can be obtained; *tasya* – of Him; *anusṛtiḥ* – following; *kṛtitvam* – action; *yatra* – where; *asya* – of Him; *gandhaḥ* – a slight trace; *api* – even; *bhavet* – it can be; *kriyeta* – one should do; *prītiḥ* – affection; *parā* – great; *tatra* – there; *tad* – in Him; *eka-niṣṭhaiḥ* – by those with one-pointed determination.

It is imperative that one performs whatever activity leads him to the service of his worshipable Deity. Devotees with single-pointed focus feel tremendous affection for anything that has even a slight trace of relationship with their beloved Lord.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might raise the doubt, “Śrī Madana-gopāla stole my mind long, long ago; I have no taste in anyone or anything else. In my heart, how can I accept any other Deity with love?”

To reconcile this doubt, Śrī Nārada speaks this verse beginning with *yena*. He says, “A wise person will undertake any endeavor that helps him attain his worshipable Deity. ‘*Sva-kāryam uddharet prājñāḥ kārya-dhvaṁsena mūrkhataḥ* – To complete one’s work is a sign of intelligence, and to destroy one’s work is foolishness.’” According to this logic, one should accept those personalities whose mercy helps one to reach his desired goal.

“After crossing this region, you will first enter Ayodhyā. From there, you will depart for Dvārakā, where you will meet your worshipable Lord. Just as one can obtain Śrī Viṣṇu by the special mercy of Lord Śivajī, similarly, one can obtain Bhagavān Śrī Gopāla-deva by the special mercy of Śrī Raghunātha.”

Śrī Gopa-kumāra might wonder, “Will this break my one-pointed devotion to my worshipable Lord?”

To remove his doubt, Śrī Nārada speaks the line beginning with *yatra*. He says, “Have no such doubt. Like a chaste woman, an unalloyed devotee will accept with great love any object that has even a slight scent of his worshipable Deity. This type of special love shows one’s dedication to his worshipable Deity, and thereby one receives the topmost happiness.”

VERSE 245

श्रीरामपादाब्जयुगेऽवलोकिते शाम्येन्न चेत् सा तव दर्शनोत्कता ।
तेनैव कारुण्य-भरार्द्रचेतसा प्रहेष्यते द्वारवतीं सुखं भवान् ॥ २४५ ॥

śrī-rāma-pādābja-yuge 'valokite
śāmyen na cet sā tava darśanotkatā
tenaiva kāruṇya-bharārdra-cetasā
praheṣyate dvāravatīm sukham bhavān

śrī-rāma – of Lord Rāmacandra; *pāda-abja-yuge* – the two lotus feet; *avalokite* – beholding; *śāmyet* – it is pacified; *na* – not; *cet* – if; *sā* – that; *tava* – your; *darśana* – for seeing; *utkatā* – the eagerness; *tena* – by Him; *eva* – indeed; *kāruṇya* – of mercy; *bhara* – with an abundance; *ārdra* – melts; *cetasā* – by He whose heart; *praheṣyate* – will be sent; *dvāravatīm* – to Dvārakā; *sukham* – happily; *bhavān* – my dear sir.

Despite having the *darśana* of the lotus feet of Śrī Rāmacandra, if your eagerness to see your beloved worshipable Deity is not pacified, then that Śrī Rāmacandrajī, whose heart melts with great compassion, will happily send you to Dvārāvātī (Dvārakā).

DIG-DARŚINĪ-ṬĪKĀ: Śrī Nārada says, “When you reach Ayodhyā, you will have *darśana* of the lotus feet of Śrī Rāmacandrajī. If that *darśana* does not pacify your eagerness to meet with Śrī Madana-gopāla, then Śrī Rāmacandrajī Himself will happily send you to Dvārakā, because His tender heart always melts with compassion. As soon as He sees your great eagerness to have *darśana* of Śrī Madana-gopāla, He will show you such special mercy that you will quickly and happily reach Dvārakā.”

VERSE 246

संकीर्तनं तस्य यथोदितं प्रभोः
कुर्वन् गतस्तत्र निज-प्रियेश्वरम् ।
श्रीकृष्णचन्द्रं यदुभिवृतं चिरं
दिदृक्षितं द्रक्ष्यसि तं मनोहरम् ॥ २४६ ॥

*saṅkīrtanam tasya yathoditam prabhoḥ
kurvan gatas tatra nija-priyeśvaram
śrī-kṛṣṇa-candram yadubhir vṛtam ciram
didṛkṣitam drakṣyasi tam manoharam*

saṅkīrtanam – loud chanting; *tasya* – of Him; *yathā* – as; *uditam* – rising; *prabhoḥ* – of the Lord; *kurvan* – while performing; *gataḥ* – gone; *tatra* – there; *nija-priya-īśvaram* – your own dear Lord; *śrī-kṛṣṇa-candram* – the moon of Śrī Kṛṣṇa; *yadubhiḥ* – by the Yadus; *vṛtam* – surrounded; *ciram* – for a long time; *didṛkṣitam* – desired to see; *drakṣyasi* – you will see; *tam* – Him; *manaḥ-haram* – mind-enchanting.

Chanting the holy names of your Lord is the only way to reach Dvārakā. When you get there, you will finally receive what you have been anxiously awaiting for such a long, long time – *darśana* of your most attractive, beloved Śrī Kṛṣṇacandra, surrounded by the Yādavas.

DIG-DARŚINĪ-ṬĪKĀ: “How will I reach that Dvārāvati?” In reply, Śrī Nārada speaks this verse beginning with *saṅkīrtanam*. He says, “Arriving at Dvārāvati, you will have *darśana* of your indescribably glorious Śrī Kṛṣṇa, who is surrounded by the Yādavas. You have been anxious to see Him for such a long time.”

Śrī Gopa-kumāra might say, “I have been waiting all this time only to see my worshipable Lord Śrī Madana-gopāla.” Śrī Nārada assures him, “Indeed, that Śrī Kṛṣṇa is your beloved Lord, your charming worshipable Deity, Bhagavān Śrī Madana-gopāla-deva, who fully captivates everyone’s heart.”

Śrī Gopa-kumāra might ask, “What is the quickest and easiest way to reach Dvārakā?” Śrī Nārada replies, “The *saṅkīrtana* of Śrī Kṛṣṇacandra’s name is the only means to get there. Therefore, as the scriptures enjoin, you should sweetly sing of His qualities, glorify Him in verse, call out His names loudly, and praise Him.”

Śrī Gopa-kumāra might wonder, “How will I know how to properly glorify Him?” Śrī Nārada tells him, “The glories of your Lord are never secret; they are celebrated in the scriptures.” In other words, Nārada

is instructing, “Chant the holy names in a manner such that those glories manifest in your heart. Then there will be no need to follow the scriptural injunctions.”

Gopa-kumāra might question, “How can I happily receive *darśana* of my worshipable Deity if I transgress scriptural injunctions?” Śrī Nārada answers, “Do not think like this. The Lord forgives the innumerable offences of His servitors. Because Śrī Kṛṣṇa is so powerful, if one somehow chants His holy names, all one’s desires will be fulfilled.”

VERSE 247

वैकुण्ठस्यैव देशास्ते कोशला-द्वारकादयः ।
तत्तत्र गमनायाज्ञा तद्भर्तुर्न ह्यपेक्ष्यताम् ॥ २४७ ॥

*vaikuṇṭhasyaiva deśās te
kośalā-dvārakādayaḥ
tat tatra gamanāyājñā
tad-bhartur na hy apekṣyatām*

vaikuṇṭhasya – of Vaikuṇṭha; *eva* – indeed; *deśāḥ* – the lands; *te* – they; *kośalā* – Ayodhyā; *dvārakā* – Dvārakā; *ādayaḥ* – and so forth; *tat* – therefore; *tatra* – there (Ayodhyā and Dvārakā); *gamanāya* – to go; *ājñā* – the order; *tad* – of that (Vaikuṇṭha); *bhartuḥ* – of the Lord; *na* – not; *hi* – certainly; *apekṣyatām* – required.

Ayodhyā, Dvārakā, and other such abodes are special provinces of Vaikuṇṭha itself. Therefore, there is no need of taking Śrī Vaikuṇṭha-nātha’s consent to go there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might inquire, “Do I need to ask Śrī Vaikuṇṭha-nātha for permission to go to Ayodhyā?” Anticipating this, Śrī Nārada speaks three verses, beginning here with *vaikuṇṭhasya*. He says, “The abodes mentioned by me – Ayodhyā, Dvārakā, etc. – are special districts within Vaikuṇṭha itself.” The word *ādi* refers to abodes such as Śrī Puruṣottama-kṣetra also. He says, “So, there is no need to take permission of Śrī Vaikuṇṭha-nātha to go there. After all, you are not abandoning His Vaikuṇṭha-loka.”

VERSE 248

तस्याज्ञयागतोऽत्राहं सर्व-हृदवृत्तिदर्शिनः ।
मन्मुखेनैव तस्याज्ञा सम्पन्नेत्यनुमन्यताम् ॥ २४८ ॥

tasyājñayāgato 'trāhaṁ sarva-hṛd-vṛtti-darśinaḥ
man-mukhenaiva tasyājñā sampannnety anumanyatām

tasya – of Him; *ājñayā* – by the order; *āgataḥ* – come; *atra* – here; *aham* – I; *sarva-hṛt* – of the hearts of all; *vṛtti* – the activities; *darśinaḥ* – of He who sees; *mat-mukhena* – through my mouth; *eva* – indeed; *tasya* – His; *ājñā* – order; *sampannā* – effected; *iti* – thus; *anumanyatām* – it should be considered.

I have come here only by the order of Śrī Vaiṣṇava-nātha, who knows the desire of everyone's heart. Therefore, you should accept that everything I am saying is nothing but His direct order.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might say, “Nevertheless, I will be successful in reaching Ayodhyā if Śrī Vaiṣṇava-nātha approves my departure.”

Śrī Nārada replies to this doubt with this verse beginning with *tasya*. He says, “Indeed, I have come to you only on the order of Śrī Vaiṣṇava-nātha. He instructed me, ‘O Nārada, quietly go to Gopa-kumāra and fulfill his desire.’ The Lord, who always knows the desires of everyone's heart, has understood that your mind is not satisfied residing here in Vaiṣṇava, and that is why He has given this order to me. Therefore, you should regard my words as the direct permission of Śrī Vaiṣṇava-nātha.”

VERSE 249

एकं महाभक्तमनुग्रहीतुं स्वयं
कुतश्चिद्भगवान् गतोऽयम् ।
सोढुं विलम्बं न हि शक्यसि त्वं
तन्निर्गमे तेऽवसरो वरोऽयम् ॥ २४९ ॥

*ekam mahā-bhaktam anugrahītum
svayam kutaścid bhagavān gato 'yam
soḍhum vilambam na hi śakṣyasi tvam
tan-nirgame te 'vasaro varo 'yam*

ekam – one; *mahā* – great; *bhaktam* – devotee; *anu-grahītum* – to show mercy; *svayam* – personally; *kutaścit* – somewhere; *bhagavān* – the all-opulent Lord; *gataḥ* – gone; *ayam* – He; *soḍhum* – to tolerate; *vilambam* – delay; *na* – not; *hi* – indeed; *śakṣyasi tvam* – you will be able; *tat* – there; *nirgame* – to depart; *te* – of you; *avasaraḥ* – opportunity; *varaḥ* – good; *ayam* – this.

Presently, Bhagavān Śrī Vaikuṇṭha-nātha has gone somewhere to bestow mercy upon one of His great devotees. Because you will not be able to tolerate the delay until He returns, this is just the right moment for you to depart.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra might wonder, “Shouldn’t I have direct *darśana* of Śrī Bhagavān before I go far away?”

Expecting Śrī Gopa-kumāra to insist on this because of his great devotion for the Lord, Śrī Nārada speaks this verse beginning with *ekam*. He says, “However, now the Lord has gone somewhere to bless one of His great devotees.”

“But I just saw Him in this Vaikuṇṭha.”

“The Lord left right after you met with Him.”

“I will wait here until He returns.”

“Śrī Bhagavān will definitely take quite some time to give His mercy to that devotee. You will not be able to tolerate that delay. Because of your intense eagerness to obtain your desired goal, you cannot wait anywhere, not even for moment.”

“Alas! Śrī Bhagavān is just nearby. Can I not go and offer Him my final *praṇāma*?”

“Do not lament like this. As Śrī Vaikuṇṭha-nātha was leaving, He gave me an order regarding your departure. Therefore, this is the proper time for you to leave for another place. Otherwise, if you again meet Śrī Vaikuṇṭha-nātha, you might change your mind and lose your determination to leave. The happiness that you will receive by seeing

Him again will pacify your desire to leave, and will prevent you from fulfilling your long-cherished goal.”

It should be understood that Śrī Bhagavān Himself was advising Gopa-kumāra through Śrī Nārada.

VERSE 250

श्रीगोपकुमार उवाच—

श्रुत्वा तन्नितरां हृष्टो मुहुः श्रीनारदं नमन्।

तस्याशीर्वादमादाय शिक्षां चानुस्मरत्रयाम् ॥ २५० ॥

śrī-gopa-kumāra uvāca

śrutvā tan nitarām hṛṣṭo muhuḥ śrī-nāradaṁ naman

tasyāśīr-vādam ādāya śikṣām cānusmarann ayām

śrī-gopa-kumāraḥ uvāca – Śrī Gopa-kumāra said; *śrutvā* – having heard; *tat* – this; *nitarām* – intensely; *hṛṣṭaḥ* – joyous; *muhuḥ* – again and again; *śrī-nāradaṁ* – to the glorious sage Nārada; *naman* – bowing down; *tasya* – his; *āśīr-vādam* – blessing; *ādāya* – taking; *śikṣām* – teaching; *ca* – also; *anusmaran* – remembering again and again; *ayam* – this.

Śrī Gopa-kumāra said: O *brāhmaṇa*, I became overjoyed to hear these words from Śrī Nāradaḥ. I offered him repeated obeisances and, upon taking his blessings and thinking of his instructions, I proceeded from there.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I became very pleased to hear Śrī Nārada’s words. Following his instructions, I proceeded towards Ayodhyā, chanting and remembering the names of the Lord such as ‘Jaya Śrī Sitāpati, husband of Śrī Sītā! Jaya Śrī Raghunātha, Lord of the Raghu dynasty!’”

VERSE 251

दूरादेव गतोऽद्राक्षं वानरास्तानितस्ततः।

प्लवमानान् महालोलान् राम रामेति वादिनः ॥ २५१ ॥

*dūrād eva gato 'drākṣam vānarāms tān itas tataḥ
plavamānān mahā-lolān rāma rāmeti vādinah*

dūrāt – from a distance; *eva* – indeed; *gataḥ* – having traveled; *adrākṣam* – I saw; *vānarān* – monkeys; *tān* – them; *itaḥ tataḥ* – hither and thither; *plavamānān* – jumping; *mahā-lolān* – very restless; *rāma rāma* – O Rāma, O reservoir of pleasure; *iti* – thus; *vādinah* – saying.

From a distance, I saw many very restless monkeys jumping about and repeatedly chanting the names of Śrī Rāma.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Those rambunctious monkeys were the eternal associates of Śrī Rāmacandrajī and because of His indescribable sweetness, they were jumping here and there.”

VERSE 252

तैः सहाग्रे गतो वंशीमाकर्षद्भिः करान्मम ।
नरानपश्यं वैकुण्ठपार्षदेभ्योऽपि सुन्दरान् ॥ २५२ ॥

*taiḥ sahāgre gato vaṁśīm ākarṣadbhiḥ karān mama
narān apaśyam vaikuṇṭha-pārṣadebhyo 'pi sundarān*

taiḥ saha – by them; *agre* – in front; *gataḥ* – taken; *vaṁśīm* – the flute; *ākarṣadbhiḥ* – by the snatchers; *karāt mama* – from my hand; *narān* – men; *apaśyam* – I saw; *vaikuṇṭha* – of Vaikuṇṭha; *pārṣadebhyah* – than the associates; *api* – even; *sundarān* – more handsome.

As soon as I came close, those monkeys snatched the flute from my hands. As I entered the city with them, I saw human beings who were even more beautiful than the eternal associates of Vaikuṇṭha.

DIG-DARŚINĪ-ṬĪKĀ: Now, he describes some of the characteristics of Ayodhyā. Śrī Gopa-kumāra says, “First, those monkeys grabbed my flute. They snatched it away either because the flute indicated I was different from them and, being devotees of Śrī Raghunāthajī, they were

intolerant of a mood different from theirs, or because they considered it very attractive.

“While going ahead with those monkeys, I saw groups of Śrī Raghunāthajī’s associates who had human forms. What were those personal associates like? They were far more beautiful than the eternal associates of Śrī Vaikuṇṭha. The Vaikuṇṭha associates were four-handed (*caturbhujā*), having attained the specific opulence known as *sārūpya*, having a form similar to Śrī Nārāyaṇa. All these Ayodhyā associates were two-handed because they had attained forms similar to Śrī Raghunāthajī and this made them look more beautiful than the Vaikuṇṭha associates.”

VERSE 253

तैरेवार्यवराचारैर्मन्त्रत्याद्यसहिष्णुभिः ।

पुरीं प्रवेशितो बाह्यं प्राक् प्रकोष्ठमगामहम् ॥ २५३ ॥

tair evārya-varācārair man-naty-ādy-asahiṣṇubhiḥ
purīm praveśito bāhyam prāk-prakoṣṭham agām aham

taiḥ – with them; *eva* – certainly; *ārya-vara* – of the most noble; *ācārāiḥ* – with conduct; *mat* – my; *nati* – respectful homage; *ādi* – and so forth; *asahiṣṇubhiḥ* – unable to endure; *purīm* – the city; *praveśitaḥ* – having entered; *bāhyam* – external; *prāk* – first; *prakoṣṭham* – courtyard; *agām* – went; *aham* – I.

Those servants of Śrī Rāmacandrajī, who were exemplary in their conduct, were the best of virtuous persons. When I offered obeisances and prayers to them, they became very embarrassed and prevented me from doing so. Then, with them, I entered in the first part of the city.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Accompanied by all those human beings and monkeys, I entered the city and came to a large outer area, or *prakoṣṭha*. The import of the word *eva* (indeed) is that the bliss generated by seeing those personal associates suffused my body, and so I could never have entered the city on my own. However,

Śrī Raghunāthajī's own associates came forward and led me in. It seems that all this took place specifically by the order of Śrī Raghunāthajī, because otherwise it would have been impossible for His servants, who are devoted to the uninterrupted service of His lotus feet, to have left that service even for a moment and go outside the city to receive me.

“Furthermore, just as I was unable to offer respects to the residents of Śrī Vaikuṇṭha as I desired, I was similarly unable to greet the residents of Ayodhyā.” To elaborate on this, Gopa-kumāra says, “Being humble and unassuming like excellent āryas (cultured persons), they would not accept my obeisances, prayers, praise, and touching of their feet.”

VERSE 254

सुग्रीवाङ्गदजाम्बवत्प्रभृतिभिस्तत्रोपविष्टं सुखं
श्रीमन्तं मधुरैर्नरैश्च भरतं शत्रुघ्नयुक्तं पुरः ।
दृष्ट्वाहं रघुनाथमेव नितरां मत्वा स्तुवंस्तत्स्तवैः
कर्णौ तेन पिधाय दास्यपरया वाचा निषिद्धो मुहुः ॥ २५४ ॥

sugrīvāṅgada-jāmbavat-prabhṛtibhis tatropaviṣṭam sukham
śrīmantam madhurair naraiḥ ca bharatam śatrughna-yuktaṁ puraḥ
dṛṣṭvāhaṁ raghunātham eva nitarām matvā stuvāms tat-stavaiḥ
karnau tena pidhāya dāsya-parayā vācā niṣiddho muhuḥ

sugrīva – Sugrīva; *āṅgada* – Āṅgada; *jāmbavat* – Jāmbavān; *prabhṛtibhiḥ* – and the others; *tatra* – there; *upaviṣṭam* – seated; *sukham* – comfortably; *śrīmantam* – splendid; *madhuraiḥ* – charming; *naraiḥ* – with men; *ca* – also; *bharatam* – Bharata; *śatrughna* – Śatrughna; *yuktaṁ* – joined; *puraḥ* – before; *dṛṣṭvā* – seeing; *aham* – I; *raghunātham* – Śrī Rāmacandra; *eva* – indeed; *nitaraṁ* – completely; *matvā* – thinking; *stuvan* – praising; *tat-stavaiḥ* – with prayers to Him (Śrī Rāmacandra); *karnau* – ears; *tena* – by Him; *pidhāya* – blocking; *dāsya* – in service; *parayā* – absorbed; *vācā* – with words; *niṣiddhaḥ* – prohibited; *muhuḥ* – repeatedly.

There I saw Śrī Bharata and Śrī Śatrughna happily seated, surrounded by personal associates such as Sugrīva, Āṅgada, Jāmbavān, and the most beautiful human beings. I thought that Bharata was

Śrī Raghunāthajī, and thus I began to offer prayers of glorification suitable for Śrī Raghunāthajī. Śrī Bharata blocked His ears and said, “I am His servant, I am His servant,” and thus he repeatedly stopped me from reciting the prayers.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When I saw Śrī Bharata, who was happily seated in that area, I mistook Him for Śrī Rāmacandra and began to praise Him with prayers befitting Śrī Rāmacandra, ‘Jaya! Victory unto you, O emperor of exalted kings! Jaya Śrī Rāghavendra! Jaya O beloved of Śrī Jānakī!’ Śrī Bharata put his fingers in both His ears, forbidding me to praise Him, and repeatedly insisted, ‘I am His servant, I am His servant!’ I mistook Śrī Bharata for Śrī Raghunātha because He was surrounded by Lord Rāma’s personal associates – Sugrīva, Aṅgada, and other beautiful monkeys, as well as the human residents of Ayodhyā.”

Another reason for Gopa-kumāra’s mistake is that Śrī Bharata was comfortably ensconced on a grand throne within the royal palace grounds, sitting gracefully like an emperor. Gopa-kumāra says that Śrī Bharata was *śrīmanta* (handsome) – meaning that in form, dress, and beauty, He closely resembled Śrī Rāmacandrajī – and so He was very beautiful.

Alternatively, it can be said that Śrī Bharatajī, who is the plenary portion of Bhagavān, was seated with His wife, the plenary portion of Śrī Lakṣmījī. Therefore, because Śrī Bharata’s wife looked similar to Śrī Sitā-devī, and Śrī Śatrughna looked similar to Śrī Lakṣmaṇa, it appeared that Śrī Bharata was Śrī Rāmacandrajī.

VERSE 255

भीतस्तदग्रेऽञ्जलिमानवस्थितो निःसृत्य वेगेन हनूमता बलात्।
प्रवेशितोऽन्तःपुरमद्भुताद्भुतं व्यलोकयं तं नृवराकृतिं प्रभुम्॥२५५॥

bhītas tad-agre ’ñjalimān avasthito
niḥsṛtya vegena hanumatā balāt
praveśito ’ntaḥ-puram adbhutādbhutam
vyalokayam taṁ nṛ-varākṛtiṁ prabhum

bhītaḥ – afraid; *tad-agre* – in His presence; *añjali-mān* – with folded hands; *avasthitaḥ* – standing; *niḥsṛtya* – coming out; *vegena* – quickly; *hanumatā* – by Hanumān; *balāt* – forcefully; *praveśitaḥ* – brought in; *antaḥ-puram* – the inner palace; *adbhuta-adbhutam* – extraordinarily wonderful; *vyalokayam* – I beheld; *tam* – him; *nṛ-vara-ākṛtim* – excellent human form; *prabhum* – the Supreme Lord, having superlative existence.

Frightened, I stood in front of Bharata with folded hands. At that time, Śrī Hanumānjī appeared with great speed and, catching me by the hand, forcibly took me inside the palace. There, I had *darśana* of Bhagavān Śrī Raghunāthajī, whose splendid human form was extraordinarily beautiful.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “In this way, I understood that Śrī Bharata did not approve of my prayers. Feeling like an offender, I stood fearfully in front of Him with folded hands. At that very moment, Śrī Hanumān came running from his position near the lotus feet of Śrī Rāmacandrajī, who was seated in the inner chambers of the palace. Hanumān grabbed my hand and forcibly took me inside, where I had direct *darśana* of Śrī Rāmacandrajī. What was the Lord like? Like the wonder of wonders. He possessed a magnificent human form of exquisite beauty never seen and never heard of before.”

VERSE 256

प्रासादमुख्येऽखिलमाधुरीमये साम्राज्यसिंहासनमास्थितं सुखम्।
हृष्टं महापुरुषलक्षणान्वितं नारायणेनोपमितं कथञ्चन ॥ २५६ ॥

prāsāda-mukhye 'khila-mādhurī-maye
sāmrājya-simhāsanam āsthitaṁ sukham
hṛṣṭaṁ mahā-pūruṣa-lakṣaṇānvitaṁ
nārāyaṇenopamitaṁ kathañcana

prāsāda-mukhye – in the chief palace; *akhila-mādhurī-maye* – endowed with all sublime attributes; *sāmrājya* – imperial; *simha-āsanam* – lion

throne; *āsthitam* – sitting; *sukham* – comfortably; *hṛṣṭam* – happy; *mahā-pūruṣa* – of a great personality; *lakṣaṇa-anvitam* – having the signs; *nārāyaṇena* – Lord Nārāyaṇa; *upamitam* – resembling; *kathaṅcana* – somewhat.

In the middle of an exquisitely beautiful palace, He was joyfully seated on an enchanting throne, befitting an emperor of emperors. He was adorned with all the qualities of a great personality and was in a happy mood. Thus, He seemed somewhat like Śrī Nārāyaṇa.

DIG-DARŚINĪ-ṬĪKĀ: In two verses, beginning here with *prāsāda*, Śrī Gopa-kumāra describes the Lord's wonderful opulence. He says, "The ever-blissful Bhagavān Śrī Rāmacandra was comfortably seated on a royal throne, which was fit for the emperor of all exalted kings. His moon-like face was always joyful, and He was endowed with the symptoms of a *mahā-puruṣa*: 'vyūḍhorasko vṛṣa-skandhaḥ śāla-prāṁśur mahā-bhujah' – a broad chest, shoulders of a bull, and arms extending to His knees.' Therefore, no one can fully describe His sweetness."

Still, one might request Gopa-kumāra, "Kindly attempt to describe some of His specialties." Gopa-kumāra replies, "One can compare Him to Vaiṣṇava-nātha Śrī Nārāyaṇa only to some degree, not completely. He was similar to Śrī Nārāyaṇa only in the loveliness of His limbs and His age, complexion, and ornaments."

VERSE 257

ततोऽपि कैश्चिन्मधुरैर्विशेषैर्मनोरमं चापविलासिपाणिम् ।
सप्रश्रयह्रीरमितावलोकं राजेन्द्रलीलं श्रितधर्मवार्तम् ॥ २५७ ॥

tato 'pi kaiścin madhurair viśeṣair
mano-ramam cāpa-vilāsi-pāṇim
sa-praśraya-hrī-ramitāvalokaṁ
rājendra-līlaṁ śrita-dharma-vārtam

tataḥ – than Him (Nārāyaṇa); *api* – even; *kaiścit* – with some; *madhuraiḥ* – charming qualities; *viśeṣaiḥ* – special; *manaḥ-ramam* – mind-enchanting; *cāpa* – bow; *vilāsi* – shining; *pāṇim* – hand;

sa-praśraya – with modesty; *hrī* – shy; *ramita* – delightful; *avalokam* – glances; *rāja-indra* – of the king of kings; *līlam* – pastimes; *śrita* – preoccupied; *dharma* – of virtue; *vārtam* – topics and deeds.

However, distinguished by some special sweetness, He was even more captivating than Śrī Nārāyaṇa. An enchanting bow graced His hand, and His glances were charmingly modest and shy. His pastimes are those of one who is the king of all kings, and thus He was busy in overseeing the well-being of His subjects. With His lotus mouth, He was conversing with his citizens on principles of religion and proper conduct.

DIG-DARŚINĪ-ṬĪKĀ: Now, in this verse beginning with *tataḥ*, Śrī Gopa-kumāra describes Śrī Raghunātha's excellence, which was implied by the word *kathāñcana*, meaning 'somewhat,' in the previous verse.

He says, "By dint of some unique sweetness, Śrī Raghunāthajī was even more attractive than Śrī Nārāyaṇa. His sweet, two-handed form looked especially beautiful, and a charming bow graced His hand. He was full of humility, and He was glancing sweetly with His eyes cast down out of shyness. Exhibiting the pastimes of a sovereign emperor, He was looking after the welfare of His subjects and instructing them on the subject matter of religious behavior."

VERSE 258

तद्दर्शनानन्द-भरेण मोहितो
दण्डप्रणामार्थमिवापतं पुरः ।
ततश्च तेनार्थवरेण वञ्चितो
व्युत्थापितस्तत्कृपया व्यलोकयम् ॥ २५८ ॥

tad-darśanānanda-bhareṇa mohito
daṇḍa-praṇāmārtham ivāpataṁ puraḥ
tataś ca tenārtha-vareṇa vañcito
vyutthāpitas tat-kṛpayā vyalokayam

tat – of Him; *darśana* – of the sight; *ānanda-bhareṇa* – because of the weight of bliss; *mohitaḥ* – swooned; *daṇḍa* – like a stick; *praṇāma-*

artham – to offer homage by bowing; *iva* – as if; *apatam* – I fell; *paraḥ* – before; *tataḥ* – then; *ca* – also; *tena* – by Him; *artha-vareṇa* – from the valuable goal of life; *vañcitaḥ* – cheated; *vyutthāpitaḥ* – awoken; *tat-kṛpayā* – by His mercy; *vyalokayam* – I saw.

Overcome with the bliss of seeing Him, I swooned and fell before Him as if offering prostrated obeisances. While unconscious, I lost that feeling of bliss. Nevertheless, by His mercy, my consciousness returned and I again had His *darśana*.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Due to the bliss generated by the Lord’s *darśana*, I fainted and fell on the ground as if offering prostrated obeisances unto Him. However, because I could not behold the Lord while I was in that totally unconscious state, it deprived me of the bliss I was feeling from His direct *darśana*.”

The Mathurā *brāhmaṇa* might question, “Although you were unable to see the Lord directly while unconscious, still you must have been experiencing the bliss of seeing Him within your heart. So why were you so insistent upon seeing the Lord directly?”

Gopa-kumāra replies, “*Darśana* of the Lord received externally with one’s eyes is the foremost among all the goals of human life (*puruṣārthas*). It is the desired goal, or ripened fruit, of the process of realizing the Lord within one’s heart. Far more mercy is required to see the Lord directly than within one’s heart. Later on, by the power of the Lord’s mercy, I regained consciousness and my eyes were again blessed by His *darśana*.”

VERSE 259

मां तत्र हित्वा निजसेवयाहृतः
 प्लुत्यैकया श्रीहनुमान् गतोऽन्तिकम् ।
 सीतानुरूपा रमते प्रिया प्रभोः
 सव्येऽस्य पार्श्वेऽनुजलक्ष्मणोऽन्यतः ॥ २५९ ॥

mām tatra hitvā nija-sevayāhṛtaḥ
plutyaikayā śrī-hanumān gato 'ntikam

*sītānurūpā ramate priyā prabhoḥ
savye 'sya pārśve 'nuja-lakṣmaṇo 'nyataḥ*

mām – me; *tatra* – there; *hitvā* – gave up; *nija-sevayā* – by service; *āhṛtaḥ* – taken; *plutyā* – by a leap; *ekayā* – one; *śrī-hanumān* – Śrī Hanumān; *gataḥ* – gone; *antikam* – nearby; *sītā* – Sītā; *anurūpā* – counterpart; *ramate* – enjoys; *priyā* – the beloved; *prabhoḥ* – of the Lord; *savye* – on the left; *asya* – of Him; *pārśve* – at the side; *anu-ja* – younger brother; *lakṣmaṇaḥ* – Lakṣmaṇa; *anyataḥ* – on the other side.

Śrī Hanumānjī, being attached to his service, left me in that condition and returned to the Lord in just one leap. I saw that Lord Rāma's beloved Śrī Sītā-devī, His perfect counterpart, was seated on His left side, and His younger brother Lakṣmaṇa sat with some other eternal associates on His right.

DIG-DARŚINĪ-ṬĪKĀ: In three verses, beginning here with *mām*, Śrī Gopa-kumāra describes what he saw upon regaining consciousness. He says, “Śrī Hanumān was standing right next to me, pacifying me. Then suddenly he left me, and due to his nature as a monkey, he took one leap and reached his Lord.”

One might ask, “Why did he abandon you like that?” Gopa-kumāra answers, “He left me, being attracted by his natural, eternal service. Because service alone was his sole source of bliss, it was as if service itself attracted him and brought him near the Lord.”

“My eyes were benedicted with another wonderful vision. Although *darśana* of Lord Rāma is naturally blissful, seeing Him with Śrī Jānakī-devī (Sītā-devī) sitting on His left, Śrī Lakṣmaṇa on His right, and His best servant Śrī Hanumān rendering service in front of Him was especially magnificent and gave me great happiness. There is no comparison to how the Lord was showering His most intimate associates with His matchless affection. His beloved consort and perfect match, Śrī Jānakī-devī, even more beautiful than Śrī Lakṣmī-devī, was decorating the Lord's left side and was serving Him by offering *tāmbūla*. His younger brother, Śrī Lakṣmaṇa, graced His right side. Receiving such a charmingly beautiful *darśana*, I was submerged in an ocean of bliss.”

VERSE 260

कदापि शुभ्रैर्वरचामरैः प्रभुं
 गायन् गुणान् वीजयति स्थितोऽग्रतः ।
 कदाप्युपश्लोकयति स्वनिर्मितै-
 श्चित्रैः स्तवैः श्रीहनुमान् कृताञ्जलिः ॥ २६० ॥

*kadāpi śubhraiṣ vara-cāmaraiḥ prabhum
 gāyan guṇān vījayati sthito 'grataḥ
 kadāpy upaślokeyati sva-nirmitaiś
 citraiḥ stavaiḥ śrī-hanumān kṛtāñjaliḥ*

kadā api – sometimes; *śubhraiḥ* – spotless white; *vara-cāmaraiḥ* – with excellent yak-tail whisks; *prabhum* – the Lord; *gāyan* – singing; *guṇān* – the auspicious qualities; *vījayati* – he fans; *sthitataḥ* – standing; *agrataḥ* – before; *kadā api* – at times; *upaślokeyati* – praises in verse; *sva-nirmitaiḥ* – self-composed; *citraiḥ* – unique; *stavaiḥ* – by verses of praise; *śrī-hanumān* – Śrī Hanumān; *kṛta-añjaliḥ* – with folded hands.

Sometimes, Śrī Hanumānjī would fan the Lord with a white *cāmara* while singing His glories. Sometimes, he would stand in front of the Lord and with folded hands praise the Lord with verses he had composed himself.

DIG-DARŚINĪ-ṬĪKĀ: Now, in two verses beginning with *kadāpi*, Śrī Gopa-kumāra describes Śrī Hanumānjī's service. He says, "Sometimes Śrī Hanumān would stand behind the Lord and fan Him with a beautiful, white yak-tail fan, sometimes he would stand in front, glorifying the Lord's qualities, and sometimes with palms joined, he would praise the Lord with wonderful verses he personally composed."

VERSE 261

श्वेतातपत्रं च बिभर्त्यसौ क्षणं
 संवाहयेत्तस्य पादाम्बुजेक्षणम् ।
 सेवा-प्रकारान् युगपद्बहून् क्षणं
 तस्मिन्नवैयग्र्यमहो तनोति च ॥ २६१ ॥

*śvetātapatram ca bibharti asau kṣaṇam
saṁvāhayet tasya pādāmbuje kṣaṇam
sevā-prakārān yugapat bahūn kṣaṇam
tasminn avaiyagryam aho tanoti ca*

śveta – a white; *ātapatram* – parasol; *ca* – also; *bibharti* – holds; *asau* – he; *kṣaṇam* – at one moment; *saṁvāhayet* – he can massage; *tasya* – His; *pāda-ambuje* – lotus feet; *kṣaṇam* – at another moment; *sevā-prakārān* – many different services; *yugapat* – simultaneously; *bahūn* – many; *kṣaṇam* – at one moment; *tasmin* – in that (service); *avaiyagryam* – without being distracted; *aho* – oh!; *tanoti* – he accomplishes; *ca* – and.

One moment he would hold a white umbrella over the Lord, the next moment he would massage the Lord's lotus feet, and sometimes, fixing his attention, he would perform many services simultaneously.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Sometimes, Śrī Hanumān would hold a white umbrella over the head of the Lord. The next moment, he would begin massaging the Lord's lotus feet. Sometimes, with great dexterity, he would simultaneously perform several different services, such as singing out the Lord's virtues, praying to Him, fanning Him, and massaging His feet. Ah! It seemed as if he were rendering all these variegated services by accepting many forms.”

VERSE 262

परमहर्षभरात् क्रमितो ह्यहं जय जयेति वदन् प्रणमन्मुहुः ।
मृदुलवागमृतैः परमाद्भुतैर्भगवतार्द्रहृदा परितर्पितः ॥ २६२ ॥

*parama-harṣa-bharāt kramito hy aham
jaya jayeti vadan praṇaman muhuḥ
mṛdula-vāg-amṛtaiḥ paramādbhutair
bhagavatārdra-hṛdā paritarpitaiḥ*

parama-harṣa – of the highest happiness; *bharāt* – because of an abundance; *kramitaiḥ* – overcome; *hi* – indeed; *aham* – I; *jaya jaya* –

Glory! Glory!; *iti* – thus; *vadan* – uttering; *praṇaman* – bowing down completely; *muhuh* – repeatedly; *mṛdula-vāg-amṛtaiḥ* – with ambrosial gentle words; *parama-adbhutaiḥ* – supremely amazing; *bhagavatā* – by the Lord; *āndra* – melting; *hṛdā* – whose heart; *paritarpitāḥ* – fully satisfied.

With great happiness, I called out, “*Jaya! Jaya!*” and offered repeated obeisances to Bhagavān Śrī Rāmacandra. Then Śrī Bhagavān, whose heart is melted with compassion, pleased me with the most wonderful, tender words.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Seeing the sweet exchange between master and servant, I was overcome with great bliss and offered *praṇāma* to the Lord while calling out “*Jaya! Jaya!*” Śrī Bhagavān, His compassionate heart overflowing with affection, fully satisfied me with His tender, nectarean words. What sort of nectarean words? Those words were indescribably wonderful, bestowing a mercy I had never experienced before.”

VERSE 263

श्रीभगवानुवाच—

भो गोपनन्दन सुहृत्तम साधु साधु

स्नेहं विधाय भवता विजयः कृतोऽत्र।

विश्रम्यतामलमलं बहुभिः प्रयासै-

रेतैर्न दुःखय चिरं निज-बान्धवं माम्॥ २६३॥

śrī-bhagavān uvāca

bho gopa-nandana suhṛt-tama sādhu sādhu

snehaṁ vidhāya bhavatā vijayaḥ kṛto 'tra

viśramyatām alam alam bahubhiḥ prayāsair

etair na duḥkhaya ciram nija-bāndhavam mām

śrī-bhagavān uvāca – the Supreme Lord said; *bhoḥ* – O; *gopa-nandana* – son of a cowherd; *suhṛt-tama* – O best of friends; *sādhu sādhu* – excellent!; *snehaṁ vidhāya* – showing love; *bhavatā* – by you; *vijayaḥ kṛtaḥ* – well done; *atra* – here; *viśramyatām* – just rest; *alam*

alam – enough; *bahubhiḥ* – with so much; *prayāsaiḥ* – endeavors; *etaiḥ* – these; *na* – not; *duḥkhaya* – taking pain; *ciram* – long time; *nija-bāndhavam* – your own friend; *mām* – Me.

Śrī Bhagavān said: O Gopa-kumāra! O best of friends! *Sādhu, sādhu!* (Excellent, excellent!) It is a matter of great auspiciousness that out of love for Me you have come here. Now take rest and do not trouble yourself with things like offering obeisances – I am your very old friend.

DIG-DARŚINĪ-ṬĪKĀ: Two verses, beginning here with *bho*, tell how Bhagavān Śrī Rāma showered Śrī Gopa-kumāra with His soft, nectarean words. Śrī Bhagavān said, “O best friend, your arrival in Ayodhyā is very pleasing. To show Me your affection, you have finally come here. *Sādhu! Sādhu!* (Bravo! Bravo!) This is an auspicious event.” Expressing His jubilation, the Lord has repeated the word *sādhu* twice. “So, give up your efforts to wander here and there and peacefully stay here only. Also, kindly stop offering obeisances. Indeed, I am completely satisfied merely by your arrival here.” Nevertheless, Gopa-kumāra continued to offer obeisances. Then Śrī Bhagavān said, “Do not distress yourself or Me by offering obeisances. I am your bosom friend.”

VERSE 264

उत्तिष्ठोत्तिष्ठ भद्रं ते गौरवात् सम्भ्रमं त्यज ।
त्वदीयप्रेमरूपेण यन्त्रितोऽस्मि सदा सखे ॥ २६४ ॥

uttiṣṭhottiṣṭha bhadraṁ te gauravāt sambhramam tyaja
tvadiya-prema-rūpeṇa yantrito 'smi sadā sakhe

uttiṣṭha uttiṣṭha – arise!; *bhadram* – good fortune; *te* – to you; *gauravāt* – out of awe; *sambhramam* – reverence; *tyaja* – give up; *tvadiya* – your; *prema* – of the love; *rūpeṇa* – by the nature; *yantritaḥ* – controlled; *asmi* – I am; *sadā* – always; *sakhe* – O friend.

O friend, get up, get up! May you be showered with auspiciousness. Abandon this mood of awe and respect for Me. I am eternally controlled by your pure love.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Bhagavān respectfully requested me, “O friend! Get up, get up.” Nevertheless, I did not comply. He then greeted me with a blessing, saying, “May your life be filled with auspiciousness.” However, when He saw that I was still offering obeisances with great respect, He said, “O friend! Give up your formalities. I am always controlled by your affection, so there is no question of your being reverential toward Me.”

VERSE 265

श्रीगोपकुमार उवाच—

अथ तस्याज्ञयागत्योत्थापितोऽहं हनूमता ।

श्रीमत्पादाब्जपीठस्य नीतश्च निकटं हठात् ॥ २६५ ॥

śrī-gopa-kumāra uvāca

atha tasyājñāyāgatyoत्thāpito 'haṁ hanūmatā

śrīmat-pādābja-pīṭhasya nītaś ca nikaṭaṁ haṭhāt

śrī-gopa-kumāraḥ – Śrī Gopa-kumāra; *uvāca* – said; *atha* – then; *tasya* – His; *ājñāyā* – by the order; *āgatya* – coming; *utthāpitaḥ* – lifted; *aham* – I; *hanūmatā* – by Hanumān; *śrīmat-pāda-abja* – for His beautiful lotus feet; *pīṭhasya* – to the footstool; *nītaḥ* – brought; *ca* – and; *nikaṭam* – nearby; *haṭhāt* – forcibly.

Śrī Gopa-kumāra continued: Then, on the Lord’s order, Śrī Hanumānjī approached me. He lifted me up and brought me by force to the footstool on which Śrī Bhagavān was resting His lotus feet.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “However, being beside myself with bliss, I was completely helpless and could not stop bowing down to Him. Then, on the order of Śrī Raghunāthaji, Śrī Hanumān came near me, and picking me up, he forcibly brought me to the square footstool at the base of the royal throne on which Śrī Raghunāthaji was resting His lotus feet.”

VERSE 266

तदाकार्षं मनस्येतद्दीर्घाशा फलिताधुना ।

वाञ्छातीतं च सम्पन्नं फलं तत् कुत्र यान्ततः ॥ २६६ ॥

*tadākārṣaṁ manasy etad dīrghāśā phalitādhunā
vāñchātītaṁ ca sampannam phalaṁ tat kutra yānyataḥ*

tadā – then; *ākārṣaṁ* – I thought; *manasi* – in the mind; *etat* – this; *dīrgha* – long; *āśā* – desire; *phalitā* – borne fruit; *adhunā* – now; *vāñchā* – desire; *atītaṁ* – beyond; *ca* – and; *sampannam* – fructified; *phalaṁ* – fruit; *tat* – that; *kutra* – where; *yā* – which; *anyataḥ* – anywhere else.

Then, in my mind I considered, “Today, my long-standing desire has finally borne fruit.” I felt that I had received something far beyond my wildest dreams, something I had not found anywhere until that day.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “When Śrī Hanumānjī pulled me by force, I began to think, ‘Today, not only has my long-standing desire finally reached fruition, but I have also received something totally beyond my greatest expectations.’ Experiencing Śrī Raghunāthajī’s vast compassion, I decided that I would never abandon this city of Ayodhyā and go anywhere else.”

VERSE 267

गोपबालकवेशेन स्वकीयेनैव पूर्ववत् ।
कियन्तं न्यवासं कालं तत्रानन्द-भरार्दितः ॥ २६७ ॥

*gopa-bālaka-veśena svakīyenaiva pūrva-vat
kiyantam nyavasam kālam tatrānanda-bharārditaḥ*

gopa-bālaka-veśena – with the dress of a cowherd boy; *svakīyena* – my own; *eva* – indeed; *pūrva-vat* – as before; *kiyantam* – for some; *nyavasam* – I resided; *kālam* – time; *tatra* – there; *ānanda-bhara* – by immense bliss; *arditaḥ* – moved.

Still dressed as a cowherd boy, I resided there for some time, absorbed in full bliss.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Just as I had previously fanned Śrī Vaikuṇṭha-nātha with a *cāmara* and rendered other

services, I stayed in Ayodhyā for some time, performing the same services such as fanning.”

The Mathurā *brāhmaṇa* might ask, “You had the desire to go to Dvārāvātī. So, why did you decide to settle in Ayodhyā?” Gopa-kumāra replies, “The natural, profuse bliss of Ayodhyā took over my entire being. Drinking the stream of honey flowing from the lotus feet of Śrī Raghunāthajī, I forgot everything else.”

VERSE 268

अथ श्रीरघुसिंहस्य महाराजाधिराजताम् ।
लीलां तदनुरूपां च वीक्षे धर्मानुसारिणीम् ॥ २६८ ॥

*atha śrī-raghu-simhasya mahārājādhirājatām
līlām tad-anurūpām ca vīkṣe dharmānusāriṇīm*

atha – thereafter; *śrī-raghu-simhasya* – of the lion of the Raghu dynasty; *mahā-rāja-adhirājatām* – of a great emperor; *līlām* – pastimes; *tad-anurūpām* – in accordance; *ca* – also; *vīkṣe* – I saw; *dharma* – the principles of religion; *anusāriṇīm* – following.

In Ayodhyā, I saw Śrī Raghunāthajī performing regal pastimes befitting a grand emperor, a king of exalted kings. I also saw His strict adherence to religious conduct.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra has thus far presented the nature of Ayodhyā. Now, in two verses, beginning here with *atha*, he explains how, due to his desire for a superior abode, he developed a feeling of detachment from Ayodhyā.

He says, “I witnessed Śrī Raghunāthajī perform His pastimes of executing religious conduct in a manner suitable for the sovereign emperor of exalted kings. However, I never saw Him transgressing religious codes out of affection for His devotees. That is to say, in His pastimes, I was unable to experience the level of sweetness I desired.”

VERSE 269

न चेष्टदेवपादानां तत्तत्क्रीडानुसारिणीम् ।
विहारमाधुरीं काञ्चिन्नापि तां तां कृपां लभे ॥ २६९ ॥

na ceṣṭa-deva-pādānām tat-tat-kṛīḍānusārīṇīm
vihāra-mādhurīm kāñcin nāpi tām tām kṛpām labhe

na – not; *ca* – and; *iṣṭa-deva* – of my worshipable Lord; *pādānām* – of the lotus feet; *tat-tat-kṛīḍā* – with the respective pastimes; *anusārīṇīm* – in accordance; *vihāra* – of pleasure pastimes; *mādhurīm* – sweetness; *kāñcit* – anything; *na* – not; *api* – even; *tām tām* – that; *kṛpām* – mercy; *labhe* – I received.

In Ayodhyā, I never experienced the varieties of sweet pastimes of the lotus feet of my worshipable Lord, nor did I ever receive His mercy in the form of His embraces, kisses, and so on.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “I never witnessed Śrī Raghunāthajī’s sweet pleasure-filled pastimes in Ayodhyā.” What kind of blissful, sweet pastimes is he referring to? Influenced by the mood of extreme reverence there, Gopa-kumāra does not utter Śrī Gopāla-deva’s name, but rather addresses Him as *iṣṭa-deva-pādānām*, ‘the lotus feet of my worshipable Lord.’

He says, “The sweetness of Bhagavān Śrī Madana-gopāla’s pastimes – the indescribable way He plays the flute, the way in which He charms the *gopīs*, and so on – these, I did not witness in Śrī Raghunāthajī’s activities. In my meditation, I used to experience Śrī Madana-gopāla-deva’s embraces, kisses, and so on, but in Ayodhyā, I could not directly experience His mercy in a similar way.”

VERSES 270–271

ततः शोकमिवामुत्राप्याप्नुवन् श्रीहनूमतः ।
श्रीरामचन्द्र-पादाब्जमहिम्नां श्रवणेन हि ॥ २७० ॥

साक्षादनुभवेनापि मनो-दुःखं निवारये ।
तस्मिन्निजेष्टदेवस्य सर्वमारोपयामि च ॥ २७१ ॥

*tataḥ śokam ivāmutrāpy
āpnuvan śrī-hanūmataḥ
śrī-rāmacandra-pādābja-
mahimnām śravaṇena hi
sākṣād-anubhavenāpi
mano-duḥkhaṁ nivāraye
tasmin nijeṣṭa-devasya
sarvam āropayāmi ca*

tataḥ – for this reason; *śokam* – lamentation; *iva* – as if; *amutra* – there (in Ayodhyā); *api* – also; *āpnuvan* – attained; *śrī-hanūmataḥ* – from Śrī Hanumān; *śrī-rāmacandra-pāda-abja* – of Lord Rāma’s lotus feet; *mahimnām* – of the glories; *śravaṇena* – by hearing; *hi* – certainly; *sākṣāt-anubhavena* – by direct experience; *api* – however; *manaḥ* – of the mind; *duḥkham* – unhappiness; *nivāraye* – I would ward off; *tasmin* – on Him (Śrī Rāma); *nija* – own; *iṣṭa-devasya* – of my worshipable Lord; *sarvam* – completely; *āropayāmi* – I would superimpose; *ca* – and.

Thus, I felt like I was stricken by grief in Ayodhyā. Nevertheless, after hearing from Śrī Hanumān about the glories of Śrī Rāmacandra’s lotus feet, and by directly experiencing those glories, I would ward off the agony in my heart. Like this, I began to superimpose the form and attributes of my worshipable Śrī Madana-gopāla upon Śrī Rāmacandrajī.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Therefore, even though I lived like a grief-stricken person in Ayodhyā, I was still able to mitigate the pain in my heart.” Here the purport of the word *iva* is explained by Gopa-kumāra.

He says, “The distress I was undergoing was factually created by my love for Bhagavān, and therefore that distress was really a special form of extreme bliss. Externally that distress appeared like the pain of

lamentation, but internally I was experiencing great joy. In what way? Śrī Hanumān would describe the glories of Śrī Rāmacandra's lotus feet, His modesty, humility, politeness, simplicity, and other virtues, and I was able to directly experience those qualities. I would assuage the agony of my mind by hearing and personally experiencing those glories. I also began to see my worshipable Lord Śrī Madana-gopāla's form, qualities, and other attributes in Śrī Rāmacandra."

VERSE 272

पूर्वाभ्यासवशेनेयं व्रजभूमिर्यदा बलात् ।
सा तल्लीलानुकम्पाशाप्याक्रमेद्भूदयं मम ॥ २७२ ॥

*pūrvābhyāsa-vaśeneyam vrajabhūmir yadā balāt
sā tal-līlānukampāśāpy ākramed dhṛdayam mama*

pūrva – previous; *abhyāsa* – practice; *vaśena* – by the influence; *iyam* – this; *vraja-bhūmiḥ* – the land of Vraja; *yadā* – when; *balāt* – forcefully; *sā* – that; *tat* – His; *līlā* – pastimes; *anukampā* – for His sympathy; *āśā* – hankering; *api* – also; *ākramet* – it would seize; *hṛdayam* – heart; *mama* – my.

However, when I remembered this Vraja-bhūmi by the influence of past practice, I would be aggrieved at heart with the hope of experiencing the pastimes of my worshipable Śrī Madana-gopāla.

DIG-DARŚINĪ-ṬĪKĀ: Any forceful superimposition is generally not long-lasting. Śrī Gopa-kumāra would force himself to see Śrī Rāmacandrajī as Śrī Madana-gopāla, but this contemplation did not last long. To explain this, Gopa-kumāra speaks this verse beginning with *pūrva*. He says, "Due to the influence of previous practice, I cherished the hope of receiving the mercy of my worshipable Deity and harbored the desire to experience His pastimes in Śrī Vṛndāvana. When this ardent desire would forcibly attack my heart, I would experience great distress, and my desire to leave Ayodhyā for Dvārāvātī would become stronger."

VERSE 273

तदा मन्त्रि-वरेणाहमालक्ष्य श्रीहनूमता ।
विचित्रयुक्तिचातुर्यै रक्षयेयाश्वास्य तत्र हि ॥ २७३ ॥

tadā mantri-vareṇāham ālakṣya śrī-hanūmatā
vicitra-yukti-cāturyai rakṣeyēāśvāsya tatra hi

tadā – then; *mantri-vareṇa* – by the best of counselors; *aham* – I; *ālakṣya* – being observed; *śrī-hanūmatā* – by Śrī Hanumān; *vicitra-yukti* – by clever logic; *cāturyaiḥ* – by tricks; *rakṣeyā* – in order to protect; *āśvāsya* – comforting; *tatra* – there; *hi* – certainly.

At times like that, Śrī Hanumānjī, the best of Śrī Rāmacandrajī's ministers, could understand my heart. He would stop my torment by pacifying me with various tricks and clever arguments.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “Seeing my morose face and other symptoms, Śrī Hanumānjī could understand that I was extremely tormented. He would console me by various types of tricks and logic and thus keep me in Ayodhyā.” The *brāhmaṇa* might ask, “How was this possible?” Gopa-kumāra replies, “Śrī Hanumān, the best of Śrī Raghunāthajī's ministers, could read my heart. Pacifying me with words that were favorable to my heart, he would convince me to stay there. In this way, I was simply unable to leave Ayodhyā. However, when I was again struck by distress, merciful Śrī Rāmacandrajī affectionately consoled me, telling me, ‘O friend! You should happily go to Dvārāvati.’”

VERSE 274

अथ श्रीरामेण प्रखरकरुणाकोमलहृदा
जगच्चित्तज्ञेन प्रणयमृदुनाश्वास्य वचसा ।
व्रज-द्वारावत्यां सुखमिति समादिश्य गमितः
समं तां भल्लूकावलिपरिवृढेनाहमचिरात् ॥ २७४ ॥

*atha śrī-rāmeṇa prakhara-karuṇā-komala-hṛdā
jagac-citta-jñena praṇaya-mṛdunāśvāsya vacasā
vraja dvārāvatyām sukham iti samādiśya gamitaḥ
samam tām bhallūkāvali-parivṛdhenāham acirāt*

atha – then; *śrī-rāmeṇa* – by Śrī Rāma; *prakhara-karuṇā* – with intense mercy; *komala-hṛdā* – with His heart soft; *jagat* – of all the world; *citta-jñena* – by He who knows the hearts; *praṇaya-mṛdunā* – soft with love; *śvāsya* – consoling; *vacasā* – with words; *vraja* – go; *dvārāvatyām* – to Dvārakā; *sukham* – joyfully; *iti* – thus; *samādiśya* – instructing; *gamitaḥ* – going; *samam* – with; *tām* – that (Dvārakā); *bhallūka-āvali-parivṛdhenā* – in the company of the associate of Lord Rāmacandra, Jāmbavān, who expands the dynasty of bears; *aham* – I; *acirāt* – without delay.

Śrī Rāmacandrajī, who knows the hearts of everyone in the entire world, and whose own heart is always soft with immense kindness, personally lovingly consoled me with sweet words, saying, “O Gopa-kumāra, joyfully proceed to Dvārakā.” He ordered the king of bears, Śrī Jāmbavān, to quickly take me there.

Thus ends the verse translation of the Fourth Chapter of
the Second Canto of Śrī Bṛhad-bhāgavatāmṛta.

DIG-DARŚINĪ-ṬĪKĀ: Śrī Gopa-kumāra says, “By Śrī Rāmacandra’s inspiration, I quickly reached the city of Dvārakā, accompanied by the king of bears, Śrī Jāmbavān. Śrī Jāmbavān is the maternal grandfather of Śrī Sāmba, Śrī Kṛṣṇa’s son, and therefore he has close ties to Dvārakā as well as to Ayodhyā.

“How did Śrī Rāmacandra encourage me? His heart was melting with affection as He consoled me by sweetly saying, ‘O friend, you should happily go to Dvārakā.’ Otherwise, I would have never been able to leave Ayodhyā to go elsewhere. Śrī Rāmacandrajī ordered me in this fashion because He knows the disposition of everyone’s heart. He knew I was a worshiper of the lotus feet of Śrī Madana-gopāla-deva and was exclusively devoted to loving Him (Śrī Madana-gopāla). I wanted to be with Him only, not anyone else. Therefore, even though I was

experiencing a special joy in Ayodhyā, and even though Śrī Hanumān had mercifully encouraged me, I was still not happy. Rather, I was filled with increasing regret. Because my eagerness to go to Dvārāvātī was gradually becoming stronger, my heart was filled only with remorse; I could not find any peace. Therefore, it was proper that Śrī Raghunāthajī send me only to Dvārāvātī, and not anywhere else. His heart is always tender with superexcellent compassion, and so He cannot tolerate even the slightest amount of lamentation and distress in others. Thus, for my happiness, Śrī Rāmacandrajī ordered, ‘Quickly go to Dvārakā,’ and He instructed Śrī Jāmbavān to take me there.”

Thus ends the translation of the *bhāvānuvāda* of
Śrīla Sanātana Gosvāmī’s *Dig-darśinī-ṭīkā*
on the Second Canto, Chapter Four,
of Śrī Bṛhad-Bhāgavatāmṛta.

Appendix

The Ten-syllable mantra

In the *Kramaḥ dipikā Tantra* (2.5), Śrī Keśava Kāśmīri explains how the ten-syllable mantra, which was given to the *brāhmaṇa* by the goddess Kāmākhyā-devī and to Śrī Gopa-kumāra by his *guru*, indicates *gopī-jana-vallabha* Śrī Kṛṣṇa, He who is the beloved of the *gopīs*.

(१) दशाक्षर मन्त्र 'क्रमः दीपिका' नामक तन्त्रमें इस प्रकारसे दिया गया है—
शाङ्गी सोत्तरदन्तः शूरो वामाक्षियुक् द्वितीयार्णः ।

शूली शौरिर्बालो बलानुजद्वयमथाक्षरचतुष्टयम् ॥२/५॥ इत्यनेन

व्याख्या—शाङ्गी 'ग'-कारः कीदृशोऽयम् सोत्तरदन्त उत्तर-दन्त-पंक्तौ न्यस्यमानः उत्तरदन्त 'ओ'-कारस्तेन सहित एतेन प्रथमाक्षरम् उद्धृतः । शूरः 'प'-कारः । कीदृशोऽयम् वामाक्षियुक् वामाक्षि चतुर्थस्वरः (ई) तेन सहित एतेन द्वितीयाक्षरम् उद्धृतम् अक्षर-चतुष्कम् क्रमेण पुनः कथ्यते शूली 'ज'-कारः बालो 'ब'-कारः बालानुजद्वयं सम्युक्त 'ल'-कार द्वयम् 'ल्ल'-इति स्वरूपम् इति अक्षर चतुष्कम् उद्धृतम् शूर-तुरीयः शूरस्य 'प'-कारस्य चतुर्थः (भ) । कीदृशोऽयम् साननवृत्तः आनन-वृत्तेनाकारेण सह वर्तते इति सानन-वृत्तः अयम् च सप्तमः स्याद् मन्त्रस्य सप्तमो भवतीति अर्थः । अष्टमोऽग्नि-सखो वायुः 'य'-कार इति यावत् । तथा च मन्त्रस्याष्टमो वर्णो 'य'-इति बोद्धव्यः । तद्-उपरिगम् पूर्वोक्त वर्णानन्तरि विशिष्टम् तद्-दयिताक्षर-युगलम् 'स्वाहेति' स्वरूपम् इति अक्षर-द्वयम् उद्धृतम् ॥२/५-६॥

atha daśākṣara-mantra-rājam uddharati—śārngīty ādinā |

*śārngī so'tura-dantaḥ paro
rāmākṣi-yuk dvitīyārṇam |
śūlī saurir bālo balānuja-dvayam
athākṣara-catuṣṭayam ||5||*

*śūra-turīyaḥ sānana āvṛttaḥ
syāt suśobho'stamo'gni-sakhaḥ |
tad-dayitākṣara-yugmaṁ tad-uparigaḥ
tv evam uddharen mantram ||6||*

*śārngī ga-kāraḥ kīḍṛso'yaṁ sottaradanta uttara-danta-
paṅktau nyasyamānaḥ uttara-danta o-kāras tena sahita*

etena prathamākṣaram uddhṛtaḥ | śūraḥ pa-kāraḥ |
 kīdṛśo'yaṁ vāmākṣi-yuk vāmākṣi caturtha-svaraḥ tena
 sahita etena dvitīyākṣaram uddhṛtam akṣara-catuṣkaṁ
 krameṇa punaḥ kathyate śūli ja-kāraḥ bālo ba-kāraḥ
 balānuja-dvayaṁ saṁyukta-la-kāra-dvayaṁ lla iti
 svarūpam ity akṣara-catuṣkaṁ uddhṛtam śūra-turīyaḥ
 śūrasya pa-kārasya caturthaḥ | kīdṛśo'yaṁ sānana-vṛttaḥ
 ānana-vṛttenākāreṇa saha vartate iti sānana-vṛttaḥ ayaṁ
 ca saptamaḥ syād mantrasya saptamo bhavatīty arthaḥ |
 aṣṭamo'gni-sakho vāyuh ya-kāra iti yāvat | tathā ca
 mantrasyaṣṭamo varṇo ya iti boddhavyaḥ | tad-uparigaṁ
 pūrvokta-varṇānantary-viśiṣṭaṁ tad-dayitākṣara-yugalaṁ
 svāheti svarūpam ity akṣara-dvayaṁ uddhṛtam ||5-6||

A Guide to Sanskrit Pronunciation

Vowels

a	– as the u in but	e	– as in they
ā	– as in father , but held twice as long as the short a	ai	– as in aisle
i	– as in pin	o	– as in show
ī	– as in pique , but held twice as long as the short i	au	– as the ow in how .
u	– as in push	ṁ	– a resonant nasal stop like the n in the French bon
ū	– as in rule , but held twice as long as the short u	ḥ	– aḥ is pronounced like aha ; iḥ is pronounced like ihī ; before hard consonants ḥ becomes a simple stoppage of breath
ṛ	– as the ri in ring		
ḷ	– as the llri in bellringer		

Consonants

k	– as in look	p	– as in stop
kh	– as the kh in look-hard	ph	– as in stop-hard
g	– as in big	b	– as in rub
gh	– as in big-heart	bh	– as in rub-hard
ṅ	– as in sing	m	– as in mother
c	– as in chair	y	– as in young
ch	– as in beach-house	r	– as in very (spoken with a British accent)
j	– as in joy	l	– as in locket
jh	– as in dodge-hard	v	– as in vine
ñ	– as in punch	ś	– as in the German sprechen
ṭ	– as in tub	ṣ	– as in shy
ṭh	– as in light-heart	s	– as in song
ḍ	– as in din	h	– as in heart
ḍh	– as in red-hot		
ṇ	– as in horn		

t, th, d, dh, and n are pronounced like their English equivalents, but with the tongue against the back of the upper front teeth.

Glossary

ĀBHĀSA Semblance; reflection.

ABHIDHEYA Means of attainment; process.

ABHIDHEYA-TATTVA The means or process by which the soul's ultimate goal is achieved.

ABHIMĀNA Ego; self-conception.

ĀCAMANA A ritual of purification in which one sips sanctified water while uttering names of Śrī Kṛṣṇa together with *bīja-mantras*.

ĀCĀRYA Spiritual preceptor; *guru*; one who teaches by his life's example.

ACYUTA The Infallible One; name of God.

ADITI Wife of Prajāpati Kaśyapa; mother of the twelve Ādityas; her eldest son was Indra and her youngest was Upendra or Vāmana-deva, the dwarf incarnation of the Lord.

ADVAYA-TATTVA The non-dual nature of Absolute Reality.

AGASTYA A great sage, the son of Mitra and Varuṇa, who was born in a water pot. He composed Vedic hymns, drank the entire ocean to help the demigods defeat the *dānavas*, and obliged the Vindhya mountain range to bow down before him. Agastya also refers to the mind.

AGHĀSURA A mystic demon who assumed the form of a large serpent and swallowed Kṛṣṇa and his cowherd boy friends, but was killed by Kṛṣṇa. He was the younger brother of the demons Pūtanā and Bakāsura.

AGNI The god of fire; son of Brahmā; the divine personification of fire sacrifice; regarded as the mouthpiece

of the demigods and their messenger to mankind.

AGNIHOTRA A purificatory ritual in which mantras are chanted and fruits, etc. are offered to the fire; fire sacrifice.

AHAṆKĀRA False ego.

AIŚVARYA-ŚAKTI The power of opulence, splendor, magnificence, majesty.

AJA A name of God; the Unborn One.

AJĀMILA A highly qualified *brahmaṇa* who became attracted to a prostitute and fell into a life of sin. He was saved at the time of death by calling out to his favorite child, Nārāyaṇa, whose name is a name of the Lord. At that time, the messengers of Śrī Nārāyaṇa saved him from the messengers of Yamarāja, the lord of death.

AKIṆCANA Without possessions.

AMARĀVATĪ City of pleasure, Indra's capital city in Svarga.

AMRTA Nectar of immortality.

ĀMŚA A portion; an expansion of the Lord.

ANĀDI That which is without beginning; a concept of eternity.

ANANTA That which is without end; unlimited; a concept of eternity.

ANANTA ŚEṢA (Śeṣa Saṅkaśaṇa, Śeṣa) A manifestation of the Lord who appears as a thousand-hooded serpent who serves as a bed for Śrī Viṣṇu; as Śeṣa Saṅkaśaṇa, He is the presiding Deity of the mode of ignorance and the second of the

original quadruple expansion in Dvārakā; son of Kadru.

ANARTHA Unwanted things, obstacles.

AṆGADA A monkey chieftain of the kingdom of Kiṣkindhā who assisted Śrī Rāma in the battle against the demon Rāvaṇa.

AṆGIRĀ One of six sons born of Brahmā's mind; the father of Bṛhaspati.

AṆIMĀ The mystic power of becoming infinitesimally small; as small as an atom.

ANIRUDDHA The son of Śrī Kṛṣṇa's son, Pradyumna; the fourth of the original quadruple expansion in Dvārakā; the fourth of the second quadruple expansion in Vaikuṇṭha; the deity of intelligence.

ANTARAṆGA Internal; confidential.

ANUBHĀVA A stage in the development of pure love for Śrī Kṛṣṇa; deep spiritual emotion which is expressed externally; one of the five ingredients of *rasa*. There are thirteen *anubhāvas*: dancing, rolling on the ground, singing, crying loudly, writhing, roaring, yawning, breathing heavily, neglecting others, drooling, laughing loudly, staggering about, and hiccupping.

ANURĀGA A stage in the development of pure love of God; a sense of ever-fresh attraction and attachment to Śrī Kṛṣṇa.

APARĀ-ŚAKTI The inferior or material energy of the Supreme Lord; inert matter.

APRĀRABDHA The accumulated stock of reactions to activities, which are lying dormant and which will later bear fruit.

ARCANA Deity worship.

ARJUNA Third of the five Pāṇḍava brothers. He was Śrī Kṛṣṇa's intimate friend, brother-in-law, and devotee,

and it was to him that Śrī Kṛṣṇa spoke the Bhagavad-gītā on the Battlefield of Kurukṣetra.

ARTHA Acquisition of wealth; economic development; one of the four goals of human life.

ARTHA-VĀDA Exaggerated praise.

ASAT-ŚĀSTRA False, untrue, or unreal scripture.

ĀSVATTHĀMĀ The son of the great military chief Dronācārya who fought on the side of the Kauravas in the Battle of Kurukṣetra. He murdered the sleeping sons of the Pāṇḍavas and tried to murder the Pāṇḍava heir, Parīkṣit, in his mother's womb.

ĀTMĀ The soul; it may also refer to the body, mind, intellect, or the Supreme Self; it usually refers to the living being.

ĀTMA-JÑĀNA Knowledge of the self.

ĀTMĀRĀMA One who takes delight in the true self, and is thus satisfied in all circumstances.

ATRI One of the ten sages born of Brahmā.

ĀRYA Spiritually cultured person.

ATALA A planet.

ĀVARAṆA Coverings or layers of the universe.

AVATĀRA A partially or fully empowered incarnation of Śrī Kṛṣṇa who is described in the scriptures and who descends to the material universe with a particular mission; Literally, 'one who descends.'

AVATĀRĪ The fountainhead of all *avatāras*, the source of all incarnations; Śrī Kṛṣṇa.

ĀVEŚA-AVATĀRA A special living being empowered by Śrī Kṛṣṇa's potency, also known as *śaktyāveśa*.

AVIDYĀ Ignorance.

AYODHYĀ The capital of the dynasty of Śrī Rāma; a city, holy to devotees of

Śrī Rāma, located in Uttar Pradesh, North India; a realm in Vaikuṇṭha, the spiritual world.

BADRIKĀŚRAMA The abode of Śrī Nara-Nārāyaṇa and Veda-vyāsa; a sacred place in the Himālayas on the banks of the Alakanandā.

BALARĀMA Śrī Kṛṣṇa's brother and first expansion, renowned for His strength.

BALI MAHĀRĀJA King of the demons, defeated by Śrī Vāmana, Śrī Kṛṣṇa's dwarf incarnation.

BHAGAVAD-BHAKTI Devotion to God.

BHAGAVAD-GĪTĀ The song of God; a conversation in which Śrī Kṛṣṇa teaches His disciple Arjuna the science of the Absolute Truth and the importance of devotional service.

BHAGAVĀN Supreme Lord; the Supreme Personality of Godhead.

BHĀGAVAT The essential reality of the Supreme Personality.

BHAGAVATTĀ The specific characteristics or the qualities of being the Supreme Personality of Godhead.

BHAGAVAT-TATTVA Categorical knowledge of realization of God; the principles taught by the Lord.

BHAKTA-AVATĀRA An incarnation of Śrī Kṛṣṇa as a devotee.

BHAKTAS Devotees of the Lord; types of devotees include:

jñāni-bhaktas Those who worship in the mood of awe and reverence, and whose devotion is tinged with knowledge of the Lord's power and opulence.

śuddha-bhaktas Those who obtain happiness through all their senses by engaging in hearing, chanting, remembering and so on, and who never hanker for the happiness of residing in Vaikuṇṭha.

premī-bhaktas Those who are indifferent to all types of external situations and are the best of all the Lord's transcendental servants.

prema-para-bhaktas Those who are the Lord's most intimate friends and well-wishers, and who are special recipients of His natural mercy.

premātura-bhaktas Those who have accepted Śrī Kṛṣṇa as their very life and soul, or in other words, those who are bound to Him in wonderful, loving relationships.

BHAKTA-VATSALA Śrī Kṛṣṇa who is affectionate to His devotees and who relishes blessing them, hearing their prayers, and interacting with them.

BHAKTA-VĀTSALYA The quality of Śrī Kṛṣṇa's affection for His unalloyed devotees.

BHAKTI, BHAGAVAD-BHAKTI Loving devotion for Śrī Kṛṣṇa; from the root bhaj, which means to serve; the primary meaning is to render service.

BHAKTI-MĀRGA The path of pure loving devotion.

BHAKTI-RASA The mellow derived from devotional service.

BHAKTI-RASIKA A connoisseur of mellows of devotion; an expert in devotional service.

BHAKTI-ŚĀSTRĀ Devotional scripture.

BHAKTI-TATTVA The essential reality of devotional service.

BHĀṆḌĪRA-VANA One of the most prominent of the twelve forests of Vraja; pastime place of Śrī Kṛṣṇa.

BHARATA Brother of Śrī Rāmacandra.

BHĀRATA, BHARATA-VARṢA The ancient name for the earth planet and present Sanskrit name for India, named after Bharata Mahārāja, son of Rṣabhadeva.

BHARATA MAHĀRĀJA Son of R̥ṣabhadeva. He became very spiritually advanced, but due to becoming attached to a pet deer, he took birth as a deer in his next life. In the life following that, as Jaḍa Bharata, he attained spiritual perfection.

BHĀVA Spiritual emotions, moods, sentiments, or love; the initial stage of perfection in devotion.

BHĀVĀNUVĀDA A translation of the essence of the original, also known as free translation. It is used to express complex feelings and sentiments.

BHĀVĀRTHA-ĪPIKĀ Commentary of Śrīla Śrīdhara Svāmī on *Śrīmad-Bhāgavatam*.

BHEDA Difference; multiplicity.

BHĪMA Second of the five Pāṇḍava brothers, renowned for his strength.

BHĪṢMADEVA Grandfather of the Pāṇḍavas and Kauravas; one of the twelve *mahājanas*, or Vedic authorities; Commander-in-chief of the Kuru army during the battle of Kurukṣetra.

BHRAMA Bewilderment; delusion.

BHRGU One of the seven sages born from the mind of Śrī Brahmā. He resides on Maharloka and worships the Lord as Śrī Yajñeśvara. He once tested Śrī Brahmā, Śrī Śiva, and Śrī Viṣṇu, and found Śrī Viṣṇu to be superior to the others.

BHUKTI Sense enjoyment.

BHŪ-LOKA Planet earth.

BHŪ-MANḌALA The middle planetary system within the universe; earth.

BRĤASPATI The spiritual master of King Indra and priest of the demigods.

BRAHMĀ Creator of the material universe and deity presiding over the quality of passion; the original *guru* of the Brahmā-Mādhva *sampradāya*.

BRAHMALOKA, SATYALOKA The abode of Lord Brahmā within this material universe.

BRĀHMA-MUHŪRTA The time early in the morning, one and a half hours before sunrise, is called *brāhma-muhūrta*.

BRAHMAN, BRAHMA The impersonal, all-pervasive aspect of the Supreme; the spiritual effulgence emanating from the transcendental body of the Lord; Kṛṣṇa, who is the source of Brahman; the *mahat-tattva*, or total material substance.

BRĀHMAṆA Highest of the four *varnas*, or social orders of life, in the *varṇāśrama* system; priest or teacher; one who has realized Brahman.

BRAHMĀNANDA The bliss of one who is Brahman realized.

BRAHMĀNḌA Material universe, which is compared to an egg.

BRAHMAṚṢI Brahman-realized sage.

BRAHMĀSTRA Atomic weapon powered by *mantra*. The most powerful weapon in Vedic military science, it is released by *mantra* and only kills the person whose name is uttered in conjunction with the *mantra*.

CĀMARA Yaktail fan.

CAITANYA Śrī Caitanya Mahāprabhu; consciousness; the universal soul or spirit.

CATUR-YUGA One set of the four *yugas*, or ages: Satya, Tretā, Dvāpara, and Kali.

CINTĀMAṆI Wish-fulfilling gem.

CIT Spiritual consciousness; pure cognition; knowledge potency; spirit.

CIT-ŚAKTI The internal spiritual energy of the Lord.

CITTA Consciousness, mind, heart.

DANḌAVAT-PRAṆĀMA Prostrated obeisance.

DANTAVAKRA A demonic relative of Śrī Kṛṣṇa, who in his rage about the death of his friends Śālva and

Śiṣupāla, attacked Kṛṣṇa and met his death.

DARŚANA A view or audience of a Deity or saintly person.

DĀRU-BRAHMA Śrī Jagannātha-deva; transcendence within wooden form.

DAŚARATHA The father of Śrī Rāmacandra.

DĀSYA-BHĀVA Love or attraction to Śrī Kṛṣṇa which is expressed in the mood of a servant.

DATTĀTREYA An incarnation of the Lord who is Brahmā, Viṣṇu and Śiva combined, who appeared as the son of Anasuyā by Atri Muni to teach the path of mystic yoga.

DEHA The physical body.

DEVAKĪ The mother of Śrī Kṛṣṇa and Vasudeva.

DEVAKĪ-NANDANA Śrī Kṛṣṇa, the pleasure and darling son of Devakī.

DEVA-RĀJA Indra, king of demigods.

DHĀMA The Lord's abode.

DHANVANTARI The incarnation of the Supreme Lord as the father of Ayurveda, the medical science of life.

DHARANĪ-DEVĪ The eternal consort of Śrī Nārāyaṇa; goddess earth.

DHARMA Constitutional nature; individual duty; principles of religious conduct; religiosity.

DHAUMYA The priest of the Pāṇḍavas.

DHṚTARĀṢṬRA A blind Kaurava king, brother of Pāṇḍu and father of Duryodhana and his ninety-nine brothers.

DHRUVA A devotee who, when only five years old, performed severe austerities and realized the Supreme Personality of Godhead, who awarded him the Pole Star.

DHRUVALOKA The Pole, or North, Star, a spiritual planet within the

material universe that is presided over by Dhruva Mahārāja.

DHYĀNA Meditation.

DIG-DARŚINĪ The name of Śrīla Sanātana Gosvāmī's commentary on *Śrī Bṛhad-bhāgavatāmṛta*; that which points the way to direct knowledge.

DĪKṢĀ Spiritual initiation.

DIVYA Divine.

DOLA-YATRA The swing festival of Śrī Śrī Rādhā and Kṛṣṇa.

DRAUPADĪ The daughter of King Drupada and wife of the Pāṇḍavas.

DURVĀSĀ A powerful mystic *yogī* known for his fearsome curses; a partial incarnation of Śrī Śiva.

DURYODHANA Kaurava king; the eldest of Dhṛtarāṣṭra's one hundred sons, known for his antagonism toward the Pāṇḍavas.

DVĀRAKĀ Śrī Kṛṣṇa's capital city where He performed His household and *kṣatriya* (warrior) pastimes. Modern-day Dvārakā is a small city located on the western tip of the Gujarat peninsula on the Arabian Sea.

GANEŚA Son of Śrī Śiva; demigod with the head of an elephant who is worshiped for wealth and freedom from misfortune. He removes obstacles on the path of *bhakti*.

GAṄGĀ The holy Ganges River, which flows southeast from the Himālayan Mountains to the Bay of Bengal. Other names include Jāhnavī, Bhāgīrathī, and Alakānanda.

GAṄGĀ-DEVĪ The goddess Gaṅgā, personification of the river Gaṅgā.

GAṄGĀ-SĀGARA The confluence of the river Gaṅgā and the ocean.

GARUḌA Śrī Viṣṇu's eternal carrier who takes the form of an eagle; the son of Vinatā and Kaśyapa.

GAUṆA Subordinate; secondary.

GAUTAMA One of the seven sons born from the mind of Brahmā; the author of *Nyāya-śāstra*, the science of logic that propounds the combination of atoms as the cause of everything.

GĪTA-GOVINDA A Sanskrit masterpiece of highly esoteric and confidential nature about the pastimes of Śrī Śrī Rādhā Kṛṣṇa, composed in the twelfth century by Śrī Jayadeva Gosvāmī.

GOKULA The aspect of Vṛndāvana situated in the highest realm of the spiritual world; the abode where Śrī Kṛṣṇa manifests His original and topmost feature as a cowherd boy, surrounded by His intimate and loving servitors, the *gopas* and *gopīs* of Vraja.

GOPA A cowherd boy or man; one who protects the cows; one who serves Kṛṣṇa in the mood of intimate friendship. *Gopa* may also refer to the senior *gopas* headed by Nanda Mahārāja, who serve Kṛṣṇa in the mood of parental affection.

GOPĀLA A name of Kṛṣṇa as a young cowherd; the protector of the cows.

GOPĀLA-MANTRA A ten-syllable *mantra* of which Śrī Madana-gopāla-deva is the Deity.

GOPI A young cowherd maiden of Vraja. The *gopīs*, headed by Śrī Rādhā, who serve Kṛṣṇa in the mood of amorous love and represent the epitome of unalloyed devotion to Kṛṣṇa. *Gopi* may also refer to the senior *gopīs* headed by Mother Yaśodā, who serve Kṛṣṇa in the mood of parental affection.

GOPI-GĪTA The *gopīs'* song of separation, appearing in *Śrīmad-Bhāgavatam* (10.31).

GOPINĀTHA A name of Śrī Kṛṣṇa; the Lord of the *gopīs*; one of whom the *gopīs* are the lords.

GOPI-RAMANA A name of Śrī Kṛṣṇa; one who gives pleasure to the *gopīs*.

GOVARDHANA A mountain dear to Lord Kṛṣṇa and His devotees. Kṛṣṇa held the hill up on the little finger of His left hand for seven days, to protect His devotees in Vṛndāvana from devastating storms sent by Indra. It is located in the middle of Vraja Maṇḍala, about 16 miles (26 km) north-west of Mathurā.

GOVINDA A name of Kṛṣṇa; one who pleases the *gopīs*, *gopas*, cows, senses, the earth, and Govardhana Hill.

GUṆA Quality; modes of material nature: goodness, passion, and ignorance.

GUṆA-AVATĀRA A deity or demigod presiding over a mode of nature, such as goodness, passion, or ignorance.

GURU Spiritual master.

GURU-BHAKTI Devotion to *guru*.

GURUDEVA A title by which disciples refer to and address their guru.

GURU-JANA Venerable persons.

GURU-PARAMPARĀ The disciplic succession through which spiritual knowledge is transmitted by bona fide spiritual masters.

HANUMĀN The most famous monkey devotee of Śrī Rāmacandra, who assisted the Lord in defeating the demon Rāvaṇa.

HARI A name of God; one who takes away; one who removes all obstacles to spiritual progress.

HARI-KATHĀ Narration and discussion on the holy names, form, qualities and pastimes of Śrī Hari (Kṛṣṇa) and His associates.

HARI-NĀMA Śrī Kṛṣṇa's holy name, such as the *maha-mantra*:

Hare Kṛṣṇa, Hare Kṛṣṇa,
Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma,
Rāma Rāma, Hare Hare.

HARI-VAMŚA Dynastic history of Śrī Kṛṣṇa; an appendix to the Mahābhārata describing Śrī Kṛṣṇa's pastimes.

HĀSYA-RASA The radiant mellow of humor, one of the indirect relationships with Śrī Kṛṣṇa.

HAYAŚĪRṢA The horse-headed incarnation of the Lord who spoke the Vedas to Śrī Brahmā.

HERĀ-PAÑCAMĪ Celebration of the goddess of fortune's journey to the Guṇḍicā Temple.

HIRAṆYĀKṢA The son of Kaśyapa who fought with and was killed by the boar incarnation of the Lord, Śrī Varāha.

HOMA Ritual sacrificial fire.

ICCHĀ-ŚAKTI Desire potency of the Lord.

IKṢVĀKU The son of Vaivasvata Manu, who was the first king of the earth.

ILĀVṚTA-VARṢA The central portion, or nucleus, of the galaxy; where Śrī Śiva meditates; location of Mount Meru.

INDRA, MAHENDRA King of the demigods, who rules from Amarāvati in the heaven known as Svarga.

IṢṬA-DEVA One's worshipable Deity.

IṢṬAGOṢṬHĪ Group discussion of spiritual topics.

ISVARA Supreme Lord.

ITIHĀSA A history.

JĀḍYA Dullness, inertia.

JAGADĪŚVARA, JAGADĪŚA The Supreme Personality of Godhead; the Supreme Lord of the universe.

JAGANNĀTHA The Lord of the universe; He appears in a Deity form fashioned from wood and painted brightly, and has been worshiped in this form for thousands of years in Jagannātha Purī in Orissa on the shore of the Bay of Bengal.

JAIMINI Narrator of *Śrī Bhṛhad-bhāgavatāmṛta* to Śrī Janamejaya, the son of Śrī Parīkṣit. He is a prominent disciple of Śrī Dvaipāyana Vyāsa-deva and author of the *Pūrva-mimāṃsā*.

JĀMBAVĀN The chief of monkeys, also known as the chief of bears. He fought for Śrī Rāmacandra in the battle against the demon Rāvana. He fought against Śrī Kṛṣṇa for the Syamantaka jewel, and upon his defeat, presented the Lord with his daughter, the beautiful Jāmbavatī.

JAMBU-DVĪPA The island of Jambu, situated in the earthly planetary system Bhū-maṇḍala.

JANALOKA One of the uppermost planets in the material universe. The inhabitants of Maharloka take shelter there from the heat of the universal devastation at the end of Brahmā's day.

JAPA Meditation in the form of uttering a *mantra* to oneself; often referring to the practice of chanting the holy name of Śrī Kṛṣṇa on *tulasi* beads

JĀTI One's class or social classification based on birth; community; sub-division of a *varṇa*.

JAYA AND VIJAYA Two gatekeepers of Vaikuṇṭha, who were cursed due to offending the four Kumāras, and who then took three births in the material world as great demons: Hiraṇyakaśipu and Hiraṇyākṣa in Satya-yuga, Rāvaṇa and Kumbhakarna in Tretā-yuga, and Śiśupāla and Dantavakra at the end of Dvāpara-yuga.

JĪVA, JĪVĀTMĀ The living being, or spirit soul; the eternal, individual

soul who, in the conditioned state of material existence, assumes a material body in any of innumerable species of life.

JĪVAN-MUKTA One who is liberated from material existence even in this world.

JĪVA-TATTVA The science of the nature and position of the living being.

JÑĀNA Knowledge; knowledge that leads to impersonal liberation; transcendental knowledge of one's relationship with Kṛṣṇa.

JÑĀNA-BHAKTI Devotion tinged with knowledge of the Lord's opulence and divinity.

JÑĀNENDRIYA A knowledge-acquiring sense, such as sight, hearing, etc.

JÑĀNĪ One who pursues the path of *jñāna*, or knowledge, directed towards impersonal liberation; one in search of knowledge, impersonal or transcendental.

KAIMUTIKA-NYĀYA The logic of 'even more so.'

KAILĀSA MOUNTAIN The abode of Śrī Śiva in the Himālayas.

KAIŚORA Early adolescence; the prime of youth.

KAIṬABHA A demon killed by Śrī Viṣṇu.

KĀLANEMI A demon killed by Śrī Viṣṇu.

KALĀ A portion of a portion.

KĀLA The time factor.

KALI-YUGA The present age of quarrel and hypocrisy which began five thousand years ago; the fourth of a cycle of four ages that repeat to form universal time.

KALPA One day in the life of Brahmā, lasting 4 billion 320 million

years; equivalent to one thousand *divya-yugas*, or sets of the four *yugas*.

KĀMA Lust; sensual desire; sense gratification; transcendental desire.

KĀMĀKHYĀ-DEVĪ (Also see *Pārvatī*) The goddess Durgā who is worshiped in an ancient temple in Prāgjyotiṣa-pura (near Gauhati, Assam); in a dream she taught the *gopāla-mantra* to the *brāhmaṇa* who becomes a disciple of Gopa-kumāra.

KĀMSA Śrī Kṛṣṇa's uncle who usurped the throne of his father, Ugrasena, the king of the Yadus, who ruled from the city of Mathurā. He tried repeatedly to kill Kṛṣṇa, but was instead killed by Kṛṣṇa.

KAPILA-DEVA An incarnation of the Lord who appeared in Satya-yuga as the son of Devahūti and Kardama Muni, and expounded the devotional Sāṅkhya philosophy. (There was also an atheist named Kapila, who was not an incarnation of the Lord.)

KARATĀLAS Brass hand cymbals.

KARDAMA ṚṢI The father of Kapila-deva and one of the primary progenitors of the universe.

KARMA Fruitive work or mundane activity; the results of such activity.

KARMA-KĀṇḍA A division of the Vedas that deals with ceremonial acts and sacrificial rites directed toward material benefits or liberation.

KARMA-PHALA Results of or reactions to past deeds.

KĀRUṆYA-ŚAKTI The Lord's potency of compassion.

KĀŚĪ The city of Vārāṇasī, or Benares in Uttar Pradesh located on the banks of the River Gaṅgā; a city sacred to Śrī Śiva and famous as a place of learning.

KAUMĀRA The time of life from infancy to five years.

KAURAVA A descendant of King

Kuru; although in reality all were descendants of Kuru, the name is used to differentiate the sons of Dhṛtarāṣṭra from the sons of Pāṇḍu.

KAUSTUBHA A prominent jewel on the chest of the Lord.

KAVI A poet or great thinker.

KAYĀDHU The wife of Hiraṇyakaśipu and the mother of the famous devotee, Śrī Prahlāda.

KĀYA-VYŪHA A direct expansion, from either Śrīmatī Rādhikā's or Śrī Kṛṣṇa's personal forms.

KEŚI-TĪRTHA The place where the Supreme Personality of Godhead Śrī Kṛṣṇa killed the horse demon Keśi; where the *brāhmaṇa* of Śrī *Bṛhad-bhāgavatāmṛta* meets Śrī Gopakumāra.

KĪRTANA Chanting, singing, describing, and reciting the names and glories of the Supreme Lord.

KRAMA-DĪPIKĀ TANTRA See Appendix.

KRIYĀ Activities.

KRIYĀ-ŚAKTI The Lord's potency of action.

KṚPĀCĀRYA The spiritual master of the Kuru dynasty.

KṚPĀ Mercy.

KṚPĀ-ŚAKTI The Lord's potency of mercy.

KṚṢṆA The Supreme Personality of Godhead, Bhagavān; the Supreme Lord in His original transcendental form who enjoys pastimes in Vṛndāvana, Mathurā, and Dvārakā.

KṚṢṆA-BHAKTI Devotion to Kṛṣṇa.

KṚṢṆA-PREMA Love for Śrī Kṛṣṇa that is extremely concentrated, that completely melts the heart, and that gives rise to a deep sense of attachment and feelings of possessiveness for the Lord.

KUMĀRAS Four sages – Sanaka,

Sanat, Sanātana and Sanandana – who were the first sons of Brahmā but always appear as children of only five years. They were absorbed in impersonal Brahman but became great devotees of the Lord and authorities on devotional service.

KUNDA A variety of jasmine.

KUÑJA Grove or bower.

KUNTĪ, OR PRTHĀ Śrī Kṛṣṇa's aunt. She was the daughter of Śūrasena, the sister of Vasudeva, the wife of Pāṇḍu, and the mother of the three eldest Pāṇḍavas and Karna.

KŪRMA The incarnation of the Lord in the form of a tortoise.

KURUKṢETRA Also known as Dharmakṣetra, the field of religion, where Śrī Kṛṣṇa spoke the *Bhagavad-gītā* to His friend Arjuna, just before the beginning of the great Mahābhārata war. It is located nearly 100 miles (160 km) north of New Delhi.

KUVERA, also KUBERA The treasurer of the demigods and great devotee of Śrī Śiva; father of Nalakūvara and Maṇigrīva.

LAKṢAṆA Quality or characteristic.

LAKṢMĪ-DEVĪ The eternal consort of Śrī Nārāyaṇa in Vaikuṇṭha; the consort of the Lord in all His expansions; the goddess of fortune.

LĪLĀ The Lord's activities, or pastimes, of both cosmic creation and transcendental exchanges of love with His devotees.

LĪLĀ-AVATĀRAS These are incarnations of the Lord who descend to the material world to perform specific activities and to display certain pastimes.

LĪLĀ-ŚAKTI The pastime potency of the Lord; Vṛndā-devī.

LOKA Planet; world; region.

LOKĀLOKA Enormous mountains that separate the fourteen planetary systems of the universe, which are illuminated by the sun, from that part of the universe (*aloka*) which is in darkness.

MADANA-GOPĀLA-DEVA Śrī Kṛṣṇa, the attractor of Cupid; the worshipful Lord of Śrī Gopa-kumāra.

MĀDHAVA A name for Śrī Kṛṣṇa, the consort of Śrīmatī Rādhikā; Śrī Kṛṣṇa, who possesses the sweetness of both the spring season and of honey; one who is in the Madhu dynasty.

MĀDHAVĪ A fragrant, honey-laden creeper; a name for Śrī Rādhā.

MADHU Honey; sweetness; loveliness.

MADHU A demon killed by Śrī Viṣṇu.

MADHURYA Sweetness; sweet human-like pastimes; the relationship, or *rasa*, of conjugal love.

MADHUVANA One of the twelve principal forests of Vṛndāvana, situated on the western side of the river Yamunā, where Śrī Kṛṣṇa performed pastimes; where the demon Madhu was killed.

MADHYAMA Intermediate.

MĀGHA January/February.

MAHĀ-BHAGAVATA Great devotee.

MAHĀDEVA (see Śiva)

MAHĀKĀLA-PURA The abode of the great time factor; the Brahmajyoti; the abode of liberation; Brahman. A realm that is the spiritual effulgence of the body of the Lord of Mahākāla-pura. It is beyond material cause and effect.

MAHĀ-LAKṢMĪ (see Lakṣmī)

MAHĀ-PRASĀDA Literally, 'great kindness' or 'mercy'; remnants of food offered to the Deity; other articles offered to the Lord, such as incense, flowers, garlands, and clothing.

MAHĀ-PURUSA The Supreme

Lord, who is the supreme enjoyer; the presiding Deity of Brahmāloka; a great personality who is expert in the imports of scripture, detached from the world, and who has realized Kṛṣṇa.

MAHARLOKA A planet of great sages such as Bhṛgu, located above Svarga in the upper reaches of the universe. It is below Janaloka and Tapoloka.

MAHAṚṢI Great sage.

MAHAT-TATTVA The total material energy.

MAHOTSAVA Joyous spiritual festival.

MAITREYA A disciple of Mahārṣi Parāśara, the father of Vyāsadeva, and a great sage and learned philosopher; one of the speakers of *Śrīmad-Bhāgavatam*.

MAMATĀ A sense of possessiveness.

MĀNA-SAROVARA A beautiful lake in Vṛndāvana created by the tears of Śrīmatī Rādhikā.

MANDARA MOUNTAIN The mountain that was carried on the back of Kurma, the tortoise incarnation of the Lord, during the churning of the Milk Ocean.

MANDIRA A temple.

MAṆI A jewel.

MANTRA A verse possessing extraordinary power, which purifies the mind and is chanted to serve the deity of the *mantra* and fulfill desires.

MANTRA-DEVATĀ The Deity of the *mantra*.

MANU Universal rulers, lawgivers, and progenitors. Fourteen Manus appear in each day of Brahmā. The present Manu is Vaivasvata Manu.

MANVANTARA The lifespan of Manu; 306,720,000 years.

MARTYA-LOKA Earth; planet of mortals.

MAṬHA Āśrama; monastery.

MATHURĀ The divine abode of

Śrī Kṛṣṇa, where He appeared as the son of Vasudeva and Devakī, and where He performed His pastimes as a prince. Also refers to Mathurā-maṇḍala.

MATHURĀ-MANḌALA The area known as Vraja, nondifferent from Śrī Goloka in the spiritual world.

MĀTSARYA Jealousy; envy.

MATSYA Śrī Viṣṇu's form as a giant fish who appeared to save the Vedas from the ocean of devastation; one the *daśavatāras*, ten famous incarnations of the Lord.

MĀYĀ The inferior energy of the Lord; material nature; illusion; the enchanting illusory potency; the state of forgetfulness of one's relationship with the Lord.

MĀYĀVĀDA Proponents of a philosophy that posits that qualities such as personhood, form and name are an illusion, or *Māyā*, imposed on the Absolute Truth, who is in reality changeless and formless, or impersonal. The foremost advocate of this philosophy, also known as *Adaitavāda*, was Śrīpād Śaṅkarācārya, an incarnation of Śrī Śiva.

MĪMĀṂŚA Systematic study of the meaning of the Vedas; *Pūrva-mīmāṃśa*, composed by Jaimini, explains the ritual meaning of the Vedas and emphasizes *karma*. *Uttara-mīmāṃśa*, otherwise known as *Vedānta-sūtra*, composed by Vyāsadeva, explains the nature of the Absolute Truth.

MOHINĪ-MŪRTI The worshipable Deity of Prakṛti-devī, the goddess of the final layer of primordial ignorance surrounding the material world; the manifestation of Śrī Kṛṣṇa's illusory potency in the form of an enchantingly beautiful woman.

MOKṢA Impersonal liberation.

MRDAṄGA A two-headed clay drum made for the *sāṅkīrtana* of Śrī Caitanya Mahāprabhu.

MUDRĀ Hand gestures used in Vedic dance and rituals.

MUHŪRTA A time period of forty-eight minutes.

MUKTA A liberated soul.

MUKTI Liberation.

MUKTI-DHĀMA The abode of liberation.

MŪLA-TATTVA The original reality.

MUMUKṢUS Those seeking liberation.

MUNI A sage.

MŪRCCHĀ Ecstatic swoon.

MŪRTI A form; Deity.

MUKUNDA A name for Śrī Kṛṣṇa; the giver of liberation.

NAIMITIKA Occasional occupational duties induced by specific circumstances.

NAIṢKARMYA Freedom from *karma*.

NAIṢṬHIKA BRAHMACĀRĪ Life-long celibate.

NAKULA The son of Mādri and Paṇḍu, and the fourth of the five Pāṇḍava brothers.

NĀMA The holy name of the Supreme Lord Śrī Kṛṣṇa; recitation of *nāma* is the main limb of the practice of *sādhana-bhakti*.

NĀMA-BHĀSA A semblance of the holy name; the stage of chanting in which sins and offenses are cleared.

NĀMA-SAṅKĪRTANA Congregational chanting of the holy names of the Supreme Lord; chanting that is complete, i.e., imbued with divine love.

NĀMĪ Śrī Bhagavān; the person addressed by the name.

NANDA-KÍSORA The beautiful, youthful son of Nanda.

NANDĪ Śrī Śiva's bull carrier.

NANDĪŚVARA This name refers to a foremost devotee of Śrī Śiva; Śrī Śiva's bull carrier; and a hill in Vraja. Devādhideva Mahādeva Śaṅkara pleased his worshipful Deity Śrī Kṛṣṇa and asked for the boon to have *darśana* of Śrī Kṛṣṇa's childhood pastimes (*bālyā-līlā*). Svayaṁ Bhagavān Śrī Kṛṣṇa ordered him to situate himself in Nandagaon in the form of a hill.

NĀRADA Great sage among the demigods who was born from the mind of Brahmā. He is a liberated associate of Śrī Kṛṣṇa, who travels throughout the material and spiritual worlds broadcasting His glories.

NĀRĀYAṆA The shelter (*ayana*) for mankind (*nāra*); an expansion of Kṛṣṇa; the Lord of Vaikuṇṭha.

NAVADHĀ-BHAKTI The ninefold practices of devotional service: hearing, chanting, remembering, serving, worshiping the Deity, offering prayers, carrying out orders, serving Kṛṣṇa as a friend, sacrificing everything for the Lord.

NAVA-YAUVANA Ever-fresh youth, Śrī Kṛṣṇa.

NIGAMAS Vedic texts.

NĪLĀCALA, NĪLĀDRI Literally, the blue mountain. Located in Purī, it is in the shape of a tortoise or a conchshell and is the eternal residence of Śrī Jagannātha, Śrī Baladeva, Śrī Subhadrā and Sudarśana cakra.

NIRGUṆA Devoid (*nir*) of material qualities (*guṇa*), transcendental; free from the influence of the material qualities of goodness, passion, and ignorance. In relation to Śrī Kṛṣṇa, this implies that He is endowed with transcendental qualities.

NIRVĀṆA Extinction of existence; liberation from the suffering of material existence.

NIRVĪṢEṢA JÑĀNA Knowledge of the Supreme Lord's impersonal feature.

NIṢKĀMA Free from desire.

NIṢKAPATA Without duplicity.

NĪṢṬHĀ Fixed determination; the stage of *sādhana-bhakti* wherein all the unwanted desires of the practitioner have been cleared and he maintains a constant intensity of endeavor by his intelligence.

NITYA Eternal; invariable; daily; that which has no beginning and no end.

NITYA-KARMA Obligatory religious duties.

NITYA-SIDDHA Eternally liberated; with distinctions that are eternally established.

NIVṚTTI-MĀRGA The path of renunciation.

NRGA A king who was cursed to become a lizard because, by a slight discrepancy in his service to a *brāhmaṇa*, he became guilty of stealing. He was delivered by Śrī Kṛṣṇa.

NRŚIMHA *Avatāra* of Śrī Viṣṇu in a half-man half-lion form. He killed the demoniac King Hiraṇyakaśipu, and saved his devotee Prahlāda; one the *daśāvatāras*, ten famous incarnations of the Lord.

NYĀSA Touching various parts of the body and at the same time pronouncing a *mantra* and visualizing a *devata* or a *bija mantra* in order to spiritualize the body of the worshiper.

NYĀYA Logic, reasoning; the philosophy dealing with a logical analysis of reality, also known as *nyāya-darśana*.

PADMA Lotus.

PADMA PURĀṆA One of the six *sāttvika* Purāṇas.

PĀṆCA-BHAUTIKA There are five material elements: earth, water, fire,

air, ether. The ingredients of matter are also counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eyes, ears, nose, tongue, skin, hands, legs, evacuating organs, genitals, speech and mind.

PAÑCARĀTRA System of Deity worship initiated by Śrī Nārada; a group of scriptures that support the process of *bhakti*.

PĀṇḍAVAS The five sons of Pāṇḍu: Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva.

PAṇḍITA A learned person.

PĀRAMĀRTHIKA That which relates to the supreme spiritual truth or ultimate attainment of reality; real, essential, true; that which relates to a higher object.

PARĀ Superior.

PARABRAHMAN The Supreme Brahman.

PARALOKA The transcendental world.

PARAMA Ultimate.

PARAMAHAMSA An exalted soul.

PARAMA-KARUṆA Most merciful.

PARAMĀNANDA Supreme transcendental bliss.

PARAMĀRTHA The ultimate spiritual attainment.

PARAMĀTMĀ The Supersoul situated in the hearts of all living entities as a witness and the source of remembrance, knowledge, and forgetfulness.

PARAMEŚVARA The Supreme Controller.

PARĀRDHA Half of Brahmā's life.

PARĀ-ŚAKTI The Lord's superior potency. See *svarūpa-śakti*.

PARAŚURĀMA The sixth of the ten *avatāras* of Śrī Viṣṇu; son of Jamadagni and Renukā.

PĀRIJĀTA A fragrant flower from heaven.

PARĪKṢIT One who is inquisitive. Son of Abhimanyu and grandson of the Pāṇḍava Arjuna. He succeeded Yudhiṣṭhira Mahārāja as emperor of the world. Śrī Kṛṣṇa saved his life when he was attacked by a brahmāstra weapon while he was still in the womb of his mother. In his maturity, he was cursed to die of snake-bite within seven days. He left his kingdom to fast to death on the banks of the Gaṅgā. At that time Śrī Śukadeva Gosvāmī spoke *Śrīmad-Bhāgavatam* to him.

PARIVĀRA Family; lineage.

PĀRṢADA An eternal associate of the Lord.

PĀRVATĪ Lord Śiva's consort; daughter of Parvata (the Himālayas); another name for the goddess Kāmākhyā-devī; also known as Durga, Gauri, Kali.

PĀTĀLA The lowest of the seven lower planetary systems.

PAUGAṇḍA Boyhood; age six to ten.

PEŚASKṚT A species of bee or wasp.

PHALA The fruit, or result.

PHĀLGUNA February-March.

PIPPALĀYANA ṚṢI Son of Ṛṣabhadeva and a resident of Tapoloka, who explains to Gopa-kumāra in great detail that seeing Śrī Bhagavān within the mind is more rewarding than seeing Him with one's eyes.

PLAKṢA An island surrounding Mount Meru.

PRABHU Master; lord; ruler.

PRADHĀNA The sum total manifestation of the three modes of material nature; the original, dormant state of material nature, prior to the creation, when the material elements are unmanifest. In this state the three modes of nature are in balance and thus inactive.

PRADYUMNA Son of Śrī Kṛṣṇa who resides in Dvārakā; *samaṣṭi-kāmadeva*, the cupid of Dvārakā and Mathurā; the third of the original quadruple expansion in Dvārakā; in the second quadruple expansion, he is the lord of the mind.

PRĀGJYOTIṢA-PURA (see *Kāmākhya-devī*)

PRAHLĀDA A most exalted devotee of the Lord; son of Hiraṇyakaśipu.

PRAJĀPATI A progenitor of the universe.

PRAKOṢṬHA Chamber; section; area.

PRĀKRṬA Material.

PRAKṚTI Predominated potencies; predominated principle; external energy; material nature.

PRAKṚTI-DEVĪ Goddess of material energy.

PRALAYA Annihilation of the universe; cosmic inundation; *Śrīmad-Bhāgavatam* describes four kinds of annihilation: continuous, occasional, elemental and final.

Nitya-pralaya (continuous annihilation): the transformations of time and the annihilation of birth and death.

Naimittika-pralaya (occasional annihilation): Annihilation at the end of one day of Brahmā that occurs during his night. All the three planetary systems, with the exception of some of the highest planets, are destroyed. Śrī Nārāyaṇa, lies down on the coils of Ananta Śeṣa and absorbs the entire universe within Himself while Brahmā sleeps.

Prākṛtika-pralaya (natural annihilation): The total material annihilation that occurs at the end of Brahmā's one hundred years. The elements of material nature (earth, water, fire, air, ether, false ego and the total energy or *mahat-tattva*)

as well as the universe composed of them are entirely destroyed.

Ātyantika-pralaya (final annihilation): The ultimate annihilation occurs when the illusory false ego that binds the soul is cut with knowledge and one realizes Lord Acyuta, the Supreme Soul.

PRAMĀDA An illusion; misunderstanding of reality.

PRAMĀṆA Evidence, authority.

PRĀṆA The life-energy; life-air; outgoing breath.

PRĀṆANĀTHA The lord of one's life; it carries the sense of one who is infinitely more dear to one than one's own life.

PRAPAÑCA Five constituent elements; the material world made of five elements; matter; material existence.

PRĀRABDHA KARMA The results of previous activities that are presently manifesting.

PRASĀDA (see *mahā-prasāda*)

PRATYAKṢA Direct sense perception.

PRAVṚTTI-MĀRGA The path of fruitive action or ritualistic religion that yields material piety and the facility to enjoy this material world.

PRAYĀGA The King of all pilgrimage places; the rivers Śrī Gaṅgā and Śrī Yamunā join at Prayāga, which is also known as Allahabad.

PRĀYAŚCITTA Atonement.

PREMA Extremely concentrated love for the Supreme Personality of Godhead that completely melts the heart and gives rise to a deep sense of *mamaṭā* (possessiveness) in relation to the Lord.

PREMA-BHAKTI A stage of *bhakti* characterized by the appearance of *prema* (see *Prema*); the perfectional stage of devotion; the eighth and fully-blossomed state of the creeper of devotion.

PREMA-MŪRCCHĀ Loss of consciousness in the state of ecstatic love of God.

PREMA-RASA The nectar of loving exchanges.

PREMA-SAMPADA The wealth of divine love.

PREMA-VIKĀRA Transformations of love.

PREMĪ One imbued with prema.

PRIYA-BANDHU Having the sentiment and affection of a father, or another senior relative.

PRİYAVRATA The first son of Svāyambhuva Manu and a powerful king who harnessed the power of the sun.

PR̥THVĪ Earth; goddess earth.

PUJĀ Worship.

PŪJĀRĪ A temple priest.

PULAHA One of seven sages who were grandsons of Brahmā

PULASTYA One of the the seven sages who were grandsons of Brahmā; according to the Garga Samhitā, Pulastya Ṛṣi brought Girirājaji to Vraja-bhūmi.

PUṆYA Pious results of studying the Vedas and of performing *yajña*, *tapasya*, *dāna*, *karma* and so on.

PURĀṆA Eighteen historical supplements to the Vedas.

PUṢPĀṆJALI An offering of flowers.

PURUṢĀRTHA The four goals of human life: sense enjoyment (*kāma*), economic development (*artha*), religiosity (*dharma*), and liberation (*mokṣa*).

PURUṢA The Supreme Personality of Godhead; the primeval being as the soul and original source of the universe, the Supreme Being; the animating principle in living beings, the soul, spirit as opposed to *prakṛti*, or matter; a male or mankind.

PURUṢOTTAMA-KṢETRA The kingdom of Purusottama Sri Jagannatha.

PŪTANĀ King Kāṁsa's demoniac associate who tried to kill newborn baby Kṛṣṇa by nursing Him with breasts smeared with poison, but who died when Kṛṣṇa sucked out her life air.

RĀDHĀ The eternal consort of Śrī Kṛṣṇa and the embodiment of the *hlādinī* potency, known as *mahābhāva-svarūpinī*, the personification of the highest ecstasy of divine love. She is the source of all the *gopīs*, the queens of Dvārakā, and the Lakṣmīs of Vaikuṇṭha.

RĀDHĀ-DĀSYA The servitorship of Rādhā.

RĀGA Deep attachment for the object of one's affection.

RĀGA-MĀRGA The path of spontaneous attraction or attachment.

RĀGHAVA A name of Śrī Rāmacandra who appeared in the Raghu dynasty.

RAGHUPATI A name of Śrī Rāmacandra meaning "Lord of the Raghu dynasty."

RAMĀNĀTHA The master of Ramā, another name for Lakṣmī, the goddess of fortune.

RĀMACANDRA / RĀMA A *lilā-avatāra*, or pastime *avatāra*, of Śrī Kṛṣṇa; also known as Rāmacandra, Raghunātha, Dāśarathi-Rāma, and Rāghava-Rāma.

RĀMA-NAVAMĪ The appearance day of Śrī Rāma which occurs on the ninth day of the light lunar fortnight of the month of Caitra (March-April).

RĀMĀYAṆA The original epic history about Lord Rāmacandra and Sītā, written by Vālmiki Muni.

RAṄGANĀTHA The ancient Deity of Śrī Nārāyaṇa in Śrī Raṅgam, South India.

RASA Transcendental mellow or taste; the astonishing experience of

sublime liquid emotion when the five ingredients of love, beginning with *sthāyibhāva*, combine in the heart of the pure devotee.

RĀSA-LĪLĀ Svayam Bhagavān's supremely immaculate pastime of dancing with unlimited *gopīs*.

RASIKA One who is expert in relishing *bhakti-rasa* within his heart, which is resplendent with transcendence, or *śuddha-sattva*.

RATHA-YĀTRĀ, GUṆḌICĀ-YĀTRĀ The Festival of the Chariots; an annual procession held in Pūrī in which Śrī Jagannātha-deva, His brother Śrī Balarāma, and Their sister Subhadrā travel from their temple to Guṇḍicā in the company of their innumerable devotees.

RUCI Taste; luster; the stage of *sādhana-bhakti* wherein one has become free from all *anarthas* and the taste for the process of *bhajana* has awakened; the fifth stage in the development of the creeper of *bhakti*.

RUDRA An expansion of Śrī Śiva.

RUKMIṆĪ Śrī Kṛṣṇa's principal queen in Dvārakā.

ŚABDA Sound vibration; words.

SAC-CID-ĀNANDA *Sat* – Pure eternal reality, *cit* – knowledge, and *ānanda* – bliss.

ŚACĪ The wife of Indra.

SADĀCĀRA Virtuous conduct.

SAD-GURU Bona fide spiritual master.

SĀDHAKA One who follows a spiritual discipline, or *sādhana*.

SĀDHANA Practice or discipline; the method one adopts in order to obtain a specific goal, or *sādhya*.

SĀDHANA-BHAKTI Engaging one's senses in serving the Lord.

SĀDHU A saintly person or devotee; a highly-realized soul who knows the

aim of life (*sādhya*), who is himself practicing *sādhana*, and who can engage others in *sādhana*.

SĀDHU-SANGA Association of advanced devotees; the first stage in the development of the creeper of devotion and the most important factor for advancement in *bhakti*.

SĀDHYA An object or goal; the different types of *sādhya*s, or objects of attainment, are generally grouped into four categories: *dharma* (religiosity), *artha* (economic development), *kāma* (material enjoyment), and *mokṣa* (liberation). The *sādhya-vastu*, or object of attainment, for the *bhaktas* is *bhagavat-prīti*, love for the Supreme Lord. This is also known as *prema*.

SĀDHYA-SĀDHANA The goal and the practice to attain it.

SAGUṆATVA Possession of attributes.

SAKĀMA With desire; materially motivated.

SAKHĀ Friend; companion.

SĀKṢĀT Directly.

ŚAKTI Power; energy; potency.

ŚAKTYĀVEŚA-AVATĀRA An incarnation of the Lord invested with a specific transcendental power, or *śakti*.

SAHADEVA Son of Mādri and Paṇḍu and youngest of the five Pāṇḍava brothers.

ŚĀLAGRĀMA-ŚILĀ Deity of Śrī Nārāyaṇa or Śrī Kṛṣṇa appearing as a stone found in the Gaṇḍakī River, whose divinity is evident by the imprint of the symbols of Śrī Nārāyaṇa, such as the disc.

SAMĀDHI Meditative trance; *sama* means 'equal' and *dhi* means 'complete absorption of intelligence.' A person in *samādhi* has the same level of consciousness as his worshipful deity.

ŚAMĪKA ṚṢI The great sage who, absorbed in meditation, did not honor

the arrival of Emperor Parikṣit in his home.

SAMPRADĀYA A line of disciplic succession.

SĀMSKĀRA A sacred purificatory ceremony; reformation or training of the mind; impression on the mind of any experience or acts done in a former state of existence.

SĀMVIT The knowledge portion, or cognizant aspect, of the Lord's spiritual potency; the potency by which He knows Himself and causes others to know Him.

SANAKA One of the four Kumāras.

SANĀTANA GOSVĀMĪ An eternal associate of Śrī Caitanya Mahāprabhu and elder brother of Rūpa Gosvāmī. Śrīmān Mahāprabhu personally instructed him on the principles of *bhakti* and ordered him to write books explaining these principles and to excavate the lost places of *kṛṣṇa-līlā* in Vraja. His *Bṛhad-bhāgavatāmṛta* is considered to be the earliest of the Gosvāmī writings and the source of inspiration for many other works. He wrote a famous commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*, originally titled *Vaiṣṇava-toṣaṇī*, which later became known as *Bṛhad-Vaiṣṇava-toṣaṇī* after Śrīla Jīva Gosvāmī wrote a commentary on the Tenth Canto known as *Laghu-Vaiṣṇava-toṣaṇī*. He also enumerated the basic principles of *bhakti* in the book *Haribhakti-vilāsa*. According to *Gaura-gaṇoddeśa-dīpikā* (181), he is Lavaṅga Mañjarī in *kṛṣṇa-līlā*.

SANAT-KUMAR One of the four Kumāras.

SĀṆKALPA Great resolve or determination; a vow.

ŚĀṆKARA A name of Śrī Śiva.

ŚĀṆKARĀCHARYA (see *Māyāvāda*)

SĀṆKARṢAṆA (see *Ananta Śeṣa*)
Name of Baladeva Prabhu.

SĀṆKHYA The process of enumeration. Two major *sāṅkhya* philosophies are found in Vedic literature. An elaborate description of theistic *sāṅkhya* philosophy is given in the teachings of Śrī Kapiladeva, found in *Śrīmad-Bhāgavatam*, Third Canto. Atheistic *sāṅkhya* philosophy involves an analysis of spirit and matter.

SĀṆKĪRTANA (see *nāma-saṅkīrtana*)

SANNYĀSĪ A member of the renounced order of life; a renunciant.

ṢAT-ŚIṢYA A bona fide disciple.

ŚATRUGHNA Śrī Rāmacandra's youngest brother and an incarnation of Aniruddha.

SAUBHARI MUNI A great sage who lived in the waters of the Yamunā River for many years. He showed the dangers of offending a devotee of the Lord when he cursed the Lord's carrier Garuḍa. For this act, he lost his spirit of renunciation and became attracted to household life.

SATYABHĀMĀ Śrī Kṛṣṇa's favorite queen in Dvārakā and the daughter of Satrājīt.

SATYALOKA The topmost planetary system within the material world, and the residence of Śrī Brahmā; also called Brahmaloḥa.

SĀVITRĪ Wife of Śrī Brahmā; a name for the Sun.

SĀYUJYA The liberation of merging into Brahman; a liberation abhorrent to Vaiṣṇavas.

SEVĀ Service rendered with affection.

SEVAKA Servitor.

SEVYA Master or worshipable Lord; one who is served.

SIDDHĀNTA The consummate truth or perfect conclusion of all knowledge; philosophical doctrine or precept; demonstrated conclusion; established end.

SIDDHI Mystic perfection.

ŚIṢUPĀLA A demon killed by Śrī Kṛṣṇa. (see **Jaya and Vijaya**)

SĪTĀ-DEVĪ The daughter of Janaka Mahārāja and the eternal consort of Śrī Rāmacandra.

ŚIVA An expansion of the Lord in a category of His own: Śiva-tattva, which is that neither of God nor *jīva*; one of the three *guṇa-avatāras*, in charge of the mode of ignorance; both the material creation and destruction are enacted through him.

SKANDA PURĀṆA One of the eighteen Purāṇas. It elaborately describes Kali-yuga.

SMARAṆA Meditative remembrance of the Lord's names, forms, qualities, and pastimes. *Smaraṇa* should be done in connection with *nāma-saṅkīrtana*.

SMṚTI The word *smṛti* means 'that which is remembered.' It refers to the body of Vedic literature that is remembered, in contradistinction to Śruti, or that which is directly heard by or revealed to the *ṛṣis*. *Smṛti* includes the six *Vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the Purāṇas and the Itihāsas such as *Rāmāyaṇa* and the *Mahābhārata*.

SPHŪRTI Manifestation or temporary vision of transcendental reality.

ŚRADDHĀ Faith; the firm conviction that all of one's obligations will be fulfilled by performing *kṛṣṇa-bhakti*.

ŚRAVAṆA Hearing the transcendental descriptions of Bhagavān's names, forms, qualities, pastimes, and associates from the mouths of advanced *bhaktas*; one of the three most important limbs of *bhakti*.

ŚRĪ Beauty; Śrīmātī Rādhārāṇī; Śrī Lakṣmī-devī.

ŚRĪDHARA SVAMI His commentary on *Śrīmad-Bhāgavatam*, known as *Bhāvārtha-dīpikā*, was greatly revered

by Mahāprabhu. It is the oldest existing commentary on *Bhāgavatam*.

ŚRĪMAD-BHĀGAVATAM Of the eighteen Purāṇas, *Śrīmad-Bhāgavatam* is most prominent and is known as the spotless Purāṇa. It represents the essence of all knowledge and the truth established in the Upaniṣads.

ŚRĪVATSA The emblem of the goddess of fortune, is usually described as a distinct, white hair, on the chest of Śrī Bhāgavan.

ŚRUTI Literally, 'that which is heard,' Vedic literature, such as the four Vedas and the Upaniṣads, that has been directly heard by or revealed to saints and sages.

STHĀYĪ-BHĀVA One's eternal, fixed mode of service; the five *sthāyī-bhāvas* are *śānta* (tranquility), *dāsyā* (servitorship), *sakhya* (friendship), *vātsalya* (parental affection), and *mādhurya* (conjugal love); one of the five ingredients of *rasa*.

SUBHADRĀ Sister of Śrī Kṛṣṇa, wife of Arjuna, and mother of Abhimanyu. She is worshiped with Śrī Jagannātha-deva in Puri.

SUDARŚANA CAKRA The disc weapon of Viṣṇu.

ŚUDDHA-BHAKTA One who is actuated by a pure devotional aptitude.

ŚUDDHA-BHAKTI Pure, unalloyed devotion.

ŚUDDHA-SATTVA The state of transcendence. Also known as pure goodness or pure existence.

SUDHARMĀ Royal assembly house in Dvārakā capable of accommodating unlimited numbers of people.

SUGRĪVA The monkey king in the R̥ṣya-mūka mountains who received Rāma and Lakṣmaṇa when they were searching for Sītā; the brother of Vālī.

ŚUKADEVA The son of Vyāsa-deva and the original speaker of *Śrīmad-*

Bhāgavatam, which he spoke to instruct Parīkṣit Mahārāja at the time of Śrī Parīkṣit's death.

ŚŪRASENA A king born in the Vṛṣṇi dynasty. His son Vasudeva was Kṛṣṇa's father and his daughter Prthā was Arjuna's mother.

SŪRYA The sun-god; one of the five deities worshiped by the *pañcopāsakas*, impersonalists who worship deities to ultimately transcend worship of form.

SUṢUPTI Deep sleep.

SŪTA GOSVĀMĪ In the sacred forest of Naimiṣāranya, he narrated *Śrīmad-Bhāgavatam* as he had heard it.

SUTALA The third of the seven lower planetary systems

SVABHĀVA One's nature; natural, spiritual sentiments; the true nature of a thing.

SVĀBHĀVIKĪ The Lord's natural potency.

SVA-DHARMA One's own duty; prescribed occupational duties; religious duties.

SVA-PRAKĀŚA Self-manifest; self-illuminating.

SVARGA The celestial heaven, greatest of all heavens, that is characterized by material opulence, enjoyment, and duration of life far exceeding those of the planet earth. Svarga is attained by strictly carrying out the pious activities recommended in the *karma-kāṇḍa* section of the Vedas.

SVARŪPA Intrinsic form and nature; true nature; natural position,

SVARŪPA-JÑĀNA The knowledge of the constitutional position of one's self.

SVARŪPA-LAKṢAṆA Primary characteristics.

SVAYAMBHŪ Self-born; Śrī Brahmā.

ŚVETADVĪPA The abode of Kṣīrodakaśāyī Viṣṇu in the material creation.

ŚYĀMA Transcendental dark color; the color of a dark raincloud, sapphire, or blue lotus; a name for Śrī Kṛṣṇa.

TADĀTMYA A sense of oneness. An example of something that has attained *tadātmya* is an iron rod heated by fire to such a degree that it acts as fire and burns other objects. The iron is said to have obtained oneness, or *tadātmya*, with the fire.

TAKṢAKA The name of the snake-bird who, impelled by the curse of the *brāhmaṇa*, bit Mahārāja Parīkṣit.

TĀLAVANA One of the twelve main forests of Vraja; where Śrī Kṛṣṇa and Śrī Balarāmajī killed Dhenukāsura, an ass-demon.

TĀMBŪLA, PĀN Betel leaf; a preparation of betel leaves with lime, catechu, and other spices, which is chewed as a refreshment.

TAPALOKA A planet situated above Janaloka. Topmost yogendras, or masters of mystic yoga, like the four Kumāras and Pippalāyana Ṛṣi, reside in this realm, which is reached only by *naiṣṭhika-brahmacaris*.

TAPAS Asceticism, austerity.

TARKA Logic and argument.

TATĀSTHA-LAKṢAṆA Secondary characteristics.

TĀTPARYA-VṚTTI Purports and annotations.

TATTVA Truth; reality; axiomatic truth; fundamental element; conclusive truth; factual position; philosophical principles; principle; the essence or substance of anything (e.g. the truths relating to *bhakti* are known as *bhakti-tattva*).

TATTVA-JÑĀNA Knowledge or realization of the Absolute Truth.

TATTVA-VICĀRA Consideration of the truth regarding a subject; considering the truth.

TILAKA Clay markings applied to the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu and consecrating the body as the Lord's temple.

TĪRTHA Sacred place, pilgrimage place.

TULASĪ A sacred plant most dear to Śrī Kṛṣṇa, whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; *tulasī* wood is also used for chanting beads and neck beads (*tulasī-mālā*).

UDDHAVA A member of the Yadu dynasty. In Mathurā and Dvārakā he is Kṛṣṇa's dearest friend. In *Śrīmad-Bhāgavatam*, he is called *hari-dāsa*, the most dear servant of Śrī Hari.

UPANIṢADS 108 principal philosophical treatises that appear within the Vedas.

UPA-PATĪ A paramour.

UPĀDHI A designation.

UPĀSAKAS Worshipers or devotees.

UPĀSANĀ Spiritual practices, especially worship of the Deity. *Upāsana* literally means 'to sit near.' It refers to all those activities by which one approaches the Lord in order to offer worship.

UPENDRA Śrī Vāmana-deva, an incarnation of Lord Viṣṇu.

UTKALA Orissa.

UTTAMA That which is topmost.

UTTAMĀ-BHAKTĪ The highest level of devotion.

UTTARĀ The daughter of Mahārāja Virāṭa and wife of Arjuna's son Abhimanyu. She prayed to Śrī Kṛṣṇa to save her son, who was being attacked within her womb, and Kṛṣṇa entered her womb and saved him. Later, after her son had heard *Śrīmad-Bhāgavatam*, on the last day

of his life, Śrī Uttarā requested him to tell her the essence of what he had learned. His answer constitutes the *Bṛhad-bhāgavatāmṛta*. (see **Mahārāja Parīkṣit**)

VAIBHAVA Opulence; wealth.

VAIJAYANTĪ-MĀLĀ A garland made of five different-colored flowers worn by Śrī Kṛṣṇa.

VAIKUNṬHA Literally, 'a place with no anxiety.' This is the majestic realm of the spiritual world that is the kingdom of Śrī Nārāyaṇa and His various expansions. All the residents of Vaikuṇṭha have eternal, spiritual bodies. They possess four arms and a darkish complexion like that of Śrī Bhagavān and are fully engaged in His service in pure love and devotion. This devotion is imbued with the mood of awe and reverence, and therefore, the sense of intimacy with the Lord is somewhat restricted there.

VAIRĀGYA Renunciation, detachment, or indifference to this world; a spiritual discipline involving acceptance of voluntary austerities to achieve detachment from sense objects.

VAIŚEṢIKA A later division of the *nyāya* school of philosophy, also known as *vaiśeṣika-darśana*. It was founded by Kaṇāda Ṛṣi.

VAIṢṆAVA Literally, 'one whose nature is of Viṣṇu', in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides; a devotee of Śrī Kṛṣṇa or Viṣṇu.

VAISŪYA Agriculturalist or businessman; the third of the four *varṇas* (occupational orders of life) in the *varṇāśrama* system.

VAIVASVATA MANVANTARA In one day of Brahmā, there are fourteen *manvantaras*, each living as long as 30,720,000 years. The current

manvantara, *Vaivasvata manvantara*, is the seventh *manvantara*.

VĀMANA-DEVA *Avatāra* of Śrī Viṣṇu in the form of a beautiful dwarf *brahmaṇa* boy; one the *daśāvatāras*, ten famous incarnations of the Lord; the worshipable Lord of Indra in *Svarga*.

VĀMANA PURĀṆA One of the eighteen *Purāṇas*, Vedic supplementary literatures.

VANA-MĀLĀ A garland made from leaves and forest flowers that reaches down to the Lord's lotus feet.

VANDANA Offering prayers.

VARĀHA PURĀṆA One of the eighteen *Purāṇas*, Vedic supplementary literatures

VĀSUDEVA The Supreme Lord, the embodiment of eternity knowledge, and bliss; the son of Vasudeva.

VARĀHA *Avatāra* of Lord Viṣṇu in the form a boar; one the *daśāvatāras*, ten famous incarnations of the Lord.

VARṆĀŚRAMA-DHARMA The Vedic social system, which organizes society into four occupational divisions and four stages of spiritual development.

VARṢA Tract of land.

VASTU Thing, existent object.

VEDA Knowledge; the four primary books of knowledge compiled by Śrīla Vyāsadeva: the *Rg Veda*, *Sāma Veda*, *Atharva Veda*, and *Yajur Veda*.

VIBHŪTI Great opulences; mystic powers.

VIDHĀTĀ The creator.

VIDHI-MĀRGA The path of regulation.

VIKĀRA Transformation.

VILĀSA Enjoyment, playful pastimes.

VĪṆĀ A stringed musical instrument of melodious sound; the instrument of Śrī Rādhā, Nārada Muni, and other celestial personalities.

VIŚAYA Object; an object of the senses; an object of affection, concern, or attention; sensual enjoyment; matter; the person who is the object of love; one of the three components of *vibhāva*.

VIṢṆU The Supreme Personality of Godhead; one who is all-pervading; the Supreme Lord of the cosmos who presides over the material mode of goodness.

VIŚRĀMA-GHĀṬA, VIŚRĀNTI-GHĀṬA Śrī Varāha-deva's place of rest (*viśrama*) after killing Hiraṇyākṣa.

VIRĀṬA A pious king of the country of Matsya; the father of Uttarā.

VIVEKA Discriminating intelligence.

VRAJA The one hundred and sixty-eight square mile tract of land where Śrī Kṛṣṇa enacted His earthly pastimes.

VRAJAVĀSĪ Resident of Vraja.

VṚNDĀVANA The forest of Vṛndā; the famous place where Śrī Kṛṣṇa enacted His enchanting *līlās*, such as *rāsa-līlā*. Vṛndāvana is situated approximately 12 kilometers northeast of Mathurā, along the western bank of the Yamunā River. It is one of the twelve forests of Vraja.

VṚTTI Function, activity.

VYĀSA A great sage and empowered incarnation of the Lord, son of Parāśara Muni and Satyavatī. He is also known as Bādarāyaṇa, Dvaipāyana, and Veda-Vyāsa. Although the Vedas are eternal, because it was he who dictated them at the beginning of this age of Kali, he is known as the author of the Vedas and all Śruti and Smṛti literature.

YĀMA, PRAHĀRA One of the eight periods of the day. Each *yāma* consists of approximately three hours.

Glossary

YAMUNĀ A sacred river flowing through the land of Vraja. She is considered the holiest of rivers because Kṛṣṇa performed many sublime pastimes in her waters with the *gopīs* and *gopas*. In this world, she appears at Yamunottarī in the Himālayas. Yamunā is described as an expansion of Viśākhā Devī.

YOGAMĀYĀ The internal potency of Bhagavān that arranges and enhances all His pastimes.

YOJANA Approximately 8 miles.

YUDHIṢṬHIRA The personification of *dharma*, he is the eldest of the five Pāṇḍavas. After winning the Battle of Kurukṣetra, he became the emperor of the world. He, Śrī Uddhava, and Gīrājā Govardhana are known as *hari-dāsa*, or dear devotees of Śrī Kṛṣṇa.

Index of Quoted Verses

<i>ā-brahma-bhuvanāl lokāḥ</i>	18	<i>bhaktiḥ pareśānubhavo</i>	415
<i>ācāra-prabahvo dharmo</i>	65	<i>bhaktim icchasi vā viṣṇos</i>	798
<i>adyaiva tvad ṛte 'sya kiṁ</i>	775	<i>bhaktir dṛḍhā bhaved yasya</i>	349
<i>aham uccāvacaḥ dravyaiḥ</i>	823	<i>bhaktiḥ tv ananyayā śakya</i>	350
<i>aho kṣetrasya mātmyam</i>	162	<i>bhārate cotkale deśe bhū</i>	158
<i>aiśvaryaśca samagrasya</i>	802	<i>bhava-bandha-cchide tasmai</i>	399
<i>ajñāna-sañjñau bhava-bandha</i>	361	<i>bhavānī-nāthaiḥ strī</i>	514
<i>ajñasyārdha-prabuddhasya</i>	537	<i>bhidyate hṛdaya-granthiś</i>	620
<i>alpa-śaktiḥ sa-doṣaśca</i>	375	<i>brahma brahmaṇy anirdeśye</i>	369
<i>anārambham tamo yānti</i>	375	<i>brahmādayaḥ surāḥ sarve</i>	92
<i>aṅgāni vedāścatvāro</i>	63	<i>brahmaṇaḥ sadanād ūrdhvaṁ</i>	543
<i>antar-grha-gatāḥ kāścid</i>	551	<i>brahmaṇā saha te sarve</i>	18
<i>antaryāmy-aikya-vācīni</i>	375	<i>brahma-tejo-mayaṁ divyaṁ</i>	547
<i>antya-varṇair hīna-varṇaiḥ</i>	160	<i>brahma-van nirvikāraṁ hi</i>	154
<i>anyūnādhikāścaiva</i>	771		
<i>apatyaṁ draviṇaṁ dārā</i>	350	<i>catur-bhujā janāḥ sarve</i>	162
<i>apīva-darśanaṁ śyāmaṁ</i>	48	<i>cira-stham api saṁśuṣkaṁ</i>	160
<i>aprasiddhes tad-guṇānām</i>	370	<i>citraṁ bataitad ekena</i>	778
<i>arcāyām eva haraye</i>	822		
<i>arcāyām eva haraye pūjāṁ</i>	832	<i>dadarśa tatrākhila-sātvatāṁ</i>	297
<i>astaud visargābhimukhas</i>	299	<i>dānaṁ sva-dharmo niyamo</i>	585
<i>asthūlaścānaṁścaiva</i>	371	<i>darśana-dhyāna-saṁsparśair</i>	721
<i>asy asmi tvam aham</i>	375	<i>devatve deva-deheyam</i>	782
<i>athāta ānanda-dughaṁ</i>	417	<i>dhanvīnām agrāṇī eṣa</i>	50
<i>atho anantasya mukhānalena</i>	19	<i>dharmārtha-kāmaiḥ kiṁ tasya</i>	351
<i>atimartya-caritrāya</i>	5	<i>dharmārtha-kāma-mokṣākhya</i>	351
<i>ātmarāmāśca munayo</i>	398	<i>dharmārtha-kāma-mokṣāṇām</i>	119
<i>ato bhramanti vacanair</i>	375	<i>dhṛtyā bali-samaḥ kṣṇe</i>	50
<i>ato 'gre tanaye mātuh</i>	7	<i>dhruvaṁ tato me kṛta</i>	53

Index of Quoted Verses

<i>dhyāyan kṛte yajan yajñais</i>	588	<i>kṣatajākṣaṃ gadā-pāṇim</i>	47
<i>dikṣā-mātreṇa kṣṇasya</i>	564	<i>kṣity-ādibhir eṣa kilāvṛtaḥ</i>	530
<i>drauṇy-astra-vipluṣṭam</i>	48	<i>kuṣṭa-vyādhi-samāyuktāḥ</i>	154
<i>duḥsaha-preṣṭha-viraha</i>	551	<i>kvāhaṃ tamo-mahad-ahaṃ</i>	529
<i>duravagamātma-tattva</i>	399		
<i>dyu-pataya eva te na</i>	530	<i>madhura-madhuram-etan</i>	627
		<i>mahāntas te sama-cittāḥ</i>	413
<i>eka-deśa-sthitasyāgner</i>	376	<i>mamopari yathendras tvaṃ</i>	222
<i>eṣa dātā śaraṇyaś ca</i>	50	<i>mandāra-kunda-kurabotpala</i>	668
<i>ete cāmśa-kalāḥ pūṃsaḥ</i>	861	<i>mano-vaśe 'nye hy abhavan</i>	585
<i>evaṃ-vrataḥ sva-priya</i>	602	<i>mathurā bhagavān yatra</i>	215
		<i>mat-karma kurvātāṃ pūṃsām</i>	412, 826
<i>gaṅgā-śata-guṇā proktā</i>	101	<i>mā veda-garbha! gās</i>	299
<i>gatvā gatvā nivartante</i>	355, 761	<i>māyāmayety avidyeti niyatir</i>	787
<i>ghrāṇena gandhaṃ rasanena</i>	20	<i>māyāṃ varṇayato 'muṣya</i>	719
<i>grāmādhikāri-viprasya</i>	7	<i>māyā-vādam asac-chāstraṃ</i>	548
<i>gūḍhā vaiṣṇava-siddhānta</i>	857	<i>mṛgendra iva vikrānto</i>	50
<i>guṇa-doṣau māyayaiva</i>	372	<i>mṛṇāla-gaurāyata-śeṣa</i>	299
<i>guṇāḥ sarve 'pi yujyante</i>	372	<i>muhūrtenāpi saṃhartuṃ</i>	721
		<i>muktānām api siddhānām</i>	384, 419
<i>icchā-śaktir jñāna-śaktiḥ</i>	790		
<i>iti sañcintya bhagavān</i>	25	<i>na bhajati kumaṇiṣiṇām</i>	833
<i>ity ācarantaṃ sad-dharmān</i>	778	<i>nāhaṃ vasāmi vaikuṇṭhe</i>	569
<i>ity utsuko dvāravatīṃ</i>	778	<i>nairapekṣyaṃ paraṃ prāhur</i>	411
		<i>naivātmanaḥ prabhur ayaṃ</i>	832
<i>janma bālyam tataḥ sarvo</i>	207	<i>naivedyam jagad-iśasya</i>	154
<i>janmāntara-sahasreṣu</i>	416	<i>na kāla-niyamo viprā</i>	161
<i>japena devatā nityam</i>	355	<i>namaḥ om viṣṇupādāya</i>	5
<i>jayantaḥ śrutadevaś ca</i>	692	<i>na mayy ekānta-bhaktānām</i>	414
<i>jīvanti jantavaḥ sarve</i>	349	<i>nānā-vidhās tasya paricchadā</i>	42
		<i>nandaḥ sunando 'tha jayo</i>	692
<i>kālena so 'jaḥ puruṣāyuṣābhi</i>	298	<i>nārāyaṇa-parāḥ sarve</i>	398
<i>kālo 'yam dvi-parārddhākhyo</i>	730	<i>nāsti tattraiva rājendra</i>	161
<i>kāmād dveṣād bhayāt snehād</i>	405	<i>na tasya kāryam karaṇam</i>	795
<i>karma-cakraṃ tu yat proktam</i>	608	<i>na tasya prākṛtā mūrtir</i>	770
<i>keśyāḥ śata-guṇāḥ proktā</i>	101	<i>na tathā me priyatama</i>	626
<i>kevalaiśvaryasamyogādīśvaraḥ</i>	771	<i>na yatra kālo 'nimiṣam</i>	24
<i>kṣṇaḥ śarac-candramasaṃ</i>	624	<i>na yatra śoko na jarā</i>	19

Index of Quoted Verses

<i>nibhṛta-marun-mano-'kṣa</i>	405	<i>śārngī sottara-dantaḥ</i>	60
<i>nilādrau cotkale deṣe</i>	157	<i>sarva-bhūteṣu savarvātman</i>	792
<i>nityaiva sā jagan-mātā</i>	782	<i>sarva-kalpeṣu cāpy evaṁ</i>	236
		<i>sarvaṁ mad-bhakti-yogena</i>	416
<i>pādās trayo bahiś cāsann</i>	17	<i>sarva-sad-guṇa-māhātmye</i>	50
<i>pañka-bhūtam hi timiraṁ</i>	479	<i>sarve nityāḥ śāśvatāś ca</i>	771
<i>paramānandasandohā</i>	771	<i>sā sāṅkhyānām gatiḥ</i>	547
<i>paraṁ padaṁ vaiṣṇavam</i>	24	<i>śāthyenapi narā nityaṁ</i>	565
<i>parāśya śaktir vividhaiva</i>	795	<i>sattvaṁ na ced dhātar</i>	577
<i>pāravatānyabhṛta-sārasa</i>	668	<i>satya-jñānānantānanda</i>	775
<i>pārtha prajāvitā sākṣād</i>	50	<i>satyaṁ jñānam anantaṁ</i>	25
<i>paśya yac cātmanas tasya</i>	120	<i>saty api bhedāpagame</i>	396
<i>pibanti ye bhagavata</i>	563	<i>siddha-mantro 'pi pūtātmā</i>	124
<i>pitāmaha-samaḥ sāmye</i>	50	<i>smaratāṁ hṛdi vinyasya</i>	862
<i>prakṛtiḥ sā mama parā</i>	547	<i>smartavyaḥ satataṁ viṣṇur</i>	414
<i>pravāla-vaiddūrya-mṛṇāla</i>	751	<i>sparśanād eva tat-kṣetraṁ</i>	162
<i>pravartate yatra rajas</i>	25	<i>śravaṇādyair upāyair yaḥ</i>	163
<i>prīto 'ham astu bhadrām</i>	299	<i>śreyah-sṛtiṁ bhaktim</i>	548
<i>pūṁsām sva-kāmāya vivikta</i>	694	<i>śrī-bhū-durgeti yā bhinnā</i>	787
<i>puṇyā bata vraja-bhuvo</i>	215	<i>śrī-kṛṣṇa-karuṇā-sāra</i>	7
<i>puṇyaṁ madhuvanaṁ yatra</i>	215	<i>śrīmac-caitanya-devāya</i>	6
<i>purāṇeṣu dvija-śreṣṭhāḥ</i>	402	<i>śrīmad-caitanya-rūpāya</i>	459
		<i>śrīmad-dīrgha-catur-bāhuṁ</i>	48
<i>rājan patir gurur alaṁ</i>	844	<i>śṛṇvan su-bhadrāṇi</i>	602
<i>rāsa-geyaṁ jagau kṛṣṇo</i>	624	<i>sruk tuṇḍa āsīt sruva īśa</i>	257
<i>rūpaṁ tavaitan nanu</i>	257	<i>śruti-smṛti mamaivājñe</i>	412
		<i>subhadrā draupadī kuntī</i>	45
<i>sa bhūta-sūkṣmendriya</i>	20	<i>sva-dharma-niṣṭhaḥ</i>	543
<i>sadā ayam asya sarvasya</i>	796	<i>sva-dharma-niṣṭhaḥ śata</i>	16
<i>sad-ācāravatā pūṁsā</i>	65	<i>śvitro na jāto jihvāyām</i>	304
<i>sadā sarvatrāste nanu</i>	432	<i>śyāmāvadātāḥ śata-patra</i>	751
<i>ṣaḍbhir māśopavāsais tu</i>	148		
<i>sa eṣa loke vikhyātāḥ</i>	48	<i>tad-darśanāhlāda-pariplutāntaro</i>	297
<i>śaktayaḥ sarva-bhūtānām</i>	794	<i>tad viśva-nābhiṁ</i>	19
<i>sampradiśyaivam ajano</i>	298	<i>taṁ dṛṣtvā garuḍārūḍhaṁ</i>	91
<i>saṁsāra-sindhūm ati-dustaram</i>	563	<i>tam eva paramātmānam</i>	551
<i>saṁsāra-sukha-saṁyuktaṁ</i>	537	<i>tam eva sarva-geheṣu</i>	777
<i>samudrasyottare tīre</i>	157	<i>taṁ prīyamāṇaṁ samupasthitaṁ</i>	298

Index of Quoted Verses

<i>tasmai sva-lokaṃ bhagavān</i>	25, 297	<i>vāsudeve mano yasya japa</i>	839
<i>tasmān mad-bhakti-yuktasya</i>	416	<i>vikruśya putram aghavān</i>	362
<i>tasmān na māyayā sarvaṃ</i>	372	<i>viśaya-sneha-saṃyukto</i>	537
<i>tasmāt sarvātmanā rājan</i>	404	<i>vṛkodaraś ca dhaumyaś ca</i>	45
<i>tasyaiva me 'ghasya</i>	51		
<i>tasyaiva sarvataḥ śreṣṭhaṃ</i>	7	<i>yac ca vrajanty animiṣām</i>	582
<i>tasyāravinda-nayanasya</i>	373	<i>yad annaṃ pācayel lakṣmīr</i>	160
<i>tasya sarvāvatāreṣu na viśeṣo</i>	764	<i>yad arcitaṃ brahma-bhavādibhiḥ</i>	784
<i>tato viśeṣaṃ pratipadya</i>	20	<i>yadā yasyānugṛhṇāti</i>	553
<i>tatrādye hy uttarā</i>	7	<i>yā mayā kriḍatā rātryām</i>	551
<i>tat saṅkulaṃ hari-padānati-mātra</i>	670	<i>yanna duḥkhena sambhinnaṃ</i>	65
<i>tatsvikārādiśabdastu</i>	771	<i>yānty ūṣmaṇā mahar-lokāj</i>	245
<i>tat te 'nukampāṃ</i>	410, 427	<i>yasmin jñāte na kurvanti</i>	413
<i>tāvat karmāṇi kurvīta</i>	413	<i>yasmin nyasta-matir</i>	587
<i>tena te devatā-tattvaṃ</i>	54	<i>yasya prabhā prabhavato</i>	374, 378
<i>tenātmanātmānam upaiti</i>	20	<i>yathā vairānubandhena</i>	406
<i>te taṃ bhuktṛvā svarga-lokaṃ</i>	17	<i>yātīta-gocarā vācām manasām</i>	793
<i>te vā amuṣya vadanāsita</i>	622	<i>yat karmabhir yat tapasā</i>	416
<i>trai-vidyā mām soma-pāḥ</i>	17	<i>yat kiñcid iha loke vai deha</i>	371
<i>triguṇātmikātha jñānañca</i>	787	<i>yatra sthitā janāḥ sarve</i>	162
<i>tvam etasya prabhāveṇa</i>	121	<i>yā yathā bhuvi vartante</i>	33
		<i>ye 'rcayanti hariṃ viṣṇuṃ</i>	543
<i>ūrdhva-retās tapasy ugro</i>	118	<i>yeṣāṃ sa eṣa bhagavān</i>	703
		<i>ye vā mayīṣe kṛta-sauhṛdārthā</i>	413
<i>vaimānikāḥ sa-lalanāś caritāni</i>	670	<i>yogeśvarāṇām gatim āhur</i>	19
<i>vairānubandha-tīvreṇa</i>	552	<i>yo mām sarveṣu bhūteṣu</i>	822
<i>vaiśvānaram yāti viḥayasā</i>	19	<i>yuge yuge bhavanty ete</i>	235
<i>varṇāśramācāra-vatā</i>	411		

Index of Original Sanskrit Verses

abhinandya śubhāśīrbhir	248	apūrvā-labdham ānandam	259
abodhayaṁ mano 'nena	517	ārtas tatra jagannātham	216
ādyām ādhunikīm vārcām	825	āruhya pakṣīndram itas	222
āgamānām vivādo 'bhūt	353	aśeṣa-sāadhanaiḥ sādhyaiḥ	306
agre sthitā tasya tu	706	aśeṣa-śoka-santrāsa	332
aham cābhinavo viṣṇu	246	āśīrbhir vardhayitvā tām	321
aham ca tad-viyogārtam	468	asmad-īśvara-san-mantro	560
aham tu vaiṣṇavān eva	340	asmin hi bhedaḥbhedaḥkhye	394
aho ślāghyāḥ katham mokṣo	403	asminn asminn ihenaiva	700
aho sukham kīdṛg idaṁ	713	aṣṭamāvaraṇasyādhiṣṭhātrī	797
aho! tat-kṣetra-māhātmyam	161	asya lokas tu satyākhyaiḥ	323
ājñā-mālām prātar	209	asyās tu vraja-bhūmeḥ śrīr	148
ājñām bhagavataḥ smṛtvā	464	ataḥ sāndra-sukham tasya	376
akasmād āgatās tatra	244	atas tasmād abhinnās te	383
amī cāṣṭa-mukhasyaitad	527	atas tatrāpi bhavato	450
aṁśāḥ bahu-vidhās tasyā	794	atas te 'nyonyam ekatvam	672
anādi-siddhayā śaktyā	382	ata ūrdhvam mahar-loko	250
ānandaka-svabhāvo 'pi	302	athābhīyāsa-balenāntar	317
anantaram ca tatraiva	295	athaikasya munīndrasya	231
anirvācya-tamāṁś cet	523	athāpi govardhana-gopa-putras	544
antaḥ praveśyamāno yat	679	atha prabhoś cāmara	714
antaḥ-pure deva-kule	142	athāputraḥ sa rājā mām	149
antar-aṅgāntar-aṅgān tu	305	athāpy ācāryamāṇā sā	401
antar bahiś ca paśyāmas	309	atha sandarśanotkaṇṭhā	214
antardhāya kadācic cet	338	atha śrī-raghu-simhasya	886
antar-dhyānena dṛṣṭo 'pi	297	atha śrī-rāmeṇa prakhara	891
anyathetara-karmāṇi	573	atha taiḥ pārṣadaiḥ	681
anyebhya iva karmabhyo	574	atha tasmin mahārāje	190
anyeṣāṁ iva teṣāṁ ca	37	atha tasyājñāyāgatyoṭthāpito	884
anye 'vatārās ca tathaiva	763	atha tasyāntarīṇāyām	178

Index of Original Sanskrit Verses

athāṭithiyena santosya	106	bhaktim icchasi vā viṣṇoś	482
atheśvarecchayātitya	486	bhaktīm nava-vidhām samyag	635
atho tad ākaṅya catur	329	bhaktīm vināpi tat-siddhāv	423
ātmārāmās ca bhagavat	417	bhakti-prabhāveṇa vicāra	612
ato na bimba-pratibimba	768	bhaktir yasyedṛṣī so 'tra	452
ato 'nyāny ati-tucchāni	844	bhakty-ānanda-viśeṣāya	818
atrādṛṣṭāśrūtāścaryasamudrormi	648	bhaktyā nataih śeṣa-suparṇa	69
atrāpi bhagavantam yad	554	bhaktyā paramayā yatnād	486
atrethāsā bahavo	118	bhavāms tu yadi mokṣasya	445
atyajamś ca japaṁ svīyam	237	bhavataikaṁ kṣaṇam svasthā	76
atyanta-sannikarṣeṇa	344	bhayena vepamānas tām	312
avāntara-phalaṁ bhakter	422	bhinnābhinnair mahā-siddhaiḥ	493
aye vipra-ja! jānāsi	78	bhītas tad-agre 'ñjalimān	874
		bhogānte muhur āvṛttim	15
bahu-kāla-vilambaṁ ca	450	bho gopa-nandana kṣetram	206
bahulopaniṣad-devyaḥ	347	bho gopa-nandana śrīmad	737
bahūni gamitāny aṅga	700	bho gopa-nandana suhṛt	882
bahu-rūpaṁ durvibhāvyaṁ	485	bho gopa-vaiśya-putra	261
bahyāntarāśeṣa-hṛṣīka-cālakaṁ	588	bho vādakā nartakā re	76
bālya-līlā-sthalibhiś ca	206	bhukter mukteś ca dātāyaṁ	506
bhagavad-bhajanānanda	545, 788	bhuñjāno viṣṇu-naivedyaṁ	147
bhagavad-darśanāś ca	283	bhūṣā-bhūṣaṇa-gātrāmśu	522
bhagaval-lakṣaṇam teṣu	280	bhūṣā-bhūṣaṇa-sarvāṅgā	657
bhagavāms tu paraṁ brahma	368	brahma-lokād imām pṛthvim	463
bhagavantam ime viṣṇum	79	brahma-lokāt sukhaiḥ	471
bhagavantam muhuḥ paśyan	331	brahmaṁ tat-prāptaye	539
bhagavantam sahasrāsyam	513	brahmāṇḍa-durlabhair dravyair	473
bhagavat-paramaiśvarya	743	brahmāṇḍa-śata-bhūty-ādhyā	650
bhagavat-pārṣadāḥ śrūtvā	556	brahmāṇḍāt koṭi-pāñcāśad	446
bhagavat-sevakais tatra	449	brahmaṛṣibhiś ca bahudhā	341
bhajanānanda-sāmye 'pi	812	brhad-vrataika-labhyo yaḥ	275
bhaktā bhagavato ye tu	23	buddhvā gopa-kumāram	107
bhaktānām sac-cid-ānanda	577		
bhaktān kṛtsna-bhayāt pāntas	531	cāmara-vyajana-pādukādika	691
bhaktau nava-vidhāyām ca	304	catur-vidheṣu mokṣeṣu	545
bhaktāvatārās tasyaite	532	catur-yuga-sahasrasya	267
bhakteḥ phalaṁ paraṁ prema	422	ced dhyāna-vegāt	590
bhaktiḥ prakṛtā smarana	584	chalam ca na labhe kiñcid	70

Index of Original Sanskrit Verses

<i>cirād didṛkṣito dṛṣṭo</i>	170	<i>eko 'pi bhagavān sāndra</i>	820
<i>daivair anviṣya bahudhā</i>	232	<i>eko vaikunṭha-nātho 'yam</i>	773
<i>daṇḍavat praṇamantaṁ māṁ</i>	183	<i>eṣā hi lālasā nūnaṁ</i>	525
<i>dāru-brahma jagannātho</i>	156	<i>eṣāṁ yajñaika-niṣṭhānām</i>	263
<i>dāso 'smi dāsa-dāso 'smīty</i>	651	<i>etac ca vṛndā-vipine</i>	774
<i>dayālu-cūdā-maṇinā prabhor</i>	736	<i>etac chrī-bhagavad-vākya</i>	705
<i>dayālūnām maharṣiṇām</i>	260	<i>etādṛśāt prāpyatamaṁ</i>	733
<i>devy-ādeṣena taṁ mantraṁ</i>	60	<i>etām sva-varṁśiṁ bahudhā</i>	706
<i>devyāḥ prabhāvād ānandaṁ</i>	93	<i>etasmīn eva samaye</i>	155
<i>devy-ājñādarato mantraṁ</i>	66	<i>etat parama-vaicitrī</i>	662
<i>dhyānaṁ ca saṅkīrtana</i>	593	<i>ete hi mṛtyu-kāle 'pi</i>	531
<i>dhyānaṁ parokṣe yujyeta</i>	623	<i>ete hi sac-cid-ānanda</i>	748
<i>diṣṭyā diṣṭyāgato 'si tvam</i>	226	<i>ete vaikunṭha-nāthasya</i>	527
<i>divyair dravyais tarpito</i>	228	<i>evam ātmātma-sevāsu</i>	656
<i>divyāmbarālāṅkaraṇa-srag</i>	168	<i>evam bhagavatā tena</i>	801
<i>dr̥gbhyāṁ prabhor darśanato</i>	618	<i>evam dharaṇy api jñeyā</i>	786
<i>dṛśyate sa sa manyeta</i>	680	<i>evam dināni katicit</i>	149
<i>duḥsaṅga-doṣaṁ bharatādayo</i>	611	<i>evam etaṁ bhavan-mantraṁ</i>	127
<i>dūrāc chaṅkha-dhvaṇiṁ śrutvā</i>	133	<i>evam kadācid udvignaḥ</i>	735
<i>dūrād adarśi puruṣottama</i>	166	<i>evam māṁpi bhagavān</i>	231
<i>dūrād eva gato 'drākṣaṁ</i>	871	<i>evam mām svāस्थ्यam</i>	240
<i>durvitarkyā hi sā śaktir</i>	779	<i>evam niṣeṣṭa-deva-śrī</i>	856
<i>dūṣitān bahu-doṣeṇa</i>	469	<i>evam nivasatā tatra</i>	243
<i>dvārakā-vāsi-vipreṇa</i>	549	<i>evam prabhor dhyāna</i>	588
<i>dvāre dvāre dvāra-pālās</i>	680	<i>evam sa-gānaṁ bahudhābhavayāms</i>	639
<i>dvi-parārdhāyuṣi svasya</i>	343	<i>evam saṁvatsare jāte</i>	204
<i>ekadā muktīm atrāptam</i>	345	<i>evam sa pūrvavan mantraṁ</i>	94
<i>ekadā taṁ nija-prāṇa</i>	639	<i>evam tad-ājñayā harṣa</i>	458
<i>ekadā tu tathāivāsau</i>	97	<i>evam tān ca didṛkṣuḥ san</i>	278
<i>ekaḥ sa kṛṣṇo nikhilāvatāra</i>	802	<i>evam tuṣṭa-manas tasya</i>	519
<i>ekākinātra bhramatā mayā</i>	633	<i>evam udbhūta-hṛd-rogo</i>	181
<i>ekākitvena tu dhyānaṁ</i>	596	<i>evam vasan sukhaṁ tatra</i>	189
<i>ekaṁ mahā-bhaktam</i>	869	<i>evam vicitra-deśeṣu</i>	772
<i>ekasminn indriye prādur</i>	600	<i>evam viniścītya mahānubhāvo</i>	117
<i>ekatvam apy anekatvaṁ</i>	772	<i>gacchad-āgacchato 'haṁ</i>	678
<i>eko nārāyaṇo vṛtto viṣṇu</i>	312	<i>gacchato līlayā tat-tad</i>	528
		<i>gāḍham āśliṣyati premṇā</i>	125

Index of Original Sanskrit Verses

<i>gantum vṛndāvanam prātar</i>	203	<i>ittham harṣa-prakarṣeṇottīṣṭham</i>	679
<i>garbhāntare ca dhṛta</i>	47	<i>ittham samādhi-jān mokṣāt</i>	433
<i>gato vṛndāvanam tatra</i>	100	<i>ittham tu vaibhavābhāve</i>	710
<i>gatvā samprati vaikunṭhe</i>	534	<i>ittham udvigna-cittam mām</i>	453
<i>gauḍe gaṅgā-tate jāto</i>	560	<i>ity-ādi-man-mano-vṛttam</i>	526
<i>gauryā nijāṅkāśritayānurañjitaṁ</i>	502	<i>ity akṛtrima-santāpam</i>	138
<i>ghanāndhakārāraṇyāntaḥ</i>	102	<i>ity evaṁ koṭi-koṭinām</i>	528
<i>gokulācaritam cāsyā</i>	715		
<i>gopa-bālaka-veśena</i>	885	<i>jagāda ca nijam sarvam</i>	466
<i>gopāla-devāt karuṇā-viśeṣam</i>	727	<i>jagad-iśād vidhāteva</i>	334
<i>gopāla-vṛtter vaiśyasya</i>	120	<i>jagad-iśam muhuḥ paśyan</i>	135
<i>gopārbha-vargaiḥ sakhibhir</i>	92	<i>jagad-iśvara-naivedyam</i>	153
<i>grhādikaṁ parityajya</i>	62	<i>jagad-iśvarataḥ putra</i>	343
<i>gūḍhopaniṣadaḥ kāścit</i>	352	<i>jagad-vilakṣaṇaiśvārya</i>	503
		<i>jīva-svarūpa-bhūtasya</i>	365
<i>hā hā dhṛtaḥ karaṇḍāntar</i>	136	<i>jīva-svarūpam yad vastu</i>	379
<i>harṣasya kāṣṭhām paramām</i>	698	<i>jñāna-bhaktāḥ tu teṣu eke</i>	27
<i>harṣa-vegād upavrajya</i>	505	<i>jñātvā bhagavatā tena</i>	509
<i>harṣeṇa mahatā tasya</i>	467	<i>jñātvemaṁ śiva-lokasya</i>	515
<i>he śrī-vaiṣṇava pārvatya</i>	540	<i>jyeṣṭha-sodara-sambandham</i>	238
<i>hṛdi kartum na śakyate</i>	172		
<i>hṛṣṭo 'ham paritaḥ paśyan</i>	500	<i>kadācid bhakta-vātsalyād</i>	293
<i>hṛt-pūrakam mahānandam</i>	139	<i>kadācid eva kasmaicit</i>	853
		<i>kadācid īso nibhṛtam prayāti</i>	728
<i>icchā-vaśāt pāpam</i>	607	<i>kadācit puṣkara-dvīpe</i>	319
<i>idaṁ mahat padam hitvā</i>	287	<i>kadācit sanakādīnāṁ ca</i>	318
<i>idaṁ sa vimṛśaty eṣām</i>	88	<i>kadācit svarṇa-ratnādi</i>	672
<i>indra-candrādi-saḍṣās</i>	661	<i>kadāpi kṛṣṇa-pratimārcanāvatām</i>	829
<i>itaḥ parataram prāpyam</i>	740	<i>kadāpi para-rāṣṭrād bhīḥ</i>	152
<i>itas tato mahā-yajñair</i>	340	<i>kadāpi śubhraiḥ vara</i>	880
<i>itas tato 'mṛgyatāsau</i>	182	<i>kadāpi tasminn evāham</i>	492
<i>itas tato na dṛṣṭvā tam</i>	282	<i>kadāpi tatropavaneṣu līlayā</i>	725
<i>ita ūrdhva-tare loke tapaḥ</i>	274	<i>kailāśadrim alaṅkartum</i>	507
<i>iti bodhayitum cāsyā</i>	115	<i>kaiścid uktaṁ sa-gāmbhīryam</i>	348
<i>iti karttavyatā-mūḍho</i>	72	<i>kaiścin mahadbhis tām</i>	720
<i>ito 'dure 'yodhyā vilasati</i>	859	<i>kālena kiyatā putra</i>	457
<i>ittham ahnām katipaye</i>	338	<i>kāmam dirghatamam me</i>	704
<i>ittham ānanda-sandoham</i>	494	<i>kam imam yajasi svāminn</i>	134

Index of Original Sanskrit Verses

<i>kāminām puṇya-kartṛṇām</i>	15	<i>kvacit prastūyate 'smābhir</i>	358
<i>kaṅkaṇāṅgada-vibhūṣaṇāyata</i>	686		
<i>kare patad-grāha-bhṛtā</i>	690	<i>labdha-brahmādhikāredam</i>	357
<i>karma vikṣepakam tasyā</i>	414	<i>lebhe madana-gopāla</i>	58
<i>karṇpūra-gauram tri-dṛṣam</i>	501	<i>lokā bahir-dṛṣti-parās</i>	850
<i>kāryopādhim ati-krāntaiḥ</i>	472	<i>loka-pālādibhiḥ cordhva</i>	644
<i>kathañcid bhagavan-nāmā</i>	362	<i>loka-sikṣā-hitārtham tu</i>	310
<i>kathañcit tat-prabhāveṇa</i>	673		
<i>kaustubhābharaṇa-pīna</i>	687	<i>mādhavam nama cālokya</i>	85
<i>kautukena vayam bālā</i>	124	<i>madhu-kaiṭabha-mukhyānām</i>	300
<i>kayācid anayātarkya-nānā</i>	814	<i>madīya-karṇayoḥ svīya</i>	747
<i>kāyādhavāder hr̥di paśyato</i>	621	<i>mahābhimānibhir devair</i>	249
<i>kecid vicitra-rūpāṇi</i>	659	<i>mahā-dayālunānena</i>	540
<i>kecin narā vānarāś ca</i>	660	<i>mahadbhir bhakti-niṣṭhaiś</i>	580
<i>kecit krameṇa mucyante</i>	18	<i>mahā-kāla-pure samyag</i>	456
<i>kecit sa-parivārās te</i>	658	<i>mahā-mahā-citra-vicitra</i>	682
<i>ke 'py ekaśo dvandvaśo 'nye</i>	654	<i>mahānirvācyā-māhātmyaḥ</i>	306
<i>kevalam tat-padāmbhoja</i>	112	<i>mahā-prasāda-samjñam ca</i>	159
<i>kīdṛśo jagad-iśo 'sau</i>	132	<i>mahā-rahasyam nigamārtha</i>	328
<i>kiṁ nidrābhibhavo 'yam me</i>	97	<i>mahā-rase 'smiṁ na budhaiḥ</i>	443
<i>kiṁ vānuṣṭhitayā samyak</i>	349	<i>mahārloke gate 'py ātma</i>	269
<i>kintu yajña-samāptau syād</i>	266	<i>maharṣīnām ekatamo</i>	262
<i>kīrtayantam muhuḥ kṛṣṇam</i>	122	<i>mahā-rū pa-dharair</i>	476
<i>krameṇa matsyam sūryam ca</i>	477	<i>mahā-sādhoh purīm yāhi</i>	139
<i>kṛpā-bharodyad-vara-cilli</i>	688	<i>mahā-sambhrama-santrāsa</i>	489
<i>kṛpayā kṛṣṇa-bhaktānām</i>	840	<i>mahā-saṁsāra-duḥkhāgni</i>	545
<i>kṛṣṇa-bhakti-rasāmbhodheḥ</i>	11	<i>mahāśayā ye hari-nāma</i>	609
<i>kṛṣṇa-bhaktyaiva sādhutvam</i>	406	<i>mahā-sukhamayo labhyaḥ</i>	218
<i>kṛṣṇam praṇamya nirupādhi</i>	56	<i>mahā-tejasvinām tejo</i>	641
<i>kṛṣṇasya bhakta-vātsalyād</i>	720	<i>mahat-tamatayā śrūya</i>	565
<i>kṛṣṇasya nānā-vidha</i>	596	<i>mahā-vibhūtimān rājyam</i>	157
<i>kṛṣṇasya sāksād api</i>	622	<i>mahā-vibhūti-śabdena</i>	786
<i>kṛtsne loka-traye naṣṭe</i>	336	<i>mahendreṇārcyate svarga</i>	229
<i>kṣaṇān nirākāram ivāvalokayan</i>	491	<i>maivam sambodhayeśeṣam</i>	716
<i>kṣaṇāt svastho 'py aho teṣām</i>	524	<i>mamāpi tatra tatrāśā</i>	197
<i>kutas tat-smārake</i>	828	<i>mām drakṣyasi kadāpy atra</i>	187
<i>kutratyāḥ katame vaite</i>	525	<i>mām tatra hitvā nija</i>	878
<i>kvacit keṣu api jīveṣu</i>	781	<i>mā mūrkhā kuru sannyāsam</i>	72

Index of Original Sanskrit Verses

<i>manaḥ-sukhe 'ntar-bhavati</i>	291	<i>nāma-saṅkīrtana-stotra</i>	199
<i>manaso hi samādhānam</i>	308	<i>na mātsaryādayo doṣāḥ</i>	667
<i>manasy akaravaṁ caitad</i>	230	<i>nāmnām tu saṅkīrtanam</i>	605
<i>mano-dṛg-ānanda</i>	487	<i>nānā-saṅkalpa-vākyaiś ca</i>	65
<i>mano-vṛttim vinā sarve</i>	292	<i>nānātvam eṣāṁ ca kadāpi</i>	766
<i>manyāmahe kīrtanam eva</i>	586	<i>nānyat kim api roceta</i>	176
<i>manye mahā-preṣṭha</i>	846	<i>na pātityādi-doṣāḥ syād</i>	825
<i>manye 'thāpi madīyo 'yaṁ</i>	91	<i>nāpi kodaṇḍa-pāṇiḥ syād</i>	90
<i>marma-śalyena caitena</i>	155	<i>nāpi tatra sahante te</i>	843
<i>mathurottama viśrāntau</i>	213	<i>nārāyaṇād apy avatāra</i>	803
<i>mat-prasāda-prabhāveṇa</i>	457	<i>na sac-cid-ānanda</i>	809
<i>mātur evaṁ mahā-ramya</i>	44	<i>na sa sambhāṣitum śakto</i>	181
<i>mayābhipretya tad-bhāvaṁ</i>	356	<i>nava-vaiṣṇava kiṁ kartum</i>	138
<i>mayā ca labdhvā tad-rājyaṁ</i>	150	<i>navīna-sevakānām tu</i>	579
<i>mayā go-rasa-dānādi</i>	126	<i>nāyaṁ narārdha-simhārdha</i>	89
<i>mayaiva kṛṣṇasyādeśāt</i>	545	<i>netthaṁ jñātaḥ satām saṅge</i>	174
<i>mayā sampr̥cchya mānam</i>	729	<i>nidrā-lilāṁ prabhur bheje</i>	334
<i>mayā tu kim idaṁ labdham</i>	130	<i>niḥśeṣa-sat-karma-phalaika</i>	800
<i>māyāyā varṇanam cāśya</i>	718	<i>nijaiḥ priyatamair nitya</i>	195
<i>mithyā-prapañca-janānī</i>	796	<i>nija-priya-sakhasyātra</i>	46
<i>mokṣo nu bhagavan-mantra</i>	353	<i>nija-priyatamām yāhi</i>	453
<i>mṛdūpadhānam nija-vāma</i>	684	<i>nija-stutyā tayā tasmin</i>	559
<i>muhūrtānantaram dṛṣṭi</i>	326	<i>nijātmārāmatā-paścād</i>	426
<i>mukhyo vāg-indriye tasyo</i>	601	<i>nijendriya-manaḥ-kāya</i>	570
<i>muktāś cāśya tayā śaktyā</i>	418	<i>nijeṣṭa-daivata-śrīmad</i>	723
<i>muktau sva-tattva-jñānena</i>	387	<i>nijeṣṭa-devatā-bhrāntyā</i>	104
<i>mukteḥ paramam utkarṣaṁ</i>	346	<i>nipīya hṛt-karṇa</i>	628
<i>munīndra-goṣṭhyām upadeśya</i>	54	<i>nirbharānanda-pūreṇa</i>	534
		<i>nirguṇe sac-cid-ānandāt</i>	571
<i>na ceṣṭa-deva-pādānām</i>	887	<i>nirvaktum bhakti-māhātmyam</i>	359
<i>na cet kathaṁcin</i>	617	<i>niśamya sādaram tasya</i>	111
<i>na doṣāḥ tatra soko vā</i>	265	<i>niṣkāmeṣu viśuddheṣu</i>	542
<i>na hy anya-karma-vad</i>	575	<i>nityaiśvāryo nitya-nānā</i>	441
<i>naitan niścetum iṣe</i>	490	<i>nityāparichinna-mahā-sukhāntya</i>	536
<i>naitat sva-śaktito rājan</i>	10	<i>nitya-siddhāś tato jīvā</i>	381
<i>na kaścit prabhaved boddhum</i>	674		
<i>na mānayanti tad-bhaktān</i>	831	<i>pada-svābhāvikananda</i>	496
<i>nāma-saṅkīrtanam proktaṁ</i>	602	<i>pāñca-bhautikatātitaṁ</i>	469

Index of Original Sanskrit Verses

<i>pāra-brāhmyaṁ madhura</i>	437	<i>prāpya prāpyaṁ draṣṭum</i>	225
<i>parama-harṣa-bharāt</i>	881	<i>prāsādam ekaṁ vividhair</i>	683
<i>paramaiśvarya-sampannaḥ</i>	320	<i>prāsāda-mukhye 'khila</i>	875
<i>paramaṁ vismayaṁ prāpto</i>	503	<i>prati-dvarāntare gatvā</i>	680
<i>paramānanda-pūrṇo 'haṁ</i>	146	<i>pratimā yā mayoddiṣṭāḥ</i>	824
<i>paramānanda-yuktena</i>	644	<i>praviśya tat-tad-rūpeṇa</i>	472
<i>paramāptaṁ suhṛc-chreṣṭaṁ</i>	738	<i>prāyaḥ sarve samādhi-sthā</i>	283
<i>paramātiśaya-prāpta</i>	390	<i>prayāsair bahubhiḥ svāsthyam</i>	465
<i>paramātmā para-brahma</i>	392	<i>preṁṇo 'ntar-aṅgaṁ</i>	583
<i>paramātmā vāsudevaḥ</i>	288	<i>prṣṭaṁ mayedaṁ bhagavan</i>	819
<i>pārameṣṭhyena saṁruddho</i>	341	<i>prṣṭhe sthitair vijña-varair</i>	696
<i>paraṁ gopyaṁ api snigdhe</i>	12	<i>prṥhivyāḥ sādhaṁ sarve</i>	193
<i>parāṁ kāṣṭhāṁ gatāṁ</i>	33	<i>prṥhivy-āvaraṇaṁ teṣu</i>	473
<i>paraṁ samādhai sukham</i>	430	<i>prītir yato yasya</i>	591
<i>paraṁ śrī-mathurā tādr̥g</i>	464	<i>pūjā-vidhiṁ śikṣayitum</i>	128
<i>paraṁ śrīmat-padāmbhoja</i>	581	<i>pūjyā devā nṛṇāṁ pūjyā</i>	248
<i>parānanda-bharākrānta</i>	504	<i>pūrvam gaṅgā-taṭa-nṛpa</i>	224
<i>parānanda-ghanaṁ śrīmat</i>	300	<i>pūrvam ye bahu-kālena</i>	470
<i>pārṣadair idam ukto 'haṁ</i>	647	<i>pūrvābhyāsa-vaśenānu</i>	714
<i>paravyasyati sārūpya</i>	31	<i>pūrvābhyāsa-vaśeneyam</i>	889
<i>paśu-pakṣi-gaṇān vṛkṣa</i>	748	<i>pūrvavad bhajanānandaṁ</i>	756
<i>paśyan prabho rūpaṁ ado</i>	335	<i>pūrvavad rājamāno 'sau</i>	636
<i>paśyeme 'py apare yānti</i>	527	<i>pūrvā-vat tāny atikramya</i>	478
<i>pati-vratottamā sā tu</i>	521		
<i>patnī-sahasrair yugapat</i>	780	<i>rajanyām iva jātāyām</i>	268
<i>phalaṁ labdhaṁ japasyeti</i>	177	<i>rājño 'patyeṣv amātyeṣu</i>	202
<i>pibaṁś ca gorasaṁ pūrva</i>	213	<i>rājño 'sya parivārebhyaḥ</i>	151
<i>prabhoḥ kṛpā-pūra</i>	616	<i>rājyaṁ rājopabhogyaṁ ca</i>	194
<i>prādhānikair jīva-saṅghair</i>	484	<i>rasena yena yenānte</i>	753
<i>prādurbhūtasya viṣṇos tu</i>	242	<i>rātrau mahotsave vṛtte</i>	173
<i>prādurbhūto 'tha bhagavān</i>	270	<i>rūpaṁ satyaṁ khalu</i>	613
<i>prāg ayodhyābhigamane</i>	860		
<i>prajāpati-patir brahmā</i>	322	<i>sā ca tasyāś ca sā ceṣṭā</i>	791
<i>prakṛtyaiva na jānāmi</i>	137	<i>sac-cid-ānanda-rūpāṇāṁ</i>	386
<i>pramoda-vegāt patitaṁ</i>	330	<i>sac-cid-ānanda-rūpās tāḥ</i>	709
<i>praṇāma-nṛtya-stuti</i>	169	<i>sac-cid-ānanda-sāndratvāc</i>	814
<i>prapañcāntar-gatā bhoga</i>	669	<i>sadā dolāyamānātmā</i>	208
<i>praphulla-puṇḍarikākṣe</i>	163	<i>sadā-guṇātītam</i>	488

Index of Original Sanskrit Verses

sadaika-rūpaṁ bahu-rūpaṁ	434	saṅkīrtanād dhyāna-sukhaṁ	592
sadaika-rūpo bhagavān	511	saṅkīrtanaṁ tasya yathoditam	866
sadaika-rūpo 'pi sa viṣṇur	436	santu vā katicid doṣās	228
sadā nilācale rājaj	286	sā parāparayoḥ śaktyoḥ	792
sadā pramāṇa-bhūtānām	397	sa-prema-bhakteḥ paripākataḥ	849
sadā sarvatra vasati	82	sa-premakā bhaktir atīva	851
sadā vaijātyam āptānām	393	sārāsāra-vicārāptyā	676
sādhu-saṅga-balād gatvā	199	śārīraṁ mānasaṁ vā syāt	177
sadya evāgatāms tatrā	521	sarvam anyādṛṣaṁ dṛṣtvā	641
sa-guṇatvāguṇatvādi	369	sarvāṅga-sundarataraṁ	143
sahasra-vaktrāḥ sūryendu	750	sarvāntarātmā jagad-īśvareśvaro	82
saj-janopadravodyāna	179	sarva-prakārikā bhaktis	569
sā karma-jñāna-vairāgyā	409	sarva-prapañcātītānām	663
sa-kārpaṇyam idaṁ cāsau	107	sarvathā pratiyogitvaṁ	404
śaknomi ca na tān praṣṭuṁ	746	sarveṣāṁ bhagavan-nāmnām	598
sākṣād-anubhavenāpi	888	sarveṣāṁ sādhanānām tat	619
sākṣād-bhagavatas tasya	860	sā sadā bhagavad-vakṣaḥ	783
sākṣād darśanam apy asya	299	sa sa-hāsam avocan mām	505
śaktyā sampāditam yat tu	799	sa-sambhramaṁ suraiḥ sarvair	246
śakyaṁ na tad-bhāva-viśeṣa	854	sa-snehaṁ ca jagādedaṁ	481
sal-lakṣaṇam prema	604	sa-śokaṁ kathyamānā sā	316
samādhatsva manaḥ svīyaṁ	287	satyaṁ pratihi vayam	561
sambhramaiḥ praṇamantaṁ	653	satyaṁ sac-chāstra-vargārtha	5
sambhramāt praṇamantaṁ	642	saundarya-mādhuryamayāṅga	685
samhārāyaiva duṣṭānām	717	sa vai vinodaḥ sakalopariṣṭāl	742
samjñāṁ labdhvā samunmīlya	170	sa-vetra-ghātaṁ pratihāribhis	171
samjñāṁ prāpto 'tha kiñcin	129	sa yajña-mūrti ravi-koṭi-tejā	256
sammanyamānās tatratyais	279	siddhiḥ syād bhagavad-dṛṣṭyā	827
sampaśyanto yathā-pūrvam	757	sidhyet tathāpy atra kṛpā	807
samprāpto janma-sāphalyam	146	sītā-pate śrī-raghunātha	862
sampūjita-vividha-durlabha	145	śiva-kṛṣṇāpṛthag-dṛṣṭi	507
samsāra-yatanodvignai rasa	388	snānam viśveśvaraṁ paśyaṁs	69
samvahyamāna-caraṇam	328	snātvā sva-datta-mantrasya	466
sanat-kumāra-nāmāyaṁ	273	sneham anvabhavo lakṣmyā	333
sa nirvidya gataḥ kāśim	67	so 'budho vismayaṁ prāpto	76
sañjāta-premakāccāsmāc	114	śoka-duḥkhāturaṁ rātrau	205
sañjātenācirāt prema	637	śoka-duḥkhāvakaśo 'tra	737
śaṅkha-cakra-gadā-padma	88	śokaṁ sarvaṁ vihāyemaṁ	744

Index of Original Sanskrit Verses

somaṁ śivaṁ tatra mudā	646	sukhaṁ tad-gaṇa-madhye	511
so 'śeṣa-duḥkha-dhvaṁso	364	sukha-rūpaṁ sukhādhāraḥ	378
so 'tīva-durlabho lokaḥ	541	sukhasya tu parā-kaṣṭhā	389
sotkaṇṭho mathurāṁ gantuṁ	73	suṣuptir iva kācin me	315
spṛṣṭo 'haṁ tair mūrdhni	313	sva-bhaktānāṁ tat-tad	439
śrī-jagannātha-devasya	175, 184	sva-bhakta-vargasya tad	694
śrī-kṛṣṇacandrasya mahānukampā	613	svabhāvato 'thāpi mahārṭti	849
śrī-kṛṣṇa gopāla hare	638	svābhinna-bhagavad-bhakti	512
śrī-kṛṣṇa-jīvite mātās	44	svāgataṁ svāgataṁ vatsa	699
śrī-kṛṣṇa-karuṇā-sāra	13	sva-japyāṁ gauravād devyās	70
śrī-kṛṣṇa-nāmāmṛtam	597	sva-kāryāt pūrva-pūrvasmāt	477
śrīmad-bhāgavatāmbhodhi	8	svārāmāḥ pūrṇa-kāmā ye	676
śrīmad-bhagavatas tasya	542	svārāmatā tv ahaṅkara	419
śrīmad-govardhane tasmin	702	sva-sādhanaṇurūpaṁ hi	387
śrīman-madana-gopāla	112	svasminn eva vilāpyaike	659
śrīman-madana-gopāla-deva	516	svayaṁ ca kvacid āsaktim	151
śrīman-madana-gopālān	510	svayaṁ eva sva-māhātmyaṁ	116
śrīman-madana-gopālo	105	svayaṁ tasyāḥ prabhāveṇa	236
śrīman-madhu-purīm krīḍā	634	śvetātapatram ca bibharti	881
śrīman-mahā-bhāgavatopadeśataḥ	497		
śrīman-nāma prabhos	625	tac-chaṅkara-prasādena	555
śrīmat-sahasra-bhuja-śīrṣa	327	tac-chisya-rūpeṇa ca	52
śrī-mohinī-mūrti	480	tac-choka-duḥkhair	238
śrī-nāradasyādbhuta-nṛtya	693	tac chrūtvacintayaṁ brahman	263
śrī-nṛsiṁha-tanuṁ kecid	80	tac chrūtvaindra-pade sadyo	253
śrī-rāma-pādābja-yuge	865	tac chrūtvā tatra gatvā	326
śrī-viṣṇor ājñayā devair	233	tac chrutvoktaṁ prabhoh	824
śṛṅgann avirataṁ nyāsa	69	tac chrutvopahasanti sma	78
śruti-smṛtināṁ vākyaṇi	57	tā chrūtvāhaṁ su-samprāpto	135
śruti-smṛti-stūyamānaḥ	84	tadā hṛdidaṁ pariniścitaṁ	712
śrūtvā bahu-vidhaṁ sādhyam	108	tad ākarṇyā prahṛṣṭo	508
śrūtvā tad akhilaṁ kiñcin	739	tadākārṣaṁ manasy etad	885
śrūtvā tan nitarāṁ hṛṣṭo	870	tadā mantri-vareṇāhaṁ	890
sthāna-svabhāva-jāc citta	285	tadā nijaṁ mahā-mantraṁ	445
stūyate citra-vākyaṇi sa	337	tadānīm ca mano-vṛtṭy-an	289
śuddhātma-tattvaṁ yad	367	tadānīyeta sarvārtis tamaḥ	270
sugrīvāṅgada-jāmbavat	873	tad-antare ratna-varāvalī	684
sukhaṁ raho jāpaṁ kurvan	202	tad-artham ucitaṁ sthānam	40

Index of Original Sanskrit Verses

<i>tad aśeṣam anādṛtya</i>	483	<i>taṁ matvā śrī-hariṁ nātha</i>	650
<i>tad asvikṛtya tu svīyaṁ</i>	643	<i>tāṁś ca paśyan purevāhaṁ</i>	654
<i>tad-bhakti-rasa-kallola</i>	558	<i>taṁ śrūtvā paramānanda</i>	520
<i>tad-bhakti-rasikānāṁ tu</i>	408	<i>tāni mātmya-jātāni</i>	663
<i>tad-bhāvotkarṣa-mādhuryaṁ</i>	855	<i>tāni tāni purāṇādi</i>	838
<i>tad-bhūtyālīyata brahmā</i>	339	<i>tan mahā-puruṣasyaiva</i>	131
<i>tad bhuktvā satvaraṁ brahman</i>	172	<i>tan-mahā-ramyatākṛṣṭaḥ</i>	71
<i>tad bodhayann eva</i>	734	<i>tan mānayaṁ chivasyañjñāṁ</i>	628
<i>tad-darśanānanda-bhareṇa</i>	695, 877	<i>tan-mātā-putrayor vidvan</i>	10
<i>tad-darśana-svabhāvottha</i>	523	<i>tan-nāma-saṅkīrtana</i>	610
<i>tad-darśane jāta-manorathakulaḥ</i>	223	<i>tan-nidānam anāsādyā</i>	515
<i>tad-darśane jñāna-dṛṣaiva</i>	615	<i>tāny atikramya labhyeta</i>	447
<i>tad-darśṇojjṛmbhita</i>	258	<i>tāratamyāṁ tu kalpyeta</i>	810
<i>tad-dhetuś citta-śuddhir</i>	425	<i>tāratamyavatām eṣāṁ</i>	29
<i>tad-dīṛkṣābhībhūto 'haṁ</i>	164	<i>tarhy eva bhagavan dūre</i>	519
<i>tad-dig-bhāgaṁ gataḥ</i>	102	<i>tarhy eva sarvajña</i>	724
<i>tad-dṛṣṭānta-kulenaiva</i>	665	<i>tarkārcita-vicāraughair</i>	495
<i>tad eva manyate bhakteḥ</i>	603	<i>tasmād are cañcala-citta</i>	734
<i>tad gaccha bhārataṁ varṣaṁ</i>	309	<i>tasmil lasan-mādhava</i>	74
<i>tad-rāga-kāntādhara</i>	689	<i>tasmin go-bhūṣite 'paśyan</i>	101
<i>tādṛg-bhakti-viśeṣasya</i>	14	<i>tasmin govardhane kṛṣṇā</i>	120
<i>tādṛg-bhāva-viśeṣāśā</i>	857	<i>tasminn eva kṣaṇe tatro</i>	729
<i>tādṛśaṁ te 'sya sārūpyaṁ</i>	750	<i>tasmin niṣeṣṭa-devasya</i>	479
<i>tad-vācānandito 'gatvā</i>	141	<i>tasyāḥ śata-guṇā cet syād</i>	542
<i>tad-vākya-gauraveṇaiva</i>	130	<i>tasyājñāyāgato 'trāhaṁ</i>	868
<i>tad-vākyaṁ cānusandhāya</i>	132	<i>tasyājñāyā mahendreṇa</i>	227
<i>tad-viyogena dīnaḥ san</i>	187	<i>tasya kāruṇya-śaktyā vā</i>	294
<i>ta eva sarva-bhaktebhyo</i>	831	<i>tasyāṁ kāraṇa-rūpāyāṁ</i>	474
<i>taiḥ sac-cid-ānanda-ghanair</i>	815	<i>tasyānnaṁ pācitaṁ lakṣmīā</i>	158
<i>taiḥ sahāgre gato vaṁśīm</i>	871	<i>tasyāpi so 'tyanta-sukha</i>	741
<i>taiḥ stūyamāno jaya-śabda</i>	646	<i>tasya prasādam āsādyā</i>	636
<i>tair evārya-varācārair man</i>	872	<i>tasya putra iva brahmā</i>	324
<i>tair varṇyamānam ācāraṁ</i>	64	<i>tasya tasyākhilaṁ tat-tac</i>	753
<i>taj-jñāpakaṁ ca bhaja</i>	562	<i>tataḥ kān api siddhāntān</i>	745
<i>tal-lilā-sthala-pālīnāṁ</i>	114	<i>tataḥ katham purāṇebhyaḥ</i>	822
<i>tal-loke bhavato vāso</i>	557	<i>tataḥ kṛtārthatā-niṣṭhāṁ</i>	260
<i>tām anujñāpya kenāpy</i>	476	<i>tataḥ sa prātar utthāya</i>	100
<i>taṁ dṛṣtvā sarvathāmaṁsi</i>	652	<i>tataḥ śokam ivāmutrāpy</i>	888

Index of Original Sanskrit Verses

tataḥ śrī-mādhavaṁ vīkṣya	86	tat-prasādena bhaktānām	846
tatas tān anumanyāham	264	tat-prasādodayād yāvat	296
tathaitad-anukūlāni parā	400	tat-prema-bhaktaiḥ	536
tathaiva lakṣmyā bhaktānām	790	tatrābhīkṣitāḥ pṛṣṭasyā	191
tathāpi bhagavad-bhakti	837	tatra dṛṣṭo mayā śrīmān	278
tathāpi bhavato brahman	665	tatrāgrato gantu-manās	167
tathāpi brāhmaya-kṛtyābdhi	341	tatraikadā mahā-tejaḥ	271
tathāpi dīrgha-vañchā te	518	tatraiva gantu-kāmaṁ mām	311
tathāpi jīva-tattvāni	380	tatra kiñcit purāṇaṁ sa	86
tathāpi kāryā premṇaiva	567	tatra mat-parama-preṣṭhaṁ	455
tathāpi loka-sammānādaratas	203	tatra nīpa-nikuñjāntar	103
tathāpi mama sāmrājya	200	tatrānubhavitā so 'nu	428
tathāpi pratyabhijñeyam	87	tatrāparasyeva mahā	708
tathāpi pūrvābhyaśasya	711	tatrāsādhāraṇaṁ harṣaṁ	99
tathāpi raghu-vīrasya	861	tatra śrī-kṛṣṇa-pādābja	27
tathāpi sarvadā sākṣād	569	tatrāthāpy avasaṁ teṣāṁ	284
tathāpi sva-guroḥ prāptaṁ	57	tatratya-devīm kāmākhyāṁ	58
tathāpi tad-rasa-jñaiḥ	566	tatratyair bahir āgatya	716
tathāpi tasmin parameśa	726	tatratyānām ca sarveṣāṁ	666
tathāpi yad idaṁ kiñcid	558	tatra vaikunṭha-loko 'sti	324
tathāpy antar-mahodvegah	345	tat saṅkalpya japaṁ kurvann	254
tathāpy asvasthaṁ ālakṣya	518	tat sarva-nairapekṣyeṇa	821
tathāpy asyām vraja	725	tat sukhaṁ vardhate	391
tathāpy utkala-bhaktānām	198	tat-svarūpaṁ anirvācyam	448
tat kṣetram acirāt prāptas	165	tat-tad-rahita-kāle 'pi	318
tat-kṣetropavana-śreṇī	188	tat-tat-saṅkīrtanenāpi	595
tato 'ditiṁ śacīm jīvaṁ	233	tat-tattvaṁ sādaraṁ pṛṣṭās	356
tato jape 'pi me niṣṭhām	314	tat-tattva-vṛttaṁ sampṛṣṭā	321
tato jāta-bahir-dṛṣṭiḥ	105	tat te mayi akṛpām vīkṣya	702
tato 'kāṛṣaṁ ahaṁ citte	277	tāvad dayālu-pravareṇa	697
tato 'kṣaya-vaṭa-cchaye	268	tāvat taiḥ pārśadair etya	640
tato mahā-purāṇānām	354	tayaivātrādyā sarvajñam	110
tato 'pi kaiścin madhurair	876	tayāśu tādṛśi prema	582
tato 'sau lajjito vipro	81	te ca sarve 'tra vaikunṭhe	755
tato 'trāpi sukhaṁ tat-tad	745	te cāśyaiva pradeśeṣu	758
tato yo jāyate śokas	241	te hi bhakteḥ phalaṁ mūlaṁ	842
tat-pradeśa-viśeṣeṣu	32	tenāmi sevītās tatra	252
tat-prasādaika-lābhyo yas	306	tena taṁ prakṛtaṁ paśyann	498

Index of Original Sanskrit Verses

<i>tena vaikuṇṭha-nāthena</i>	556	<i>vastu-sva-bhāvād ānanda</i>	95
<i>tena vismṛtya tad duḥkham</i>	239	<i>vastu-tattvānabhijñō 'nyat</i>	61
<i>tenedaṁ viphalam janma</i>	109	<i>vatsa tvam sakalābhiṣṭa</i>	126
<i>te nirvikāratā-prānta</i>	671	<i>vayam atra pramāṇam</i>	578
<i>te 'pi nūnam na tām pūjām</i>	839	<i>vicārācāturī-ramyo mokṣo</i>	363
<i>teṣām apy avatārāṇām</i>	804	<i>vicāra-jātataḥ svasya</i>	539
<i>teṣām etādṛśair vākyaair</i>	722	<i>vicitra-lilā-rasa-sāgarasya</i>	606
<i>teṣām etair vacobhir me</i>	451	<i>vicitra-lilā-vibhavasya tasya</i>	806
<i>teṣām kasmimścid ekasmin</i>	566	<i>vicitra-ruci-lokānām</i>	599
<i>teṣām nava-prakārāṇām</i>	564	<i>vicitra-rūpa-śrī-kṛṣṇa</i>	219
<i>teṣām sadā gīta-nati</i>	75	<i>vicitra-śāstra-vijñebhyas</i>	217
<i>teṣu cāntaḥ-praviṣṭeṣu</i>	649	<i>vidhāya bhagavat-pūjām</i>	475
<i>teṣu lokeṣv alokeṣv</i>	644	<i>vihāya yajña-karmāṇi</i>	272
<i>teṣu sva-sevā-sāmagrīm</i>	655	<i>vijñāya tatra jagad-īśvaram</i>	142
<i>teṣu vai dṛśyamāneṣu</i>	675	<i>vikrośantaṁ kvacid bhūmau</i>	122
<i>teṣv eva kecid avadan</i>	719	<i>vilapāmi tato nīlā-calam</i>	315
<i>trai-lokaiśvaryam āsādyā</i>	230	<i>vimānāvalibhiḥ śrīmān</i>	217
<i>trai-lokye yat sukham nāsti</i>	254	<i>viprān gaṅgā-tate 'paśyat</i>	63
<i>tvam etasya prabhāveṇa</i>	185	<i>vipra viśveśvarasyānu</i>	98
<i>tvarā ced vidyate</i>	581	<i>vipro niskiñcanaḥ kaścit</i>	58
		<i>viśamjñam patitaṁ kvāpi</i>	122
<i>udyatena grham gantum</i>	136	<i>viśeṣato nāgara-śekharasya</i>	847
<i>upadravo 'yam ko me 'nu</i>	96	<i>viśuddhe tu vivekena</i>	572
<i>upānayan mahā-siddhir</i>	481	<i>viśveśvaram praṇamyādau</i>	67
<i>upāsanānusāreṇa datte hi</i>	805	<i>vitānvaro mahā-lilā</i>	657
<i>utāsyā tejo-maya-pūruṣasya</i>	497	<i>vītāyamāneṣu mahā</i>	255
<i>utthāpya tair eva balāc</i>	697	<i>vividhānām mahimnām hi</i>	39
<i>uttiṣṭhottiṣṭha bhadram te</i>	883	<i>vividhā vardhitās tasya</i>	192
		<i>vraja-bhūmāv ihāgatya</i>	499
<i>vadanti kecid bhagavān</i>	817	<i>vyaktaṁ tāsām vaco 'śrutvā</i>	351
<i>vādeṣu śuddha-buddhīnām</i>	68		
<i>vaikuṇṭhād api manvānā</i>	14	<i>yac ca devy-ājñayā kiñcid</i>	109
<i>vaikuṇṭham durlabham muktaiḥ</i>	24	<i>yadā kadācin nija-labhya</i>	732
<i>vaikuṇṭhasyaiva deśās te</i>	867	<i>yadāsyā darśanotkanṭhā</i>	188
<i>vaikuṇṭha-vāsino hy ete</i>	811	<i>yadā vā lilayā sthānu</i>	196
<i>vana-madhye ca paśyāmo</i>	122	<i>yadi pūjotsavam tasya</i>	139
<i>varāhā narasiṁhāś ca</i>	750	<i>yādṛśaḥ sambhaved bhrātara</i>	332
<i>vasanti ca tapo-loke</i>	533	<i>yādṛśo bhagavān kṛṣṇo</i>	781

Index of Original Sanskrit Verses

yad-varṇavad yad-ākāraṃ	749	yathaiva ca pṛthag jñānaṃ	769
yadyapi sva-prakāśo	490	yathā jvara-rujārtānāṃ	594
yady apy aśeṣa-sat-karma	837	yathā-kālaṃ tataḥ sarve	708
yadyapy asti bila-svargo	219	yathā-kāmaṃ gate tasmin	273
yady apy eṣāṃ hi nityatvāt	813	yathā-kāmaṃ sukhaṃ prāpuḥ	761
yadyapy etādṛśī bhaktir	568	yathārogye suṣuptau ca	360
yady apy etan mahā-gopyaṃ	858	yathā sakāma-bhaktā hi	841
yady asya mat-pituḥ	538	yathā-sthānaṃ prayāteṣu	281
yad yat saṅkalpya bho vatsa	183	yathā yajñeśvaraḥ pūjyas	276
yā mahā-siddhivat tāsu	783	yātrā-mahotsavāṃś cāham	201
yaṃ ca svīyeṣṭa-devasya	740	yāvat tāvac ca vaikalyaṃ	731
yā sāndra-sac-cid-ānanda	788	ye caikatara-rūpasya	759
yaś cakravartī tatradyaḥ	179	ye ca lakṣmī-pater	760
yasmin śrī-jagadīśo 'sti	221	yenānuvartī mahatām	49
stasyā eva vilolāyāḥ prāyaḥ	785	yena prakāreṇa nījeṣṭa-devo	863
stasyāṃ śrī-brahmaṇāpy	454	ye sarva-nairapekṣyena	37
stasyās tv ati-krameṇaiva	798	ye svargalokādīṣu viṣṇu	763
yathā ca tatra tat-kālaṃ	842	ye tu tat-pratimāṃ nūtnām	830
yathā dharālabhāna-ratna	763	ye tv asādhāraṇaiḥ sarvaiḥ	757
yathā hi koṭi-guṇitaṃ	251		

