

Śrī Hari-bhakti-kalpa-latikā

First Stabaka

Text 1

*sarvātmānam aśeṣa-loka-pitaram sarveśvaram śaśvatam
yam no vetti jagat-nivāsam amṛtam yan-māyayāndham jagat
yam jñātvā kṛtino viśanti paramānandāvabodham ca yam
tam bhakta-priya-bandhavam śaraṇadam vande mura-dveṣiṇam*

sarva—all; *ātmānam*—of living entities; *aśeṣa*—of all; *loka*—worlds; *pitaram*—the father; *sarva*—of everything; *īśvaram*—the controller; *śaśvatam*—eternal; *yam* —whom; *na*—not; *vetti* —knows; *jagat*—of the worlds; *nivāsam*—the residence; *amṛtam*—nectar; *yam*—of whom; *māyayā*—by the illusory potency; *andham*—blinded; *jagat*—world; *yam*—whom; *jñātvā*—understanding; *kṛtinaḥ*—the pious; *viśanti*—enter; *parama*—supreme; *ānanda*—bliss; *avabodham*—understanding; *ca*—and; *yam*—whom; *tam*—Him; *bhakta*—of the devotees; *priya*—the dear; *bandhavam*—friend; *śaraṇadam*—the giver of shelter; *vande*—I offer my respectful obeisances; *mura-dveṣiṇam*—to Lord Kṛṣṇa, the enemy of Mura.

Blinded by His illusory potency, *māyā*, the entire world cannot understand that Lord Kṛṣṇa is the all-pervading Supersoul, the father and controller of all the worlds, the eternal resting-place of the entire universe, and as sweet as nectar. When the learned devotees understand Him, they become conscious of supreme spiritual bliss. He is the dear friend of the devotees and the giver of shelter. I offer my respectful obeisances to Him, Lord Kṛṣṇa, the enemy of the Mura demon.

Text 2

*vraja-strīnām prema-pravana-hrdayo vā kim athavā
krpa-yukto bhakteṣv asura-nidhana-cchadma-nipuṇaḥ*

api svātmārāmo ya iha vijohīrṣur vrajam agāt

tam ānandam vande nava-jalada-jālodara-nibham

vraja—of Vrajabhūmi; *strīnām*—of the women; *prema*—of pure love; *pravana*—inclined; *hrdayah*—heart; *va*—or; *kim*—whether?; *athavā*—or; *krpā*—of mercy; *yuktah*—enowed; *bhaktesu*—for the devotees; *āsura*—of the demons; *nidhana*—annihilation; *chadma*—tricks; *nipunah*—expert; *api*—although; *sva-ātma-ārāmaḥ*—independently full of bliss; *yah*—who; *iha*—in this world; *vijihīrsuḥ*—desiring to perform; pastimes; *vrajam*—to Vrajabhūmi; *agāt*—went; *tam*—to Him; *ānandam*—full of bliss; *vande*—I offer my respectful obeisances; *nava*—fresh; *jalada*—rain-clouds; *jāla*—of a network; *udara*—inside; *nibham*—just like.

Perhaps it is because, although He is independently full of supreme transcendental bliss, He is nevertheless also full of love for the Vraja-gopīs, or perhaps it is in order to show mercy to the devotees, on the pretext of killing the demons, that Lord Kṛṣṇa, desiring to perform pastimes, has descended to the land of Vrajabhūmi in this world. I offer my respectful obeisances to that Lord Kṛṣṇa, the all-blissful Supreme Personality of Godhead, whose complexion is like the color of a multitude of dark rain-clouds.

Text 3

asatyam api saṁsāram

yad-bhaktih satyatām nayet

gopīnām hrdayānandam

tam ānandam upāsmāhe

asatyam—temporary and illusory; *api*—although; *saṁsāram*—material world; *yad*—of whom *bhaktih*—the devotional service; *satyatām*—to the state of being the real spiritual world; *nayet*—may lead *gopīnām*—of the gopīs; *hrdaya*—of the hearts; *ānandam*—the bliss; *tam*—Him; *ānandam*—full of bliss; *upāsmāhe*—we worship.

Lord Kṛṣṇa's devotional service transforms this illusory material world into the real spiritual world. Let us worship that blissful Lord Kṛṣṇa, who delights the hearts of the gopīs.

Text 4

punyāmbhodhi-bhavā tamo-ighatinī sat-saṅga-mūlottamā

śraddhā-pallavinī virakti-kalika prema-prasūnojjvalā
sāndrānanda-rasāvaham ca paramam jñanam phalam bibhrati
seyam śrī-hari-bhakti-kalpa-latikā bhūyāt satām prītaye

punya—of pious deeds; *ambhodhi*—from the ocean; *bhava*—born; *tamaḥ*—ignorance; *vighatinī*—destroying; *sat*—of saintly devotees; *saṅga*—the association; *mūla*—roots; *uttama*—excellent; *śraddhā*—of faith; *pallavinī*—with sprouts; *virakti*—of renunciation; *kalikā*—buds; *prema*—of pure love of God; *prasūna*—flowers; *ujjvalā*—splendid; *sāndra*—intense; *ānanda*—of bliss; *rasa*—nectar; *avaham*—producing; *ca*—and; *paramam*—supreme; *jñanam*—transcendental knowledge; *phalam*—fruits; *bibhrati*—holding; *sā*—that; *iyam*—this; *śrī*—hari—of Lord Hari; *bhakti*—of the devotional service; *kalpa-latikā*—the desire creeper; *bhūyāt*—may be; *satām*—of the devotees; *prītaye*—for the delight.

The celebrated desire-creeper of Lord Hari's pure devotional service grows from the ocean of pious deeds, and it destroys all ignorance. Its excellent roots are the association of devotees, and its new sprouts are faith in Lord Hari. Its budding flowers are renunciation of the world, and its splendid fully blossomed flowers are pure love of God. Supreme transcendental knowledge is that creeper's fruit, which is full of the nectarean sweetness of intense spiritual bliss. May that celebrated creeper delight the saintly devotees.

Text 5

kvāham manda-matir jaḍe 'nadhigata-śruty-ādi-śāstrāgamo
vidyā-tattva-viveka-nirmala-dhiyām bhaktiḥ kvā viśveṣituḥ
svam cittam tad api pramarṣṭhum atha tam vijñātu-kāmo 'py aham
kurve sāhasam īdrśam yad iha tat kṣantum mahānto 'rhatha

kva—what?; *aham*—am I; *manda*—slow; *matih*—intelligence; *jadah*—dumb and foolish; *anadhigata*—who has not understood; *śruti*—with the four Vedas; *ādi*—beginning; *śāstra-āgamah*—scriptures; *vidya*—of transcendental knowledge; *tattva*—the truth; *viveka*—discernment; *nirmala*—pure; *dhiyām*—of those whose minds; *bhaktiḥ*—Lord Hari's pure devotional service; *kva*—what?; *viśva*—of the universe; *īṣituḥ*—of the Lord; *svam*—own; *cittam*—heart and mind; *tat*—that; *api*—although; *pramarṣṭhum*—to cleanse; *atha*—therefore; *tam*—that; *vijñātu-kāmah*—eager to understand; *api*—and; *aham*—I; *kurve*—am performing; *sāhasam*—this reckless act; *īdrśam*—like this; *yat*—because; *iha*—here; *tat*—that; *kṣantum*—to forgive; *mahantaḥ*—the great souls; *arhatha*—may be able.

What is the comparison between me, a slow-witted fool who has never

properly studied the Vedic scriptures, and the devotion which the pure-hearted souls, expert at understanding spiritual truths, bear for Lord Kṛṣṇa, the controller of the universe? Although I am unworthy to describe this pure devotional service, because I wish to understand it, and because I also wish to cleanse my heart, I am recklessly writing this poem. I beg the great pure devotees please to forgive me.

Text 6

*atha nitya-satyāmalatayā sarva-prabhāvatvena parama-karuṇikatayā
paramānando vāsudeva eva bhajanīya iti tan-mahimānam avedayan āha:*

*cid-ānandāmbhodhau bhavati viharanto 'pi bhagavan
vidhus te mähātmyam na khalu vidhi-śambhu-prabhṛtayah
tathapi tvat-pādāmbhoja-madhu-lavāmodam avidan
jado 'pīhe vaktum tad iha kim iyam me capalatā*

atha—now; *nitya*—eternity; *satya*—truthfulness; *amalatayā*—by te purity; *sarva*—of everything; *prabhavatvena*—because of being the origin; *parama*—supreme; *karuṇikatayā*—because of mercy; *parama*—supremely; *ānandaḥ*—blissful; *vāsudevaḥ*—Lord Vāsudeva; *eva*—certainly; *bhajanīyaḥ*—worshippable; *iti*—thus; *tat*—of Him; *mahimānam*—glorification; *avedayan*—causing to understand; *āha*—he says; *cit*—of transcendental knowledge; *ānanda*—and bliss; *ambhodhau*—in the ocean; *bhavati*—within Your Lordship; *viharantaḥ*—playing; *api*—although; *bhagavan*—O Lord; *viduḥ*—understand; *te*—Your; *mähātmyam*—glory; *na*—not; *khalu*—indeed; *vidhi*—Lord Brahmā; *śambhu*—and Lord Śiva; *prabhṛtayah*—those headed by; *tathā api*—nevertheless; *tvat*—Your; *pada*—of the feet; *ambhoja*—of the lotus flower; *madhu*—of the honey; *lava*—of a tiny drop; *āmodam*—the fragrance; *avidan*—not understanding; *jadaḥ*—unintelligent and dumb; *api*—although; *ihe*—in this endeavor; *vaktum*—to speak; *tat*—that; *iha*—here; *kim*—how is it; *iyam*—this; *me*—my; *capalata*—recklessness.

Describing the glories of the transcendently blissful Lord Vāsudeva, who is supremely worshipable because of His eternal existence, truthfulness, purity, supreme mercy, and because He is the origin of everything, the author says: O Lord, although Lord Brahmā, Lord Śiva, and other great devotees perform pastimes in the ocean of transcendental bliss and knowledge which is Yourself, they remain unable to actually understand Your glories. Nevertheless, I, who am unintelligent, ineloquent, and unable to perceive the fragrance of even a tiny drop of the honey of Your lotus feet, am trying to describe Your glories. Am I not very reckless and foolhardy in this attempt?

Text 7

*pratyekam bhuvanāni sapta-yugalam yāsv eva santi sphuṭam
tā yasya pratiroma-kūpa-nilayā brahmāṇḍa-kotyāś ciram
sāndrānandam avikriyāparimitam nitya-prakāśam guṇair
asprṣtam nigamair agamyam iha ke'jānantatam pūruṣam*

pratyekam—in each one; *bhuvanāni*—planetary systems; *sapta-yugalam*—fourteen; *yāsu*—in which; *eva*—certainly; *santi*—are; *sphuṭam*—manifested; *tāh*—they; *yasya*—of whom; *prati-romakūpa*—in each bodily pore; *nilayāḥ*—abodes; *brahmāṇḍa*—of universes; *kotyāḥ*—millions; *ciram*—continually; *sāndra*—intense; *ānandam*—with transcendental bliss; *avikriya*—without charge; *aparimitam*—unlimited; *nitya*—eternally; *prakāśam*—manifest; *guṇaiḥ*—by the three modes of material nature; *asprṣtam*—untouched; *nigamaiḥ*—by the Vedas; *agamyam*—unapproachable; *iha*—here, in this material world; *ke*—who?; *ajānanta*—has understood; *tam*—Him; *pūruṣam*—the Supreme Person.

From the pores of the Supreme Lord's transcendental body, unlimited millions of universes, replete with fourteen divisions of planetary systems, continually emanate. That Supreme Person is full of intense transcendental bliss, without change, unlimited, eternally manifest, untouched by the three modes of material nature, and unapproachable even by the Vedas. Within this material world, who has even been able to understand Him?

Text 8

*santv asyaiva vibhūtayo 'mara-gaṇāḥ sarvārtha-kāma-pradā
gaurīśāna-viriñci-bhāskara-mukhāḥ sarve hi sarveśvarāḥ
kintu smeramukhāmbujo vrajavadhū-vṛndena vṛndāvane
svacchandam viharan mamāstu paramānandāya nandātmajāḥ*

santu—may be; *asya*—of Him; *eva*—certainly; *vibhūtayah*—potencies; *amara*—of demigods; *gaṇāḥ*—multitudes; *sarva*—all; *artha*—requests; *kāma*—and desires; *padāḥ*—fulfilling; *gaurīśāna*—Lord Śiva; *viriñci*—Lord Brahmā; *bhāskara*—the sun-god, Sūrya; *mukhāḥ*—beginning with; *sarve*—all; *hi*—indeed; *sarva-iśvarāḥ*—the controllers of universal affairs; *vraja-vadhū*—of the *vraja-gopīs*; *vṛndena*—with the multitudes; *vṛndāvane*—in Vṛndāvana; *svacchandam*—independently; *viharan*—performing pastimes; *mama*—my; *astu*—may there be; *parama*—transcendental; *ānandāya*—for the bliss; *nanda*—of Nanda Mahārāja; *ātmajāḥ*—the transcendental son.

Lord Śiva, Lord Brahmā, Sūrya, and other demigods who grant benedictions and control universal affairs are all the potencies of that Supreme Person, who is nevertheless Nanda Mahārāja's smiling lotus-faced son. May that Supreme Lord, who independently performs pastimes with the *gopīs* in the forest of

Vṛndāvana, grant to me transcendental bliss.

Text 9

*yo līlā-lava-mātrakena jagatām sraṣṭāvitā himsitā
vedaiḥ sopoṇiṣadbhir eva ya iha praṣṭūyate sarvataḥ
so 'yaṁ gokula-nāgarā-parivr̥dho vṛndāvanābhyantare
pūrṇānanda-mahodadhir vijayate niḥsīma-līlāmayāḥ*

yaḥ—who; *līlā*—of the pastimes; *lava*—a tiny fraction; *mātrakena*—by only; *jagatām*—of the universes; *sraṣṭā*—creation; *vitā*—maintainance; *himsitā*—and annihilation; *vedaiḥ*—by the Vedas; *sa*—with; *upoṇiṣadbhiḥ*—the Upaniṣads; *eva*—certainly; *yaḥ*—who; *iha*—here; *praṣṭūyate*—glorified; *sarvataḥ*—everywhere; *saḥ ayam*—that very same person; *gokula*—of Gokula; *nāgarī*—of the beautiful *gopīs*; *parivr̥dhaḥ*—the Lord; *vṛndāvana*—Vṛndāvana; *abhyantare*—within; *pūrṇa*—complete; *ānanda*—of transcendental bliss; *mahā*—great; *udadhiḥ*—ocean; *vijayate*—all glories; *niḥsīma*—boundless; *līlā*—pastimes; *mayāḥ*—possessing.

That Supreme Person is glorified throughout the Vedas and Upaniṣads, and the creation, maintainance, and destruction of the material universes are only a small fraction of His unlimited pastimes. All glories to that Supreme Lord, who is an ocean of perfect transcendental bliss, and who, within the forest of Vṛndāvana, is the Lord and hero of the *gopīs*.

Text 10

*devānām api kāraṇam niravadhi-śreyo vilāsālayam
siddhīnām udadhiṁ sukhaika-vasatīm niḥśeṣa-yogeśvaran
sarvaiśvarya-nidhiṁ vidheḥ api vidhiṁ sat-kāma-kalpa-drumaḥ
kāruṇyākaram uttamam tri-jagatām bhaktānuraktam bhaje*

devānām—of the demigods; *api*—even; *kāraṇam*—the origin; *niravadhi*—unlimited; *śreyāḥ*—auspicious; *vilāsa*—of pastimes; *alayam*—the abode; *siddhīnām*—of perfections; *udadhiṁ*—the ocean; *sukha*—of happiness; *eka*—exclusive; *vasatīm*—residence; *niḥśeṣa*—all; *yoga*—of mystic powers; *īśvaram*—the controller; *sarva*—all; *aiśvarya*—of powers and opulences; *nidhiṁ*—the treasure-house; *vidheḥ*—of Lord Brahmā; *api*—even; *vidhiṁ*—controlling; *sat*—transcendental; *kāma*—granting the desires; *kalpa-drumaḥ*—desire tree; *kāruṇya*—of mercy; *ākaram*—the personification; *uttamam*—supreme; *tri*—three; *jagatām*—of the worlds; *bhakta*—of the devotees; *anuraktam*—dearly loved; *bhaje*—I worship;

That Supreme Person is the origin of even the demigods, the abode of unlimited auspicious pastimes, the ocean of all perfections, the only residence of happiness, the controller of all mystic powers, the treasury of all opulences, and the highest in all the three worlds. I worship that Supreme Lord, who is dearly loved by the devotees.

Text 11

*yad dhyeyam giriśātmabhū-prabhṛtibhir vedānta-vedyam param
vedānām phalam uttamam tri-jagatām īśam guṇebhyaḥ param
mokṣaikādhīpam avyayam yad api ca brahmābhīdhānam mahas
tat sāksād vraja-sundarī-parivṛtam vṛndāvane kṛḍati*

yat—which; *dhyeyam*—is meditated upon; *giriśa*—by Lord Śiva; *ātmabhū*—and Lord Brahmā; *prabhṛtibhiḥ*—by those headed by; *vedānta*—by the *Vedānta-sūtra*; *vedyam*—knowable; *param*—absolute truth; *vedānām*—of the *Vedas*; *phalam*—fruit; *uttamam*—supreme; *tri*—three; *jagatam*—of the worlds; *īśam*—the controller; *guṇebhyaḥ*—the three modes of material nature; *param*—above; *mokṣa*—of liberation; *adhipam*—the monarch; *avyayam*—imperishable; *yat*—which; *api*—and; *ca*—also; *brahma*—as Brahman; *abhīdhānam*—named; *mahaḥ*—splendor; *tat*—that; *sāksāt*—directly manifested; *vraja*—of Vraja; *sundarī*—by the beautiful *gopīs*; *parivṛtam*—surrounded; *vṛndāvane*—in the forest of Vṛndāvana; *kṛḍati*—performs pastimes.

That Supreme Lord is the controller of the three worlds, beyond the three modes of material nature, knowable by the Vedānta, and the ultimate fruit of Vedic study. That Lord is indirectly manifest as the imperishable Brahman effulgence, meditated upon by Brahmā, Śiva, and others, and He is directly manifest in Vṛndāvana, where He performs pastimes in the company of the *gopīs*.

Text 12

*yam īkṣante santaḥ sva-hṛdi paramānandam amalām
yam advaitam brahmety abhidhadhati vedānta-nipuṇāḥapi brahmesādyair
aparikalitānanta-mahimā
sa evānando 'yam vraja-bhūvi nṛ-deho viharati*

yam—whom; *īkṣante*—see; *santaḥ*—the saintly persons; *sva*—own; *hṛdi*—in the heart; *parama*—transcendental; *ānandam*—with bliss; *amalam*—pure; *yam*—whom; *advaitam*—undifferentiated; *brahma*—Brahman; *iti*—thus; *abhidhadhati*—designate; *vedānta*—in the study of *Vedānta-sūtra*; *nipuṇāḥ*—the experts; *api*—and; *brahma*—by Lord Brahmā; *īśa*—and Lord Śiva; *ādyaiḥ*—and others; *aparikalita*—not understood; *ananta*—unlimited; *mahimā*—glory; *saḥ*—He; *eva*—certainly; *ānandaḥ*—blissful; *ayam*—this person; *vraja*—bhūvi—in Vrajabhūmi; *nṛ*—of a human being; *dehaḥ*—with a form resembling; *viharati*—performs pastimes;

That transcendently pure and blissful Supreme Lord, whom the saintly persons are within their hearts, whom the Vedantists designate as the undifferentiated Brahman, and whose unlimited glories are unknowable by Lord Brahmā, Lord Śiva and others, jubilantly performs pastimes in His original human-like form in the land of Vrajabhūmi.

Text 13

sarvatra paripūrṇo 'yaṁ
ekaḥ parama-puruṣaḥ
sveccha-vihāraṁ kurute
sac-cid-ānanda-vigrahaḥ

sarvatra—everywhere; paripūrṇaḥ—perfect and complete; ayam— He; ekaḥ—one; parama—supreme; puruṣaḥ—person; sva-icchā—according to His own desire; vihāraṁ—pastimes; kurute—performs; sat—eternal; cit—full of knowledge; ānanda—and bliss; vigrahaḥ—whose form.

That perfect and complete Supreme Person, who has no equal, and whose form is eternal, full of knowledge and bliss, always performs pastimes according to His own desire.

Text 14

ārūḍhā hara-mūrdhanam
yat-pāda-sparśa-gauravāt
trailoky aṁ cāpunād gaṅgā
kim tasya mahimocyate

ārūḍhā—ascended; hara—of Lord Śiva; mūrdhanam—on the head; yat—of whom; pada—of the lotus feet; sparśa—from the touch; gauravāt—because of the heaviness; trailokyam—the three worlds; ca—and; apunāt—purified; gaṅgā—the Ganges; kim—how is it possible?; tasya—His; mahima—glory; ucyate—may be described.

Born from the weight of the touch of the Supreme Lord's lotus feet, and carried on Lord Śiva's head, the Ganges river has purified the three worlds. How is it possible to describe the glories of that Supreme Lord?

Text 15

kīṁ ca
tat-dāsā hara-nārada-prabhṛtayah ko 'ham varākaḥ śiśuḥ
pāpās ceti h riyś mukunda-bhajana-tyāgam vṛthā mākr̥thāḥ
sarv/eso 'pi durāsado 'pi karuṇā-sindhuḥ subandhuḥ satām
bhaktyaiva svapacān apīha vaśagaḥ svenānugṛhṇāti saḥ

kim ca—furthermore; tat—Lord Śiva; nārada—Nārada; prabhṛtayah—headed by; kaḥ—who?; aham—I; varākaḥ—little; śiśuḥ—child; pāpaḥ—sinful; ca—and; iti—thus; hriyā—with embarrassment; mukunda—of Lord Mukunda; bhajana—the devotional service; tyāgam—the abandonment; vṛthā—as useless; mā—don't; kṛthāḥ—do; sarva—of everything; īśaḥ—the supreme controller; api—although; durāsadaḥ—difficult to attain; api—although; karuṇā—of mercy; sindhuḥ—an ocean; subandhuḥ—the dear friend; satām—of the devotees; bhaktyā—with devotion; eva—indeed; svapacān—to the outcastes; api—even; iha—in this

material world; *vaśagaḥ*—submissive; *svena*—personally; *anugṛhṇāti*—shows mercy; *sah*—He.

O gentle reader, you may think: "Lord Śiva, Nārada Muni, and many others are the personal servants of the Supreme Lord. What am I but a small misbehaved child in their midst?" O gentle reader, please do not become discouraged. Do not give up Lord Mukunda's devotional service as something you cannot perform. Although the Supreme Lord is the controller of everything, and although He is very difficult to approach, He is like an ocean of mercy, and He is the dear friend of the devotees. He becomes controlled by devotion and shows mercy to His devotee, even if the devotee was born in a family of outcastes.

Text 16

*na vedair nāgamair yogair
na tapobhir na karmabhiḥ
bhaktyaiva kevalam grāhyo
yogi-mṛgyaḥ parāt paraḥ*

na—not; *vedaiḥ*—by yoga performances; *na*—not; *tapobhiḥ*—by austerities; *na*—not; *karmabhiḥ*—by fruitive activities; *bhaktya*—by devotional service; *eva*—certainly; *kevalam*—only; *grāhyaḥ*—attainable; *yogi*—by the yogīs; *mṛgyaḥ*—searched out; *parāt*—than the highest; *param*—higher.

That Supreme Person, who is greater than the greatest, and after whom the yogīs search, cannot be obtained by studying the Vedas and /Agamas, or by performing yoga, austerities, or fruitive activities. He is only attained by devotional service.

Text 17

tathā hi

*sarva-dharma-vihīno 'pi
nādhīta-nigamāgamaḥ
lebhe yad-bhakti-mātreṇa
dhruvaḥ sarvottamaṁ padam*

tathā hi—nevertheless; *sarva*—all; *dharma*—material pious activities; *vihīnaḥ*—devoid of; *api*—although; *na*—not; *adhīta*—studied; *nigama*—agamaḥ—and Agamas; *lebhe*—attained; *yad*—of whom; *bhakti*—by devotional service; *mātreṇa*—alone; *dhruvaḥ*—Dhruva Mahārāja; *sarva*—to everything; *uttamam*—superior; *padam*—destination;

Although Dhruva Mahārāja had never studied the Vedas and/Agamas, and

although he had never performed materially pious actions, he attained the supreme destination simply by engaging in the devotional service of the Lord.

Text 18

*sakāma-matyā bhajatām atad-vidām
bhakta-priyaḥ kāma-nivartakam nṛṇām
datte ghanānanda-dugham padāmbujam
pita mīdāsvādi-śiṣoḥ sitām iva*

sakāma—of material desires; *matyā*—with a mind inclined towards; *bhajatām*—of these engaging in devotional service; *atad-vidām*—unaware of their actual spiritual nature; *bhakta*—to the devotees; *priyaḥ*—affectionate; *kāma*—of the material desires; *nivartakam*—removal; *nṛṇām*—of the living entities; *datte*—gives; *ghana*—intense; *ānanda*—bliss; *dugham*—giving; *pada*—feet; *ambujam*—lotus flower; *pitā*—father; *mṛdā*—clay; *āsvādi*—eating; *śiṣoḥ*—of the child; *sitām*—candy; *iva*—just like.

A father who sees his son eat clay, snatches it away and gives him a candy instead. In the same way, the Lord, who is very affectionate to His devotees, removes the material desires from those who, unaware of their actual spiritual nature, worship Him with material motives. The Lord gives them His intensely delightful lotus feet.

Text 19

*duṣceṣṭitā ye 'pi aravindanābham
kvācid bhajante jana-rañjanārtham
tathāpi te tasya padam labhante
prītyā bhajantaḥ kim u sādhu-śilāḥ*

duṣceṣṭitaḥ—misbehaved persons; *ye*—those who; *api*—although; *aravinda-nābham*—Lord Hari, whose navel is as beautiful as a lotus flower; *kvācit*—sometimes; *bhajante*—worship; *jana-rañjana-artham*—for their own happiness; *tathā api*—nevertheless; *te*—they; *tasya*—His; *padam*—lotus feet; *labhante*—attain; *prītyā*—with pure love; *bhajantaḥ*—engaging in devotional service; *kim u*—what to speak; *sādhu-śilāḥ*—of the saintly devotees;

If even misbehaved persons, intent on their own happiness, attain Lord Hari's lotus feet by occasionally worshipping Him, who can describe the good fortune of the saintly devotees, who worship the Lord in pure love?

Text 20

kāmena para-pīḍābhir

*yo dambhenāpi sevitaḥ
tārayaty eva tān sarvān
ko dayāluḥ ataḥ paraḥ*

kāmena—with material desires; *para*—great; *pīdābhiḥ*—with troublesomeness; *yaḥ*—who; *dambhena*—with hypocrisy; *api*—even; *sevitaḥ*—served; *tārayati*—liberates; *eva*—certainly; *tān*—them; *sarvān*—all; *kaḥ*—who?; *dayāluḥ*—merciful; *ataḥ paraḥ*—more than He.

Even if served by those with personal motives, in a troublesome and annoying way, or with hypocrisy, the Lord liberates His devotees. who is more merciful than He?

Text 21

*avihita-sukṛto 'pi yo vidhatte
salila-dalair api tat-pade saparyam
tam anu sakala-dharmikair albhayam
nija-padam eva da dāti bhakta-bandhuḥ*

avihita—not performed; *sukṛtaḥ*—materially pious activities; *api*—although; *yaḥ*—who; *vidhatte*—offers; *salila*—with water; *dalaiḥ*—tulasi leaves; *api*—although; *tat*—His; *pade*—at the lotus feet; *saparyam*—worship; *tam anu*—to him; *sakala*—all; *dharmikaiḥ*—by the materially pious; *albhayam*—unattainable; *nija*—own; *padam*—lotus feet; *eva*—certainly; *dadati*—grants; *bhakta*—of the devotees; *bandhuḥ*—the friend.

If a person who has never attained any materially pious activities, worships Lord Hari's lotus feet by offering some water and tulasī leaves, the Lord, who is the friend of the devotees, and unapproachable by the materially pious, gives inreturn His own lotus feet.

Text 22

*sukṛta-śata-juṣo 'pi yogino 'pi
śriyam anusevayato 'pi bhakti-hīnān
na bhajati bhajatām satām adhīnaḥ
kim iti kṛpālum amuḥ bhajen na lokaḥ*

sukṛta—of pious activities; *śata*—hundreds; *juṣaḥ*—having performed; *api*—although; *yoginaḥ*—accomplished mystic yogīs; *api*—although; *śriyam anusevayataḥ*—wealthy and opulent; *api*—although; *bhakti*—of devotion; *hīnān*—devoid; *na*—not; *bhajati*—is inclined; *bhajatām*—those who worship Him; *satām*—to the devotees; *adhīnaḥ*—subservient; *kim iti*—why is it?; *kṛpālum*—merciful Lord; *amuḥ*—this; *bhajet*—worships; *na*—not; *lokaḥ*—the world;

The Lord becomes controlled by His devotees, although He does not show His mercy to the non-devotees, even if they are very pious, great yogīs, or very rich and opulent. Why does the whole world not worship such a merciful Lord?

Text 23

*dharmān aśeṣān api yo viḥāyabhajed ananyo hari-pāda-padmam
dattvā padam murdhni sudharmikānām; sa eva tad-dhāma sukhād upaiti;*

dharmān—materially pious duties; *aśeṣān*—all; *api*—even; *yaḥ*—one who; *viḥāya*—having given up; *bhajet*—may worship; *ananyaḥ*—with undeviating concentration; *hari*—of Lord Hari; *pāda*—feet; *padmam*—the lotus flower; *dattvā*—having placed; *padam*—his foot; *murdhni*—on the head; *sudharmikānām*—of the materially pious non-devotees; *saḥ*—he; *eva*—certainly; *tad*—of Lord Hari; *dhāma*—the transcendental abode; *sukhāt*—easily and happily; *upaiti*—attains.

One who gives up all materially pious duties, and with undeviating concentration, continually worships the lotus feet of Lord Hari, will easily and happily climb to the Lord's transcendental abode, stepping on the head of the materially pious non-devotees.

Text 24-25

*yasya bhakti-pradīpo hi
sadā snehena dīpitaḥ
niḥśeṣam nāśayaty eva
karma-dhvanta-samuccayam
bhava-dāvānalair dagdhān
kaś trātum śaktimān bhavet
ṛte dīna-dayā sindhum
tam ānanda-sudhāmbudhim*

yasya—of whom; *bhakti*—of devotional service; *pradīpaḥ*—the lamp; *hi*—certainly; *sadā*—continually; *snehena*—with the oil of devotion; *dīpitaḥ*—blazing; *niḥśeṣam*—complete; *nāśayati*—destroys; *eva*—certainly; *karma*—of fruitive activities; *dhvanta*—of darkness; *samuccayam*—abundance; *bhava*—of material existence; *dāvānalaiḥ*—by the forest fires; *dagdhān*—burned; *kaḥ*—who?; *trātum*—to rescue; *śaktimān*—is able; *bhavet*—may be; *ṛte*—except; *dīna*—to the distressed conditioned souls; *dayā*—of mercy; *sindhum*—the ocean; *tam*—for Him; *ānanda*—of transcendental bliss; *sudhā*—of the nectar; *ambudhim*—the ocean.

Brightly blazing with the oil of love, the lamp of devotional service to the Lord completely destroys the darkness of past karma. That Lord Hari is like an ocean of mercy for the distressed conditioned souls, or like an ocean of the nectar of transcendental bliss. Except for Him, who is able to rescue those burning in

the forest fire of material existence?

Text 26

*hari-pada-bhajaneccchur indriyaugham
dhṛti-matimān vijayate durjayārim
śama-dama-niyamair yamaiḥ svadharmair
nahi paravān sukha-sadhane samarthaḥ*

hari—of Lord Hari; *pada*—the lotus feet; *bhajana*—the service; *icchuh*—one who desires; *indriya*—of material senses; *augham*—the host; *dhṛti*—patience; *mati*—discrimination; *mān*—possessing; *vijayate*—conquers; *durjaya*—difficult to defeat; *arim*—enemy; *sama-dama-niyamaiḥ yamaiḥ*—by trying to subdue the senses in the practice of aṣṭāṅga-yoga; *svadharmaiḥ*—by performance of one's duties in the varṇāśrama system; *na*—not; *hi*—indeed; *paravān*—subordinate to the senses; *sukha*—of happiness; *sādhane*—in the attainment; *samarthaḥ*—successful.

Sober and discriminating persons who aspire to serve the lotus feet of Lord Hari, easily conquer the unconquerable, enimical material senses. Those who try to subdue the senses by practicing the different restraints of the aṣṭāṅga-yoga system, or by following the prescriptions of the varṇāśrama-dharma, remain unsuccessful and do not become happy.

Text 27

*hari-pada-bhajane pathi pravṛtto
nijam api karma vivarjayet pravṛttam
anudinam anuśīlayen nivṛttam
na bhavati yāvad iheśvara-prakāśaḥ*

hari—of Lord Hari; *pada*—of the lotus feet; *bhajane*—of the worship; *pathi*—on the path; *pravṛttaḥ*—engaged; *nijam*—own; *api*—even; *karma*—duties prescribed by the varṇāśrama-dharma; *vivarjayet*—should abandon; *pravṛttam*—for material benefit; *anudinam*—every day; *anuśīlayet*—should cultivate; *nivṛttam*—renunciation; *na*—not; *bhavati*—there is; *yāvat*—to what extent; *iha*—here; *iśvara*—of the Supreme Personality of Godhead; *prakāśaḥ*—the direct manifestation.

Those travelling on the path of devotional service to the lotus feet of Lord Hari, should abandon all activities prescribed by the varṇāśrama system for material improvement and sense-gratification. Day by day they should cultivate renunciation, until the Lord is personally manifest before them.

Text 28

kim cāstu kṛṣṇa-mahima-parāyaṇasyāpi mahimā katham apivaktum na śakyata ity āha

*sa eva vīraḥ sa hi śāstra-veda-vit
sa eva dhanyaḥ sukṛtaḥ sa eva hi
sa eva lakṣmyā svayam eva mṛgyate
sa uttamo yo hari bhaktim āśritaḥ*

kim—why? *ca*—and; *astu*—may there be; *kṛṣṇa*—of Lord Kṛṣṇa; *mahimā*—the glorification; *tat-parāyaṇasya*—of His devotees; *api*—and; *mahimā*—the glorification; *katham api*—how is it?; *vaktum*—to speak; *na*—not; *śakyate*—has the power; *iti*—thus; *āha*—he says; *saḥ*—he; *eva*—certainly; *vīraḥ*—a hero; *saḥ*—he; *hi*—indeed; *śāstra*—of the Vedic scriptures; *veda*—the knowledge; *vit*—understands; *saḥ*—he; *eva*—certainly; *dhanyaḥ*—fortunate; *sukṛtaḥ*—pious; *saḥ*—he; *eva*—certainly; *hi*—indeed; *saḥ*—he; *eva*—certainly; *lakṣmyā*—by the goddess of fortune; *svayam*—personally; *eva*—indeed; *mṛgyate*—is searched out; *saḥ*—he; *uttamaḥ*—the topmost; *yaḥ*—he who; *hari*—of Lord Hari; *bhaktim*—the devotional service; *āśritaḥ*—has taken shelter.

The author has not yet been able to give us the description of the glories of Lord Kṛṣṇa and His devotees. In this regard he says: One who has taken shelter of Lord Hari's devotional service is an actual hero, an actual knower of the Vedas, and actually fortunate and pious. Lakṣmī-devī, the goddess of fortune personally searches out that person. That person is the best of all.

Text 29

*tam arthayante 'khila-puruṣārthās
tam ardayante tri-vidhā na tāpāḥ
tam āśrayante 'khila-tattva-bodhāḥ
sadā yam ānandayatiśa-bhaktiḥ—*

tam—to him; *arthayante*—appeal; *akhila*—all; *puruṣa-arthāḥ*—the four goals of human pursuit (religion, sense-gratification, economic development, and liberation); *tam*—him; *ardayante*—torment; *tri-vidhāḥ*—three-fold; *na*—not; *tāpāḥ*—miseries of material existence; *tam*—of him; *āśrayante*—take shelter; *akhila*—all; *tattva*—of spiritual truths; *bodhāḥ*—the understandings; *sadā*—always; *yam*—whom; *ānandayanti*—delights; *īśa*—of the Supreme Personality of Godhead; *bhaktiḥ*—devotional service;

Perception of spiritual truth takes shelter of one who continually delights in the Lord's devotional service. The three-fold material miseries do not torment him, and the goals of human endeavor (religion, sense gratification, economic-development, and liberation) beg to be engaged in his service.

Text 30

*tenaiva dhanyā dhṛtā ca medinī
tenaiva kṛtsnam paripñitam jagat
tenāvātīrṇo bhava-sindhur aśramam
yenādarenācyuta-bhaktir āśritā*

tena—by him; *eva*—certainly; *dhanya*—auspicious; *dhṛta*—maintained; *ca*—and; *medinī*—the earth; *tena*—by him; *eva*—certainly; *kṛtsnam*—completely; *paripāvitam*—purified; *jagat*—the universe; *tena*—by him; *avātīrṇaḥ*—crossed over; *bhava*—of material existence; *sindhuh*—the ocean; *aśramam*—easily; *yena*—by whom; *ādareṇa*—with respect and earnestness; *acyuta*—of Lord Acyuta; *bhaktiḥ*—devotional service; *aśrita*—taken shelter;

One who reverentially and earnestly takes shelter of Lord Acyuta's devotional service, purifies the entire universe, and makes the earth prosperous and auspicious. That devotee easily crosses the ocean of repeated birth and death.

Text 31

*druhyanti tasmai na manobhavādayas
tasmai namasyanti s urāsurā api
tasmai ca muktiḥ sprhayaty api svayam
yasmai harer bhakti-raso hi rocate*

druhyanti—cause pains; *tasmai*—to him; *na*—not; *manobhava*—lust; *ādayaḥ*—and other enemies; *tasmai*—to him; *namasyanti*—offer respectful obeisances; *sura*—demigods; *asurāḥ*—and demons; *api*—and; *tasmai*—to him; *ca*—and; *muktiḥ*—liberation; *sprhayanti*—aspires; *api*—even; *svayam*—personally; *yasmai*—whom; *hareḥ*—of Lord Hari; *bhakti*—of devotional service; *rasaḥ*—the mellows; *hi*—certainly; *rocate*—delights;

One who delights in the transcendental mellows of Lord Hari's devotional service (bhakti-rasa), is not distressed by lust and other enemies. The demigods and demons offer respectful obeisances to him, and liberation itself aspires for his association.

Text 32

*tasmāt svayam bibhyati sarva-bhītayas
tasmāc ca dharmā prabhavanti sarvadā
tasmād aśeṣam prapalāyate tamo
yato harer bhakti-rasaḥ prakāśate*

tasmāt—of him; *svayam*—personally; *bibhyati*—are afraid; *sarva*—all; *bhīyaḥ*—fears; *tasmāt*—from him; *ca*—and; *dahrmāḥ*—piety; *prabhavanti*—arises; *sarvadā*—always; *tasmāt*—from him; *aśeṣam*—all; *prapalāyate*—flees; *tamaḥ*—ignorance;

yataḥ—of whom; *hareḥ*—of Lord Hari; *bhakti*—of devotion; *rasaḥ*—the transcendental mellows; *prakāśate*—is manifest;

One whose heart is illuminated by the transcendental mellows of Lord Hari's devotional service, frightens all kinds of fear. Piety always emanates from him, and all ignorance flees from him.

Text 33

tasyaiva saṅgo duritam dhunīte
tasyānubhāvo hi bhavam lunīte
tasyaiva kīrtir bhuvanam punīte
yasyeśa-bhaktir bhṛṣam ujjihīte

tasya—of him; *eva*—certainly; *saṅgaḥ*—contact; *duritam*—sinful reactions; *dhunīte*—destroys; *tasya*—of him; *anubhāvaḥ*—strength; *hi*—certainly; *bhavam*—the bonds of birth and death; *lunīte*—cuts; *tasya*—of him; *eva*—certainly; *kīrtiḥ*—the glory; *bhuvanam*—the universe; *punīte*—purifies; *yasya*—of whom; *īśa*—for the Supreme Personality of Godhead; *bhaktiḥ*—devotional service; *bhṛṣam*—greatly; *ujjihīte*—arises.

One who has great and mature devotion for the Supreme Personality of Godhead, destroys all sinful reactions by his association. He has the strength to cut the bonds of birth and death, and his glorification purifies the entire universe.

Text 34

tatraiva gaṅgā-yamunādi-nadyas
tatraiva tīrthāni vasanti sadyaḥ
tatraiva dharmāḥ sakalā ramante
yatreśa-bhaktir bhṛṣam āvibhāti

tatra—there; *eva*—certainly; *gaṅgā*—the Ganges river; *yamunā*—the Yamunā—*adi*—beginning with; *nadyaḥ*—rivers; *tatra*—there; *eva*—certainly; *tīrthāni*—holy places; *vasanti*—reside; *sadyaḥ*—at once; *tatra*—there; *eva*—certainly; *dharmāḥ*—virtues; *sakalāḥ*—all; *ramante*—perform pastimes; *yatra*—where; *īśa*—for the Supreme Personality of Godhead; *bhaktiḥ*—devotional service; *āvibhāti*—shines.

In the heart where the Lord's devotional service shines, the Ganges, Yamunā and other sacred rivers flow. In that heart the holy places of pilgrimage immediately take residence, and all virtues perform pastimes.

Text 35

ātanvate tatra ratim divaukaso

*vasanti tatraiva sadā mahad-guṇāḥ
jñānam ca tatraiva sadā prakāśate
yatrāsti bhaktir madhusūdanāśrayā*

ātanvata—do; *tatra*—three; *ratim*—delight; *diva-okasaḥ*—the demigods; *vasanti*—reside; *tatra*—there; *eva*—certainly; *sadā*—continually; *mahat-guṇāḥ*—transcendental virtues; *jñānam*—spiritual knowledge; *ca*—and; *tatra*—there; *eva*—certainly; *sadā*—always; *prakāśate*—is manifest; *yatra*—where; *asti*—there is; *bhaktiḥ*—devotional service; *mkadhusūdana*—of Lord Madhusūdana; *āśrayā*—taken shelter;

One devoted to Lord Madhusūdana delights the demigods. Transcendental virtues always dwell within him, and spiritual knowledge continually shines in his heart.

Text 36

*kim caivaṁ cet kṛṣṇa-kāruṇyam bhaktānām apy evaṁ mahimā sadā, tarhi sarve kim
iti na bhajantīty āha*

*ahni svodara-pūrṭi-mātra-vikalā nidrā-smarehādibhir
duṣpūraiś ca manorathair aviratair ākṣipta-cittā niśi
tan-māyā-vibhavena mohita-dhiyo mithyā-prapañcāḍṛtā
yogīndrair api durgamaṁ katham amī kṛṣṇam bhajantam janaāḥ*

kim ca—furthermore; *cet*—if; *kṛṣṇa*—of Lord Kṛṣṇa; *kāruṇyam*—the mercifulness; *bhaktānām*—to the devotees; *api*—and; *evaṁ*—in this way; *mahimā*—the glory; *sadā*—always; *tarhi*—then; *sarve*—everyone; *kim iti*—why indeed?; *na*—not; *bhajanti*—worships; *iti*—in this regard; *āha*—the author says; *ahni*—during the day; *sva*—own; *udara*—belly; *pūrṭi*—with the filling; *vikalāḥ*—agitated; *nidrā*—sleep; *smara*—sex; *īha*—endeavors; *ādibhiḥ*—and other; *duṣpūraiḥ*—difficult to fulfill; *ca*—and; *manorathaiḥ*—by desires; *avirataiḥ*—ceaseless; *ākṣipta*—thrown; *cittāḥ*—minds; *niśi*—at night; *tat*—of the Lord; *māyā*—of the illusory potency; *vibhavena*—by the power; *mohita*—bewildered; *dhiyaḥ*—minds; *mithyā*—false; *prapañca*—material manifestation; *āḍṛtaḥ*—worshipping; *yogi*—of yogīs; *indraiḥ*—by the kings; *api*—even; *durgamaṁ*—difficult to approach; *katham*—how is it possible?; *amī*—these; *kṛṣṇam*—Lord Kṛṣṇa; *bhajantam*—may worship; *janaḥ*—people.

If this glorification of Lord Kṛṣṇa's mercy to the devotees is true, then why does not everyone worship Him? The author replies: Bewildered by the Lord's illusory potency (māyā), worshipping the false material manifestation, by day only concerned with how to fill the belly, and at night absorbed in sleeping or sex, their minds tossed about by continual, insatiable desires, how will the common people be able to worship Lord Kṛṣṇa, who is unapproachable even by

the kings of the sages?

Text 37

*api ca--tat-tat-kāma-nikāma-lubdha-manasām nānāmara-sevinām
nānā-karma-tapo-japādi-gamitāśeṣa-kṣaṇānām api
anyeṣām api
siddhi-sādhana-vidhau yoga-prayogārthinām
tan-māyā-vibhavana mohita-dhiyām bhaktis tu dūre sthitā*

api ca—and furthermore; *tat*—this; *tat*—and that; *kāma*—desire; *nikāma*—abundant; *lubdha*—greedy; *manasām*—minds; *nānā*—various; *amara*—demigods; *sevinām*—worshipping; *nānā*—various; *karma*—fruitive activities; *tapaḥ*—austerities; *japa*—mantra chants; *adi*—etc; *gamita*—approached; *āśeṣa-kṣaṇānām*—at every moment; *api*—and; *anyeṣām*—of others; *api*—and; *siddhi*—of mystic powers; *sādhana*—attaining; *vidhau*—in the method; *yoga*—of aṣṭāṅga-yoga; *prayoga*—activities; *arthinam*—aspiring; *tat*—of the Lord; *māyā*—of the illusory potency; *vibhavana*—by the strength; *mohita*—bewildered; *dhiyām*—intelligence; *bhaktiḥ*—devotional service; *tu*—but; *dūre*—far away; *sth itā*—is situated;

And furthermore: Their intelligence bewildered by the Lord's illusory potency (*māyā*), some are unlimitedly greedy after material benefits, and take to worshipping various demigods, constant performance of fruitive activities, austerities, or mantra-chanting. Others take to the regimine of aṣṭāṅga-yoga to attain mystic powers. For all of them, the Lord's devotional service is far away.

Text 38

*ānandāmṛta-vāridhau nava-ghana-śyāmabhirāmākṛtau
kṛṣṇe 'nanta-mahimni naiva ramate nitye'ti-nedīyasī
samāre mṛga-tṛṣṇikā-jala-nibhe 'satye 'pi satya-bhramān
mūḍho dhāvati g āhate 'bhiramate duḥkhaika-hetau sukhī—*

ānanda—of transcendental bliss; *amṛta*—of nectar; *vāridhau*—in the ocean; *nava*—fresh; *ghana*—rain-cloud; *śyāma*—dark; *abhirāma*—delightful; *ākṛtau*—form; *kṛṣṇe*—in Lord Kṛṣṇa; *ananta*—unlimited; *mahimni*—glory; *na*—not; *eva*—certainly; *ramate*—take pleasure; *nitye*—eternal; *ati*—very; *nedīyasī*—near; *samāre*—in the material world; *mṛga-tṛṣṇi-ka-jala-nibhe*—to the mirage; *asatye*—illusory; *api*—although; *satya*—about the truth; *bhramāt*—because of bewilderment; *mūḍhaḥ*—fool; *dhāvati*—runs; *gāhate*—enters deeply; *abhiramate*—takes delight; *duḥkha*—of unhappiness; *eka*—the only; *hetau*—cause; *sukhī*—eager to become happy;

Although unlimitedly glorious Lord Kṛṣṇa, whose delightful form is dark like a fresh rain-cloud, is staying nearby, appearing like the nectarean ocean of transcendental bliss, the foolish materialist does not turn to Him for happiness.

That bewildered fool sees the mirage of happiness in the desert of material existence. Eager to find that happiness he runs deeply into that desert, which ultimately becomes the sole source of his suffering.

Text 39

*deho gaham anuttamaṁ rasavatī sad-vāsanā gehinī
svacchandam hari-bhaktir uttama-dhanam s antoṣa ekaḥ suhṛt
siddham śāśvata-saukhyam asti hi ta thāpy ātmaika-bandhe mudhā
gehād avasati prayāsyati jano mithyā-sukhecchāturaḥ*

dehaḥ—the body; *gaham*—house; *anuttamam*—best; *rasavati*—charming; *sat*—pious; *vāsanā*—thoughts and desires; *gehinī*—wife; *svacchandam*—according to one's wish; *hari*—of Lord Hari; *bhaktiḥ*—devotional service; *uttama*—ultimate; *dhanam*—wealth; *santoṣaḥ*—satisfaction; *ekaḥ*—only; *suhṛt*—friend; *siddham*—perfection; *śāśvata*—eternal; *saukhyam*—happiness; *asti*—there is; *hi*—certainly; *tathā api*—nevertheless; *ātma*—of the self; *eka*—sole; *bandhe*—relatives; *mudhā*—uselessly; *gehāt*—from the home; *āvasati*—resides; *prayāsyati*—goes out; *janaḥ*—conditioned soul; *mithyā*—false; *sukha*—of happiness; *icchā*—with the desire; *āturaḥ*—agitated;

One's body is his ultimate home and pious thoughts and desires are his charming wife. Devotional service to Lord Hari is available as the ultimate wealth, and spiritual satisfaction is his only friend. These associates bring one perfection and eternal happiness. Agitated with desire, the foolish conditioned soul leaves that home to uselessly search for the illusory happiness of this world.

Text 40

*āśā-bhogi-sahasra-bhāji mamatāhaṅkāra-bhīmadrume
kāma-krodha-mukhāri-varga-makara-grāhāvalī-saṅkule
tat-tat-kleśa-mahormi-mālini mahā-mohāmbu-pūre ṅṅām
dūspāre bhava-sāgare praviṣatām govinda-bhaktiḥ kutaḥ*

āśā—of hopes; *bhogi*—of snakes; *sahasra*—with thousands; *bhāji*—filled; *mamatā*—possessiveness; *ahaṅkāra*—false ego; *bhīma*—terrible; *drume*—seaweed; *kāma*—lust; *krodha*—anger; *mukha*—beginning with; *ari*—enemies; *varga*—community; *makara*—sharks; *grāha*—and crocodiles; *āvalī*—with multitudes; *saṅkule*—crowded; *tat*—this; *tat*—and that; *kleśa*—distresses; *mahā*—great; *ūrmi*—with waves; *mālini*—garlanded; *mahā*—great; *moha*—illusion; *ambu*—of water; *pūre*—with a flood; *ṅṅām*—of the living entities; *dūspāre*—difficult to cross; *bhava*—of material existence; *sāgare*—in the ocean; *praviṣatām*—entered; *govinda*—of Lord Govinda; *bhaktiḥ*—devotional service; *kutaḥ*—where?; The difficult to cross ocean of material existence is filled with the waters of great illusion, and agitated with many different waves of distress. That ocean is

crowded with the sharks and crocodiles of lust, anger, and other vices. It is filled with the fearful seaweed jungle of false-ego and possessiveness, and thousands of snakes of false-hopes. How is it possible for those drowning in that ocean to attain Lord Govinda's devotional service?

Text 41

yady evaṁ tarhi bhaktiḥ katham syād ity āha

*tatrāḍau para-lokato bhayam ataḥ puṇye matir jāyate
sambhedas tata eva sādhuṣu bhavet teṣāṁ prasādodayāt
śraddhā syāt bhagavat-kathāsu ca tato bhaktir viraktis tatas
tattva-jñānam amanda-sāndra-paramānandaṁ samudyotate*

yadi—if; *evam*—in this way; *tarhi*—then; *bhaktiḥ*—devotional service; *katham*—how?; *syāt*—may it come into existence; *iti*—in this regard; *āha*—the author says; *tatra*—there; *āḍau*—in the beginning; *para-lokataḥ*—of saintly persons; *bhayam*—awe and respect; *ataḥ*—from that; *puṇye*—in purity; *matiḥ*—the mind; *jāyate*—arises; *sambhedah*—association; *tataḥ*—from that; *eva*—certainly; *sādhuṣu*—with devotees; *bhavet*—may be; *teṣāṁ*—of them; *prasāda*—of the mercy; *udayāt*—from the arisal; *śradhhā*—faith; *bhagavat*—of the Lord; *kathāsu*—in the topics; *ca*—and; *tataḥ*—from that; *bhaktiḥ*—devotional service; *viraktiḥ*—renunciation; *tataḥ*—from that; *tattva*—of the truth; *jñānam*—knowledge; *amanda*—great; *sāndra*—intense; *parama*—transcendental; *ānandaṁ*—bliss; *samudyotate*—is manifest;

If this is the description of devotional service (bhakti), then how is it possible to ever attain it? To this the author replies: In the beginning there is respect for saintly persons, and from that the mind becomes a little purified. In that condition, one begins to associate with devotees, and when he receives their mercy, he develops faith in the description of the Lord's instructions and pastimes. From that one develops devotional service, and from that service, renunciation follows. From renunciation, spiritual awareness, which is full of great and intense bliss, follows.

Text 42

*puṇya-kṣuṇṇa-śubhāśāye samuditā sat-saṅga-jāṅkurā
śraddhā-vāribhir u kṣitā pratidinam vairāgya-vistāritā
ārūḍhā bhagavat-prabodha-tarukam prīti-prasūnāñcitā
sāndrānanda-rasam hi bhakti-latikā dhatte 'ti-saukhyam phalam*

puṇya—pious deeds; *kṣuṇṇa*—performed; *śubha*—auspicious; *āśāye*—in the heart; *samuditā*—arisen; *sat*—of the saintly devotees; *saṅga*—of the association; *bīja*—a seed; *aṅkura*—a sprout; *śraddhā*—of faith; *vāribhiḥ*—with the waters; *ukṣitā*—sprinkled; *pratidinam*—every day; *vairāgya*—renunciation; *vistārita*—expanded; *ārūḍhā*—grown; *bhagavat*—of the Supreme Personality of Godhead; *prabodha*—of

awareness; *tarukam*—tree; *prīti*—of pure love of God; *prasūna*—with flowers; *añcitā*—endowed; *sāndra*—intense; *ānanda*—of bliss; *rasam*—with the nectar; *hi*—certainly; *bhakti*—of devotional service; *latikā*—the creeper; *dhatte*—bears; *ati*—great; *saukhyam*—happiness—*phalam*—fruit.

The creeper of devotional service (bhakti) may grow in the heart of one who has performed pious deeds. Planted as a seed by the association of devotees, that creeper begins to sprout when it is daily sprinkled by the waters of faith. With the appearance of renunciation, that creeper expands, and it climbs the trunk and branches of the tree of awareness of the Supreme Personality of Godhead. That creeper blossoms with flowers of pure love of God. From them come the fruits of great transcendental happiness which are full of the nectar of intense spiritual bliss.

Text 43

*kaṁ ca kāmādiṣv ajiteṣu gokula-pateḥ bhaktir na sampadyate
jeyā naiva mahārayaḥ punar ami tad-bhakti-śāstram vinā
tasmād bhakta-jana-prasaṅga-padavīm āsthāya bhaktim śanair
abhyasyāsya subuddhibhiḥ pratidinam jeyās ca kāmādayaḥ*

kaṁ ca—a certain; *kāma*—lust; *ādiṣu*— ; *ajiteṣu*—unconquered; *gokula*—of Gokula; *pateḥ*—to the Lord (Kṛṣṇa); *na*—not; *sampadyate*—is achieved; *jeyāḥ*—conquerable; *na*—not; *eva*—certainly; *mahā*—great; *rayaḥ*—enemies; *punaḥ*—however; *amī*—these; *tat*—to Him; *bhakti*—devotional service; *śāstram*—the weapon; *vinā*—without; *tasmāt*—therefore; *bhakta-jana*—of devotees; *prasaṅga*—of the association; *padavīm*—the path; *āsthāya*—accepting; *bhaktim*—devotional service; *śanair*—gradually; *abhyasya*—performing; *asya*—of Him; *subuddhibhiḥ*—by the intelligent devotees; *pratidinam*—daily; *jeyāḥ*—conquerable; *ca*—and; *kāma*—lust; *ādayaḥ*—and other vices.

Although devotional service (bhakti) to Lord Kṛṣṇa, the master of Gokula, cannot exist unless lust and other vices are conquered, one cannot defeat these great enemies without the weapon of Kṛṣṇa bhakti. For this reason intelligent persons accept the path of association with devotees and daily engage in the Lord's service. In this way they become able to defeat lust and his associates.

Text 44

*iha tu nipatitaḥ suduḥkha-nīre
smara-mukha-nakma-kulākule bhavābdhau
hari-carana-mahā-tarim śrayed yas tarati
sukhena sudustaram tam anyaiḥ.*

iha—here; *tu*—but; *nipatitaḥ*—fallen; *su-duḥkha*—of great distress; *nīre*—in the waters; *smara*—of lust; *mukha*—headed; *nakra*—of crocodiles; *kula*—by the

community; *ākule*—crowded; *bhava*—of material existence; *abdhou*—in the ocean; *hari*—of Lord Hari; *caraṇa*—of the lotus feet; *mahā*—great; *tarim*—ship; *śrayet*—may take shelter; *yaḥ*—who; *tarati*—crosses over; *sukhena*—without effort; *sudustaram*
very difficult to cross; *tam*—that; *anyaiḥ*—by others.

The ocean of material existence is filled with the waters of great suffering, and crowded with the crocodiles of lust and other vices. Although drowning in that ocean, if one takes shelter on the boat of Lord Hari's lotus feet, he will easily cross over that ocean which was insurmountable for others.

Text 45

te na smaranti viṣayān na ca karma-kāṇḍam
tena smaranti puruṣārtha-catuṣṭhayaṁ ca
te na smaranti suta-dāra-nṛhātma-dehām
ye kṛṣṇa-pāda-kamale madhu-pāna-mattāḥ

te—they; *na*—not; *smaranti*—remember; *viṣayān*—objects of sense-gratification; *na*—not; *ca*—and; *karma-kāṇḍam*—Vedic prescriptions for material advancement; *te*—they; *na*—not; *smaranti*—remember; *puruṣārtha-catuṣṭhayaṁ*—the four goals of human endeavor (religion, sense-gratification, economic-development and liberation); *ca*—and; *te*—they; *na*—not; *smaranti*—remember; *suta*—children; *dāra*—wife; *nṛha*—home; *ātma-dehān*—things in relation to his material body; *ye*—those who; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda*—of the feet; *kamale*—at the lotus flower; *madhu*—the honey; *pāna*—by the drinking; *mattāḥ*—intoxicated;

Those who become intoxicated by drinking the honey of Lord Kṛṣṇa's lotus feet do not remember the objects of the material senses, the Vedic prescriptions for material advancement (karma-kanda), the four goals of human pursuit (religion, sense-gratification, economic-development and liberation), their children, wife, home, or even their own material bodies.

Text 46

kim ca

sadbhiḥ kṣuṇṇam anavalim vigata-santāpam rajo-varjitam
tat-pādāmbuja-bhakti-sat-partham ṛte nānyo'sti panthā mama
svargādau tava kāla-vakra-lulite svacche 'pi naivotsahe
mokṣe tvat-pada-laṅghanāhita-bhaye notsāhansam kurmahe

kim ca—and furthermore; *sadbhiḥ*—by he saintly devotees; *kṣuṇṇam*—followed; *anavalim*—pure; *vigata*—free; *santāpam*—from material distress; *rajaḥ*—from passion; *varjitam*—free; *tat*—of Lord Kṛṣṇa; *pāda*—feet; *ambuja*—to the lotus

flower; bhakti—devotional service; sat—transcendental; patham—path; rte—except for; na—not; anyah—another; asti—there is; panthāḥ—path; mama—my; svarga-ādau—the heavenly planets beginning with Svarga-loka; tava—Your; kāla—of time; cakra—by the wheel; lulite—are cut; svacche—splendid and beautiful; api—although; na—not; eva—certainly; utsahe—I aspire; mokṣe—for liberation; tvat—Your; pada—lotus feet; lanhana—ignoring; āhita—placed; bhaye—fear; na—not; utsāhasam—the reckless crime; kurmahe—shall I commit.

O Lord, the transcendental path of devotional service to Your lotus feet, which is followed by the saintly devotees, is very pure, and free from material distresses and the material mode of passion. Aside from that path, I shall not accept any other. I shall not appeal even for the shining upper planetary systems, which shall ultimately be cut to pieces by Your wheel of time. I shall not endeavor to commit the fearful and reckless crime of passing over Your lotus feet to attain an impersonal pseudo-liberation.

Text 47

*śreyaḥ kalpa-taroḥ phalam suvimalam ratnam trayi-vāridheḥ
mūlam jñāna-mahīruhasya paramānandāmbudheḥ nirgharaḥ
sam sārṇava-pāra-setur amṛtārohasya niḥśreṇikā
duṣprāpyam hari-bhaktir uttama-dhanam kāmyam na keṣām iha*

śreyaḥ—best; kalpa—taroḥ—of the desire tree; phalam—fruit; suvimalam—pure and splendid; ratnam—jewel; trayi-vāridheḥ—of the ocean of three Vedas; mūlam—the root; jñāna—of transcendental knowledge; mahīruhasya—of the tree; parama—transcendental; ānanda—of bliss; ambudheḥ—of the ocean; nirgharaḥ—swiftly moving current; samsāra—of material existence; arṇava—of the ocean; pāra—t the other shore; setuḥ—the bridge; amṛta—to spiritual nectar; arohasya—of the ascending; niḥśreṇikā—the staircase; duṣprāpyam—difficult to attain; hari—of Lord Hari; bhaktiḥ—the devotional service; uttama—ultimate; dhanam—wealth; kāmyam—desireable; na—not; keṣām—by whom?; iha—here in this world.

Devotional service to Lord Hari (hari-bhakti) is the fruit of the best of spiritual desire-trees, the ultimate jewel attained from the ocean of the three Vedas, the root of the tree of transcendental knowledge, the swiftly moving current of the ocean of spiritual bliss, the bridge that enables one to cross to the far shore of the ocean of birth and death, the staircase leading up to the realm of spiritual nectar, and the ultimate treasure. In this world, who would not aspire to attain it?

Second Stabaka

TEXT 1

atha bhakta-jana-prasādaika-sādhyatvād bhagavad-bhakteḥ tān upaślokeyati

*aśeṣa-brahmāṇḍa-prabhuḥ api viḥyātma-nilayaṁ
sadā y eṣāṁ parśve vasati vāsagaḥ kaitābha-ripuḥ
vimuktau muktāśān murahara-padāmbhoja-rasikān
bhaje 'ham bhaktāṁs tan bhagavad-avatārān bhava-hitān*

atha—now; bhakta-jana—of the devotees; prasāda—by the mercy; eka—only; sādhyatvāt—because of the attainability; bhagavat—of the Supreme Personality of Godhead; bhakteḥ—of the devotional service; tan—them (the devotees); upaślokeyati—praises in the following verses; aśeṣa—all; brahmāṇḍa—of the universes; prabhuḥ—the master; api—although; viḥaya—having left; ātma—own; nilayaṁ—abode; sadā—continually; yeṣāṁ—of whom; parśve—at the side; vasati—resides; vāsagaḥ—submissive; kaitābha-ripuḥ—Lord Kṛṣṇa, the enemy of the Kaitābha demon; vimuktau—for liberation; mukta—given up; āśān—the aspiration; murahara—of Lord Kṛṣṇa, the killer of the Mura demon; pada—of the feet; ambhoja—the lotus flower; rasikān—relishing the mellows; bhaje—worship; aham—I; bhaktān—the devotees; tan—them; bhagavat—of the Lord; avatārān—incarnations; bhava—to the world; hitān—auspicious.

Because the devotional service of the Lord is attainable only by the mercy of the devotees, the author praises them in the following verses: Although He is the master of all universes, Lord Hari leaves His own spiritual abode to always stay submissively by His devotee's side. Lord Hari's devotees have given up all aspiration for liberation, and are simply attached to relishing the nectar at the Lord's lotus feet. I worship those devotees, who are empowered by the Lord, and who endeavor to do good to the entire world.

TEXT 2

tan eva pratyekam abhivādayati

*guhyaṁ yogi-durāsadam tri-jagatām sāraṁ yayaivāmṛtaṁ
yasyā niṣkapaṭa-prasāda-sulabham govinda-pādāmbujam
ādyāṁ śaktim aśeṣa-loka-jananīm brahmādibhir vanditām
vande tām kula-devatām iha mahāmāyāṁ jagan-mohinīm*

tān—them; eva—certainly; pratyekam—one by one; abhivādayati—offers respectful obeisances; guhyam—kept secret; yogi—by the yogis; durāsadam—difficult to attain; tri—three; jagatām—of the worlds; sāraṁ—essence; yaya—by whom; eva—certainly; amṛtam—the nectar; yasyāḥ—of whom; niṣkapaṭa—non-deceptive; non-deceptive—prasāda—by the mercy; sulabham—easy to attain; govinda—of Lord Govinda; pada—feet; ambujam—lotus; ādyāṁ—first; śaktim—potency; aśeṣa—all; loka—of living entities; jananiṁ—the mother; brahma—by Lord Brahmā; ādibhiḥ—and others; vanditām—offered respectful obeisances; vande—I offer my respectful obeisances; tām—to her; kula—devatām—the

goddess; *iha*—here; *mahāmāyām*—Mahāmāyā; *jagat*—the universe; *mohinīm*—bewildering.

Unapproachable for the yogīs, and the best thing in the three worlds. Lord Kṛṣṇa's nectarean lotus-feet are carefully concealed by Mahāmāyā, although they may also be easily attained by her genuine favor. Offered obeisances by Lord Brahma and the other devotees, she is the Lord's first potency, and the mother of all living entities. I offer my respectful obeisances to that goddess Mahāmāyā, who bewilders the entire universe.

Text 3

*ānanda-nirbaramayīm aravinda-nabha-
pādāravinda-makarandamaya-pravāham
tām kṛṣṇa-bhaktim iva mūrtimatīm sravantīm
vande mah eśvara-śiro-ruha-kunda-mālām*

ānanda-nirbaramayīm—consisting of great bliss; *aravinda-nābha*—of Lord Hari, whose navel is as beautiful as a lotus-flower; *pāda*—of the feet; *aravinda*—of the lotus feet; *makaranda*—of the honey; *maya*—consisting; *pravāham*—current; *tām*—to her; *kṛṣṇa*—of Lord Kṛṣṇa; *bhaktim*—devotional service; *iva*—just like; *mūrtimatīm*—personified; *sravantīm*—flowing; *vande*—I offer my respectful obeisances; *maheśvara*—of Lord Śiva; *śiraḥ*—on the head; *ruha*—ascended; *kunda*—of white jasmine flowers; *mālām*—a garland.

Saturated with the honey of Lord Hari's lotus feet, and appearing like a garland of white jasmine flowers on the top of Lord Śiva's head, the blissful Ganges river shines as splendidly as kṛṣṇa-bhakti herself. I offer my respectful obeisances to her.

Text 4

*vande rudra-viriñci-nārada-śuka-vyāsoddhavākrūraka-
prahlādārjuna-tārṣa-māruti-mukhān śri-vāsudeva-priyān
yat-kīrtiḥ sura-nīmnageva vimalā trai-lokyam evāpunāt
sarpendrasya phaṇeva viśvam avahat tāpān sudhevāvahat*

vande—I offer my respectful obeisances; *rudra*—Lord Śiva; *viriñci*—Lord Brahmā; *nārada*—Nārada Muni; *śuka*—Śukadeva Gosvāmī; *vyāsa*—Śrīla Vyāsadeva; *uddhava*—Uddhava; *akrūraka*—Akrūra; *prahlāda*—Prahāda; *arjuna*—Arjuna; *tārṣa*—Gaurāḍa—*māruti*—Hanumān; *mukhān*—headed by; *śrī-vāsudeva*—of Lord Vāsudeva; *priyān*—the dear devotees; *yat*—of whom; *kīrtiḥ*—the glory; *sura-nimnagā*—the celestial Ganges river; *iva*—just like; *vimalā*—pure; *trai-lokyam*—the three worlds; *eva*—certainly; *apunāt*—has purified; *sarpa-indrasya*—of Lord Vāsuki, the king of serpents; *phaṇā*—the hood; *iva*—just like; *viśvam*—the universe; *avahat*—carries; *tāpān*—distresses; *sudhā*—nectar; *iva*—just like;

avahat—carries.

I offer my respectful obeisances to Lord Śiva, Lord Brahmā, Nārada Muni, Śukadeva Gosvāmī, Śrīla Vyāsadeva, Uddhava, Akrūra, Prahlāda, Arjuna, Garuḍa, Hanumān, and all the others who are dear to Lord Vāsudeva. Just like the celestial Ganges river, their glory purifies the three worlds. Just like the hood of Lord Vāsuki, it maintains the universe, and just like nectar, it removes this world's distress.

TEXT 5

*tat-kāmojjhita-loka-veda-varitāpātyātma-pāty-ālayā
rādhādyā vraja-sundarīr aviratām vande mukunda-priyāḥ
yābhiḥ prema-pariplutābhir anīsam kṛṣṇaika-tānātmabhir
yan-naisargikam ea karma-rahitam sā prema-bhaktiḥ smṛtā*

tat—Lord Kṛṣṇa; *kāma*—desiring; *ujjhita*—rejected; *loka*—popular opinion; *veda*—Vedic injunctions; *carita*—activities; *āpatya*—children; *ātma*—own; *pati*—husbands; *alayaḥ*—and homes; *rādhā*—Śrīmatī Rādhārāṇī; *ādyāḥ*—headed by; *vraja*—of Vraja; *sundarīr*—oh beautiful girls; *aviratam*—constantly; *vande*—I offer my respectful obeisances; *mukunda*—to Lord Mukunda; *priyāḥ*—very dear; *yābhiḥ*—by whom; *prema*—with pure love of God; *pariplutābhiḥ*—drowned; *anīsam*—day and night; *kṛṣṇa*—Kṛṣṇa; *eka*—only; *tāna-ātmabhiḥ*—remembering; *yat*—of whom; *naisārgikam*—by nature; *eva*—certainly; *karma*—of fruitive actions; *rahitam*—devoid; *sā*—that; *prema*—in pure love of God; *bhaktiḥ*—devotional service; *smṛtā*—remembered.

Headed by Śrīmatī Rādhārāṇī, the beautiful young girls of Vrajabhūmi constantly meditated upon Lord Kṛṣṇa, and became drowned in pure love for Him. Very dear to Him, they attained the stage of prema-bhakti (devotional service in pure love of God), which is free from any taint of material fruitive activities. In their desire to attain Kṛṣṇa, they rejected all concern for popular opinion, Vedic convention, and even their own children, husbands, and homes. I repeatedly offer my respectful obeisances unto them.

TEXT 6

*tad yathā--ānandena mukunda-nāma-caritam līlā-vilāsātmakam
kromañcāñcita-vigrahāḥ sarabhasam śṛṇvanti gāyanti ca
tat-saundarya-vihāra-magna-manaso nityam smaranti sma tam
gehe karma-samākulā api harer bhaktim dadhur gopikāḥ*

tat—that; *yathā*—just as; *ānandena*—with bliss; *mukunda*—of Lord Mukunda; *nāma*—the Holy Names; *caritam*—and pastimes; *līlā-vilāsa-ātmakam*—full of pastimes; *romañca-añcita*—with hairs standing on end; *vigrahāḥ*—bodies; *sarabhasam*—eagerly; *śṛṇvanti*—heard; *gāyanti*—chanted; *ca*—and; *tat*—His;

saundarya—beauty; *vihāra*—and pastimes; *magna*—immersed; *manasāḥ*—minds; *nityam*—constantly; *smaranti*—remembered; *sma*—in the past; *tam*—Him; *gehe*—at home; *karma-samākulāḥ*—diligently performing their duties; *api*—although; *hareh*—to Lord Hari; *bhaktim*—pure devotional service; *dadhuḥ*—rendered; *gopikāḥ*—the gopīs.

When the gopīs heard and chanted Lord Kṛṣṇa's Holy Names and pastimes, the hairs of their bodies stood up in ecstasy. Their minds constantly immersed in remembering His pastimes and beauty, they engaged in pure devotional service to the Lord, although very diligently performing their household duties.

Text 7

*vīṇā-veṇu-mṛdaṅga-vādyā-valitair nṛtyaiḥ sva-gītottarais
talpaiḥ puṣpa-nava-pravāla-racitair āsyāmṛtasyārpanaiḥ
guñjā-dhātu-śikhaṇḍa-puṣpa vihitair veśair manohāribhiḥ
preṃṇā sādhu siṣevire madhuripuṃ vṛdāvane gopikāḥ*

vīṇā—lutes; *veṇu*—flutes; *mṛdaṅga*—drums; *vādyā*—musical instruments; *valitaiḥ*—accompanied by; *nṛtyaiḥ*—with dancing; *sva*—own; *gīta*—with singing; *uttaraiḥ*—superexcellent; *talpaiḥ*—with sitting places; *puṣpa*—with flowers; *nava*—fresh; *pravāla*—with buds; *racitaiḥ*—decorated; *asya*—of their lips; *amṛtasya*—of the nectar; *arpanaiḥ*—with offerings; *guñjā*—of guñjā; *dhātu*—mineral pigments; *śikhaṇḍa*—peacock feather; *puṣpa*—flowers; *vihitaiḥ*—placed; *veśaiḥ*—with decorations; *manohāribhiḥ*—beautiful; *preṃṇā*—with pure love; *sādhu*—nicely; *siṣevire*—served; *madhuripuṃ*—Lord Kṛṣṇa, the enemy of the Madhu demon; *vṛdāvane*—in Vṛndāvana; *gopikāḥ*—the gopīs.

Playing flutes, vīṇās and mṛdaṅgas, dancing, sweetly singing, decorating His sitting place with flowers and fresh buds, offering the nectar of their kisses, and decorating Him with garlands of guñjā, mineral pigments, peacock feathers and flowers, the gopīs lovingly served Lord Kṛṣṇa in Vṛndāvana.

Text 8

*svidyat-pāni-talena tac-caraṇayoḥ sammarjanenārpitam
pādyam sneha-jalena cārghyam anīṣam celāñcalenāsanam
dattam cācamanīyam eva niyataṃ svāsyādharasyāmṛtaiḥ
preṃṇaivattham ahar niṣam madhuripor gopibhir arcā kṛtā*

svidyat—perspiring; *pāni*—of the hands; *talena*—with the surface; *tac*—His; *caraṇayoḥ*—of the two lotus feet; *sammarrjanena*—with the washing; *arpitam*—offered; *pādyam*—water for washing the feet; *sneha-jalena*—with tears; *ca*—and; *arghyam*—offering water as a part of worship; *anīṣam*—incessantly; *cela*—of the garments; *añcalena*—with the edges; *āsanam*—a sitting place; *dattam*—offered;

ca—and; ācamanīyam—water for washing the mouth; eva—indeed; niyatam—continuously; svasya—own; adharasya—of the lips; amrtaiḥ—with the nectar; premṇā—with pure love; eva—certainly; attham—offered; ahariniśam—day and night; madhuripoḥ—of Lord Kṛṣṇa, the enemy of the Madhu demon; gopībhiḥ—by the gopīs; arcā—worship; kṛtā—was performed;

The gopīs washed the Lord's feet and their hands began to perspire in ecstasy. They continually offered Him arghya with their tears, a sitting place with the edge of their sārīs, and ācamaṇa with the nectar of their kisses. In this way the gopīs constantly served Lord Kṛṣṇa in pure love.

Text 9

tāsām ye tu manorathā nava-navonmīlat-kalā-kelayas
teṣām tāvad agocare hi bhagavat-kāma-kriyā-kausalam
ity e vaṁ nija-mānasādhika-rasollāsotsavāsvādajen-
ānandena vavandire madhuripuṁ vṛndāvane gopikāḥ

tāsām—of them; ye—which; tu—indeed; manorathāḥ—desires; nava—newer; nava—and newer; unmīlat—manifesting; kalā-kelayaḥ—in relation to amorous pastimes; teṣām—of those; tāvat—to that extent; agocare—inconceivable; hi—certainly; bhagavat—of the Supreme Personality of Godhead; kāma—of loving affairs; kriyā—in the activities; kausalam—expertise; iti—this; evam—in this way; nija—own; mānasa—than the minds; adhika—greater; rasa—of the mellow of conjugal love; ullasa—jubilant and brilliant; utsava—the festivities; asvadajena—with the pleasing taste; ānandena—with spiritual bliss; vavandire—offered respectful obeisances; madhuripuṁ—to Lord Kṛṣṇa, the enemy of the Madhu demon; vṛndāvane—in Vṛndāvana; gopikāḥ—the gopīs.

Although newer and newer desires for amorous pastimes arose within the gopīs' hearts, the Lord's skill at performing these pastimes was always beyond what the gopīs could imagine. Tasting the transcendental bliss of festive conjugal pastimes far beyond their desires, the gopīs jubilantly offered respectful obeisances to Lord Kṛṣṇa in Vṛndāvana.

Text 10

abhyutthāna-varāsanāṅghri-kamala-prakṣāṇodvarttanaiḥ
keśopaskaraṇānulepa-tilakaiḥ pratyāṅga-veśattaraiḥ
bhākṣyaiḥ kṣīra-rasādibhiś ca vadane tāmbūla-vikṣepanair
mālyair vijana-vādyā-gīta-nātanair dāsyam vyadhur gopikāḥ

abhyutthāna—rising out of respect; vara—nice; āsana—seat; aṅghri—feet; kamala—lotus; prakṣāṇa—washing; udvarttanaiḥ—massaging; keśa—of the hair; upaskaraṇa—decorating and arranging; anulepa—anointing; tilakaiḥ—decorating with tilaka markings; pratyāṅga—each limb; veśattaraiḥ—nicely

decorating; *bhaksy aih*—palatable foodstuffs; *kṣīra-rasa*—with milk-products; *ādibhiḥ*—and other palatable ingredients; *ca*—and; *vadane*—in the mouth; *tāmbūla*—betel-nuts; *vikṣepaṇaiḥ*—offering; *mālyaiḥ*—with garlands; *vījana*—fanning; *vādyā*—playing musical instruments; *gīta*—singing; *naṭanaiḥ*—and with dancing; *dāsyam*—service; *vyadhuḥ*—performed; *gopikāḥ*—the gopīs.

Respectfully rising to greet Him, offering a nice sitting-place, washing and massaging His lotus feet, arranging and decorating His hair, smearing His body with scented ointments, marking it with tilaka and nicely decorating each limb, offering palatable foodstuffs made with milk and other nice ingredients, placing betel-nuts in His mouth, garlanding and fanning Him, playing musical instruments, singing and dancing for His pleasure, the gopīs served Lord Kṛṣṇa.

Text 11

*parihāsālpaiḥ sahaviharnaiḥ prema-rabhasaiḥ
svabhāraiḥ sauhārdaiḥ saha-śayana-vāsābhyavahṛtaiḥ
ati-prītyā maitrīm vraja-pura-yuvatyo vidadhire
harau prītim naisargika-sakhitayā gopa-śīśavaḥ*

parihāsa—with laughing; *ālpaiḥ*—and talking; *saha*—with; *viharaṇaiḥ*—pastimes; *prema-rabhasaiḥ*—with great love; *sva-bhāraiḥ*—with their own; *sauhardaiḥ*—friendship; *saha*—together; *śayana*—resting; *vāsa*—residing; *abhyavahṛtaiḥ*—eating; *ati*—great; *prītyā*—with love; *maitrīm*—friendship; *vraja*—of Vrajabhūmi; *pura*—of the town; *yuvataḥ*—youths; *vidadhire*—did; *harau*—to Lord Hari; *prītim*—love; *naisargika*—natural; *sakhitayā*—with friendship; *gopa*—of the cowherd men; *śīśavaḥ*—the sons.

The cowherd boys of Vraja-pura joked, talked, ate, rested, performed pastimes, and stayed with Lord Kṛṣṇa as His loving friends.

TEXT 12

*tadiya-rūpāsrita-kāma-margaṇair
nihanyamānāḥ śaraṇam gatā iva
kṛṣṇāya cātmānam api sva-vigraham
nivedayante svayam eva gopikḥḥ*

tadiya—His; *rūpa*—beauty; *āsrita*—in relation; *kāma*—of transcendental lust; *margaṇaiḥ*—with the arrows; *nihanyamānāḥ*—being struck; *śaraṇam*—to shelter; *gatāḥ*—went; *iva*—just as if; *kṛṣṇāya*—to Lord Kṛṣṇa; *ca*—and; *ātmānam*—heart; *api*—and; *sva*—own; *vigraham*—form; *nivedayante*—offer; *svayam*—personally; *eva*—certainly; *gopikāḥ*—the gopīs.

Pierced by the cupid's arrows of His beauty, the gopīs surrendered to Kṛṣṇa and offered Him their minds and bodies.

Text 13

*nirapekṣa nirāhāryā
nirguṇā guṇa-śalinī
sapremā sānurāgā ca
gopī-bhaktiḥ kim ucyate*

nirapekṣā—causeless; *nirāhāryā*—natural; *nirguṇa*—beyond the three modes of material nature; *guṇa*—with transcendental qualities; *śalinī*—enriched; *sa*—with; *prema*—pure love of God; *sa*—with; *anurāga*—attachment; *ca*—and; *gopī*—of the gopīs; *bhaktiḥ*—devotional service for Lord Kṛṣṇa; *kim*—how?; *ucyate*—may it be described;

Natural, causeless, beyond the three modes of material nature, enriched with wonderful spiritual attributes, full of great love and attachment, the gopī's devotion to Lord Kṛṣṇa cannot be described.

Text 14

*yābhiḥ kṛṣṇa-rasāvādo
virahe 'py anubhūyate
gopīnām—sa kṣaṇo nāsti
yatra govinda-vismṛtiḥ*

yābhiḥ—by whom; *kṛṣṇa*—of Lord Kṛṣṇa; *rasa*—of the transcendental mellows; *āsvādaḥ*—the sweet taste; *virahe*—in separation; *api*—even; *anubhūyate*—is experienced; *gopīnām*—of the gopīs; *saḥ*—that; *kṣaṇaḥ*—moment; *na*—does not; *asti*—exist; *yatra*—where; *govinda*—of Lord Govinda; *vismṛtiḥ*—there is forgetfulness.

Even when separated from Him, the gopīs, tasted the mellows of love for Kṛṣṇa. They did not forget Him for a moment.

Text 15

*paty-āpatya-dhanair ādhyam
gṛham yogisu dustyajam
haṭhena tṛṇavat tyaktvā
bhejuḥ kṛṣṇam vraja-striyaḥ*

pati—with husband; *āpatya*—children; *dhanaiḥ*—and wealth; *ādhyam*—opulent; *gṛham*—home; *yogiṣu*—for the yogīs; *dustyajam*—difficult to renounce; *haṭhena*—vigorously; *tṛṇavat*—as worthless as a piece of straw; *taktva*—abandoned; *bhejuḥ*—worshipped; *kṛṣṇam*—Lord Kṛṣṇa; *vraja*—of Vrajabhūmi; *striyaḥ*—the beautiful women.

Endowed with great wealth, charming children and husbands, the gopis homes were difficult even for great yogis to abandon. The gopis, nevertheless, vigorously rejected their opulent homes, considering them as worthless as a piece of straw, and went to worship Lord Kṛṣṇa.

Text 16

*gopīnām bhakti-mahimā
vaktum śakya na vedhasā
tat-sutena śūkenāpi
ke vyaṁ jaḍa-buddhayaḥ*

gopīnām—of the gopis; *bhakti*—of the devotional service; *mahimā*—the glory; *vaktum*—to be spoken; *śakyaḥ*—is able; *na*—not; *vedhasā*—by Lord Brahmā; *tat-sutena*—by Brahmā's son (Nārada Muni); *śūkena*—by Śukadeva Gosvāmī; *api*—and; *ke*—who are?; *vyaṁ*—we; *jaḍa*—stunted; *buddhayaḥ*—with intelligence;

Even Brahmā, Nārada, and Śukadeva Gosvāmī cannot decribe the glories of the gopī's devotional service to Lord Kṛṣṇa. What are we, whose intelligence is very stunted, in comparison to them?

Text 17

*na tathā brahma-rudrādyā
lakṣmīr vānanta eva vā
govindasya jagad-bandhor
yathā gopī-janāḥ priyāḥ*

na—not; *tathā*—in the same way; *brahma*—Lord Brahma; *rudra*—Lord Śiva; *ādyāḥ*—the devotees headed by; *lakṣmīḥ*—the goddess of fortune; *vā*—or; *anantaḥ*—Lord Anandeva; *eva*—certainly; *vā*—or; *govindasya*—to Lord Govinda; *jagat*—of the universe; *bandhor*—the friend; *yathā*—as; *gopī-janāḥ*—the gopīs; *priyāḥ*—are dear.

Neither Lakṣmī-devī, Lord Ananata-deva, nor the devotees headed by Lord Brahmā and Lord Śiva, are as dear to Lord Govinda, the friend of the universe, as the gopīs

TEXT 18

*pariśīlayato 'nantam
satatam santāpasam-tamo-hantrṇ
bhāgavatān iha vande
puṇyāmbhodher ivotthitāms candrān*

pariśīlayataḥ—in contact; *anantam*—with the unlimited Supreme Personality of

Godhead; *satatam*—always; *santāpasam*—sufferings; *tamaḥ*—the darkness of ignorance; *hanṛm*—destroying; *bhāgavatān*—the devotees; *iha*—here; *vande*—I offer my respectful obeisances; *puṇya*—of piety; *ambhodheḥ*—from the ocean; *iva*—as it were; *utthitān*—arisen; *candrān*—moons.

The devotees appear like moons which have arisen from the ocean of piety. Those devotee-moons perform pastimes in the sky which is Lord Kṛṣṇa, and they dispell the suffering and ignorant darkness of this world. I offer my respectful obeisances unto them.

Text 19

*atha ke te bhāgavatā ity apekṣāyām āhaye śṛṇvanti mukunda-nāma-caritam gāyanti
cānanditās
tam sarvatra samam smaranti satatam tat-pāda-samsevinaḥ
vandante paripuṅjayanti ca rasād dāsyam ātanvate
sakhyam cātma-nivedanam ca niyatam karmārpaṇam kurvate*

atha—now; *ke*—who?; *te*—they; *bhāgavatāḥ*—devotees; *iti*—thus; *apekṣāyām*—in this regard; *āha*—the author says; *ye*—those who; *śṛṇvanti*—hear; *mukunda*—of Lord Mukunda; *nāma*—the Holy Names; *caritam*—and pastimes; *gāyanti*—chant them; *ca*—and; *ānanditāḥ*—with pleasure; *tam*—to the Lord; *sarvatra*—everywhere; *samam*—completely; *smaranti*—remember; *satatam*—constantly; *tat*—the Lord's; *pāda*—lotus feet; *samsevinaḥ*—serving; *vandante*—offer respectful obeisances; *paripuṅjayanti*—worship; *ca*—and; *rasāt*—with love; *dāsyam*—service; *ātanvate*—render; *sakhyam*—friendship; *ca*—and; *ātma-nivedanam*—complete surrender; *ca*—and; *niyatam*—always; *karma*—their work; *arpaṇam*—offering; *kurvate*—perform.

The author here describes the Lord's devotees: The devotees hear the holy names and pastimes of Lord Mukunda, and delight in chanting them. They always remember Him, continually service His lotus feet, worship, offer obeisances, serve by friend, completely surrender, and offer the fruits of their work to Him.

Text 20

*kṛṣṇātmānaḥ kṛṣṇa-dhanaḥ
kṛṣṇa-bandhu-sutādayaḥ
ye tad-arthojjhitaśeṣās
te 'pi bhūri-parigrahāḥ*

kṛṣṇa—Lord Kṛṣṇa; *ātmanāḥ*—life and soul; *kṛṣṇa*—Kṛṣṇa; *dhanaḥ*—wealth; *kṛṣṇa-bandhu*—friends and relatives; *suta*—sons; *ādayaḥ*—etc.; *ye*—those who; *tat*—His; *artha*—for the sake; *ujjhita*—abandoned; *śeṣaḥ*—everything; *te*—they; *api*—and; *bhūri-parigrahāḥ*—many devotees.

Many devotees have renounced everything to attain Kṛṣṇa. Kṛṣṇa is their wealth, friend, family member, and son.

Text 21

*kṛṣṇārpita-dhanāgāra-
dāra-bandhu-sutāday aḥ
ye parigrahavanto 'pi
sadā niṣkiñcanā janāḥ*

kṛṣṇa—to Kṛṣṇa; *arpita*—offered; *dhana*—wealth; *āgāra*—home; *dāra*—wife; *bandhu*—friends and relatives; *suta*—sons; *ādayaḥ*—etc.; *ye*—those who; *parigrahavantaḥ*—devotees; *api*—and; *sadā*—always; *niṣkiñcanaḥ*—never claiming anything as their own; *janāḥ*—persons.

Those devotees offer to Kṛṣṇa their wealth, home, wife, children, friends, relatives, and all their possessions. They never claim any property as their own.

Text 22

*tad-rūpa-guṇa-naivedya-nirmālya-vyāpṛtendriyāḥ
viṣayāviṣaya ye 'pi
sadā viṣaya-śālinaḥ*

tat—the Lord's; *rūpa*—beautiful form; *guṇa*—hearing of His transcendental qualities; *naivedya*—tasting the remnants of foodstuff offered to Him; *nirmālya*—smelling the flower-garlands offered to Him; *vyāpṛta*—busily engaged; *indriyāḥ*—senses; *viṣaya*—in external objects of sense-perception; *aviṣayaḥ*—not engaged; *ye*—who; *api*—also; *sadā*—always; *viṣaya-śālinaḥ*—perceiving Kṛṣṇa.

Turning away from external objects, the devotees see Lord Hari's beautiful form, hear about His glorious transcendental qualities, taste the foodstuffs offered to Him, and smell the flowers garlands which were His decorations. In this way, the devotees always engage their senses in the perception of Kṛṣṇa.

Text 23

*Kṛṣṇārpita-mano-buddhi-
deha-prāṇendriya-kriyāḥ
apy anākaṅṣitatayā
nirjitā viṣayormayaḥ*

kṛṣṇa—to Kṛṣṇa; *arpita*—offered; *manaḥ*—mind; *buddhi*—intelligence; *deha*—body; *prāṇa*—life; *indriya*—of the senses; *kriyāḥ*—actions; *api*—although;

anākaṅkṣitatayā—without desire; *nirjitāḥ*—conquered; *viṣaya*—of the material senses; *ūrmayaḥ*—waves.

Without personal desire, the devotees offer to Kṛṣṇa their mind, intelligence, body, life, and the actions of the senses. In this way they conquer the six enimical waves of materialism.

Text 24

kṛṣṇenaiva hṛt-sthitena
sadā santuṣṭa-cetasah
ye daridrā api prāyo
rājādhika-sukha-sthitāḥ

kṛṣṇena—by Lord Kṛṣṇa; *eat*—certainly; *hṛt*—in the heart; *sthitena*—situated; *sadā*—always; *santuṣṭa*—satisfied; *cetasah*—minds; *ye*—those who; *daridrāḥ*—poor; *api*—although; *prāyaḥ*—generally; *rāja*—than a King; *adhika*—greater; *sukha*—in happiness; *sthitāḥ*—situated.

Although the devotees are generally poor, because their minds are satisfied by Lord Kṛṣṇa, who remains within their hearts, they enjoy happiness greater even than a king.

Text 25

nābhyasūyanti kebhyo 'pi
na ca kebhyo 'pi bibhyati
ye na duḥkhād udvijante
na ramante bahiḥ-sukhe

na—not; *abhyasūyanti*—envy; *kebhyah-api*—anyone; *na*—not; *ca*—and; *kebhyah-api*—anyone; *bibhyati*—fear; *ye*—who; *na*—not; *duḥkhāt*—because of material distress; *udvijante*—are agitated; *na*—not; *ramante*—take pleasure; *bahiḥ*—of the external material world; *sukhe*—in the happiness.

The devotees do not envy or fear anyone. They are not agitated by material distress, and they do not take pleasure in the external happiness of this world.

Text 26

ye na bibhyati pāpnabhyo
na kutaścic ca jantutaḥ
hari-vismaraṇaḥ eva
ye ca bibhyayti sarvadā

ye—those who; *na*—not; *bibhyati*—fear; *pāpnabhyaḥ*—sinful reactions; *na*—not; *kutaścit*—from any reason; *ca*—and; *jantutaḥ*—living entity; *hari*—of Lord Kṛṣṇa; *vismaraṇāt*—from the forgetting; *eva*—certainly; *ye*—who; *ca*—and; *bibhyati*—fear; *sarvadā*—always;

Although the devotees do not fear any sinful reactions or any living entity, they constantly fear the state of forgetting Kṛṣṇa.

Text 27

uccair api bahūn doṣān
sadāṛṣṭa-guṇān api
y e pareṣām na paśyanti
cātmanas tu viparvavam

uccaiḥ—greatly; *api*—although; *bahūn*—many; *doṣān*—faults; *sadā*—always; *adṛṣṭa*—unseen; *guṇān*—virtues; *api*—although; *ye*—who; *pareṣām*—of others; *na*—not; *paśyanti*—see; *ca*—and; *ātmanaḥ*—of themselves; *tu*—but; *viparyayam*—just the opposite.

The devotees do not see others faults and lack of virtues, but their own.

Text 28

maitrīm satusu kṛpām dīne
puṇya-śālīni sammadam
kurvanti pāpiṣūpeksām
api ye sama-buddhyaḥ

maitrīm—friendship; *satsu*—to the saintly devotees; *kṛpām*—mercy; *dīne*—to the fallen conditioned souls; *puṇya-śālīni*—to the pure souls; *sammadam*—great delight; *kurvanti*—perform; *pāpiṣū*—to the sinful and demoniac; *upeksām*—neglect; *api*—and; *ye*—those who; *sama*—equipoised; *buddhayaḥ*—with intelligence.

Although equal to all, the devotee makes friendship with other devotees, is merciful to the innocent conditioned souls, is delighted to meet an elevated pure soul, and ignores the sinful demons.

TEXT 29

nigamāgama-mantrāṇām
jape nāsakta-buddhy aḥ
saṅkhy ayā hari-nāmāni
ye japanti divānīsam

nigama-agama—of the different Vedic literatures; *mantrāṇām*—of the mantras; *jape*—in the chanting; *na*—not; *āsakta*—attached; *buddhayaḥ*—with minds; *sankhy ayā*—according to a perscribed numbe; *hari*—of Lord Hari; *nāmāni*—the holy names; *ye*—who; *japanti*—chant; *divāniśam*—day and night.

Unattracted to the various mantras prescribed in many Vedic literatures, the devotees continually chant Lord Hari's holy names a fixed number of times.

Text 30

parityaktāihika-sukhāḥ
svargādiṣv api nisṛhāḥ
nirmamāham-mada-stambhā
ye sadā kṛṣṇa-cetasāḥ

parityakta—completely abandoned; *aikhika*—of this material world; *sukhāḥ*—happiness; *svarga-ādiṣu*—in the Svarga and other celestial planets; *api*—and; *nisṛhāḥ*—without aspiration; *nirmama*—of possessiveness; *aham*—false ego; *mada-stambhāḥ*—not intoxicated; *ye*—who; *sadā*—constantly; *kṛṣṇa-cetasāḥ*—remember Kṛṣṇa.

Aloof from the so-called happiness of this material world, not aspiring to attain the Svarga and other celestial planets, and not intoxicated by false ego and a false sense of possessiveness, the devotees constantly remember Kṛṣṇa.

Text 31

sva-nindāya/m na dūyante
na h ṛṣyanti stutāv api
ye na nindanti kam api
na praśamsanti kān api

sva—own; *nindāyām*—in the criticism; *na*—not; *dūyante*—becomes unhappy; *na*—not; *hṛṣyanti*—becomes jubilant; *stutau*—in the glorification; *api*—and; *ye*—who; *na*—not; *nindanti*—criticises; *kam-api*—anyone; *na*—nor; *praśamsanti*—praises; *kān api*—anyone.

The devotees do not become dejected when they are criticised, nor elated when praised. They neither criticise orpraise anyone.

Text 32

ye ca sat-saṅga-niṣpaṇṇa
jñāna-nirdhūta-bandhanāḥ

*punya-pāpair ha badhyante
tṛṇair iva matāṅga jāḥ*

ye—who; *ca*—and; *sat*—of saintly devotees; *saṅga*—from the association; *niṣpaṇṇa*—produced; *jñāna*—knowledge; *nirbhūta*—cleansed; *bandhanāḥ*—from bondage; *punya*—by pious; *pāpaiḥ*—or sinful karmic reactions; *na*—not; *badhyante*—are bound; *tṛṇaiḥ*—with blades of grass; *iva*—just like; *matāṅgajāḥ*—elephants.

Those cleansed from all ignorance by the association of saintly devotees are not bound by the reactions of their previous sinful or pious deeds, just as elephants cannot be confined by a rope fashioned with blades of grass.

Text 33

*jñānāmṛtakara-sparśa-
paramāhlāda-nirvṛtāḥ
kleśādibhir na badhyante
tāpaiś cādhyātmikādibhiḥ*

jñāna—of transcendental knowledge; *amṛta-kara*—of nectarean moon-beams; *sparśa*—by the touch; *parama*—supremely; *āhlāda*—by bliss; *nirvṛtāḥ*—jubilant; *kleśa*—by distresses; *ādibhiḥ*—and other faults; *na*—not; *badhyante*—are bound; *tāpaiḥ*—by the sufferings; *ca*—and; *ādhyātmika*—in relation to one's own body; *ādibhiḥ*—and from other sources.

Joyful because of the touch of the nectarean moonbeams of spiritual knowledge, the devotees are not made unhappy by the sufferings of this world, occasioned by one's own body and mind, other living entities, and the demigods.

Text 34

*ahar niṣanmiṣad-bhakti-
sapatnī-saṁhṛta-kṣaṇā
yeṣāṁ ruṣṭaivakarma-strī
svayam eva nivartate*

ahar niṣa—day and night; *unmiṣat*—manifest; *bhakti*—devotional service; *sapatnī*—co-wife; *saṁhṛta*—withdrawn; *kṣaṇā*—happiness; *yeṣāṁ*—of those who; *ruṣṭa*—angry; *eva*—certainly; *karma*—of fruitive activities; *strī*—wife; *svayam*—personally; *eva*—indeed; *nivartate*—stays away;

Seeing her co-wife bhakti (devotional service) always present, karma (fruitive activity) becomes unhappy and angry, and will not approach.

Text 35

*yathā-śakti nijān dharmān
asaktāḥ paryupāsate
guṇa-doṣa-dhiyo muktā
niśiddham nācaranti ye*

yathā-śakti—as far as one has the power; *nijān*—own; *dharmān*—prescribed duties; *asaktāḥ*—without attachment; *paryupāsate*—diligently perform; *guṇa*—of praising the good qualities; *doṣa*—and criticising the faults; *dhiyaḥ*—from the conception; *muktāḥ*—free; *niśiddham*—forbidden acts; *na*—not; *ācaranti*—perform; *ye*—those who.

Unattached to the fruits of their actions, the devotees diligently perform their prescribed duties as far as they are able. They do not praise or criticise others, and they avoid forbidden things.

Text 36

*api trailokya-rājyasya
hetor mokṣasya vā punaḥ
kṣaṇārdham api ye śaurer
na calanti padāmbujāt*

api—although; *trailokya*—of the three worlds; *rājyasya*—of the kingdom; *hetoḥ*—on that account; *mokṣasya*—of liberation; *vā*—or; *punaḥ*—on the other hand; *kṣaṇa*—of a moment; *ardham*—for a half; *api*—even; *ye*—who; *śāureḥ*—of Lord Hari; *na*—not; *calanti*—move; *pada*—feet; *ambujāt*—from the lotus,

Even for a fraction of a second, the devotees will not abandon Lord Hari's lotus feet, although by doing that they may attain the kingdom of the three worlds, or liberation from them.

Text 37

*mukunda-caraṇāmbhoja-
makaranda-pravāhinīm
dharmādharmojjhitā ye 'pi
niśevante surāpagam*

mukunda—of Lord Mukunda; *caraṇa*—feet; *ambhoja*—of the lotus flower; *makaranda*—of the honey; *pravāhinīm*—river; *dharmā*—materially pious; *adharmā*—and impious actions; *ujjhitāḥ*—abandoning; *ye*—those who; *api*—and; *niśevante*—sarve; *surāpagam*—the celestial Ganges river.

Rejecting materially pious and impious deeds, the devotees serve the celestial

Ganges river of honey flowing from Lord Mukunda's lotus feet.

Text 38

*ahimā satyam asteyam
śauca-śīla-dama-kṣamāḥ
śānti-santoṣa-dhṛtyādyā
yeṣāṁ ca sahajā guṇāḥ*

ahimsā—non-violence; *satyam*—truthfulness; *asteyam*—honesty; *śauca*—purity; *śīla*—good conduct; *dama*—selfcontrol; *kṣamaḥ*—forgiveness; *śānti*—peacefulness; *santoṣa*—satisfaction; *dhṛti*—steadfastness; *ādyāḥ*—and many others; *yeṣāṁ*—of whom; *ca*—and; *sahajāḥ*—innate; *guṇāḥ*—virtues.

Non-violence, truthfulness, honesty, purity, good-conduct, self-control, forgiveness, peacefulness, satisfaction, and steadfastness are some of the devotee's many natural virtues.

Text 39

*yeṣāṁ pāpeṣu himsābhūd
akṣamendriya-nigrahe
apy asatyam paratrāṇe
cādhairyam kṛṣṇa-kīrtane*

yeṣāṁ—of whom; *pāpeṣu*—to sinful; *himsā*—violence; *abhūt*—is; *akṣama*—intolerance; *indriya*—of the senses; *nigrahe*—in the subduing; *api*—although; *asatyam*—untruthfulness; *para*—of others; *trāṇe*—for the protection; *ca*—and; *adhairyam*—inebriety; *kṛṣṇa*—of Lord Kṛṣṇa; *kīrtane*—in the chanting of the glories.

Nevertheless, the devotees are violent to the sinful demons, impatient to control the senses, willing to lie for another's protection, and free from soberness and gravity in the chanting of Lord Kṛṣṇa's holy names.

Text 40

*anātma-buddhir de hādau
mithyā-dṛṣṭiś ca saṁsṛtau
rāgo hari-kathāsv eva
dveṣaś ca viṣayeṣv abhūt*

anātma—not as the self; *buddhiḥ*—the conception; *deha*—to the material body; *ādau*—and things related to it; *mithyā*—as false; *dṛṣṭiḥ*—the vision; *ca*—and; *saṁsṛtau*—of the material world; *rāgaḥ*—attachment; *hari*—of Lord Hari;

kathāsu—for the topics; *eva*—certainly; *dveṣaḥ*—hatred; *ca*—and; *viṣayeṣu*—for the objects of material sense-gratification; *abhūt*—is.

The devotees do not misidentify the self as the material body or things related to the body, and they see the material world as temporary and false. They are attracted to hear the topics of Lord Hari, and adverse to material sense-gratification.

Text 41-42

muktersyā-māna-mātsarya
dambha-stantānṛtādayaḥ
ye nāham-vādinaḥ
sarvatra-sama-darśinaḥ

paripūrṇāḥ paricchinnā-
dis cānandākhilatmanaḥ
vāsudevād anyatamaṁ
na paśyanti jagat-trayam

mukta—free from; *irṣyā*—envy; *māna*—pride; *mātsarya*—malice; *dambha*—deceitfulness and hypocrisy; *stanta*—rudeness; *anṛta*—lying; *ādayaḥ*—beginning with; *ye*—who; *na*—not; *aham*—with false-ego; *vādinaḥ*—speak; *śāntāḥ*—peaceful; *sarvatra*—everywhere; *sama-darśinaḥ*—with equal vision; *paripūrṇāḥ*—perfect and complete; *aparicchinna*—unlimited; *cit*—spiritual consciousness; *ānanda*—and bliss; *ātmanaḥ*—than the Supersoul; *vāsudevāt*—than Lord Vasudeva; *anyatamaṁ*—as something different; *na*—not; *paśyanti*—see; *jagat*—worlds; *trayam*—three.

Free from envy, pride, malice, hypocrisy, rudeness, deceitfulness, and all other vices, and without false-ego, the peaceful devotees see everyone and everything with equal vision. They do not see the three material planetary systems as something different from the perfect, complete, unlimited, all-knowing, blissful, and all-pervading Supersoul, Lord Vāsudeva.

Text 43

akuṅṭha-smṛtayo ye ca
bhakter anyam na sampadam
vipadam ca na manyante
kṛṣṇa-vismaraṇāt param

akuṅṭha—keen; *smṛtayaḥ*—intelligence; *ye*—who; *ca*—and; *bhakteḥ*—than pure devotional service; *anyam*—another; *na*—not; *sampadam*—good fortune; *vipadam*—catastrophy; *ca*—and; *na*—not; *manyante*—they consider; *kṛṣṇa*—of Lord Kṛṣṇa; *vismaraṇāt*—than forgetfulness; *param*—supreme.

Keenly intelligent, the devotees do not see any good-fortune superior to pure devotional service, or any catastrophe greater than forgetfulness of Kṛṣṇa.

Text 44

*śānta-santata-santāpā
mahantaḥ śānta-cetasah
suhṛdah sarva-bhūtānām
svaparābhinna-buddhayaḥ*

śānta—pacified; *santata*—series; *santāpāḥ*—of material distresses; *mahantaḥ*—great souls; *śānta*—pacified; *cetasah*—minds; *suhṛdah*—friends; *sarva*—of all; *bhūtānām*—living entities; *sva*—of oneself; *para*—and others; *abhinna*—without distinction; *buddhayaḥ*—intelligence.

Free from all distress, their minds pacified, the friends of all living entities, the exalted devotees do not distinguish between themselves and others.

Text 45

*na bhāṣante 'nya-marma-sprk
sadā sunṛta-bhāṣiṇaḥ
ye cārdra-cetaso dīne
karuṇāmṛta-varṣiṇaḥ*

na—not; *bhāṣante*—they speak; *anya*—of others; *marma*—the weak points; *sprk*—touching; *sadā*—always; *sunṛta*—only the truth; *bhāṣiṇaḥ*—speaking; *ye*—who; *ca*—and; *ardra*—merciful; *cetasah*—hearts; *dīne*—to the suffering conditioned souls; *karuṇā*—of mercy; *amṛta*—with the nectar; *varṣiṇaḥ*—raining.

The devotees do not speak to humiliate others and they always tell the truth. They are compassionate towards the fallen conditioned souls, and they shower them with the nectarean rain of their mercy.

Text 46

*na sahante satām nindam
api sarva-sahiṣṇavaḥ
kāmayante na kim api
sada dāsyābhilāṣiṇaḥ*

na—not; *sahante*—they tolerate; *satām*—of the devotees; *nindām*—blasphemy; *api*—although; *sarva*—all; *sahiṣṇavaḥ*—tolerant; *kāmayante*—they desire; *na*—not; *kim api*—anything; *sadā*—always; *dāsyā*—Lord Kṛṣṇa's service; *abhilāṣiṇaḥ*—

desiring.

Although all-tolerant, the devotees cannot tolerate the blasphemy of other devotees. Always desiring Lord Kṛṣṇa's service, they do not desire anything else.

Text 47

*antaḥsārā mahātmānaḥ
kula-śailā iva sthirāḥ
śatrubhiḥ krodha-kāmādyair
na calyante 'nilair iva*

antaḥ-sārāḥ—with inward strength; *mahātmānaḥ*—the great souls; *kula-śailāḥ*—mountains; *iva*—just like; *sthirāḥ*—steady; *śatrubhiḥ*—by enemies; *krodha*—anger; *kāma*—lust; *ādyaiḥ*—etc.; *na*—not; *calyante*—are moved; *anilaiḥ*—by the wind; *iva*—like.

Strong within, the great devotees are not moved by anger, lust, or other enemies, just as great mountains are not shaken by the wind.

Text 48

*sadā tac-caraṇāmbhoja-
sudhā-vāda-pralobhinām
yeṣāṃ mokṣe 'pi necchābhūt
pārameṣṭhyādi ke kutaḥ*

sadā—always; *tat*—His; *caraṇa*—feet; *ambhoja*—of the lotus flower; *sudhā*—the nectar; *āsvāda*—to taste; *pralobhinām*—of those who aspire; *yeṣāṃ*—of whom; *mokṣe*—for liberation; *api*—even; *na*—not; *icchā*—the desire; *abhūt*—is; *pārameṣṭhya*—the post of Lord Brahma; *ādike*—etc.; *kutaḥ*—from what?

Those who constantly aspire to taste the nectar of Lord Hari's lotus feet do not even desire liberation. How can they wish for trivial benedictions like the post of Lord Brahmā?

Text 49

*gabhīratā-svacchatādyair
ye payonidhi-sannibhāḥ
kṛṣṇāśritā na mār्याdam*

pralaye 'ti jahāty aho

gabhiratā—with depth; *svacchata*—and clarity; *ādyaiḥ*—and other auspicious qualities; *ye*—those who; *payonidhi*—the ocean; *sannibhāḥ*—like; *kṛṣṇa*—of Lord Kṛṣṇa; *āśritaḥ*—taken shelter; *na*—not; *maryādām*—the shoreline; *pralaye*—at the time of annihilation; *ati*—greatly; *jahāti*—cross beyond; *aho*—O.

Taking shelter of Lord Kṛṣṇa, the devotees are profound, clear, and full of auspicious qualities like the ocean. Even at the time of devastation they do not cross beyond the shoreline of their own nature and reject the Lord's shelter.

Text 50

navadhā bhakti-bhāvena

sarvadā bhavitātmanaām

yeṣāṃ punar viśeṣeṇa

jīvānām hari-kīrtanam

navadhā—in nine ways; *bhakti*—of pure devotional service; *bhāvena*—with the state; *sarvada*—always; *bhavitā*—manifested; *ātmanām*—of the self; *yeṣāṃ*—of whom; *punaḥ*—nevertheless; *viśeṣeṇa*—specifically; *jīvānām*—life and soul; *hari*—of Lord Hari; *kīrtanam*—the glorification;

Although the devotees are constantly engaged in Lord Hari's devotional service in nine ways, the glorification of the Lord is especially their life and soul. Note: the nine methods of devotional service are: hearing about the Lord, chanting His glories, remembering Him, serving His lotus feet, worshipping Him, offering obeisances, serving, befriending Him, and surrendering everything to Him.

Text 51

hareḥ saṅkīrtanārambhe

tan-nimagna-mano-dhiyaḥ

ta eva jānanti param

tad-āsvāda-sukhodayam

hareḥ—of Lord Hari; *saṅkīrtana*—of the glorification; *arambhe*—in the activity; *tat*—in the Lord; *nimagna*—immersed; *manaḥ*—mind; *dhiyaḥ*—and intelligence; *te*—they; *eva*—indeed; *jānanti*—understand; *param*—supreme; *tat*—of the Lord;

āsvāda—sweet taste; *sukha*—of the happiness; *udayam*—arising.

The devotees whose minds and intelligence become immersed in the Lord's glorification (sāṅkīrtana), are able to taste the Happiness of the sweet mellows of devotional service.

Text 52

jīvanto bhakti-lābhāya
kevalam prāṇa-vṛttayaḥ
ayatnopanītam śuddham
bhuñjate keśavārpitam

jīvantaḥ—living; *bhakti*—of devotional service; *lābhāya*—for the attainment; *kevalam*—exclusively; *prāṇa*—of the life-air; *vṛttayaḥ*—actions; *ayatna*—without endeavor; *upanītam*—attained; *śuddham*—pure; *bhuñjate*—eat; *keśava*—to Lord Keśava; *arpitam*—offered.

The devotees only live to attain devotional service. They accept pure foodstuffs, offered to Lord Keśava, and attained without great endeavor, only to maintain the body for this purpose.

53 “What is the nature of devotional service?” The author replies: Attached to devotional service, saintly persons do not desire the post of Brahma or Indra, mystic powers, or even the liberation that has submissively alighted upon their open palms. By service, these devotees are able to bring even Lord Hari, the master of the universe, under their control. Let me take shelter of pure devotional service, which brings the splendid nectar of transcendental bliss.

54 The devotional service of Lord Kṛṣṇa, which consists of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, thinking of Him as a friend, and surrendering everything to Him, gives ever-new happiness just as a lover, removes sins just as the Ganges, and fulfils all desires just as the desire-vine. That service is constantly served by the devotees.

55-56 Great sages have said that Lord Kṛṣṇa's incomparable devotional service consists of the following nine features: 1. Hearing about the Lord, 2. Chanting His glories, 3. Remembering Him, 4. Serving His lotus feet, 5. Worshipping Him, 6. Offering obeisances to His lotus feet, 7. Carrying out His orders, 8. Becoming His friend, and 9. Surrendering everything to Him. One who regularly performs these devotional activities in this world easily attains the Lord's lotus feet.

57 There are five kinds of devotional service: 1. Devotional service in the mode of ignorance, 2. Devotional service in the mode of passion, 3. Devotional service in the mode of goodness, 4. Devotional service characterised by love of God, and 5.

Devotional service beyond the modes of material nature.

58 These five kinds of devotional service grant one the lotus feet of Lord Hari. Each one, however is better than the preceding one, using better methods, and striving for better goals.

59 One by one, the different kinds of devotional service are described. That devotional service where the mind is the refuge of concealed malice, and where one harms others and acts with hypocrisy and ostentation, is known as devotional service in the mode of ignorance, or cheating devotional service.

60 When performed with a desire for sense gratification in the form of wealth or fame, devotional service is known to be in the mode of passion.

61 When without false-ego the activities prescribed for one's own nature are followed, and past karmic reactions are destroyed, devotional service is known to be in the mode of goodness.

62 When faith and love are directed to Lord Krsna, and when spiritual happiness is found in Him, devotional service becomes situated on the platform of *suddha-sattva* (pure goodness), beyond the three modes of material nature. At that time the living entities attain love of Krsna.

63-64 For example: When, simply by hearing about Lord Hari's transcendental qualities, the mind becomes filled with spiritual love, and when, enriched with the nectar of transcendental mellows, all the hairs of the body stand erect with ecstasy and there is a shower of tears of spiritual bliss, the state of causeless love of God, free from any material designation, is known to be spontaneously manifest.

65 Maddened by the sentiment of love of God, the devotees laugh at the wrong time, continually weep, jubilantly sing and dance, talk nonsense, and cause their material bodies to collapse by neglecting them.

66 The bumble-bee of those devotees' minds tastes the intensely fragrant splendid flower of pure love of God, which is full of the honey of great transcendental bliss, and which grows on the vine of devotional service.

67 The lotus flower of Lord Krsna's feet is full of spiritual bliss, and it is sought by the kings of the yogis. Some swanlike devotees taste the nectar of pure love of God there.

68 Their minds submerged in the waves of pure love of God in the ocean of nectar of transcendental bliss, these devotees forget about this world and the next. They cannot be counted among the servants of the regulations of *sadhana-bhakti*.

69 Indifferent to the material body and things related to it, these devotees constantly serve the Supreme Person, Lord Hari, with their life, intelligence and

senses.

70 Attaining this stage of devotional service in pure love for the Supreme Lord Hari, the devotees become filled with transcendental bliss, and they consider the four goals of human endeavour (religiosity, sense gratification, economic development, and liberation) to be as insignificant as a blade of grass.

71 When devotional service in love of God becomes free from all external material features, and completely devoid of actions for the benefit of the external material body, that confidential state is known as nirguna-bhakti (devotional service beyond the modes of material nature).

72-73 In nirguna-bhakti, simply by hearing the Lord's transcendental qualities one becomes full of love. One's mind becomes irresistibly and uncheckably drawn to the Supersoul of all living entities, just as the waters of the Ganges uncheckably flow to the ocean. Nirguna-bhakti consists of unreserved love for the Lord, and unlimited eternal bliss.

74 Free from false-identification with the external material body, those situated in nirguna-bhakti are very sober and see everyone with an equal mind. Immersed in the ocean of transcendental bliss, they forget the existence of the material body.

75 For one situated in nirguna-bhakti there is no material world, no spiritual world, no sense gratification, no renunciation, no false-ego, no false sense of possessiveness, no rules, no restrictions, no prescribed duties and no inaction. For him there is only the supremely blissful Lord Hari manifest everywhere.

76 May this state of confidential pure love of God, which brings with it great transcendental happiness and frees one from all material sufferings, which is worshipped by the saintly devotees, and which is full of nectar, rise, by a fragment of the devotees' mercy, as the most dear thing within my heart.

Third Stabaka

1 Praying for the nine activities of devotional service, the author briefly describes them: O ears, please always hear songs about Lord Visnu. O tongue, please always chant His glories. O mind, please remember His Deity form. O limbs, please serve His lotus feet. O hands, please worship Him and carry out His order. O head, please bow down to offer respects to Him. O self, please become His friend. O body, please always be His property.

2 The author explains in more detail: I have not performed pious deeds, prescribed duties or austerities, and I have no purity, renunciation, good fortune,

or beneficial knowledge. However, now that by the devotees' mercy I have drunk with my ears the nectar of Lord Hari's names and pastimes, I will cross the darkness of ignorance.

3 When, loudly singing the devotees' songs of Krsna's names and glories, my chest anointed with tears, my heart melted, and my body covered with a network of hairs standing erect will I roll about on that ground, mad with love?

4 If, because of my sins, I take birth in hell, I will not be unhappy if Lord Hari stays in my thoughts. However, if I attain a kingdom on earth or heaven, but cannot think of Lord Hari, there will be no happiness, but only anguish in my mind.

5 The author confirms his previous explanations: O heart, how long have you enjoyed the dirty, tasteless pleasures of this world of duality pungent with the fire of time? Please search again and again for Krsna's lotus feet, which are a kingdom of the nectar of bliss.

6 Great sages strive for liberation by worshipping the Lord, who is eternally worshipped by Brahma and others. However, we who are drowning in the ocean of repeated birth and death will worship the Lord's two lotus feet birth after birth.

7 Attached to sense happiness, I had reached the ultimate limit of the pleasures offered by lust. But now, prompted by intelligence created in a flood of piety, at Lord Hari's feet I have found honey that extinguishes the fire of repeated birth and death.

8 I do not understand the lessons spoken in the Vedic *mantras*. I have no paraphernalia to perform Vedic sacrifices. Still, staying in this world and remaining in this condition, I will easily worship Lord Hari by offering water, tulasi and flowers.

9 I bow down before Nanda's son, who is the personification of bliss, whose form is dark as a new monsoon cloud, and who cannot be known even by the greatest demigods. The devotees, yearning to understand Him, meditate on Him as the blissful Supreme Brahman, who is present in the moving and the unmoving, who is the master of all, and who is the greatest person in all the universes.

10 I do not pray for a kingdom, the post of Indra or Brahma, knowledge, mystic powers, or a place in the Brahman effulgence. O Lord, O master and friend of the poor, I fall down at the shelter of Your feet and pray: please give me pure and unwavering service to You.

11 I am attached to this house, busy in maintaining my family, not free from sense gratification, addicted to the six vices, impious and a servant of wicked masters. Still, I shamelessly desire to serve You. O Lord eternally worshipped by the devotees, O master of all, my only shelter is Your mercy.

12 O Lord Murari, when there is unwavering service to Your feet, then home and sense pleasures lose their power to bind, and the six enemies (lust, greed, anger, pride, illusion, and envy) become like friends granting benedictions. This is the kindness of You who are an ocean of mercy.

13 “How can a householder’s home and paraphernalia be auspicious?” Explaining that they are auspicious when engaged in the Lord’s service, the author says: O Lord Madhusudana, if our son, wife, servant, relatives, friends, associates and wealth are always engaged in Your service, and if our entire household is offered to Your lotus feet, then You are always conquered by our services, even though we may be householders.

14 If our eyes are placed in Your Deity form, our ears in Your holy name and glories, our nose in the fragrances offered to You, the surface of our bodies in embracing Your devotees, and our tongue in tasting the food offered to You, then, O Lord Krsna, You are conquered by us, even though we are engaged in pleasing our senses.

15 O Lord, if we become lusty to attain Your devotional service, angry at those who blaspheme You, greedy to accept food, flowers and other things offered to You, enchanted by You, proud to identify as Your devotee, and intoxicated by drinking the honey of Your lotus feet, then we may easily defeat the lust, anger, greed, enchantment, pride and intoxication that are our enemies.

16 O Lord, because the demons meditated on You as their enemy, You pacified them by liberating them, although You did not give them the nectar of Your lotus feet. O Lord, may I have friendly feelings towards You birth after birth, so I may always relish that nectar.

17 Shall I be able to take shelter of Lord Krsna, who is the master of the universe, the shelter of the goddess of fortune, and very compassionate to the fallen conditioned souls? Every day I anxiously think in this way and try to offer myself to Him, the Supreme Personality of Godhead.

Fourth Stabaka

1 The author now describes the devotional processes of hearing and chanting the Lord’s glories: Whether spoken by oneself or others, when Lord Hari’s holy names and pastimes are jubilantly accepted by the consciousness through the agency of the ears, that is called *sravananam* (hearing).

2 When Lord Hari’s holy names and transcendental qualities are sung or recited, that is called *kirtanam* (glorification). When this process of *kirtanam* is performed with the spiritual joy of love of God, it is called *sankirtanam* (great

glorification).

3 He who drinks with his ears the nectar of Lord Hari's holy names and pastimes becomes satisfied at heart. Neither a false explanation of the Vedas, incomplete or perfect knowledge, the path of impersonal liberation, nor anything else, will be able to lead him astray.

4 What is the use of impersonal speculation? What is the use of vows and restraints? What is the use of peacefulness? What is the use of controlling the mind? What is the use of austerities? What is the use of mystic yoga? What is the use of mantra-chanting? What is the use of Vedic sacrifices? What is the use of these if the nectar of krsna-sankirtana, the essence churned from the Vedas and the goal of all human endeavour, is always brilliantly manifest?

5 Those scorched by the blazing fire of material sufferings, those afraid of taking birth in hell, and those wishing to atone for hundreds of sins, should all chant Lord Krsna's holy names, and thus enter the nectar ocean of love of God.

6 They who desire the lotus flower of Lord Hari's feet should go to the lake of His glories. When the sun of His holy name rises they will see the lotus feet that had been covered by the blinding darkness of maya.

7 Krsna enters the listening ear and goes to the heart. Flooding the lake of the heart, He leaves through the mouth as a swiftly coursing stream of His transcendental qualities, names and forms.

8 In a heart made fickle and impure by the nature of this age the great yogis' meditation can never be perfected. He who desires Lord Hari should abandon yoga and instead hear and chant the Lord's names and pastimes.

9 When the nectar moons of His holy names and qualities destroy the dense darkness of illusion, the devotees suddenly see Lord Hari's splendid form in the temple of the heart.

10 The Lord becomes a submissive servant to they who lovingly chant and hear His transcendental glories and names. Very satisfied with them, and seeing nothing else sufficiently valuable to give, He gives them His own devotional service, which is difficult even for the demigods to attain.

11 Immersed in the nectar ocean of Lord Krsna's holy names and pastimes, the devotees remain always untouched by the fire of material existence, unseen by lust and other enemies, free from the mud of sinful reaction and always happy.

12 They whose hearts are washed of mud by the nectar of the infallible Lord's names and qualities, and who remember Him, worship Him, and serve His lotus feet, attain their every wish.

13 They who are bumble-bees drinking the honey of Lord Govinda's lotus feet,

they who are expert at relishing transcendental mellows, they who desire to cross the ocean of material existence, they who desire liberation, and they who, their hearts free from envy, desire unwavering devotional service to His lotus feet, should always happily chant the Lord's holy names, which are nectar for the ears.

14 From Lord Hari liberation, transcendental knowledge, and purity of heart become manifest. Wonderful nectar to be drunk by the ears flows from Him. Exalted souls feel great devotion for Him. Who will not hear and chant His glories?

15 They who in distress, or even in contempt, once chant one holy name of Lord Hari, cross an insurmountable ocean of sins. How, then, can we describe the fortune of they who always chant the Lord's names with faith?

16 Lord Hari, the enemy of the demons, has unlimited auspicious pastimes and names. Although the tongue is under the speaker's control and the ears are always active, alas, alas, the fools still enter the darkness of ignorance.

17 .Overcome with love of God and their forms splendid with transcendental bliss, some great souls loudly chant the Lord's holy names, some softly chant the holy names, and some hear the sweet glories of the Lord.

18 When such a great soul hears or chants the holy name, he becomes overwhelmed with happiness. His voice becomes choked with tears, the hairs of his body stand erect, and he becomes unaware of external events.

19 When a great devotee relishes hearing the glories of the Lord sung by another, his mind becomes intoxicated with spiritual bliss. Impelled by love of God, he dances, loudly sings, talks nonsense, and laughs, without any shame, and just like a madman.

20 Day and night plunged in the waves of intense love of God, their material duties abandoned because of spiritual knowledge, dancing, and their voices choked with joy by chanting Lord Hari's names, these great souls make the universe successful and happy.

21 If Lord Hari's pastimes, names and glories are happily sung or heard, then the singers and hearers have already bathed in the celestial Ganges and other great holy places, performed many austerities and sacrifices, and already easily crossed the ocean of repeated birth and death.

22 The supremely auspicious, palatable, splendid, pure, eternal, full of knowledge, full of bliss, delightful to the heart, supremely sweet nectar of the holy names and pastimes of Lord Hari is the transcendental fruit of the vine of devotional service. They who jubilantly drink this nectar become liberated even while residing in this world. They will not again enter the ocean of birth and death.

Fifth Stabaka

1 The author how describes the Lord's holy names and pastimes, which are worthy to be heard and chanted: Desiring to kill the demons, who were enemies of the three worlds and a great burden for the earth, Lord Krsna appeared as a jewel in the ocean of Devaki's womb. A little later, eager to taste the honey of the *gopi's* lips, He travelled to Vrajabhumi, and enjoyed pastimes as the son of Maharaja Nanda.

2 The Supreme Personality of Godhead, who merely by His glance creates the illusory potency mahamaya, the material universe, complete with *mahat-tattva*, false-ego, ether, sky and all material elements, the incarnations of Godhead, and the demigods headed by Hari, Brahma, and Siva appeared in His perfect, complete, original form in Vrndavana-dhama, the village of the *gopis*.

3 Although Putana smeared her breasts with poison to kill Krsna, she attained the transcendental post of being His nurse. How then can we describe the good fortune of they who always remember Krsna and with love offer Him palatable sweet milk, nectarlike fruits, or candies?

4 Krsna enjoyed many wonderful pastimes. He killed Trnavarta and many demons. Taking a nap in His father's courtyard, speaking sweet words, and playing, He pleased His parents. With His friends He protected the cows and calves. He pleased the *gopis* with blissful pastimes.

5 Breaking a cart with a playful kick of His lotus feet, Lord Hari troubled His dutiful mother's heart, delighted the boys eager to steal yoghurt, butter and milk, and placed wonder and fear in the hearts of the demon kings.

6 While Krsna was drinking the milk of her breasts, Mother Yasoda pushed Him down onto her lap, and constantly gazed at His lotuslike face. Blinded with love and joy, she sweetly kissed Him. May the glory of Mother Yasoda's good fortune protect the three worlds.

7 One day, when He had stolen butter, His mother became angry and bound with a rope Lord Hari, whom the great sages cannot even measure. He said, "I'll not do it again", as He fearfully glanced at her from the corners of His eyes and cried.

8 With love meditating on Him in their hearts, the great sages become free from the bonds of repeated birth and death. Because of her love His mother personally bound Lord Hari with a rope. Love has the power to bring even the Lord under its control.

9 It is not surprising that by always worshipping the spiritual Supreme Lord in the heart, the great sages become liberated from their material bodies. The two sons of Kuvera also became liberated simply by approaching for a moment the Supreme Lord when He Himself was bound by a rope.

10 Abandoning their calves, the young cows joyfully worshipped Krsna with abundant nectarean milk. With great love Krsna always protected them. In this way Lord Krsna, who always protects everyone, became eternally famous as “Gopala” (protector of the cows).

11 Decorated with peacock feathers, gunja, and many kinds of flowers and sprouts, with a happy heart He played in the forest with Balarama and other cowherd friends, whose qualities, age, garments, and handsome features were like His.

12 Sometimes singing and dancing to the sweet sounds of the flute and buffalo-horn bugle, sometimes playfully fighting, throwing fruits and flower petals at each other with their arms, sometimes stealing each other’s lunch-basket, sometimes sitting down to take lunch together, and sometimes imitating the birds and beasts in the forest, the boys played with Krsna.

13 One day, on the pretext of bowing to the demands of His friends hungry and tired from playing, Lord Hari, showing mercy to the *brahmanas*’ devotees-wives, earnestly begged food from *brahmanas* performing sacrifices even though He can make nectar appear by His wish.

14 Non-devotional religious rituals, pious activities and austerities are impediments to the service of Lord Hari’s lotus feet, but the regulations of devotional service are not. Expert in non-devotional piety, these *brahmana*’s had lost their intelligence and would not worship the Lord, although their wives, without such so-called pious credits, served the Lord’s lotus feet by offering food to Him.

15 Curious to see Lord Hari’s childhood pastimes, Lord Brahma stole all the calves and boys of Vrajabhumi. Returning later, and seeing Krsna playing with the boys and calves as before, Brahma became struck with fear and devotedly surrendered to Lord Krsna’s lotus feet, which grant all fearlessness to the devotees.

16 Thinking ‘because of this wretched snake, the Yamuna is no longer a suitable place for Me to enjoy pastimes’, angry Krsna approached Kaliya to kill him. Later, when Kaliya, the king of snakes was about to leave his home in the Yamuna Krsna showed mercy to him by jubilantly placing His two lotus feet on the serpent’s bowed head.

17 When Indra, the king of the demigods, saw that the sacrifice for him was stopped, he became intoxicated and blinded with pride of his own supremacy. He approached the village of Vrndavana to destroy it, along with its Krsna, by

showering devastating rains. When Indra could understand that Krsna actually was the Supreme Personality of Godhead, he surrendered to Him. Because Indra was defeated in this way, arrogant and stubborn people may know how limited is their own strength.

18 Lord Krsna placed Govardhana Hill again upon the earth. To become purified of his offense, Indra, the king of the demigods, bathed Lord Krsna with songs of praise. The surabhi cow also bathed splendid Lord Krsna with white milk as sweet as nectar.

19 Hearing the *gopis* coming to sell milk products, Krsna calmly ate some of the palatable fresh butter, threw the remainder about and broke the pots.

20 Going to each *gopi's* house, Krsna appropriated the treasury of fresh butter and ate it. When discovered, He playfully, gently, charmingly, and disdainfully laughed at His captors.

21 The beautiful *gopis* performed great austerities to attain the touch of Lord Krsna's lotus feet. Wishing to fulfil their desire, Krsna went to the bank of the Yamuna and, eager to hear their clever and eloquent prayers, stole their garments. When He was pleased by them, He returned their garments and gave them His lotus feet.

Sixth Stabaka

1 The author here describes *smaranam* (remembering the Lord). Continual remembrance, under all circumstances, of the handsome form of the perfect and complete Supreme Lord Visnu, who is like an ocean of transcendental bliss, is called *smaranam*.

2 The learned have described *smaranam* as remembering Lord Hari's transcendental forms and names and also remembering the mantras that help one to attain Him.

3 They who jubilantly accept Lord Krsna, the son of Maharaja Nanda, within the residence of their minds, become purified without practicing *astanga-yoga* or cultivating transcendental knowledge. The sinful thoughts within their minds become crippled, and their senses never loiter on the path of materialism.

4 His form like a delightful dark monsoon cloud, Lord Hari is like an ocean of transcendental bliss that enjoys pastimes in Vrndavana forest. They whose minds become immersed in that ocean of Lord Hari never become scorched by the great blazing fires of material suffering, and they cannot be harmed by the malevolent black snake of the Kali-yuga.

5 They who constantly meditate on Lord Govinda's feet, and do not consider anything else to be valuable, never again flounder in the ocean of material existence, so full of suffering. For them, the rising moon of knowledge of the Supreme Lord dissipates all the darkness of ignorance. They drink the real, imperishable and eternal nectar of transcendental bliss.

6 Vrndavana is decorated with madly dancing peacocks, blossoming flowers full of humming bees, and many different trees with budding twigs. In the middle of it is a desire tree with pearl flowers, emerald leaves, and many kinds of jewel fruits. May the reader meditate on that tree.

7 Beneath that desire tree is a great and beautiful golden temple, with a hundred columns fashioned from great jewels, walls made of rubies, and many roofs decorated with flags moving in the breeze. Within that temple is a great throne made of rubies, and on that throne is an eight-petalled red lotus flower. Let the reader meditate in this way.

8 Seated on that throne is Lord Krsna, who is never unhappy, whose handsome form is a dark monsoon cloud, whose face is a full moon, who gracefully bends in three places, whose limbs are splendid with ornaments, and who is served by gentle breezes reddened with flower pollen from the Yamuna's blossoming lotus forest, breezes that move the garments of the beautiful-eyed *gopis*.

9 Adorned with anklets, His blossoming red lotus feet are marked with a flag, barleycorn, elephant-goad, lotus, and other auspicious signs. His graceful toes are splendid with toenail-moons.

10 His broad knees are handsome. His thighs are like plantain trees. His hips are splendid with an exquisite belt. His garments are yellow silk. His playfully tilted waist is charming with three folds of skin. His navel lake has a blossoming lotus entered by a bumble bee vine of the hair on His torso.

11 In the sky of His sandal and kunkuma-anointed chest a Kaustubha sun and pearl necklace star shines. With tendril hands and reddish bud fingernails, the vines of His broad arms are decorated with jewel armlets and bracelets.

12 He wears a splendidly fragrant garland colourful with *kadamba*, lotus, *pravala*, *tulasi*, *mandara* and *santanaka* flowers and visited by humming bees, that embraces His neck, rests upon His chest and devotedly reaches down to His feet.

13 On His neck, which mocks the conchshell, and which is always splendid with a garland of stars around the full moon of His face, a *gunja* necklace rests. On the pretext of the nectar of restless smiles flowing from His reddish lips, day and night He emits a great flood of bliss from His mouth splendid as millions of moons.

14 His cheeks are splendid with swinging earrings of gold and jewels. His large, smiling lotus eyes are graceful with tilting eyebrows. His handsome raised nose is decorated with a glistening pearl. His forehead is marked with a *tilaka* drawn in gorojana and musk.

15 His head is decorated with a glittering jewelled crown and a peacock feather. Glistening curling hair, dark as *anjana*, graces His forehead. Slightly tilting His neck, and moving the blossoming twigs of His fingers, He fills the flute with the nectar of His lips.

16 He is artistic and youthful. His handsomeness defeats Kamadeva. He is a palace of charming pastimes, an ocean of bliss, an ocean of playfulness, and an ocean of sublime intelligence. He is the only abode of mercy. He is the Supreme Personality of Godhead, the happiness of the three worlds.

17 The cakora birds of their hearts intoxicated by tasting the nectar flute-sounds flowing from the moon of His mouth, their lotus faces smiling, their eyes filled with sidelong glances, their forms decorated with various jewels, their colourful saris moving about their broad hips, and their hands holding many presentations, the girls of Vraja eternally serve Him.

18 The black bumblebees of the *gopis*' eyes lick the lotus flower of His face. Tasting the sweet nectar of His lips, the *gopis* happily worship Him. They serenade Him with flutes and *vinas*. He is surrounded by cowherd friends, His equals in age, handsomeness, decorated, transcendental qualities, speech and form.

19 When He played His flute, the great oxen and white cows, their mouths still full of grass, picked up their heads and gazed at the Lord, attentively listening to His music. Their calves still drinking milk from their udders, the cows slowly approached Him and surrounded Him on all sides.

20 Beyond them the demigods headed by Brahma offer obeisances and prayers before Him. Sanaka and other great yogis who aspire for liberation are behind Him. The sages who try to amass pious credits recite the *Vedas* at His right side. The Gandharvas and Vidyadharas sing, dance and play musical instruments at His left side.

21 Ardently devoted to the Lord's lotus feet, his hair matted, his form golden as the moon and the hairs of his body erect, Brahma's son Devamuni Narada, plays the vina and sings prayers from the sky to Lord Krsna, who enchants the entire universe, and who is the abode of all spiritual happiness. One should meditate on the Lord in this way.

22 The author further explains: I meditate on Lord Krsna, who is splendid as a dark monsoon-cloud, whose large eyes are red lotus petals, whose waist is tied with a belt, whose little teeth are beginning to appear, who is sweeter than nectar, and who, called by His mother, crawls to Her on His hands and knees in His home in Vraja.

23 I meditate on Lord Krsna, who is splendid as a blossoming blue lotus flower, whose eyes are red lotuses, who wears a peacock-feather crown, who holds a pat of fresh butter in His hand, whose anklets tinkle, who is surrounded by His calves, who smiles, who is sweeter than nectar, and who has begun to dance.

24 I gaze on the cowherd boy Krsna, who is now exhausted from artistic, enthusiastic, playful dancing, whose cheeks glisten with earrings, who follows the cows, who is surrounded by dancing cowherd boys, who wears a yellow cloth about His waist, who holds a flute in one hand and a staff in the other, and who ties His hair with a rope meant to tie the calves.

25 The cows are in front. The boys, all dressed alike, follow. In the middle are Krsna and Balarama, walking as two intoxicated elephants and playfully moving Their limbs. They wear peacock feather crowns and carry a flute, bugle and stick. Eager to enjoy pastimes in Vraja, They smile. I meditate on Them.

26 When they hear the sound of the flute placed to His lips, the calves prick up their ears and let the milk trickle from their mouths. Lord Gopala is very eager to enjoy pastimes with the cowherd boys, His equals in qualities, age, dress, and playfulness. O friend, please meditate on Lord Gopala, whose form is splendid as a monsoon cloud, and who is decorated with a garland of forest flowers.

27 His form gracefully bending in three places and His lotus feet playfully moving, Lord Krsna dances in the midst of the doe-eyed gopis, who also dance and clap their hands. As He dances Krsna smiles, and His earrings move. Holding His flute in one hand, He takes the fresh blossom of Srimati Radharani's hand in the other. In this way one should meditate on Lord Krsna, who is dark as a monsoon cloud.

28 One hand resting on the shoulder of a gopi and the other holding a lotus flower, His eyes expanded, His peacock feather crown moving, and His kadamba garland shaking away humming bees, Krsna dances with the gracefulness of an intoxicated elephant. My heart yearns to drink the dark nectar of Lord Krsna.

29 His chest marked with the kunkuma powder from the gopi's breasts, His lips marked with their black eye-cosmetics, His cheeks reddened by the betel-nuts they chewed, and His forehead coloured with the reddish powder anointing the part in their hair, Krsna quickly left the cottage in the grove of Vrndavana forest and arrived at His own house at sunrise. When the gopis saw Him, they made jokes about the tell-tale marks on His person, and Krsna blushed with embarrassment. One should meditate on that Lord Krsna, the transcendental son of Yasoda-devi.

30 Lord Vasudeva holds a club, conch, *cakra* and lotus in His four broad, handsome arms, and He is decorated with exquisite belts, earrings, necklaces, and bracelets. He wears yellow garments, and bears the mark of *srivatsa*. He is served by His associates, and surrounded Sri (beauty), Kirti (fame) and His other

personified opulences. One should meditate on that Lord Vasudeva, who is splendid as a sapphire.

31 Holding a bow in His broad, handsome arms, His form decorated with anklets, bracelets, necklaces, and earrings and constantly served by Lakṣmana and Hanuman, and His face gazed at by Sita-devi from the corners of Her large eyes, Lord Ramacandra, who is dark as durva grass, is full of intense transcendental bliss. One should always meditate on Him.

32 In this way an intelligent person should meditate on Lord Vasudeva, who resides in the hearts of all creatures and is equal to all.

33 He who plunges his mind day and night in the nectar of the Supreme Lord's form and who drinks the nectar of His names, qualities and pastimes, is always filled with bliss. He is never burned by the great fires of suffering.

34 They who thus remember Lord Hari become free from all sufferings. In their hearts they love the Lord. They control the senses. They trust the Lord. They are intoxicated with spiritual bliss. They are qualified to worship Lord Kṛṣṇa's lotus feet.

Seventh Stabaka

1 Now the author describes *pada-sevanam* (service of the lotus feet): Service to Lord Kṛṣṇa, performed in a way suitable for a king, by devotees whose hearts are attached to the Lord's service, is called *pada-sevanam* (service to the lotus feet).

Verse 2

*saṁsevate ya iha kṛṣṇa-padāravindam
nityam tad-arpita-manaś ciram apramattaḥ
andhī-kṛtākhilam apohya tamaḥ-samudram
śreyāḥ param sa labhate munibhir durāpam*

saṁsevate— serves; *yaḥ*— one who; *iha*— here in this material world; *kṛṣṇa*— of Lord Kṛṣṇa; *pada*— feet; *aravindam*— lotus; *nityam*— constantly; *tad*— to the Lord; *arpita*— place; *manaḥ*— minds; *ciram*— continually; *apramattaḥ*— attentive; *andhī-kṛta*— blinded; *akhilam*— the entire world; *apohya*— crossing beyond; *tamaḥ*— of ignorance; *samudram*— the ocean; *śreyāḥ*— auspicious; *param*— supreme; *saḥ*— he; *labhate*— attains; *nunibhiḥ*— by the great sages; *durāpam*— difficult to achieve.

One who meditates on Lord Kṛṣṇa and attentively serves His lotus feet at every moment crosses over that ocean of ignorance which has blinded the entire world and attains supreme auspiciousness, which is difficult even for the great sages to achieve.

Verse 3

*teṣām eva manāḥ punar na labhate saṅgam bhavāmbhonidhau
tāpās tan na parābhavanti sahasā kleśā jitāḥ pañca taiḥ
teṣām unmiṣati svayam bhagavatas tattvābodho harer
ye govinda-padāravinda-bhajanam tan-mānasaḥ kurvate*

teṣām— of them; *manāḥ*— the mind; *punar*— again; *na*— not; *labhate*— attains; *saṅgam*— contact; *bhava*— of material existence; *ambhonidhau*— in the ocean; *tāpāḥ*— the three-fold miseries of material existence; *tan*— them; *na*— not; *parābhavanti*— defeat; *sahasā*— immediately; *kleśāḥ*— sufferings; *jitā*— conquered; *pañca*— five; *taiḥ*— by them; *teṣām*— of them; *unmiṣati*— becomes manifest; *svayam*— personally; *bhagavataḥ*— of the Supreme Personality of Godhead; *tattva*— of the truth; *avabodhaḥ*— perception; *hareḥ*— of Lord Hari; *ye*— those who; *govinda*— of Lord Govinda; *pada*— feet; *aravinda*— of the lotus; *bhajanam*— the service; *tat-mānasaḥ*— remembering the lord; *kurvate*— perform.

Those who meditate on Lord Kṛṣṇa, and serve His lotus feet, conquer the three-fold and five-fold material miseries. Their minds never again drown in the ocean of materialism, and the perception of the truth about the Supreme Lord becomes immediately manifest to them.

Verse 4

*sthairya-gambhīrya-yuktena
sadā sarva-sahiṣṇunā
mukta-dehābhimānena
sevyam kṛṣṇa-padāmbujam*

sthairy— patience and determination; *gambhīrya*— profundity; *yuktena*— endowed; *sadā*— constantly; *sarva*— to everyone; *sahiṣṇunā*— tolerant; *mukta*— free; *deha*— of the material body; *abhimānena*— misidentification; *sevyam*— worthy to be served; *kṛṣṇa*— of Lord Kṛṣṇa; *pada*— feet; *ambujam*— lotus flower.

One who is patient, determined, grave, tolerant to everyone and everything, and who does not misidentify himself as the material body, is qualified to constantly serve Lord Kṛṣṇa's lotus feet.

Verse 5

tad eva kīdṛṣam ity āha—

*nijānubhāva-sākṣiṇim upala-daru-dhātv-ādibhir
yatheṣṭam upakālpitam samavalambya mūrtim hareḥ
sa eva bhagavān asāv iti nirasta-nirasta-bheda-bhramā
bhajanti bhagavat-padam bhava-viriñci-saṅcintitam*

tat— that; eva— certainly; kīdṛṣam— what it is like; iti— in this connection; āha— the author explains; nija— own; anubhāva— perception; sākṣiṇim— seeing; upala— of stone; daru— wood; dhātu— metal; ādibhiḥ— or other elements; yatha— as; iṣṭam— desired; upakālpitam— fashioned; samavalambya— attaining; mūrtim— the deity form; hareḥ— of Lord Hari; saḥ— He; eva— certainly; bhagavān— the Supreme Personality of Godhead; asāu— this; iti— thus; nirasta— cast aside; bed— of distinction; bhramāḥ— the illusion; bhajanti— worship; bhagavat— of the Lord; padam— the lotus feet; bhava— by Lord Śiva; viriñci— and Lord Brahma; saṅcintitam— meditated upon.

Seeing the Lord's deity form, which an artist has fashioned from stone, wood, metal, or some other element, the devotees bow down to offer respects and take shelter of the Lord. Free from the illusion of thinking the deity different from the Lord, they think: "This is certainly the Supreme Personality of Godhead." In this way they serve the Lord's lotus feet, which are the object of the meditation of Śiva and Brahmā.

Verse 6

*vicitra-bhavanodare lalita-divya-simhāsane
sukhoṣitam aharniṣam nava-navopacārādibhiḥ
nṛpocita-vidhanato virahitānya-patyam mudā
bhajanti bhagavat-padam bhava-viriñci-saṅcintitam*

vicitra— astonishing and colorful; bhavana— temple; udare— within; lalita— beautiful; divya— splendid; simhāsane— on a throne; sukha— comfortably; uṣitam— residing; aham-niṣam— day and night; nava— newer; nava— and newer;

upacāra-adibhiḥ— by various services; *nṛpa*— for a king; *ucita*— suitable; *vidhanataḥ*— with arrangements; *virahita*— devoid of; *anya*— of another; *patyam*— sovereignty; *mudā*— jubilantly; *bhajanti*— serve; *bhagavat*— of the supreme Personality of Godhead; *padam*— the lotus feet; *bhava*— by Lord Śiva; *virin̄ci*— and Lord Brahma; *sañcintitam*— meditated upon.

Those devotees establish the diety of the Lord on a splendid beautiful throne in a colorful and amazing temple. Performig newer and newer services, they jubilantly and constantly worship the supreme monarch in a style befitting a king. In this way those devotees serve the lotus feet of the Supreme Personality of Godhead, which are the object of the meditation of Śiva and Brahmā.

Verse 7

vibodha-patu-gītakair uṣasi manda-mandoditair
vibodhya sukha-nidritām lalita-gīta-vādyādibhiḥ
yathokta-samayocitair anubhavānvitaiḥ karmabhir
bhajanti bhagavat-padam bhava-virin̄ci-sañcintitam

vibodha— for awakening; *patu*— expert; *gītakaiḥ*— with songs; *uṣasi*— ; *manda*— ; *mandoditair*— ; *vibodhya*— awakening; *sukha*— comfortably; *nidritām*— asleep; *lalita*— beautiful; *gīta*— songs; *vādyā*— instrumental music; *adibhiḥ*— etc.; *yatha*— as; *ukta*— described; *samaya*— for the time; *ucitaiḥ*— appropriate; *anubhava*— with royal grandeur; *anvitaiḥ*— endowed; *karmabhiḥ*— with activities; *bhajanti*— serve; *bhagavat*— of the supreme Personality of Godhead; *padam*— the lotus feet; *bhava*— by Lord Śiva; *virin̄ci*— and Lord Brahma; *sañcintitam*— meditated upon.

These devotees awaken the comfortably sleeping diety early in the morning by slowly singing melodious songs and playing musical instruments. They perform various early-morning services for the Lord, offering to Him all the grand opulence appropriate for a king. In this way, they serve the lotus feet of the Supreme Personality of Godhead, which are the object of the medittion of Śiva and Brahmā.

Verse 8

nānā-ratnābharaṇa-vasanair divya-gandhāngarāgair
ākālpānām racana-vidhinā dhūpa-dīpaiś ca ramyaiḥ
kāla-prāptair niyata-vidhibhir dravya-jātaiś ca divyaiḥ
saṁsevante vimāla-matayaḥ pada-padmaṁ murāreḥ

nānā— various; *ratna*— jewels; *abharaṇa*— ornaments; *vasanaiḥ*— with garments; *divya*— celestial; *gandha*— perfumes; *angarāgaiḥ*— with ointments; *ākalpānām*— of decorations; *racana*— fashioning; *vidhinā*— with the activity; *dhūpa*— with incense; *dīpaiḥ*— and lamps; *ca*— and; *ranyaiḥ*— delightful; *kāla*— according to the time; *prāptaiḥ*— attained; *niyata-vidhibhiḥ*— following the regulations; *dravya*— jātaiḥ— with various substances; *ca*— and; *divyaiḥ*— superexcellent; *saṁsevante*— they serve; *vimala*— pure; *matayaḥ*— with minds; *pada*— feet; *padmam*— lotus; *flower*; *murāreḥ*— Lord Murari.

These devotees offer various jewelled ornaments, exquisite garments, sublimely aromatic ointments, various decorations, delightful incense and lamps, and other excellent things, at the prescribed times, and according to the rules of worship. In this way, with pure minds, they serve Lord Kṛṣṇa's lotus feet.

Verse 9

*gr̥hādi-parimarjana-snapana-pāda-ṣaucāsana-
srag-ambara-vibhūṣaṇaiḥ sumadhurānna-pānārhanaiḥ
tathā śayana-vījanair naṭana-gīta-vādyādibhir
bhajanti bhagavat-padam bhava-viriñci-saṅcintitam*

gr̥ha— of the temple; *adi*— etc.; *parimarjana*— cleansing; *snapana*— abhiṣeka bathing ceremony; *pāda*— of the lotus feet; *ṣauca*— washing; *asana*— offering a throne; *srag*— with garlands; *ambara*— exquisite garments; *vibhūṣaṇaiḥ*— and ornaments; *sumadhura*— very palatable; *anna*— foodstuffs; *pāna*— and drinks; *arhanaiḥ*— and with worship; *tathā*— in this way; *śayana*— offering a couch to take rest; *vījanaiḥ*— and fanning; *naṭana*— dancing; *gīta*— and singing; *vādyā*— and playing musical instruments; *adibhiḥ*— etc.; *bhajanti*— they serve; *bhagavat*— of the supreme Personality of Godhead; *padam*— the lotus feet; *bhava*— by Lord Śiva; *viriñci*— and Brahma; *saṅcintitam*— meditated upon.

Cleansing the temple and other places, performing the abhiṣeka bathing ceremony, washing the deity's lotus feet, offering to Him a throne, garlands, exquisite garments, ornaments, palatable foodstuffs and beverages, various ceremonies of worship, and a couch to take rest, fanning Him, dancing, singing, playing musical instruments, and performing many other activities to please Him, these devotees worship the lotus feet of the Supreme Personality of Godhead, which are the object of the meditation of Śiva and Brahmā.

Verse 10

ārāma-citra-bhavanair gr̥ha-dīrghikābhiḥ
paryāṅka-yāna-savītana-ṣītātapātraiḥ
ātmānurūpa-vibhavācaritopacāraiḥ
śaśvad bhajanti bhagavantam ananya-citrāḥ

ārāma— gardens; citra— colorful; bhavanaiḥ— with residences; gr̥ha— cottages; dīrghikābhiḥ— and small lakes; paryāṅka— beds; yāna— palanquins; sa— with; vītana— awnings; ṣītā— white; atapātraiḥ— with umbrellas; ātma— own; anurūpa— corresponding to; vibhava— power; carita?— fashioned; upacāraiḥ— with services; śaśvat— constantly; bhajanti— serve; bhagavantam— the Supreme Personality of Godhead; ananya— with undeviated; cittāḥ— mind. Thinking only of the Lord, the devotees continually serve Him by offering nice gardens, palaces, cottages, lakes, thrones, palanquins, awnings, white umbrellas, and various other things, as far as they are able.

Verse 11

yātrā-mahotsava-vidhir vividho 'numāsam
parvānumoda-rabhasam prativāsaram ca
saṅkīrtanotsava-vidhānam anukṣaṇam ca
prītyai harer anudīnam kriyate ca dāsaiḥ

yātrā— processions and excursions; maha— great; utsava— festivals; vidhiḥ— activity; vividhaḥ— various; anumāsam— every month; parva— on the four auspicious days; anumodarabhasam— a jubilant festival; prativāsaram— every day; ca— and; saṅkīrtana— glorification of the Lord; utsava— festival vidhānam— activity; anukṣaṇam— at every moment; ca— and; prītyai— for the pleasure; hareḥ— of Lord Hari; anudīnam— every day; kriyate— is performed; ca— and; dāsaiḥ— by the diety's servant's.

For Lord Hari's pleasure, the devotees stage various festive processions, and celebrate jubilant festivals on certain auspicious days, as well as every day. They continuously perform saṅkīrtana, glorifying the Lord.

Verse 12

grīṣme payoviharānānila-sevanādyaiḥ
śrīkhaṇḍa-lepa-bahu-vijana-ratna-mālyaiḥ
susnigdha-bhojana-himāmṣu-karābhimarṣaiḥ
sevām harer vidadhate vibhavānurūpam

grīṣme— in the summer; *payah*— water; *viharana*— pastimes; *anila*— breezes; *sevana*—services; *adyaiḥ*— etc.; *śrīkhaṇḍa*— sandalwood; *lepa*— paste; *bahu*— much; *vijana*— fanning; *ratna*— jewelled; *mālyaiḥ*— with necklaces; *su*— very; *snigdha*— palatable; *bhojana*— foodstuffs; *himāṁṣu*— of the moon; *kara*— of the rays; *abhimarṣaiḥ*— by the touch; *sevām*— service; *hareḥ*— of Lord Hari; *vidadhate*— they perform; *vibhava*— power and wealth; *anurūpam*— according to.

In the summer, the devotees take the diety on water-excursions, and places where there are cooling breezes. They anoint Him with sandalwood paste, ardently fan Him, decorate Him with jewelled necklaces, feed Him very palatable foodstuffs, and bring Him into the pleasantly cooling moonlight. In this way they serve the Lord, as far as their abilities and finances enable.

Verse 13

*varṣāsu gūḍhatara-harmya-talādhivāsa-
mandoṣṇa-nirmala-jala-snapana-kriyābhiḥ
saṁyāva-sūpa-guḍa-pūpa-yutopahāraiḥ
sevām harer vidadhate vibhavānurūpam*

varṣāsu— during the monsoon season; *gūḍhatara*— very well protected; *harmya-tala*— of the temple; *adhivāsa*— residence; *manda*— slightly; *uṣṇa*— warm; *nirmala*— clear; *jala*— with water; *snapana*— of bathing; *kriyābhiḥ*— with activities; *saṁyāva*— puris; *sūpa*—condiments; *guḍa-pūpa*— various confections; *yuta*— consisting; *upahāraiḥ*— with services; *sevām*— service; *hareḥ*— of Lord Hari; *vidadhate*— they perform; *vibhava*— power and wealth; *anurūpam*— according to.

During the rainy season, they take the diety to a well protected place in the temple, bathe Him with clear, slightly warm water, and offer Him puris, condiments, and various confections. In this way they serve the Lord, as far as their abilities and finances enable.

Verse 14

*grīṣmartuvac charadi caiva hime tu vahni-
bālārka-sevana-satūla-pati-navānnaiḥ
taptodaka-snapana-dhūpa-viṣeṣa-vastraiḥ
sevām harer vidadhate vibhavānurūpam*

grīṣma— summer; *rtu*— season; *vat*— just like; *saradi*— in the autumn; *ca*— and; *eva*— certainly; *hime*— in the winter; *tu*— but; *vahni*— with fire; *bāla*— newly risen; *arka*— sun; *sevana*— service; *sa-tūla*— insulated with cotton; *pati*— with garments; *vava*— new; *annaiḥ*— with grains; *tapta*— heated; *udaka*— with water; *snapana*— bathing; *dhūpa*— with incense; *viṣeṣa*— various; *vastraiḥ*— exquisite garments; *sevām*— the service; *hareḥ*— of Lord Hari; *vidadhate*— they perform; *vibhava*— power and wealth; *anurūpam*— according to. In the autumn, the devotees serve the diety in the same way as in the summer. In the winter, however, they buikd fires to warm Him, arrange for the newly risen sun to shine on Him, and dress Him in winter clothes with cotton insulation. They bathe Him with heated water, and offer Him incense and various elegant garments. In this way they serve the Lord, as far as their abilities and finances enable.

Verse 15

*evam vidhim śisira eva ca mādhave tu
 puṣpādhyā-kānana-vihāra-madhu-dravādyaiḥ
 puṣpocayāvacaya-phalgu-vilāsa-malyaiḥ
 sevām harer vidadhate vibhavānurūpam*

evam— in this way; *vidhim*— activity; *śisire*— in the winter; *eva*— certainly; *ca*— and; *mādhave*— in the spring; *tu*— but; *puṣpa*— with flowers; *ādhyā*— enriched; *kānana*— groves; *vihāra*— pastimes; *madhu*— eith honey; *dravya*— substances; *adyaiḥ*— and others; *puṣpa*— of flowers; *uccaya*— of a multitude; *avacaya*— collecting; *phalgu*— springtime; *vilāsa*— for pastimes; *mālyaiḥ*— with garlands; *sevām*— service; *hareḥ*— of Lord Hari; *vidadhate*— they perform; *vibhava*— power and wealth; *anurūpam*— according to.

In the spring, the devotees take the diety on excursions to the foest groves full of blossoming flowers. They offer Him honey and other platable substances, and garland Him with many beautiful springtime flowers. In this way they serve the Lord, as far as their finances and abilities enable.

Verse 16

*premānurāga-paramādara-gauravādhyā— sad-bhāva-bhāvita-manā na manāg
 upekṣyasaprāṣrayam sarabhasam yuvatīva kāntam śāsvan mukinda-caraṇam
 bhajatiha bhaktaḥ*

prema— with love; *anurāga*— and devotion; *parama*— supreme; *adara*—

attention; *gaurava*— and respect; *aḍhya*— enriched; *sat*— transcendental; *bhāva*— with emotions; *bhāvita*— endowed; *manāḥ*— with mind; *na*— not; *manāk*— even slightly; *upekṣya*— having neglected or offended; *sa*— with; *prāśrayam*— humility; *sarabhasam*— ardently; *yuvati*— a young wife; *iva*— just like; *kāntam*— to her husband; *śaśvat*— continually; *mukunda*— of Lord Mukunda; *caraṇam*— the lotus feet; *bhajati*— serve; *iha*— here; *bhaktaḥ*— the devotee.

Without the slightest neglect or disrespect, his mind full of love, devotion, great reverence and attentiveness, the devotee humbly, ardently, and continually serves Lord Hari's lotus feet, just as a young wife serves her husband.

Verse 17

ātmeva putra iva mitram iva priyeva
svāmīva sad-gurur ivāpta oveha devaḥ
prīty-ādara-praṇaya-gaurava-bhakti-bhāvaiḥ
saṁsevyate sumatibhir bhagavān ajasram

ātma— self; *iva*— as; *putraḥ iva*— as; *mitram*— friend; *iva*— as; *priya*— wife; *iva*— as; *svāmī*— husband; *iva*— as; *sat-guruḥ*— spiritual master; *iva*— as; *aptaḥ*— attained; *iva*— as; *iha*— here; *devaḥ*— the Supreme Lord; *prīti*— with joy; *ādara*— respect; *praṇaya*— love; *gaurava*—reverence; *bhakti*— and devotion; *bhāvaiḥ*— with the sentiments; *saṁsevyate*— is served; *sumatibhiḥ*— by those whose minds are purified; *bhagavān*— the supremely opulent Lord; *ajasram*— constantly.

the Pure-minded devotees continually serve the supremely opulent Personality of godhead with great jubilation, attentiveness, love, reverence, and devotion, just as if He were their own self, or their son, friend, wife, husband, or spiritual master.

Verse 18

kim ca—

na calatu viṣayābhimatta-citto mama
pada-paṅkaja-bhaktitaḥ kadāpi
harir iti karuṇaḥ parīkṣako vā
harati dhanam bhajato 'pi bhakta-bandhuḥ

kim ca— and furthermore; *na*— not; *calatu*— may wander; *viṣaya*— by the objects of sense-gratification; *abhimatta*— maddened; *cittaḥ*— the mind; *mama*—

my; *pada*— feet; *paṅkaja*— lotus flower; *bhaktitaḥ*— from the pure devotional service; *kada api*— at any time; *hariḥ*— Lord Hari; *iti*— thus; *karuṇaḥ*— merciful; *parīksakaḥ*— the witness; *vā*— and; *harati*— removes; *dhanam*— material opulence; *bhajataḥ*— from the worshipper; *api*— and; *bhakta*— of the devotee; *bandhuḥ*— the friend.

If Lord Hari perceives that a devotee thinks: "Let my mind never become intoxicated by the objects of sense-gratification, and thus stray from the pure devotional service of the Lord's lotus feet," then the Lord removes the material opulence from that devotee, because He is always the devotee's friend.

Verse 19

yady evam astu sa tathāpy akhilair vihīnas
tat-saṅgi-saṅga-nirato gata-duḥkha-śokaḥ
svacchanda-labdha-phala-pallave-puṣpa-toyaiḥ
svairam karomi bhagavad-bhajanam vane 'pi

yadi— if; *evam*— in this way; *astu*— it may be; *saḥ*— he; *tatha api*— nevertheless; *akhilaiḥ*— of everything; *vihīnaḥ*— devoid; *tat-saṅgi*— of the devotees; *saṅga*— the association; *nirataḥ*— engaged; *gata*— gone away; *duḥkha*— suffering; *śokaḥ*— and lamentation; *svacchanda*— voluntarily; *labdha*— attained; *phala*— fruits; *pallava*— blossoming twigs; *puṣpa*— flowers; *toyaiḥ*— and with water; *svairam*— voluntarily; *karomi*— I shall perform; *bhagavat*— of the Supreme Personality of Godhead; *bhajanam*— the service; *vane*— in the forest; *api*— even.

If this were to happen to me, and all my possessions were taken away, I would not lament or feel any pain. I would simply associate with the devotees, and worship the Lord even with fruits, blossoming twigs, flowers, water, and other things gathered by me in the forest.

Verse 20

no sevayāmi dhaninam caṭubhir vacobhiḥ
saṁstaumi naiva tam aham kṣudhito 'ti-dīnaḥ
dahye na ca svajana-durvacanānalena
kṛṣṇāṅghri-padma-madhupo vipinam prayātaḥ

na— not; *u*— indeed; *sevayāmi*— do I serve; *dhaninam*— the wealthy; *caṭubhiḥ*— flattering; *vacobhiḥ*— with words; *saṁstaumi*— I praise; *na*— not; *eva*—

certainly; *tam*— him; *aham*— I; *kśudhitah*— hungry; *ati*— vry; *dīnah*—poverty-stricken; *dahye*— I am burned; *na*— not; *ca*— and; *svajana*— of relatives; *durvacana*— of harsh words; *analena*— by the fire; *kṛṣṇa*— of Lord Kṛṣṇa; *aṅghri*— feet; *padma-0- at the lotus*; *madhupah*— a bumble-bee eager to get the honey; *vipinam*— to the forest; *prayātaḥ*— gone.

I am a bumble-bee who has gone to the forest to drink the honey of Lord Kṛṣṇa's lotus feet. I am not burned by the fire of criticism ignited by my relatives, and, although poor and hungry, I do not serve or flatter the wealthy mammonites.

Verse 21

dārāgāra-suhṛt-sutādibhir abhityakto vimukto dhanais

*tatrādho bhavane manoratham api tyaktvāpta-sat-saṅgamah
śakair eva vanodbhavaih kim athavā bhaikṣeṇa kukśim
bhariḥ*

kuutrāpy āyatane vane 'pi bhagavat-pādam bhaje śaśvatam

dāra— by the wife; *agāra*— house; *suhṛt*— friends and relatives; *suta*— sons; *adibhiḥ*— and by others; *abhityaktaḥ*— abandoned; *vimuktaḥ*— free; *dhanaiḥ*— from wealth; *tatra*— there; *adhah*— beneath; *bhavane*— for my house; *manoratham*— desire; *api*— and; *tyaktva*— abandoning *apta*— attained; *sat*— of the devotees; *saṅgamah*— the association; *śakaiḥ*— with vegetables, roots and fruits; *eva-vana*— in the forest; *udbhavaih*— frown; *kim athavā*— what is the need; *bhaikṣeṇa*— begging; *kukśim*— the belly; *bhariḥ*— filling; *kuutra api*— somewhere; *āyatane*— residence; *vane*— in the forest; *api*— even; *bhagavat*— of the Supreme Personality of Godhead; *pādam*— the lotus feet; *bhaje*— I serve; *śaśvatam*— eternally.

Abandoned by my wife, sons, friends and relatives, and no longer possessing a huse and wealth, I shall give up the material desires in relation to my home and remain in the association of the saintly devotees. I shall live even in the forest eating only the vegetables, fruits and roots growing there, without having to beg for food. There I shall continually seve the lotus geet of the supreme Personality of godhead.

Verse 22

no kāñcanair na mañibhir na ca gandha-mālyair

*miṣṭāṇna-pāna-rucirāmbara-cāmarair vā
bhaktyaiva kevalam ananyatayā svahaāva-
bhāvādhyayā madhuripur vaśam añcatiha*

na—not; *u*— indeed; *kāñcanaiḥ*— by gold; *na*— not; *mañibhiḥ*— by jewels; *na*— not; *ca*— and; *gandha*— by aromatic incense; *mālyaiḥ*— and excellent garlands; *miṣṭa*— palatable; *anna*— foodstuffs; *pāna*— delicious drinks; *rucira*— beautiful; *ambara*— garments; *cāmaraiḥ*— by camara fans; *vā*— or; *bhaktya*— by pure devotion; *eva*— certainly; *kevalam*— only; *ananyatayā*— without focusing on any other object; *svabhāva*—natural; *bhāva*— with love; *ādhyayā*— enriched; *madhuripuḥ*— of Lord Kṛṣṇa, the enemy of the Madhu demon; *vaśam*— to submissiveness; *añcati*— goes; *iha*— here.

Lord Mudhusudana cannot be conquered by offering Him precious gold, jewels, aromatic incense, excellent flower garlands, palatable foodstuffs and drinks, beautiful clothing, or by fanning Him with a camara whisk. He is only conquered by pure, loving devotion.

Verse 23

*tasmād vane 'pi bhavane 'pi tad icchayāham
puśpaiḥ phalair api payobhir ayatna-labdhaiḥ
pūrvoditair vividha-bhoga-vaśair vilāsaiḥ
samsevayāmi śaraṇam caraṇam murāreḥ*

tasmāt— therefore; *vane*— in the forest; *api*— and; *bhavane*— in a house; *api*— and; *tad*— that; *icchaya*— according to desire; *aham*— I; *puśpaiḥ*— with flowers; *phalaiḥ*— with fruits; *api*— and; *payobhiḥ*— with water; *ayatna*— without effort; *labdhaiḥ*— attained; *pūrvā*— previously; *uditaiḥ*— described; *vividha*— various; *bhoga-vaśaiḥ*— arrangements for opulent enjoyment; *vilāsaiḥ*— with pasties; *samsevayāmi*— I serve; *śaraṇam*— my only shelter; *caraṇam*— the lotus feet; *murāreḥ*— of Lord Kṛṣṇa the enemy of the Mura demon.

for this reason, either in the forest, or in a great mansion, either with easily available fruits, flowers and water, or with the previously described opulent arrangements, I shall serve Lord Murari's lotus feet, which are my only shelter.

Verse 24

atha sampada-matta-cetasām

*svaparābhinna-dhiyām nisargataḥ
bhagavad-vapusām karomy aham
mahatām eva padānusevanam*

atha—now; *sampada*— by opulence; *amatta*— not intoxicated; *cetasām*— whose minds; *sva*— myself; *para*— and others; *abhiina*— without distinction; *dhitām*— consciousness; *nisargataḥ*— by nature; *bhagavat*— of the Supreme Personality of Godhead; *vapusām*— the forms; *kromi*— perform; *aham*— I; *mahatām*— of the great devotees; *eva*— certainly; *pada*— of the lotus feet; *anusevanam*— the service.

The great devotees of Lord Kṛṣṇa are never intoxicated by material opulence. By nature they do not distinguish between their benefit and that of others, and they may all be considered extensions of the form of the supreme Personality of Godhead., for these reasons, I am now engaged in the service of their lotus feet.

Verse 25

*kratubhir vibudhān upāsate
paralokāśrayino 'lpa-medhasaḥ
sudhīyas tu dayādrda-mānasān
bhūvi sākṣād amareśvarān sataḥ*

dratubhiḥ— with sacrifices; *vibudhān*— the demigods; *upāsate*— worship; *para*— upper; *loka*— planets; *āśrayinaḥ*— residing; *alpa*— meager; *medhasaḥ*— intelligence; *sudhīyaḥ*— greatly intelligent; *tu*— but; *daya*— with mercy; *adrda*— moistened; *mānasān*— minds; *bhūvi*— on this earth; *sākṣāt*— directly; *amara*— of the demigods; *iśvarān*— the controllers; *sataḥ*— the saintly devotees.

Unintelligent persons worship the demigods residing in the higher planets by performance of sacrifice, but those who are intelligent engage in the service of the merciful devotees who are directly empowered incarnations of Lord Kṛṣṇa, the master of all the demigods.

Verse 26

*hari-bhakti-raso 'sti nāsti vo-
bhayayaivārhati sevitum sataḥ
sati khalv anusevanam satām
phalam asyāsati mūla-kāraṇam*

hari— to Lord Hari; *bhakti*— of pure devotional service; *rasaḥ*— the mellows; *asti*— are; *na*— not; *asti*— are; *va*— or; *ubhayaya*— both; *arhati*— is qualified; *sevitum*— to serve; *sataḥ*— the saintly devotees; *sati*— to the devotee; *dhalu*— indeed; *anusevanam*— the service; *satām*— of the devotees; *phalam*— the fruit; *asya*— of that; *asati-* *mūla-kāraṇam*— original cause.

Whether one is full of devotion for Lord Hari, or not, he should engage in the service of the devotees. That service grants one the result of engagement in the Supreme Lord's service.

Verse 27

manasaḥ pariśodhanam param
bhava-saṅgasya samūla-ghaṭanam
hari-bhakti-rasasya sādhanam
mahatām eva padānusevanam

manasaḥ— of the mind and heart; *pariśodhanam*— purifying; *param*— supremely; *bhava*— of material nature; *saṅgasya*— of the touch; *samūla-ghaṭanam*— uprooting; *hari*— of Lord Hari; *bhakti*— pure devotional service; *rasasya*— of the mellows; *sādhanam*— enabling one to taste; *mahatām*— of the great devotees; *eva*— certainly; *padā*— of the lotus feet; *anusevanam*— the service.

The service of the lotus feet of the great devotees purifies the mind and heart, completely uproots one's contact with the illusory material nature, and enables one to taste the mellows of pure devotional service to Lord Hari.

Verse 28

hari-bhakti-viśeṣa-hetavaḥ
kaluṣṇmūlana-dhūma-ketavaḥ
bhava-sāgara-pāra-setavo
vijayante mahad-aṅghri-reṇavaḥ

hari— to Lord Hari; *bhakti*— of pure devotional service; *viśeṣa*— specific; *hetavaḥ*— causes; *kaluṣa*— of sins; *unmūlana*— uprooting; *dhūma-ketavaḥ*— fires; *bhava*— of material existence; *sāgara*— of the ocean; *pāra*— to the other side; *setavaḥ*— the bridges; *vijayante*— all glories; *mahat*— of the great devotees; *aṅghri*— of the lotus feet; *reṇavaḥ*— the dust.

All glories to the particles of dust on the lotus feet of the great devotees. Those dust-particles are the causes of pure devotion for Lord Hari. They are like fires which consume all sins, and like bridges which lead to the far shore of the ocean of birth and death.

Verse 29

*iti pariniyata-kriyā-kalāpaiś
caraṇa-niśevana-śānta-śuddha-cittaḥ
vidadhati param arcanam mahantaḥ
praṇaya-natāṅghri-yugasya dānavāreḥ*

iti— thus; *pariniyata*— by instructions; *kriyā*— and actions; *kalāpaiḥ*— by the multitudes; *caraṇa*— of the lotus feet of the Lord; *niśevana*— because of the service; *śānta*— peaceful; *śuddha*— purified; *cittaḥ*— hearts; *vidadhati*— prescribe; *param*— transcendental; *arcanam*— worship; *mahantaḥ*— the great souls; *praṇaya*— with love; *nata*— inclined; *anḅhri*— lotus feet; *yugasya*— of the pair; *dānava-areḥ*— of Lord Kṛṣṇa, the enemy of the demons.

In this way the great souls, whose hearts have become peaceful and pure by serving Lord Hari's lotus feet, teach us by their words and deeds to worship Lord Hari's lotus feet, which are affectionately offered to the devotees.

Eighth Stabaka

Verse 1

athārcanam āha—

*upacāraiḥ śoḁaśabhir
yathāvidhi yathākramam
saṁpūjanam mura-āreḥ
arcanam parikīrtitam'*

atha— now; *arcanam*— worship; *āha*— the author describes; *upacāraiḥ*— with services; *śoḁaśabhiḥ*— sixteen; *yathā-vidhi*— following the rules and regulations; *yathā-kramam*— properly; *saṁpūjanam*— worship; *mura-āreḥ*— of Lord Kṛṣṇa, the enemy of the Mura demon; *arcanam*— worship; *parikīrtitam*— is known as.

Rendering sixteen kinds of service to Lord Hari, properly and according to the rules and regulations, and worshipping Him is called arcanam (worship).

Verse 2

*yajñām vihāya nikhilān akhilātma-nātham
ye sammadena harim eva yajanti dhīrāḥ
iṣṭāḥ surarṣi-pitr-bhūta-narāḥ samastā
neṣṭvāpi tais tri-jagad eva yatheṣṭam iṣṭam*

yajñān— sacrifices; *vihāya*— abandoning; *nikhilān*— all; *akhila*— of all; *atma*— of living entities; *nātham*— the Lord; *ye*— those who; *sammadena*— jubilantly; *harim*— Lord Hari; *eva*— certainly; *yajanti*— worship; *dhīrāḥ*— intelligent persons; *iṣṭāḥ*— worshipped; *sura*— demigods; *rṣi*— sages; *pitṛ*— forefathers; *bhūta*— living entities; *narāḥ*— and human beings; *samastāḥ*— all; *na*— not; *iṣṭva*— having worshipped; *api*— even; *taiḥ*— by them; *tri-jagat*— the three worlds; *eva*— certainly; *yatha-iṣṭam*— as much as could be desired; *iṣṭam*— pleased.

Those who are actually intelligent abandon all Vedic Sacrifices to the demigods and simply worship Lord Hari, the master of all living entities, with great pleasure. Although they do not worship the demigods, sages, forefathers, bhutas and human beings, all these entities are pleased with them. The entire three worlds become completely satisfied with such persons.

Verse 3

*abhyarcite madhuripau nikhilātma-hetau
tṛptam bhavetri-jagad eva kim atra citram
citrāṇi yāni vadane parinirmitāni
tāny eva bhānti niyatam pratibimbite 'pi*

abhyarcite— is worshipped; *madhu-ripau*— when Lord Kṛṣṇa, the enemy of the Mura demon; *nikhila*— all; *atma*— of living entities; *hetau*— the cause; *tṛptam*— satisfied; *bhave*— in the material world; *tri-jagat*— the three planetary systems; *eva*— certainly; *kim*— what?; *atra*— in this regard; *citram*— is amazing; *citrāṇi*— amazing features; *yāni*— which; *vadane*— on ;*the face*; *parinirmitāni*— marked; *tāni*— they; *eva*— certainly; *bhānti*— are manifest; *niyatam*— eternally; *partibimbite*— in reflection; *api*— even.

When Lord Hari, the original cause of everything and the supersoul within all living entities is worshipped, the entire three worlds become satisfied. And there is nothing at all amazing in this. The amazing features of Lord Hari's face are eternally manifested, even when reflected (in this world).N.B. the translator considers this verse unclear?

Verse 4

*govindam ānanda-sudhā-samudram
brahmeś-pūjyaṁ paripūjayed yaḥ
deveśa-kāmyāpi tam eva lakṣmīḥ
trailokya-pūjyaṁ svayam āśrayeta*

govindam— Lord Govinda; *ānanda*— of transcendental bliss; *sudhā*— of the nectar; *samudram*— the ocean; *brahma*— by Lord Brahma; *iśa*— and Lord Siva; *pūjyam*— worshipping; *paripūjayet*— worships; *yaḥ*— one who; *deva*— of the demigods; *iśa*— by the controllers; *kāmya*— desired; *api*— even; *tam*— to him; *eva*— certainly; *lakṣmīḥ*— the goddess of fortune; *trailokya*— in all the three worlds; *pūjyam*— worshipping; *svayam*— personally; *āśrayeta*— takes shelter.

The goddess of fortune, who is the object of the prayers of the leaders of the demigods and who is worshipped by all the three worlds, personally takes shelter of that person who worships Lord Hari, who is like an ocean of the nectar of transcendental bliss and who is worshipped by Brahmā and Śiva.

Verse 5

*arcanti ye bhāgavatāś caraṇāravindam
śraddhānvitāḥ parama-yogi-janair vimṛgyam
te mukta-koṭi-jananārjita-karma-bandhāḥ
pāre bhavāmbudhi sudhāmbunidhim labhante*

arcanti— worship; *ye*— those who; *bhāgavatāḥ*— of the supreme Personality of godhead; *caraṇa*— feet; *aravindam*— lotus; *śraddha*— with faith; *anvitāḥ*— endowed; *parama*— greatest; *yogi-janaiḥ*— by the yogis; *vimṛgyam*— sought; *te*— they; *mukta*— freed; *koṭi*— millions; *janana*— of births; *arjita*— attained; *karma*— of karmic reactions; *bandhāḥ*— bonds; *pāre*— on the farther shore; *bhava*— of material existence; *ambudhi*— of the ocean; *sudha*— of nectar; *ambunidhim*— the ocean; *labhante*— they attain.

Faithful persons who worship Lord Hari's lotus feet, which are sought by the greatest of yogis, become free from the karmic bondage attained after millions of births. They attain the ocean of transcendental nectar which lies beyond the ocean of material existence.

Verse 6

*kṛta-puṇyāḥ sabhāgyāḥ te
kṛtārthā eva te matāḥ
mukundaṁ pūjayiśyāma
iti yeśāṁ manasy api*

kṛta— performed; *puṇyāḥ*— pious activities; *sabhāgyāḥ*— fortunate; *te*— they; *kṛta-arthāḥ*— successful; *eva*— certainly; *te*— they; *matāḥ*— are considered; *mukundaṁ*— Lord Mukunda; *pūjayiśyāmaḥ*— lit us worship; *iti*— thus; *yeśāṁ*— of whom; *manasi*— in the mind; *api*— even.

those who, within their hearts, say: "Lit us worship LOrd Mukunda", are considered to be greatly pious, fortunate, and successful.

Verse 7

*yan-nāmoccaraṇād eva
sadyo mucyate bandhanāt
pūjārambhe kṛte cāsya
kim anyad avaśiśyate*

yat— whose; *nāma*— of the holy name; *uccaraṇāt*— from the speaking; *eva*— certainly; *sadyaḥ*— immediately; *mucyate*— becomes free; *bandhanāt*— from the bondage of material existence; *pūja*— of the worship; *arambhe*— in the activity; *kṛte*— when done; *ca*— and; *asya*— of Him; *kim*— what?; *anyat*— further; *avaśiśyate*— remains.

When one pronounces Lord Kṛṣṇa's holy name, he becomes immediately free from material bondage. When that Lord Kṛṣṇa is worshipped, what further remains to be done?

Verse 8

*akāmāś ca sakāmāś ca
mokṣa-kāmāś tathāpare
arcanti kevalam bhaktyā
bhakta-kalpa-drumam harim*

akāmāḥ— without material desires; *ca*— and; *sakāmāḥ*— full of material desires; *ca*— and; *mokṣa*— liberation; *kāmāḥ*— desiring; *tatha*— and; *apare*— on the other hand; *arcanti*— worship; *kevalam*— only; *bhaktyā*— with devotion; *bhakta*— of the devotees; *kalpa*— desire; *drumam*— tree; *harim*— Lord Hari.

Whether free from material desires, full of material desires, or desiring liberation, intelligent persons devotedly and exclusively worship Lord Hari, who is like a desire tree which fulfills the desires of the devotees.

Verse 9

*sarve 'py āśramino varṇā
dīkṣām ācārya tantrikīm
tad-uktena vidhānena
pūjayanti janārdanam*

sarve— all; *api*— and; *āśraminaḥ*— members of the four asramas; *varṇāḥ*— members of the four varṇas; *dīkṣām*— initiation; *ācārya*—accepting; *tantrikīm*— in the regulation; *pūjayanti*— worship; *janārdanam*— Lord Janardana.

All members of the four varṇas and āśramas may accept a tantric initiation and worship Lord Hari according to the tantric regulations.

Verse 10

tad yathā—

*snāto 'ti-śuddha-vasano jala-dhauta-pādaḥ
prācīmukhas tilakam ujjvalam ādadhānaḥ
ācanta atta-kamalāsana āsana-stho
baddhāñjalir guru-gaṇādhipatīn namasyet*

tat— that; *yathā*— just as; *snātaḥ*— bathed; *ati*— very; *śuddha*— clean; *vasanaḥ*— with garments; *jala*— with water; *dhauta*— washed; *pādaḥ*— feet;

prācīmukhaḥ— facing; *tilakam*— tilaka markings; *ujjvalam*— splendid; *ādadhānaḥ*— accepting; *ācantaḥ*— sipping water; *atta*— accepted; *kamala*— lotus; *asane*— seat; *āsana*— on a seat; *sthaḥ*— situated; *baddha-aṅjaliḥ*— with respectfully folded hands; *guru*— to the spiritual master; *gaṇa-adhipatīn*— to the saintly devotees, such as the four Kumaras, who are the best of living entities; *namasyet*— should offer obeisances. The author here describes the worship of the Lord— Nicely bathed, wearing very clear garments, his feet washed with water, decorated with nicely drawn tilaka markings, performing ācamana, and respectfully folding his hands, one should offer obeisances to His guru who is seated on the kamalāsana and also the exalted Vaiṣṇavas, such as the four Kumāras, who are the best of living entities.

Verse 11

sādhāram argha-pātram ca
pādyā-pātram ca vāmataḥ
puṣpa-naivedya-sambhāram
nija-dakṣinato nyaset

sa— with; *adhāram*— a receptacle; *argha*— argha; *pātram*— dish; *ca*— and; *pādyā*— water for washing the feet; *patram-*; *ca*— and; *vāmataḥ*— on the left; *puṣpa*— flowers; *naivedya*— foodstuffs; *sambhāran*— abundance; *nija*— own; *dakṣinataḥ*— on the right; *nyaset*— should place.

One should place cups of water for washing the mouth and feet on his left, and he should place the offerings of flowers and foodstuffs on his right.

Verse 12

vidhāya śuddhātmani bhūta-śuddhim
nyāsādikaṁ prāṇa-vidhāraṇam ca
yathokta-pūjām iha dānavāreḥ
kurvanti sarve rahitā vikalpaiḥ

vidhāya— placing; *śuddha*— purified; *ātmani*— in the body; *bhūta-śuddhim*— the ceremony of bhūta-śuddhi; *nyāsa*— with nyasa (appropriate gestures); *adikam*— etc.; *prāṇ-vidhāraṇam*— breath— control; *ca*— and; *yatha*— as; *ukta*— described; *pūjām*— worship; *iha*— here; *dānava-areḥ*— of Lord Kṛṣṇa, the enemy of the demons; *kurvanti*— perform; *sarve*— all; *rahitāḥ*— free from; *vikalpaiḥ*— doubts.

Performing the bhūta-suddhi ceremony with a purified body, performing nyāsa (gestures) with the hands and limbs, and controlling the breath, free from doubts, everyone should worship Lord Hari according to the prescribed regulations.

Verse 13

*nānā-vikalpaiḥ saṅkalpaiḥ
yeśāṃ kāluṣitaṃ manaḥ
prāṇāyāma-śatenāpi
te na śuddhim avāpnuyuḥ*

nānā— various; *vikalpaiḥ*— by doubts; *saṅkalpaiḥ*— by desires; *yeśāṃ*— of whom; *kāluṣitaṃ*— muddied; *manaḥ*— the mind; *prāṇāyāma*— controlling the breathing; *śatena*— for hundreds of times; *api*— even; *te*— they; *na*— not; *śuddhim*— purity; *avāpnuyuḥ*— attain. Those whose minds are contaminated by various doubts and desires are not able to become purified by practicing prāṇāyāma (breath-control), even for hundreds of times.

Verse 14

*mānasam cātha bāhyam ca
pūjanam dvi-vidham matam
pratimādau kṛtam bāhyam
mānasam ca dhiyātmani*

mānasam— within the mind; *ca*— and; *atha*— then; *bāhyam*— external; *ca*— and; *pūjanam*— worship; *dvi-vidham*— two-fold; *matam*— is considered; *pratima*— before the deity; *adau*— etc.; *kṛtam*— performed; *bāhyam*— external; *mānasam*— within the mind; *ca*— and; *dhiya*— by the intelligence; *ātmani*— in the mind.

There are two kinds of worship— external worship and worship performed within the mind. External worship is performed in the presence of the deity or in other ways. The intelligence performs internal worship within the mind.

Verse 15

*tatrādau mānasīm pūjām
ācaret susamāhitaḥ*

*sthira-buddhir yathākāmaṁ
kṛṣṇaṁ dhyāyan yathoditam*

tatra— there; *adau*— in the beginning; *mānasīm*— mental; *pūjām*— worship; *ācaret*— may perform; *susamāhitaḥ*— with fixed mind; *sthira*— unwavering; *buddhiḥ*— with intelligence; *yatha-kāmaṁ*— as wished; *Kṛṣṇam*— Lord Dr̥ṣṇa; *dhyāyan*— meditating; *yatha*— as; *uditam*— described.

According to one's own desire, with fixed mind and unwavering intelligence, meditating on Lord Kṛṣṇa as He has been described by the bona-fide sources, one may engage in the activities of worship within his mind.

Verse 16

*śuddhātmā suvaśī-kṛtendriya-gaṇo buddhyaiva saṁsuddhayā
pratyāhṛtya mano bahir viśayato nirmukta-saṅkalpakāḥ
svātmāny eva sadā vasantam akhilātmānaṁ sukhāmbhonidhim
dhyātvā nanda-tanūdbhavaṁ kṛta-matiḥ pādya-adibhiḥ pūjayet*

śuddha— pure; *atmā*— heart; *suvaśī-kṛta*— controlled; *indriya*— of senses; *gaṇaḥ*— multitude; *buddhya*— with intelligence; *eva*— certainly; *saṁsuddhayā*— pure; *pratyāhṛtya*— withdrawing; *manaḥ*— the mind; *bahiḥ*— external; *viśayataḥ*— from the objects of the senses; *nirmukta*— free; *saṅkalpakāḥ*— from desires; *sva*— own; *atmani*— in the mind; *eva*— certainly; *sadā*— continually; *vasantam*— residing; *akhila*— of all living entities; *atmānam*— the supersoul; *sukha*— of transcendental bliss; *ambhonidhim*— the ocean; *dhyātvā*— having meditated; *nanda*— of Nanda Maharaja; *tanūdbhavam*— the transcendental son; *kṛta-matiḥ*— fixing his mind; *pādya*— with water for washing the feet; *adibhiḥ*— and other services; *pūjayet*— one should worship.

With purified intelligence, one should withdraw the mind from external sense-objects and control the senses. Freed from all desires, one may meditate on Lord Kṛṣṇa, the supersoul of all living entities, who is an ocean of transcendental bliss. Meditating on that transcendental son of Nanda Mahārāja within his heart, the pure soul may worship Him by offering water to wash His feet and by performing many other services.

Verse 17

tad yathā—

*candrāvadātām lasad-aṣṭa-pātram
smaret praphullam hṛdayāravindam
tatra sthitam sāndra-sukhāmburāsim
harim smaret pūrva-nirukta-rūpam*

tat— that; *yathā*— as; *candra*— as the moon; *avadātām*— splendid; *lasat*— shining; *aṣṭa*— with eight; *pātram*— petals; *smaret*— one may meditate; *praphulam*— blossoming; *hṛdaya*— of the heart; *aravindam*— lotus flower; *tatra*— there; *sthitam*— situated; *sāndra*— intense; *sukha*— of spiritual happiness; *amburāsim*— ocean; *harim*— Lord Hari; *smaret*— one may meditate; *pūrva*— previously; *nirukta*— described; *rūpam*— form.

One may meditate on the heart as a blossoming eight-petaled lotus flower as splendid as the moon. One may meditate on Lord Hari, who is an ocean of intense transcendental bliss and whose beautiful form has previously been described, as standing on that lotus flower.

Verse 18

*vakṣyamāna-kramenaiva
mānasa-sthair upāyanaiḥ
svātmani paramātmānam
Kṛṣṇam vidhivad arcayet*

vakṣyamāna— being described; *kramena*— gradually; *eva*— certainly; *mānasa*— within the mind; *sthaiḥ*— situated; *upāyanaiḥ*— by services; *sva*— won; *atmani*— in the mind; *parama-atmānam*— the supersoul; *Kṛṣṇam*— Lord Kṛṣṇa; *arcayet*— one may worship.

Mentally performing the previously described services, one may worship the Supreme Personality of Godhead Lord Kṛṣṇa within his mind, according to the prescribed regulations.

Verse 19

*tata unmīlya nayane
puraḥ santam muradviṣam
yajed upāyanair bāhyair
anindaiḥ svayam āhṛtaiḥ*

tataḥ— then; *unmīya*— opening; *nayane*— the two eyes; *purah*— in the presence; *santam*— the eternal Supreme Personality of Godhead; *muradvīsam*— Lord Hari, the enemy of the Mura demon; *yajet*— may worship; *upāyanaiḥ*— with services; *bāhyaiḥ*— external; *anindaiḥ*— without committing offenses; *svayam*— personally; *āhṛtaiḥ*— brought.

Then one may open his eyes and worship Lord Hari, the eternal Supreme Personality of godhead Standing before him, by personally offering various services without offense.

Verse 20

tad evāha—

*asau hi sākṣād bhagavān sa evety
akhaṇḍa-viśvāsa-vivṛddha-bhāvaḥ
tadīya-mūrtim dṛsadādikāptam
premṇā yajeta snapanāsanādyaiḥ*

tat— that; *eva*— certainly; *aha*— the author describes; *asau*— this; *hi*— indeed; *sākṣāt*— directly; *bhagavān*— the Supreme Personality of Godhead; *saḥ*— He; *eva*— certainly; *iti*— thus; *akhaṇḍa*— unbroken; *viśvāsa*— with faith; *vivṛddha*— great; *bhāvaḥ*— with love; *tadīya*— of the Lord; *mūrtim*— the deity form; *dṛsadādika-aptam*— perceived by the eyes; *preṁṇā*— with pure love; *yajeta*— may worship; *snapana*— by bathing; *asana*— offering a throne; *adyaiḥ*— and other services.

The author now describes the external type of deity worship— Full of faith that the deity is directly the Supreme Personality of Godhead, one should lovingly worship the Lord by bathing Him, offering Him a throne, and performing many other services.

Verse 21

tatra kramaḥ—

*śaṅkhādi-pātre vidhivat
sthāpayitvārghyam uttamam
puṣpāñjalim upādāya
Kṛṣṇam dhyāyed yathoditam*

tatra— in this matter; *kramah*— the series of activities; *śaṅkha*— in the conch-shell; *adi*— and other; *pātre*— in receptacles; *vidhivat*— according to the regulations; *sthāpayitva*— having placed; *arghyam*— water for arghya; *uttamam*— excellent; *puśpa*— of flowers; *aṅjalim*— a handful; *upādāya*— taking; *Kṛṣṇam*— Lord Kṛṣṇa; *dhyāyet*— one should remember; *yatha*— as; *uditam*— described.

A description of the activities of external worship follows— Following the regulations of worship, one may place water for arghya in the conch-shell and other receptacles. One may then take a handful of flowers and meditate on Lord Kṛṣṇa as He has previously been described.

Verse 22

vidhivat pūjite pīthe
aṣṭa-pātrāmbujāṅkīte
sthāpayitvā murārātim
tad eva vinivedayet

vidhivat— following the regulations of worship; *pūjite*— when worshipped; *pīthe*— the throne; *aṣṭa*— eight; *pātra*— with petals; *ambuja*— with the signs of a lotus flower; *āṅkīte*— marked; *sthāpayitvā*— having placed; *mura-arātim*— Lord Kṛṣṇa, the enemy of the Mura demon; *tat*— that; *eva*— certainly; *vinivedayet*— one may offer prayers.

Following the regulations of worship one should worship the deity's throne, which is fashioned in the form of an eight-petalled lotus flower. One should then place the deity of Lord Kṛṣṇa on the throne and offer suitable prayers.

Verse 23

tataḥ svāgatam apr̥cchya
pādyādyaiḥ kramaśo mudā
yathāvidhi-kṛta-nyāsam
govindam paripūjayet

tataḥ— then; *svāgatam apr̥cchya*— welcoming; *pādyā*— with water for washing the feet; *adyaiḥ*— and other services; *kramaśaḥ*— one after another; *mudā*— jubilantly; *yathā-vidhi*— following the regulations of worship; *kṛta*— performed; *nyāsam*—nyasa (gestures); *govindam*— Lord Govinda; *paripūjayet*— one may

worship.

Having welcomed Lord Hari, one may worship Him by jubilantly offering water for washing the feet and many other articles to Him, one after another, and by performing various gestures (nyasa) according to the regulations of worship.

Verse 24

*pādyam pādābjayor dadyāt
yathoktārghyam ca mūrdhani
ācamanīyam ca vadane
madhuparkam tathaiva ca*

pādyam— water for washing the feet; *pāda*— feet; *abjayoḥ*— at the lotus flower; *dadyāt*— should place; *yatha*— as; *ukta*— described; *arghyam*— water for arghya; *ca*— and; *mūrdhani*— on the head; *ācamanīyam*— acamaniya; *ca*— and; *vadane*— at the mouth; *madhuparkam*— honey, curd and other ingredients; *tatha*— in the same way; *eva*— certainly; *ca*— and.

One should offer water for pādya to Lord Hari's lotus feet, and the previously described water for arghya should be offered to His head. One should offer ācamanīya and madhuparka to the Lord's mouth.

Verse 25

*punar ācamanīyam ca
snānīyam ca suvāsitam
pīte ca vāsasi dhaute
vāsīte viniyojayet*

punaḥ— again; *ācamanīyam*— water for rinsing the mouth; *ca*— and; *snānīyam*— water for bathing; *ca*— and *suvāsitam*— aromatic; *pīte*— yellow; *ca*— and *vāsasi*— garments; *dhaute*— cleansed; *vāsīte*— aromatic; *viniyojayet*— one should offer.

One should again offer water to rinse the Lord's mouth, and he should offer water for the Lord's bath. One should then give the Lord nicely perfumed clean yellow garments.

Verse 26

*hāra-kuṇḍala-keyūra-
mañjīra-mukutādikam
nānālaṅkāraṇam haimam
yathāśakti nivedayet*

hāra— necklaces; *kuṇḍala*— earrings; *keyūra*— armlets; *mañjīra*— tinkling bells; *mukuta*— crowns; *adikam*— etc.; *nāna*— various; *alaṅkāraṇam*— ornaments; *haimam*— golden; *yathā-śakti*— as far as one is able; *nivedayet*— one should offer.

As far as one is able, he should present necklaces, earrings, armlets, tinkling bells, crowns, and various other golden ornaments to the Lord.

Verse 27

*karpūraguru-kastūri-
bhadrāśrī-kuṅkumādikam
nāti-dravaṁ nāti-ghanam
dadyād gandham manoramam*

karpūra— camphor; *aguru*— aguru; *kastūri*— musk; *bhadrāśrī*— sandalwood; *kuṅkuma*— kunkuma; *adikam*— etc.; *na*— not; *ati*— very; *dvaram*— liquid; *na*— not; *ati*— very; *ghanam*— thick; *dadyāt*— one should offer; *gandham*— aromatic substances; *manoramam*— very pleasing.

One should offer to the Lord camphor, aguru, musk, sandalwood, kuṅkuma and other pleasing aromatic substances, which are neither too liquid nor too thick in consistency.

Verse 28

*tulasī-mālatī-jāti-
karavīrāmbujottaram
puṣ;am sugandhi viśadam
candanārdram nivedayet*

tulasī— tulasī; *mālatī*— mālatī; *jāti*— ; *karavīra*— karavīra; *ambuja*— lotus; *uttaram*— excellent; *puṣpam*— flower; *sugandhi*— aromatic; *viśadam*— beautiful; *candana*— with sandalwood paste; *ardam*— anointed; *nivedayet*— one should offer.

Then one should offer to the deity tulasi leaves, and beautiful aromatic mālatī, jāti, karavīra, lotus and other excellent flowers anointed with sandalwood paste.

Verse 29

tulasīm padayor eva
śirasy eva saroruham
vana-mālyam gale dadyāt
sarvāṅge kusumāṅjalim

tulasīm— tulasī; *padayoḥ*— at the lotus feet; *eva*— certainly; *śirasi*— at the head; *eva*— certainly saroruham— lotus flower; *vana*— of forest flowers; *mālyam*— garland; *gale*— on the neck; *dadyāt*— should offer; *sarva*— all; *āṅge*— limbs; *kusuma*— of flowers; *jalim*— handfull.

One should place the tulasī leaves at the Lord's lotus feet, lotus flowers on His head, a garland of forest flowers around His neck, handfulls of flowers on each of His limbs.

Verse 30

uccaiḥ parimalam dhūpam
guggulāguru-sambhavam
ujjvalam ghr̥ta-dīpam ca
ādhāra-stham nivedayet

uccaiḥ— greatly; *parimalam*— aromatic; *dhūpam*— incense; *guggula*— from the guggula resin; *aguru*— from the fragrant aguru tree; *sambhavam*— produced; *ujjvalam*— glistening; *ghr̥ta*— of ghee; *dīpam*— lamp; *ca*— and; *ādhāra*— on the throne; *stham*— seated; *nivedayet*— onw should offer.

One should offer very aromatic guggula and āguru incense, as well as a splendid ghe-lamp, to the deity who is seated on His throne.

Verse 31

*tato haiyaṅgavīnādhyam
dadhi-kṣīra-sitānvitam
caturvidham ca naivedyam
svarṇa-pātre nivedayet*

tataḥ— then; *haiyaṅgavīna*— with fresh butter; *adhyam*— enriched; *dadhi*— curd; *kṣīra*— milk; *sita*— and sugar; *anvitam*— endowed with; *catuḥ*— four; *vidham*—kinds; *ca*— and; *naivedyam*— offerings of foodstuff; *svaṛṇa*— golden; *pātre*— in a recepticle; *nivedayet*— one should offer.

Then one should offer to the deity four kinds of foodstuffs prepared with fresh ghee, curds, milk, and sugar, and placed in golden receptacles. Note: The four kinds of foodstuffs are those which are chewed, sucked, licked, and drunk.

Verse 32

*śuddham svaccham ca pānīyam
suśītaṃ suvāsitaṃ
bhṛṅgāra-sambhṛtaṃ dadyāt
tathaivacamanīyakam*

śuddham— pure; *svaccham*— clear; *ca*— and; *pānīyam*— delicious water; *suśītaṃ*— nicely cool; *suvāsitaṃ*— nicely aromatic; *bhṛṅgāra*— in a golden pitcher; *sambhṛtaṃ*— contained; *dadyāt*— one should offer; *tatha*— then; *eva*— certainly; *acamanīyakam*— water for rinsing the mouth.

Then one should offer to the deity pure, clear, cool, fragrant, delicious water from a golden pitcher, and then one should offer water for the Lord to rinse His mouth.

Verse 33

*tataḥ susaṃskṛtaṃ śuddham
karpūrādi-suvāsitaṃ
tambūlam uttamaṃ dadyāt*

svarṇa-saṃpuṭaka-hitam

tataḥ— then; *susaṃskṛtam*— nicely prepared; *śuddham*— pure; *karpūra*— with camphor; *adi*— and other fragrant substances; *suvasitam*— aromatic; *tambūlam*— betel-nuts; *uttamam*— excellent; *dadyāt*— one should offer; *svarṇa*— golden; *saṃpuṭaka*— in a case; *hitam*— placed.

Then one should offer to the Lord nicely prepared pure betel-nuts, made aromatic by adding camphor and other fragrant substances, and placed in a golden case.

Verse 34

*cāmara-vyājana-cchatra-
śāyya-yānasanādikam
nānā-vidhopāyanam ca
yathālabham nivedayet*

cāmara— camara; *vyājana*— fan; *chatra*— umbrella; *śāyya*— bed; *yāna*— vehicle; *asana*— throne; *adikam*— etc.; *nānā*— various; *vidha*— kinds; *upāyanam*— offerings; *ca*— and; *yathā-labham*— as they are available; *nivedayet*— one should offer.

Then one should offer a cāmara-fan, umbrella, bed, palanquin, throne, and various other gifts to the Lord.

Verse 35

*tato mukha-sthām muralīm
vana-mālām hṛdi sthitām
śriyam ca kaustubham cāpi
śrīvatsam arcayet kramāt*

tataḥ— then; *mukha*— at the mouth; *sthām*— situated; *muralīm*— the flute; *vana*— of forest flowers; *mālām*— garland; *hṛdi*— on the chest; *sthitām*— situated; *śriyam*— the goddess of fortune, Ladsmi-devi; *ca*— and; *kaustubham*— the kaustubha jewel; *ca*— and; *api*— also; *śrīvatsam*— the mark of srivatsa; *ca*— and; *arcayet*— one should worship; *kramāt*— one after another.

Then one should worship the flute at the Lord's mouth, the garland of forest-flowers on His chest, the goddess of fortune, Lakṣmī-devī, the kaustubha jewel, and the mark of śrīvatsa, one after the next.

Verse 36

*tataḥ puṣpāṅjalīn dadyāt
pañca-kṛtvāḥ padāmbuje
pīṭha-padme tato 'bhyarcet
śrīdāmāḍīn suparśadān*

tataḥ— then; *puṣpa*— of flowers; *aṅjalīn*— handfulls; *dadyāt*— one should offer; *pañca-kṛtvāḥ*— five times; *pada*— at the feet; *ambuja*— lotus; *pīṭha*— of the altar; *padme*— on the lotus flower; *tataḥ*— then; *abhyarcet*— one should worship; *śrīdāma*— Śrīdāma; *adīn*— and others *suparśadān*— the Lord's associates.

Then one should offer handfulls of flowers five times to the lotus feet of the deity, and after that one should worship the Lord's associates, headed by Śrīdāmā, who are seated on the Lord's lotus-shaped throne.

Verse 37

*tato japtvā yathāśakti
tarpayitvāṣṭadhā ca tam
īśāne śeṣa-puṣpādyair
viśvakṣenam ca pūjayet*

tataḥ— then; *japtvā*— repeating prayers; *yathā-śakti*— as far as one is able; *tarpayitva*— pleasing; *aṣṭadhā*— eight times; *ca*— and; *tam*— Him; *īśāne*— in the northeast; *śeṣa*— remaining; *puṣpa*— with flowers; *adyaiḥ*— and other ingredients; *viśvakṣenam*— Lord Viṣṇu; *ca*— and; *pūjayet*— one should worship.

Then, repeating prayers as far as he is able and satisfying the deity with eight kinds of offerings, one should take the remaining flowers and other articles of worship and worship Lord Viśvakṣena, who resides in the northeast.

Verse 38

tato gandhāksataiḥ puṣpair
arcitam madhura-dhvanim
ghaṇṭam cottama-śaṅkham ca
vādayec ca svayam budhaḥ

tataḥ— then; *gandha*— with fragrance; *aksataiḥ*— unbroken; *puṣpaiḥ*— with flowers; *arcitam*— worshipped; *madhura*— sweet; *dhvanim*— sound; *ghaṇṭam*— bell; *ca*— and; *uttama*— excellent; *śaṅkham*— conch-shell; *ca*— and; *vādayet*— should cause to sound; *ca*— and; *svayam*— himself; *budhaḥ*— the learned devotee.

Then the intelligent devotee should worship the Lord with aromatic unbroken flowers and cause the excellent conch-shell and the sweet-sounding bell to resound.

Verse 39

tataḥ ślaghyaiḥ stavaiḥ stutvā
kṛtvā nīrājanādikam
kṛṣṇam pradakṣiṇī-kṛtya
daṇḍavat praṇamed bhuvī

tataḥ— then; *ślaghyaiḥ*— excellent; *stavaiḥ*— with prayers; *stutvā*— having glorified; *kṛtvā*— having performed; *nīrājana*— arati; *adikam*— and other ceremonies; *kṛṣṇam*— Lord Kṛṣṇa; *pradakṣiṇī-kṛtya*— placing on the right; *daṇḍavat*— like a stick; *praṇamet*— one should offer obeisances; *bhuvī*— on the ground.

Then one should offer eloquent prayers to Lord Kṛṣṇa, perform āraṭi and other similar ceremonies, and offer obeisances falling on the ground like a rod.

Verse 40 and 41

tataḥ prasādayet kṛṣṇam
patitvā tat-padāntike
prasīda jagatām nātha
prasīdeti punaḥ punaḥ

grastaṁ kāla-bhujāṅgena
nimagnaṁ bhava-sāgare
dīna-bandho dayā-sindho

prapannam paripāhi mām

tataḥ— then; *prasādayet*— one should appeal for mercy; *kṛṣṇam*— to Lord Kṛṣṇa; *patitvā*— having fallen; *tat*— His; *pada*— of the lotus feet; *aṅtike*— at the edge; *prasīda*— please be merciful; *jagatām*— of the universes; *nātha*— O Lord; *prasīda*— please be merciful; *iti*— thus; *punaḥ*— again; *punaḥ*— and again; *grastam*— grasped; *kāla*— of time; *bhujāṅgena*— by the snake; *nimagnam*— drowning; *bhava*— of material existence; *sāgare*— in the ocean; *dīna*— of the distressed; *bandho*— O friend; *dayā*— fo mercy; *sindho*— O ocean; *prapannam*— surrendered; *paripāhi*— please protect; *mām*— me.

Then one should fall at Lord Kṛṣṇa's lotus feet and repeatedly beg for His mercy, saying: "O Lord of the universes, please be merciful to me. O friend of the distressed, O ocean of mircy, I am drowning in the ocean of repeated birth and death, and the black snake of time has grasped me in its jaws. I have now completely taken shelter of You. Please protect me.

Verse 42

*ittham prasādyā govindam
praṇamy ca punaḥ punaḥ
mudrāḥ pradārśayed veṇu-
vana-malāmbujādibhiḥ*

ittham— in this way; *prasādyā*— having appealed for mercy; *govindam*— Govinda; *praṇamyā*— having offered respectful obeisances; *ca*— and; *punaḥ*— again; *punaḥ*— and again; *mudrāḥ*— gestures; *pradārśayet*— one should cause to be seen; *veṇu*— flute; *vana*— of forest flowers; *mala*— garland; *ambuja*— lotus flower; *adibhiḥ*— etc.

After begging for the Lord's mercy and offering respectful obeisances to Him again and again, perform various mudras and offer Him a flute, garland of forest flowers, lotus flowers and other things.

Verse 43

*samāpyaivam-vidham pūjām
sabhājitam athācyutam
adhyāsayet sukha-sparśa-
śayanīya-tale 'male*

samāpya— having completed; *evam-vidham*— in this way; *pūjām*— the worship; *sabhājitam*— worshipped; *atha*— thus; *acyutam*— the infallable Supreme Personality of Godhead; *adhyāsayet*— one should place; *sukha*— pleasing; *sparśa*— to the touch; *śayanīya-tale*— on a comfortable bed; *amale*— splendid.

When this worship of Lord Kṛṣṇa is completed, one should place the Lord on a splendid, pure and comfortable bed.

Verse 44

*nirmālyam āghrāya manobhirāmam
vidheyam ānandibhir uttamāṅge
pītvā sudhā-kalpam atho murāreḥ
pādodakam mūrdhni samarpanīyam*

nirmālyam— the flowers which had been offered to the Lord; *āghrāya*— having smelled; *manobhirāmam*— delightful; *vidheyam*— which should be placed; *ānandibhiḥ*— jubilantly; *uttama-aṅge*— on one's head; *pītvā*— having drunk; *sudhā*— to nectar; *kalpam*— equal; *atho*—then; *murāreḥ*— of Lord Kṛṣṇa, the enemy of the Mura demon; *pāda*— form the feet; *udakam*— the water; *mūrdhni*— on the head; *samarpanīyam*— should be placed.

Then one should jubilantly smell the delightful flowers offered to Lord Kṛṣṇa and place those flowers on his own head. He should drink the nectarean water which had washed the Lord's lotus feet and also place that water upon his own head.

Verse 43 and 45

*vibhajya tad-bhakta-janeśv avaśyam
sudhāyamānam nunibhir durāpam
āsvādayed eva harer nivedyam
tad-darśanānandathu-sambhṛto 'pi*

vibhajya— having distributed; *tat*— of the Lord; *bhakta-janeśu*— among the devotees; *avaśyam*— certainly; *sudhāyamānam*— just like nectar; *munibhiḥ*— by the great sages; *durāpam*— difficult to attain; *āsvādayet*— one should relish; *eva*— certainly; *hareḥ*— of Lord Hari; *nivedyam*— the remnants of foodstuffs; *tat*— of

the Lord; *darśana*— of the sight; *anandathu*— with the bliss; *sambhṛtaḥ*— filled; *api*— and.

Then one should distribute among the devotees the remanants of the Lord's foodstuffs, which are difficult for even the great sages to attain and which are as palatable as nectar. Then, full of bliss because of having seen the Lord, one should also relish the remnants left by the Lord.

Verse 46

kim ca—

*asty evam arcana-vidhir vividhopacārair
bhāgyānvitair vitaranādibhir eva śakyāḥ
yaḥ kevalena tulasī-dala-mātrakena
kṛṣṇam samarcayati so 'pi kṛtārtha eva*

kim ca— and furthermore; *asti*— there is; *evam*— in this way; *arcana*— of deity worship; *vidhiḥ*— the rules; *vividha*— various; *upacāraiḥ*— with services; *bhāgya*— with opulence; *anvitaiḥ*— endowed; *vitaraṇa*— with gifts; *adibhiḥ*— and other services; *eva*— certainly; *śakyāḥ*—possible; *yaḥ*— who; *kevalena*—only; *tulasī*— tulasi; *dala*—leaf; *mātrakena*— with only; *kṛṣṇam*— Lord Kṛṣṇa; *samarcayati*— worships; *sah api*— that person; *kṛta-arthaḥ*— has attained success in spiritual life; *eva*—certainly.

In this way the deity may be worshipped by performing various services and offering various opulent gifts to the Lord. However, a poor person, without any means, may become perfect in spiritual life by worshipping the Lord with a tulasi leaf as his only offering.

Verse 47

*iti kṛtācyuta-pada-yugārcano
vigata-māna-madādir akunṭha-dhīḥ
sa paripūrṇam ananta-sukhāmbudhim
sapadi vanditum arhati mādham*

iti— in this way; *kṛta*— performed; *acyuta*— of the infallible Supreme Personality of Godhead; *pada*— of the lotus feet; *yuga*— of the pair; *arcanaḥ*— the worship; *vigata*— gone away; *māna*— pride; *mada*— lust; *adhiḥ*— and other

inauspicious qualities; *akuṅṭha*— cute; *dhīḥ*— with intelligence; *saḥ*— that person; *paripūrṇam*— the perfect and complete; *ananta*— unlimited; *sukha*— of transcendental happiness; *ambudhim*— the ocean; *sapadi*— immediately; *vanditum*— to offer obeisances; *arhati*— becomes qualified; *mādhavam*—to Lord Madhava.

One who is keenly intelligent, free from pride, lust and other faults, and worships the Lord's lotus feet, becomes at once qualified to offer respects to the perfect and complete Supreme Lord Kṛṣṇa, who is like an unlimited ocean of transcendental happiness.

Ninth Stabaka

Verse 1

atha vandanam āha—tat-pāda-padma-pravanaiḥ kāya-mānasa-bhāṣitaiḥpraṇāmo
vāsudevasya vandanam kathyate budhaiḥ

atha— now; *vandanam*— offering respectful obeisances; *āha*— the author describes; *tat*— of the Lord; *pāda*— of the feet; *padma*— with bowing down; *pravanaiḥ*— ; *kāya*— with body; *mānasa*— mind; *bhāṣitaiḥ*— and words; *praṇāmaḥ*— respectful obeisances; *vāsudevasya*— to Lord Vasudeva; *vandanam*— offering respects; *kathyate*— is described; *budhaiḥ*— by the learned devotees.

The author now describes vandanam (offering obeisances to the Lord)—
When those who are devoted to Lord Hari's lotus feet offer respects to Him with their body, mind, or words, this is called vandanam (offering obeisances) by the learned devotees.

Verse 2

kim vidyayā parama-yoga-pathais ca kim tair
abhyāsato 'pi śataśo janibhir durūhaiḥ
vande mukundam iha yan-nati-mātrakena
karmāṅy apohya paramam padam eti lokaiḥ

kim— what is the need?; *vidyā*— of knowledge; *parama*— transcendental; *yoga*— of yoga; *pathaiḥ*— of the path; *ca*— and; *kim*— what is the need?; *taiḥ*— of these; *abhyāsataḥ*— by continual cultivation; *api*— even; *śataśaḥ*— hundreds;

janibhiḥ— by births; *durūhiaḥ*— difficult to attain; *vande*— I offer my respectful obeisances; *iha*— here; *yat*— to whom; *nati*— by offering obeisances; *mātrakena*— only; *karmāṇi*— the bondage of karma; *apohya*— rejecting; *paramam*— supreme; *padam*— abode; *eti*— goes; *lokaḥ*— a person.

What need is there to perform the different yoga-systems, which are difficult to perfect even in hundreds of births? What need is there to struggle to attain transcendental knowledge? I shall offer my respectful obeisances to Lord Kṛṣṇa, for simply by offering obeisances to Him, one may become free from the bonds of karma and attain the supreme spiritual world.

Verse 3

*kṛṣṇe natis tanu-bhṛtām aśubham śubham vā
karmaugham unmathayatīti kim atra citram
yan nīyate niyatam eva maṇi-prabheda-
sparśeṇa kevalam ayo 'pi hiraṇmayatvam*

kṛṣṇe— to Lord Kṛṣṇa; *natiḥ*— obeisances; *tanu-bhṛtām*— of the living entities residing in material bodies; *aśubham*— inauspicious; *śubham*— auspicious; *vā*—or; *karma*— of karmic reactions; *ogham*— the flood; *unmathayati*— destroys; *iti*— thus; *kim*— what?; *atra*— in this regard; *citram*— is amazing; *yat*— because; *nīyate*— is led; *niyatam*— certainly; *eva*— indeed; *maṇi*— of jewel; *prabheda*— of a specific; *sparśeṇa*— by the touch; *kevalam*— only; *ayah*— iron; *api*— even; *hiraṇmayatvam*— to the state of being gold.

Those persons in this material world who offer respectful obeisances to Lord Kṛṣṇa become free from the bonds of previously performed auspicious and inauspicious works. This is not at all surprising, for a similar process is observed when even iron becomes gold when touched by a certain jewel.

Verse 4

*dūye na duḥkha-nivahair vividhair apīha
pūyeya tīrtha-salila-snapanam vinaiva
dūye na cāntaka-cirantana-daṇḍa-bhītyā
hūye na karma-nivahair yadi tam-namāmi*

dūye— I am distressed; *na*— not; *duḥkha*— of sufferings; *nivahaiḥ*— by the multitudes; *vividhaiḥ*— various; *api*— even; *aha*— here, in the material world;

pūyeya— I become purified; *tīrtha*— of the places of pilgrimage; *salila*— of the water; *snapanam*— bathing; *vina*— without; *eva*— certainly; *dhūye*— I tremble; *na*— not; *ca*— and; *antaka*— of Yamaraja; *cirantana*— ancient; *daṇḍa*— of the scepter; *bhītyā*— with fear; *hūye*— I am called; *na*— not; *karma*— of fruitive activities; *nivahaiḥ*— by multitudes; *yadi*— if; *tam*— to Him; *namāmi*— I offer respectful obeisances.

I shall not need to bathe in the holy places of pilgrimage to become purified, I shall not experience the various sufferings of material existence, I shall not tremble in fear of Yamaraja's ancient scepter, and I shall not become attracted to materialistic activities, if I offer respectful obeisances to Lord Kṛṣṇa.

Verse 5

kim ca—

tam sarvataḥ samam ananta-sukhāmburāśim
bhaktyānata-praṇayinaṁ nikhilādhinātham
tat-pāda-paṅkaja-rasāsava-gandha-lubdhā
vācā hṛdā ca vapuśā ca namanti dhīrāḥ

kim ca— and furthermore; *tam*— to Him; *sarvataḥ*— to everyone; *samam*— equal; *ananta*— unlimited; *sukha*— of bliss; *amburāśim*— ocean; *bhakti*— with devotion; *anata*— bowed down; *praṇayinam*— affectionate; *nikhila*— of everything and everyone; *adinātham*— the Supreme Lord; *tat*— of His; *pāda*— of the feet; *paṅkaja*— of the lotus flower; *rasa*— of the honey; *asava*— liquor; *gandha*— aroma; *lubdhāḥ*— greedy; *vācā*— with words; *hṛdā*— with mind; *ca*— and; *vapuśā*— with body; *ca*— and; *namanti*— offer respectful obeisances; *dhīrāḥ*— intelligent.

Greedy to attain a tiny drop of the intoxicating honey of His lotus feet, those who are intelligent offer respectful obeisances with body, mind, and words to Lord Kṛṣṇa. That Lord Kṛṣṇa is very affectionate to those who offer obeisances to Him with devotion. He is like an unlimited ocean of spiritual bliss, and He is the Supreme Personality of Godhead, who is equal to all.

Verse 6

cittena cetasi parisphurad eva nityaṁ sarvātmakam ca vacasā vapuśākhila-stham
vandanta eva kṛtinas caraṇāravindam
ānanda-sāndra-makarandam arindamasya

cittena— by thought; *cetasi*— in the mind; *parisphurat*— manifest; *eva*— certainly; *nityam*— eternally; *sarva*— of everyone; *atmakam*— the soul; *ca*— and; *vacasā*— with words; *vapuṣā*— with body; *akhila*— in everything; *sṥham*— situated; *vandante*— offer respectful obeisances; *eva*— certainly; *kṛtinaḥ*— those who are intelligent; *carāṇa*— feet; *aravindam*— lotus flower; *ānanda*— of spiritual bliss; *sāndra*—thick; *makarandam*— with honey; *arindamasya*— of Lord Kṛṣṇa, who defeats His enemies.

Those who are intelligent offer respectful obeisances, with body and words to Lord Kṛṣṇa's lotus feet, which are always manifested within their thoughts. Those lotus feet are filled with the thick honey of transcendental bliss, and they are situated within everything.

Verse 7

tad yathā—

sphurad-amala-nakhendu-kānti-kāntam
nava-kamalodara-ṣoṇimābhirāmam
kvaṇita-kanaka-nūpuram prapadye
kīśalaya-komalam acyutānghri-padmam

tat— that; *yathā*— just as; *sphurat*— manifest; *amala*— pure; *nakha*— of the nails; *indu*—moons; *kānti*— with the brilliance; *kāntam*— beautiful; *nava*— fresh; *kamala*— of a lotus flower; *udara*— mickle; *ṣoṇima*— with reddness; *abhirāmam*— delightful; *kvaṇita*— tinkling; *kanaka*— golden; *nūpuram*— with bells; *prapadye*— i take shelter; *kīśalaya*— like a blossoming branch; *komalam*— charmingly delicate; *acyuta*— of the infallible Supreme Personality of Godhead; *ānghri*— of the feet; *padmam*— of the lotus flower.

The author describes how to offer obeisances to Lord Kṛṣṇa— Let me take shelter of Lord Kṛṣṇa's lotus feet, which are as charmingly delicate as a newly budding branch and decorated with tinkling golden ankle-bells. They are as delightfully reddish as the mickle of a lotus flower, and they are beautifully illumined by the purely shining moons, which are the Lord's toenails.

Verse 8

amala-kamala-padmarāga-ramyam

*nava-nananīta-śirīśa-saukumaryam
dhvaja-kamala-yavāṅkuśādi-cihnam
hari-caraṇāmbujam avyayam prapadye*

amala— splendid; kamala— lotus flower; padmarāga— ruby; ramyam— delightful; nava— fresh; navanīta— butter; śirīśa— sirisa flower; saukumaryam— delicate; dhvaja— flag; kamala—lotus; yava— barley— corn; aṅkuśa— rod for controlling elephants; adi— and other; cihnam— marks; hari— of Lord Hari; caraṇa— feet; ambujam— lotus; avyayam— eternal; prapadye— let me take shelter.

Liet me take shelter of Lord Hari's lotus feet, which are as delightfully beautiful as a ruby or a splendid lotus flower. they bear the auspicious impressions of the flag, litus, barleycorn, and rod for controlling elephants, and many other similar markings. They are as delicate as newly churned butter or the beautiful śirīśa flower.

Verse 9

*vajrāṅkuśa-dhvaja-saroja-virājamānam
rajyan-nakhendu-kiraṇa-dviguṇāruṇābham
mañjīra-mañjula-maṇi-dyuti-dīpitāṅgam
vande 'ravinda-nayanasya padāravindam*

vajra— thunderbolt; aṅkuśa— rod for controlling elephants; dhvaja— flag; saroja— lotus flower; virājamānam— shining; fajyat— glittering; nakha— nails; indu— moons; kiraṇa— with the effulgence; dve-guṇa—doubly; aruṇa— abham— splendor; mañjīra— ankle-bells; mañjula— attractive; maṇi— jewels; dyuti— with the effulgence; dīpita— illumined; aṅgam— limb; vande— I offer respectful obeisances; aravinda— as a lotus flower; nayanasya— of He who has eyes like; pada— the feet; aravindam— lotus flower.

I offer my respectful obeisances to Lord Kṛṣṇa's lotus feet, which are splendidly decorated with the marks of the thunderbolt, flag, lotus flower, and rod for controlling elephants. They glisten with ankle-bells and glittering jewels. They are reddish, and they are illumined by the shining moons which are the toenails of the Lord.

Verse 10

līlā-lāśya-kalā-madālasa-gaṭam vṛndāvanāntaś-ciraṁ

*go-vṛndānupadānugaṁ madhuratā-dhāmābhirāmāruṇam
sāndrānanda-rasākaram vraja-vadhū-vṛndena saṁsevitam
śrī-govinda-padāravindam atulānandāya vandamahe*

līlā— with pastimes; *lāsyā*— of dancing; *kalā*— with the art; *mada*— with great enthusiasm; *alasa-gatam*— fatigued; *vṛndāvana*— of Vṛndavana forest; *antaḥ*— in the middle; *ciram*— for a long time; *go*— of cows; *vṛnda*— of the herd; *anupada*— close behind; *anugam*— following; *madhuratā*— sweetness; *dhāma*— abode; *abhirama*— beautiful; *aruṇam*— reddish; *sāndra*— intense; *ananda*— bliss; *rasa*— of the mellows; *akaram*— mine; *vraja*— of Vrajabhūmi; *vadhū*— of the gopis; *vṛndena*— by the multitude; *saṁsevitam*— served; *śrī-govinda*— of Lord Govinda; *pada*— feet; *aravindam*— lotus flower; *atula*— incomparable; *anandāya*— to attain bliss; *vandamahe*— lit us offer respectful obeisances.

In order to attain incomparable transcendental bliss, let us offer our respectful obeisances to Lord Kṛṣṇa's lotus feet. Those feet become fatigued by enthusiastic playful dancing, and they spend a long time in the middle of Vṛndāvana forest, closely following the surabhi cows. They are the abode of all sweetness, and they are delightfully reddish. They are filled with intense transcendental bliss, and they are worshipped by the gopīs of Vrajabhūmi.

Verse 11

*evam sañcintayann eva
jalpann eva muhur muhuḥ
sāṣṭāṅgaṁ nipatan bhūmau
vandetananda-sāgaram*

evam— in this way; *sañcintayan*— meditating; *eva*— certainly; *jalpan*— speaking; *eva*— certainly; *muhur muhuḥ*— at every moment; *sa*— with; *aṣṭa*— eight; *aṅgam*— limbs; *niptan*— falling; *bhūmau*— on the ground; *vandeta*— one should offer obeisances; *ananda*— of spiritual bliss; *sāgaram*— like an ocean.

Meditating and offering prayers in this way and repeatedly falling down on the ground, one should offer obeisances to Lord Kṛṣṇa, who is like an ocean of spiritual bliss.

Verse 12

vidyā-tapo-'bhijanatā-dhana-sampadāder

*mānaṁ madam ca ripuvat parihṛtya dhīrāḥ
ākītaṁ aśvapacam aṭṭṇa-vidvarāham
sarvaṁ jagatkṣitiśu daṇḍavat ānamanti*

vidyā— of knowledge; *tapah*— austerity; *abhijanatā*—high birth; *dhana*— wealth; *sampat*— good fortune; *adeḥ*— etc.; *mānam*— pride; *madam*— intoxication; *ca*— and; *ripu*— an enemy; *vat*— like; *parihṛtya*— avoiding; *dhīrāḥ*— ; *ākītam*— down to the insects; *aśvapacam*— down to the dog-eaters (outcastes); *aṭṭṇa*— to the blades of grass; *vid-varāham*— to the hogs; *sarvam*— the entire; *jagat*— to the universe; *kṣitiśu*— on the ground; *daṇḍavat*— falling down like a stick; *ānamanti*— offer respectful obeisances.

Those who are intelligent avoid the intoxicating pride connected with aquisition of knowledge, austerity, noble birth, wealth and good-fortune, considering these things to be their enemies. Those intelligent persons fall down of the ground like a stick to offer respectful obeisances to all living entities in the universe. They offer respects in this way even to the outcastes, hogs, insects, and blades of grass.

Verse 13

*ākīta-brahma-paryantam
yāvantaḥ sthīra-jaṅgamāḥ
kṛṣṇātmakān manyamānas tān
sarvān praṇamed budhaḥ*

ākīta— from the insect; *brahma*— Lord Brahma; *paryantam*— up to; *yāvantaḥ*— as many as there are; *sthīra*— stationary; *jaṅgamāḥ*— and moving entities; *kṛṣṇa*— to Lord Kṛṣṇa; *atmakāna*— devoted with life and soul; *manyamānaḥ*— considering; *tān*— them; *sarvān*— all; *praṇamet*— may offer respectful obeisances; *budhaḥ*— an intelligent devotee.

An intelligent person may offer respectful obeisances to all moving and non-moving entities from Brahmā down to the insects, for he considers them all to be pure devotees who have surrendered to Lord Kṛṣṇa with their life and soul.

Verse 14

*itthaṁ carācara-guroḥ puruṣottamasya
śaśvat-praṇāma-parimarjita-śuddha-sattvāḥ*

*tat-pāda-padma-viṣaye rasikendriyaughā
dāsyam harer vidadhate praṇayopahāraiḥ*

ittham— in this way; *cara*— of the moving; *acara*— and unmoving entities; *guroḥ*— of the master; *puriṣa*— person; *uttamasya*— supreme; *śaśvat*— continual; *prāṇāma*— by obeisances; *parimarjita*— purified; *śuddha*— *sattvāḥ*— beyond the modes of material nature; *tat*— of the Lord; *pāda*— of the feet; *padma*— lotus flower; *viṣaye*— in the area; *rasika*— relishing the happiness; *indriya*— of senses; *oghāḥ*— multitude; *dāsyam*—devotional service; *hareḥ*— of Lord Hari; *vidadhate*— perform; *praṇaya*— of love; *upahāraiḥ*— with offerings.

In this way the devotees, all material impurity washed away by repeatedly offering obeisances to the Lord and their senses delighting in the Lord's lotus feet, lovingly serve Lord Hari, the Supreme Personality of Godhead and master of all moving and non-moving living entities.

Tenth Stabaka

Verse 1

atha dāsyam āha—

*deha-dhīndriya-vāk-ceto-
dharma-kāmārtha-karmaṇām
bhagavaty arpaṇam prītyā
dāsyam ity abhidhīyate*

atha— now; *dāsyam*— service; *āha*— the author describes; *deha*— of the body; *dhi*— intelligence; *indriya*— senses; *vāk*— words; *cetaḥ*— mind; *dharma*— piety; *kāma*— enjoyment; *artha*—wealth; *karmaṇām*— of the activities; *bhagavati*— to the Supreme Personality of Godhead; *arpaṇam*— offering; *prītyā*— with love; *dāsyam*— service; *iti*— this; *abhidhīyate*— is named.

The author now describes *dāsyam* (service).— When the work performed by the body, intelligence, senses, voice, and mind, pious activities, enjoyment and wealth are offered as gifts to the Supreme Personality of Godhead, that is called *dasyam* (service).

Verse 2

*dāsye khalu nimajjanti sarvā eva hi bhaktayaḥ
vāsudeve jagantīva
nabhasīva diśo daśa*

dāsye— in service; *khalu*— indeed; *nimajjanti*— merge; *sarvāḥ*— all; *eva*— certainly; *hi*— indeed; *bhaktayaḥ*— different forms of devotion; *vāsudeve*— in Lord Vasudeva; *jaganti*— the universes; *iva*— just as; *nabhasī*— in the sky; *iva*— just as; *diśaḥ*— directions; *daśa*— ten.

Just as the universes enter the transcendental body of Lord Vāsudeva and just as the ten directions enter the sky, in the same way, all different forms of bhakti (devotion to Kṛṣṇa) enter into service.

Verse 3

*śravaṇam kīrtanam dhyānam
pāda-sevanam arcanam
vandanam svārpaṇam sadhyam
sarvam dāsye pratiṣṭhitam*

śravaṇam— hearing; *kīrtanam*— glorifying; *dhyānam*— remembering; *pāda*— the lotus feet; *sevanam*— service; *arcanam*— worshipping; *vandanam*— offering obeisances; *sva-arpaṇam*— surrendering everything; *sakhyam*— befriending; *sarvam*— all; *dāsye*— in service; *pratiṣṭhitam*— are established.

The devotional processes of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, worshipping Him, offering obeisances to Him, surrendering everything to Him, and befriending Him, all rest on service to Him.

Verse 4

*ye śṛṅvanti niṣeṣa-nāma-caritam gāyanti cānanditās
tam sarvatra samam smaranti satataṁ tat-pāda-samsevinaḥ
vandante yadi pūjayanti ca rasād dāsās ta eva dhruvaṁ
sakhyam cātma-nivedanam ca niyataṁ karmārpaṇam kurvate*

ye— those who; *śṛṅvanti*— hear; *nija*— their own; *iśa*— of the Lord; *nāma*— holy names; *caritam*— and pastimes; *gāyanti*—sing; *ca*— and; *ananditāḥ*— jubilant; *tam*— Him; *sarvatra*— in all circumstances; *samam*— equal; *smaranti*— remember;

satatam— continually; *tat*— His; *pāda*— lotus feet; *samsevinah*— serving; *vandante*— offer obeisances; *yadi*— if; *pūjayanti*— worship; *ca*— and; *rasāt*— with love; *dāsāḥ*— servants; *te*— they; *eva*— certainly; *dhruvam*— indeed; *sakhyam*— befriending; *ca*— and; *atma-nivedanam*— surrendering everything; *ca*— and; *niyatam*— constantly; *karma*— of works; *arpaṇam*— offering; *kurvate*— they perform.

Those who joyfully hear and chant the holy names and pastimes of their own master, Lord Hari, and who, being equipoised in all circumstances, remember Him, constantly serve His lotus feet, offer obeisances to Him, lovingly worship Him, befriend Him, surrender everything to him, and give the results of their activities to Him, are known as the servants of Lord Hari.

Verse 5

brahmādi-durlabham idam nunibhir durāpam
dāsyam ca ye vidadhate madhusūdanasya
te mūrtayo bhagavataḥ khalu ti na martyāḥ
pūjyāḥ surair api sadā mahatām mahāntaḥ

brahma— by Lord Brahma; *adi*— and others; *durlabham*— difficult to attain; *idam*— this; *munibhiḥ*— by the great sages; *durāpam*— difficult to attain; *dāsyam*— service; *ca*— and; *ye*— those who; *vidadhate*— perform; *madhusūdanasya*— of Lord Kṛṣṇa, the killer of the Madu demon; *te*— they; *mūrtayaḥ*— forms; *bhagavataḥ*— of the Supreme Personality of Godhead; *khalu*— indeed; *te*— they; *na*— not; *martyāḥ*— ordinary human beings; *pūjyāḥ*— worshipping; *suraiḥ*— by the demigods; *api*— even; *sadā*— always; *mahatām*— of the great souls; *mahāntaḥ*— great.

Those who engage in Lord Kṛṣṇa's service, which is difficult even for Lord Brahmā and the demigods and sages to attain, are not ordinary human beings. They are just like the Supreme Lord Himself, and they are worthy to receive the worship of the demigods and sages.

Verse 6

nirapekṣam dhalu yatra
yatra śānti-ādayo guṇāḥ
pārameṣṭhyam padam api
yātra necchāspadam bhavet

nirapekṣam— indifference; *khalu*— indeed; *yatra*— in relation to it; *yatra*— where; *sānti*— peacefulness; *ādayaḥ*— beginning with; *guṇāḥ*— good qualities; *pārameṣṭhyam*— of Lord Brahma; *padam*—the post; *api*— even; *yatra*— where; *na*—iccha— of desire; *aspadam*— the abode; *bhavet*— may become.

For one who is indifferent to Lord Hari's service peacefulness and other good qualities do not become manifest, and even the post of Brahmā is not desirable.

Verse 7

evam nivṛtta-kāmā ye
sarvatra sama-darśinaḥ
nirmamā nirahaṅkārās
te hi dāsye 'dhikāriṇaḥ

evam— in this way; *nivṛtta*— ceased; *kāmāḥ*— material desires; *ye*— those who; *sarvatra*— everywhere; *sama*— equal; *darśinaḥ*— seeing; *nirmamāḥ*— without a false sense of possessiveness; *nirahaṅkārāḥ*— without false egotism; *te*— they; *hi*— certainly; *dāsye*— for Lord Hari's service; *adhikāriṇaḥ*— qualified.

Those who are free from material desires, who see everyone and everything with equal vision and are free from false possessiveness and egotism, are qualified to engage in Lord Hari's service.

Verse 8

nāsti dāsyaṭ param śreyo
nāsti dāsyaṭ param padam
nāsti dāsyaṭ paro labho
nāsti dāsyaṭ param sukham

na— not; *asti*— there is; *dāsyaṭ*— than service; *param*— more; *śreyaḥ*— auspicious; *na*— not; *asti*— there is; *dāsyaṭ*— than service; *param*—better; *padam*— situation; *na*— not; *asti*— there is; *dāsyaṭ*— than service; *param*— higher; *sukham*— happiness.

There is nothing more auspicious than Lord Hari's service. There is not situation better than Lord Hari's service. There is nothing to be gained better than Lord Hari's service. There is no happiness higher than Lord Hari's service.

Verse 9

*hitvā pramoha-viṣayān akhilātma-nāthe
tatraiva santatam ayam ramatām itiha
deham sadhīndriya-mano vacanam samarpya
śāśvad bhajanti harim eka-rasena dhīrāḥ*

hitvā— abandoning; *pramoha*— causes of illusion; *viṣayān*— sense-gratification; *akhila*— of everything; *atma-nāthe*— in the Supreme Lord; *tatra*— there; *eva*— certainly; *santatam*— continually; *ayam*— this; *ramatām*— rejoice; *iti*— thus; *iha*— here; *deham*— body; *sa*— with; *dhi*— intelligence; *indriya*— senses; *manaḥ*— mind; *vacanam*— words; *samarpya*— having offered; *śāśvat*— continually; *bhajanti*— worship; *harim*— Lord Hari; *eka-rasena*— with great love; *dhīrāḥ*— those who are intelligent.

Proclaiming, "Let us abandon the bewildering sense-gratification of this world and find eternal happiness in the Supreme Personality of Godhead", the intelligent devotees offer their body, intelligence, senses, mind and words to Lord Hari and continually worship Him with great love.

Verse 10

tathā hi—

*sat-sevārcana-vandanādiṣu vapus tat-pāda-padme mano
vācam tad-guṇa-nāma-kīrtana-vidhau tasya prabodhe dhiyam
tan-mūrtau nayanam tadīya-yaśasi śrotram tad-āśvādite
jihvām santatam arpayanti kṛtino ghrāṇam sunirmālyake*

tathā hi— furthermore; *sat*— of the Supreme Personality of Godhead; *seva*— service; *arcana*— worship; *vandana*— offering obeisances; *adisu*— beginning with; *vapuḥ*— body; *tat*— of the Lord; *pāda*— at the feet; *padme*— lotus; *manaḥ*— the mind; *vācam*— words; *tat*— of Him; *guṇa*— of the transcendental qualities; *nāma*— and names; *kīrtana*— of glorification; *vidhau*— in the activity; *tasya*— His; *prabodhe*— understanding; *dhiyam*— intelligence; *tat*— His; *mūrtau*— in the form; *nayanam*— eyes; *tadīya*— His; *yaśasi*— in the glories; *śrotram*— the ears; *tad-āśvādite*— in the foodstuffs tasted by Him; *jihvām*— the tongue; *santatam*— constantly; *arpayanti*— they offer; *kṛtinaḥ*— the devotees; *ghrāṇam*— nose; *sunirmālyake*— in the flowers offered to the Lord.

The devotees engage their bodies in serving the Lord, worshipping Him, offering obeisances to Him, and other similar activities. They engage their minds in thinking of His lotus feet, their voice in glorifying His transcendental qualities and names, their intelligence in understanding Him, their eyes in seeing His deity form, their ears in hearing His glories, their tongues in tasting the foodstuffs offered to Him, and their sense of smell in relishing the fragrance of the flowers offered to Him.

Verse 11

*dhārmān arthāṁś ca kāmāṁś ca
dārā-gāra-parigrahān
arpayitvā vāsudeve
dāsās taiḥ prīṇayanti tam*

dhārmaṇ— pious activities; *arthān*— wealth; *ca*— and; *kāmān*— desires; *ca*— and; *dārā*— wife; *agāra*— house; *parigrahān*— friends and relatives; *arpayitvā*— having offered; *vāsudeve*— to Lord Vasudeva; *dāsāḥ*— the servants; *taiḥ*— with them; *prīṇayanti*— please; *tam*— Him.

Lord Kṛṣṇa's servants please Him by offering in His service their saintly deeds, wealth, desires, wife, home, friends, and relatives.

Verse 12

tathā hi—

*tat-prītyai kurute dhārmāṁś
tat-arthe 'rthān niyojayet
kāmāṁś tac-caraṇe kūryād dārādyais tat-padam bhajet*

tathā hi— furthermore; *tat*— His; *prītyai*— for the pleasure; *kurute*— they perform; *dhārmān*— pious activities; *tat*— His; *arthe*— for the sake; *arthān*— wealth; *niyojayet*— engage; *kāmān*— desires; *tat*— His; *caraṇe*— at the lotus feet; *kūryāt*— one should engage; *dāra*— with wife; *adyaiḥ*— and others; *tat*— His; *padam*— lotus feet; *bhajet*— one should worship.

One should perform pious activities to please Lord Hari, and one should spend money on His account. One should engage his desires in desiring to attain the

Lord's lotus feet, and one should worship the Lord's lotus feet, engaging His wife, family, and friends also in that worship.

Verse 13

*kāyena vācā mānasendriyaiḥ vā
svābhāvikaṁ vā vihitam ca kiṁ vā
kurvanti yad yat sakalam tadīyāḥ
śrī-vāsudevāya samarpayanti*

kāyena—with body; *vācā*— words; *mānasa*— mind; *indriyaiḥ*— senses; *va*— or; *svā-bhāvikaṁ*— of their own nature; *vā*— or; *vihitam*— prescribed; *ca*— and; *kiṁ vā*— or; *kurvanti*— they perform; *yad yat*— what; *yad yat*— what; *sakalam*— everything; *tadīyāḥ*— the devotees; *śrī-vāsudevāya*— to Lord Vāsudeva; *samarpayanti*— offer.

Whatever the devotees do, either with the body, words, mind, or senses, done of their own accord, or prescribed by others, they offer to Lord Vāsudeva.

Verse 14

kiṁ tāvat kurvanti. iti āha—

*tasyaiva karma kurute vapuṣānaghena
cittena cintayati sarva-gataṁ tam eva
tasyaiva nāma-caritaṁ vacasā gṛṇāti
śrutyā śṛṇoti ca tam eva dṛśāpi paśyēt*

kiṁ tāvat— in what way; *kurvanti*— they act; *iti*— in this connection; *āha*— the author describes; *tasya*— His; *eva*— certainly; *karma*— work; *kurute*— perform; *vapuṣā*— with the body; *anaghena*— without sin; *cittena*— with the mind; *cintayati*— meditates; *sarva-gatam*— allpervading; *tam*— on the Lord; *eva*— certainly; *tasya*— His; *eva*— certainly; *nāma*— holy name; *caritam*— and pastimes; *vacasā*— with the voice; *gṛṇāti*— glorify; *śrutyā*— with the sense of hearing; *śṛṇoti*— they hear; *ca*— and; *tam*— Him; *eva*— certainly; *dṛśā*— with the sense of vision; *api-paśyēt*— they see.

The author describes the activities of the devotees— Without performing sinful deeds, the devotees engage their bodies in performing Lord Hari's work. They meditate on His all-pervading presence with their minds, chant and hear the glories of His holy names and pastimes with their voice and ears, and see His deity

form.

Verse 15

*evam nityāni karmāni
tathā naimittikāny api
śaktyā tad-artham kurute
kārya-buddhyā na jātucit*

evam— in this way; *nityāni*— regular; *karmāni*— activities; *tathā*— in this way; *naimittikāni*— performed from time to time; *api*— and; *śaktyā*— as far as they are able; *tat*— of the Lord; *artham*— for the sake; *kurute*— performs; *kārya-buddhyā*— with a personal motive; *na*— not; *jātucit*— at any time.

As far as he is able, a devotee performs all regular and occasional activities for the pleasure of the Lord. The devotee never harbors an ulterior motive.

Verse 16

*tasminn eva samasta-karma-nivaham nyasyāntarenātmanā
kṛṣṇam pūrṇam anusmarann anudinam tat-karma yas tv ācaret
nāsakto na ca tat phalāni kalayann ājñām prabhoḥ pālayan
kṛtvāsmāi ca samarpayan sa hi param naiškarmam evāśnute*

tasmin— in Him; *eva*— certainly; *samasta*— all; *karma-nivaham*— works; *nyasya*— having placed; *antarena*— within; *atmana*— with the mind; *kṛṣṇam*— Lord Kṛṣṇa; *pūrṇam*— the perfect and complete Supreme Personality of Godhead; *anusmarann*— remembering; *anudinam*— every day; *tat*— His; *karma*— work; *yaḥ*— who; *tu*— and; *ācaret*— performs; *na*— not; *asaktaḥ*— attached; *na*— not; *ca*— and; *tat*— o[that work; *phalāni*— the fruits; *kalayan*— taking; *ājñām*— the order; *prabhoḥ-pālayan*— protecting; *kṛtvā*— having performed; *asmāi*— to Him; *ca*— and; *sarpayan*— offering; *saḥ*— he; *hi*— indeed; *param*— supreme; *naiškarmyam*— freedom from karmic reaction; *eva-āśnute*— enjoys.

One who offers all he performs to Lord Kṛṣṇa, daily remembers with his mind the all-pervding presence of the perfect and complete Lord Kṛṣṇa, performs Lord Kṛṣṇa's works without attachment (not claiming the fruits for himself, but offering them to Lord Kṛṣṇa), and follows Lord Kṛṣṇa's orders becomes free from the bonds of karma.

Verse 17

*dāsās tad-arpitātamānaḥ
sarvatra sama-buddhayaḥ
kurvanto 'pi na sajjante
tad-arthaṁ karma nirmalam*

dāsāḥ— servants; *tat*— to the Lord; *arpita*— placed; *atmānaḥ*— minds; *sarvatra*— everywhere; *sama*— with equal; *buddhayaḥ*— intelligence; *kurvantaḥ*— performing; *api*— although; *na*— not; *sajjante*— are bound; *tat*— His; *arthaṁ*— for the sake; *karma*— activity; *nirmalam*— faultless.

Lord Hari's servants are equal to all, and they constantly remember their Lord. Although engaged in different pure activities for the Lord's service, they are never bound by the laws of karma.

Verse 18

*itthaṁ nirmala-karmabhis tanu-mano-buddhīndriya-vyāhṛtaiḥ
dharmārthaiḥ ca tad-arpitair aviratam saṁsāra-karma-cchidaiḥ
śāśvat-prema-rasena nirmala-dhiyaḥ svānanda-vārāṇnidher
viṣṇor dāsyam akhaṇḍa-saukhyam aniśam kurvanti sarvottamāḥ*

itthaṁ— in this way; *nirmala*— pure; *karmabhiḥ*— with activities; *tanu*— with body; *manaḥ*— mind; *buddhi*— intelligence; *indriya*— senses; *vyāhṛtaiḥ*— and words; *dharma*— with pious activities; *arthaiḥ*— with wealth; *ca*— and; *tat*— to the Lord; *arpitaiḥ*— offered; *aviratam*— constantly; *samsāra*— of material existence; *karma*— karmic bondage; *chidaiḥ*— cutting; *śāśvat*— eternal; *prema*— of pure love; *rasena*— with the mellow; *nirmala*— pure; *dhiyaḥ*— with minds; *sva*— own; *ananda*— of bliss; *vārāṇ nidheḥ*— of the ocean; *viṣṇoh*— of Lord Viṣṇu; *dāsyam*— the service; *akhaṇḍa*— perfect and complete; *saukhyam*— transcendental happiness; *aniśam*— day and night; *kurvanti*— perform; *sarva*— of all; *uttamāḥ*— the best.

With body, mind, intelligence, senses, and words, with pure minds and constant love, offering their pious activities and wealth to the Lord, and engaging in pure actions which cut the bonds of continued material existence, the most elevated persons continually engage in the completely delightful service of Lord Viṣṇu, who is like an ocean of transcendental bliss.

Verse 19

*naraharer iti dāsya-mahormibhiḥ
sapadi dhauta-samasta-mano-malāḥ
kṛta-dhiyaḥ paripūrṇa-sukhāmbudher
bhagavataḥ sakhitām adhikurvate*

narahareh— of Lord Nrsimhadeva; *iti*— thus; *dāsya*— of the service; *maha*— great; *urmibhiḥ*— by the waves; *sapadi*— immediately; *dhauta*— cleansed; *samasta*— all; *manaḥ*— of the mind; *malāḥ*— impurities; *kṛta-dhiyaḥ*— the great souls; *paripūrṇa*— perfect and complete; *sukha*— of spiritual happiness; *ambudheḥ*— of the ocean; *bhagavataḥ*— of the Supreme Personality of Godhead; *sakhitām*— for friendship; *adhikurvate*— become qualified.

Those great souls whose minds have been completely cleansed of all material impurities by the great waves of the Supreme Lord's service become eligible to become friends of that Supreme Lord Hari, who is like an ocean of spiritual happiness.

Eleventh Stabaka

Verse 1

sakhyam āha—

*ati-viśvasta-cittasya
vāsudeve sukhāmbudhau
sauhārdena parā prītiḥ
sakhyam ity abhidhīyate*

sakhyam— friendship; *āha*— the author describes; *ati*— greatly; *viśvasta*— faithful; *cittasya*— of one whose mind; *vāsudeve*— for Lord Vasudeva; *sukha*— of spiritual happiness; *ambudhau*— like an ocean; *sauhārdena*— with friendship; *parā*— supreme; *prītiḥ*— love; *sakhyam*— friendship; *iti*— thus; *abhidhīyate*— is named.

The author describes sakhyam (friendship).— A very faithful devotee's great love for Lord Vāsudeva in the mood of friendship is called sakhyam.

Verse 2

*martyenāpi satā yena
tīrṇo mṛtyu-mahārṇavaḥ
tat-pāre paramānande
sa sadhyam adhigacchati*

martyena— by a conditioned soul; *api-satā*— by a saintly devotee; *yena*— by whom; *tīrṇaḥ*— crossed; *mṛtyu*— of death; *maha*— great; *arṇavaḥ*— ocean; *tat*— of that ocean; *pāre*— on the other side; *parama*— supremely; *anande*— blissful Supreme Personality of Godhead; *sah*— he; *sakhyam*— friendship; *adhigacchati*— attains.

A saintly devotee who crosses beyond the ocean of birth and death may attain the friendship of the Supremely blissful Lord Hari on the opposite shore of that ocean.

Verse 3

tad yathā—

*sakhayo nitya-sukhinaḥ
svayam prītā nirāśiṣaḥ
vāsudeve 'navaratam
prītim kurvanti nirmalām*

tad yathā— the author explains; *sakhayaḥ*— friends; *nitya*— eternally; *sukhinaḥ*— happy; *svayam*— themselves; *prītāḥ*— satisfied; *nirāśiṣaḥ*— not wishing for anything; *vāsudeve*— for Lord Vasudeva; *anavaratam*— constantly; *prītim*— love; *kurvanti*— perform; *nirmalām*— pure.

The author explains—

Always happy and satisfied and not wishing for anything, Lord Vāsudeva's friends always bear great and pure love for Him.

Verse 4

no dainyena na karmabhir na ca guṇair dravyaiḥ sva-dharmair na vā

*sauhārdena hi devalena kṛtinaḥ samprīṇayantu harim
tenānanda-payodhinā bhagavatā śaśvad ramante 'pi ca
svātmānam paripūrṇam eva satataṁ paśyanti hr̥ṣyanti ca*

na— not; *u*— certainly; *dainyena*— by humbleness; *na*— not; *karmabhiḥ*— by deeds; *na*— not; *ca*— and; *guṇaiḥ*— by saintly qualities; *dravyaiḥ*— by offering various gifts; *sva-dharmaiḥ*— by performing their own duties; *na*— not; *vā*— or; *sauhārdena*— by friendship; *hi*— indeed; *kevalena*— alone; *kṛtinaḥ*— the great souls; *samprīṇayantu*— may please; *harim*— Lord Hari; *tena*— with Him; *ananda*— of spiritual bliss; *payodhinā*— like an ocean; *bhagavatā*— with the Supreme Personality of Godhead; *śaśvat*— continually; *ramante*— perform pastimes; *api*— and; *ca*— also; *sva*— own; *atmānam*— self; *paripūrṇam*— perfect and complete; *eva*— indeed; *satataṁ*— constantly; *paśyanti*— see; *hr̥ṣyanti*— and rejoice; *ca*— and.

Not by humbleness, saintly qualities, offering of gifts, activities of service, or performance of duty, but only by loving friendship trying to please the Lord, some great souls eternally perform pastimes with the supreme Personality of Godhead, who is like an ocean of transcendental bliss. Constantly gazing at the perfect and complete Supreme Lord, they become very jubilant at heart.

Verse 5

*iti sakhitva-sukhārṇava-majjanād
atiśaya-praṇayāhata-bhinna-dhīḥ
ati-sukhāmbunidhau paramātmani
prasabham ātma-nivedanam ihate*

iti— thus; *sakhitva*— of friendship; *sukha*— of the spiritual happiness; *arṇava*— in the ocean; *majjanāt*— because of being immersed; *atiśaya*— great; *praṇaya*— by love; *ahata*— struck; *bhinna*— agitated; *dhīḥ*— mind; *ati*— great; *sukha*— of spiritual happiness; *ambunidhau*— like an ocean; *parama-atmani*— to the Supreme Personality of Godhead; *prasabham*— with great earnestness; *ātma*— of the self; *nivedanam*— offering; *ihate*— they attempt.

Immersed in the ocean of happiness produced by friendship with the Lord, these devotees greatly agitated with love for Him. They earnestly surrender everything to that Supreme Lord, who is like a great ocean of spiritual bliss.

Twelfth Stabaka

Verse 1

athātma-nivedanam āha—

*kṛṣṇāyārpita-dehasya
nirmamasyānahaṅkṛteḥ
manasas tat-svarūpatvaṁ
smṛtam ātma-nivedanam*

atha— now; *atma-nivedanam—* surrendering everything; *āha—* the author describes; *kṛṣṇāya—* to Lord Kṛṣṇa; *arpita—* offered; *dehasya—* of he whose body; *nirmama—* without a false sense of possessiveness; *anahaṅkṛteḥ—* without false ego; *manasaḥ—* of the mind; *tat—* of him; *svarūpatvam—* attainment of the original spiritual form; *smṛtam—* is called; *ātma-nivedanam—* surrendering everything.

The author now describes *ātma-nivedanam* (surrendering everything)—Free from false-ego and a false sense of possessiveness, a pure devotee surrenders his body to the Lord. The natural inclination of such a devotee's mind is called *ātma-nivedanam* (surrendering everything).

Verse 2

*na cānyaiḥ sādhanaiḥ sādhyā
yogīndraiḥ api durgamā
sā nirguṇā parā bhaktir
jivan-muktiś ca kathyate*

na— not; *ca—* and; *anyaiḥ—* by other; *sādhanaiḥ—* spiritual practices; *sādhyā—* attainable; *yogīndraiḥ—* by the masters of yoga; *api—* and; *durgamā—* difficult to attain; *sā—* that; *nirguṇā—* beyond the modes of material nature; *parā—* transcendental; *bhaktiḥ—* devotional service; *jivat—* although remaining in the material world; *muktiḥ—* liberation; *ca—* and; *kathyate—* is described.

Transcendental devotional service which is beyond the touch of the modes of material nature is very difficult for the masters of yoga to achieve, and it cannot be attained by any spiritual process other than *ātma-nivedanam*. That transcendental devotional service means the state of liberation, even though the devotee may apparently remain within the material world.

Verse 3

*nedaṁ gurūpadeṣena
na śastrādhyayanena ca
kevalānubhavānande
svasminn eva prakāśate*

na— not; *idam*— this; *guru*— of the spiritual master; *upadeṣena*— by the instruction; *na*— not; *śastra*— of the Vedic scriptures; *adhyayanena*— by the study; *ca*— also; *kevala*— of the transcendence; *anubhava*— produced from experience; *anande*— for one who has the bliss; *svasmin*— in him; *eva*— certainly; *prakāśate*— becomes manifest.

Ātma-nivedana is not attained merely by studying the Vedic scriptures or by listening to the instructions of the spiritual master. When one experiences the bliss of pure spiritual existence, the state of ātma-nivedana becomes spontaneously manifest.

Verse 4

tad yathā—

*knñcin na cintayati nācaratīha kiñcit
svastātmano na ca kin apy anusandadhāti
ātmānam eva vinivedya parātmanīṣe
pūrṇaḥ sadaiva ramate sva-sukhāmṛtābdhau*

tad yathā— the author explains; *kiñcit*— anything at all; *na*— not; *cintayati*— considers; *na*— not; *acarati*— acts; *iha*— here; *kiñcit*— anything; *svasya*— of himself; *atmanah*— personally; *na*— not; *ca*— and; *kim api*— very much; *anusandadhāti*— plans; *ātmānam*— self; *eva*— certainly; *vinivedya*— surrendering; *para-atmani*— to the Supreme Lord; *ise*— to the supreme controller; *pūrṇaḥ*— perfected; *sada*— continually; *eva*— certainly; *ramate*— performs pastimes; *sva*— own; *sukha*— of spiritual happiness; *amṛta*— of the nectar; *abdhou*— in the ocean. The author explains— A fully surrendered soul does not consider, plan, or act for his own personal benefit. He completely surrenders to the Supreme Lord Hari. He thus attains the state of spiritual perfection and joyfully performs pastimes in the nectarean ocean of spiritual happiness.

Verse 5

*magnānām bhagavaty ananda-paramānandāmṛtāmbhonidhau
teṣām trai-guṇiko vyalīyata haṭhāt samyag havāmbhonidhiḥ
no va brahma-sukhāni bhānti na vidhir no va niṣedhādayaḥ
sarvatra sphurati sva-pūrṇa-paramānando mukundaḥ param*

magnānām— of those who are immersed; *bhagavati*— in the Supreme Personality of Godhead; *ananta*— unlimited; *parama*— transcendental; *ananda*— of bliss; *amṛta*— of nectar; *ambhonidhau*— in the ocean; *teṣām*— of them; *trai-guṇikaḥ*— produced from the three modes of material nature; *vyalīyata*— shrinks into non-existence; *haṭhāt*— suddenly; *samyak*— completely; *bhava*— of material existence; *ambhonidhiḥ*— the ocean; *na*— not; *u*— certainly; *brahma*— of impersonal brahman; *sukhāni*— the happiness; *bhānti*— are manifest; *na*— not; *vidhiḥ*— the rules and regulations of spiritual life; *na*— not; *u*— certainly; *va*— or; *niṣedha*— scriptural prohibitions; *adayaḥ*— etc.; *sarvatra*— everywhere; *sphurati*— os manifest; *sva*— Himself; *pūrṇa*— perfect and complete; *parama*— transcendental; *anandaḥ*— full of bliss; *mukundaḥ*— Lord Mukunda; *param*— greatly.

For those who have dived into the unlimited nectarean of transcendental bliss which is Lord Hari, the ocean of material existence produced by the three modes of nature suddenly shrinks into not-existence. For them scriptural injunctions and prohibitions, as well as the happiness of the impersonal brahman effulgence, cease to exist. For those devotees the only thing that exists is the completely blissful Lord Kṛṣṇa, who is manifested everywhere.

Verse 6

*svacchandam eva ciram asti yadṛcchayā vā
gacched kiṣaṁ vidiṣam eva kam apy apṛcchan
svātmābodha-paripūrṇa-sukhāvakāśād
anyārato hi jaḍa-vid vicared asaṅgaḥ*

svacchandam— voluntarily; *eva*— certainly; *ciram*— for a long time; *asti*— is; *yadṛcchayā*— by accident; *vā*— or; *gacchet*— may wander; *diṣam*— from this direction; *vidiṣam*— to that; *eva*— certainly; *kam api*— for something; *apṛcchan*— without asking; *sva*— own; *atma*— the Supersoul; *avabodha*— because of perceiving; *paripūrṇa*— perfect; *sukha*— transcendental bliss; *avakāśāt*— because of the appearance; *anya*— to other things; *arataḥ*— not interested; *hi*— indeed; *jaḍa-vit*— like an imbecile; *vicared*— wanders; *asaṅgaḥ*— without a companion.

Such a person may voluntarily or by accident remain in one place or wander in different directions. Filled with perfect transcendental bliss because he directly perceives the Supersoul in his heart, he remains uninterested in anything other than the Lord. Silently wandering without a companion, he appears like a dumb fool or a madman.

Verse 7

kim ca—

*svātmānanda-ratā gatābhimatayaḥ pūrṇāḥ kṛtārthās ca te
ye gāyanti nisargato 'navarataṁ tan-nāma-karmāvalim
tan manye 'navakāśa-pūrṇa-sahaja-svānanda-vārāmnidheḥ
pūram kevalam udgiranti pulaka-vyājocchalac-chikaram*

kim ca— and furthermore; *sva—* own; *atma—* of the self; *ananda—* in the bliss; *ratāḥ—* engaged; *gata—* disappeared; *abhimatayaḥ—* desires; *pūrṇāḥ—* perfect; *kṛta-arthāḥ—* successful; *ca—* and; *te—* they; *ye—* those who; *gāyanti—* chant; *nisargataḥ—* by nature; *anavaratam—* constantly; *tat—* of the Supreme Personality of Godhead; *nāma—* of the names; *karma—* and pastimes; *avalim—* the multitude; *tat—* therefore; *manye—* I consider; *anavakāśa—* causeless; *pūrṇa—* perfect; *sahaja—* natural; *sva—* own; *ananda—* of bliss; *vārāmnidheḥ—* from the ocean; *pūram—* a stream; *kevalam—* only; *udgiranti—* spitting; *pulaka—* hairs standing up; *vyāja—* on the pretext; *uccalat—* moved; *sikaram—* perspiration.

These great souls constantly chant the holy names and pastimes of Lord Hari. All their spiritual objectives are attained. They are perfect, successful, and full of bliss. I think that on the pretext of smiling and laughing, they are actually spitting out a small stream from the completely full ocean of causeless bliss within their hearts. And, on the pretext of the hairs on their bodies standing up, they are perspiring in ecstasy.

Thirteenth Stabaka

Verse 1

*atha bhakty-upasāmhāra-mukhena tad adhīnam jñānam iti
prasaṅgāt tad eva vyāharati—*

*ity evaṁ śravaṇānukīrtana-mukhair dhyānāṅghri-sevārcanais
tādvad-vandana-dāsa-vhāva-sakhitā-svātmārpanair anvaham
yair ānandita-mānasair nava-rasā bhaktiḥ samālabhyate
te mantrauśadhim antareṇa sahasā kṛṣṇaṁ vaśīkurvate*

atha— now; *bhakti*— fo devotional service; *upasaṁhāra*— summary; *mukhena*— by the beginning; *tat*— on that (bhakti); *adhīnam*— dependent; *jñānam*— knowledg; *iti*— thus; *prasāṅgāt*— in this connection; *tat*— that; *eva*— certainly; *vyāharati*— the author describes; *iti*— thu; *evaṁ*— in this way; *śravaṇa*— hearing; *anukīrtana*— and chanting; *mukhaiḥ*— beginning with; *dhyāna*— remembering; *āṅghri*— of the lotus feet; *seva*— service; *arcanaiḥ*— worshipping; *tādvat*— to that extent; *vandana*— offering obeisances; *dāsa*— of being a servant; *vhāva*— the state; *sakhitā*— friendship; *sva-atma- arpanaiḥ*— surrendering everything; *anvaham*— day after day; *yaiḥ*— by whom; *ānandita*— jubilant; *mānasaiḥ*— with minds; *nava*— ever-fresh; *rasā*— with mellows; *bhaktiḥ*— pure devotional service; *samālabhyate*— is attained; *te*— they; *mantra*— of mantras; *auśadhim*— the herb; *antareṇa*— without; *sahasā*— quickly; or *forcibly*; *kṛṣṇam*— Lord Kṛṣṇa; *vaśī-kurvate*— bring under submission.

Beginning his summary of the description of devotional service, the author explains that knowledge is subordinate to and dependent upon bhakti— Those, who with jubilant hearts engage in the ever-fresh process of devotional service by hearing about the Lord, chanting His glories, remembering Him, seerving His lotus feet, worshipping, offering obeisances, serving, befriending, and surrendering everything to Him, bring Lord Kṛṣṇa under their submission without chanting any mystical charm or administering any magical potion.

Verse 2

*ye caivaṁ gata-matsarāḥ sarabhasaṁ san-mārgam adhyāsate
teṣāṁ nirmala-cetasāṁ svayam api jñānam samujjrbhate
mithyā-dhīḥ sacarācare tri-bhuvane rajjau bhujāṅgopame
pūrṇe brahmaṇi sac-cid-ātmani parānande sadā satya-dhīḥ*

ye— those who; *ca*— and; *evaṁ*— in this way; *gata*— gone away; *matsarāḥ*— envy; *sarabhasam*— quickly; *sat*— of transcendental devotional service; *mārgam*— the path; *adhyāsate*— is entered; *teṣāṁ*— of them; *nirmala*— purified; *cetasāṁ*— minds; *svayam*— personally; *api*— even; *jñānam*— knowledge; *samujjrbhate*— becomes manifested; *mithyā*— as false; *dhīḥ*— the conception; *sa*— with; *cara*— moving; *acare*— and non-moving beings; *tri*— three; *bhuvane*— worlds; *rajjau*— a rope; *bhujāṅga*— a snake; *upame*— compared; *pūrṇe*— perfect and complete; *brahmaṇi*— Supreme Personality of Godhead; *sat*— eternal; *cit*— spiritual;

ātmani— with a form; *para*— supreme; *anande*— bliss; *sadā*— continually; *satya*— true; *dhīh*— conception.

Transcendental knowledge personally manifests itself to those pure-hearted, non-envious persons who travel on this path of pure devotional service. Just as one may understand the proper nature of a rope which only appears to be a snake in the darkness, such persons understand the falsity of the three planetary systems, which are filled with various beings. These enlightened persons are able to understand the supreme truth, the perfect and complete Supreme Personality of Godhead, whose form is eternal and spiritual.

Verse 3

yatra na kim api *pratibhānti bhāvā*
nāstau pravṛtti-vinivṛtti-pathau ca sadyaḥ
ānanda-bodha-paripūrṇa-sadā-prākāśo
nityo 'ti-kevalam anāvila eka ātmā

yatra— when that transcendental knowledge; *udite*— is manifest; *na*—not; *kim api*— at all; *pratibhānti*— become manifest; *bhāvāḥ*— the things of this world; *nāstau*— destroyed; *pravṛtti*— of material improvement; *vinivṛtti*— of material renunciation; *pathau*— the two paths; *ca*— and; *sadyaḥ*— at once; *ānanda*— bliss; *bodha*— knowledge; *paripūrṇa*— perfect and complete; *sadā*— eternally; *prākāśaḥ*— manifest; *nityaḥ*— eternal; *ati-kevalam*— exclusively; *anāvilaḥ*— pure; *ekaḥ*— one; *ātmā*— spiritual substance.

When that transcendental knowledge becomes manifest, the varieties of material energy are no longer visible, and the paths of sense-gratification and renunciation are both destroyed. At that time the one, eternal, perfect, pure, blissful, and omniscient Supreme Personality of Godhead, as well as His spiritual parts and parcels, the living entities whose nature is similar to His, become eternally manifest.

Verse 4

eko yaḥ paripūrṇa eva bhagavān nityo 'prameyo 'vyayaḥ
svapnārambha-juṣām iha hy aviduṣām tatra trilokī-gatiḥ
vijñānāt tu na bhūr na vāri hūta-bhūg no māruto nāmbaram
no martyā na surā na karmo samayo brahmaiva pūrṇam param

ekah— one; *yah*— who; *paripūrṇah*— perfect and complete; *eva*— certainly; *bhagavan*— Supreme Personality of Godhead; *nityah*— eternal; *aprameyah*— unlimited; *avyayah*— unchanging; *svapna-arambha-juṣām*— of the sleeping living entities; *iha*— here, in this world; *hi*— certainly; *aviduṣām*— ignorant; *tatra*— there; *trilokī*— of the three worlds; *gatiḥ*— the abode; *vijñānāt*— because of transcendental knowledge; *tu*— but; *na*— no; *u*— indeed; *mārutah*— air; *na*— not; *ambaram*— ether; *na*— no; *u*— indeed; *martyāḥ*— human beings; *na*— no; *surāḥ*— demigods; *na*— no; *karmah*— material activities; *samayah*— time; *brahma*— spirit; *eva*— certainly; *pūrṇam*— perfect and complete; *param*— supreme.

That one eternal, unlimited, immutable Supreme Person is the foundation of the three material planetary systems, filled with ignorant souls asleep to spiritual knowledge. When one understands that the Supreme Lord is the basis of everything, there are no material elements such as earth, water, fire, air, and ether, and, there are no human beings, demigods, material activities, or time. For such a person only the perfect and complete Supreme Lord and His parts and parcels exist.

Verse 5

kim ca—

akhaṇḍātmādvaitaḥ sphaṭika iva nirvyāja-vimalo
guṇānām rāgānām iva milanato 'vekavad abhāt
virīñcau kīṭe vā bhuvī payasi vahnau nabhasi vā
samanatād āste 'sau gṛha-ghaṭa-bilādau nabha iva

kim ca— and furthermore; *akhaṇḍa*— unbroken; *atma*— self; *advaitaḥ*— without a second; *sphaṭikaḥ*— crystal; *iva*— just like; *nirvyāja*— without deceit; *vimalaḥ*— pure; *guṇānām*— of various qualities; *rāgānām*— of various desires; *iva*— as it were; *milanataḥ*— from the contact; *anekavat*— as many; *abhāt*— is manifested; *virīñcau*— in Lord Brahmā; *kīṭe*— in the insect; *vā*— or; *bhuvi*— in the earth; *payasi*— in the water; *vahnau*— in the fire; *nabhasi*— in the air; *vā*— or; *samanatāt*— everywhere; *āste*—is manifested; *asau*— He; *gṛha*— in the house; *ghaṭa*— in the pot; *bila*— in an opening; *adau*— and in other places; *nabhaḥ*— air; *iva*— just as.

(NOTE: SEE PAGE 305 IN THE MANUSCRIPT)

Just as sky fills a house, pitcher or ditch, the spiritual soul enters different bodies constructed of earth, water, fire and sky in the form of the demigod Brahma or a tiny insect.

Verse 6

*yas tv eko bhagavān nisarga-vimalo māyām nijām āvahan
sa trailokyam abhūt maha(?)-ahaṅkārādibhir vai kṛtyaiḥ
hemnaḥ kuṇḍala-kaṅkanāṅgadam iva kṣaunṛyā ghaṭeṣṭādivat
tasmād eva na vidyate tad akhilaṁ māyaiva mithyodayā*

yaḥ— who; *tu*— indeed; *ekaḥ*— one; *bhagavān*— Supreme Personality of Godhead; *nisarga*— by nature; *vimalaḥ*— pure; *māyām*— illusory potency; *nijām*— own; *āvahan*— carrying; *saḥ*— He; *trailokyam*— the three material planetary systems; *abhūt*— becomes; *maha*— mahat-tattva; *ahaṅkāra*— false ego; *adibhiḥ*— etc.; *vai kṛtyaiḥ*— with transformations; *hemnaḥ*— of gold; *kuṇḍala*— earrings; *kaṅkana*— bracelets; *āṅgadam*— and armlets; *iva*— just like; *kṣaunṛyā*— by earth; *ghaṭa*— pots; *iṣṭa*— bricks; *adi*— etc.; *vat*— just like; *tasmāt*— from Him; *eva*— certainly; *na*— not; *vidyate*— exists; *tad*— He; *akhilam*— is everything; *māya*— the illusory maya; *mithya*— of ignorance; *udayā*— the arisal.

The Supreme Personality of Godhead is one without a second, and He is free from any contamination. Using His illusory potency, māyā, He manifests this material world by means of the mahat-tattva, false-ego and other material transformations. Everything is created by and non-different from Him, just as golden earrings, bracelets, and armlets are non-different from the gold which is their original ingredient, and pots and bricks are not different from earth. He is everything, and māyā means ignorance of that fact.

Verse 7

*māyā-guṇeṣu paritaḥ pratibimbīto 'yam
eko 'py aneka iva bhāti sa vāsudevaḥ
bhāsvān ivājya-salilādiṣu bhinna-mūrtir
bhrāntād ṛte ka iha taṁ pratiyānti satyam*

māyā— o[the illusory potency maya; *guṇeṣu*— in the qualities; *paritaḥ*— everywhere; *pratibimbītaḥ*— reflected; *ayam*— this; *ekaḥ*— one; *api*— although; *anekaḥ*— many; *iva*— as if; *bhāti*— is manifest; *saḥ*— He; *vāsudevaḥ*— Lord Vasudeva; *bhāsvān*— the sun; *iva*— just like; *ajya*— of clarified butter; *salila*— on water; *adiṣu*— or other liquids; *bhinna*— separated; *mūrtiḥ*— with form; *bhrāntāt*— from the illusion; *ṛte*— when free; *kaḥ*— who?; *iha*— here; *taṁ*— to this; *pratiyānti*— returns; *satyam*— transcendental knowledge.

Just as the sun may appear to have attained many different forms when reflected within different vessels containing water, clarified butter or similar

substances, in the same way, Lord Vāsudeva, although one, is reflected within the different qualities of His illusory potency *māyā* and appears to have assumed many forms which pervade every corner of her realm. When free from the illusion of thinking that the one Lord Vāsudeva is separate from His manifold manifestations, what person will not become enlightened with spiritual truth?

Verse 8

tathā ca—

*sac-cid-ānanda-rūpo 'yam
ātmaiko vastu śāśvatam
tad-āśrayāvastu-vidyā
bhramād vastv iti bhāsate*

tathā ca— and furthermore; *sat—* eternal; *cit—* full of knowledge; *ānanda—* bliss; *rūpaḥ—* form; *ayam—* this; *ātma—* supreme spirit; *ekaḥ—* one without a second; *vastu—* substance; *śāśvatam—* eternal; *tat—* of Him; *āśraya—* taken shelter; *avastu—* untrue; *avidyā—* illusions; *bhramāt—* because of illusion; *vastu—* as the actual truth; *iti—* thus; *bhāsate—* is manifest.

The Supreme Person, whose form is eternal, full of knowledge and bliss, is the eternal truth. It is upon Him that the illusory potency, *māyā*, rests. It is because of ignorance that one accepts that *māyā* as truth.

Verse 9

*vastuto nāsty avidyaiva
lokas tat-prabhavaḥ kutaḥ
so 'pi śuddhādayo jñānāt
vāsudevaḥ sa eva hi*

vastutaḥ— in truth; *na—* not; *asti—* exists; *avidya—* the illusory potency; *eva—* certainly; *lokaḥ—* the worlds; *tat—* from that ignorance; *prabhavaḥ—* produced; *kutaḥ—* from where?; *saḥ api—* that very same person; *śuddha—* pure; *udayaḥ—* arisal; *jñānāt—* because of knowledge; *vāsudevaḥ—* Lord Vasudeva; *saḥ—* He; *eva—* certainly; *hi—* indeed.

In truth neither the illusory potency *māyā*, nor the material worlds manifested by that *māyā*, exist. One in knowledge understands that only the supremely pure

Vāsudeva and His parts and parcels exist.

Verse 10

*anādy-avidyaiva na vastu tattvataḥ
kutaḥ tad-utpādyam idaṁ jagat-trayam
nabhaḥ-prasūnasya yathaiva saurabham
yathaiva śaityaṁ mṛga-tṛṣṇikāmbhasaḥ*

anādi— beginningless; *avidya*— ignorance; *eva*— certainly; *na*— not; *vastu*— reality; *tattvataḥ*— in truth; *kutaḥ*— from what?; *tad*— from Him; *utpādyam*— manifested; *idaṁ*— these; *jagat-trayam*— three material planetary systems; *nabhaḥ*— in the sky; *prasūnasya*— of a flower; *yatha*— just as; *eva*— certainly; *saurabham*— fragrance; *yatha*— just as; *eva*— certainly; *śaityaṁ*— the refreshing coolness; *mṛga-tṛṣṇika-ambhasaḥ*— of the water in a mirage.

The beginningless ignorance of material consciousness is not actually real, and the three material planetary systems are even less real. These things are not real just as the fragrance of a flower imagined to float in the sky and the refreshing coolness of an oasis seen in a mirage are unreal.

Verse 11

*kin no śāśvata eka eva puruṣo bhāti prakāśārṇavas
tasyānanda-cidātmano bhavato nāsti dvitīyo 'paraḥ
māyā-nirmittam indra-jāla-sadṛśam svapna-prabham tad-bhramād
unmīlaty asakṛn nimīlati punas tattvāvabodhodayāt*

kim— is it?; *na*— not; *u*— indeed; *śāśvataḥ*— eternal; *ekaḥ*— one; *eva*— certainly; *puruṣaḥ*— the Supreme Person; *bhāti*— is manifest; *prakāśa*— of transcendental knowledge; *arṇavaḥ*— like an ocean; *tasya*— of Him; *ananda*— of bliss; *cit*— of knowledge; *ātmanaḥ*— with a form; *bhagavataḥ*— of the Supreme Lord; *na*— not; *asti*— there is; *dvitīyaḥ*— a second; *aparaḥ*— different; *māyā*— by the illusory potency maya; *nirmittam*— constructed; *indra-jāla*— magical trick; *sadṛśam*— just like; *svapna*— of a dream; *prabham*— manifestation; *tad*— of that; *bhramāt*— because of bewilderment; *unmīlati*— opens; *asakṛt*— repeatedly; *nimīlati*— and closes; *punaḥ*— again; *tattva*— of knowledge; *avabodha*— of the perception; *udayāt*— from the arising.

Is that Supreme Person, appearing like an ocean of transcendental knowledge,

not manifest everywhere? Nothing exists which is separate from that Supreme Lord, whose form is full of knowledge and bliss. Because of ignorance of this fact, the material world, which is like a dram or a magical trick conjured up by *māyā*, becomes manifest. When the actual spiritual truth is again perceived, that material world fades into non-existence.

Verse 12

*evam ye bhagavantam anta-rahitam vāṅ-mānasāgocaram
 sac-cid-rūpakam ekam eva vimalam paśyanti pūrṇam param
 te sākṣād-gata-bandhanaḥ paratayānandāvṛtaikātmātām
 samprāptā na punar viśanti jananī-garbhāndha-kūpaṁ janāḥ*

evam— in this way; *ye*— those who; *bhagavantam*— the Supreme Personality of Godhead; *anta*— an end; *rahitam*— without; *vāṅ*— the power of being described in words; *mānasa*— or being understood by the mind; *agocaram*— beyond the range; *sat*— eternal; *cit*— full of knowledge; *rūpakam*— with a form; *ekam*— one; *eva*— certainly; *vimalam*— pure; *paśyanti*— see; *pūrṇam*— perfect and complete; *param*— supreme; *te*— they; *sākṣāt*— directly; *gata*— removed; *bandhanaḥ*— bonds of material existence; *parataya*— greatly; *ananda*— bliss; *avṛta*— filled; *eka*— one; *atmatām*— the state of existence; *samprāptāḥ*— attained; *na*— not; *punaḥ*— again; *viśanti*— enter; *jananī*— of a mother; *garbha*— of the womb; *andha*— blind; *kūpaṁ*— well; *janāḥ*— persons.

Some persons see everywhere the perfect and complete unlimited Supreme Person, whose form is full of transcendental knowledge and eternity, and who cannot be understood by the material mind, or described by material words. Such persons become free from all material bondage and full of transcendental bliss. They will never again enter the dark well which is a mother's womb.

Verse 13

*bhakti-kṣubdha-mahīdhareṇa mathitāt saṁsāra-vārāmnidher
 utpannam sapadi prabodham amṛtam samprāpya bhaktā narāḥ
 kṣut-trṣṇā-śiśiroṣṇa-dainya-bhaya-śuk-svapnādi-muktāśayāḥ
 pūrṇe brahmaṇi sac-cid-ātmani parānande ramane param*

bhakti— of pure devotional service; *kṣubdha*— with the churning rod; *mahīdhareṇa*— with the Mandara mountain; *mathitāt*— ?; *saṁsāra*— of material existence; *vārāmnidheḥ*— of the ocean; *utpannam*— produced; *sapadi*— immediately; *prabodham*— of spiritual knowledge; *amṛtam*— the nectar;

samprāpya— attaining; *bhaktāḥ*— devotees; *narāḥ*— persons; *kṣut*— from hunger; *tṛṣṇā*— thirst; *śīśira*— cold; *uṣṇa*— heat; *dainya*— poverty; *bhaya*— fear; *śuk*— lamentation; *svapna*— sleep adi— beginning with; *mukta*— freed; *aśayāḥ*— abodes; *pūrṇe*— perfect and complete; *brahmaṇi*— spirit; *sat*— eternity; *cit*— and knowledge; *ātmani*— with a form; *para*— supremely; *anande*— blissful; *ramante*— jubilantly perform pastimes; *param*— thereafter.

Using the Mandara mountain of pure devotional service, the devotees churn the ocean of material existence and quickly produce the nectar of transcendental knowledge. Drinking this nectar they become free from hunger, thirst, cold, heat, poverty, fear, lamentation, sleep, and all the manifold illusions of material existence. In this way they become able to jubilantly perform pastimes with the perfect, complete, blissful Supreme Personality of Godhead, whose form is filled with eternity and transcendental knowledge.

Fourteenth Stabaka

Verse 1

athātmano 'parādha-mārjana-mukhena grantham upasamharati—

*mūḍhenānadhikāriṇāpi mamatāhaṅkāra-pankātmanā
yad gūdhā nigame 'pi nātha bhavato bhaktir mayodghātītā
sāphalye 'pi tad eva vāṅ-manasayor manye 'parādham nijam
kāruṇyaika-nidhe kṣamasva tad imam daṇḍyasya dīnasya me*

atha— now; *atmanaḥ*— of the self; *aparādha*— of offenses; *mārjana*— of the purification; *mukhena*— with the beginning; *grantham*— the book; *upasamharati*— concludes; *mūḍhena*— by a fool; *anandhikāriṇa*— unqualified; *api*— although; *mamata*— with a false sense of proprietorship; *ahaṅkāra*— of false-ego; *panka*— with the mud; *atmanaḥ*— whose self; *yat*— which; *gūdhā*— confidential; *nigame*— in the Vedas; *api*— even; *nātha*— O Lord; *bhavataḥ*— Your; *bhaktiḥ*— pure devotional service; *maya*— by me; *udghātītā*— described; *sāphalye*— in the fruitfulness; *api*— and; *tat*— that; *eva*— certainly; *vāk*— of the words; *manasayoḥ*— and mind; *manye*— I consider; *aparādham*— offense; *nojam*— own; *kāruṇya*— of mercy; *eka*— one; *nidhe*— O ocean; *kṣamasva*— please forgive; *tat*— that; *imam*— this; *daṇḍyasya*— worthy of being punished; *dīnasya*— of this wretched person; *me*— of me.

Praying to be excused for his offenses, the author concludes his book— O Lord, although I am an unqualified fool, sullied with the mud of false-ego and

false-possesiveness, I have tried to describe Your pure devotional service, which is confidential even for the Vedas. In the creative expressions of my thoughts and words, I consider that I have certainly committed offenses to You. O Lord, O ocean of mercy, I am certainly very wretched and worthy to be punished. Please forgive me.

Verse 2

*pāpānām anuśīlanena mahatām cānandarāt tvat-padā-
mbhoja-dveṣi-niṣevanād api tavaivājñā-samullaṅghanāt
tvad-bhakter lavam apy anāśrita-vatā yat te 'parādhvam mayā
tasyākhaṇḍa-dayānidhe tava kṛpā-mātram pavitram param*

pāpānām— of sons; *anuśīlanena*— by constant performance; *mahatām*— of the greatsouls; *ca*— and *anandarāt*— because of disrespecting; *tvat*— Your; *pada*— feet; *ambhoja*— the lotus flower; *dveṣi*— of those who hate; *niṣevanāt*— because of serving; *api*— and; *tava*— Your; *eva*— certainly; *ajñā*— because of the instructions; *samullaṅghanāt*— because of the instructions; *samullaṅghanāt*— because of jumping over; *tvat*— Your; *bhakteḥ*— of devotional service; *lavam*— of a tiny drop; *api*— even; *anāśrita*— *vatā*— not having taken shelter; *yat*— because; *te*— to You; *aparādham*— offense; *mayā*— by me; *tasya*— of Him; *akhaṇḍa*— without break; *daya*— of mercy; *nidhe*— O ocean; *tava*— YOUR; *kṛpā*— mercy; *mātram*— only by; *pavitram*— param— great.

O Lord, O unlimited ocean of mercy, I have committed many sinful activities, disrespected the great souls, served those who hate Your lotus feet, and arrogantly jumped over Your instructions. I have not attained even a small drop of devotion for You. These are my offenses. O Lord, only by Your mercy may I be purified of them.

Verse 3

*tvam-mūrtir na vilokitā na ca bhavat-kīrtiḥ samākarṇitā
tvat-pādāmbuja-pūjanam na ca kṛtam dhyātā na cehākṛtiḥ
hanta pratyuha laṅghitam vidhi-niṣedhākhyam tvadīyam vasas
tat dśantavyam apatrapasya vacanam kṛṣṇa prasīdeti me*

tvat— Your; *mūrtiḥ*— form; *na*— not; *vilokita*— seen; *na*— not; *ca*— and; *bhavat*— Your; *kīrtiḥ*— glories; *samākarṇitā*— heard; *tvat*— Your; *pāda*— feet; *ambuja*— lotus; *pūjanam*— worship; *na*— not; *ca*— and; *kṛtam*— performed; *dhyātā*— meditation on; *na*— not; *ca*— and; *iha*— here; *adṛtiḥ*— transcendental

form; *hanta*— Oh; *pratyuha*— lainghitam— jumped over; *vidhi*— injunctions; *niṣedha*— and prohibitions; *akhyam*— named; *tvadīyam*— in relation to You; *vacah*— words; *tat*— that; *kṣantavyam*— may be forgiven; *apatrapasya*— shameless; *vacanam*— words; *kṛṣṇa*— O Kṛṣṇa; *prasīda*— please be merciful; *iti*— thus; *me*— my.

O Lord, I do not gaze at Your deity form, and neither do I hear Your gloris, worship Your lotus feet, or meditate on Your eternal form. My words jump over the injunctions and prohibitions spoken by You in the Vedas. I am very shameless. Please forgive me when I say: "O Kṛṣṇa, please be merciful".

Verse 4

*cetaḥ-kāya-vacobhir eva viṣayān āsevamānam sadā
dhūrtam tvac-caraṇāravinda-bhajana-vyājyāj jagad vañcakam
ajnam paṇḍita-māninam para-dhanādānaika-cintāturam
sādhusvodara-pūraṇam nanu kṛpā-sindho prabho pahi mām*

cetaḥ— with mind; *kāya*— body; *vacobhiḥ*— and words; *eva*— certainly; *viṣayān*— in the objects of sense-gratification; *āsevamānam*— serving; *sadā*— without interruption; *dhūrtam*— rascal; *tv*— Your; *caraṇa*— feet; *aravinda*— for the lotus flower; *bhajana*— devotional seervice; *vyājyāt*— by dissembling; *jagat*— the entire world; *vañcakam*— cheating; *ajnam*— ignorant; *paṇḍita*— a learned scholar; *māninam*— considering myself; *para*— of others; *dhana*— the wealth; *adāna*— stealing; *eka*— simply; *cinta*— with anxiety; *aturam*— distressed; *sādhusu*— for the saintly devotees; *udara*— belly; *pūraṇam*— filling; *nanu*— certainly; *kṛpā*— of mercy; *sindho*— O ocean; *prabho*— O Lord; *pahi*— please protect; *mām*— me.

O Lord, pretending to serve Your lotus feet with my boy, mind and words, I simply engage in the unceasing service of my senses. In this way I cheat everyone. I am an ignorant rascal who thinks himself very learned. I am always in anxiety by unlawfully taking the property of others, and I am simply engaged in activities to nicely fill my belly. O Lord, O Ocean of mercy, please protect me.

Verse 5

*pūrṇānanda-payo-nidhes tri-jagatām bhartuḥ pitū raksitur
yan nākāri kadāpi kācana tavopāstir mayābuddhinā
tasyaivānubhavantam ādhi-nilayam saṁsāra-bandham phalam
mūḍham kātaram āturam jāda-dhiyam mām pahi dīnārtihan*

pūrṇa— perfect and complete; *ananda*— of bliss; *payonidheḥ*— ocean; *tri*— three; *jagatām*— of the worlds; *bhartuḥ*— the maintainer; *pitūḥ*— the father; *rakṣituḥ*— the protector; *yat-* because; *na*— not; *akāri*— perform; *kada api*— ever; *kācana*— to any extent; *tava*— Your; *upāstiḥ*— devotional service; *maya*— by me; *abuddhinā*— unintelligent; *tasya*— therefore; *eva*— certainly; *anubhavantam*— experiencing; *ādhi*— if suffering; *nilayam*— abode; *samsāra*— of material existence; *bandham*— bonds; *phalam*— fruit; *mūḍham*— fool; *kātaram*— agitated and disheartened; *āturam*— distressed; *jaḍa*— stunted; *dhiyam*— intelligence; *mām*— me; *pāhi*— please protect; *dīna*— of those who suffer; *arti*— the sufferings; *han*— O remover.

O Lord, O remover of the sufferings of the distressed, I am a great fool, and You are the protector, father, and maintainer of the three worlds. You appear like a great ocean of transcendental bliss. I am not able to serve You at any time or in any way. I am always experiencing the distressing bondage of material existence, which is the fruit of my past misdeeds. I am greatly bewildered, agitated and disheartened, and my intelligence is very much stunted. O Lord, please protect me.

Verse 6

*ahni svodara-pūrti-mātra-vikalo nidrā-smarehādibhir
duṣpūraiś ca manorathair aviratair ākṣipta-ceto niśi
evam tvad-vimukho 'pi dāsyam adhunāyāt prārthaye tāvakaṁ
kṣantavyo 'yaṁ apatrapasya karuṇā-sindho 'parādho hi me*

ahni— during the daytime; *sva*— own; *udara*— belly; *pūrti*— for filling; *mātra*— only; *vikalaḥ*— agitated; *nidrā*— for sleeping; *smara*— for sex-life; *iha*— endeavors; *adibhiḥ*— etc.; *duṣpūraiḥ*— difficult to attain; *ca*— and; *manorathaiḥ*— desires; *avirataiḥ*— continual; *ākṣipta*— tossed about; *cetaḥ*— mind; *niśi*— at night; *evam*— in this way; *tvat*— to You; *vimukhaḥ*— averse; *api*— although; *dāsyam*— devotional service; *adhuna*— at this moment; *yāt*— because; *prārthaye*— I am begging; *tāvakaṁ*— Your; *kṣantavyaḥ*— may be forgiven; *ayaṁ*— this; *apatrapasya*— of a shameless; *person*; *karuṇā*— of mercy; *sindho*— O ocean; *aparādhaḥ*— offense; *me*— my.

O Lord, during the daytime I am simply worried how I will fill my belly, and at night I am engaged in sleeping and sex. My mind is tossed to and fro by unending difficult-to-fulfill desires. Although I have been averse to You, I am now praying to be engaged in Your service. O Ocean of mercy, please be kind to this shameless person and forgive his offenses.

Verse 7

*brahmāṇḍe bhuvanāni sapta-yugalaṁ tatraikato bhūr iyaṁ
tatraikātra mahīśvarā bahutarās teśāṁ ca bhṛtyāḥ pare
teśāṁ eva niśevanākśama-dhiyo brahmāṇḍa-koṭīśvara
tvad-dāsye kṛta-mānasasya vimater mantur mama kśamyatam*

brahma-aṇḍe— in the universe; *bhuvanāni*— planetary systems; *sapta-yugalam*— fourteen; *tatra*— there; *ekataḥ*— one; *bhūḥ*— earth; *eyam*— this; *tatra*— there; *ekātra*— in one place; *mahīśvarāḥ*— kings; *bahutarāḥ*— many; *teśāṁ*— of them; *ca*— and; *bhṛtyāḥ*— servants; *pare*— others; *teśāṁ*— of them; *eva*— certainly; *niśevana*— for the service; *akśama*— unfit; *dhiyaḥ*— considering; *brahma-aṇḍa*— of universes; *koṭi*— of millions; *īśvara*— O master; *tvat*— Your; *dāsye*— in the devotional service; *kṛta*— placed; *mānasasya*— mind; *vimateḥ*— an unintelligent fool; *mantuḥ*— the offense; *mama*— my; *kśamayatam*— may be forgiven.

O Lord, within this universe there are fourteen planetary systems, and in the middle of them is this earth planet. Even in one place on this earth there are many kings, accompanied by counselors, ministers and others who serve them. I am not qualified to serve You, who are the master of millions of universes. I am a great fool. Please forgive my offense.

Verse 8

*athavā—
tvam sarvasya hitaḥ pitā prabhavitā mātā vidhātāpi ca
kśantum sva-prajayā kṛtān narahare mantūn imān arhasi
pādau vakśasi nikśipann api muhur vāmyam ca kāryam bahu
cāñcalayena samācarann api śīsur na syāj jananyā ruśe*

athavā— or; *tvam*— You; *sarvasya*— of everyone; *hitaḥ*— the well-wishing; *pitā*— father; *prabhavitā*— master; *mātā*— mother; *vidhāta*— creator; *api*— and; *ca*— also; *kśantum*— to forgive; *sva*— own; *prajayā*— by child; *kṛtān*— performed; *narahare*— O Lord Nṛsimha; *mantūn*— offenses; *imān*— these; *arhasi*— it behooves You; *pādau*— two feet; *vakśasi*— on the chest; *nikśipann*— kicking; *api*— although; *muhur*— repeatedly; *vāmyam*— contrary; *ca*— and; *kāryam*— actions; *bahu*— greatly; *cāñcalayena*— with mischief; *samācarann*— performing; *api*— although; *śīsuḥ*— small child; *na*— not; *syāt*— may be; *jananyāḥ*— of the mother; *ruśe*— in anger.

O Lord Narahari, You are the well-wishing father, mother, creator, and master of every living entity. It behooves You to forgive the offenses committed by Your offspring. A tiny child may kick his mother's chest or perform so much mischief, but the mother never becomes angry with him.

Verse 9

kim ca—

*advaita sati vikriyā-virahite nitya-prakāśāmṛte
sāndrānanda-sudhāmbudhau bhagavati tvayyeva pūrṇātmani
saṁsāra-jvalana-bhramaṇa parito dagdham vimūḍham mṛtam
kāruṇyaika-nidhāna mām ava bhavan māyendrajālāvṛtam*

kim ca— and furthermore; *advaita—* without duality; *sati—* eternal; *vikriyā—* change; *virahite—* without; *nitya—* eternal; *prakāśa—* truth; *amṛte—* like nectar; *sāndra—* intense; *ananda—* spiritual bliss; *sudha—* of the nectar; *ambudhau—* an ocean; *bhagavati—* the Supreme Person; *tvayi—* within You; *eva—* certainly; *pūrṇa—* perfect and complete; *ātmani—* supreme soul; *saṁsāra—* of material existence; *jvalana-bhramaṇa—* by the blazing fire; *paritaḥ—* everywhere; *dagdham—* scorched; *vimūḍham—* bewildered; *mṛtam—* like a dead man; *kāruṇya—* of mercy; *eka—* only; *nidhāna—* abode; *mām—* me; *ava—* please protect; *bhavan—* Your Lordship; *māya—* of the illusory potency *māya*; *indrajālā—* by the magical tricks; *avṛtam—* surrounded.

O non-dual, changeless, perfect, complete, eternal Supreme Personality of Godhead, who appears like an ocean of the nectar of transcendental bliss and eternal knowledge, I am Your part-and-parcel situated within You. I am now harshly burned by the blazing fires of material existence, and I am on the verge of death. O ocean of mercy, please rescue me, who am bewildered by the magical tricks of Your illusory potency *māyā*.

Verse 10

kim ca—

*dāsās te hara-nārada-prabhṛtayaḥ o 'ham varākaḥ śiśur
bhaktir yogibhir apy agamya-viśayā ke 'yam matir me 'lpikā
evam nātha vibhāvayann api sadā tvat-pāda-paṅkeruhe
lubdham mānasa bhṛṅgam anyathayitum śaknomi nāham kvacit*

kim ca— and furthermore; *dāsāḥ—* servants; *te—* Your; *hara—* Siva; *nārada—* Nārada; *prabhṛtayaḥ—* headed by; *kaḥ—* who?; *aham—* am I; *varākaḥ—* insignificant; *śiśuḥ—* child; *bhaktiḥ—* devotional service; *yogibhiḥ—* by the yogis; *api—* even; *agamya-viśayā—* unapproachable; *ke—* what; *ayam—* this; *matiḥ—* intelligence; *me—* my; *alpikā—* tiny; *evam—* in this way; *nātha—* O Lord; *vibhāvayan—* reflecting; *api—* although; *sadā—* constantly; *tvat—* Your; *pāda—* feet; *paṅkeruhe—* lotus; *lubdham—* greedy; *mānasa—* of the mind; *bhṛṅgam—* the bumble— bee; *anyathayitum—* to divert; *śaknomi—* am able; *na—* not; *aham—* I; *kvacit—* at all.

O Lord, what am I but a tiny child in comparison to Your devotees, such as Śiva and Nārada? What is the faint power of my intelligence in comparison to Your pure devotional service, which even the great yogis cannot understand? Although I am conscious of these facts, I am not strong enough to divert the bumble-bee of

my mind, which is always very greedy to attain Your lotus feet.

Verse 11

vyāmohād viśayī-raseśu subhaga-snigdheśu mugdheksaṇa
smera-smera-mukhāmbujeśu nirataḥ sac-citta-bhṛṅgaś ciram
adyākasmika-sādhu-saṅga-pavanāsaṅgena sañcāriṇā
śrī-govinda bhavat-padāmbuja-sudhā-modena saṁhṛṣyate

vyāmohāt— because of enchantment; viśayī-raseśu— full of nectar; subhaga— beautiful; snigdheśu— glistening; mugdha— beautiful; ikṣaṇa— with eyes; smera— blossoming; smera— smiling; mukha— face; ambujeśu— among the lotus flowers; nirataḥ— attached; sat— spiritual; citta— of the mind; bhṛṅgaḥ— bumble-bee; ciram— for a long time; adya— now; akasmika— by a sudden accident; sādhu— of the saintly devotees; saṅga— of the association; pavana— of the breeze; asaṅgena— by the touch; sañcāriṇā— moved; śrī-govinda— O Lord Govinda; bhavat— Your; pada— feet; ambuja— lotus flower; sudhā— of the nectar; modena— by the fragrance; saṁhṛṣyate— delighted.

O Govinda, for a long time the bumble-bee of my mind has been enchanted by the beautiful, glistening, blossoming lotus flowers of Your smiling face. That bumble bee has now become greatly delighted by the aroma of the nectar of Your lotus feet, which is carried by the sudden breeze of the association of Your devotees.

Verse 12

so 'maṁ moham upāgato 'pi vividhair evāparādhair yuto
'py āradhum śaraṇāgato 'smi caraṇāmbhojaṁ murāre tava
na grāhyā mama te tadāpi bhagavan kārūṇya-vārāmnidhe
sarvaṁ kṣamyata īśvareṇa śaraṇāyātasya śatroḥ api

saḥ— that very same person; aham— I am; moham— illusion; upāgataḥ— attained; api— and; vividhaiḥ— various; eva— certainly; aparādhaiḥ— with offenses; yutaḥ— endowed; api— and; āradhum— to worship; śaraṇa— for shelter; agataḥ— approached; asmi— I am; caraṇa— feet; ambhojam— lotus flower; murāre— O Lord Murari; tava— then; api— and; bhagavan— O Supreme Person; kārūṇya— of mercy; vārāmnidhe— O great ocean; sarvaṁ— everything; kṣamyate— is forgiven; īśvareṇa— by the Supreme Controller; śaraṇa-ayātasya— of one who takes shelter; śatroḥ— of an enemy; api— and even.

O Lord Hari, O ocean of mercy, although I am a bewildered person who has committed many offenses and displeased You, I have nevertheless approached Your lotus feet with a desire to serve You. You are the kind Supreme Personality of Godhead, who forgives even an enemy who begs for shelter.

Verse 13

kim ca—

*ye tu tvat-pada-bhaktim eka-rasadām kāntam iva preyasīm
āliṅgyaiva rasena nirmala-dhiyas tiṣṭhanti mukta-kriyāḥ
yāvaj-jīva-kṛtāparādha-vivahaṁ nirdhūya te sampratam
tvam evāvyayam āpnuvanti paramāmandāmṛtāmbhonidhim*

kim ca— and furthermore; *ye—* those who; *tu—* indeed; *tvat—* Your; *pada—* of the lotus feet; *bhaktim—* pure devotional service; *eka—* one; *rasadām—* source of nectar; *kāntam—* a lover; *iva—* as; *preyasīm—* most dear; *āliṅgya—* having embraced; *iva—* ?; *rasena—* with love; *nirmala—* with purified; *dhiyaḥ—* hearts; *tiṣṭhanti—* are situated; *mukta—* freed; *kriyāḥ—* from the reactions of past deeds; *yāvaj—* to what extent; *jīva—* in the lifetime; *kṛta—* performed; *aparādha—* offenses; *nivahaṁ—* multitude; *nirdhūya—* having shaken off; *te—* they; *sampratam—* immediately; *tvam—* You; *eva—* certainly; *avyayam—* eternal and unchanging; *āpnuvanti—* attain; *parama—* supreme; *ananda—* bliss; *amṛta—* of the nectar; *ambhonidhim—* like an ocean.

O Lord, those who give up the activities of this world (stet.?) and lovingly embrace the nectarean devotional service of Your lotus feet in the same way as one embraces his most dear lover, become free from all the offenses committed in this life and attain You, who are like a nectarean ocean of transcendental bliss.

Verse 14

*tvat-pādāmbuja-bhaktim eka-rasadām sad-bhāvato bhāvayet
pāpīyān api dūśanāni śataśaḥ kṛtvāpi naivākarot
no cet sarva-guṇānvitena sukṛtārambhaika-dambhātmanā
sarvāṅy apy akṛtāni tena vihitāny evoccakair māninā*

tvat— Your; *pāda—* feet; *ambuja—* lotus; *bhaktim—* devotional service; *eka-rasadām—* nectarean; *sat- saintly*; *bhāvataḥ—* because of nature; *bhāvayet—* may perform; *pāpīyān—* very sinful; *dūśanāni—* sins; *śataśaḥ—* by the hundreds; *kṛtvā—* having performed; *api—* even; *na—* not; *eva—* certainly; *akarot—* he didn't perform; *na—* not; *u—* indeed; *cet—* if; *sarva—* all; *guṇa—* with good qualities; *anvitena—* by one endowed; *sukṛta—* pious deeds; *arambha—* beginning; *eka—* ?; *dambha—* atmanā— by a hypocrite; *sarvāṅi—* all; *api—* although *akṛtāni—* sinful acts; *tena—* by him; *vihitāni—* performed; *eva—* certainly; *uccakaiḥ—* greatly; *māninā—* proud.

O Lord, if a person who had formerly committed hundreds of grievous sins takes up a saintly way of life and engages in the nectarean devotional service of Your lotus feet, it is as if he had never done any sinful deed. On the other hand, if

a person is decorated with all good qualities but does not engage in Your service, he becomes a proud hypocrite, and all his pious deeds become sins.

Verse 15

kim ca—

*nityā nitya-sukhā nisarga-vimalā sarvārtha-siddhi-pradā
bhaktir yair abhimānibhiḥ cala-sukhākāṅkṣaiḥ ca nālambyate
teṣāṃ janma vṛthā dināni ca vṛthā vidyā-guṇaughā vṛthā
sat-karmāṇi vṛthā tapāṃsi ca vṛthā śīlam vṛthā gīr vṛthā*

kim ca— and furthermore; *nityā—* eternal; *nitya—* eternally; *sukhā—* blissful; *nisarga—* by nature; *vimalā—* pure; *sarva—* all; *artha—* desires; *siddhi—* and perfections; *pradā—* granting; *bhaktiḥ—* devotional service; *yaiḥ—* by those whom; *abhimānibhiḥ—* proud; *cala—* flickering; *sukha—* material happiness; *akāṅkṣaiḥ—* earnestly desiring; *ca—* and; *na—* not; *alambyate—* taken shelter of; *teṣāṃ—* of them; *janma—* birth; *vṛthā—* useless; *kināni—* days; *ca—* and; *vṛthā—* useless; *vidyā—* knowledge; *guṇa—* of good qualities; *oghā—* host; *vṛthā—* useless; *sat—* pious; *karmāṇi—* deeds; *vṛthā—* useless; *tapāṃsi—* austerities; *ca—* and; *vṛthā—* useless; *śīlam—* good character; *vṛthā—* useless; *gīr—* eloquence; *vṛthā—* useless.

Proud persons who are eager to enjoy the flickering happiness of this world (stet.?) and do not take shelter of the eternal, continually blissful, naturally pure devotional service to Lord Hari which grants all desires and perfections, have wasted their life. All their days, their knowledge, host of good qualities, pious deeds, austerities, good character, and eloquent speech are all useless.

Verse 16

*tasmāt sarvam apābhya sarva-samayam kurvanti sarvātmanā
bhaktim bhāgavatim yathā-sukham imām ye santi anātma-druhaḥ
neyam kalam apekṣate na ca tapo naiva śruta-śreyasī
na jñānam na ca pauruṣam na ca guṇān nojātim ijjam api*

tasmāt— therefore; *sarvam—* everything; *apābhya—* having renounced; *sarva—* at all; *samayam—* times; *kurvanti—* they perform; *sarva—* with their entire; *atmanā—* heart, mind, and soul; *bhaktim—* pure devotional service; *bhāgavatim—* to the Supreme Personality of Godhead; *yathā-sukham—* jubilantly; *imām—* this; *ye—* those who; *santi—* are; *anātma-druhaḥ—* not inimical to anyone; *na- not;* *ijyam—* this; *kalam—* an appropriate time; *apekṣate—* requires; *na—* not; *ca—* and; *tapah—* austerities; *na—* not; *eva—* certainly; *śruta—* hearing the message of the Vedic scriptures; *śreyasī—* an auspicious status in life; *na—* not; *jñānam—* knowledge; *na—* not; *ca—* and; *pauruṣam—* strength and heroism; *na—* not; *ca—* and; *guṇān—* good qualities; *na—* not; *u—* indeed; *jātim—* noble birth; *ijyam—* performance; *of Vedic sacrifices; api—* .

Pure devotional service of the Supreme Personality of Godhead does not depend on an appropriate time, hearing the message of the Vedic scriptures, an auspicious station in life, austerities, knowledge, performance of Vedic sacrifices, strength, courage, good qualities, or noble birth. Those who are free from enmity to others therefore renounce everything and constantly engage in that devotional service with their entire heart, mind, and soul.

Verse 17

*avyaṅgānubhava-prabodha-jananī hārair guṇair āśritā
śāśvat-prema-rasāvahāti-sukhadā duḥkhaika-vidhvamsinī
yeyaṁ śrī-hari-bhakti-kalpa-latikā kānteva sad-bhāvinī
nānālankṛti-vārjitāpi mahatām anāndam āpadayet*

avyaṅga— of the faultless Supreme Personality of Godhead; *anubhava*— of the experience; *prabodha*— perception; *jananī*— the mother; *haraiḥ*— enchanting; *guṇaiḥ*— with good qualities; *āśritā*— endowed; *śāśvat*— eternal; *preme*— pure love of Kṛṣṇa; *rasa*— of the mellows; *avaha*— bringing; *ati*— great; *sukha*— happiness; *da*— granting; *duḥkha*— of material suffering; *eka*— only; *vidhvamsinī*— destroyer; *ya*— which; *iyam*— this; *śrī-hari*— of Lord Hari; *bhakti*— of the devotional service; *kalpa*— desire; *latikā*— creeper; *kānta*— beloved; *iva*— just as; *sat-bhāvinī*— transcendental; *nāna*— various; *alankṛti*— ornaments; *vārjita*— devoid of; *api*— although; *mahatām*— of the great souls; *ānandam*— transcendental bliss; *āpadayet*— causes.

Full of enchanting qualities, granting knowledge and direct perception of the faultless Supreme Personality of Godhead, bringing eternal love for Him, granting great spiritual happiness, and destroying the distress of this world the transcendental desire creeper of Lord Hari's devotional service, even if not decorated with many ornaments, is very dear and delightful to the great souls.

Verse 18

*śrīmat-bhāgavate mahā-muni-kṛte saty apy anantātmake
santo mat-kṛtim alpikām api variśyante guṇa-grāhinaḥ
ambhodhau parilabdha-ratna-nivaho 'py aste ka evaṁ-vidho
yah kūpe 'pi tad eva ratnam amalāṁ labdhvāpy apekṣīsyate*

śrīmat-bhāgavate— The Srimad-Bhagavatam; *mahā-muni*— by the great sage Vyasadeva; *kṛte*— written; *sati*— being so; *api*— and; *ananta*— of the unlimited Supreme Personality of Godhead; *atmake*— consisting of; *santaḥ*— the learned devotees; *mat*— my *kṛtim*— composition; *alpikām*— little; *api*— although; *variśyante*— will accept; *guṇa*— the good qualities; *grāhinaḥ*— accepting; *ambhodhau*— in the ocean; *parilabdha*— attained; *ratna*— of jewels; *nivahaḥ*— a

multitude; *api*— although; *aste*— remains; *kaḥ*— who?; *evam-vidhaḥ*— of such a person; *yaḥ*— who; *kūpe*— in a well; *api*— although; *tat*— that; *eva*— certainly; *ratnam*— jewel; *amalam*— splendid and faultless; *labdhva*— having attained; *api*— and; *apekṣīyate*— will accept.

Although Śrīla Vyāsadeva's Śrīmad-Bhāgavatam, the direct incarnation of the unlimited Supreme Personality of Godhead, is present, the learned devotees, who are eager to accept the good qualities of things, will also accept my little book. Why is this so? What person will reject a splendid valuable jewel found in a humble well, because the great ocean is full of such jewels?

Verse 19

*ye śṛṅvanti paṭhanti vānvaham idaṁ bhakti-prabodhāmṛtaṁ
ye vā sādhu nirūpayanti bhagavad-bhakteṣu nirmatsaraḥ
te nirdhūya bhavāndhakāram akhilaṁ bhakti-prabodhānvitaḥ
sāndrānandam anāvṛtaṁ tad-amṛtaṁ vindanti viśṇoḥ padam*

ye— those who; *śṛṅvanti*— hear; *paṭhanti*— read; *va*— or; *anvaham*— every day; *idaṁ*— this; *bhakti*— of devotional service; *prabodha*— the knowledge; *amṛtam*— the nectar; *ye*— those who; *vā*— or; *sādhu*— well; *nirūpayanti*— describe; *bhagavat*— of the Supreme Personality of Godhead; *bhakteṣu*— among the devotees; *nirmatsaraḥ*— free from envy; *te*— they; *nirdhūya*— shake away; *bhava*— of material existence; *andhakāram*— the darkness; *akhilam*— all; *bhakti*— of devotional service; *prabodha*— with the knowledge; *anvitaḥ*— endowed; *sāndra*— intense; *anandam*— transcendental bliss; *anāvṛtam*— uncovered; *tat*— that; *amṛtam*— eternal and full of nectar; *vindanti*— attain; *viśṇoḥ*— of Lord Viṣṇu; *padam*— the abode.

Those who are not envious to the Lord's devotees, and who hear, read, or praise this book which is filled with the nectarean knowledge of pure devotional service, become able to completely cast off the darkness of repeated material existence. Enlightened with the knowledge of devotional service, they attain the intensely blissful, deathless and nectar-like abode of Lord Viṣṇu.

End