



VRINDAVAN INSTITUTE FOR HIGHER EDUCATION

Selected Songs From
Saranagati

By Srila Bhaktivinoda Thakura

With Syllabus and Summary

VIHE
PUBLICATIONS

INTRODUCTION

tapa-trayenabhihatasya ghore
santapayamanasya bhavadhvanisa
pasyami nanyac charanam tavanghri-
dvandvatapatrad amrtabhivarsat

"O Lord, for the soul on the path of this perilous world the existence who is afflicted by the three-fold material miseries and is burning in a fire of sorrow, I see no other shelter except the umbrella of Your two lotus feet which shower nectar upon all who take refuge there." SB 11.19.9

The verse above, spoken by Uddhava to Lord Krsna, eulogizes the process of Saranagati. Likewise, Padma Purana lists the items of surrender, the Vaisnava tantras express the ways of Saranagati, and Bhaktivinode Thakura describes the full extent of the surrendering process in simple poetic language in a song entitled Saranagati.

The purpose of this syllabus and Saranagati summary is to bring the reader closer to the elements of surrender by the standard Gaudiya Vaisnava method of singing the songs left by the acaryas and, in turn, churning the topics of these songs, bringing forward relevant references from guru, sadhu and sastra.

One of the reference sources cited includes a publication mentioned in Volume I of Prabhupada Lilamrta as follows:

"Another fruit of the spiritual association at seven Bhanerjee Lane was a book called Prapanna-jivanmrta.... A collection of verses from various Vaisnava scriptures, including excerpts from the works of Rupa Gosvami, it was divided into six chapters, according to the six divisions of surrender. Abhay, along with the sanyasis of the Devananda Sarasvati Math, financed publication. Thus it was published as a joint effort by friends."

Together with the Bhakti Sandarbha of Jiva Gosvami, extensive information is presented, including within this text, on the topic of Saranagati.

The Six Divisions of Surrender

Caitanyā Caritamṛta, Madhya 22.100

TEXT 32

*ānukūlyasya saṅkalpaḥ
prātikūlya-vivarjanam
rakṣiṣyati iti viśvāso
gopīṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ*

ānukūlyasya—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlya*—of anything that hinders devotional service; *vivarjanam*—complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāso*—strong conviction; *gopīṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—humility; *ṣaḍ-vidhā*—sixfold; *śaraṇāgatiḥ*—process of surrender.

TRANSLATION

The six divisions of surrender are: the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give all protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

The above verse appears in the earlier work of Sanatana Goswami in the Hari-bhakti-vilāsa (11.417).

The same six divisions of surrender appear in Rupa Goswami's Bhakti-rasāmṛta-sindhu, in a different sequence. The translation found in Nectar of Devotion is on pgs. 312-13 as follows:

"In the process of surrender unto the Supreme Personality of Godhead there are six items: to accept everything favorable for devotional service, to reject everything unfavorable for devotional service, to believe that Kṛṣṇa will always give protection, to identify oneself with Kṛṣṇa's devotees, always to feel inability without the help of Kṛṣṇa, and always to think oneself inferior to Kṛṣṇa, even though one may have full capacity to perform something on his own. When one is substantially convinced that he is always

protected by Kṛṣṇa in all circumstances, that feeling is called reverential devotion. Reverential devotion is executed in relation with the Supreme Personality of Godhead and with His other protected devotees."

Srila Prabhupada's non-literal translations of the sanskrit terms found in Bhakti-rasāmṛta-sindhu can be traced to individual traits presented within the text of Śaranāgati, portraying detailed features of these six divisions of surrender.

These six divisions of surrender also appear in Jiva Goswami's Bhakti Sandarbha as follows:

"1) acceptance of Kṛṣṇa as one's maintainer, 2) humility, 3) dedication of one's very soul, 4) to have the faith that Kṛṣṇa will certainly give protection, 5) acceptance of the activities which are favorable to the cultivation of pure devotion to God, 6) abandonment of actions which are a hinderance to the obtainment of pure devotion."

Similarly, these six items find their place in the introductory song to Śaranāgati by Bhaktivinode Thakur in simple Bengali language (lines 3 and 4 as follows).

3) dainya, ātma-nibedana, gopṭṛtwe barāṇa
'abaśya rokhibe Kṛṣṇa' -- biśwāsa, pālana

4) bhakti-anukūla-mātra kārjera swīkāra
bhakti pratikūla-bhāva barjanāgīkāra

3-4) The ways of śaranāgati are humility, dedication of the self, acceptance of the Lord as one's only maintainer, faith that Kṛṣṇa will surely protect, execution of only those acts favorable to pure devotion, and renunciation of conduct adverse to pure devotion.

Although the Bengali terms used to indicate the items of surrender are different than the sanskrit terms found in the prior writings of the Goswamis, the meanings of the Bengali terms are identical. And Bhaktivinode Thakur mostly keeps to this same order, as presented in lines 3 and 4 of his introductory song, as the sequence of his songs in Śaranāgati.

ŚARANĀGATI

50 songs total

Introductory song.....	1 song
<u>Dainya</u> , humility.....	7 songs
<u>Ātma-nivedana</u> , dedication of the self.....	8 songs
<u>Goptrtve-varaṇa</u> , acceptance of the Lord as Maintainer.....	4 songs
<u>'Avaśya Rakṣibe Kṛṣṇā'--Viśvāsa, Pālana</u> , faith in Kṛṣṇā as Protector.....	4 songs
<u>Bhakti-pratikūla-bhāva Varjanāṅgikāra</u> , renunciation of conduct adverse to pure devotion.....	4 songs
<u>Bhakti-anukūla-mātra Kāryera Svīkāra</u> , acceptance of activities favorable to pure devotion.....	4 songs
<u>Bhajana-lālasā</u> , hankering for divine service.....	13 songs
<u>Siddhi-lālasā</u> , hankering for spiritual perfection.....	3 songs
<u>Vijñapti</u> , spiritual request.....	1 song
<u>Śrī Nāma-māhātmya</u> , the glories of the Holy Name.....	1 song

(Introductory Song)

- 1) śrī-kṛṣṇa-caitanya prabhu jībe doyā kori'
swa-pārśada swīya dhāma saha abatori'
- 2) atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgati bhakatera prāṇa
- 3) dainya, ātma-nibedana, gopṭṛtwe barāṇa
'abaśya rokhibe kṛṣṇa' -- biśwāsa, pālana
- 4) bhaki-anukūla-mātra kārjera swikāra
bhakti-pratikūla-bhāva barjanāṅgīkāra
- 5) ṣaḍ-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā śune śrī-nanda-kumāra
- 6) rūpa-sanātana-pade dante tṛṇa kori'
bhaktivinoda poṛe duhuṇ pada dhorī'
- 7) kāndiyā kāndiyā bale "āmi to' adhama
śikhāye śaraṇāgati koro he uttama"

Translation

- 1-2) Out of compassion for the fallen souls, Śrī Kṛṣṇa Caitanya came to this world with his personal associates and divine abode to teach śaraṇāgati, surrender to the almighty Godhead, and to freely distribute ecstatic love of God, which is ordinarily very difficult to obtain. This śaraṇāgati is the very life of the true devotee.
- 3-4) The ways of śaraṇāgati are humility, dedication of the self, acceptance of the Lord as one's only maintainer, faith that Kṛṣṇa will surely protect, execution of only those acts favorable to pure devotion, and renunciation of conduct adverse to pure devotion.
- 5) The youthful son of Nanda Mahārāja, Sri Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice.
- 6-7) Bhaktivinoda places a straw between his teeth, prostrates himself before the two Gosvāmīs, Śrī Rupa and Śrī Sanātana, and clasps their lotus feet with his hands. "I am certainly the lowest of men," he tells them, weeping, "but please make me the best of men by teaching me the ways of śaraṇāgati."

ŚARANĀGATI

(Dainya, humility, 7 songs)

(1)

- 1) bhuliyā tomare,
peye nānā-bidha byathā
tomāra caraṇe
bolibo duḥkhera kathā
somsāre āsiyā,
āsiyāchi āmi,
- 2) janani-jathare,
biṣama bandhana-pāśe
ek-bāra prabhu!
boṅcile e dīna dāse
chilāma jakhona,
dekhā diyā more,
- 3) takhona bhāvinu,
koribo bhajana taba
janama hoilo,
nā hoilo jñāna-laba
janama pāiyā,
poṛi' māyā-jāle
- 4) ādarera chele,
hāsiya kāṭanu kāla
janaka-janani-
somśara lāgilo bhālo
swajanera kole,
snehete bhuliyā,
- 5) krame dina dina,
khelinu bālaka-saha
āra kichu dine,
pāṭha poṛi ahar-ahaḥ
bālaka hoiyā,
jñāna upajilo,
- 6) bidyāra gaurave,
dhana upārjana kori
swajana pālana,
bhulinu tomāre, hari!
bhromi' deśe deśe,
kori eka-mane,
- 7) bārdhake ekhona,
kāṇdiya kātara ati
nā bhojiyā tore,
ekhona ki hahe gati!
bhakativinoda,
dina bṛthā gelo

Translation

- 1) I forsook You, O Lord, and came to this world of pain and sorrow. Now I submit my tale of woe at Your lotus feet.
- 2) While still in the unbearable fetters of my mother's womb, I saw You before me. You revealed Yourself but briefly and then abandoned this poor servant of Yours.
- 3) At that moment I swore to worship You after taking birth; but birth came, and with it the network of worldly illusion which robbed me of all good sense.
- 4) As a fondled son in the lap of relatives, I passed my time smiling and laughing. My parents affection helped me to forget the pangs of birth, and I thought the world very nice.
- 5) Day by day I grew and soon began playing with other boys. Shortly my powers of understanding emerged. I read and studied my lessons incessantly.
- 6) Traveling from place to place, proud of my education, I grew wealthy and maintained my family with undivided attention. O Lord Hari, I forgot You!
- 7) Now in old age, Bhaktivinoda is sad. He weeps. I failed to worship You, O Lord, and instead passed my life in vain. What will be my fate now?

(#3)

- 1) jaubana jakhona, dhana-upārjane,
hoinu bipula kāmī
dharama smariyā, gṛhiṇira kara,
dhorinu takhona āmi
- 2) soṁsāra pātā'ye tāhāra sahita,
kala-khoy koinu kato
bahu suta-sutā, janama lobhilo,
marame hoinu hatō
- 3) saṁsārera bhāra, bāre dine dine,
acala hoilo gati
bārdhakya āsiyā, gherilo āmāre,
asthira hoilo mati
- 4) pīrāya asthira, cintāya jwarita,
abhāve jwalita cita
upāya nā dekhi, andhakāra-moya,
ekhona ho'yechi bhīta
- 5) soṁsāra-ṭatanī, srota nahe śeṣa,
maraṇa nikaṭe ghora
saba samāpiyā, bhojibo tomāya,
e āśā bifala mora
- 6) ebe śuno prabhu! āmi gati-hīna,
bhakativinoda koyā
taba kṛpā binā, sakali nirāśā,
deho' more padāśroya

Translation

- 1) When I was young, I greatly desired to earn money. At that time, bearing in mind the codes of religion, I took a wife.
- 2) Together we set up a household, wasted much time, had many sons and daughters...my heart grew heavy.
- 3) The burden increased day by day. I felt my life at a standstill. Old age came, grabbed me and made my mind fickle and disturbed.
- 4) Diseases trouble me now, and constant anxiety has made me fever-

ish. My heart burns from lack of satisfaction, and I see no way out. All is darkness and I am very much afraid.

- 5) The current of this worldly river is strong and relentless. A frightening, gloomy death approaches. How I wish I could give up my worldly attachments. I would worship You, O Lord, but it is a useless hope.
- 6) Now please hear me, O Lord, for I am utterly helpless.. Bhakti-vinoda says, "Without Your mercy, everything is lost. Please give me the shelter of Your lotus feet."

(#4)

- 1) āmāra jībana, sadā pāpe rata,
 nāhiko puṇyera leśa
parere udvega, diyāchi je kato
 diyāchi jībere kleśa
- 2) nija sukha lāgi, pāpe nāhi ḍori,
 doyā-hīna swārtha-paro
para-sukhe duḥkhī, sada mithya-bhasi,
 para-duḥkha sukha-karo
- 3) aśeṣa kāmanā, hṛdi mājhe mora,
 krodhī, dambha-parāyana
mada-matta sadā, biṣaye mohita,
 himsā-garva vibhūṣaṇa
- 4) nidralāsyā hata, sukārje birata,
 akārje udyogī āmi
pratiṣṭha lāgiyā śāṭhya-ācaraṇa,
 lobha-hata sadā kāmī
- 5) e heno durjana, saj-jana-barjita,
 aparadhi nirantara
śubha-karja-śūnya, sadānārtha-manāh,
 nana dukhe jara jara
- 6) bārdhakeyē ekhona, upāya-bihīna,
 tā'te dina akiñcana
bhaktivinoda, prabhura carane
 kare duḥkha nibedana

Translation

1) I am an impious sinner and have caused others great anxiety and trouble.

2) I have never hesitated to perform sinful acts for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful of seeing others happy. I am perpetual liar, and the misery of others is a source of great pleasure for me.

3) The material desires within the core of my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity, and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.

4) Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.

5) A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.

6) Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

- 1) (prabhu he!) emona durmati, soṁsāra bhitore,
poṛiyā āchinu āmi
taba nija-jana, kono mahājane,
pāṭhāiyā dile tumi
- 2) doyā kori' more, patita dekhiyā,
kohilo āmāre giyā
ohe dīna-jana, śuno bhālo kathā
ullasita he'be hiyā
- 3) tomāre tārīte, śrī-kṛṣṇa-caitanya,
nabadwīpe abatār
tomā heno kato, dīna hīna jane,
korilena bhava-pār
- 4) bedera pratijñā, rākhibāra tare,
rukma-baṇa bipra-suta
mahāprabhu nāme, nadīyā mātāya,
saṅge bhāi abadhūta
- 5) nanda-suta jini, caitanya gosāi,
nija-nāma kori' dān
tārilo jagat, tumi-o jāiyā,
loho nija-paritrāṇ
- 6) se kathā śuniyā, āsiyāchi, nātha!
tomāra carāṇa-tale
bhakativinoda, kāndiyā, kāndiyā,
āpana-kāhinī bale

Translation

- 1) A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out.
- 2) He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tidings, for it will gladden your heart."

- 3) "Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.
- 4) "To fulfill the promise of the Vedas, the son of a brāhmaṇa, bearing the name Mahāprabhu, of golden complexion, has descended with His brother, the avadhūta Nityānanda. Together they have overwhelmed all of Nadia with divine ecstasy.
- 5) "Śrī Caitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing His own holy name. Go also and receive your deliverance."
- 6) O Lord, hearing those words, Bhaktivinoda has come weeping to the soles of Your lotus feet and tells the story of his life.

Stated in the Caitanyopaniṣad 5 of the Atharva Veda: "The abode of Navadvīpa is synonymous with Goloka Vṛndāvana. There, on the banks of the Ganges, the two-armed Govinda (Kṛṣṇa) will appear as Lord Gaurāṅga (Śrī Kṛṣṇa Caitanya), endowed with a golden complexion. He is the Supersoul, the Supreme Godhead, beyond the three modes of nature. He will appear as a great saint and mystic. Throughout the world, He who is the embodiment of pure goodness will disseminate the cult of pure devotion to Kṛṣṇa."

Also in the Vāyu Purāṇa: "In the age of Kali I shall descend as the son of Śacīdevī to inaugurate the saṅkīrtana movement."

From the Śvetāśvataropaniṣad 3.12: "The Supreme Personality of Godhead is Mahāprabhu, the propagator of transcendental enlightenment."

ATMA-NIVEDANA
(Dedication of the Self - 8 Songs)

#3

- 1) mānasa, deho, geha, jo kichu mor
arpilun tuwā pade, nanda-kiśor!
- 2) sampade bipade, jībane-marane
dāy mama gelā tuwā o-ada barāṇe
- 3) mārobi rākhobi -- jo icchā tohārā
nitya-dās prati tuwā adhikārā
- 4) janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor
- 5) kīṭa-janma hau jathā tuwā dās
bahir-mukha brahma-janme nāhi āś
- 6) bhukti-mukti-spr̥ha bihīna je bhakta
labhaite tāṅka saṅga anurakta
- 7) janaka, janani, doyita, taṇoy
prabhu, guru, pati -- tuhuṅ sarba-moy
- 8) bhakativinoda kahe, śuno kāna!
rādhā-nātha! tuhuṅ hāmāra parāṇa

Translation

- 1) Mind, body, family, whatever may be mine, I have surrendered
at Your lotus feet, O youthful son of Nanda!
- 2 In good fortune or in bad, in life or in death, all my diffi-
culties have disappeared by choosing those feet of Yours as
my only shelter.
- 3) Slay me or protect me as You wish, for You are the master of
Your eternal servant.
- 4) If it is Your will that I be born again, then may it be in
the home of Your devotee.
- 5) May I be born again even as a worm, as long as I remain Your
devotee. I have no desire to be born as a Brahma averse to
You.
- 6) I yearn for the company of that devotee who is completely de-
void of all desire for worldly enjoyment or liberation.

- 7) Father, mother, lover, son, Lord, preceptor, and husband -
- You are everything to me.
- 8) Bhaktivinoda says, "O Kana, please hear me! O Lord of
Rādhā, You are my life and soul!"

GOPIRTVE-VARANA

(Acceptance of the Lord as Maintainer - 4 Songs)

- 1) tumi sarbeśwaraśwara, brajendra-kumāra!
tomāra icchāya biśwe sṛjana saṁhāra
- 2) taba icchā-mato brahmā kareṇa sṛjana
taba icchā-mato biṣṇu kareṇa pālana
- 3) taba icchā-mate śiba kareṇa saṁhāra
taba icchā-mate māyā sṛje kārāgāra
- 4) taba icchā-mate jīber janama-maraṇa
saṁṛddhi-nipāte duḥkha sukha-saṁghaṭana
- 5) miche māyā-baddha jība āśā-pāśe fire'
taba icchā binā kichu korite nā pāre
- 6) tumi to' rakhaka āra pālaka āmāra
tomāra caraṇa binā āśā nāhi āra
- 7) nija-bala-ceṣṭā-prati bharasā chāriyā
tomāra icchāy āchi nirbhara koriyā
- 8) bhaktivinoda ati dīna akiñcana
tomāra icchāy tā'ra jībana maraṇa

Translation

- 1) O youthful son of the King of Vraja, You are Lord of all.
Creation and destruction take place in the universe
according to Your will.
- 2) According to Your will Lord Brahma creates, and in accor-
dance with Your will Lord Viṣṇu maintains.
- 3) Lord Śiva destroys in similar obedience to You, and by Your
wish māyā constructs the prison house of this world.
- 4) By Your will the living beings take birth and die, and by
Your will they meet with prosperity and ruin, happiness and
sorrow.

- 5) The tiny soul bound up by māyā vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.
- 6) You are my protector and maintainer. Without Your lotus feet there is no hope for me.
- 7) No longer confident of my own strength and endeavor, I depend solely on Your will.
- 8) Bhaktivinoda is most poor, and his pride has been leveled. Now he lives or dies, as You wish.

'Avaśya Rakṣibe Kṛṣṇa' -- Viśvāsa, Pālana
(Faith in Kṛṣṇa as Protector - 4 Songs)

- 1) ekhona bujhinu prabhu! tomāra carana
śōkābhoyāmr̥ta-pūrṇa sarva-khaṇa
- 2) sakala chārīyā tuwā carana-kamale
poṛīyāchi āmi nātha! taba pada-tale
- 3) taba pāda-padma nāth! rokhibe āmāre
ār rakhā-kartā nāhi e bhava-somsāre
- 4) āmi taba nitya-dās -- jāninu e-bāra
āmāra pālana-bhār ekhona tomāra
- 5) baṛo duhkha pāiyāchi swatantra jībane
sab duhkha dūre gelo o pada-barane
- 6) je-pada lāgiyā ramā tapasyā korilā
je-pada pāiyā śiba śibatwa lobhilā
- 7) je-pada lobhiyā brahmā kṛtārtha hoilā
je-pada nārada muni hṛdoye dhorilā
- 8) sei se abhoya pada śirete dhoriyā
parama-ānande nāci pada-guṇa gāiyā
- 9) somśāra-vipad ho'te abaśya uddhār
bhaktivinoda, o pada koribe tomār

Translation

- 1) I know now Your divine feet are a refuge free from all sorrow and fear, eternally full of sweet nectar.
- 2) At the soles of those lotus feet I surrender myself and all I possess.

- 3) O Lord, there is no other protection but You in this world of birth and death.
- 4) At last I know myself to be Your eternal servant, whose maintenance You have assured.
- 5) Life before, without You, held nothing but sorrow. Now I live free from all misery.
- 6) Lakṣmī (the goddess of fortune), desiring such a place at Your lotus feet, executed austerities. Only after securing a place by your lotus feet did Lord Śiva attain his śivatva, or quality of auspiciousness.
- 7) Upon obtaining those feet Lord Brahmā became successful in life, and the great sage Nārada Muni held those two feet to his heart.
- 8) Your lotus feet drive away all fear. Having held them to my head, I dance in great ecstasy, singing their glories.
- 9) Your lotus feet will deliver Bhaktivinoda from the perils of this worldly journey.

- 1) tumi to' māribe jāra, ke tāre rākhite pāre,
taba icchā-baśa tribhuvan
brahmā-ādi deba-gaṇ, taba dāsa agaṇan,
kare taba ājñāra pālan
- 2) taba icchā-mate jato, graha-gaṇa abirato,
śubhāśubha fala kare dān
roga-śoka-mṛti-bhoi, taba icchā-mate hoi,
taba ājñā sadā balavān
- 3) taba bhoie bāyu boi, candra sūrja samudoi,
swa-swa niyamita kārja kare
tumi to' parameśwar, para-brahma parātpar,
taba bāsa bhakata-antare

- 4) sadā-śuddha siddha-kāma, 'bhakata-vatsala' nama,
bhakta-janera nitya-swāmī
tumi to' rakhibe jāre, ke tāre mārīte pāre,
sakala bidhira bidhi tumi
- 5) tomāra caraṇe nātha! koriyāche praṇipāta,
bhaktivinoda taba dās
bipad hoite swāmī! abasāya tāhāre tumi
rokhibe, -- tāhāra e viśwās

Translation

- 1) Who can protect that person whom You wish to slay? The three worlds are obedient to Your will. The gods, headed by Brahmā, are Your countless servants and stand ready to execute Your command.
- 2) By your will the planets exercise their auspicious or inauspicious influences. Illness, grief, death, and fear occur by Your will. Your command is all-powerful.
- 3) In fear of You the wind blows, and the sun, moon and all others perform their allotted duties. You are the Supreme Lord, the Supreme Spirit, supreme above all. Your residence is in the heart of Your loving devotee.
- 4) You are eternally pure. All Your desires are fulfilled. Your name is Bhakta-vatsala, for You are very affectionate to the Vaiṣṇavas. You are the eternal Lord of Your loving devotees. Who can slay that person whom You wish to protect? You are the law of all laws.
- 5) O Lord, Your eternal servant Bhaktivinoda has bowed down at Your lotus feet. O master, he cherishes the faith that You will surely protect him from all dangers.

Bhakti-Amukula-Matra Karyeva Svikara

(Acceptance of Activities Favorable to Pure Devotion - 4 Songs)

#3

- 1) suddha-bhakata- caraṇa-reṇu
bhajana-anukūla
bhakata-sebā, parama-siddhi,
prema-latikāra mūla

- 2) mādhaba-tithi, bhakti-janānī,
jatane pālana kori
kṛṣṇa-basoti basoti boli'
parama ādare bori
- 3) gaur āmāra, je-saba sthāne
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge
- 4) mṛdaṅga-bādyā, śunite mana,
abasara sadā jāce
gaura-bihita, kīrtana śuni',
ānande hṛdoya nāce
- 5) jugala-mūrti, dekhiyā mora,
parama-ānanda hoyā
prasāda-sebā korite hoyā
sakala prapañca jaya
- 6) je-dina gr̥he, bhajana dekhi,
grhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya
- 7) tulasī dekhi', juṛāya prāna,
mādhaba-toṣaṇī jāni'
gaura-priya, śāka-sebane,
jībana sārthaka māni
- 8) bhakativinoda, kṛṣṇa-bhajane,
anūkula pāya jāhā
proti-dibase, parama-sukhe,
swīkāra karaye tāhā

Translation

- 1) Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection and the root of the tender creeper of divine love.
- 2) I observe with great care the holy days like Ekādaśī and Janmāṣṭamī for they are the mother of devotion. As my dwelling place I choose with the greatest of reverence and love the transcendental abode of Sri Kṛṣṇa.
- 3) All those places where my Lord Gaurasundara traveled for pastimes I will visit in the company of loving devotees.

- 2) Please help me to control the six urges, purify me of the six faults, and please instill in your servant the six good qualities. O, give me the six kinds of holy association. I have sat down here in the hope of having your company.
- 3) On my own, I find I have no strength to chant the holy name of Lord Hari. With a particle of faith I beg you, therefore, please be merciful and give me the great treasure of the holy name of Kṛṣṇa.
- 4) Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you crying "Kṛṣṇa! Kṛṣṇa!"

(#11)

- 1) gurudev!
kṛpā-bindu diyā,
 tṛṇāpekḥā ati hīna
sakala sahanē,
 nija-māne sprḥā-hīna
 koro' ei dāse,
- 2) sakale sammāna
 deho nātha! jathājatha
tabe to' gāibo,
 aparādha ha'be hata
 korite śakati
- 3) kabe heno kṛpā,
 kṛtārtha hoibe, nātha!
śakti-budhi-hīna,
 āmi ati dīna,
 koro' more ātma-sātha
 labhiyā e jana,
- 4) jogyatā-bicāre,
 tomāra karuṇā -- sāra
karuṇā nā hoile, kāndiyā kāndiyā,
 prāṇa nā rākhibo āra
 kichu nāhi pāi,

Translation

- 1) Gurudeva! By a drop of your mercy make this servant of yours more humble than a blade of grass. Give me strength to bear all trials and troubles, and free me from all desires for personal honor.
- 2) O lord and master! Inspire me with the power to properly honor all living beings. Only then will I sing the holy name in great ecstasy and all my offenses cease.
- 3) O lord and master! When will this devotee be blessed by obtaining your mercy? I am low, fallen and devoid of all strength and intelligence. Please make me your beloved servant.

Vijñapti
(Spiritual Request - 1 Song)

- 1) kabe ha'be bolo se-dina āmār
(āmār) aparādha ghuci', śuddha nāme ruci,
kṛpā-bale ha'be hṛdoye sañcār
- 2) tṛṇādhika hīna, kabe niḥe māni,
sahiṣṇuta-guṇa hṛdoyete āni
sakale mānada, āpani amānī,
ho'ye āswādibo nāma-rasa-sār
- 3) dhana janas āra, kobitā-sundarī,
bolibo nā cāhi deho-sukha-karī
janme-janme dāo, ohe gaurahari!
ahitukī bhakti caraṇe tomār
- 4) (kabe) korite śrī-kṛṣṇa- nāma uccāraṇa,
pulaḥita deho gadgada bacana
baibarnya-bepathu ha'be saṁghaṭana,
nirantara netre ba'be āśru-dhār
- 5) kabe navadvīpe, suradhunī-taṭe,
gaura-nityānanda boli'niṣkapāṭe
nāciyā gāiyā, beṛāibo chūṭe,
bātulera prāya chāriyā bicār
- 6) kabe nityānanda more kori' doyā,
chārāibe mora biṣayera māyā
diya more niḥa- caranera chaya,
nāmera hāṭete dibe adhikār
- 7) kinibo, luṭibo hari-nāma-rasa,
nāma-rase māti' hoibo bibaśa
rasera rasika- caraṇa paraśa,
koriyā mojibo rase anibār
- 8) kabe jībe doyā, hoibe udoya,
niḥa-sukha bhuli' sudīna-hṛdoya
bhakativinoda, koriyā binoya,
śir-ājñā-ṭahalo koribe pracār

Translation

- 1) Please tell me, when will that day be mine when my offenses end and a taste for the pure holy name is infused within my heart by the power of divine grace?

- 3) cakhe dhārā, dehe gharma, pulakita saba carma,
bibarṇa hoilo kalebar
mūrchita hoilo manl, pralayer āgaman,
bhāve sarba-deha jara jar
- 4) kori' eto upadrab, citte barṣe sudhā-drab
more ḍāre premer ṣāgare
kichu nā bujhite dilo, mora ta' bātulā koilo,
mora citta-bitta saba hare
- 5) loinu āśroya jā'r, heno byabahāra tā'r,
barṇite nā pāri e sakal
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy,
sei mora sukhera sambal
- 6) premera kalika nām, adbhuta rasera dhām,
heno bala karaye prakāś
īṣat bikaśī punah, dekhāy nija-rūpa-guṇa,
citta hori' loya kṛṣṇa-pāś
- 7) pūrṇa bikaśita hoiyā, braje more jāya loiyā,
cekhāy more swarūpa-bilāśh
more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā,
e dehera kare sarba-nāś
- 8) kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani
nitya-mukta śuddha-rasa-moy
nāmera bālāi jato, saba lo 'ye hoi hato,
tabe mora sukera udoy

Translation

- 1) How much power does the name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The holy name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul.
- 2) The holy name speaks from within my heart, moves on the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body violently trembles, and my feet move uncontrollably.
- 3) Rivers of tears flow from my eyes. Perspiration pours from my body. My body thrills with rapture, causing my hair to stand on end and my skin to turn pale and discolored. My mind grows faint, and I begin to experience devastation. My entire body is shattered in a flood of ecstasies.

- 4) While causing such an ecstatic disturbance, the holy name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad and has stolen away my heart and all my wealth.
- 5) Such is the behavior of Him who is now my only shelter. I am not capable of describing all this. The holy name of Kṛṣṇa is independent and thus acts at His own sweet will. In whatever way He becomes happy, that is also my way of happiness.
- 6) The holy name is the bud of the flower of divine love, the abode of devotion's wonderful mellows. Such is the power that he manifests, that although he displays His power only slightly, he reveals His own divine form and qualities, steals my heart and takes it to Kṛṣṇa.
- 7) Being fully manifest, the holy name takes me to Vraja and reveals to me His own love dalliance. He gives to me my own divine, eternal body, keeps me near Kṛṣṇa and completely destroys this mortal frame of mine.
- 8) The name of Kṛṣṇa is touchstone, a mine of all devotional mellows, eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the holy name are taken away and destroyed, then my happiness will know its true awakening.

Thus ends the Śaranāgati of Thakura Bhaktivinoda

GENERAL QUOTES

Definition of Surrender:

"Surrender," Prabhupada replied, "is to know that I am nothing..." "I should know," Prabhupada continued, "I am less than the stool of a hog. And Kṛṣṇa -- You are everything. That is very difficult." (Lila V, p.18)

Self-surrender is called "atma-nivedana". According to different authorities, self is differently defined. Self is sometimes considered to refer to the spirit self, or soul, and self sometimes is considered to refer to the mind or to the body.

Full surrender therefore means not only surrendering one's self as spirit soul, but also surrendering one's mind and body to the service of the Lord. (BG 2.45)

"It is my vow that if one only once seriously surrenders unto Me saying, 'My dear Lord, from this day on I am Yours,' and prays to Me for courage, I shall ever award strength to him." (Ramayana)

"Surrendered devotees desire only the shelter of the pollen of the lotus feet of the Lord. Therefore all intelligent persons have proclaimed that surrender is the science of practical devotional service. (Prapanna-jivanmrtam 2.38)

"We are in maya's kingdom, we have to fight. It is like an ocean, birth and death. There are so many universes and so many species of life and we are transmigrating birth after birth. It is like you are standing on the edge of a boat and just a little shove and you may fall into the ocean. Then you do not know where you are going, here or there. So it is like that. If you want to keep back even one percent -- to surrender all but one percent -- then you have to stay here. Kṛṣṇa is so strict. If you have any desire for material enjoyment, you have to remain. Just one percent may take millions of years. So you have to surrender everything." (Lila V, p.18)

"There is no need of material qualifications for making progress in the path of spiritual realization. In the material world, when one accepts some particular type of service, he is required to possess some particular type of qualification also. Without that one is unfit for such service. But in the devotional service of the Lord, the only qualification required is surrender. Surrendering oneself is in one's own hand. If one likes, he can surrender immediately, without any delay, and that begins his

spiritual life."

"Other surrender you have to change by revolution. But when you come to Kṛṣṇa, then it is sufficient -- you are satisfied. Just like -- I give you one example. A child is crying and people change laps: 'Oh, it has not stopped.' But as soon as the baby comes to the lap of its mother... It stops." (Līlāmṛta IV p.217)

"By surrendering, one can mitigate all the miseries of birth and death, is able to deliver others from those miseries, becomes qualified to enter into the Supreme Abode of Lord Viṣṇu, and is enabled to attain the devotional service of Lord Kṛṣṇa. Even by once becoming inclined to surrender, all perfection is attained. Thus it is necessary to discuss this subject in order to stimulate hankering for surrender. (Prapanna-Jivānāmṛtam 2.39,42)

QUALITIES OF THE SURRENDERED DEVOTEE

"Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy." (SB 11.29.3)

"Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahma or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself. (SB 10.16.37)

"The sages said: 'Respected Suta Gosvami, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Puranas and the histories as well, for you have gone through them under proper guidance and have also explained them.'" (SB 1.1.6)

"O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately. (SB 11.5.41)

"If you are desirous of crossing the ocean of material existence, eager to taste the nectar of the congregational chanting of the holy names of the Lord, and anxious to enter into the ocean of the amorous pastimes of the Supreme Lord, then kindly accept the shelter of the lotus feet of Lord Śrī Caitanya Mahāprabhu (Caitanya Candramṛta 8.93 - see Prapanna-jivāmṛta 2.31)

THE PROCESS OF SURRENDER

"This surrendering process is the remedial measure for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of association. The Lord has suggested, therefore, that by the influence of the speeches of saintly persons who have actually realized the Supreme, men are engaged in His transcendental loving service. The conditioned soul gets a taste for hearing about the Lord, and by such hearing only he is gradually elevated to the platform of respect, devotion and attachment for the Lord. The whole thing is completed by the surrendering process." (SB 1.7.5 purport)

KRSNA HELPS HIS SURRENDERED DEVOTEES

"But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so." (SB 2.7.42)

"A Person who has completely surrendered unto Me and has completely given up all other activities is protected by Me personally, both in this life and in the next. In other words, I wish to help him become more and more advanced in spiritual life. Such a person is to be understood as having already achieved śārsti (having equal opulence with the Supreme)." (SB 11.29.34)

Bhagavat-gita: It is also confirmed in Bhagavat-gita that as soon as a person surrenders unto the lotus feet of Kṛṣṇa, Kṛṣṇa takes charge of him and gives him a guarantee of protection from all sinful reactions. he also instructs from within, so that the devotee may very quickly make advancement toward spiritual perfection.

SURRENDERING IN KNOWLEDGE AND DEVOTION

"Although I am known as the great Brahma, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth. (SB 2.6.35)

Purport: "Lord Brahma is the first living being, who directly learned the Vedic wisdom from the Lord (tene brahma hrida ya adi-kavaye). Therefore, who can be a more learned Vedantist than Lord Brahma? He admits that in spite of his perfect knowledge in the Vedas, he was unable to know the glories of the Lord. Since no one can be more than Lord Brahma, how can a so-called Vedantist be perfectly cognizant of the Absolute Truth? The so-called Vedantist, therefore, cannot enter into the existence of the Lord without being trained in the matter of bhakti-vedanta, or Vedanta plus bhakti. Vedanta means self-realization, and bhakti means realization of the Personality of Godhead, to some extent. No one can know the Personality of Godhead in full, but at least to a certain extent one can know the Absolute Truth, the Personality of Godhead, by self-surrender and a devotional attitude, and by nothing else."

"Samadhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

SURRENDER AS OBEDIENCE

"My Dear Krishna das,

Please accept my blessings. I beg to acknowledge receipt of your letter dated March 27, 1969, and I have carefully noted the contents. In the first portion of the letter you have expressed your desire how to surrender. This surrendering process is unconditional. Surrendering does not mean that one

should only surrender in favorable circumstances. That is not surrender. Surrender means in any condition the surrendering process must continue. In the latter portion of your letter it appears that you have been disturbed on some trivial matters, and you wish to leave the place and go to London. That is not at all good. You must work conjointly. That is my desire, and if you fight amongst yourselves over some individual interests, that is not surrender. Whatever the other two boys may do, that I shall see, but unto you my request is that you must remain in Hamburg until I order you to leave the place." (March 1969)

ITEMS OF SURRENDER

"(Kunti) directly asks, 'Is it a fact that after finishing your duty You are going away and leaving us alone?' This is a devotee's position. Kuntidevi says, 'yesham na canyad bhavata padambuja' 'We have no means of protection other than Your lotus feet.' This is full surrender.

In the process of surrender (saranagati) there are six items. The first is that one should completely depend on Kṛṣṇa, and the next is that one should accept everything favorable for Kṛṣṇa's service (anukulyasya sankalpah). "Anukulyena krishnanushilanam bhaktir uttama: a symptom of first-class bhakti, devotional service, is that one accepts everything favorable for that service. Another item of surrender is "pratikulya-vivarjanam", rejecting everything unfavorable to the procedures of Kṛṣṇa consciousness. Sometimes the spiritual master says, 'Don't do this,' forbidding something unfavorable, and he also recommends that which is favorable: 'Do this. Chant Hare Kṛṣṇa.' Full surrender, therefore, entails giving up unfavorable things and accepting that which is favorable (anakulyasya sankalpah pratikulya-vivarjanam). Furthermore, one should believe with full faith, 'Kṛṣṇa will give me protection,' and one should count oneself as one of the servants of Kṛṣṇa. These are some of the items of saranagati, full surrender... and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence." (TQK, Text 20)

SURRENDER: FULLY DEPENDING ON KRSNA'S WILL

"As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of qualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from

anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa." (BG 2.45)

SURRENDER: EXCLUSIVELY SEEKING KṚṢṆA'S PLEASURE

"Although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness. (BG 6.25)

Bhakti-anukūla-mātra Karyera Svīkāra

or

Anukulyasya-sankalpah

"Acceptance of activities favorable to pure devotion."

Adherence to Anukūla-bhakti

"The test of a yogi, devotee, or self-realized soul is that he is able to control the senses according to his plan. The devotee never allows them to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's and some of them are do's. Unless one is able to follow the do's and do-not's, restricting oneself from sense-enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The senses of the Kṛṣṇa conscious person are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. (BG 2.58)

Anukula means favorable to Kṛṣṇa

"Anukulyasya sankalpah pratikulyasya varjanam (Hari-bhakti-vilasa 11.676) One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kamsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, Kamsa planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Kṛṣṇa. Thus while working, while eating and while sleeping, he was always Kṛṣṇa conscious in every respect, but that Kṛṣṇa consciousness was not favorable, and therefore in spite of his always thinking of Kṛṣṇa twenty-four hours a day, he was considered a demon, and Kṛṣṇa at last killed him. (BG 11.55)

"One should not mistakenly think that Lord Kṛṣṇa must be worshiped by an inimical attitude like that of Sisupala. The injunction is anukulyasya grahanam pratikulyasya varjanam: one should give up unfavorable activities and accept only favorable conditions in devotional service. Generally, if one blasphemes the Supreme Personality of Godhead he is punished, as the Lord says in Bhagavad-gita 16.19.

There are many such injunctions. One should not try to worship Kṛṣṇa unfavorably; otherwise he must be punished, at least for one life, to be purified. As one should not try to be killed by embracing an enemy, a tiger or a snake, one should not blaspheme the Supreme Personality of Godhead and become His enemy in order to be put into hellish life.

The purpose of this verse is to emphasize that even the enemy of the Lord can be delivered, not to speak of His friend. Srila Madhvacarya also says in many ways that one should not blaspheme Lord Viṣṇu through one's mind, words or actions, for a blasphemer will go to hellish life along with his forefathers. (SB 7.1.20)

Relationship between anukula and uttama-bhakti
(note the term anukula in Rupa Gosvami's definition)

"The term sanga-varjitah is very significant. One should disassociate himself from persons who are against Kṛṣṇa. Not only are the atheistic persons against Kṛṣṇa, but so also are those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in Bhakti-rasamrta-sindhu (1.1.11)

In this verse Srila Rupa Gosvami clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Kṛṣṇa, that is called pure devotional service.

Relationship between Anukula and Division Three of Śaranāgati
Gopṭṛve-varaṇa

"Bali Maharaja's grave answer to Sukracarya is meaningful. Sukracarya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first

duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Sukracarya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Anukulyasa sankalpah pratikulyasya varjanam (CC M 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Maharaja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vamanadeva, but Sukracarya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Maharaja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Sukracarya and go on with his duty. Thus he gave all his possessions to Lord Vamanadeva. (SB 8.20.2)

Relationship between Anukula and Rupa Gosvami's Yukta-vairagya

"Maharaja Ambarisa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

Anasaktasya visayan yatharham upayunjatah. Material possessions can be accepted as far as they can be used in devotional service. Anukulyena krsna-nushilanam. Anukulyasya sankalpah pratikulyasya varjanam. In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Maharsaja Ambarisha, for example, had all such things, but he was not attached to them. This is the effect of bhakti-yoga. Bhaktih pareshanubhavo viraktir anyatra ca (SB 11.2.42) One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attachment. Anasaktasya vishayan yatharham upayunjatah. Everything can be used to the extent that it can be engaged in Kṛṣṇa's service. (SB 9.4.27)

Accepting Good Association
(Quote is song #31 in Śaranāgati)

"Dear Sir, by your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on Vedānta -sūtra.

Purport: In this verse the words tomāra prabhāve ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Thakura has sung, suddha bhakata caranāreṇu, bhajana-anukūla: "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī sannyāsīs were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord." (CCAdi 7.105)

Based Upon Attachment to Kṛṣṇa
How Does a Devotee Accept Distress?

"Let Kṛṣṇa tightly embrace this servant, who has fallen at His lotus feet. Or let Him trample me, or break my heart by not being visible to me. He is a debauchee, after all, and can do whatever he likes, but He is still none other than the worshipable Lord of my heart." (Śikṣastakam 8)

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim." (SB 10.14.8)

"Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks, 'Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead.' Therefore he is always calm, quiet and patient, despite many distressful conditions.

A devotee does not attach much importance to the pains and trouble pertaining to the body because he knows perfectly that he is not the material body. He does not identify with the

body; therefore he is freed from the conception of false ego and is equipoised in happiness and distress." (BG 12.13-14)

The statements of great devotees, as expressions of
anukulyasya-sankalpah

Srila Vyasadeva

Devotees of Lord Hari may try to collect eatables and delicacies, but may fail in the endeavor. All their material assets may also be lost. However, they are still alert to meditate on Lord Hari with an undisturbed mind.

Lord Brahma

One who, praying for Your compassion, tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for becoming Your unalloyed devotee.

Sage Prabhuddha

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

Deśikācarya

Some persons praise the process of fruitive work, whereas others exonerate the process of speculative knowledge, but we glorify the shoes of the devotees of the Supreme Lord, Hari.

King Kulaśekara

Let my friends abandon me! Even if the worldly so-called spiritual masters vilify me, still Śrī Govinda, the supreme personification of transcendental bliss will remain my life and soul.

Prabodhānanda Saraswati

Let whatever scriptures there are proclaim whatever message they hold, and let the expert logicians interpret them as they desire, but the nectar of the lotus feet of Lord Śrī Caitanya Mahāprabhu is my life and soul.

Raghupati Upadhyāya

Those who are afraid of material existence worship Vedic Literature, some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Personality of Godhead, the Supreme Absolute Truth, is playing.

Raghunāth das Goswāmī

O mind! O brother! Holding your feet, I offer you flattering prayers. Always abandon pride, and exclusively attach yourself to the spiritual master, the holy abode of Vṛndāvana, the residents there, the devotees, brāhmanas, Gāyatrī mantra, the holy name of the Lord and the shelter of the youthful couple of Vṛndāvana, Śrī Śrī Rādhā and Kṛṣṇa.

Srila Bhaktivinode comments on this verse:

O mind, I know well that conditioned souls cannot break the shackles of material bondage without worshipping Rādhā and Kṛṣṇa. Fruitive activities, speculative knowledge, penances and the yogic processes all culminate in the desire for material elevation (to enjoy the results of pious activities). Abandoning all these processes, I glorify the qualities of the personality of Faith by whose mercy devotion can be attained. with deep sincerity, rejecting pride at every moment, always remembering these eight truths (spiritual master, Vṛndāvana, residents thereof, etc., as above), and by praying for attachment to them, Śrīla Bhaktivinode Thākura, offering obeisances, attains the mercy of Śrīla Ragunātha dās Gosvāmī.

Bhakti-pratikula-bhāva Varjanāṅgīkāra

or

Pratikulyasya-varjanam

Renunciation of Conduct Averse to Pure Devotion

Pratikula based upon Orders

"Pradyumna's attachment for Kṛṣṇa was always exhibited by his action. Whenever he was ordered by his father to execute something, he would immediately execute the order, taking the task as nectarean even though it may have been poison. Similarly, whenever he would find something to be disapproved of by his father, he would immediately reject it as poison, even though it may have been nectarean. (NOD p. 318)

(See also earlier letter to Kṛṣṇa das, 1969)

Pratikula based upon Higher Taste

"In the bhakti school, a house-holder brahmacari is allowed controlled sex-life because the cult of bhakti-yoga is so powerful that one automatically loses sexual attraction being engaged in the superior service to the Lord. In the Bhagavad gita it is said, 'visaya vinivartante...'

Whereas others are forced to restrain from sense gratification, a devotee of the Lord automatically refrains because of the superior taste." (BG 6.14)

"The Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way -- namely, when one tries to satisfy the senses of Govinda without desiring to satisfy one's own senses -- then by the grace of Govinda all desires of the living entity are satisfied."

When Haridasa Thakura was a young devotee of the Lord, he was similarly allured by the incarnation of Maya-devi, but Haridas easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above mentioned verse of Śrī Yamunacarya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires. (BG 1.32-35)

Pratikula stemming from an exclusive desire for Kṛṣṇa, considering other objectives to be a misuse of time and energy

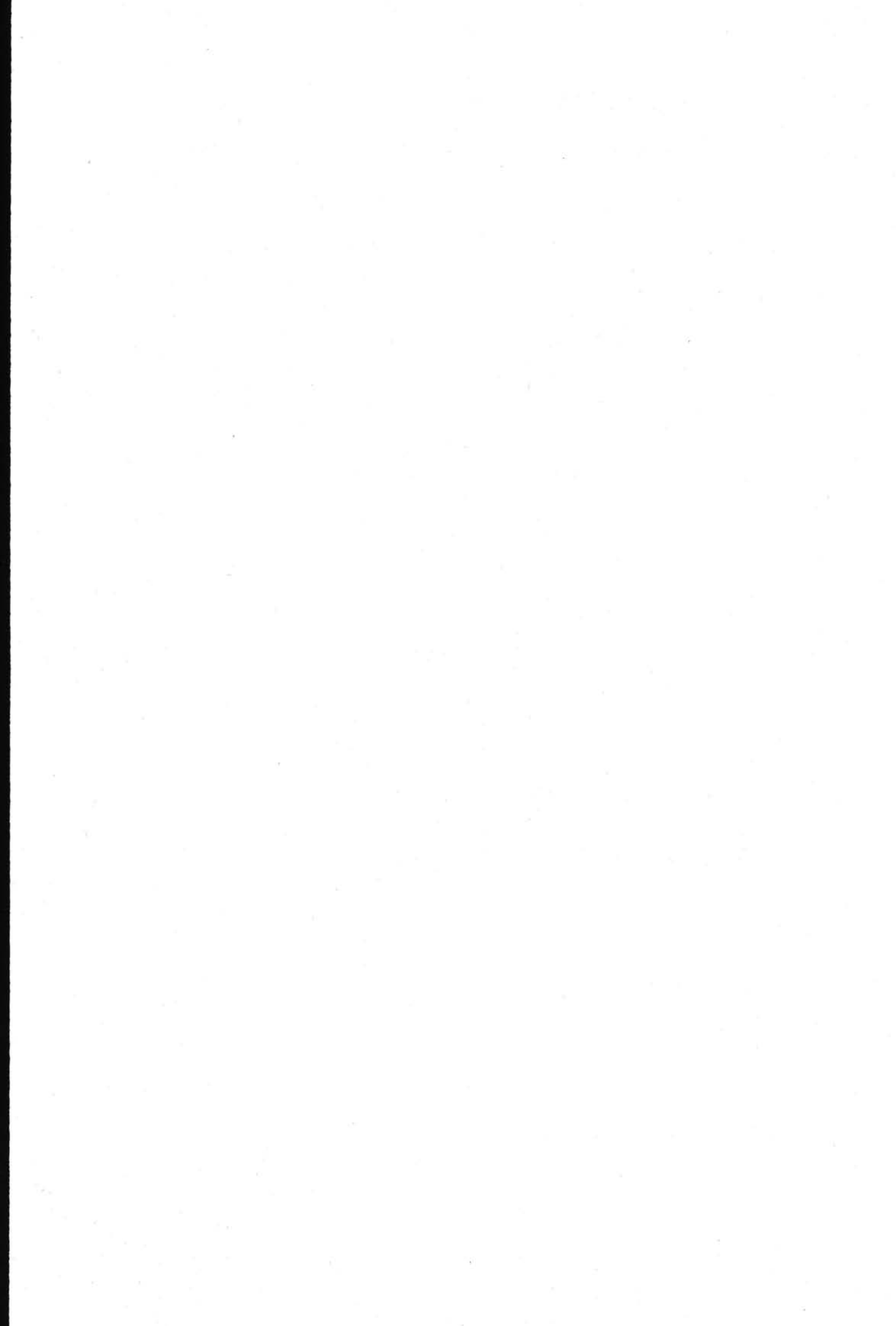
"Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world will be a cause of bondage, for both good and evil have their reactions, and any reaction binds the performer. Therefore, one has to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa (or Viṣṇu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Kṛṣṇa, or under the direct instruction of Lord Kṛṣṇa Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reaction of work, but also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God." (BG 2.62)

"Naturally a devotee has no taste for unnecessary sporting or enjoying some social function, because he understands that these are simply a waste of time. (BG 13.12)

Relationship between the pratikula-bhakta and personal maintenance (Goptṛtve-varana)

"A Kṛṣṇa conscious person is always dovetailed with the supreme desires, for he has no desire for personal sense gratification. A Kṛṣṇa conscious person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining body and soul, he does not require unfair means of accumulating money. He is free from all reactions to his actions." (BG 4.21)

"A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor." (BG 4.22)



Surrendering Everything To The Lord

Regarding complete self-surrender, there is a nice description in the Eleventh Canto of Srimad-Bhagavatam, Twenty-ninth Chapter, verse 34, where the Lord says, "A person who has completely surrendered unto Me and has completely given up all other activities is protected by me personally, both in this life and in the next. In other words, I wish to help him become more and more advanced in spiritual life. Such a person is to be understood as having already achieved sarsti [having equal opulences with the Supreme]." It is also confirmed in Bhagavad Gita that as soon as a person surrenders unto the lotus feet of Krishna, Krishna takes charge of him and gives him a guarantee of protection from all sinful reactions. He also instructs from within, so that the devotee may very quickly make advancement toward spiritual perfection. In BG Chapter 2 Text 39, the Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

By such transcendental engagement, one achieves all transcendental qualities by the grace of the Lord, and thus his liberation is complete.

The Pratikula-Bhakta's regard for other forms of worship, knowledge, etc.

CC Madhya (19.167-9) Lord Caitanya instructs Rupa Goswami

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires."

"A pure devotee must not cherish any other desire than to serve Krsna. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Krsna consciousness, and he should not engage himself in anything other than Krsna conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Krsna conscious activities."

"These activities are called suddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Krsna in due course of time. In Vedic literatures like the Pancaratras and Srimad Bhagavatam, these symptoms are described.

Bhagavad-Gita
(7/20)

A pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

Srimad-Bhagavatam
(4.29.45)

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the supreme powerful Personality of Godhead.

Exhausted Devotees And Their Expressions Of Pratikulyasya
Varjanam

Lord Rsabhadeva

One who cannot deliver his dependants from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

King Kulasekhara

Do not let me even see those who are bereft of devotional service in Krsna consciousness, and who are therefore devoid of pious activities. Do not let me hear narrations which are devoid of descriptions of Your personality. O Madhava, Lord of the earth, do not leave me without the association of Your devotees.

Sarvajna

O Supreme Lord, Your devotee considers the mighty ocean as a small vessel of water, the great sun as a mere firefly, lofty Mount Meru as a clump of earth, the emperor as a servant, precious touch-stone as a piece of broken rock, desire trees as wood, material desires as a heap of straw, and even disregards his own body as a burden. In this way Your devotee considers all unfavorable things for devotional service to be insignificant.

Kalyana

It is better to tolerate the miseries of being locked within a cage surrounded by burning flames than to accept the painful association of non-devotees bereft of Krsna consciousness.

Sri Caitanya
Mahaprabhu

"My dear Lord Krsna, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.

Kesava

I think that being embraced by a snake, tiger or alligator is better than associating with persons who worship demigods.

Sri Caitanya
Mahaprabhu

Alas, for a person who is seriously desiring to cross the ocean of material existence and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or having illicit connection with a woman is more abominable than drinking poison willingly.

Yajnic
Brahmanas
SB 10 Ch.23

"To hell with our being born brahmanas! To hell with our learning all Vedic literatures! To hell with our performing great sacrifices and observing all the rules and regulations! To hell with our families. To hell with our expert service in performing the rituals exactly according to the description of scriptures! To hell with it all, for we have become opposed towards love for the Supreme Personality of Godhead, who is beyond the speculation of our body, mind and senses.

Jad Bharata

My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

Hanumanji

I do not have any desire for liberation from material bondage, or oneness with Brahman because in that position, the relationship; "You are my master and I am Your servant," is completely lost.

King Kulasekara

O Lord, I have no faith in enjoyment of religion, money and sense gratification. Let things happen according to previous karma, but my only desire is that birth after birth, I can serve You with devotion at Your lotus feet.

Prabodhananda
Saraswati

I would rather live within a cage surrounded by blazing fire than associate with persons who are opposed to the lotus feet of Lord Sri Caitanya Mahaprabhu. Even if I don't attain the slightest taste for a particle of dust of the lotus feet of Sri Caitanaya Mahaprabhu, still my mind will not aspire for a position in Vaikuntha, even if it manifests itself before me.

Rupa Goswami

Do not dwell on the temporary defects which may appear in the character of a pure devotee. Foam and mud which arise in the Ganges waters never pollute the sacred Ganges. The scriptures proclaim that the purifying nature of the Ganges waters are never lost in any condition. Thus, the pure devotees of the Lord never possess any defects, though seemingly apparent by ordinary vision.

Lord Krsna to
Uddhava

Gossiping without cause is wicked and should be avoided. Lord Krsna said, "My dear Uddhava, do not glorify or villify the nature and activities of others. By doing so, you will become absorbed in untruth and your own self interest will be lost."

Raghunath das
Goswami

Abandon those false narrations which are not related to Lord Krsna, as they are like prostitutes who destroy the intelligence. Never hear about the tigress of liberation, who is the devourer of the soul. Also, give up all attachment for

Narayana, the husband of the goddess of fortune, as you will be attracted to the Vaikuntha planets. O mind, just be attached to the worship of Srimati Radharani and Lord Sri krsna in Vrndavana. They are the bestowers of the most precious treasures.

Mother Devaki

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

Avasya Raksibe Krsna-Visvasa Palana or Raksisyatiti-Visvaso:

Strong Conviction In The Lord's Protection.

Srimad Bhagavatam (7.9.22)

Free from all material conceptions of existence and never wonder struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly as great a fool as one who desires to cross the sea by holding the tail of a dog.

Srimad Bhagavatam (4.8.-)

Sometimes when we hear that great sages and devotees go to the forest and engage themselves in devotional service or meditation, we become surprised: how can one live in the forest and not be taken care of by anyone? But the answer, given by a great authority, Narada Muni, is that such persons are well protected by the Supreme Personality of Godhead. (Saranagati, or surrender), means acceptance or firm belief that wherever the surrendered soul lives he is always protected by The Personality of Godhead; he is never alone or unprotected. Dhruva Maharaja's affectionate father thought his young boy, only five years old, to be in a very precarious position in the jungle, but Narada Muni assured him, "You do not have sufficient information about the influence of your son." Anyone who engages in devotional service, anywhere within this universe, is never unprotected.

No Faith In Material Arrangements For Protection.

CC Madhya (20.-)

"A Yaksha, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called rakshishyatiti visvas or (in the Bengali poetry of Bhaktivinoda Thakura's. Saranagati), 'avashya rakshibe Krishna' vishvasa palana. The surrendered soul must accept the fact that his real protector is Krishna, not his material acquisitions.

Conviction In Krsna's Protection Removes Anxieties

Srimad
Bhagavatam
(3.9.6)

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. Always trying to protect wealth, body and friends, they are filled with lamentation, unlawful desires and paraphernalia, avariciously engaging in dealings based on the perishable conceptions of "I" and "mine". As long as they do not take shelter of Your lotus feet, they remain full of anxieties.

Spiritual Protection

Bhagavad-gita
(18.66)

Sarva dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto me. I shall deliver you from all sinful reactions. Do not fear."

9/31:

Translation

"He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes."

9/34

One who always engages in Krsna consciousness should be understood to be a perfectly saintly person. His accidental non-devotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down, because the Supreme Godhead Personally takes care of His pure devotees.

Krsna's Protection Takes One Beyond Regulative Devotional Service

2/52:

When one is fully in Krsna consciousness and is engaged in His transcendental loving service, one becomes indifferent to all the regulative principles because he has already attained perfection. If one can reach the platform of understanding by the service to the Supreme Lord Sri Krsna, he has no longer to execute different types of penances and sacrifices as recommended in the revealed scriptures. Persons in Krsna consciousness transcend the limit of "sabda-brahma" or the range of the Vedas and Upanisads.

"Protector" In Terms Of "Father", "Superior", "Friend"

11/44:

Translation:

"You are the Supreme Lord, to be worshipped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrong that I may have done to you and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved."

Exhaulted Devotees And Their Expressions of Avasya Raksibe Krsna

Lord Brahma

What is the necessity of our false logic and arguments? The Supreme Lord is the cause of the creation, maintenance and destruction of the material universe. He is the Original Person. The greatest yogis cannot cross over His illusory energy of maha-maya. That Supreme Personality of Godhead, who is the controller of the three worlds, will bestow His benediction upon us.

Maharaj Pariksit

"O brahmanas, just accept me as a completely

surrendered soul and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart.

Let the snake-bird-or whatever magical thing the brahmana boy created-bite me at once. I only desire that you all continue singing the glories of Lord Visnu.

King Kulasekhara

O wicked mind! Have no fear of the various severe punishments which await you for the sinful activities you have committed since time immemorial. Those sinful reactions are like your enemies, but they cannot dominate you because the factual master is the Supreme Lord who is known as Sridhara. Give up your lethargy and meditate upon Lord Narayana who quickly bestows devotional service. Is not the Supreme Lord, who vanquishes all dangers of the material world, able to destroy the sins of His own servant?

Maduddhava

"O, how wonderful it is! Putana, the sister of Bakasura, wanted to kill Krsna by smearing deadly poison on her breasts and have Krsna take it. Nonetheless, Lord Krsna accepted her as His mother and thus she attained the destination befitting Krsna's mother. Of whom should I take shelter but Krsna, who is most merciful?"

Yamunacarya

1. O Lord, I can tolerate any kind of catastrophe because distress is my natural companion. But You can never allow Your surrendered associates to be defeated.

2. If one's foot slips on the earth, he is again supported by the earth. Similarly, O Lord, You are the only shelter of those who offend You.

GOPTRIE-VARANA. ACCEPTANCE OF THE LORD AS MAINTAINER

Consciousness Of The Family Man Who Is Atma-Nivedana And
Goptrive-Varana.

NOD Chapter 11, "Surrendering Everything to the Lord"

In the Hari-Bhakti-Viveka, there is a statement regarding how one can offer his body in self-surrender. There the devotee says, "My dear Lord, as a sold animal has no need to think about his maintenance and sustenance, so, because I have given up my body and soul unto You, I am no longer concerned with my maintenance and sustenance."

"In other words, one should not bother about his personal or family maintenance or sustenance. If one is actually surrendered in body and soul, he should always remember that his only concern is to be engaged in the service of the Lord."

For One Who Is Maintained By Krsna, His Home Becomes Goloka

In our disciplic line we have the example of a perfect householder paramahansa--Shrila Bhaktivinoda Thakura. In his book Saranagati, Bhaktivinoda Thakura stated:

ye dina grihe,
bhajana dekhi',
grihete gokola bhaya

(saranagati 31.6) "Whenever a householder glorifies the supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vrindavana planet of Krsna." Activities exhibited by Krishna Himself at Bhauma Vrindavana, the Vrindavana-dhama existing on this planet, are not different from His activities on the planet Goloka Vrindavana. This is proper realization of Vrindavana anywhere.

As A Dog Is Maintained By His Master, So The Surrendered
Devotee Is Maintained By The Lord

As will be evident from the following verses, the dog got the mercy of Shri Caitanya Mahaprabhu and was immediately promoted to Vaikuntha to become an eternal devotee. Shrila Bhaktivinoda Thakura has therefore sung,

tumi ta' thakura
tomara kukkura,
baliya janaha more

(saranagati 19). He thus offers to become the dog of a Vaishnava. There are many other instances in which the pet animal of a

Vaishnava was delivered back home to Vaikuntha-loka, back to Godhead. Such is the benefit of somehow or other becoming the favorite of a Vaishnava. Shrila Bhaktivinoda Thakura has also sung, kita-janma he-u yatha tuva dasa (saranagati 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaishnava. Fortunately we had the opportunity to be born of a Vaishnava father who took care of us very nicely he prayed to Shrimati Radharani that in the future we would become a servant of the eternal consort of Shri Krishna. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a vaishnava. The benefit will be the same as that which accrues to an advanced devotee under a Vaishnava's care.

The Lord Maintains His Devotees

Bhagavad-gita
9/29

The Lord claims that every living entity in whatever form is His son, and so He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water. But for His devotees, He gives specific attention. Such devotees are always in Krsna consciousness, and therefore they are always transcendently situated in Krsna.

Bhagavad-Gita
3/11

Lord Visnu is worshipped in all yajnas as the chief beneficiary. It is also stated that Krsna Himself is the beneficiary of all kinds of yajnas:

bhokata-ram yajna-tapasam

Therefore, ultimate satisfaction of the yajnapati is the chief purpose of all yajnas. When these yajnas are perfectly performed naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products.

Bhagavad-Gita
1/36

Krsna never brings misfortune to anyone, to say nothing of His devotees.

How Is The Lord Maintaining?

Bhagavad-Gita
9/5

"And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation."

Purport:

The Lord says that everything is resting on Him. (mat-sthani sarva bhutani) This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation.

The Lord explains this fact: Although He is the maintainer and sustainer of the entire material manifestation He does not touch this material manifestation. Simply by His supreme will, everything is created, everything is sustained, everything is maintained, and everything is annihilated.

The Lord Is Maintainer Of Religion

Bhagavad-Gita
11/18

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead."

Exhausted Devotees And Their Expressions Of Goptrive-Varana

Kesanu

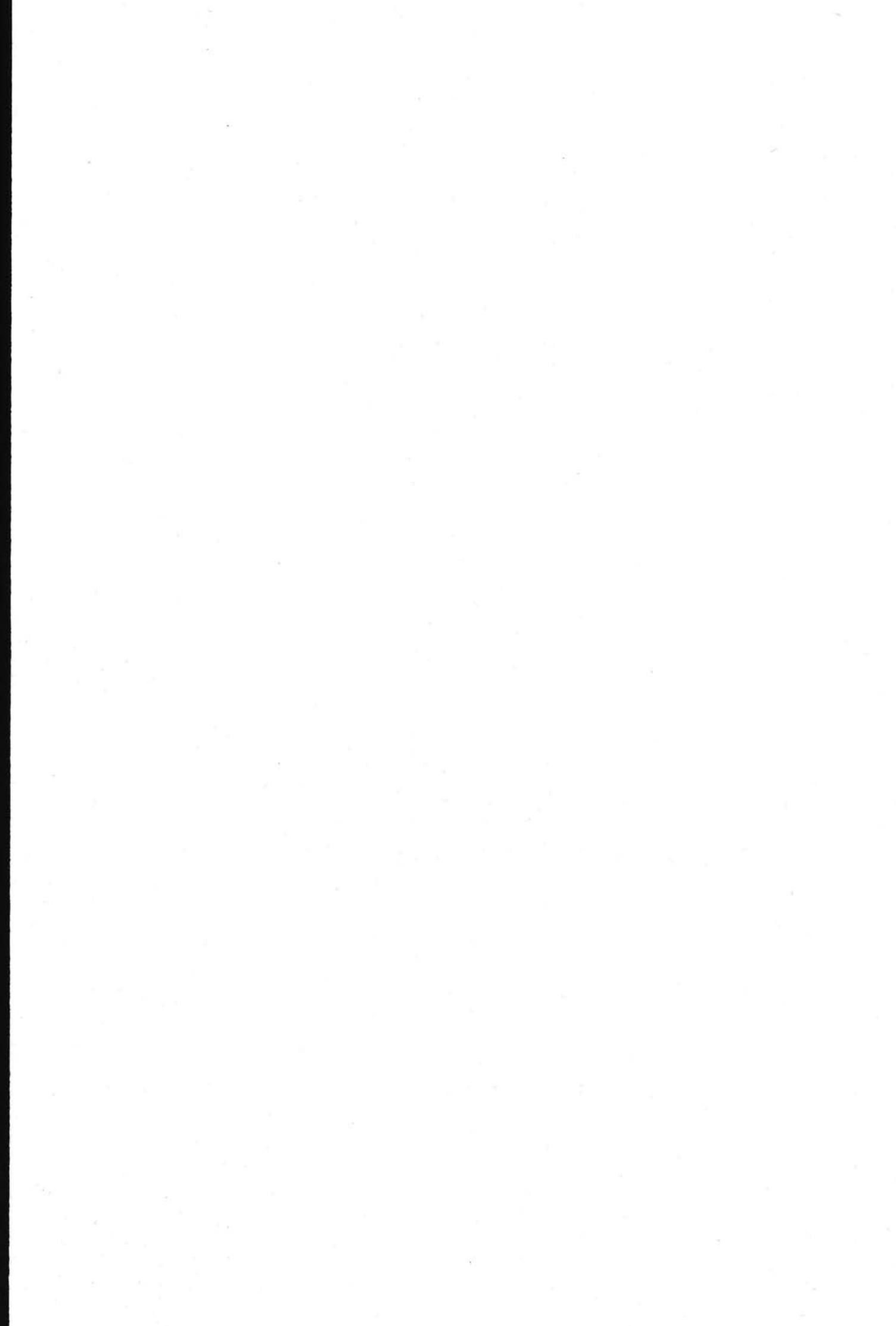
As a sold out animal does not consider his self-preservation, one who has surrendered unto the lotus feet of the Supreme Lord Hari, does not consider his own bodily maintenance.

Caitanya
Mahaprabhu

At daybreak, baby Krsna awakens to the sound of the churning curd. He stealthily enters the residences of the cowherd damsels, and crawling swiftly with His lotus face near the floor, blows out all the lamp-wicks. Then he fills his mouth with the creamy butter. O baby Krsna, who steals the butter, please protect me.

Yamunacarya

1. "O Supreme Shelter! I am unsteady in religiosity, I do not know the constitutional



position of the soul, and I am completely devoid of devotion to Your lotus feet. Although I am bereft of the merits of devotional practices. You are the only goal of my life. Consequently, I accept the shelter of Your lotus feet."

2. "O Supreme Personality! Without You I have no master, and without me, Your role as the abode of compassion will remain unfulfilled. O Lord, since our relationship is that of the creator and the created, please protect me and do not abandon me."

3. "O Lord, You are the mother and father, the darling son, the friend and well-wisher. You are the ultimate goal and spiritual master of the universe. I am Yours, under Your protection, and a member of Your family. You are my goal and I am surrendered to You. Certainly I am such a burden to You."

Sarvabhauna
Bhattacharya

"Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has appeared in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, devotional service to Lord Krsna and detachment from whatever does not promote Krsna consciousness. Lord Caitanya has descended because He is an ocean of transcendental mercy. Let me surrender unto his lotus feet."

King Satyavrata

O my Lord, master of creation, maintenance and annihilation. O best of enjoyers, Lord Visnu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

ATMA-NIVEDANA OR ATMA-NIKESIPA. DEDICATION OF THE SELF

Definition Of Atma-Nivedana

NOD, (pp 97-8, "Surrendering Everything To The Lord")

Shrila Rupa Goswami says that devotional service in friendship and devotional service in self-surrender are two difficult processes. Therefore such relationships with the Lord can very rarely be seen. Only for the advanced devotees are these two processes easily executed. The purport is that it is very rare to

see surrender which is mixed with sincere ecstatic devotion. One must give himself completely to the will of the Lord.

This self-surrender is called (atma-nivedana) According to different authorities, self is differently defined. Self is sometimes considered to refer to the spirit self, or soul, and self is sometimes considered to refer to the mind or to the body. Full self-surrender, therefore, means not only surrendering one's self as spirit soul, but also surrendering one's mind and body to the service of the Lord. Shri Bhaktivinoda Thakura has sung a nice song in this connection. While offering himself as a fully surrendered soul, he said, "My mind, my household affairs, my body, whatever is in my possession, my dear Lord, I offer to you for Your service. Now You can do with them as You like. You are the supreme possessor of everything, so if You like You can kill me, or if You like You can give me protection. All authority belongs to You. I have nothing to claim as my own."

Shri Yamunacarya, in his prayers to the Lord, has expressed a similar idea in the following words: "My dear Lord, I may be living within some body as a human being or as a demigod, but whatever mode of life, I do not mind, because these bodies are simply by-products of the three modes of material nature, and I, who am in possession of these bodies, am surrendering myself unto You."

Being A Surrender Soul

In the Hari-Bhakti-vilasa there is the following statement about self-surrender: "My dear Lord a person who has surrendered himself unto You, who is in firm conviction that he is Yours, and who actually acts in that way by his body, mind and words, can actually relish transcendental bliss."

CC Madhya
(10.49)

Appreciating Shri Caitanya Mahaprabhu's favor, Bhavananda Raya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet."

This is the process of surrender. As Shrila Bhaktivinoda Thakura sings:

manasa, deha, geha,
yo kichu mora arpilun
tuya pade nanda-kishora!

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession--his house, his body, his mind and whatever else he possesses.

If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take

sannyasa. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

Exhausted Devotees And Their Expressions Of Atma-Nivedana

Kesanu

Being desirous of invoking His love, those who have sacrificed their bodies in the service of Lord Sri Krsna, and are freed from false pride, base attraction for gross sense objects, as well as all endeavor for personal satisfaction, are to be known as fully surrendered souls.

Srila Vyasadeva

Because the Supreme Lord accomplishes everything by His own potency, nothing is unattainable for Him. Similarly, for those who are fully dependent on Him, He ensures the success of all their activities.

Yamunacarya

1. I am the storehouse of thousands of offenses, I have fallen into this bottomless material ocean, and I am devoid of the ultimate goal of life. O Lord Hari, by Your causeless mercy, please give Your association to this surrendered soul.

2. O Supreme Lord, today I have surrendered this "I and mine" temperament unto Your two lotus feet, as well as any fame or personal qualities arising from bodily considerations.

Madhavendra
Puri

1. O my evening prayer, all good unto you. O my morning bath, I bid you farewell. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions of sins simply by remembering, anywhere and everywhere, the gem of the Yadu dynasty and the great enemy of Kamsa (Lord Krsna). I think this is sufficient for me. So what is the use of further endeavors?

2. Let the sharp moralist accuse me of being illusioned, I do not mind. Experts in Vedic activities may slander me as being misled friends and relatives may call me obnoxious, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am

much too proud; still my mind does not budge an inch from the determination of serving the lotus feet of Govinda, though I am unable to do it.

DAYNIA OR KARPANYE, SURRENDER IN HUMILITY

Definition of Dainya, And An Example Of Most Advanced Stages Of Dainya

CC Madhya
(2,35,39)

Lamenting in this way, Shri Caitanya Mahaprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He read a verse again and again with a despondent heart.

In Bhakti-Rasamrita-Sindhu, the word dainya (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dinata, humility. When one is subjected to such humility, he feels bodily inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible." The word nirvesa is also explained in Bhakti-Rasamrita-Sindhu "One may feel unhappiness and separation, as well as jealousy and lamentation due to not discharging one's duties. The despondency that results is called nirveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result.

• Text 39

In an instant, Shri Caitanya Mahaprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

In Development Of Rasa, Dainya Inter-Relates With Other Transcendental Qualities

CC Madhya (2.36)

Vishada is also explained in Bhakti-Rasamrita-Sindhu: "When one fails to achieve the desired goal of life and repents for all his offenses, there is a state of regret called vishada." The symptoms of vishada are also explained. "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation as well as a changing of the bodily color and drying up of the tongue."

In Bhakti-Rasamrita-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicari-bhava, destructive ecstasy. If they continue, they are sometimes called sancari, or continued ecstasy.

What Are The Other Transcendental Qualities That Produce Bhava?

CC Madhya
(14.167)

The transcendental ornaments of Shrimati Radharani's body include the eight sattvikas, or transcendental symptoms, the thirty-three vyabhicari-bhavas, beginning with harsha, or jubilation in natural love, and the twenty bhavas, or ecstatic emotional ornaments.

The thirty-three vyabhicari-bhavas, bodily symptoms manifest in ecstatic love are as follows:

(1) nirveda, indifference; (2) vishada, moroseness; (3) dainya, meekness; (4) glani, a feeling that one is in a faulty position; (5) shrama, fatigue; (6) mada, madness; (7) garva, Pride; (8) shanka, doubt; (9) trasa, shock; (10) avega, intense emotion; (11) unmada, craziness; (12) apasmara, forgetfulness; (13) vyad disease; (14) moha, bewilderment; (15) mriti, death; (16) alasya, laziness; (17) ja-dya, invalidity; (18) vrida, shame; (19) a vahittha, concealment; (20) smriti remembrance; (21) vitarka, argument; (22) cinta, contemplation; (23) mati, attention; (24) dhriti, forbearance; (25) harsha, jubilation; (26) autsukya, eagerness; (27) augrya, violence; (28) amarsha, anger; (29) asuya, jealousy; (30) capalya, impudence; (31) nidra, sleep; (32) supti, deep sleep and (33) prabodha, awakening.

In turn Bhavas turns to prema when there is Krsna-centered Anukula, Pratikula, and Atma-Nivedana (see references to atma-nivedana section in this syllabus)

Sri Caitanya Mahaprabhu, Life & Precepts (p.51)

Priti creates exclusive Love in Sri Krishna and repulsion for things and persons other than Sri Krishna and His connections. When the idea that Sri Krishna is my own is added to priti it becomes Prema. here commences the idea that God is my own Lord and I am His servant.

Feeling Dependant Follows Behind A Feeling Of Humility

12/6-7:

Translation:

But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Prtha - for them I am the swift deliverer from the ocean of birth and death."

Other Corrolary Qualities That Accompany Humility

12/13-14:

A pure devotee is never disturbed in any circumstances nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks "This person is acting as my enemy due to my own misdeeds. so it iws better to suffer than to protest."

In the SB(10/14//8). it is said:
tat te'nukampam....."

Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him, He thinks: "Thanks to my past misdeeds, I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not geting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions.

EXHAUSTED DEVOTEES AND THEIR EXPRESSIONS OF DAINYA

Sri Caitanya
Mahaprabhu

My Lord, O Supreme Personality of Godhead, in Your pure name there is all good fortune for the living entities and therefore You have many names, such as Krsna and Govinda, by which You expand Yourself. You have endowed all Your potencies in those names, and there are no strict rules for remembering them. My dear Lord, although you bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that, due to offenses, I do not achieve any attachment for chanting.

Kasya

1. O Lord Hari! Your compassion is incomparable and my condition is the most lamentable. O Lord of the Yadu dynasty, please do whatever You consider proper for this abominable person.

2. Dear Lord, let us inform You that there is no one more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!

Fralad
Maharaj

My Dear Lord of the Vaikunta planets, where there is no anxiety, my wicked and contaminated mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in hearing topics concerning You. I am therefore most fallen and poor. In such a status of life how shall I be able to discuss your activities?

Sudama Brahmana

I am the most sinful and poverty-stricken. What is my position compared to Krsna, who is the abode of the goddess of fortune? He knew that I was the unqualified son of a brahmana, but nonetheless He embraced me. Indeed, this is very wonderful.

Lord Brahma

O Lord, whether as myself (Lord Brahma), a bird or animal, let me attain the great fortune of taking birth in the association of Your devotees and engage in various sporting pastimes in the service of Your lotus feet.

Yamunacarya

1. O Supreme Lord, shame on this filthy, rude, merciless and shameless person. Because I am whimsical, I dare to aspire for a position as Your servant, a position which is almost unimaginable even for Lord Brahma, Lord Siva, the four Kumaras, the Yogendras and other great personalities.

2. O Lord, I am ignorant of scriptural injunctions, insignificant, restless, envious, ungrateful, arrogant, subservient to lust, deceitful, cruel and very sinful. How is it possible for me to cross this insurmountable ocean of misery and attain the worship of Your lotus feet?

3. O Lord, one who remembers Your vow and fully surrenders unto You just once, saying, "I am Yours," can also receive Your causeless mercy. Is it only I who am not included in your promise?

4. O Mukunda, there is no offensive activity in this world that I have not performed thousands and thousands of times. Now, at the final stage of my life, I have no alternative but to simply weep before You.

5. O my Lord, although I was merged in the unlimited ocean of nescience, now, at last, I have reached the shore. I have attained You forever. And by getting me, my Lord, You have obtained a fit candidate upon whom to bestow Your causeless mercy.

Relationship Between Pratikula And Atma-Nivedana

NOD (pp 99)

In the Nrsimha Purana, Lord Nrisimhadeva says, "Anyone who prays unto Me and takes shelter from Me becomes My ward, and I protect him always from all sorts of calamities."

Bhagavad-Gita
9/5

"And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation."

Purport:

The Lord says that everything is resting on Him. (mat-sthani sarva bhutani) This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation.

The Lord explains this fact: Although He is the maintainer and sustainer of the entire material manifestation He does not touch this material manifestation. Simply by His supreme will, everything is created, everything is sustained, everything is maintained, and everything is annihilated.

The Lord Is Maintainer Of Religion

Bhagavad-Gita
11/18

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead."

Exhaulted Devotees And Their Expressions Of Goprtive-Varana

Kesanu

As a sold out animal does not consider his self-preservation, one who has surrendered unto the lotus feet of the Supreme Lord Hari, does not consider his own bodily maintenance.

Caitanya
Mahaprabhu

At daybreak, baby Krsna awakens to the sound of the churning curd. He stealthily enters the residences of the cowherd damsels, and crawling swiftly with His lotus face near the floor, blows out all the lamp-wicks. Then he fills his mouth with the creamy butter. O baby Krsna, who steals the butter, please protect me.

Yamunacarya

1. "O Supreme Shelter! I am unsteady in religiosity, I do not know the constitutional