

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

FULLY THICKENED ELEXIR

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In his commentary to his own book, Sri Brhad-bhagavatamrta, Srila Sanatana Gosvami quotes the following verses:

athaitat paramam guhyam
srnvato yadu-nandana
su-gopyam api vaksyami
tvam me bhrtayah suhrt sakha

["My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you. I am telling you the most hidden knowledge." (Srimad-bhagavatam 11.11.49)]

sri-bhagavan uvaca
na rodhayati mam yogo
na sankhyam dharma eva ca
na svadhyayas tapas tyago
nesta-purtam na daksina

vratani yajnas chandamsi
tirthani niyama yamah
yathavarundhe sat-sangah
sarva-sangapaho hi mam

["The Supreme Personality of Godhead said: My dear Uddhava, by associating sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions; but even by performing such activities one does not bring Me under his control." (Srimad-bhagavatam 11.12.1-2)]

In the 11th Canto of Srimad-Bhagavatam, Lord Krsna tells Uddhava, "O My dear Uddhava, you are very near and dear to Me. You are My friend, commander-in-chief and advisor, and we have so many other relationships as well. I am therefore going to reveal to you the most important and hidden knowledge."

"Oh friend, the association of My most elevated devotees cuts to pieces all desires for worldly sense gratification. That association, that high-class mahat-sanga, can

control Me. On the other hand, tattva-viveka (philosophical analysis) dharma (piety), yoga, svadhyaya (chanting the Vedas), tyaga (the renounced order of life), tapa (severe austerities), daksina (giving in charity), ahimsa (non-violence) niyama (following major instructions for spiritual discipline) yama (minor regulations), vrata (taking vows), vrata candra tirtha (visiting and bathing in holy places) and candramsi (chanting confidential mantras) cannot do so."

You should also think like this. These activities cannot help you anywhere near as much as mahat-sanga can help. Mahat-sanga is the most favorable activity for bhakti. Yama-niyama, controlling the mind and senses – along with mahat-sanga it is ok, otherwise not. If anyone has taken sannyasa but has no bhakti or guru-nistha (strong faith in the self-realized guru), the above-mentioned pious activities are all performed in vain. External activities alone cannot help you.

Performing Vedic fire sacrifices and developing gardens, children's schools and goshalas (areas for cow protection) also cannot help you. Daksina (bringing money to Gurudeva.) alone will not help. You will have to serve internally, in pure devotee association, so that pure bhakti will come to you. In that association you will learn how to control Krsna in no time.

Otherwise, bhakti-vrata (fasting on the holy day of Ekadasi), puja (worshipping demigods and even Deities of the Lord), brahma-gayatri and other mantras, and tirtha (taking bath in Ganga) alone will not help you. Lord Krsna has also mentioned the words satya (always telling the truth), acaurya (not stealing) and asanga (being detached from the world). They will also not help you. They will control and attract you. Without mahat-sanga, even observing the Ekadasi fast will be like karma. You will thus be controlled, bound by the subsequent material pious results.

Mahat-sanga must be included in these activities in order for them to be beneficial to you. If you neglect mahat-sanga and you also neglect asat-sanga (association of materialists), even this will not be favorable. If one neglects asat-sanga and at the same time neglects sat-sanga, this is not only of no use, but it is dangerous. This is because one will again be attracted by asat-sanga. In fact, that person is still in asat-sanga, the association of his own polluted mind and heart.

Asancaya means not to collect anything, and Srila Raghunatha dasa Gosvami is an example of a devotee who did not collect material paraphernalia. If asancayah is done for bhakti or is a result of bhakti, and if it is done in mahat-sanga, then it is okay. Otherwise it is nothing. It is not okay. To collect paraphernalia is sancayah. Asancayah is good in connection with bhakti. Then it is favorable. If it is not for bhakti, it is not favorable. Brahmacharya (celibacy) will also not be favorable.

Mauna is the practice of silence. To be silent among worldly persons is somewhat good, but don't be silent in the assembly of Gurudeva and Vaisnavas. Chant Hare

Krsna, ask those pure devotees questions with honor, and try to hear their harikatha. If you are always speaking hari-katha, this is real mauna.

Mahat-sanga will control you and cut all bad worldly attachments. Lord Krsna will come to you and you will be able to attain krsna-bhakti – krsna-prema.

Our acaryas have expressed their desire for pure bhakti in their prayers. They prefer pure bhakti over going to Vaikuntha.

pasu-paksi ho'ye thaki swarge va niroye
tava bhakti rahu bhaktivinoda-hrdoye

[“Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.” (Sri Siksastaka, Song 4)]

Our acaryas want bhakti and mahat-sanga. For them, without mahat-sanga there is no need of heaven or even Vaikuntha. Suppose one person is hearing hari-katha in bona-fide mahat-sanga, and another person is in Vrndavana with the monkeys, taking bath in the Yamuna and performing parikrama of Govardhana – but is not in mahat sanga. Who is better? The person in mahat-sanga is better. A kanistha-adhikari cannot understand this fact, but Sri Krsna Himself confirms it.

mad-bhakta yatra gayanti tatra tisthami narada:

"O Narada, I am present wherever My devotees are chanting." (Padma Purana)

It is for this reason that Krsna is saying, "Life is only successful in the association of the mahat-purusa. It is only successful in mahat-sanga." What more can I tell about this subject? What to speak of having their association, even to hear the glorification of this kind of mahatma gives the fruit of bhakti.

Vidura has said:

srutasya pumsam sucira-sramasya
nanv anjasa suribhir idito 'rthah
tat-tad-gunanusra vanam mukunda-
padaravindam hrdayesu yesam

["Persons who hear from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation." (Srimad-bhagavatam 3.13.4)]

Scholars of the Spiritual science have established this tattva. We must hear sastra, but in mahat-sanga; not here and there. Krsna takes rest in the heart of His

devotees. He is always present in their hearts' glorification of Him; so go to these persons. By their association you will attain kṛṣṇa-bhakti and your life will be successful.

Dhruva Maharaja prayed, "O Prabhu, to meditate on Your lotus feet and to hear Your sweet pastimes, a rasika-bhakta attains so much happiness."

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

[“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.” (Srimad-bhagavatam 1.2.60)]

That happiness cannot be achieved by brahman realization (realization of the impersonal aspect of Kṛṣṇa.) What more can I say on this subject? The life of the heavenly demigods is finished after some time. Kala (personified Time) cuts off their heads and they come to this world again. However, those who are always serving in high-class association will not fall down; they will not die. In this verse, beginning "Srutasya pumsam sucira-sramasya...", Sri Vidura refers to "bhagavat bhakta-sanga" and "tad-bhakta-sanga." One is the bhakta, the mahat (self-realized pure devotee), and one is mahat-sangi sanga, the self-realized associates of that mahat. The second is better. Do you understand?

For example, Sri Caitanaya Mahāprabhu is mahat-sanga and Srila Rupa Gosvami is mahat-sangi sanga. The association of Srīman Mahāprabhu's associate is superior, because that associate, His pure devotee, can better give you what Mahāprabhu came to give; the most elevated service to Him.

In his commentary, Srila Sanātana Gosvami quoted verses from Sri Brahma-saṁhita, from so many Purānas, from the Upanisads and Srutis, and especially from Srimad-bhagavatam. He proved that pure devotee association is the root of all bhakti. By this, Lord Kṛṣṇa can be controlled forever.

The root mahat-sanga is Gurudeva – if he is really a qualified and bona-fide Guru.

All the verses quoted by Srila Sanātana Gosvami in this regard are called rasayana (the most pleasing elixir, the reservoir of transcendental mellows), and at the end of his commentary on Sri Brhat-bhagavatamṛta, he gives fully thickened rasayana. He quotes the words of Srila Sukadeva Gosvami [*See Endnote 1]:

jayati jana-nivāso devaki-janma-vado
yadu-vara-parisat svair dorbhir asyann adharmam

sthira-cara-vrjina-ghnah su-smita-sri-mukhena
vraja-pura-vanitanam vardhayan kama-devam

["Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devakinandana or Yasoda-nandana, the son of Devaki or Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all-glorious and happy!" (Srimad-bhagavatam 10.90.48)]

This verse is from the Srimad-bhagavatam, 10th Canto, 90th chapter, 48th verse. As Srila Sukadeva Gosvami spoke this verse, he remembered the sweet pastimes of Lord Krsna – from His childhood to the end of His Dvaraka-lila. This verse includes the Mahabharata battle, and covers all pastimes leading up to it and following it.

After hearing the explanation of this verse, Maharaja Pariksit was preparing to leave that place of harikatha. At that time Sri Sukadeva Gosvami, also preparing to leave, told him, "Don't be weak; don't fear. Pariksit Maharaja replied, "I am now satisfied. Now I have no fear."

Here in Italy I am speaking from the seat of Vyasa, from the vyasasana, the same message given by Srila Sukadeva Gosvami to Maharaja Pariksit. When I leave, however, some of you will become weak and again use ganja (marijuana). Don't be weak. Always think that Guru, Krsna and Vaisnavas are with you.

So Sri Pariskit said, "Now I am satisfied. What you wanted to give me I have received – I have received the mood of a gopi." This was the perfection of his life, his constitutional position. He never expected that, but mahat-sanga is causelessly merciful. The fruit of his mahat-sanga was that Srila Sukadeva Gosvami gave him the mood of a gopi – "paramour mood". He never thought it would come, but it came.

If you are sincere and one-pointed to Lord Krsna, and if you have guru-nistha, then very soon your life will be successful and you will attain this goal. Be one-pointed like Pariksit Maharaja. Srila Sukadeva Gosvami had asked him, "Do you want to drink water? And he replied, "No, I am satisfied by drinking the nectar of your hari-katha."

Jayati jana-nivaso devaki-janma-vado. Srila Sukadeva Gosvami remembered all of Lord Krsna's sweet pastimes and said, "Jayati – Krsna should be glorious." Jana-nivaso means that Krsna is everywhere. He is in all living beings and all living beings are in Him. The word jana has two meanings. One meaning refers to those who are not devotees – jana-sanga or asat-sanga – and in their hearts He is

like a witness. Don't think that He does not see when you do something wrong. He is everywhere; He is all-pervading. You should know that if you want to do something in a hidden way, this means you are doing some nonsense. Don't do this. Krsna is everywhere and Guru is also everywhere. Nothing can be hidden from them.

Another meaning of jana is nija-jana, meaning the pure rasika Vaisnava. Krsna takes rest in his heart. The Vrajavasis are this kind of jana. Mathuravasi bhaktas are also pure bhaktas, but they are not as elevated as Mother Yasoda, Nanda Baba, Sridama, Madhumangala and other cowherd boys, and the gopis. The gopis are the highest class of jana. Mother Yasoda is also exalted, but the gopis are still superior; and among all the gopis, Srimati Radhika is the most superior and dear to Krsna. If you consider that Krsna is mahat-sanga, then Srimati Radhika is mahistha-sanga, the greatest association. Her association is even more elevated and desirable than that of Lord Krsna.

Devaki-janma-vado means it is well known everywhere that Krsna took birth from Srimati Devaki devi. There is a doubt in this, however, for two reasons. First, He is the master of all; the father of all. The second reason is that He is actually the son of Srimati Yasoda devi.

Yadu-vara-parisat. All members of the Yadu dynasty are servants of that very Lord Sri Krsna. He destroyed all the demons through the hands of Bhima, Arjuna and others – not so much by His own hands. He also killed demons personally, but in the Mahabharata War Arjuna and Bhima destroyed the entire enemy army. The Pandavas are like His arms.

Sthira-cara-vrjina-ghnah means He who takes away the endless pain and suffering of life. This means He can take away all suffering by playing on His flute. And, with a smiling face He increases the love and affection of the gopis. This Krsna should be glorious.

[Sthira-cara-vrjina-ghnah su-smita-sri-mukhena vraja-puravanitanam. In Vrndavana, Krsna always took away all kinds of problems and suffering, simply with His smiling face and His flute. What was the suffering of the Vrajavasis? It was only their mood of separation from Him. They had no other problems at all. This verse includes the pastimes of Gokula, Vrndavana, Radha-kunda, Syama-kunda, rasa-lila, and all the other Vraja pastimes as well. Vardhayan kamadevam. In this connection, Kamadeva does not mean lust, but prema. What kind of prema? Sneha, mana, pranaya, raga, anuraga, bhava, and mahabhava. The gopis tell Krsna, “You are that person – that Kamadeva.” (from Srila Narayana Maharaja's Origin of Ratha-yatra, chapter 5)]

As Srila Sukadeva Gosvami spoke Srimad-bhagavatam, Maharaja Pariskit spoke Sri Brhad-Bhagavatamrta. Srila Sukadeva Gosvami concluded in Srimad-Bhadavatam the same way that Pariksit Maharaja concluded speaking to his

mother. Maharaja Pariksit's audience was his mother. She asked the questions and he gave the replies.

In order to control the ocean, Agastya Rsi drank only one handful of ocean water, and the entire ocean became dry. He accomplished this by the power of his chanting of the holy name. Don't think that your chanting is in vain. By continuous chanting, anarthas will go away, rati (bhava-bhakti) will come, sthayibhava (the permanent ecstatic sentiment of the soul) will come, and you will become more powerful than Agastya Rsi. Your birth and death will be stopped by that holy name.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

["In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Caitanya-caritamrta Adi-lila 17.21)]

All the sweet pastimes of Krsna come in the heart of the devotee by chanting the holy name.

Harinama tuwa aneka svarupa,
Yasoda-nandana, ananda-varadhana, nanda-tanaya rasa-kupa

["O Harinama, you possess unlimited forms, such as Yasoda's beloved son, He who increases the bliss of Gokula, the son of Nanda, and the deep well of rasa." (Harinama tuwa, verse 1)]

All the pastimes of Lord Sri Krsna are in the mantra, "Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare."

Srila Sukadeva Gosvami wanted to tell Pariksit Maharaja the essence, the entire purport of the Vedas, the Puranas, Mahabharata, Bhagavad-gita, Ramayana – "in one handful" – by speaking Srimad-bhagavatam. He wanted to place that essence in his heart. In this same way, "in one handful", Maharaja Pariksit taught his mother the essence of all the Vedic literature, including Srimad-bhagavatam. All knowledge – past, present and future – was present in those teachings. First he drank the nectar himself, and by that he became immortal and rasika (the knower and taster of all transcendental mellows). And then he gave it to his mother. He told her, "Don't think of Krsna as the Supreme Lord. Don't think of Him as the knower of truths; jiva-tattva, maya-tattva and so on. Don't think He has unlimited opulence. You should think of Him only as the most beloved of all the gopis. He is your most beloved. Remember only this point – that Sri Krsna, Yasoda-nandana, should be glorious."

"He, about whom I have been speaking, is your most beloved." In this verse the name Krsna is not directly mentioned, but it is mentioned in the previous verse. That same Krsna is referred to here; He who took birth from the womb of Devaki – from Yasoda – who fought in the battle of Mahabharata, who killed Aghasura, Bakasura, Putana and other demons. By reference to the context, Krsna automatically comes in this verse. That Krsna should be glorious.

What is the meaning of the word "glorious" in this connection? We pray, "Nityananda Prabhu ki jaya, Gauracandra ki jaya, Vaisnava-jana ki jaya" Why? "Jaya", or "glorious", means victorious; and the opposite of victorious is "defeated". Actually we are praying, "The Lord and His associates should defeat me. I am full of anarthas. If they defeat me, it means they will defeat all my anarthas, lust, anger, greed, pride illusion and envy." So they should be victorious and we should be defeated – and then we will also be glorious.

In this verse, there are 6 adjectives:

1. jayati

[eternally lives gloriously]

2. jana-nivaso

[He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities]

3. devaki-janma-vado

[known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vada means that He is known as the son of Devaki. Similarly, He is also known as the son of Mother Yasoda, Vasudeva and Nanda Maharaja.)]

4. yadu-vara-parisat svair dorbhir asyann adharmam

[served by the members of the Yadu dynasty or the cowherd men of Vrndavana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants) By His own arms, or by His devotees like Arjuna, who are just like His own arms; killing demons or the impious]

5. sthira-cara-vrjina-ghnah

[the destroyer of all the ill-fortune of all living entities, moving and not moving]

6. su-smita-sri-mukhena vraja-pura-vanitanam vardhayan kama-devam

[always increasing the lusty desires of the damsels of Vrndavana by the smiling of His beautiful face]

Srila Sanatana Gosvami is a disciple of Sri Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu explained to him the atmarama verse, beginning "atmaramas ca munaya ..." in 64 ways. He also gave nine explanations to Sri Sarvabhauma

Bhattacharya. Similarly, Srila Sanatana Gosvami is explaining each word of this Tenth Canto verse in so many various ways, to convince his readers to come in the line of krsna-bhakti.

Here, jana nivaso means all kinds of living beings. Nivasa means asraya, meaning abode or shelter. Krsna is the reservoir and shelter of all living beings – whether they are demons or demigods. He is everywhere, and He supports and nourishes all living beings. He is also the witness of all the jivas' activities, because He lives in all of their hearts. Do not think, “I am alone in this world” Krsna is the witness of all your activities, bad or good. Don't do anything wrong, or He will crush you. Don't doubt Guru or Krsna, regarding whether or not Krsna is in all hearts.

Here, jana means sva-jana, meaning nija bhakta-gana, all kinds of bhaktas. Among all kinds of bhaktas, the Vrajavasis are superior and they are Lord Krsna's personal associates. Among them are Mother Yasoda, Nanda Baba, Sridama, Subala and Madhumangala, and moreover the gopis, and topmost is Srimati Radhika. These are sva-jana. Sva means “own” and jana means “personal associates”. Krsna takes shelter in their hearts and He rests there. He personally manifests there. Externally, as His many incarnations, He comes to this world to protect them.

Once, at the time of the Rajasuya-yajna, Yudhisthira Maharaja asked a question of Sri Narada Rsi, and the same question was asked by Pariksit Maharaja to Srila Sukadeva Gosvami: "Lord Krsna is equal to all. So why does He take the side of demigods and act against the demons? He takes the side of demigods and fights for their protection. In the form of Lord Nrsimhadeva, Lord Upendra, Lord Rama and other manifestations, He killed Ravana, Kumbakarna and other demons. These activities seemed to indicate the Lord's partiality.

For this reason, to reply to any doubt, the 7th Canto of Srimad-Bhagavatam was spoken by Sri Narada. Lord Krsna is equal to all, as the sun is equal to all. If an owl doesn't come out of his house and instead closes his eyes, how can he see the sun? He will never be able to see it in this way. Demons are like that owl. They don't believe in God and they don't see him. Therefore, Krsna descends to this world in the form of His incarnations.

Krsna is the root of Param-brahma (the Supreme Truth), Paramatma (the Lord who lives in everyone's heart and in every atom), and Sarvesvara (the controller of all). He is Sarva-avatari, the root of all incarnations. His opulence is topmost. He took earth in His mouth and the gopis complained to Mother Yasoda, and He denied it and told her He had not eaten earth. Mother Yasoda forced His mouth open and saw His universal form. She saw that He is Param-brahma, Sarvesvaresvara (the controller of all controllers), Paramatma, Lord Nrsimhadeva and so on, and that all existence is within Him.

So the idea that Kṛṣṇa is the son of Devakī is well-known, but it is not right. He is partly the son of Devakī and Vasudeva, but fully the son of Nanda and Yaśodā.

Devakī lamented when He released her and her husband Vasudeva from jail. They returned to their palatial building and she wept, lamenting, "How fortunate is Yaśodā! She has experienced and tasted the childhood pastimes of Kṛṣṇa, whereas I did not experience them. He never begged butter and bread from me and He never spoke a lie to me; but He has done so to Yaśodā. She is superior to me."

Now it is 7 pm. and I'm finishing today's class. Tomorrow will be our last class here.

[Endnote 1: Caitanya Mahāprabhu is praying in the mood of Çrématé Rādhikā meeting Kāñḥā at Kurukṣetra. There, by their mood, the gopés bring Kāñḥā to Vāndāvana and decorate Him with flowers. By their mood they forcibly give Him the flute He left in

Vāndāvana with Mother Yaçodā, along with His peacock feather, and they whisper in His ear, "Don't say that Your father and mother are Vasudeva and Devaké. Don't say that You are from the Yadu dynasty and that You are a Yādava. Say only that You are a gopa." Kāñḥā replies, "Yes, I will follow your instructions."

Çré Caitanya Mahāprabhu prays, jayati jana-nivāso devakéjanma-vādo. This çloka, which Çré Sanātana Gosvāmé has quoted in his Bāhad-bhāgavatāmāta, has many profound meanings. If Caitanya Mahāprabhu or Çréla Sanātana Gosvāmé were to explain it, they would do so with a hundred different meanings, each deeper and more unfathomable than the previous one. It contains the entire Çrémad-Bhāgavatam from beginning to end. The general meaning of jana-nivāsa is, "You are always in the hearts of all as Paramātmā." However, Kāñḥā cannot live as Paramātmā in the hearts of the Vrajavāsés; He can only be present there in the form of Vrajendra-nandana Çyāmasundara.

Jana also means nija-jana (near and dear), and therefore it means Kāñḥā's personal associates. All the Vrajavāsés are Kāñḥā's nijajana, for He is the jévana (life-air) of Nanda, Yaçodā, all His friends, and especially of the gopés. He is also rādhikā-jévanera jévana, the very life of Rādhikā's life, and He always resides in Her heart. This relationship is reciprocal; the Vrajavāsés are His life, just as much as He is theirs.

Devaké-janma-vādo. Only Mathurāvāsés and worldly people can say that Kāñḥā took birth from the womb of Mother Devaké. General people say this, but actually He is the son of Mother Yaçodā; she is His real mother. Yadu-vara-pariṇat svair dorbhir. The members of the Yadu dynasty are the nija-jana of Dvārakādhéça-Kāñḥā, for they are His

associates. It seems that this çloka refers to Vāsudeva-Kāñḥā, and describes Arjuna, Bhéma, and His other associates as His arms. Vāsudeva-Kāñḥā fought in

the Mahābhārata War and in various other battles, and He fought with Pauṇḍraka Vāsudeva and other demons. The ṣloka seems to describe dvārakā-līlā, but actually, in its deeper meaning, it glorifies Vrajendra-nandana Kāṇḍea. In Vāndāvana, Kāṇḍea killed Pūtanā and other demons with his own arms. Moreover, in Vāndāvana He killed the greatest demon – the feelings of separation felt by Ṣrémāté Rādhikā and the gopés.

Sthira-cara-vājina-ghnaṁ su-smita-ṣré-mukhena vraja-puravanitānam. In Vāndāvana, Kāṇḍea always took away all kinds of problems and suffering, simply with His smiling face and His flute. What was the suffering of the Vrajavāsés? It was only their mood of separation from Him. They had no other problems at all. This verse includes the pastimes of Gokula, Vāndāvana, Rādhā-kuṇḍa, Ṣyāma-kuṇḍa rāsa-līlā, and all the other Vraja pastimes as well. Vardhayan kāmādevam. In this connection, Kāmādeva does not mean lust, but prema. What kind of prema? Sneha, māna, praēaya, rāga, anurāga, bhāva, and mahābhāva.

The gopés tell Kāṇḍea, “You are that person – that Kāmādeva.” In this way, Ṣré Caitanya Mahāprabhu is offering praēama and praying, putting the whole of Ṣrémād-Bhāgavatam, and all of Kāṇḍea’s pastimes as well, into this one ṣloka. (The Origin of Ratha-yatra, Chapter 5)]

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