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## First Chapter — Pāñcajanya

वेदास्तथा स्मृतिगिरो यमचिन्त्यशक्तिं सृष्टिस्थितिप्रलयकारणमामनन्ति ।

तं श्यामसुन्दरमविक्रियमात्ममूर्तिं सर्वेश्वरं प्रणतिमालवशं भजामः ॥ 1 ॥

vedās tathā smṛti-giro yam acintya-śaktim  
sṛṣṭi-sthiti-pralaya-kāraṇam āmananti |  
taṁ śyāmasundaram avikriyam ātma-mūrtim  
sarveśvaram praṇati-mātra-vaśam bhajāmaḥ || 1 ||

We worship the immutable Śyāmasundara, the Supreme Lord of everything, Whose transcendental body is non-different from His soul, and Who can be controlled only by submissiveness. The *Vedas* and the *smṛti* repeatedly state that He has inconceivable energies and is the cause of the creation, maintenance, and destruction of the universe.

### टिप्पणी

यस्य श्रीमन्नामपीयूषवर्षेरासीद्विश्वं धूततापं किलैतत् ।

स्वाविर्भावोल्लासितानन्दसिन्धुर्जीयात् स श्रीकृष्णचैतन्यचन्द्रः ॥

सान्द्रानन्दस्यन्दि गोविन्दभाष्यं जीयादेतत् सिन्धुगाम्भीर्यसम्भृत् ।

यस्मिन् सद्यः संश्रुते मानवानां मोहच्छेदी जायते तत्त्वबोधः ॥

आलस्यादप्रवृत्तिः स्यात् पुंसां यद् ग्रन्थविस्तरे । सिद्धान्तरत्ने संक्षिप्ता टिप्पणी क्रियतेऽत्र तत् ॥

अथ सोऽयं श्रीगोविन्दैकान्ती बलदेवापराख्यो विद्याविभूषणो ब्रह्मसूत्रेषु गोविन्दभाष्याभिधानं विवरणं निर्माय तत्परिपोषाय सिद्धान्तरत्नाख्यं तत्पीठं निर्मातुकामः साक्षाद्भगवतोऽर्चायमानस्य श्रीश्यामसुन्दरस्य भक्तिं मङ्गलमाचरति — वेदास्तथेति । तं सर्वेश्वरं वयं भजामः प्रणत्यादिकया भक्त्यानुकूलयाम इत्यर्थः । तं किङ्गुणकमित्यपेक्षायामाह — यं वेदास्तथा स्मृतयः सृष्ट्यादिकारणमामनन्त्यभ्यस्यन्ति । तथा सादृश्यनिर्देशे इति श्रीधरः । कथमेवं तत्राह — अचिन्त्येति । ननु तथापि महत् कार्यं कुर्वतस्तस्य श्रमादिलक्षणो विकारः स्यात्तत्राह — अविक्रियमिति । सङ्कल्पमात्रेण तत् कुर्वतो न कोऽपि तद्गन्ध इति भावः । आत्मा विज्ञानानन्दलक्षणो मूर्तिरस्येति सुवर्णप्रतिमावदन्तर्बहिर्भेदशून्यं सान्द्रानन्दविज्ञानमिति परमपुमर्थत्वमुक्तम् । तथाभूतस्याप्यतसीपुष्पवन्नीलवर्णत्वमाह — श्यामेति । तेन सुध्यानत्वम् । प्रणतिमात्रेति सुखाराध्यत्वं सिग्धत्वं च । तस्मिन्नीदृशत्वाविभानमविद्यातिमिरविमुष्टदृष्टीनामेवेति बोध्यम् ॥ 1 ॥

### Commentary

*yasya śrīman-nāma-pīyūṣa-varṣair āsīd viśvaṁ dhūta-tāpaṁ kilaitat  
svāvirbhāvollāsītānanda-sindhur jīyāt sa śrī-kṛṣṇa-caitanya-candraḥ*

*All glories to moon-like Lord Śrī Kṛṣṇa Caitanya, Whose appearance manifests an ocean of bliss. By nectarean showers of His Holy Names, this universe becomes free from distress.*

*sāndrānanda-syandi govinda-bhāṣyaṁ  
jīyād etat sindhu-gāmbhīrya-sambhṛt  
yasmin sadyaḥ samśrute mānavānāṁ  
moha-cchedī jāyate tattva-bodhaḥ*

*All glories to the Govinda-bhāṣya, which is profound like an ocean that flows with intense bliss. Upon hearing it, knowledge of the truth immediately arises in men's hearts, removing all illusion.*

*ālasyād apravṛttiḥ syāt puṁsām yad grantha-vistare  
siddhānta-ratne samkṣiptā ṭippaṇī kriyate 'tra tat*

*Out of laziness, people may not feel inclined to go through a voluminous book. Therefore, I have written a concise commentary on the Siddhānta-ratnam.*

*The learned Vidyābhūṣaṇa, who is also known as Baladeva and is exclusively devoted to Lord Govinda, composed a commentary on the Brahma-sūtra entitled Govinda-bhāṣya. Desiring to compose its introduction<sup>1</sup> in the form of this text named Siddhānta-ratnam in order to substantiate it, he now recites an auspicious invocation starting with the words 'vedās tathā,' expressing devotion for Śrī Śyāmasundara, Who is directly the Supreme Lord Himself in the form of a deity. "We (vayam) worship (bhajāmaḥ) the Supreme Lord of everything (sarveśvaram)," i.e., "we propitiate Him by devotional service, such as offering humble obeisances (praṇāti)." Expecting that someone may ask what His qualities are, the author says, "The Vedas as well as the smṛti repeatedly state (āmananti) that He is the cause (kāraṇam) of the creation (sṛṣṭi), maintenance (sthiti), and destruction (pralaya) of the universe." According to the Śrīdhara-kośa, the word 'tathā' indicates similarity. How is it so? The author says, "He has inconceivable energies (acintya-śaktim)." Someone may argue, "By taking on such a huge task, God would be subject to transformation characterized by effort and so on." The author says, "He is immutable (avikriyam)." The idea is that He performs those activities by His mere will and therefore does not have the slightest trace of transformation. His soul, characterized by knowledge and bliss, is His very body. Such intense bliss and knowledge is devoid of outer and inner difference, like a golden statue, and is therefore said to be the ultimate goal of human life. This Supreme Lord, possessor of such transcendental attributes, has a blue complexion like that of a linseed flower. This is expressed by the name 'Śyāmasundara.' This form propitiates easiness of meditation. The words 'praṇāti-mātra' (by mere submissiveness) express how the Lord is affectionate and becomes easily propitiated. It should be understood that only those whose vision has been stolen by the darkness of ignorance do not see the Supreme Lord as such.*

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<sup>1</sup> The word 'pīṭhaka' literally means 'seat' or 'throne.' The idea is that this treatise serves as the foundation for grasping the philosophical discussions found in the Govinda-bhāṣya.



गजपतिरनुकम्पासम्पदा यस्य सद्यः समजनि निरवद्यः सान्द्रमानन्दमृच्छन् ।  
निवसतु मम तस्मिन् कृष्णचैतन्यरूपे मतिरतिमधुरिम्णा दीप्यमाने मुरारौ ॥ 2 ॥

gaja-patir anukampā-sampadā yasya sadyaḥ  
samajani niravadyaḥ sāndram ānandam ṛcchan |  
nivasatu mama tasmin kṛṣṇa-caitanya-rūpe  
matir atimadhurimṇā dīpyamāne murārau || 2 ||

May my mind always dwell on Lord Murāri's form as Śrī Kṛṣṇa Caitanya, which shines with exceeding sweetness. By receiving abundant mercy from Him, King Pratāparudra attained intense joy and became free from defects.

अथ स्वाभीष्टे महाप्रभौ रसिकानन्दे च स्वधीनिवेशं ततोऽर्थयते — गजेति । अत्र गजपतिरुत्कलाधीशः प्रतापरुद्रः, गोपालदासाख्यया ख्यातः करीन्द्रश्च । निरवद्यस्त्यक्तराज्याभिमानः, त्यक्तपशुभावश्च । कृष्णचैतन्यरूपे शचीसुतात्मनि मुरारौ कृष्णे । पक्षे परेशतया कृष्णचैतन्यं निरूपयति मुरारौ तन्नामके स्वपूर्वचतुर्थे । श्लेषोऽलालङ्कारः ॥ 2 ॥

Starting with the words 'gaja-pati,' the author now prays that his mind may be fixed upon his beloved Caitanya Mahāprabhu and Rasikānanda Prabhu. Here, 'gaja-pati' means Pratāparudra, the King of Utkala, and also the elephant well-known by the name 'Gopāladāsa.'<sup>2</sup> The former became free from his royal pride (niravadyaḥ), and the latter became free from his animal nature. Murāri is Lord Kṛṣṇa in the form of Śrī Kṛṣṇa Caitanya, the beloved son of Mother Śacī. Alternatively, this name can also refer to Rasika Murāri, who belonged to the fourth generation of ācāryas preceding the author, and who described Lord Kṛṣṇa Caitanya as the Supreme Lord Himself. This kind of figure of expression (alaṅkāra) employed here is called 'śleṣa' (pun).

देवाभ्यर्थनमन्दरेण मथिताद् भक्तीन्दिराभूद्यतः  
श्रीमद्भागवताख्यनिर्जरतरुः सत्सूत्ररत्नोत्करः ।  
दीव्यद्गीतिसुधांशुकामृतरुचिर्ज्ञानं च धन्वन्तरिः  
स श्रीव्यासमहाम्बुधिर्विजयते प्रीत्यै समन्तात् सताम् ॥ 3 ॥

devābhyarthana-mandareṇa mathitād bhaktīndirābhūd yataḥ  
śrīmad-bhāgavatākhyā-nirjara-taruḥ sat-sūtra-ratnotkaraḥ |  
dīvyad-gīti-sudhāmsukāmṛta-rucir jñānam ca dhanvantariḥ  
sa śrī-vyāsa-mahāmbudhir vijayate prītyai samantāt satām || 3 ||

All glories to Śrī Vyāsadeva, who is like a great ocean, which upon being churned at the Mandara-like request of Devarṣi Nārada, gave rise to the goddess of fortune in the form of *bhakti*, a desire-fulfilling tree in the form of the *Śrīmad-Bhāgavatam*, a heap of jewels in the form of the *Brahma-sūtra*, Dhanvantari in the form of knowledge, and a moon full of light and nectar in the form of the enlightening *Bhagavad-gītā* for the complete satisfaction of the devotees.

<sup>2</sup> A notorious elephant initiated by Śrī Rasikānanda Murāri.

अथ निखिलकुमतविमर्दकं बादरायणस्य भगवतो विजयमाह — देवेति । विकसितार्थं पद्यम् । ज्ञानं प्रकृतिजीवेश्वराणां मिथो विवेकेन बोधः । साङ्गरूपकमेतत् । रत्नाधिक्याविभविनान्याम्बुधेराधिक्याद्व्यतिरेकः । भक्तीन्दिरादीनामभूत्क्रियाभिसम्बन्धात्तुल्ययोगिता चालालङ्कारः ॥ 3 ॥

Starting with the word ‘deva,’ the author now speaks about the revered Vyāsadeva’s triumph, which smashes all fallacious philosophies. The meaning of the verse is clear. Knowledge (jñānam) is the understanding by which one discriminates between God, the individual soul, and material nature. The figure of expression here is called ‘sāṅga-rūpaka’ (metaphor with several limbs). By the manifestation of abundant jewels, the superiority over other oceans is expressed. This is an example of ‘vyatireka,’ dissimilarity out of pre-eminence. Here, there is also an instance of the figure of expression known as ‘tulya-yogitā’ (equal joining) because the verb ‘abhūt’ (arose) is equally connected with all the comparisons starting with ‘bhaktindirā.’

गोविन्दाभिधमिन्दिराश्रितपदं हस्तस्थरत्नादिवत्तत्त्वं तत्त्वविदुत्तमौ क्षितितले यौ दर्शयां चक्रतुः ।  
मायावादमहान्धकारपटलीसत्पुष्पवन्तौ सदा तौ श्रीरूपसनातनौ विरचिताश्चर्यौ सुवर्यौ स्तुमः ॥ 4 ॥

govindābhidham indirāśrita-padaṁ hasta-stha-ratnādivat  
tattvaṁ tattvavid-uttamau kṣiti-tale yau darśayāṁ cakratuḥ |  
māyāvāda-mahāndhakāra-ṭālī-sat-puṣpavantau sadā  
tau śrī-rūpa-sanātanau viracitāścaryau suvaryau stumaḥ || 4 ||

We glorify the most excellent Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī, who are like a transcendental sun and moon, always dispelling the cover created by the dense darkness of impersonalism (Māyāvāda). Both performed wonders in this world, and being the best amongst knowers of the truth, they revealed the Supreme Absolute Truth named Govinda, Whose feet are the shelter of the goddess of fortune, just as one shows a jewel in the hand.

अथ स्वसिद्धान्तदेशिकौ स्तौति — गोविन्देति । तत्त्वं पुरुषोत्तमलक्षणम् । तत्त्वं वाद्यप्रभेदे स्यात् स्वरूपे परमात्मनीति विश्वः । अत्र वति साधुत्वार्थम् । तद्वत् प्रत्यक्षीभवदिति देयम् । एवं क्वचिदन्यत्पि ज्ञेयम् । मायावादरूपा या महान्धकारपटली तस्या विनाशाय सत्पुष्पवन्तौ तापक्षयलाञ्छनदोषाभावात्, शोभमानौ सहोदितौ चन्द्रसूर्यौ । एकयोक्त्या पुष्पवन्तौ दिवाकरनिशाकरावित्यमरः । ईदृशकारित्वाद्विरचितेत्यादिलक्षणौ ॥ 4 ॥

Here the author glorifies the spiritual preceptors of his own philosophical school. The Supreme Absolute Truth (tattvaṁ) is the Supreme Person. According to the Viśva-kośa (Va, 18),<sup>3</sup> the word ‘tattva’ means a kind of musical instrument, one’s own nature, and the Supreme Soul. The affix ‘vat’ (similar) here expresses the accuracy of their perception. “The Supreme Lord became directly manifest before their eyes in such way,” — this is to be applied to the sentence. This is similarly understood in other instances also. Both of them have risen together like a shining transcendental (sat) sun and moon (puṣpavantau) to dispel the cover (ṭālī) created by dense darkness (mahāndhakāra) in the form of impersonalism (māyāvāda). Such a sun and moon are said to be transcendental because they are devoid of defects such as heat, waning, and

<sup>3</sup> Also known as Viśva-prakāśa, this is a dictionary compiled by Maheśvara Sūri.

*blemishes. According to the Amara-kośa (1.3.10),<sup>4</sup> by the single expression 'puṣpavantau,' the sun and the moon are indicated. Because both have done such deeds, they are described as having performed wonders (viracitāścaryau) and so on.*

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<sup>4</sup> This is a dictionary compiled by Amara Siṃha.

## Second Chapter — Kaumodakī

अथैश्वर्यरूपा माधुर्यरूपा चेति भगवत्ताया द्वैविध्यात्तद्विषययोर्ज्ञानभक्त्योर्द्वैविध्यं प्रदर्शयते । तल्लैश्वर्यं नरलीलामनपेक्ष्य पारमैश्वर्याविर्भावः । यथा पितरौ प्रत्यैश्वर्यं प्रदर्शय, एतद्वां दर्शितं रूपं प्राग्जन्मस्मरणाय मे । नान्यथा मद्भवं ज्ञानं मर्त्यलिङ्गेन जायत इति । यथा चार्जुनं प्रति, पश्य मे योगमैश्वरमिति । माधुर्यं तु पारमैश्वर्यस्य प्रकाशने चाप्रकाशने च नरलीलानतिक्रमः । यथा पूतनाप्राणहर्तृत्वे स्तनचूषणरूपनरबालकचेष्टत्वम् । यथा चातिकठोरशकटोत्पातनेऽप्यतिकोमलांग्रिदलहृतिसिद्धत्वम् । अतिदीर्घदामाशक्यबन्धेऽपि मातृभीतिवैकल्यम् । ब्रह्मादिमोहनेऽप्यतिसार्वज्ञ्येऽपि वत्सचारणलीलत्वम् । पारमैश्वर्ये सत्यपि तस्याप्रकाशनेन दधिपयःस्तेयव्रजस्त्रीजनलोलुपत्वादि ॥ 1 ॥

The Lord's nature as the Supreme has two aspects — *aiśvarya* (divine power) and *mādhurya* (sweetness). Therefore, *jñāna*, which has *aiśvarya* as its object, and *bhakti*, which has *mādhurya* as its object, are manifest as twofold. This will be shown in this chapter. *Aiśvarya* is a manifestation of the Lord's supreme powers, irrespective of His performing pastimes in a human form. For instance, after showing His divine power to Vasudeva and Devakī, He told them: *etad vām darśitaṁ rūpaṁ prāg-janma-smaraṇāya me, nānyathā mad-bhavaṁ jñānaṁ martya-liṅgena jāyate (Śrīmad-Bhāgavatam, 10.3.44)*, "I have shown you this four-handed form of Mine in order to remind you of your previous birth, otherwise you would not know that I have taken birth with the characteristics of a human child." Also, when speaking to Arjuna, the Lord says: *paśya me yogam aiśvaram (Bhagavad-gītā, 11.8)*, "Behold My mystic power." As for *mādhurya*, whether His supreme power is manifest or not, that does not transgress His performing pastimes in a human form. For example, when He took away Pūtanā's life airs while acting like a human child sucking her breast. As it was also proved when He made a very hard wooden cart fall to pieces by hitting it with His feet, which are soft like a leaf. Also, when He was disturbed with fear of Mother Yaśodā, even though He could not be bound by a very long rope. Also, when He performed pastimes taking the calves to graze, although omniscient, to the bewilderment of Lord Brahmā and other demigods.<sup>5</sup> Although He has supreme divine powers, by not displaying them, He performed pastimes such as stealing yogurt and milk, and longing for the damsels of Vraja.

अथ भगवत्प्राप्तौ साक्षात् साधनभावेनोक्तयोर्ज्ञानभक्त्योरैश्वर्यमाधुर्यविषयतया द्वैविध्यं वक्तुमारभते — अथेत्यादिना । नानाशङ्काश्मसञ्चूर्णनादस्य पादस्य कौमोदकीति संज्ञा सद्विरुच्यते । एतद्वागमिति श्रीदशमे भगवद्वाक्यम् । एतच्चतुर्भुजमैश्वर्यम् । मद्भवं पूर्वदृष्टमद्विषयम् । मर्त्यलिङ्गेन मनुष्यसन्निवेशेन रूपेण । इतिशब्दानन्तरमुक्तमिति शेषः । एवमग्रेऽपि ॥ 1 ॥

*Jñāna and bhakti have been said to be direct means to attain the Supreme Lord, the former having aiśvarya as its object, and the latter having mādhurya as its object. Here, the author starts to explain this twofold division. Because it crushes to pieces many stone-like doubts, this chapter has been named 'Kaumodakī' by the saintly author. The verse 'etad vām' is from the Śrīmad-Bhāgavatam (10.3.44). The word 'etad' means 'this divine four-handed form.' The words 'mad-bhavam' mean 'about Me, as previously seen.' The words 'martya-liṅgena' mean 'in human form.' After the word 'iti' (thus) the rest of the sentence is 'it was spoken.' The same applies to the quotation from the Bhagavad-gītā.*

<sup>5</sup> This refers to the incident when the cows and cowherd boys were stolen by Brahmā, and Kṛṣṇa appeared to be perplexed.

अथैश्वर्यज्ञानं पारमैश्वर्यानुसन्धौ सति हृत्कम्पहेतुना सादरसम्भ्रमेण स्वभावशैथिल्यकृद्गर्भविशेषः । यथा — युवां न नः सुतौ साक्षात् प्रधानपुरुषेश्वराविति । यथा च — सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति । अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि । यच्चावहासार्थमसत्कृतोऽपि विहारशय्यासनभोजनेषु । एकोऽथवाप्यच्युत तत्समक्षं तत् क्षामये त्वामहमप्रमेयमिति । इह वात्सल्यसख्यात्मकस्वभावशैथिल्यम् । माधुर्यज्ञानं तु पारमैश्वर्यानुसन्धानेऽपि हृत्कम्पहेतुसम्भ्रमलवस्याप्यनुदयात् स्वभावातिस्थैर्यकृद्गर्भविशेषः । यथा — त्वय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् । वन्दिनस्तमुपदेवगणा ये गीतवाद्यबलिभिः परिवव्रुः । वन्द्यमानचरणः पथि वृद्धैरित्यादि । इह पारमैश्वर्यानुसन्धानेऽपि वात्सल्योज्ज्वलाख्यस्वभावाशैथिल्यम् ॥ 2 ॥

Knowledge about *aiśvarya* is a kind of attribute that produces unsteadiness in one's natural mood upon deliberating on the Lord's supreme powers. This unsteadiness is accompanied by reverence and respect, which make one's heart palpitate. Instances are seen in the scriptures: yuvām na naḥ sutau sāksāt pradhāna-puruṣeśvarau (*Śrīmad-Bhāgavatam*, 10.85.18), “Both of You are not our sons but are directly the Lords of material nature and the *puruṣāvatāras*.” sakheti matvā prasabhaṁ yad uktaṁ he kṛṣṇa he yādava he sakheti, ajānatā mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi, yac cāvahāsārtham asat-kṛto'pi vihāra-śayyāsana-bhojaneṣu, eko'thavāpy acyuta tat-samakṣaṁ tat kṣāmaye tvām aham aprameyam (*Bhagavad-gītā*, 11.41-42), “Considering You a friend, I importunately called You ‘O Kṛṣṇa,’ ‘O Yādava,’ ‘O friend.’ Not knowing Your glories, out of affection or carelessness I have also disrespected You just for fun while we ate, sat, lay down, or walked together, either alone or in front of others. O Acyuta, I beg You to forgive me for all this, O unlimited Lord.” In these two cases, there was unsteadiness in the devotees' natural mood — parental love and friendship respectively. As for knowledge about *mādhurya*, it is a kind of attribute that makes one's natural mood very steady, even upon deliberating on the Lord's supreme powers, for not even the slightest feeling of respect arises that could make one's heart palpitate. For instance: trayyā copaniṣadbhiś ca sāmṅhya-yogaiś ca sātvatāiḥ, upagīyamāna-māhātmyaṁ hariṁ sāmānyatātmajam (*Śrīmad-Bhāgavatam*, 10.8.45), “Although Lord Hari's glories are sung by the *Vedas*, the *Upaniṣads*, the *Sāmṅhya* and *Yoga* treatises, and the *Vaiṣṇava-tantras*, Mother Yaśodā considered Him her own son.” vandinas tam upadeva-gaṇā ye gīta-vādyabaliभिः परिवव्रुः, vandyamāna-caraṇaḥ pathi vṛddhaiḥ (*Śrīmad-Bhāgavatam*, 10.35.21-22), “Praising Him with offerings of instrumental music and songs, the hosts of Gandharvas, Apsarās, and other celestial beings have surrounded your son, Whose feet are worshipped along the path by eminent demigods.” In the case of Mother Yaśodā, although there was deliberation on the Lord's supreme powers, there was no unsteadiness in her natural mood, namely parental love.

ज्ञेयमुक्त्वा ज्ञानमाह — अथेति । युवामिति श्रीदशमे वसुदेववाक्यम् । युवां रामकृष्णौ भ्रातरौ । सखेति श्रीगीतास्वर्जुनवाक्यम् । प्रसभं हठात् । क्षामये क्षमयामि । इहेति । युवां न न इत्यत्र पितुर्वात्सल्यशैथिल्यम् । सखेतीत्यत्रार्जुनस्य सख्युः सख्यशैथिल्यम् । त्वयेति श्रीदशमे शुकवाक्यम् । सा श्रीयशोदा । वन्दिन इत्यादिकं तत्रैव श्रीयशोदां प्रति श्रीब्रजदेवीनां वाक्यम् । वृद्धैर्ब्रह्मादिभिः । इहेति । कृष्णैश्वर्यं विज्ञायापि तत्र श्रीयशोदाया वात्सल्यं शिथिलं नाभूदपि तु दृढमेव जातम् । कान्तस्यैश्वर्यं विज्ञायापि तासां तत्र कान्तभावो न शिथिलोऽपि तु दृढ एवासीदित्यर्थः ॥ 2 ॥

Having explained the object of knowledge, the author now explains knowledge. The verse starting with the words ‘yuvām na’ is from the *Śrīmad-Bhāgavatam* (10.85.18) and was spoken by Vasudeva. ‘Both of You,’ i.e., ‘You brothers, Kṛṣṇa and Balarāma.’ The verses starting with the words ‘sakheti matvā’ are

from the Bhagavad-gītā (11.41-42) and were spoken by Arjuna. The word ‘prasabham’ means ‘importunately,’ and ‘kṣāmaye’ means ‘I beg pardon.’ The first verse describes unsteadiness in Their father’s parental love. The second verse describes unsteadiness in His friend Arjuna’s friendship. The verse starting with the word ‘trayyā’ is from the Śrīmad-Bhāgavatam (10.8.45) and was spoken by Śukadeva. The word ‘sā’ refers to Yaśodā. The verse starting with the word ‘vandinaḥ’ was spoken by the damsels of Vraja to Yaśodā. “Eminent demigods” refers to Brahmā and so on. By coming to know Kṛṣṇa’s divine powers, Mother Yaśodā’s parental love did not become unsteady, but it rather became stronger. By knowing their lover’s divine powers, the gopīs’ passionate love did not become unsteady, but it rather remained strong. This is the meaning.

माधुर्यनिष्ठानामैश्वर्यज्ञानं त्रिवेण्यां सारस्वतप्रवाहवद् गौणतयास्ति । हृत्कम्पहेतोः सादरसम्भ्रमस्याभावात् । न च तद्भावसङ्कोचकृत् प्रत्युत तत्प्रेषेव । मत्सुतो मत्सखो मत्प्रियो वा सर्वेश्वर इत्युल्लाससम्भवात् । लोकेऽपि यथा स्वपुत्रस्य स्वसखस्य स्वकान्तस्य वा पृथिवीश्वरत्वे सति तस्मिन् वात्सल्यादेः पुष्टिर्भवेत्तथैतद् द्रष्टव्यम् । विस्मये विरहे विपदि च तस्योदयः पर्वणि सारस्वतस्येव प्रवाहस्य ॥ 3 ॥

For those situated in the *mādhurya* mood, knowledge about *aiśvarya* is taken as secondary, just as the stream of the River Sarasvatī within the Trivenī, because for them there is no reverence and respect, which makes the heart palpitate. Nor does knowledge about *aiśvarya* restrict *mādhurya*, but it rather makes it stronger, for it is possible that one may feel delighted that ‘my son —or my friend, or my lover — is the Supreme Lord.’ This should be seen in the same way as when in worldly life someone’s son, friend, or lover is the emperor, which increases parental affection, friendship, or passionate love. This feeling arises when there is surprise, separation, or adversity, just as the stream of the Sarasvatī appears during a sacrifice performed during the change of the moon. <sup>6</sup>

भगवद्भक्तेष्ववरा व्रजस्थाः । भगवत्तत्त्वाज्ञानात्तथापि वह्निस्पर्शेन दाह इव वस्तुमहिम्ना तेषां मोक्षस्त्वभूदिति केचिदज्ञा मन्यन्ते । तान्निरस्यन्नाह — माधुर्येत्यादि । माधुर्यनिष्ठानां व्रजस्थानाम् । यद्येषामैश्वर्यज्ञानं स्वीकृतं तर्हि तन्माधुर्यभावमपनेष्यतीति चेत्तत्राह न च तदिति । तदैश्वर्यज्ञानम् । ननु कैषामैश्वर्यज्ञानं दृष्टं तत्राह विस्मय इत्यादि । यथा कृष्णास्यदृष्टविश्वाया व्रजेश्वर्या विस्मये स्वभावसिद्धेदृशमहिमा परेशोऽयमिति ज्ञानमुदभूद्यथा च वरुणकृतायां पूजायां श्रुतायामयं परमेश्वर इति व्रजौकसां ज्ञानमुदगात् । विरहे चेति मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रहृणाद्विधिति तेषामेव तदैश्वर्यबोधकं वचनम् । मृगयुरिवेत्यादि च श्रीराधादीनां तादृशं वचनम् । विपदि चेति । इन्द्रादिहेतुकायां विपत्तौ सर्वेषां तदैश्वर्यबोधिका वाक् प्रसिद्धेति श्रीदशमे द्रष्टव्यमेतत् ॥ 3 ॥

Among the devotees of the Lord, those who live in Vraja are the most exalted. Some ignorant individuals think that the inhabitants of Vraja attained liberation despite not knowing the truth about the Supreme Lord because of His greatness, just as burning naturally happens due to contact with fire. Here, the author refutes this view. “Those situated in the *mādhurya* mood” are the inhabitants of Vraja. If someone argues that if it is accepted that they have knowledge about *aiśvarya*, then their *mādhurya* mood is ruled out, the author says, “Nor does, etc.” The word ‘tat’ refers to the knowledge about *aiśvarya*. Someone may

<sup>6</sup> The *Pañca-vimśa Brāhmaṇa* (25.10) describes three types of sacrifices to be performed on the bank of the Sarasvatī. It seems that the Sarasvatī may occasionally become manifest during such sacrifices, yet it remains secondary in comparison with the Gaṅgā and Yamunā. Similarly, those situated in the mood of *mādhurya* may occasionally experience feelings of *aiśvarya*, but these are always secondary.

argue, “Where is their knowledge of *aiśvarya* seen?” The answer is — in surprise, separation, or adversity. In surprise, such as when the Queen of Vraja saw the universe within Kṛṣṇa’s mouth, and when the inhabitants of Vraja realised that He is the Supreme Lord upon hearing that He was worshipped by Varuṇa. In separation, such as stated in their own words expressing His powers: *manaso vṛttayo naḥ syuḥ kṛṣṇa-pādāmbujāśrayāḥ, vāco ’bhidhāyinīr nāmnām kāyas tat-prahvaṇādiṣu* (Śrīmad-Bhāgavatam, 10.47.66), “May our thoughts be placed on Kṛṣṇa’s lotus feet; may our speech express His names; and may our bodies be engaged in bowing down and so on.” The same is also seen in the words of Śrīmatī Rādhārāṇī and the other *gopīs*: *mṛgayur iva kapīndraṁ vivyadhe* (Śrīmad-Bhāgavatam, 10.47.17), “He shot the King of the monkeys like a hunter, etc.” In adversity, such as when the inhabitants of Vraja were in the middle of a calamity caused by Indra or others and all of them spoke famous prayers expressing Kṛṣṇa’s powers. Such instances are to be seen in the tenth book of the Śrīmad-Bhāgavatam.

ऐश्वर्यवन्माधुर्यस्यापि ब्रह्मधर्मत्वान्द्विषयकमपि ज्ञानं ब्रह्मज्ञानमेव । सहस्रशीर्षत्वादिवद् द्विभुजत्वादेरपि ब्रह्मधर्मत्वं श्रुतिस्मृतिभ्यः सिद्धम् । सत्पुण्डरीकनयनं मेघाभं वैद्युताम्बरम् । द्विभुजं मौनमुद्राढ्यं वनमालिनमीश्वरम् । यदोर्वशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते । यत्रावतीर्णं कृष्णाख्यं परं ब्रह्म नराकृति । गूढं परं ब्रह्म मनुष्यलिङ्गमित्यादिभ्यः । एवं चोभयज्ञानसत्त्वाद् ब्रह्मोद्भवादिबन्धपादरजस्त्वं माधुर्यज्ञानवतां स्मर्यते ॥ 4 ॥

Just as *aiśvarya* is an attribute of the Supreme, so is *mādhurya*. Therefore, knowledge that has *mādhurya* as its object is certainly knowledge about the Supreme. It is proved in the *śruti* and the *smṛti* that just as having thousands of heads is an attribute of the Supreme, so is having a two handed form and so on: *sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram, dvi-bhujam mauna-mudrāḍhyam vana-mālinam īśvaram* (*Gopāla-tāpanī Upaniṣad*, 1.9), “One should meditate on Lord Govinda, the Supreme Lord, Who has beautiful lotus eyes and two hands. His complexion is like that of a cloud, and His dress is effulgent like lightning. He wears a garland of forest flowers and is in a posture of meditative silence.” *yador vaṁśam naraḥ śrutvā sarva-pāpaiḥ pramucyate, yatrāvātīrṇam kṛṣṇākhyam param brahma narākṛti* (*Viṣṇu Purāṇa*, 4.11.2), “One becomes free from all sins upon hearing about the Yadu dynasty, in which the Supreme Lord named Kṛṣṇa has descended in human form.” *gūḍham param brahma manuṣya-liṅgam* (Śrīmad-Bhāgavatam, 7.10.48), “Kṛṣṇa is the invisible Supreme Absolute Truth with human characteristics.” Thus, because they have knowledge about both *aiśvarya* and *mādhurya*, the dust of the feet of those situated in knowledge about *mādhurya* are praised by personalities like Lord Brahmā and Uddhava.

नन्वैश्वर्यं भगवतो वास्तवमीश्वरस्वरूपानुबन्धित्वात् । माधुर्यं तु न वास्तवम् । मनुष्यानुग्रहाय मायया मनुष्यदेहतच्चेष्टयोर्धारणात् । अत उक्तम् — मायामनुष्यस्य वदस्व विद्वन्, लीलामानुषविग्रह इत्यादि । तस्मान्माधुर्यज्ञानवतामवरत्वमिति चेतताह — ऐश्वर्यवदिति । तद्विषयकं माधुर्यसम्बन्धि । सत्पुण्डरीकेति श्रीगोपालपूर्वतापन्याम् । अत्र कृष्णस्य माधुर्यमीश्वरत्वेऽपि सति मनुष्यसन्निवेशतद्विचेष्टयोरुक्तेः प्रतीतम् । यदोरिति श्रीवैष्णवे । गूढमिति श्रीभागवते । ब्रह्मोद्भवादीति । तद्भूरि भाग्यमिह जन्म किमप्यटव्यां यद् गोकुलेऽपि कतमांग्रिरजोऽभिषेकम् । यज्जीवितं तु निखिलं भगवान्मुकुन्दस्त्वद्यापि यत्पदरजः श्रुतिमृग्यमेवेति ब्रह्मणो वाक्यम् । आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनामित्यादिकमुद्भवस्य च । मायामनुष्यस्येत्यत्र मायया पराख्यया स्वरूपशक्त्या मनुष्यस्य नित्यं मनुष्यसन्निवेशिन इत्यर्थः । स्वरूपभूतया नित्यशक्त्या मायाख्यया युतः । अतो मायामयं विष्णुं प्रवदन्ति सनातनमिति श्रुतेः । त्रिगुणात्मिकाथ ज्ञानं च तथा चिच्छक्तिरेव च । मायाशब्देन भण्यन्ते शब्दतत्त्वार्थवेदिभिरिति शब्दमहोदधेश्च । माया वयुनं ज्ञानमिति निघण्टुकोशाच्च । न हि मनुष्याकारः स्वर्णपिण्डो मनुष्यः । अन्यथा सच्चिदानन्दविग्रहत्वश्रुतिर्व्याकुप्येत् । एतेनैव लीलेति व्याख्यातम् ॥ 4 ॥

Someone may argue, “The Supreme Lord’s *aiśvarya* is factual, for it is intrinsic to His nature. On the other hand, *mādhurya* is not factual, for it is based on a human body and its activities, which are sustained by *māyā* for the benefit of humanity. Hence, it is said: *māyā-manuṣyasya vadasva vidvan* (Śrīmad-Bhāgavatam, 10.1.7), ‘O learned Śukadeva, please tell us about the Supreme Lord, Who appeared in a human form by the power of *māyā*.’ *līlā-mānuṣa-vigrahaḥ* (Garga-saṁhitā, 5.9.53/ Gopāla-sahasra-nāma, 115), ‘The Supreme Lord performs pastimes in a human form.’ Therefore, those situated in knowledge about *mādhurya* are inferior.” In response to this, the author writes the present paragraph. The words ‘*tad-*viṣayakam**’ mean ‘related to *mādhurya*.’ The text starting with ‘*sat-puṇḍarīka*’ is from the Gopāla-tāpanī Upaniṣad (1.9), in which Kṛṣṇa’s *mādhurya* is known by the statements about His human form and His activities, despite His being God. The verse starting with ‘*yador vaṁśam*’ is from the Viṣṇu Purāṇa (4.11.2).<sup>7</sup> The verse starting with ‘*gūḍhaṁ param*’ is from the Śrīmad-Bhāgavatam (7.10.48). Lord Brahmā speaks as follows: *tad bhūri bhāgyam iha janma kim apy aṭavyām yad gokule’pi katamānḅhri-rajo’bhīsekam, yaj-jīvitam tu nikhilam bhagavān mukundas tv adyāpi yat-pada-rajah śruti-mṛgyam eva* (Śrīmad-Bhāgavatam, 10.14.34), “It is a great fortune to take any kind of birth in a forest in Gokula and bathe in the dust of the feet of some of its inhabitants, for whom the Supreme Lord Mukunda is the very life and soul. Even today the dust from His feet is sought after by the Vedas personified.” Uddhava says: *āsām aho caraṇa-reṇu-juṣām aham syām vṛndāvane kim api gulma-latauṣadhīnām* (Śrīmad-Bhāgavatam, 10.47.61), “Oh, may I be one of the bushes, creepers, or plants that enjoy the dust of the gopīs’ feet in Vṛndāvana.” The words ‘*māyā-manuṣyasya*’ mean that the Supreme Lord is eternally situated in a human form by dint of His *svarūpa-śakti*, which is known as the superior energy. As stated in the śruti: *svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ, ato māyā-mayaṁ viṣṇum pravadanti sanātanam*,<sup>8</sup> “The Supreme Lord is endowed with His eternal energy called *māyā*, which is His own nature. Therefore, the wise say that Lord Viṣṇu is eternally replete with potencies.” It is also stated in the lexicon Śabda-mahodadhi: *tri-guṇātmikātha jñānam ca tathā cic-chaktir eva ca, māyā-śabdena bhānyante śabda-tattvārtha-vedibhiḥ*, “Those who know the real import of terms say that the word ‘*māyā*’ expresses the three modes of nature, knowledge, and the Lord’s conscious energy.” In the Nighaṇṭu-kośa (3.9)<sup>9</sup> it is also said that the words ‘*māyā*,’ ‘*vayuna*,’ and ‘*jñāna*’ are synonyms of knowledge. A lump of gold in human form is certainly not a human.<sup>10</sup> Otherwise, the śruti that describes His form as eternity, knowledge, and bliss would be contradicted. The verse ‘*līlā-mānuṣa-vigrahaḥ*’ is explained in the same way.

यत्तु यदैश्वर्यज्ञानशून्यत्वाद्देषां रागे प्रधानतेत्युपजीव्यैरभिहितं तत् किल हृत्कम्पहेतुसादरसम्भ्रमाजनकत्वादिति बोध्यम् । न त्वैश्वर्यज्ञानमात्राभावात्तज्ज्ञानस्य दर्शितत्वात् ॥ 5 ॥

<sup>7</sup> The same verse is also seen in the Śrīmad-Bhāgavatam (9.23.19-20).

<sup>8</sup> This was quoted by Madhvācārya in his commentary on the Brahma-sūtra (3.2.38) and attributed to the Catur-veda-śikhā.

<sup>9</sup> This is an ancient glossary of Vedic words.

<sup>10</sup> In other words, just as one does not mistake a statue for a man, one should not be misled into thinking that Kṛṣṇa is a human being simply because He appears in a human form among humans.



The great authority, Śrīla Rūpa Gosvāmī, stated: yad aiśya-jñāna-śūnyatvād eṣāṁ rāge pradhānatā (*Bhakti-rasāmṛta-sindhu*, 1.2.288), “Among the cowherd folk of Vraja there is a predominance of spontaneous love for Kṛṣṇa because they lack the awareness that He is God.” It should be understood that this is so, not merely because of the lack of knowledge about His powers, since such knowledge is actually displayed, but because it does not cause reverence and respect, which make one’s heart palpitate.

नन्वेवं ब्रजौकसामुभयज्ञानवत्त्वेन चेद्भक्तवर्त्यत्वं सिद्धं तर्हि भवदुपजीव्यैः श्रीरूपचरणैस्तेषामैश्वर्यज्ञानं कुतो निषिद्धं तत्राह — यत्त्विति । हृत्कम्पेति । तदैश्वर्यज्ञानस्येति बोध्यम् । अयमर्थः । ब्रजौकसां रागात्मिका भक्तिः । तल्लक्षणं च तैरुक्तम् — इष्टे स्वारसिकी रागः परमाविष्टता भवेत् । तन्मयी या भवेद्भक्तिः सात्र रागात्मिकोदितेति । अस्यार्थः — इष्टे स्वानुकूल्यविषये वस्तुनि स्वारसिकी स्वाभाविकी या परमाविष्टता तस्या हेतुः पितृत्वादिसम्बन्धप्रधाना प्रेममयी तृष्णा स रागो भवेत् । तदाधिक्यहेतुतया तदभेदोक्तिरायुर्धृतमितिवद्बोद्ध्या । तन्मयी तदेकप्रवर्तिता भक्तिरत्र रागात्मिका कथ्यते । तत्प्रकृतवचने मयडिति । अस्यां सत्यां तत्सेवायां निःसम्भ्रमा प्रवृत्तिः । या ब्रजौकसां श्रीदशमादौ दृश्यते यत्राश्लेषादयो निःसङ्कोचाः प्रवृत्ताः । प्रभुरयमिति ज्ञानाच्चेतसि सादरः कम्पः सम्भ्रमः कथ्यते । सर्वेश्वरोऽयं कृष्ण इति ज्ञानं विद्यमानमपि तादृश्या रागानुगयान्तर्निर्णीतत्वात् प्रभवितुमशक्नुवत् सम्भ्रमं न जनयतीति तदजनकत्वादेव तन्नास्तीति तैर्निषिद्धम् । न तु सर्वथा नास्तीत्यभिमतम् । कृष्णविषयकस्यैश्वर्यज्ञानस्य श्रीदशमादिषु वर्णितत्वादिति । मथुराद्यौकसां तु तादृश्यास्तस्या अभावेनैश्वर्यज्ञानस्य प्रभुत्वात्तं कम्पं जनयतीति गौणी तेषां रागात्मिकेति व्याख्यातारः ॥

5 ॥

Someone may argue, “If it is thus proved that the inhabitants of Vraja are the most exalted devotees because they have knowledge about both mādhyurya and aiśvarya, then why did your authority, Śrīla Rūpa Gosvāmī, deny that they have knowledge about aiśvarya?” The author replies herein. The words ‘taj-jñānasya’ mean ‘knowledge about His aiśvarya.’ The meaning is as follows — The inhabitants of Vraja have spontaneous loving devotion, whose characteristics have been described by Śrīla Rūpa Gosvāmī: iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet, tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā (*Bhakti-rasāmṛta-sindhu*, 1.2.272), “Attachment (rāga) is full and spontaneous absorption in a desirable object. Devotion with such attachment for the Lord is called rāgātmikā.” The meaning of this verse is that attachment is the full (paramā) and natural (svārasikī) absorption (āviṣṭatā) in an object agreeable to oneself (iṣṭe), and its cause is the loving eagerness that is prominent in a relationship such as parent, friend, or lover. Because such attachment is the cause of increasing love, the statement that it is non-different than love is to be understood in a similar way as when ghee is called longevity.<sup>11</sup> Such devotion exclusively performed for the Lord (tan-mayī) is called rāgātmikā. The affix ‘maya’ is used to express the attributes under discussion. In such devotional service to the Supreme Lord, activities are free from the feeling of respect, such as those of the inhabitants of Vraja shown in the tenth book of the Śrīmad-Bhāgavatam and other texts, where it is described that without any hesitation they were engaged in embracing Kṛṣṇa and so on. Respect (sambhrama) is said to be a state of trembling accompanied by reverence, which is consequent to the mental awareness that ‘this is the Supreme Lord.’ Although this awareness may be present, on account of such spontaneous devotion that has enveloped the heart, it is not able to affect the devotee, it does not create a feeling of respect. It is for this reason that Rūpa Gosvāmī denied that they have knowledge about aiśvarya. The intended meaning is not that they have no such knowledge at all, for in the tenth book of the Śrīmad-Bhāgavatam and other scriptures it is described that they actually have knowledge about Kṛṣṇa’s powers. As

<sup>11</sup> According to the Āyurveda, ghee yields longevity, hence it may sometimes be called longevity itself.

*for the inhabitants of Mathurā and Dvārakā, on account of the predominance of knowledge about aiśvarya, since they lack such spontaneous love, that causes such trembling. Therefore, in their case spontaneous love is secondary. This is the opinion of the commentators.*