

Nectar Of Devotion (Bhakti Sastri class)

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Online seminar

Welcome to all students and teachers of Bhakti Sastri Course. And today you made me the teacher, like a visiting professor is here. By the way, it is not my practice to give such teachings. As told by Sundar Caitanya Maharaja, Srila Prabhupada not only wrote the summary study, the essence of Srila Rupa Gosvami's 'Bhakti Rasamrita Sindhu', but he also wrote translation and even comments and purports at many places. And when the book was ready, in Vrndavan, in 1972, Srila Prabhupada taught this book as a syllabus. He became a professor and I was one of his students. In the side courtyard of Radha Damodar, near Rupa Gosvami Prabhupada's Samadhi, the compiler of 'Bhakti Rasamrita Sindhu', there every day and Srila Prabhupada used to narrate 'Bhakti Rasamrita Sindhu'. From the writings of Srila Prabhupada, his disciples like Pradyumna Prabhu and others, used to read some portion. Srila Prabhupada used to call Pradyumna Prabhu as 'Panditaji'. So they would read and Srila Prabhupada would narrate commentary, purport on that. I was also fortunate. And all those recordings are available. You try to listen those recordings while teaching.

So Caitanya Mahaprabhu is the speaker of Bhakti Rasamrita Sindhu and the writer is Rupa Gosvami. The place is Dashasvamedha ghat. For two months Caitanya Mahaprabhu was giving 'Sanatan-Siksa' to Sanatan Gosvami in Varanasi. Sanatan Gosvami later on wrote books on those teachings. So here on Dashasvamedha ghat, the speaker is Sri Krsna Caitanya Mahaprabhu and Rupa Gosvami compiled 'Bhakti Rasamrita Sindhu' based on those teachings.

So in the Bhakti-rasa-amrita-sindhu, the nectar of devotion,

Rupa Gosvami has described the Sakhya rasa, Vatsalya rasa and Madhurya rasa. This mellow, juice is not pot full or full of well or pond, but it is full of ocean, and that's why this rasa, juice, mellow is called as Bhakti-rasa-amrita-sindhu (ocean). Caitanya Mahaprabhu called it 'anandambudhi vardhanam'. That ocean is shore less ocean. Generally ocean has a boundary and it can not go beyond it. If it would have come out of the boundary, then our devotees, bramacarīs of Radha Rasabihari temple would have achieved Jala-samadhi. But this 'Bhakti-rasa-amrita-sindhu' is 'anandambudhi vardhanam', it keeps on increasing. It is ocean and it keeps on expanding further. So Srila Rupa Gosvami filled such ocean in a pot, 'sagar ko gagar me bharana.' And that pot is Bhakti Rasamrita Sindhu.

So the speaker, Sri Caitanya Mahaprabhu and the writer Srila Rupa Gosvami, both are the authorities. They are from the world where raso vai sah, Lord is 'akhila-rasamrita-vigraha', completely full of rasa. When lots of rasa is accumulated at one place, then it becomes raasa, full of rasa. So the one who does the Raasa-krida, Sri Kṛṣṇa, is the one who does sankirtana, Sri Kṛṣṇa Caitanya Mahaprabhu and within His team is Rupa Manjari. That same Rupa Manjari who relishes the Bhakti-rasa, has become Rupa Gosvami. So this book is the gift for all souls like us from such Rupa Gosvami and Sri Kṛṣṇa Caitanya Mahaprabhu.

Rupa Gosvami has divided 'Bhakti Rasamrita Sindhu' into four divisions- Eastern division, Southern division, Western division and Northern division, clockwise. So he divided this sindhu, ocean in four parts. As there are waves in the ocean, there are many waves in each division. And today we will discuss on one wave. In this first wave of Eastern division, there is discussion on Samanya bhakti. There are four waves in Eastern division. First is 'Samanya bhakti'. The remaining three consist of the stages of Bhakti; they are not types of Bhakti. Bhakti begins with Sadhana Bhakti, which is the second

wave of the Eastern division. The third wave is Bhava Bhakti and the fourth is Prema Bhakti.

When Srila Rupa Gosvami compiled 'Bhakti Rasamrita Sindhu', he himself composed some verses, sutras which are known as 'mula-karika'. Other than that Srila Rupa Gosvami gives many references from the scriptures to prove the statements given by him. We can say that half of the book is written by him and half is full of the references from different scriptures.

In the first wave there are 24 mula-karika, which are composed by Rupa Gosvami and 22 are references from different scriptures. The first wave is smaller than the second wave which is having more than 120 karika and almost similar sastra-praman. In that way Srila Rupa Gosvami has compiled the complete book.

The other day I said, as Caitanya Mahaprabhu is speaker and Rupa Gosvami is writer of Bhakti Rasamrita Sindhu, then Jiva Gosvami is editor. He did the editing of Bhakti Rasamrita Sindhu as per the instructions of Rupa Gosvami and he even wrote commentary on it. So two commentaries are famous, one is by Jiva Gosvami and another is by Visvanath Chakravarti Thakur. They are also available. Bhanu Maharaja has translated Jiva Gosvami's commentary in English. I don't know about the other one. So you can take help from those commentaries for teaching the next classes.

It was Srila Prabhupada's suggestion that this Bhakti Rasamrita Sindhu or Nectar of devotion should be the part of Bhakti Sastri. There are different grades or standards such as Bhakti Sastri, Bhakti Vaibhav, Bhakti Vedant, and Bhakti Sarvabhauma. You are sitting in the primary school. Srila Prabhupada already has given guideline about which books should be covered in Bhakti Sastri or Bhakti Vaibhav or Bhakti Vedant, or Bhakti Sarvabhauma. He is the founder acarya of these courses. As Maharaja was telling, Prabhupada used to have two complaints- 'You don't fear of Maya, you are so brave

that you don't fear of Maya, and another is- You don't study my books. You may be reading them but not studying them'. So in this course you are not reading Bhakti Rasamrita Sindhu, but you are studying it. You have to take notes and all. When we say 'study' then it is 'group study'. Reading you can do alone but study is better done in groups, study circles. Because when we read, we are alone, and some realization, some important point, 'wow, clicked, wonderful, I got this'; we understand something but as we are alone, we can't tell to or share with another person. Or if we are not getting some point, some doubt is there, then there is none to whom we can ask. But in the study circle we can ask and then there is bodhayantah parasparam and guhyam akhyati pricchatī. So when Srila Prabhupada's books were not being studied then he did this planning or you call it his trick or arrangement.

In the first wave of Eastern division of Bhakti Rasamrita Sindhu, the 11th sloka is the Paribhasita sutra of this book. Each book or scripture has its one or two statements or verses which are the basis or foundation or theme of that scripture, which are known as Paribhasita sutra. So the paribhasita sutra of Bhakti Rasamrita Sindhu is –

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

This is the foundation of this book or of the study of this book. This comes in the first wave. anyabhilasita-sunyam jnana-karmady-anavrtam is called as tatastha laksana. There are two types of laksana- svarupa and tatastha. Svarupa laksana means pradhana or primary and tatastha means gauna or secondary characteristic. So in this paribhasita sutra, there are two gauna and two pradhana laksana. This whole book is study of the science of Bhakti. Srila Prabhupada called this book- The Complete Science of Devotional Service. This is sastra of Bhakti, and you are going to become sastrajna,

scientists. The knower of sastra is sastrajna.

So in this verse there are characteristics of Bhakti, two primary and two secondary. Anyabhilasita-sunyam or jnana-karmady-anavrtam are the gauna laksana, secondary characteristics. Anya abhilasita sunyam, if you break these words then the meaning is clear. How should be the devotee, anya abhilasita sunyam- no other desire. In Bhagavad Gita Lord said, ananyas cintayanto mam, ana-anya, he does not think of someone else, but thinks only about Me. He is not having any other desire, but desires only Me. Caitanya Mahaprabhu called this 'na dhanam na janam na sundarim kavitam va jagadisa kamaye' free from such desires, such thoughts. Devotee does not have such thoughts in his mind; this is the secondary characteristic of bhakti. Anyabhilasita-sunyam jnana-karmady-anavrtam, jnana and karma adi, adi means etc, there is knowledge, karma, yoga etc, avrtam means covered; so in other words, karma kanda jnana kanda, keval vishera bhanda, as Gaudiya Vaisnavas say; so free from this karma and jnana, ana-avrtam- not covered, bhakti is not covered with karma and jnana kanda.

**bhukti mukti siddhi kami sakale ashanta
krsna bhakta nishkam ata eva shanta**

The devotee of Lord Krsna is free from this bhukti and mukti. So these are two secondary characteristics, gauna laksan. At the end it is said that- bhaktir uttama, how is Bhakti? Bhaktir uttama, ut means above, tama means darkness of ignorance, so uttama means above or beyond the darkness of ignorance that means transcendental. It is gunatita, free from tama, raja and satva also. Bhakti is gunatita. So the devotee who is not covered by the darkness of mode of ignorance or passion or goodness which is due to karma kanda jnana kanda, such devotee, the bhakti of such devotee is uttama bhakti. This is tatastha laksana.

What is svarupa laksana? Sva-rupa, the eternal, personal form

of bhakti! Tatastha lakṣaṇa are additional which covers bhakti. So svarūpa lakṣaṇa is – anukūlyena kṛṣṇānu-silānam, how should be Bhakti? Anukūla bhakti, one is anukūla and other is pratikūla, favorable and unfavorable. Bhakti should be anukūla. Kamsa also used to always remember Lord Kṛṣṇa. It is said that if he sits to have meal and looks at the yellow prep like dal, he used to say, 'hey, Pitambar! Is the Lord coming out from the plate? If He is here, then I will kill Him with my sword.' This is also one type of bhakti, but it is not anukūla but is pratikūla. Anukūlyena kṛṣṇānu-silānam, bhakti performed to please Kṛṣṇa or as desired by Kṛṣṇa; like Lord says, 'patram puṣpam phalam toyam,' so when there is the time for Lord's meal, and you offer same menu as asked by the Lord, then it is anukūla, anukūlyena kṛṣṇānu-silānam. So these are two primary characteristics, muhkyā lakṣaṇa.

All this is explained in the first wave, but in your syllabus you have only essence of this. You need to read the remaining portion of the wave. Do you have book? You will be asked, 'tomorrow there will be class on second wave of the Eastern division. So read before coming for the class.' So you have to read it. You will also have exam in writing or in oral, so you have to read.

Based on this mūla paribhāṣita sūtra, in the same wave, six characteristics of bhakti are given. What was discussed just now was general. Going deep further, there is description given by Rūpa Gosvāmī. This is intricate science. As I said, they are not types of Bhakti but stages of bhakti, three stages:

1.Sadhana Bhakti

2.Bhava Bhakti

3. Prema Bhakti

Rūpa Gosvāmī has given two characteristics of Sadhana Bhakti, two characteristics of Bhava Bhakti and two of Prema Bhakti. In Madhurya Kadambini, Viṣvanāth Cakravartī Thakur gives-

there are stages from sraddha to prema- sraddha, sadhusang, bhajan kriya, anartha nivrutti, ruchi, asakti, up to here is Sadhana Bhakti. Then above that is Bhava bhakti, person is climbing on the ladder of bhakti, he is rising up. So from Sadhana Bhakti he rises to Bhava Bhakti and from there he attains Prema Bhakti, prema pumartho mahan.

In Shikshastakam, the first five slokas are sadhana bhakti, and then nayanam galadasru dharaya, and sunyayitam jagat sarvam govinda virahena me, this is bhava bhakti. And the last verse, aslishya va padaratam, is prema bhakti. Commentators say that the eighth verse is the statement of Radharani Herself. Caitanya Mahaprabhu when reached Radhabhava while narrating this astak, then aslisya mam padaratam this is narrated by Radharani only and this is Prema Bhakti.

So kleshaghni and shubhada are two characteristics of Sadhana Bhakti. And we are at which stage or level? Sadhana Bhakti! Kleshaghni, klesha-aghni, klesa means miseries, sufferings, and the one who destroys the miseries, is kleshaghni, the characteristic of Sadhana Bhakti. Shubhada- shubha-da, da means giver, shubhamangal..(sloka recited at marriage ceremony). Don't go ahead; food for someone is poison for the other. Each one is having different requirements. So if one enters in grihastha asrama and from there becomes vanaprasthi then it is shubha, auspicious, good fortune. Some people don't listen the words but listen only after kicks. Some brahmacaris wants to get kicked. Dande na shuddhyati, Yamadutas' said this, one learns only after getting beaten by stick. Now people are getting kicked by Corona virus, they can learn from this and can change their lifestyle.

So kleshaghni and subhada meaning is clear. To explain this more, Rupa Gosvami Prabhupada has given description. When we do activities in this material world, or why do we perform material activities? Because of avidya, ignorance; we are influenced by avidya. One is rajavidya or paravidya and aparavidya. Materialistic people are expert in avidya. They

keep on studying, overseas education and all; by this they gain only avidya. The duty of brahmacari is vidya-arjan, to gain vidya, proper knowledge. Krsna also did Bhakti Sastri course in Ujjain, 64 lessons, 64 arts and science of bhakti. One lesson in one day, exam in the evening and excellent marks and certificate!

So when one is full of avidya, he commits sins. So he committed some sinful activity, activity is complete, finished, but after that the sanksar, impression, thought is still there and each sin is having its result. One has to suffer those reactions. As you sow so shall you rip! What do we sow? Seed! Rupa Gosvami said, we performed sinful activity, then the thought of the sin, the impression of the sin is known as aprarabdha, unmanifested. Tukarama Maharaja said,

‘papachi vasana nako davu dola tyahuni andhala baracha mi!’
The seed of sins inspires the person to perform more sins.
Arjuna said,
‘papam carati purusah anicchanapi varsneya baladiva niyojitah’
(BG 3.36)

By what is one impelled to sinful acts, even unwillingly, as if engaged by force? Then in reply Krsna says, ‘kama esa krodha esa’, so the lust or the desire of lust when gets intensified then it takes a form which is known as seed, the seed of sin.

So one performed sin, then aprarabdha, then seed and then kutam, kutam means about to fructify. First there is a seed, to sow it, give water and fertilizer; in our childhood we have seen during Navaratri festival. One day they sow seeds, give water and next day when we get up, hey it’s ready. But some seeds may take few weeks or even few months to grow. We think, ‘is it going to come out or not?’ Like coconut seed, the whole coconut is sowed in ground, and after many months it shows a small sprout; it takes so much time. It may happen that the person committed sin today and thought, ‘hey I am free. There

is no punishment.' But what happens? The sin performed then the impression of the sin, seed, then kuta, and then one day police comes, and behind the bars, or any other type of punishment, misery, adidaivik or adibhautik. We have to get free from these miseries, klesha, which are due to ignorance, avidya.

Then after kutam, the plant grows in tree, then there are fruits and the person tastes those sweet or sour fruits, fruit of pious work or sin; but both are not good. Then this is prarabdha, or our fate, 'this was in my fate'. Karmana daiva netrena sat-asat janma yonisu, one performed activity then impression or sanskar, seed, kuta and then fruit; to take birth is also fruit. Our sat or asat birth is result of our previous karma. When someone is suffering from some chronic disease, suffering from legal implications, -someone suffers from one court case to another, that is also result of his karma- born in a low or degraded family -asat janma yonisu-, if one is uneducated -for uneducated person the black letters are like black buffalos. They look at the book and say, so many buffalos are walking behind each other- and if someone is very ugly, so this is klesha. Only bhakti can free one from all these klesha, kleshaghni.

Then shubhada, good fortune comes with that. Have a happy journey. Life is a journey. So it will be smooth journey. Smooth journey in Bhakti and not even Ghana taral, you will come to know that in next lessons, the levels of bhakti, Ghana and taral. So this is Lord's arrangement. If you will commit this sin then there will be this result, and that result for that sin, like that. After sin, comes aprarabdha, then seed, kuta, prarabdha, you will get to taste all of these. It is possible that the result of sin committed in one life will come in next life, it doesn't leave us. When cows return to Goshala after grazing in the fields, there are many calves waiting for them. Within one -two minutes the calf of a particular cow reach to the cow, even within the big herd he

is not having any difficulty to find his mother. Similarly wherever you go, the result of your sin will find you. Go in cave or on moon or anywhere you go, no way to escape.

Jnanagni sarva karmani bhasmasat kurute katha

All this was happening due to avidya but jnanagni, when we gain knowledge jnana from Bhakti Sastri course, then this lamp of knowledge gives light as well as it is having capacity to destroy or burn things. Fire gives light and also can burn. So this lamp of knowledge will burn piles of sins. It will burn the seeds of all sins. So from jnanagni comes klesaghni, free from klesa, miseries. Then progress in bhakti. Life free from miseries, that also means less anartha, anartha nivrutti. Lord said mam ekam saranam vraj, this is atma nivedanam, one type of bhakti. How many types of bhakti are there?

**Nine, navavidha bhakti! Sravanam, Kirtanam, visnuh smaranam padasevanam
archanam vandavam sakhyam atma nivedanam**

These nine, dha means types. Sometimes we say dvidha mana, mind is confused, what to do? I should do this or that? So navadha, ninth type of bhakti is atmanivedanam. If you performed that type of bhakti means you did mam ekam saranam vraja, surrendered unto the Lord then what Lord will do? Aham tvam sarva papebhyo moksaisyami ma sucah, whatever sins you had committed, you don't have to suffer those results, moksaisyami, I will free you. If we will not take shelter of the Lord then don't know how many lifetimes we have to suffer. No end to it! We have not taken shelter of the Lord and had piled up papam bijam, kutam, then for many lifetimes, we have prepared for 1000- 2000 births. And with each birth comes janma mrutyu jara vyadhi dukha dosanu darsanam. So if we will take shelter of the Lord then kleshaghni, we will be free from all those klesha which are waiting for us in future. We call this proactive manner, in future I may have to suffer the result of this so I better not do this. I have to change, do

adjustment in my lifestyle, in my thoughts. But most of the time people prefer reactivity, when the reaction will come then I will wake up. I did not know like this happens. Then crisis management, which crisis may come, make a list, what should be done to avoid them, all planning, master planning. So did you note down the two characteristics of sadhana bhakti? Next is Bhava bhakti and it is also having two characteristics- moksa laghutakrta and sudurlabha. Moksa laghutakrta- laghu means small or lower, krta means to do, when devotee attains Bhava Bhakti stage, he considers mukti, liberation as insignificant, 'who cares'. Kaivalyam narakayate, we are Gaudiya Vaisnavas, we are Rupanugas and it is our realization that there is something above liberation and what is that? That is love, Prema bhakti. Generally people talk about four purusharthas- dharma, artha, kama and moksa, mostly their aim is to merge in Brahma. They consider this is topmost and nothing is beyond that. Most of the so-called religious people are like this only. But Caitanya Mahaprabhu gave us the fifth purusharth and that is prema pumartho mahan. That is prayojana, the goal of Vaisnavas, especially of Gaudiya Vaisnavas. That's why for Gaudiya Vaisnavas don't stop in between. For them this liberation is having no value, mokshalagutakrta. For the devotee who is floating in Bhakti-bhava, rasas are arising in him, he says, 'bye bye mukti. We will meet some other day.' Mukti is called as pishacini, ghost. Don't get caught in her trap. Take diversion and go ahead. So those who are on the stage of Bhava Bhakti, they consider this mukti as valueless, insignificant, moksalaghutakrta. This is one characteristic of Bhava Bhakti.

Another characteristic is sudurlabha, very rarely achieved. Tukarama Maharaja said, 'Bhakti is not the job of any fool. He must be intelligent.' So at the end of many many births, bahunam janmanam ante, one who understands that vasudevam sarvam iti, isn't this durlabha, rarely achieved? We could not achieve the Lord in this life, and not in that life, could not achieve bhakti, then they came in the association of the

sadhu, sadhusang sadhusang sarva siddhi hoyā, then they came to know the characteristics of the sadhu. In our country whoever wears saffron is sadhu. But the saffron cloth, or keeping shikha or wearing wooden sleepers or wearing kaupin,

**kaupin vantah khalu bhagyavantah
vedanta vakyesu sada ramantah**

Many sadhus of Varanasi talk like this. 'See we are renunciants. We wear only kaupin and relish in Vedanta Vakya.' Then what comes after Vedanta vakya? Aham Brahmasmi! They absorb themselves in this mahavakya. This is tatastha laksan, external characteristics of mahatmas, dress should be like this, such and such color, wearing tilak and all, this is secondary characteristic. What is svarupa laksan of mahatma? Mahatmanastu mam partha daivim prakrtim asritah, the daivi prakriti, Radharani; Lord says, one who has taken shelter of the followers of Radharani, acharyas who come in that parampara, that person is mahatma.

**titiksavah karunikah suhrdam sarva-dehinam
ajata-satravah santah sadhavah sadhu-bhusanah (SB 3.25.21)**

These are characteristics or ornaments of the sadhu, mahatma. These are primary characteristics. This is the identity of Mahatma. Other than these are gauna laksana or tatastha laksana.

So sudurlabhah, to attain Bhakti is not easy. Lord said, manusyanam sahasresu kascid yatati siddhaye, one out of the million of people try to attain siddhi, perfection, okay, we can give credit that he is performing Sadhana Bhakti. Those who are performing sadhana are very few in the millions of people. And yatatam api siddhanam, among those who are sadhakas, kascin mam vetti tattvatah, rarely anyone can know Me. So sudurlabha, rare achievement is the characteristic of Bhava Bhakti. There could be many sadhakas who are performing Sadhana bhakti, but there are very few who have attained Bhava

Bhakti and to attain this stage is very rare. We don't have to get discouraged. Utsahan niscayat dairyat and also avasya rakshibe krsna, one who has taken shelter of the Lord, what does he think? Krsna will definitely protect me. He will definitely give me darsana. Therefore

**utsahan niscayad dhairyat
tat-tat-karma-pravartanat
sanga-tyagat sato vrtteh
sadbhir bhaktih prasidhyati (NOI 3)
Sidhyati, siddha mahatma!**

The third and last stage of Bhakti is Prema Bhakti. Actually there are seven more stages above Prema. We know only up to Prema as our border, limit is prema. But there is sneha, mana, pranaya, raga, anuraga, bhava, mahabhava; Mahabhava Thakurani! Rupa Gosvami has written Ujjvala Nilamani after Bhakti Rasamrta Sindhu. In that book he has given description of bhakti of goloka eva nivasati, the residents of the Goloka, their bhakti is above prema. When prema gets intensified, then it is called as sneha, etc. etc.

So Sandra ananda visesatma and sri krsna akarshini, Sandra ananda means solidified happiness, Lord is Sachidananda. So solidified, intensified prema! Bhava is also Prema, it is the beginning of Prema. As we can see sunrays before sun is arisen, at dawn, pitch darkness of the night reduces and light comes out slowly that is bhava. And when sun is completely arisen then it is prema.

When Bhava is intensified then it is Sandra ananda visesatma, automatically puts one into transcendental pleasure. And it is natural.

**Nitya siddha krsna prema sadhya kabhu naya
sravanadi-suddha-citte karaye udaya**

Soul's love for Lord is completely awaken, enlightened. This is svarupa siddhi, one has attained his svarupa. Hitva anyatha

rupam svarupena vyavasthitih, when we will come at the stage of our real svarupa then the devotion, feeling, bhava we will have will be of prema. Every talk will be with love, we will feed the Lord with love, with spontaneous love, natural love of the soul for the Lord.

Jnanakarmadi anavrtam, when jnana and karma covers the natural love of the soul, layer by layer covering; so by performing sadhana, we gradually throw them away which are binding or covering us. And then at the end we pure soul only remain. Pure soul and pure devotee! At that stage all the activities are the loving devotional service. So when we do bhakti, bhakti doesn't mean to stay inert; but all the activities we perform are the loving devotional services. The works of the materialistic people are inspired by lust. Oh what are you doing? I am busy in work. (kama means lust and also work in marathi language) so the lust engages everyone in the work. The nature of lust is to inspire the person to work. And then the person is called as kami, who is working by getting inspired by kama(lust). Then how will be the premi? His thoughts will be of love for the Lord, he gets inspired by love and works for the Lord with prema, also serving the devotees of the Lord. He gains bliss in that. Lord is Sacchidananda, or Anandaghana, and He also gives happiness. So his life is full of bliss. This is one characteristic of prema Bhakti.

Another and last one is sri krsnakarsini. When the premi devotee performs loving devotional service, then that devotional service attracts the Lord, sri krsna akarshini. Srila Prabhupada used to say, 'perform such bhakti, such loving devotional service that Lord Himself should come to see you. If you want to see the Lord then you will not get the appointment, you will not get the Lord'. Many demigods also used to come to Dvaraka and would ask appointment. Lord would say, 'hey who is there, talking too much. Is he Indra? Hey, keep quiet. Which Brahma has come?' 'Caturmukhi Brahma!' 'Oh

ok, let him come.' When Suradas used to sing, he was blind, so whenever he used to sit and sing the glories of Govinda, his prema bhakti used to attract the Lord and would brought Him next to Suradas. When he would understand that someone has arrived and listening my songs, we would realize, 'is He Kanhaiya?' and when he would come to touch the Lord, the Lord would get up and start running. Then poor blind Suradas, how much he could run? He would say, 'hey if You want to run then run, but I have already captivated You in my heart. You cannot go away from me. Wherever I am You will be there. I will keep You.' He used to speak with authority. Lord is also having love for His devotees. It is not that only souls love the Lord. It is two way traffic.

It is said that Lord Vitthala came to meet Vallabhacharya to his asram which is here at the bank of river (Chandrabhaga). Vitthala gave darsana to him. And don't know if that time or at other time, but Lord Vitthala gave instruction to Vallabhacharya to enter in Grihastha asrama and then he became grihastha. He had one son and he gave him the name Vitthalanatha. And Tukarama Maharaja, when he was sick on one ashadhi ekadashi, he was not able to walk to Pandharpur to take darsana of Vitthala. Then what happened? Lord was attracted by the bhakti of Tukarama Maharaja. Lord came personally to Dehu to give darsana to Tukarama Maharaja. Such incidents take place on daily basis in Goloka. So sri krsna akarsini is the laksan of Prema Bhakti.

Gaur Premanande Hari Haribol