

**Prākṛta Rasa Śata Dūṣiṇī**  
**A Hundred Warnings Against Mundane Mellows**

An exposition of the manifold faults in the pretentious materialistic sentiment that can contaminate and hinder the neophyte devotee's endeavors to live a truly spiritual life

Bengali poetry plus Introduction  
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**Preface**

by the translator

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (1874 - 1937), the beloved spiritual master of His Divine Grace A. C. Bhaktivedānta Swāmī Prabhupāda, was the fierce lion-like *guru* and founder of 64 branches of the Gauḍīya Maṭh in all states of India. He was totally intolerant of mundane conceptions that threatened to contaminate the performance of pure devotional service unto his eternal Lords, Śrī Śrī Gāndharvikā and Giridhārī. In particular, His Divine Grace Śrīla Sarasvatī Ṭhākura regularly condemned the mood of the *prākṛta-sahajiyās*, a class of materialistically-tainted neophyte devotees. He saw that their immature enthusiasm and tendency toward creative deviation perpetually caused alarm to cautious adherents to the standard of pure devotion, as expressed by Śrī Chaitanya Mahāprabhu and His followers. Thus, Śrīla Sarasvatī Ṭhākura composed the 157 lines of Bengali poetry entitled *Prākṛta-Rasa Śata-Dūṣiṇī*, which he published in the devotional Bengali periodical *Sajjana Toṣaṇī* during its 19th year of 1916-17. This unusual work is a brilliant composition that clearly shows no mercy at all to the pretentious so-called devotees who are complacent in their own fanciful concoctions. Indeed, famous for the preaching style called “the chopping technique,” Śrīla Bhaktisiddhānta Sarasvatī appears candidly ruthless in his treatment of defending the most sacred philosophy in the universe—pure devotional service that follows in the footsteps of Śrīla Rūpa Gosvāmī. He persistently affirms in Bengali *nā, nā, nā*—meaning “No, no, NO! This can never be so; that can never be so; true devotees should never say this; genuine devotees should never do that,” so forth and so on. He repeatedly uses the hammer-like negative statements to tear down any walls constructed by the false ego that block the aspiring soul from the pure live current of *bhakti* ever flowing from the lotus feet of Śrī Rūpa. And justifiably so, for never was there a time when immature deviators did not plague the sincere performance of *bhakti-yoga*. There was only the question of who was learned enough, pure enough and bold enough to confront and dissolve the myriads of confusing philosophical misconceptions of the *sahajiyās* that run rampant if left unchecked. His Divine Grace has fully proven himself qualified for this task in all respects, for he fearlessly serves the true *siddhānta* of the *rūpānugā* Vaiṣṇavas in prime form with the following simple

Bengali verses.

May the readers follow his pure instructions, and thereby realize the essence of *śuddha-bhakti*—purifying their existence with all heartfelt determination, and attaining perfection in this very lifetime only by the Divine Grace of the previous *ācāryas*.

### The Reason Behind This Presentation

We have endeavored to present this rare, valuable and ‘heavy’ work as nicely as possible, with a specific purpose in mind. For the welfare of the assembled devotees, we have been considering that several of the offerings by *Nectar Books* to date have been translations of the exalted scriptures that describe something of the intimate moods and pastimes of the Divine Couple. As such topics are presented mainly for research and higher study purposes, we have been operating very cautiously so that these confidential literatures may not be taken cheaply. As neophyte devotees, we can honestly admit that we may not be qualified to enter into the transcendental mysteries of the Gosvāmīs’ esoteric writings. Still, in serving these literatures to the best of our capacity, we find that Kṛṣṇa has been distributing them in greater capacity than we had anticipated. And now, in order to issue a healthy warning against possible misuse of the *rasa-śāstra*, we herein offer the poetic version of the authoritative voice of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Indeed, he is calling us all back to humbly acknowledging our many shortcomings, and thereby clearly points the way forward in our journey back to home, back to Godhead.

Your Servant, Daśaratha-suta dāsa

## Introduction

*śrī śrī guru-gaurāṅga-gāndharvikā-giridharebhyo namaḥ*

*jagate uccatara śreṇīr mānava-gaṇer madhye pāra-laukika viśvāsa-rājye bhramana koribār tinaṭi patha āche, tāhā karma, jñāna o bhakti-nāme prasiddha. baddha-daśāya jīver anitya bhoga-maya phala-prāptir anuṣṭhānake karma-mārga, naśvaratā tyāga koriyā prādeśika anitya phala tyāga koriyā nirbheda-brahmānusandhānake jñāna-mārga evaṁ karma-jñānātīta prakṛtir atīta sevya-vastu kṛṣṇer anukūla anuśīlanake bhakti-mārga bole.*

*bhakti-mārga sādhana o sādhya-bhede sādhana, bhāva o prema-bhaktir adhiṣṭhāna-traya dekhite pāoyā jāy. sādhya bhāva-samuha o premake sādhana-jātīya anuśīlana jñāna korile je utpāta upasthita hoy, sei asuvidhār hasta hoite unmukta haoyār nāma anartha-nivṛtti. śrī-gaurāṅga-sundarer apūrva parama-camatkāra-mayī līlā o sei līlār parikara gosvāmī-gaṇer anuṣṭhānādi ei prabandher ākara-sthāna.*

*śrī śrī guru-gaurāṅga-gāndharvikā-giridharebhyo namaḥ*—obeisances unto Śrī Śrī Guru, Gaurāṅga, Gāndharvikā and Giridhārī; *jagate*—in the world; *uccatara śreṇīr*—of the higher class; *mānava-gaṇer madhye*—amongst the people; *pāra-laukika*—transcendental; *viśvāsa-rājye*—in the kingdom of belief; *bhramana koribār*—to wander; *tinaṭi patha āche*—there are three paths; *tāhā*—in that; *karma, jñāna o bhakti-nāme*—by the name of *karma, jñāna* and *bhakti*; *prasiddha*—are famous; *baddha-daśāya jīver*—of the souls in the bound-up condition; *anitya*—

temporary; *bhoga-maya*—full of enjoyment; *phala-prāptir*—of the obtainment of fruits; *anuṣṭhānake*—to the process; *karma-mārga*—the path of fruitive activities; *naśvaratā*—the tendency to be vanquished; *tyāga koriyā*—renouncing; *prādeśika*—provincial; *anitya phala*—temporary fruits; *tyāga koriyā*—renouncing; *nirbheda-brahma-anusandhānake*—to the search for non-differentiated *brahman*; *jñāna-mārga*—the path of knowledge; *evam*—and; *karma-jñāna-atīta*—transcending both *karma* and *jñāna*; *prakṛtir atīta*—transcending matter; *sevya-vastu*—that which is worth serving; *kṛṣṇer*—of Lord Kṛṣṇa; *anukūla*—favorable; *anuśīlanake*—to the cultivation; *bhakti-mārga bole*—is called the path of devotion.

*bhakti-mārga*—on the path of devotion; *sādhana o sādhyā-bhede*—distinguishing between devotional practice and the goal of devotion; *sādhana, bhāva o prema-bhaktir*—of practice, ecstatic emotion and pure love of God; *adhiṣṭhāna-traya*—establishing these three; *dekhite pāoyā jāy*—it is seen; *sādhyā*—the goal; *bhāva-samuha*—the collection of moods; *o*—and; *premake*—to pure love; *sādhana-jātīya*—arising from practice; *anuśīlana*—cultivating; *jñāna korile*—acquiring knowledge; *je utpāta*—that trouble; *upasthita haya*—which is situated; *sei asuvidhār hasta hoite*—from the hand of this problem; *unmukta haoyār*—of being freed; *nāma*—the name; *anartha-nivṛtti*—is called *anartha-nivṛtti* (the elimination of obstacles); *śrī-gaurāṅga-sundarer*—of the beautiful śrī Gaurāṅga; *apūrva*—extraordinary; *parama-camatkāra-mayī līlā*—supremely astonishing pastimes; *o*—and; *sei līlār parikara*—the associates of these pastimes; *gosvāmī-gaṇer*—of the Gosvāmīs; *anuṣṭhāna-ādi*—establishing and so forth; *ei prabandher*—of this writing; *ākara-sthāna*—the source; *śrī siddhānta sarasvatī*—signed, śrī Bhaktisiddhānta Sarasvatī.

Amongst the higher classes of people in society, there are three main paths for traveling through the kingdom of various beliefs regarding transcendence. These are known as the paths of karma (performance of materially fruitive activity), jñāna (cultivation of transcendental knowledge), and bhakti (purely surrendered devotional service). First, the path of karma-mārga involves the arrangements for obtaining temporary worldly benefits, which are enjoyed by souls trapped in the bondage of the materially conditioned platform of life. Second, the jñāna-mārga involves renouncing impermanent material things as well as the impermanent distractions related to patriotic interests and such; one then searches after the undifferentiated spiritual reality of impersonal brahma. And the third path involves positive activity that is transcendental to karma, jñāna and matter altogether—it is the way of cultivating actions favorable for serving the object most worthy of service, śrī Kṛṣṇa. This is called bhakti-mārga, the path of pure devotion.

It is seen that there are three distinct developmental stages extending from sādhana (devotional practice) to sādhyā (the goal of such worship); these are first the sādhana itself, then the awakening of bhāva (ecstatic emotion) and finally prema-bhakti (eternal devotional service performed in pure love). While cultivating the aspects of knowledge relating to the goal of worship, as well as the varieties of ecstatic emotions and methods of pure loving service, troubles invariably arise. The process by which these unwanted impediments are removed is called anartha-nivṛtti. The conceptions expressed in the following

poem are founded in the wonderful and supremely astonishing pastimes of Śrī Gaurāṅga-sundara as well as in the opinions established by the Gosvāmīs, who are the Lord's eternal associates in these pastimes.

### Prākṛta Rasa Śata Dūṣiṇī

*prākṛta ceṣṭate bhāi kabhu rasa haya nā  
jaḍīya prākṛta-rasa śuddha-bhakta gāya nā*

*prākṛta ceṣṭate*—material endeavors; *bhāi*—O brothers!; *kabhu*—anytime; *rasa*—mellow; *haya nā*—can never be; *jaḍīya*—of matter; *prākṛta-rasa*—mundane mellow; *śuddha-bhakta*—a pure devotee; *gāya nā*—never sings.

1) O brothers! No material efforts can ever produce the awakening of rasa, factual transcendental mellows. The pure devotee of the Lord never sings the glories of any mundane mellows that are born of the dull material world.

*prākṛta-rasera śikṣā-bhikṣā śiṣye cāya nā  
rati binā jei rasa tāhā guru deya nā*

*prākṛta-rasera*—of material mellows; *śikṣā-bhikṣā*—begging for instructions; *śiṣye*—the disciples; *cāya nā*—does not want; *rati*—transcendental loving attachment; *binā*—without; *jei*—which; *rasa*—mellow; *tāhā*—that; *guru*—the spiritual master; *deya nā*—does not give.

2) The true disciples never desire to ask their spiritual master for instructions regarding material mellows. The genuine spiritual master never gives his disciples any such material mellows, which are devoid of rati, transcendental loving attachment to the Lord.

*nāma rasa dui vastu bhakta kabhu jāne nā  
nāma rase bheda āche, bhakta kabhu bole nā*

*nāma*—the holy name; *rasa*—and mellow; *dui vastu*—two different things; *bhakta*—the devotee; *kabhu*—anytime; *jāne nā*—does not know; *nāma*—the holy name; *rasi*—and *rasa*; *bheda āche*—there is a difference; *bhakta*—the devotee; *kabhu*—anytime; *bole nā*—never says.

3) The Lord's real devotee never knows any difference between the holy name of Kṛṣṇa and transcendental mellows. Therefore the devotee never says there is a difference between the holy name and the mellows of devotion.

*'aham-mama' bhāva-sattve nāma kabhu haya nā  
bhoga-buddhi nā chādīle aprākṛta haya nā*

*'aham-mama'*—"I" and "mine"; *bhāva-sattve*—in the condition of this mood; *nāma*—the holy name; *kabhu*—anytime; *haya nā*—can never be; *bhoga-buddhi*—the enjoying mentality; *nā chādīle*—without giving up; *aprākṛta*—spiritual; *haya nā*—can never be.

4) The holy name is never revealed to one who is situated in the bodily concept of life and thinks in terms of “I” and “mine.” If one doesn’t reject the enjoying mentality, the transcendental platform will never be attained.

*prākṛta jaḍera bhoge kṛṣṇa-sevā haya nā  
jaḍa-vastu kona-o kāle aprākṛta haya nā*

*prākṛta jaḍera*—of mundane matter; *bhoge*—by the enjoyment; *kṛṣṇa-sevā*—the service of Kṛṣṇa; *haya nā*—can never be; *jaḍa-vastu*—a material thing; *kona-o kāle*—at any time; *aprākṛta*—spiritual; *haya nā*—can never be.

5) Devotional service unto Lord Kṛṣṇa can never be performed by engaging in the mundane enjoyment of material sense-objects. Material things can never acquire the attributes of the transcendental at any time.

*jaḍa-sattā vartamāne cit kabhu haya nā  
jaḍa-vastu cit haya bhakte kabhu bole nā*

*jaḍa-sattā*—existing in matter; *vartamāne*—in the presence; *cit*—spiritual consciousness; *kabhu*—anytime; *haya nā*—can never be; *jaḍa-vastu*—a material object; *cit haya*—becomes spiritually conscious; *bhakte*—by the devotee; *kabhu*—anytime; *bole nā*—never says.

6) The transcendental consciousness of the spiritual world is never manifest in the mundane material condition. The devotee of the Lord never claims that any mundane object in this world is spiritually conscious.

*jaḍīya viṣaya-bhoga bhakta kabhu kore nā  
jaḍa-bhoga, kṛṣṇa-sevā—kabhu sama haya nā*

*jaḍīya*—material; *viṣaya-bhoga*—enjoyment of sense gratification; *bhakta*—the devotee; *kabhu*—anytime; *kore nā*—does not do; *jaḍa-bhoga*—the enjoyment of matter; *kṛṣṇa-sevā*—the service of Kṛṣṇa; *kabhu*—anytime; *sama*—the same; *haya nā*—can never be.

7) The true devotee never engages in activities of materialistic sense gratification. Material enjoyment and devotional service to Kṛṣṇa are never the same under any circumstances.

*nija-bhogya kāme bhakta ‘prema’ kabhu bole nā  
‘rase ḍagamaga aho’ śiṣye guru bole nā*

*nija-bhogya*—fit for one’s personal enjoyment; *kāme*—in lust; *bhakta*—the devotee; *‘prema’*—called ‘pure love of Godhead’; *kabhu*—anytime; *bole nā*—never says; *‘rase ḍagamaga aho’*—“You are absorbed in mellows”; *śiṣye*—to the disciple; *guru*—the spiritual master; *bole nā*—never says.

8) Selfish enjoyment of one’s own senses in mundane lust is never called prema (love of Godhead) by the genuine devotee. A bonafide spiritual master

never tells his disciple, “You are absorbed in the mellows of divine rasa.”

*‘rase ḍagamaga āmi’ kabhu guru bole nā  
jaḍiya rasera kathā śiṣye guru bole nā*

*‘rase ḍagamaga āmi’*—“I am absorbed in mellows”; *kabhu*—anytime; *guru*—the spiritual master; *bole nā*—never says; *jaḍiya rasera*—of material mellows; *kathā*—talk; *śiṣye*—to the disciple; *guru*—the spiritual master; *bole nā*—never says.

9) The genuine spiritual master never claims, “I am absorbed in the mellows of divine rasa.” The guru never talks idly with his disciples on subjects of gross worldly mellows.

*jaḍa-rasa-gāne kabhu śreyah keha labhe nā  
kṛṣṇake prākṛta boli’ bhakta kabhu gāya nā*

*jaḍa-rasa-gāne*—by singing songs of material mellows; *kabhu*—anytime; *śreyah*—ultimate good; *keha*—anyone; *labhe nā*—can attain; *kṛṣṇake*—Lord Kṛṣṇa; *prākṛta boli’*—saying He is material; *bhakta*—the devotee; *kabhu*—anytime; *gāya nā*—never sings.

10) By singing the glories of worldly relationships born of mundane mellows, no one has ever attained benefit in their spiritual life. The genuine devotee never proclaims that Lord Kṛṣṇa’s incarnation is mundane.

*nāmake prākṛta boli’ kṛṣṇe jaḍa jāne nā  
kṛṣṇa-nāma-rase bheda śuddha-bhakta māne nā*

*nāmake*—the holy name; *prākṛta boli’*—saying it is material; *kṛṣṇe*—Lord Kṛṣṇa; *jaḍa*—matter; *jāne nā*—does not know; *kṛṣṇa-nāma-rase*—between Kṛṣṇa’s holy names and mellows; *bheda*—difference; *śuddha-bhakta*—the pure devotee; *māne nā*—never considers.

11) The devotee never says that the holy name of Kṛṣṇa is material, for Kṛṣṇa cannot be known by means of matter. The pure devotee of the Lord never recognizes any difference between the holy name of Kṛṣṇa and pure rasa itself.

*nāme-rase bheda āche, guru śikṣā deya nā  
rasa lābha kori’ śeṣe sādhana to’ haya nā*

*nāme-rase*—between the holy name and devotional mellows; *bheda āche*—there is a difference; *guru*—the spiritual master; *śikṣā deya nā*—never gives such instructions; *rasa*—mellow; *lābha kori’*—first attaining; *śeṣe*—in conclusion; *sādhana*—devotional practice; *to’*—then; *haya nā*—can never be.

12) The bonafide spiritual master never teaches that there is a difference between the holy name of Kṛṣṇa and rasa. Even after attaining actual rasa, the regulative principles of devotional service are never concluded.

*kṛtrima panthāya nāme rasodaya haya nā*

*rasa hoite kṛṣṇa-nāma vilomete haya nā*

*kṛtrima panthāya*—on the cheating path; *nāme*—in the holy name; *rasa-udaya*—the awakening of mellows; *haya nā*—can never be; *rasa*—mellow; *hoite*—from; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *vilomete*—by inversion; *haya nā*—can never be.

13) By employing pretentious means, no one can ever make transcendental mellows appear in the holy name. The backwards conception that Kṛṣṇa's name comes from *rasa* can never be true.

*rasa hoite rati-śraddhā kakhana-i haya nā*  
*śraddhā hoite rati chāḍā bhāgavata gāya nā*

*rasa*—mellow; *hoite*—from; *rati-śraddhā*—faith built upon transcendental attachment; *kakhana-i*—at any time; *haya nā*—can never be; *śraddhā hoite*—from faith; *rati*—attachment; *chāḍā*—without; *bhāgavata*—the devotee or book *Bhāgavatam*; *gāya nā*—never sings.

14) *Rasa*, devotional mellow, can never be first present and then develop into *rati*, transcendental attachment, or *śraddhā*, proper faith. The Śrīmad-Bhāgavatam (or the realized devotee) never sings any opinion other than—*rati* develops from *śraddhā*.

*rati yukta rasa chāḍā suddha-bhakta bole nā*  
*sāadhanete rati rasa guru kabhu bole nā*

*rati*—attachment; *yukta*—endowed with; *rasa*—mellow; *chāḍā*—without; *suddha-bhakta*—the pure devotee; *bole nā*—never says; *sāadhanete*—in practicing devotional service; *rati*—attachment; *rasa*—mellow; *guru*—the spiritual master; *kabhu*—anytime; *bole nā*—never says.

15) The pure devotee of Kṛṣṇa never speaks of anything other than *rasa*, transcendental mellow, that is endowed with *rati*, loving attachment. The guru never claims that *rati* and *rasa* are present within the practice of preliminary devotion (*sādhana bhakti*).

*bhāva-kāle je avasthā sādhanāgre bole nā*  
*vaidhī śraddhā sādhanete rāgānugā haya nā*

*bhāva-kāle*—at the time of awakening ecstatic emotions; *je avasthā*—that condition; *sādhana-agre*—before the performance of regulated devotional practice; *bole nā*—never says; *vaidhī*—that path of rules and regulations; *śraddhā*—faith; *sāadhanete*—in the performance; *rāgānugā*—spontaneous devotion; *haya nā*—can never be.

16) The awakening of transcendental emotional ecstasies (*bhāva-bhakti*) is never said to occur before the practice of regulated devotional service (*sādhana-bhakti*). The performance of regulated devotion with faith limited only to such beginning regulations (*vaidhī-śraddhā*) can never give rise to spontaneous

devotional service (rāgānugā-bhakti).

*bhāvera aṅkura ho'le vidhi āra thāke nā  
rāgānugā śraddhā mātṛe jāta-rati haya nā*

*bhāvera aṅkura*—the sprout of ecstasy; *ho'le*—becoming; *vidhi*—regulations; *āra thāke nā*—do not remain; *rāgānugā*—spontaneous devotion; *śraddhā mātṛe*—by mere faith; *jāta-rati*—the blooming of attachment; *haya nā*—can never be.

17) When bhāva, the ecstatic mood of divine love actually sprouts, then the need for following scriptural rules (vidhi) does not remain. Mere faith in spontaneous devotional service, however, does not produce the actual awakening of transcendental loving attachment (rati).

*ajāta-ratite kabhu bhāva-labdha bole nā  
rāgānugā sādhakere jāta-bhāva bole nā*

*ajāta-ratite*—by unsprouted attachment; *kabhu*—anytime; *bhāva-labdha*—having attained ecstatic emotion; *bole nā*—never says; *rāgānugā*—followers of spontaneous devotion; *sādhakere*—the beginning practitioners; *jāta-bhāva*—the blooming of emotion; *bole nā*—never says.

18) If transcendental attachment has not yet developed within the heart, a devotee is never said to have attained the stage of ecstatic bhāva. The followers of spontaneous devotion (rāgānugās) never say that neophyte students of devotion (sādhakas) have experienced the awakening of bhāva.

*rāgānugā sādhakere labdha-rasa bole nā  
rāgānugā sādhyā-bhāva rati chādā haya nā*

*rāgānugā*—followers of spontaneous devotion; *sādhakere*—the beginning practitioners; *labdha-rasa*—having attained mellows; *bole nā*—never says; *rāgānugā*—followers of spontaneous devotion; *sādhyā-bhāva*—the emotions inherent in the goal; *rati*—attachment; *chādā*—without; *haya nā*—can never be.

19) Genuine devotees on the level of spontaneous devotional service never say that neophyte students of devotion have attained rasa. The pure emotions characteristic of the goal of spontaneous devotion are never attained without first experiencing the correct progressive development of spiritual attachment (rati).

*bhāvāṅkura-samāgame vaidhī bhakti thāke nā  
rucike ratira saha kabhu eka jāne nā*

*bhāva-aṅkura-samāgame*—the budding of the sprout of ecstatic emotion; *vaidhī bhakti*—regulated devotion; *thāke nā*—does not remain; *rucike*—taste; *ratira saha*—with attachment; *kabhu*—anytime; *eka*—one; *jāne nā*—do not know.

20) Only when the seed of intense divine emotion sprouts forth pure bhāva, then there is no longer any need to adhere to scriptural rules and regulations

(vaidhī bhakti). One should never consider ruchi (the taste for devotional service) to be the same as rati (transcendental loving attachment in devotional service).

*rāgānugā bolile-i prāpta-rasa jāne nā  
vidhi-śodhya jane kabhu rāgānugā bole nā*

*rāgānugā*—spontaneous devotion; *bolile-i*—only by talking; *prāpta-rasa*—the attained mellow; *jāne nā*—do not know; *vidhi-śodhya*—who should be purified by following regulations; *jane*—the person; *kabhu*—anytime; *rāgānugā*—on the platform of spontaneous devotion; *bole nā*—never says.

21) Divine rasa can never be factually attained merely by talking of spontaneous devotion [by claiming “I am a rāgānugā-bhakta.”] A beginning student who should still be further purified by following the scriptural injunctions is never said to be on the level of performing spontaneous loving service unto the Lord.

*sāadhanera pūrve keha bhāvānkura pāya nā  
jaḍe śraddhā nā chāḍile rati kabhu haya nā*

*sāadhanera pūrve*—before performing regulated devotion; *keha*—anybody; *bhāva-ānkura*—the sprout of ecstatic emotions; *pāya nā*—is never obtained; *jaḍe*—of matter; *śraddhā*—faith; *nā chāḍile*—not giving up; *rati*—attachment; *kabhu*—anytime; *haya nā*—can never be.

22) No one can ever experience the sprouting of pure ecstatic emotions without first following the regulated injunctions of the scriptures. One who does not give up materialistic faith can never attain the stage of spiritual attachment in devotional service.

*jāta-bhāva nā hoile rasika to' haya nā  
jaḍa-bhāva nā chāḍile rasika to' haya nā*

*jāta-bhāva*—the awakening of emotion; *nā hoile*—not happening; *rasika*—relisher; *to'*—then; *haya nā*—can never be; *jaḍa-bhāva*—material emotion; *nā chāḍile*—not giving up; *rasika*—relisher; *to'*—then; *haya nā*—can never be.

23) If divine ecstatic emotions have not yet awakened, there is no possibility of one becoming a rasika, a true relisher of devotional mellows. If materialistic emotions are not entirely rejected, one can never become a true rasika.

*mūla-dhana rasa-lābha rati-vinā haya nā  
gāche nā uṭhite kāndi vṛkṣa-mūle pāya nā*

*mūla-dhana*—the original treasure; *rasa-lābha*—the attainment of mellows; *rati-vinā*—without attachment; *haya nā*—can never be; *gāche nā uṭhite*—not climbing on the branch; *kāndi vṛkṣa-mūle*—clusters of the tree's fruits; *pāya nā*—are never obtained.

24) Without first developing pure attachment (rati), the attainment of devotional mellows (the greatest wealth) can never be possible. Without first climbing the branch of a tree, the fruits can never be reached.

*sādhane anartha āche, rasodaya haya nā  
bhāva-kāle nāma-gāne chala-rasa haya nā*

*sādhane*—in devotional practice; *anartha*—unwanted obstacles; *āche*—there are; *rasa-udaya*—the arising of mellows; *haya nā*—can never be; *bhāva*—emotion; *kāle*—at the time; *nāma-gāne*—by the singing of the holy names; *chala-rasa*—the mood of cheating; *haya nā*—can never be.

25) If one still has unwanted material impediments (anarthas) present in their performance of devotional service (sādhana), then rasa can never truly awaken. When the holy name of the Lord is chanted from the platform of pure ecstatic emotions (bhāva), then the cheating mood born of pretentious devotional mellows can never be present.

*siddhānta vihīna hoile kṛṣṇe citta lāge nā  
sambandha-hīnera kabhu abhideya haya nā*

*siddhānta vihīna*—bereft of truthful conclusions; *hoile*—being; *kṛṣṇe*—for Lord Kṛṣṇa; *citta*—the heart; *lāge nā*—is not fixed; *sambandha-hīnera*—of one bereft of a relationship; *kabhu*—anytime; *abhideya*—activities performed in relationship; *haya nā*—can never be.

26) Without knowledge of transcendental truth (siddhānta), no one's heart can ever be spiritually attuned with Lord Kṛṣṇa. If one lacks knowledge of his relationship with Kṛṣṇa (sambandha), then the proper execution of devotional service in relationship to Him (abidheya) is impossible.

*sambandha-vihīna jana prayojana pāya nā  
ku-siddhānte vyasta jana kṛṣṇa-sevā kore nā*

*sambandha-vihīna*—bereft of relationship; *jana*—a person; *prayojana*—the ultimate goal of life; *pāya nā*—is never obtained; *ku-siddhānte*—by faulty conclusions; *vyasta*—perplexed; *jana*—a person; *kṛṣṇa-sevā*—the service of Lord Kṛṣṇa; *kore nā*—does not do.

27) One who lacks knowledge of sambandha, the relationship between Kṛṣṇa and the living entities, can never attain prayojana, the supreme goal of life [namely pure love of Godhead, Kṛṣṇa-prema.] One who is distracted by bogus philosophical conclusions about devotional service (ku-siddhānta) is not performing actual devotional service to Śrī Kṛṣṇa.

*siddhānta-alasa jana anartha to' chāde nā  
jāde kṛṣṇa bhrama kori' kṛṣṇa-sevā kore nā*

*siddhānta-alasa*—lazy in philosophical truth; *jana*—a person; *anartha*—obstacles; *to'*—then; *chāde nā*—cannot give up; *jāde*—in matter; *kṛṣṇa bhrama kori'*—

mistaking Lord Kṛṣṇa; *kṛṣṇa-sevā*—the service of Kṛṣṇa; *kore nā*—can never do.

28) One who is lazy in properly understanding the Vaiṣṇava philosophical conclusions can never become free from anarthas, the unwanted bad habits and philosophical misconceptions that impede devotional service. One who mistakes Kṛṣṇa as belonging to the material plane can never render actual service to the Lord.

*kṛṣṇa-nāme bhakta kabhu jada-buddhi kore nā  
anartha nā gele nāme rūpa dekhā deya nā*

*kṛṣṇa-nāme*—for the holy name of Lord Kṛṣṇa; *bhakta*—the devotee; *kabhu*—anytime; *jada-buddhi*—material intelligence; *kore nā*—does not do; *anartha*—obstacles; *nā gele*—not going away; *nāme*—by chanting the holy name; *rūpa*—the form of the Lord; *dekhā deya nā*—is not given a glimpse.

29) The genuine devotee never maintains materialistic conceptions about the holy name of Kṛṣṇa. If the deviations that impede devotional service (anarthas) have not been expelled, then the chanting of the holy name will never reveal the beautiful form of the Lord.

*anartha nā gele nāme guṇa bujhā jaya nā  
anartha nā gele nāme kṛṣṇa-sevā haya nā*

*anartha*—obstacles; *nā gele*—not going away; *nāme*—by chanting the holy names; *guṇa*—the transcendental qualities of the Lord; *bujhā jaya nā*—cannot be understood; *anartha*—obstacles; *nā gele*—not going away; *nāme*—by chanting the holy names; *kṛṣṇa-sevā*—the service of Kṛṣṇa; *haya nā*—can never be.

30) As long as anarthas remain, then the chanting of the holy name will never produce an understanding of the transcendental qualities of the Lord. As long as anarthas remain, then the chanting of the holy name will never factually engage one in Kṛṣṇa's service.

*rūpa-guṇa-līlā-sphūrti nāma chāḍā haya nā  
rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā*

*rūpa-guṇa-līlā-sphūrti*—revelation of the Lord's form, qualities and pastimes; *nāma chāḍā*—without the holy name; *haya nā*—can never be; *rūpa-guṇa-līlā hoite*—from the Lord's form, qualities and pastimes; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *haya nā*—can never be.

31) Revelations of the Lord's transcendental form, qualities, and pastimes are never manifest in the absence of His holy name. The holy name of Kṛṣṇa is never separated from His transcendental form, qualities or pastimes.

*rūpa hoite nāma-sphūrti, guru kabhu bole nā  
guṇa hoite nāma-sphūrti, guru kabhu bole nā*

*rūpa hoite*—from the Lord's form; *nāma*—the holy name; *sphūrti*—revelation;

*guru*—the spiritual master; *kabhū*—anytime; *bole nā*—never says; *guṇa hoite*—from His qualities; *nāma*—the holy name; *sphūr̥ti*—revelation; *guru*—the spiritual master; *kabhū*—anytime; *bole nā*—never says.

32) The genuine spiritual master never asserts that the revelation of the Lord's holy name is separate from His form. The genuine spiritual master never claims that the revelation of the Lord's holy name is separate from His qualities.

*līlā hoite nāma-sphūr̥ti, rūpānugā bole nā*  
*nāma-nāmī dui vastu, rūpānugā bole nā*

*līlā hoite*—from the Lord's pastimes; *nāma*—the holy name; *sphūr̥ti*—revelation; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says; *nāma-nāmī*—the holy name and He Who is named; *dui vastu*—two separate things; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says.

33) The true followers of Śrīla Rūpa Gosvāmī (*rūpānugās*) never claim that the revelation of the Lord's holy name is separate from His pastimes. The *rūpānugās* never teach that the holy name of Kṛṣṇa and Kṛṣṇa Himself are two separate things.

*rasa āge, rati pāche, rūpānugā bole nā*  
*rasa āge, śraddhā pāche, guru kabhu bole nā*

*rasa*—mellow; *āge*—beforehand; *rati*—attachment; *pāche*—afterward; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says; *rasa*—mellow; *āge*—beforehand; *śraddhā*—faith; *pāche*—afterward; *guru*—the spiritual master; *kabhū*—anytime; *bole nā*—never says.

34) The true followers of Śrīla Rūpa Gosvāmī never say that the stage of realizing transcendental mellows (*rasa*) precedes the development of loving devotional attachment (*rati*). The bonafide spiritual master will never profess that the realization of such mellows precedes the development of pure faith (*śraddhā*).

*rati āge, śraddhā pāche, rūpānugā bole nā*  
*krama patha chāḍī' siddhi rūpānugā bole nā*

*rati*—attachment; *āge*—beforehand; *śraddhā*—faith; *pāche*—afterward; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says; *krama patha chāḍī'*—neglecting the proper successive order; *siddhi*—perfection; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says.

35) The followers of Śrīla Rūpa Gosvāmī never preach that transcendental attachment is reached before one develops pure faith. The *rūpānugās* never teach that the perfection of devotion (*siddhi*) can be reached by abandoning the consecutive order of developmental stages on the path.

*mahājana-patha chāḍī' navya-pathe dhāya nā*

*aparādha-saha nāma kakhana-i haya nā*

*mahājana-patha*—the path shown by the great souls; *chāḍi'*—renouncing; *navya-patha*—on a new path; *dhāya nā*—do not run; *aparādha-saha*—with offenses; *nāma*—the holy name; *kakhana-i*—at any time; *haya nā*—can never be.

36) The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (mahājanas) and run to pursue a “new” path. One who commits offenses can never realize the holy name of Kṛṣṇa at any time.

*nāme prākṛtārtha-buddhi bhakta kabhu haya nā*  
*aparādha-yukta nāma bhakta kabhu laya nā*

*nāme*—in the holy name; *prākṛta-artha-buddhi*—mentality of material interpretation; *bhakta*—the devotee; *kabhu*—anytime; *haya nā*—can not be; *aparādha-yukta*—invested with offenses; *nāma*—the holy name; *bhakta*—the devotee; *kabhu*—anytime; *laya nā*—does not take.

37) The Lord’s devotee never interprets the holy name with any mundane, materialistic conception. The devotee never chants the holy name of the Lord in an offensive manner.

*nāmete prākṛta-buddhi rūpānugā kore nā*  
*kṛṣṇa-rūpe jaḍa-buddhi rūpānugā kore nā*

*nāmete*—in the holy name; *prākṛta-buddhi*—mundane mentality; *rūpānugā*—follower of Rūpa Gosvāmī; *kore nā*—does not do; *kṛṣṇa-rūpe*—in Kṛṣṇa’s form; *jaḍa-buddhi*—material intelligence; *rūpānugā*—follower of Rūpa Gosvāmī; *kore nā*—does not do.

38) The followers of Śrīla Rūpa Gosvāmī never ascribe material qualities to the holy name by means of mundane intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the Lord’s transcendental form as material because they don’t possess materialistic mentality.

*kṛṣṇa-guṇe jaḍa-buddhi rūpānugā kore nā*  
*parikara-vaiśiṣṭyake prākṛta to’ jāne nā*

*kṛṣṇa-guṇe*—in Kṛṣṇa’s qualities; *jaḍa-buddhi*—mundane intelligence; *rūpānugā*—follower of Rūpa Gosvāmī; *kore nā*—does not do; *parikara-vaiśiṣṭyake*—the characteristics of the Lord’s associates; *prākṛta*—material; *to’*—certainly; *jāne nā*—do not know.

39) The followers of Śrīla Rūpa Gosvāmī never analyze the Supreme Lord’s qualities with material intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the characteristics of the Lord’s associates and paraphernalia to be mundane.

*kṛṣṇa-līlā jaḍa-tulya rūpānugā bole nā*  
*kṛṣṇetara bhogyā-vastu kṛṣṇa kabhu haya nā*

*kṛṣṇa-līlā*—the pastimes of Kṛṣṇa; *jaḍa-tulya*—equal to matter; *rūpānugā*—follower of Rūpa Gosvāmī; *bole nā*—never says; *kṛṣṇa-ītara*—lower than Kṛṣṇa; *bhogyavastu*—item for enjoyment; *kṛṣṇa*—Lord Kṛṣṇa; *kabhū*—anytime; *haya nā*—can never be.

40) The followers of Śrīla Rūpa Gosvāmī never equate the Lord's transcendental pastimes with materialistic activities. Lord Kṛṣṇa never becomes a mere object of sense gratification that is lower in quality than Himself.

*jaḍake anartha chāḍā āra kichu māne nā*  
*jaḍāsakti-bāse rase kṛṣṇa-jñāna kore nā*

*jaḍake*—matter; *anartha*—obstacles; *chāḍā*—giving up; *āra kichu*—anything more; *māne nā*—do not consider; *jaḍa-āsakti-bāse*—under the sway of attachment to matter; *rase*—by the mellow; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *kore nā*—does not do.

41) One should never consider other than the following: Everything made of matter is an anartha and should be rejected. Transcendental knowledge of Lord Kṛṣṇa can never be obtained through any mellow that is controlled by attachment to matter.

*kṛṣṇa-nāma, kṛṣṇa-rūpa—kabhu jaḍa bole nā*  
*kṛṣṇa-guṇa, kṛṣṇa-līlā—kabhu jaḍa bole nā*

*kṛṣṇa-nāma, kṛṣṇa-rūpa*—the holy name of Kṛṣṇa and the form of Kṛṣṇa; *kabhū*—anytime; *jaḍa*—material; *bole nā*—never says; *kṛṣṇa-guṇa, kṛṣṇa-līlā*—the qualities of Kṛṣṇa and the pastimes of Kṛṣṇa; *kabhū*—anytime; *jaḍa*—material; *bole nā*—never says.

42) One should never say that Kṛṣṇa's holy name or transcendental form are mundane. One should never say that Kṛṣṇa's divine qualities or sublime pastimes are mundane.

*jaḍa-rūpa anarthete kṛṣṇa-bhrama kore nā*  
*kṛṣṇa-nāma-rūpa-guṇe jaḍa-buddhi kore nā*

*jaḍa-rūpa*—material form; *anarthete*—in the impediment; *kṛṣṇa-bhrama*—mistaking for Lord Kṛṣṇa; *kore nā*—does not do; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *rūpa*—His form; *guṇe*—and His quality; *jaḍa-buddhi*—mundane intelligence; *kore nā*—does not do.

43) One should never become bewildered by the anartha of material bodies and mistake Lord Kṛṣṇa's form to also be a material body. One should never try to analyze the Lord's divine names, forms, and qualities with materialistic intelligence.

*nāma-rūpa-guṇa-līlā jaḍa boli' māne nā*  
*jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bole nā*

*nāma-rūpa-guṇa-līlā*—Kṛṣṇa's name, form, qualities and pastimes; *jaḍa*—material; *bolī*—saying; *māne nā*—never consider; *jaḍa-nāma-rūpa-guṇe*—of material name, form or quality; *kṛṣṇa*—Lord Kṛṣṇa; *kabhū*—anytime; *bole nā*—never says.

44) One should never consider any of Kṛṣṇa's transcendental names, forms, qualities or pastimes to be mundane. Similarly, one should never claim that any material names, forms or qualities could be Kṛṣṇa's .

*jaḍa-sūnya aprākṛta nāma chāḍā bole nā*  
*jaḍa-sūnya aprākṛta rūpa chāḍā dekhe nā*

*jaḍa-sūnya*—free from matter; *aprākṛta*—transcendental; *nāma*—the holy name; *chāḍā*—other than; *bole nā*—never says; *jaḍa-sūnya*—free from matter; *aprākṛta*—transcendental; *rūpa*—form; *chāḍā*—other than; *dekhe nā*—do not see.

45) Other than the pure transcendental names of Kṛṣṇa, which are completely free from all material contact, nothing else should be spoken. Other than the pure transcendental forms of Kṛṣṇa, which are completely free from all material contact, nothing else should be seen.

*jaḍa-sūnya aprākṛta guṇa chāḍā śune nā*  
*jaḍa-sūnya aprākṛta līlā chāḍā seve nā*

*jaḍa-sūnya*—free from matter; *aprākṛta*—transcendental; *guṇa*—quality; *chāḍā*—other than; *śune nā*—do not hear; *jaḍa-sūnya*—free from matter; *aprākṛta*—transcendental; *līlā*—pastimes; *chāḍā*—other than; *seve nā*—do not serve.

46) Other than the pure transcendental qualities of Kṛṣṇa, which are completely free from all material contact, nothing else should be heard. Other than the pure transcendental pastimes of Kṛṣṇa, which are completely free from all material contact, nothing else should be served.

*anartha thākāra kāle jaḍa-rūpe maje nā*  
*anartha thākāra kāle jaḍa-guṇe miśe nā*

*anartha*—obstacles; *thākāra kāle*—at the time of remaining; *jaḍa-rūpe*—with material form; *maje nā*—should not be charmed; *anartha*—obstacles; *thākāra kāle*—at the time of remaining; *jaḍa-guṇe*—with material qualities; *miśe nā*—should not be mixed.

47) While still contaminated with anarthas, the bad habits and philosophical misconceptions that impede devotion, one should never become charmed by mundane forms. As long as these impediments remain, one should never mix [their devotional service] with the impurity of mundane qualities.

*anartha thākāra kāle jaḍa-līlā bhoge nā*  
*anartha thākāra kāle śuddha-nāma chāḍe nā*

*anartha*—obstacles; *thākāra kāle*—at the time of remaining; *jaḍa-līlā*—mundane pastimes; *bhoge nā*—should not enjoy; *anartha*—obstacles; *thākāra kāle*—at the

time of remaining; *śuddha-nāma*—the pure holy name; *chāḍe nā*—should not be rejected.

48) While still contaminated with anarthas, one should never try to enjoy materialistic pastimes. As long as these impediments remain, one should never give up trying to purely chant the holy name of Kṛṣṇa.

*anartha thākāra kāle rasa-gāna kore nā*  
*anartha thākāra kāle siddhi-labdha bole nā*

*anartha*—obstacles; *thākāra kāle*—at the time of remaining; *rasa-gāna*—songs of the Lord's mellows; *kore nā*—should not do; *anartha*—obstacles; *thākāra kāle*—at the time of remaining; *siddhi-labdha*—attained perfection; *bole nā*—never says.

49) While still contaminated with anarthas, one should never sing songs glorifying transcendental mellows. As long as these impediments remain, one should never state that *siddhi* has been attained.

*anartha thākāra kāle līlā-gāna kore nā*  
*anartha-nivṛtti-kāle nāma jaḍa bole nā*

*anartha*—obstacles; *thākāra kāle*—at the time of remaining; *līlā-gāna*—songs of the Lord's pastimes; *kore nā*—should not do; *anartha-nivṛtti-kāle*—at the time of vanquishing the impediments; *nāma*—the holy name; *jaḍa*—mundane; *bole nā*—never says.

50) While still contaminated with anarthas, one should never sing songs about the Lord's confidential pastimes. After these impediments are purified (*anartha-nivṛtti*), one never speaks of the holy name of Kṛṣṇa as if it were a mundane sound vibration.

*anartha-nivṛtti-kāle rūpe jaḍa dekhe nā*  
*anartha-nivṛtti-kāle guṇe jaḍa bujhe nā*

*anartha-nivṛtti-kāle*—at the time of removing obstacles; *rūpe*—the form of the Lord; *jaḍa*—as material; *dekhe nā*—does not see; *anartha-nivṛtti-kāle*—at the time of removing obstacles; *guṇe*—the Lord's qualities; *jaḍa*—as material; *bujhe nā*—does not understand.

51) After the anarthas are removed, material attributes are no longer seen in the transcendental forms of Kṛṣṇa. When such impediments are removed, material attributes are no longer perceived in His pure qualities.

*anartha-nivṛtti-kāle jaḍa līlā seve nā*  
*rūpānugā guru-deva śiṣya-himsā kore nā*

*anartha-nivṛtti-kāle*—at the time of removing obstacles; *jaḍa*—material; *līlā*—pastimes; *seve nā*—does not serve; *rūpānugā*—follower of Rūpa Gosvāmī; *guru-deva*—spiritual master; *śiṣya*—to the disciple; *himsā*—harm; *kore nā*—does not do.

52) After the unwanted impediments are removed, one never serves mundane pastimes. The true spiritual masters in the line of Śrīla Rūpa Gosvāmī, who are known as rūpānugā guru-deva, never abuse their own disciples in any way.

*guru tyaji' jaḍe āśā kabhu bhakta kore nā  
mahājana-pathe doṣa kabhu guru deya nā*

*guru tyaji'*—rejecting the spiritual master; *jaḍe āśā*—aspirations for material enjoyment; *kabhu*—anytime; *bhakta*—the devotee; *kore nā*—does not do; *mahājana-pathe*—with the path of the great souls; *doṣa*—faults; *kabhu*—anytime; *guru*—the spiritual master; *deya nā*—never gives.

53) The true disciple never rejects the spiritual master because of their own desires for material enjoyment. The genuine spiritual master never finds fault with the devotional path shown by the great devotees (mahājanas).

*guru-mahājana-vākye bheda kabhu haya nā  
sāadhanera pathe kāñṭā sad-guru deya nā*

*guru-mahājana-vākye*—in the statements of the spiritual masters and the great souls; *bheda*—difference; *kabhu*—anytime; *haya nā*—can never be; *sāadhanera pathe*—on the path of practicing devotion; *kāñṭā*—thorn; *sad-guru*—the bonafide spiritual master; *deya nā*—does not put.

54) There can never be any difference between the explanations of the bonafide spiritual master and the teachings of the great devotees (mahājanas). The pure spiritual master never puts thorn-like deterrents on the path of one's execution of practical devotional service (sādhana).

*adhikāra avicāra rūpānugā kore nā  
anartha-anvita dāse rasa-śikṣā deya nā*

*adhikāra*—qualification; *avicāra*—without considering; *rūpānugā*—follower of Rūpa Gosvāmī; *kore nā*—does not do; *anartha-anvita*—infested with obstacles; *dāse*—to the servant; *rasa-śikṣā*—instructions concerning mellows; *deya nā*—does not give.

55) The followers of Śrīla Rūpa Gosvāmī are never neglectful in assessing anyone's spiritual qualifications. The followers of Śrīla Rūpa Gosvāmī never instruct a servant who is engrossed in material impediments about the science of intimate devotional mellows.

*bhāgavata padya boli' ku-vyākhyā to' kore nā  
loka-saṁgrahera tare krama-patha chāḍe nā*

*bhāgavata padya*—verses of the Śrīmad-Bhāgavatam; *boli'*—reciting; *ku-vyākhyā*—false explanation; *to'*—certainly; *kore nā*—does not do; *loka-saṁgrahera tare*—for collecting followers; *krama-patha*—the systematic approach; *chāḍe nā*—do not reject.

56) The true devotees of the Lord never recite the verses of Śrīmad-Bhāgavatam and offer bogus interpretations. For the sake of attracting larger numbers of followers, true devotees never abandon the correct systematic practices of devotional service.

*nā uṭhiyā vṛkṣopari phala dhari' tāne nā  
rūpānugā krama-patha vilopa to' kore nā*

*nā uṭhiyā*—not climbing; *vṛkṣa-upari*—upon the tree; *phala dhari'*—grasping the fruit; *tāne nā*—do not tug; *rūpānugā*—follower of Rūpa Gosvāmī; *krama-patha*—the systematic path; *vilopa*—abolish; *to'*—certainly; *kore nā*—does not do.

57) One should never climb into a tree, grasp the unripe fruits and forcibly pull them off. Similarly, the followers of Śrīla Rūpa Gosvāmī never abolish the initial systematic process of devotional service.

*anarthake 'artha' boli' ku-pathete laya nā  
prākṛta-sahaja-mata aprākṛta bole nā*

*anarthake*—the obstacles; *'artha' boli'*—calling them useful; *ku-pathete*—on the false path; *laya nā*—does not accept; *prākṛta-sahaja-mata*—the mentality of the cheap materialistic imitators; *aprākṛta*—transcendental; *bole nā*—never says.

58) One should never mistakenly call material obstacles “useful for devotional service”, thereby following the wrong path. One should never say that the mundane opinions of the *prākṛta-sahajiyās* (cheap materialistic impostors) are *aprākṛta* (transcendental).

*anartha nā gele śiṣye jāta-rati bole nā  
anartha-viśiṣṭa śiṣye rasa-tattva bole nā*

*anartha*—obstacles; *nā gele*—not going away; *śiṣye*—to the disciple; *jāta-rati*—the blossoming of attachment; *bole nā*—never says; *anartha-viśiṣṭa*—infested with impediments; *śiṣye*—to the disciple; *rasa-tattva*—truths about mellows; *bole nā*—never says.

59) The disciple is never said to have developed deep devotional attachment (*rati*) as long as impediments (*anarthas*) are not removed. The disciple who is still contaminated with these impediments is never taught the science of intimate devotional mellows (*rasa-tattva*).

*aśakta komala-śraddhe rasa-kathā bole nā  
anadhikārīre rase adhikāra deya nā*

*aśakta*—weak; *komala-śraddhe*—with soft faith; *rasa-kathā*—talks about mellows; *bole nā*—never says; *anadhikārīre*—unto one who is not qualified; *rase adhikāra*—the qualification for mellows; *deya nā*—is not given.

60) A devotee should never speak on the topics of devotional mellows to one who has weak, pliable faith. A devotee should never attempt to bestow the

qualification for rasa upon one who is unqualified to receive it.

*vaidha-bhakta-jane kabhu rāgānugā jāne nā  
komala-śraddhake kabhu rasika to' jāne nā*

*vaidha-bhakta-jane*—devotees practicing devotional rules and regulations; *kabhu*—anytime; *rāgānugā*—spontaneous devotion; *jāne nā*—do not know; *komala-śraddhake*—those with weak faith; *kabhu*—anytime; *rasika*—relisher; *to'*—certainly; *jāne nā*—do not know.

61) Devotees who are still on the platform of following regulated scriptural injunctions (*vaidha-bhaktas*) cannot yet understand anything about the exalted stage of the *rāgānugās*, practitioners of spontaneous devotional service. Those who possess weak faith cannot yet understand the realm of the *rasikas*, relishers of pure transcendental mellows.

*svalpa-śraddha-jane kabhu jāta-rati māne nā  
svalpa-śraddha-jane rasa upadeśa kore nā*

*svalpa-śraddha-jane*—those with little faith; *kabhu*—anytime; *jāta-rati*—the awakening of attachment; *māne nā*—are not considered; *svalpa-śraddha-jane*—those with little faith; *rasa upadeśa*—instructions about mellows; *kore nā*—does not do.

62) Those who possess little faith are never recognized as being highly developed in loving devotional attachment. Those who possess little faith are never to be instructed in topics concerning transcendental mellows.

*jāta-rati prauḍa-śraddha-saṅga tyāga kore nā  
komala-śraddhere kabhu rasa diyā seve nā*

*jāta-rati*—awakened attachment; *prauḍa-śraddha-saṅga*—association of those with elevated faith; *tyāga*—renunciation; *kore nā*—does not do; *komala-śraddhere*—unto those with little faith; *kabhu*—anytime; *rasa*—mellow; *diyā*—giving; *seve nā*—do not serve.

63) When spiritual attachment (*rati*) is manifest, one never leaves the company of those endowed with advanced faith. If immature devotees with pliable faith are presented with a devotional mellow, they will never be able to properly serve it.

*kṛṣṇera sevana lāgi' jaḍa-rase miśe nā  
rasodaye kona jīve 'śiṣya-buddhi' kore nā*

*kṛṣṇera sevana*—the service of Kṛṣṇa; *lāgi'*—for; *jaḍa-rase*—with mundane mellows; *miśe nā*—does not mix; *rasa-udaye*—upon the awakening of mellows; *kona jīve*—unto any soul; *'śiṣya-buddhi'*—the mentality of having disciples; *kore nā*—does not do.

64) One should never mix their activities with the contaminated moods of

materialistic mellows for the purpose of service of Kṛṣṇa. After rasa has factually awakened, one never indulges in the mentality of regarding any other soul as a disciple.

*rasika-bhakata-rāja kabhu śiṣya kore nā  
rasika-janera śiṣya ei bhāva chāḍe nā*

*rasika-bhakata-rāja*—a king amongst the relisher-devotees; *kabhu*—anytime; *śiṣya*—disciples; *kore nā*—does not do; *rasika-janera*—of the relisher-devotee; *śiṣya*—disciple; *ei bhāva*—this mood; *chāḍe nā*—does not give up.

65) The highest devotee, who is like a king among the rasikas expert in relishing devotional mellows, never thinks that he has disciples. The students of such a rasika, however, never give up the mood of being the disciples of this exalted devotee.

*sādhana chādile bhāva udaya to' haya nā  
rāgānugā jānile-i sādhana to' chāḍe nā*

*sādhana chādile*—giving up regulative devotion; *bhāva*—emotion; *udaya*—awakening; *to'*—certainly; *haya nā*—can never be; *rāgānugā*—spontaneous devotion; *jānile-i*—even though knowing; *sādhana*—regulated devotion; *to'*—certainly; *chāḍe nā*—does not renounce.

66) If the preliminary practices of devotional service (*sādhana*) are neglected, then the awakening of ecstatic emotions (*bhāva*) can never occur. Even one who has attained realization of spontaneous devotional service (*rāgānugā-bhakti*) should never give up practicing the regulative principles of devotional service.

*bhāva nā hoile kabhu rasodaya haya nā  
āge rasodaya, pare ratyudaya haya nā*

*bhāva*—ecstatic emotion; *nā hoile*—upon not arising; *kabhu*—anytime; *rasa-udaya*—the arising of mellows; *haya nā*—can never be; *āge*—beforehand; *rasa-udaya*—the arising of mellows; *pare*—afterward; *rati-udaya*—the arising of attachment; *haya nā*—can never be.

67) Without first experiencing *bhāva*, the ecstatic emotions of divine love, *rasa* can never arise. The realization of *rasa* never occurs before the development of *rati*, spiritual attachment.

*āge ratyudaya, pare śraddhodaya haya nā  
rasābhiṣṭa labhi' pare sādhana to' haya nā*

*āge*—beforehand; *rati-udaya*—the awakening of attachment; *pare*—afterward; *śraddhā-udaya*—the awakening of faith; *haya nā*—can never be; *rasa-abhiṣṭa*—mellow-soaked; *labhi'*—attaining; *pare*—afterwards; *sādhana*—regulative devotion; *to'*—certainly; *haya nā*—can never be.

68) One should never think that *rati* is awakened first, then *śraddhā* develops

later. After one attains the state of being thoroughly soaked with *rasa*, then the need for practicing *sādhana* vanishes.

*sāmagrīra amilane sthāyī-bhāva haya nā  
sthāyī-bhāva-vyatireke rase sthiti haya nā*

*sāmagrīra*—of the various elements [namely, the gradually developing stages of *śraddhā*, then *sādhu-saṅga*, *bhajana-kriya*, *anartha-nivṛtti*, etc.]; *amilane*—without combining; *sthāyī-bhāva*—permanent relationship [one of the five eternal mellows of *śānta*, *dāsya*, *sakhya*, *vātsalya*, and *madhura*]; *haya nā*—can never be; *sthāyī-bhāva-vyatireke*—in the absence of *sthāyī-bhāva*; *rase*—in mellows; *sthiti*—situation; *haya nā*—can never be.

69) In the absence of the necessary constituent elements of the *bhakti* process (such as *anartha-nivṛtti*, *niṣṭhā*, *ruci*, etc.), one can never become fixed up in their own eternal *sthāyī-bhāva* (one of the five principal mellows). In the absence of *sthāyī-bhāva* and its necessary elements, one can never become situated in their eternal *rasa*.

*bhoge mana, jade śraddhā cit prakāśa kore nā  
nāme śraddhā nā hoile jaḍa-buddhi chāḍe nā*

*bhoge*—in enjoyment; *mana*—with the mind; *jade*—in matter; *śraddhā*—faith; *cit*—spiritual consciousness; *prakāśa*—manifestation; *kore nā*—does not do; *nāme*—in the holy name; *śraddhā*—faith; *nā hoile*—without coming about; *jaḍa-buddhi*—mundane mentality; *chāḍe nā*—does not give up.

70) Those whose minds are absorbed in the spirit of enjoyment of matter, and who possess materialistic faith, can never experience the revelation of pure spiritual consciousness. Without absolute faith in the Lord's holy name, one's mundane mentality can never be cast off.

*jaḍa-buddhi nā chāḍile nāma kṛpā kore nā  
nāma kṛpā nā korile līlā śunā jāya nā*

*jaḍa-buddhi*—mundane mentality; *nā chāḍile*—not giving up; *nāma*—the holy name; *kṛpā*—mercy; *kore nā*—does not do; *nāma*—the holy name; *kṛpā*—mercy; *nā korile*—not doing; *līlā*—Kṛṣṇa's pastimes; *śunā jāya nā*—should not be heard.

71) One who is reluctant to give up their materialistic mentality will never receive the mercy of the pure holy name of Lord Kṛṣṇa. Without first receiving the mercy of the holy name, one should never listen to recitations of Kṛṣṇa's confidential pastimes.

*nāmake jānile jaḍa, kāma dūra haya nā  
rūpake mānile jaḍa, kāma dūra haya nā*

*nāmake*—the holy name; *jānile jaḍa*—understands to be material; *kāma*—lust; *dūra*—vanquished; *haya nā*—can never be; *rūpake*—Kṛṣṇa's eternal form; *mānile jaḍa*—considers as material; *kāma*—lust; *dūra*—vanquished; *haya nā*—can never

be.

72) One who thinks that the holy name of Kṛṣṇa is mundane can never become free from lust. One who thinks that the transcendental form of Kṛṣṇa is mundane can never become free from lust.

*guṇake bujhile jaḍa, kāma dūra haya nā  
līlāke purile jaḍe, kāma dūra haya nā*

*guṇake*—the Lord’s qualities; *bujhile jaḍa*—understands as material; *kāma*—lust; *dūra*—vanquished; *haya nā*—can never be; *līlāke*—the Lord’s pastimes; *purile jaḍe*—filled with matter; *kāma*—lust; *dūra*—vanquished; *haya nā*—can never be.

73) One who thinks that the divine qualities of Kṛṣṇa are mundane can never become free from lust. One who thinks that the eternal pastimes of Kṛṣṇa are mundane can never become free from lust.

*nāme jaḍa-vyavadhāne rūpodaya haya nā  
nāme jaḍa-vyavadhāne guṇodaya haya nā*

*nāme*—by chanting the holy name; *jaḍa-vyavadhāne*—by the intervention of matter; *rūpa-udaya*—the arising of Kṛṣṇa’s form; *haya nā*—can never be; *nāme*—by chanting the holy name; *jaḍa-vyavadhāne*—by the intervention of matter; *guṇa-udaya*—the arising of Kṛṣṇa’s qualities; *haya nā*—can never be; *jaḍa-bhoga-vyavadhāne*—by the intervention of trying to enjoy matter; *līlā-udaya*—the arising of Kṛṣṇa’s pastimes; *haya nā*—can never be.

74) If one’s consciousness is blocked by material conceptions, then Kṛṣṇa’s pure transcendental form can never be realized by chanting the holy name. If one’s consciousness is blocked by material conceptions, then Kṛṣṇa’s pure transcendental qualities can never be realized by chanting the holy name.

*aparādha-vyavadhāne rasa-lābha haya nā  
aparādha-vyavadhāne nāma kabhu haya nā*

*aparādha-vyavadhāne*—by the intervention of offenses; *rasa-lābha*—the attainment of mellows; *haya nā*—can never be; *aparādha-vyavadhāne*—by the intervention of offenses; *nāma*—the holy name; *kabhu*—anytime; *haya nā*—can never be.

75) Due to the blockage of offenses (aparādha), one can never attain the flow of pure transcendental mellows. Due to the blockage of offenses, one can never experience the pure holy name of the Lord.

*vyavahita līlā-gāne kāma dūra haya nā  
aparādha-vyavadhāne siddha-deha pāya nā*

*vyavahita*—covered; *līlā-gāne*—by singing of the Lord’s pastimes; *kāma*—lust; *dūra*—vanquished; *haya nā*—can never be; *aparādha-vyavadhāne*—by the intervention of matter; *siddha-deha*—the perfect spiritual body; *pāya nā*—is never obtained.

76) One who is covered by offenses may sing the pastimes of the Lord, but this will never do away with the lust burning in his heart. By the blockage of offenses, one's eternal spiritual body (siddha-deha) will never be attained.

*sevopakarāṇa karṇe nā śunile haya nā  
jaḍopakarāṇa dehe līlā śonā jaya nā*

*sevā-upakarāṇa*—the ingredients of service; *karṇe*—in the ear; *nā śunile*—not hearing; *haya nā*—can never be; *jaḍa-upakarāṇa*—the ingredients of matter; *dehe*—in the body; *līlā*—the pastimes of the Lord; *śonā jaya nā*—does not hear.

77) If one does not hear the proper details of the devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life will never be able to hear of the Lord's transcendental pastimes.

*sevāya unmūkha ha'le jaḍa-kathā haya nā  
natuvā cin-maya kathā kabhu śruta haya nā*

*sevāya*—for devotional service; *unmūkha ha'le*—being enthusiastic; *jaḍa-kathā*—mundane talks; *haya nā*—can never be; *natuvā*—otherwise; *cin-maya kathā*—transcendental talks; *kabhu*—anytime; *śruta*—heard; *haya nā*—can never be.

78) When one is enthusiastic for constantly rendering unalloyed devotional service, there is never any possibility for becoming distracted by idle talks related to the mundane world. Otherwise, if one is not enthusiastic, then confidential topics about the all-conscious spiritual world should never be heard.

*Thus Ends Prākṛta-Rasa Śata-Dūṣiṇī, A Hundred Warnings Against Mundane Mellows  
by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda*