

The Teachings of Shri Vallabhacharya

This collection contains some of the many important writings of Shri Vallabhacharya (1479 - 1531), the founding Acharya of the Pushti Marg, the Path of Grace, and proponent of the purely non-dual philosophy of Shuddhadvaita Vedanta. His "Sixteen Works" are presented here, along with a few compositions by other important authors, in Sanskrit with original English translations. To read or recite these texts is the most direct approach to understanding Shri Vallabhacharya's Path of Grace. These short doctrines give a comprehensive view of the Path of Grace from both philosophical and devotional perspectives.

Siddhant is true philosophy, teachings that bring us to perfection. It is *siddha*, perfection, at the *anta*, or end. Shri Vallabhacharya's *siddhant* is strictly for the attainment of Shri Krishna and is full of devotional, inspirational and practical advice for his followers. His words are replete with wisdom and love and are essential bhakti empowerments.

The Blessed Master's teachings nurture the delicate inner seed of devotion and guard it from the confusion and false identifications that can cloud our vision and make us forget our true blissful nature. This seed of devotion begins as a subtle notion and can mature into a wishing tree that provides the blessed one with the priceless fruit of bhakti: supreme, unconditional devotion. In that blessed state, the

Beloved appears in the heart and throughout creation, filling us with His own joy.

This is my humble attempt to present the Master's teachings, and any imperfections in the translation are purely my own.

मंगलाचरण Auspicious Beginning

These passages are the first to be recited in the morning. They pay homage to Shri Vallabhacharya, his son Shri Gusainji, and Shri Gusainji's seven sons. This prayer remembers the main forms of Shri Krishna that are worshipped in the Path of Grace, as well as the tenth canto of the Shrimad Bhagavatam, Shri Yamunaji, and Shri Giriraja. Bowing before one's guru and God are the main devotional practices.

चिन्ता सन्तानहन्तारो, यत्पादाम्बुज रेणवः ।
स्वीयानां तान्निजाचार्यान्, प्रणमामि मुहुर्मुहुः ॥१॥

*cintā santānahantāro, yatpādāmbuja reṇavaḥ
svīyānām tānnijācāryān, praṇamāmi muhurmuḥuḥ*

I bow again and again to my Acharya, Shrimad Vallabhacharya. The dust from his lotus feet removes all anxieties from his disciples. (1)

यदनुग्रहतोजन्तुः सर्वदुःखातिगो भवेत् ।
तमहं सर्वदा वन्दे श्रीमदवल्लभनन्दनम् ॥२॥

*yadanugrahatojantuh sarvadukhātigo bhavet
tamahaṁ sarvadā vande śrīmadvallabhanandanam*

I always bow to the feet of Shri Vallabhacharya's son, Shri Vitthalnathji. With his grace, all the woes of the people are removed. (2)

अज्ञानतिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥३॥

*ajñānatimirāndhasya jñānāñjana śalākayā
cakśurunmīlitaṁ yena tasmai śrīgurave namaḥ*

I bow to the guru who has applied the khol of knowledge to my eyes and has thus removed the darkness of ignorance. (3)

नमामि हृदये शेषे लीलाक्षीराब्धिशायिनम् ।
लक्ष्मीसहस्रलीलाभिः सेव्यमानं कलानिधिम् ॥४॥

*namāmi hr̥daye śeṣe līlākṣīrābdhiśāyinaṁ
lakṣmīsahasralīlābhiḥ sevyamānaṁ kalānidhim*

I bow to Shri Krishna, an Ocean of divine potency Who is served by thousands of Lakshmis all engaged in His lila. They all rest within the limitless heart that contains the milky and nectarine ocean of lila. (4)

चतुर्भिश्च चतुर्भिश्च चतुर्भिश्च त्रिभिस्तथा ।
षड्भिर्विराजते योऽसौ पञ्चधा हृदये मम ॥५॥

*caturbhiśca caturbhiśca caturbhiśca tribhistathā
ṣaḍbhirvirājate yo'sau pañcadhā hr̥daye mama*

I bow to the five parts of the Shrimad Bhagavatam's tenth canto. They are the four chapters of Shri Krishna's birth, the four chapters of His tamas lila, the four chapters of His rajas lila, the three chapters of His sattvic lila, and the six chapters that show His divine virtues. (5)

श्रीगोवर्धननाथपादयुगलं हैयंगवीनप्रियम्,
नित्यं श्रीमथुराधिपं सुखकरं, श्रीविट्ठलेशंमुदा ।

श्रीमद्द्वारवतीश गोकुलपतिं, श्रीगोकुलेन्दुविभुं
श्रीमन्मन्मथमोहनं नटवरं श्रीबालकृष्णं भजे ।।६।।

*śrīgovardhananātha pādayugalaṁ haiyangaṁnapriyam
nityaṁ śrīmathurādhipaṁ sukhakaraṁ śrīviṭṭhaleśaṁ mudā
śrīmadvāravatīśa gokulapatiṁ śrīgokulenduraṁ vibhuraṁ
śrīmanmanmatha mohanam natavaram śrībālakṛṣṇaṁ bhaje*

Worship Shri Nathji's lotus feet and worship young Navanit Priyaji, Who loves fresh butter. Worship the eternal Shri Mathuradish, a Giver of pleasure, and worship the happy Shri Vitthalesh. Adore Shri Dwarkadish as well as the powerful Moon of Gokul, Chandramaji. Worship Madan Mohanji, the enchanter of even Cupid. Worship Krishna as Natavaram, the supreme Actor and Lover, and as Shri Bal Krishna, His child form. (6)

श्रीमदवल्लभविट्ठलौ गिरिधरं गोविन्दरायाभिधम्
श्रीमद्बालकृष्ण गोकुलपतीनाथं रघूणास्तथा ।।
एवं श्रीयदुनायकं किल घनश्यामं च तद्वंशजान्
कालिन्दीं स्वगुरुम् गिरिं गुरुविभुं स्वीयप्रभुंश्च स्मरेत् ।।७।।

*śrīmadvallabhaviṭṭhalau giridharaṁ govindarāyābhidham
śrīmadbālakṛṣṇa gokulapatīnāthaṁ raghūṇānstathā
evaṁ śrīyadunāyakaṁ kila ghanaśyāmaṁ ca tadvanśajān
kāliṁdīṁ svagurum girim guruvibhuraṁ svīyaprabhuraṁśca smaret*

Remember Shri Vallabhacharya, his son Shri Vitthalnathji, as well as Shri Vitthalnathji's seven sons: Shri Giridhar, Shri Govinda, Shri Bal Krishna, Shri Gokulnath, Shri Ragunath, Shri Yadunath and Shri Ghanshyam. Remember their lineages, Shri Yamunaji, your own guru, the blessed mountain Giriraj, as well as the Krishna your guru worships. Remember your own Krishna, the one you serve. (7)

श्रीकृष्ण का ध्यान Shri Krishna's Form

This passage is from the Shrimad Bhagavatam, in the chapter called, "Venu Gita: The Song of Shri Krishna's Flute."

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारम्,
विभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दैः,
वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥

*barhāpīḍam naṭavaravapuḥ karṇayoḥ karṇikāram
vibhradvāsaḥ kanakakapiśam vaijayantīm ca mālām
randhrān veṇoradharasudhayā pūrayan gopavṛndaiḥ
vṛndāraṇyam svapadaramaṇam prāviśad gītakīrtiḥ*

Shri Krishna is adorned with a peacock feather, and His ears are graced with flowers. His shawl is the color of brilliant gold. He wears a garland made of forest flowers and appears as the Actor-Husband. He is the Svaminis' choice, their Lord and Husband. He fills the holes of His flute with the nectar from His lips. His praises are sung as He enters Vrindavan, surrounded by His cowlad friends. His lotus feet appear splendid and create dalliance wherever they touch the earth.

श्रीमहाप्रभुजी का ध्यान Shri Vallabhacharya's Form

This passage reveals the inner Lila-form of Shri Vallabhacharya.

सौंदर्यं निजहृदगतं प्रकटितं स्त्रीगूढभावात्मकम् ।
पुरुषञ्च पुनस्तदन्तरगतं प्रावीविशत् स्वप्रिये ॥
संश्लिष्टावुभयौ बभौ रसमयः कृष्णो हि यत्साक्षिकम् ।
रूपं तत्त्रितयात्मकं परमभिध्येयं सदावल्लभम् ॥

*saundaryam nijahṛdagatam prakṛitam
strīgūḍhabhāvātmakam
puruṣaṅca punastadantaragatam
prāvīviśat svapriye
saṅśliṣṭāvubhayau babhau
rasamayah kṛṣṇo hi yatsākṣikam
rūpam tattritayātmakam
paramabhidhyeyam sadāvallabham*

Shri Krishna manifested from His own heart an exceedingly lovely form of Shri Svamini's secret and loving feminine mood. Then, Shri Svamini manifested the all-attractive male form of Shri Krishna from Her heart. These two forms then entered Their beloved Vallabhacharya and made him not only a nectar-filled combination of both divine forms, but Their witness as well. Always contemplate this magnificent, three-fold form of the beloved Shrimad Vallabhacharya.

श्रीगुसाईजी का ध्यान Shri Vitthalnathji's Form

सायं कुञ्जालयस्थासनम् उपविलसत्स्वर्णपात्रं सुधौतम्,
राजद्यज्ञोपवीतं परितनुवसनं गौरमम्भोजवक्त्रम् ।
प्राणनायम्य नासापुटनिहितकरं कर्णराजद्विमुक्तम्,
वन्देऽर्धोन्मीलिताक्षं मृगमदतिलकं विट्ठलेशं सुकेशम् ॥

*sāyam kuñjālayasthāsanam upavilasatsvarṇa
pātraṁ sudhautam
rājadyajñopavītaṁ paritanuvasanam
gauramambhojavaktram
prāṇanāyamya nāsāpuṭanihitakaraṁ
karṇarājadvimuktam
vande'rdhonmīlitākṣaṁ mṛgamadatilakaṁ
viṭṭhaleśaṁ sukeśam*

Bow to Shri Vitthalnathji, the son of Shri Vallabhacharya, who is sitting in a lovely bower at sunset. In front of him are shining golden vessels for his sandhya prayers. He is wearing a sacred thread, a delicate cotton dhoti, and a shawl. His face shines like a lotus as he controls his breath by performing pranayama, placing the fingers of his right hand on his nose. His ears are adorned with pearl earrings, and his eyes are half-closed. His forehead is adorned with a musk tilak and lovely locks of hair.

श्रीसर्वोत्तम स्तोत्रम् The Best Recitation

These verses of Shri Vallabhacharya's one hundred and eight names, written by his son Shri Vitthalnathji (Shri Gusainji), contain the heart of the Path of Grace. These blessed names are recited daily by Shri Mahaprabhuji's (Shri Vallabhacharya's) followers and are the keys to Shri Krishna's grace-filled kingdom. The names speak for themselves.

प्राकृतधर्मानाश्रयम् अप्राकृतनिखिलधर्मरूपमिति ।
निगमप्रतिपाद्यं यत्तच्छुद्धं साकृति स्तौमि ॥१॥

*prākṛtadharmānāśrayam aprākṛtanikhiladharmarūpamiti
nigamapratipādyam yattacchuddham sākṛiti staumi*

The manifested form of Supreme Brahman does not rely on any material attributes; He is full of only divine virtues. I praise this Supreme Brahman who is, as the Vedas declare, pure and manifested with form. (1)

कलिकालतमश्छन्न दृष्टित्वाद्विदुषामपि ।
संप्रत्यविषयस्तस्य माहात्म्यं समभूद् भुवि ॥२॥

*kalikālatamaśchanna dṛṣṭitvādvīduṣāmapi
sampratyaविषयastasya mātmyam samabhūd bhuvi*

During this current age of struggle, even the vision of intelligent people has been obscured by darkness, and the greatness of the Blessed Lord's form has not dawned on them. (2)

दयया निजमाहात्म्यं करिष्यन् प्रकटं हरिः ।
वाण्या यदा तदा स्वास्यं प्रादुर्भूतं चकार हि ॥३॥

*dayayā nijamāhātmyam karīṣyan prakṛtaṁ hariḥ
vāṅyā yadā tadā svāsyam prādurbhūtaṁ cakāra hi*

When Shri Hari (Shri Krishna) became full of compassion and wanted to manifest His own greatness through His speech, His own face appeared as Shri Vallabhacharya. (3)

तदुक्तमपि दुर्बोधं सुबोधं स्याद्यथा तथा ।
तन्नामाष्टोत्तरशतं प्रवक्ष्याम्यखिलाघहृत् ॥४॥

*taduktamapi durbodham subodham syādyathā tathā
tannāmāṣṭottaraśataṁ pravakṣyāmyakhilāghahṛt*

Although what Shri Vallabhacharya taught is difficult to understand, through the one hundred and eight names that I am going to recite, his words will become easily comprehensible, and all impurities will be removed. (4)

ऋषिरग्निकुमारस्तु नाम्नां छन्दो जगत्यसौ ।
श्रीकृष्णास्यं देवता च बीजं कारुणिकः प्रभुः ॥५॥

*ṛṣiragnikumārastu nāmnām chando jagatyasau
śrīkrṣṇāsyam devatā ca bījam kāruṇikaḥ prabhuḥ*

I am the son of the Fire Rishi, Shri Vallabhacharya, and these names are recited in the well-known Anustupa meter, which has sixteen syllables per line. In this devotional composition, Shri Krishna's compassion is the seed and His face is the deity. (5)

विनियोगो भक्तियोगः प्रतिबन्धविनाशने ।
कृष्णाधरामृतास्वाद सिद्धिरत्र न संशयः ॥६॥

viniyogo bhaktiyogaḥ pratibandhavināśane
kr̥ṣṇādharāmṛtāsvāda siddhiratra na saṁśayaḥ

These one hundred and eight names are useful in the practice of bhakti yoga. By reciting them, one's obstructions will be removed and without a doubt, one will receive the reward of the nectar of Shri Krishna's lips. (6)

[Here begin the sacred names]

आनन्दः परमानन्दः श्रीकृष्णास्यं कृपानिधिः ।
दैवोद्धारप्रयत्नात्मा स्मृतिमात्रार्तिनाशनः ॥७॥

ānandaḥ paramānandaḥ śrīkr̥ṣṇāsyam̐ kṛpānidhiḥ
daiṇvoddhāraprayatnātmā smṛtimātrārtināśanaḥ

Shri Vallabhacharya is full of bliss - full of supreme bliss. He is the form of Shri Krishna's face and is an ocean of grace. He is soulfully intent upon uplifting divine souls. Afflictions are removed by simply remembering Him. (7)

श्रीभागवत गूढार्थ प्रकाशन परायणः ।
साकार ब्रह्मवादैकस्थापको वेदपारगः ॥८॥

śrībhāgavata gūḍhārtha prakāśana parāyaṇaḥ
sākāra brahmavādaikasthāpako vedapāraḡaḥ

Shri Vallabhacharya is intent upon revealing the esoteric meanings of the Shrimad Bhagavatam. He established the truth that Brahman has a divine form, and he is the knower of the inner Veda. (8)

मायावादनिराकर्ता सर्ववादिनिरासकृत् ।
भक्तिमार्गाब्जमार्तण्डः स्त्रीशूद्राद्युद्धृतिक्षमः ॥६॥

*māyāvādanirākartā sarvavādinirāsakṛt
bhaktimārgābjamārtanḍaḥ strīśūdrādyuddhṛtikṣamaḥ*

He defeated the theories which state that the world is comprised of illusory maya, and he dispelled the confusion of all other false teachings. For the lotus-like path of devotion, Shri Vallabhacharya is the sun. He is the uplifter of women, the low caste, and all other people. (9)

अंगीकृत्यैव गोपीशवल्लभीकृतमानवः ।
अंगीकृतौ समर्यादो महाकारुणिको विभुः ॥१०॥

*angīkṛtyaiva gopīśavallabhīkṛtamānavaḥ
angīkṛtau samaryādo mahākāruṇiko vibhuḥ*

Those souls whom he accepted became beloved to Shri Krishna, the Lord of the Gopis. Shri Vallabhacharya initiated souls in accordance with scriptural law. He is also extremely compassionate and all-powerful. (10)

अदेयदानदक्षश्च महोदारचरित्रवान् ।
प्राकृतानुकृतिव्याज मोहितासुर मानुषः ॥११॥

*adeyadānadakṣaśca mahodāracaritravān
prākṛtānukṛtivyāja mohitāsura mānuṣaḥ*

Shri Vallabhacharya is brilliant at giving the ungivable, and his character is full of generosity. He deluded ungodly souls by appearing to them as an ordinary man. (11)

वैश्वानरो वल्लभाख्यः सद्रूपो हितकृत्सताम् ।
जनशिक्षाकृते कृष्णभक्तिकृद् निखिलेष्टदः ॥१२॥

*vaiśvānaro vallabhākhyaḥ sadrūpo hitakṛtsatām
janaśikṣākṛte kṛṣṇabhaktikṛd nikhileṣṭadaḥ*

Shri Vallabhacharya is the God of Fire and is known as the Beloved. His form is pure and beneficial to the saints. In order to teach others, he himself practiced Krishna bhakti and fulfilled all desires. (12)

सर्वलक्षणसंपन्नः श्रीकृष्णज्ञानदो गुरुः ।
स्वानन्दतुन्दिलः पद्मदलायतविलोचनः ॥१३॥

*sarvalakṣaṇasampannaḥ śrīkṛṣṇajñānado guruḥ
svānandatundilaḥ padmadalāyatavilocanaḥ*

Shri Vallabhacharya is full of all divine virtues and gives understanding of Shri Krishna. He is the guru. He is satisfied in his own bliss, and his eyes are wide like lotus flowers. (13)

कृपादृग्वृष्टि संहृष्टः दासदासीप्रियः पतिः ।
रोषदृक्पातसंप्लुष्टः भक्तद्विद् भक्तसेवितः ॥१४॥

*kṛpādr̥gvr̥ṣṭi saṁhr̥ṣṭaḥ dāsadāsīpriyaḥ patiḥ
roṣadr̥kpātasampluṣṭaḥ bhaktadvit̥ bhaktasevitaḥ*

Shri Vallabhacharya's beloved men and women followers are delighted by his grace-filled glance. He is the master, and his fierce glance incinerates the bhaktas' enemies. He is served by the bhaktas. (14)

सुखसेव्यो दुराराध्यो दुर्लभाङ्घ्रिसरोरुहः ।
उग्रप्रतापो वाक्सीधुपूरिताशेष सेवकः ॥१५॥

sukhasevyo durārādhyo durlabhānghrisaroruhah
ugrapratāpo vāksīdhupūritāśeṣa sevakah

Shri Vallabhacharya's worship is pleasurable and difficult to attain for those who are not bhaktas. It is very rare to attain his lotus feet. He is extremely powerful, and his nectar-like speech fills all of his disciples. (15)

श्रीभागवतपीयूष समुद्र मथनक्षमः ।
तत्सार भूतरासस्त्रीभावपूरितविग्रहः ॥१६॥
śrībhāgavatapīyūṣa samudra mathanakṣamah
tatsāra bhūtarāsastrībhāvapūritavigrahaḥ

Shri Vallabhacharya churned the nectarine ocean of the Shrimad Bhagavatam. His form brims with the bhava of the Gopis dancing the Rasa Lila with Shri Krishna. (16)

सान्निध्यमात्रदत्त श्रीकृष्णप्रेमा विमुक्तिदः ।
रासलीलैकतात्पर्यः कृपयैतत्कथाप्रदः ॥१७॥
sānnidhyamātradatta śrīkṛṣṇapremā vimuktidaḥ
rāsalīlaikatātparyah kṛpayaitatkathāpradaḥ

By Shri Vallabhacharya's mere proximity, love for Shri Krishna is attained. He gives grace-filled liberation. His essential message is the Rasa Lila, and by his grace, he gave his followers teachings on that divine subject. (17)

विरहानुभवैकार्थं सर्वत्यागोपदेशकः ।
भक्त्याचारोपदेष्टा च कर्ममार्गप्रवर्तकः ॥१८॥

*virahānubhavaikārtha sarvatyāgopadeśakah
bhaktyācāropadeṣṭā ca karmamārgapravartakah*

Shri Vallabhacharya teaches that in order to experience the blissful pangs of separation from Shri Krishna, everything else has to be renounced. He gave teachings on the path of devotion and promoted the loving path of action as well. (18)

यागादौ भक्तिमार्गेक साधनत्वोपदेशकः ।
पूर्णानंदः पूर्णकामो वाक्पतिर्विबुधेश्वरः ॥१९॥

*yāgādau bhaktimārgaika sādhanatvopadeśakah
pūrṇānandah pūrṇakāmo vākpatirvibudheśvarah*

Shri Vallabhacharya teaches that sacrifices and other Vedic practices can all play a part in the path of devotion. Shri Vallabhacharya is full of bliss, and his every desire is fulfilled. He is the master of speech as well as the Lord of the wise. (19)

कृष्णनाम सहस्रस्यवक्ता भक्तपरायणः ।
भक्त्याचारोपदेशार्थं नानावाक्य निरूपकः ॥२०॥

*kṛṣṇanāma sahasrasyavaktā bhaktaparāyaṇah
bhaktyācāropadeśārtha nānāvākya nirūpakah*

Shri Vallabhacharya spoke the thousand names of Shri Krishna. He focuses on his followers. Shri Vallabhacharya spoke and wrote about many different subjects in order to teach the path of devotion. (20)

स्वार्थोज्जिताखिल प्राणप्रियस्तादृश वेष्टितः ।
स्वदासार्थकृताशेष साधनः सर्वशक्तिधृक् ।।२१।।

svārthojjhitākhila prāṇapriyastādṛśa veṣṭitaḥ
svadāsārthakṛtāśeṣa sādhanah sarvaśaktidhṛk

In order to uplift his followers, Shri Vallabhacharya renounced everything that was unrelated to devotion. He is surrounded by accomplished souls and has performed all sorts of practices for his dear followers. Shri Vallabhacharya contains every power. (21)

भुवि भक्ति प्रचारैककृते स्वान्वयकृत्पिता ।
स्ववंशे स्थापिताशेष स्वमाहात्म्यः स्मयापहः ।।२२।।

bhuvi bhakti pracāraikakṛte svānvayakṛtpitā
svavaṅśe sthāpitāśeṣa svamāhātmyah smayāpahaḥ

Shri Vallabhacharya created his own family lineage in order to promote devotion in the world. He is a father and has established his unlimited greatness in his own lineage. He is the remover of pride. (22)

पतिव्रतापतिः पारलौकिकैहिकदानकृत् ।
निगूढहृदयोऽनन्यभक्तेषु ज्ञापिताशयः ।।२३।।

pativratāpatiḥ pāralaukikaihikadānakṛt
nigūḍhahṛdayo'nanyabhakteṣu jñāpitāśayah

He is the husband to those who are devoted to the eternal Husband, and he is a giver of divine and worldly gifts. His heart is very esoteric, but he reveals his inner intentions to his one-pointed devotees. (23)

उपासनादिमार्गातिमुग्ध मोहनिवारकः ।
भक्तिमार्गे सर्वमार्ग वैलक्षण्यानुभूतिकृत् ॥२४॥

*upāsanādimārgātimugdha mohanivāraḥ
bhaktimārgē sarvamārga vailakṣaṇyānubhūtikṛt*

Shri Vallabhacharya removes the confusion of those who are bewildered by the various paths of practice. He gave his followers the experience of how the path of devotion is distinct from all other paths. (24)

पृथक्शरण मार्गोपदेष्टा श्रीकृष्णहार्दवित् ।
प्रतिक्षणनिकुञ्जस्थ लीलारस सुपूरितः ॥२५॥

*prthakśaraṇa mārgopadeṣṭā śrīkṛṣṇahārdavit
pratikṣaṇanikuñjastha līlārasa supūritah*

Shri Vallabhacharya teaches a distinct type of path of refuge. He is the knower of Shri Krishna's Inner Essence. He is always filled with the nectar of Shri Krishna's bower lilas. (25)

तत्कथाक्षिप्तचित्तस्तद्विस्मृतान्यो व्रजप्रियः ।
प्रियव्रजस्थितिः पुष्टिलीलाकर्ता रहः प्रियः ॥२६॥

*tatkathākṣipta cittastadvismṛtānyo vrajapriyaḥ
priyavrajasthitih puṣṭilīlākartā rahaḥ priyaḥ*

His mind is enthralled by stories of Shri Krishna, and he has forgotten everything else. Shri Vallabhacharya loves Vraja, Shri Krishna's land of Lila. He loved to live in Vraja. He is a maker of grace-filled lilas and loves solitude. (26)

भक्तेच्छापूरकः सर्वाज्ञात लीलोऽतिमोहनः ।
सर्वासक्तो भक्तमात्रासक्तः पतितपावनः ॥२७॥

bhaktecchāpūraḥ sarvājñāta līlo'atimohanah
sarvāsakto bhaktamātrāsaktaḥ patitapāvanah

Shri Vallabhacharya fulfills the wishes of his followers. His lila is unfathomable, and he is extremely enchanting. He is not attached to anything except his bhaktas. He is the purifier of the fallen. (27)

स्वयशोगानसंहृष्ट हृदयांभोजविष्टरः ।
यशः पीयूषलहरी प्लावितान्यरसः परः ॥२८॥

svayaśogāna sanhr̥ṣṭa hr̥dayāmbhojaviṣṭarah
yaśaḥ pīyūṣalaharī plāvitānyarasaḥ paraḥ

Shri Vallabhacharya lives in the lotus hearts of his bhaktas who are ecstatic with the song of his praise. The nectar-filled waves of Shri Vallabhacharya's fame saturate every mood with the elixir of devotion. He is totally exalted. (28)

लीलामृत रसाद्रार्द्रिकृताखिल शरीरभृत् ।
गोवर्धनस्थित्युत्साहस्तल्लीला प्रेमपूरितः ॥२९॥

līlāmṛta rasādrārdrīkṛtākhila śarīrabhṛt
govardhana sthityutsāhastallīlā premapūritaḥ

He completely soaks the bodies of his bhaktas with the blissful nectar of Shri Krishna's lilas. He lives by the Govardhan Hill with great enthusiasm and is filled with the love of Shri Krishna's lilas. (29)

यज्ञभोक्ता यज्ञकर्ता चतुर्वर्गविशारदः ।
सत्यप्रतिज्ञस्त्रिगुणातीतो नयविशारदः ॥३०॥

yajñabhoktā yajñakartā caturvargaviśāradaḥ
satyapratijñastriguṇātīto nayaviśāradaḥ

Shri Vallabhacharya is the enjoyer and performer of sacred ceremonies. He is brilliant at giving the four pursuits of life. His oath is pure, and he is beyond the three material qualities of sattva, rajas and tamas. He has brilliant judgment. (30)

स्वकीर्तिवर्धनस्तत्त्व सूत्र भाष्य प्रदर्शकः ।
मायावादाख्यतूलाग्निर्ब्रह्मवादनिरूपकः ॥३१॥

svakīrtivardhanastattva sūtra bhāṣya pradarśakaḥ
māyāvādākhyatūlāgnirbrahmavādanirūpakaḥ

He increased his own fame and wrote a commentary on the Brahma Sutras. Shri Vallabhacharya is fire to the cotton-like, false teachings of Mayavada. Shri Vallabhacharya has explained the teachings of Brahmavada, wherein everything is Krishna and nothing but Krishna. (31)

अप्राकृताखिलाकल्पभूषितः सहजस्मितः ।
त्रिलोकीभूषणं भूमिभाग्यं सहजसुंदरः ॥३२॥

aprākṛtākhilākalkpa bhūṣitaḥ sahajasmitaḥ
trilokībhūṣaṇam bhūmibhāgyam sahajasundaraḥ

Shri Vallabhacharya is adorned with divine ornaments. He has a natural smile and is the ornament of the three worlds. He contains the world's fortune and is naturally beautiful. (32)

अशेष भक्तसंप्रार्थ्य चरणाब्ज रजोधनः ।

इत्यानन्दनिधेः प्रोक्तं नाम्नामष्टोत्तरं शतम् ॥३३॥

*aśeṣa bhaktasamprārthya caraṇābja rajodhanaḥ
ityānandanidheḥ proktaṁ nāmnāmaṣṭottaraṁ śatam*

All the bhaktas pray for the dust that has touched Shri Vallabhacharya's lotus feet. Thus I have revealed the ocean of bliss, the one hundred and eight names of Shri Vallabhacharya. (33)

श्रद्धाविशुद्ध बुद्धिर्यः पठत्यनुदिनं जनः ।

स तदेकमनाः सिद्धिमुक्तां प्राप्नोत्यसंशयम् ॥३४॥

*śraddhāviśuddha buddhiryaḥ paṭhatyanudinaṁ janaḥ
sa tadekamaṇāḥ siddhimuktāṁ prāpnotyasamśayam*

Whoever recites these names of Shri Vallabhacharya with faith, pure intelligence and focused mind will undoubtedly attain the reward of grace-filled Krishna. (34)

तदप्राप्तौ वृथा मोक्षस्तदाप्तौ तद्गतार्थता ।

अतः सर्वोत्तमं स्तोत्रं जप्यं कृष्णरसार्थिभिः ॥३५॥

*tadaprāptau vrthā mokṣastadāptau tadgatārthatā
ataḥ sarvottamaṁ stotraṁ japyam kṛṣṇarasārthibhiḥ*

If the grace-filled form of Shri Krishna is not realized, then even the attainment of liberation is useless. If Krishna is attained, however, then one is completely accomplished. And so, this recitation, which is the best of all, should be recited for the attainment of Shri Krishna, Who is pure nectar. (35)

श्रीयमुनाष्टकम्

In Praise of Shri Yamuna

The first of Shri Vallabhacharya's Sixteen Works is the Yamunashtakam. It is his brilliant praise of the divine river Yamuna, Who is also Shri Krishna's most Beloved. It is through Shri Yamunaji's grace that one receives the ability to meet Shri Krishna. She is the source of all divine powers and increases the bhakta's love for Shri Krishna. She purifies the earth and removes obstructions that keep bhaktas from experiencing the Blessed Lord. She removes the burdens of this age of struggle, elevates Her bhaktas, and makes them dear to Krishna. Finally, She transforms the being and makes her fit for Shri Krishna's loving service. Shri Vallabhacharya's praise of Shri Yamuna is the auspicious introduction to his Sixteen Works. In the master's words:

नमामि यमुनामहं सकलसिद्धिहेतुं मुदा ।

मुरारिपदपंकज स्फुरदमन्दरेणूत्कटाम् ॥

तटस्थ नवकाननप्रकट मोदपुष्पाम्बुना ।

सुरासुर सुपूजितस्मरपितुः श्रियं बिभ्रतीम् ॥१॥

*namāmi yamunāmaham sakalasiddhihetum mudā
murāripadapankaja sphuradamandarenūtkatām
tatastha navakānanaprakata modapuspāmbunā
surāsura supūjitasmarapituh śriyam bibhratīm*

I joyfully bow to Shri Yamunaji, the Giver of all divine powers. Her expansive sands shine brightly, like the lotus feet of Lord Krishna. Flowers from fresh forests along Shri

Yamunaji's banks mingle with Her and make Her waters fragrant. Both humble and assertive Gopis worship Shri Yamunaji well. She contains the beauty of Shri Krishna. (1)

कलिन्दगिरिमस्तके पतदमन्दपूरोज्ज्वला ।
विलास गमनोल्लसत्प्रकट गण्ड शैलान्नता ॥
सघोषगतिदन्तुरा समधिरूढदोलोत्तमा ।
मुकुन्दरतिवर्द्धिनी जयति पद्मबन्धोः सुता ॥२॥

*kalindagirimastake patadamandapūrojjvalā
vilāsa gamanollasatprakāṭa gaṇḍa śailonnatā
saghoṣagatidanturā samadhirūḍhadolottamā
mukundarativardhinī jayati padmabandhoḥ sutā*

Shri Yamunaji emerges from the heart of Lord Narayana and cascades from the summit of the Kalindi Mountain with brilliance. She appears to be swaying in a lovely swing as She descends the rocky slopes, Her waters roaring and filled with dalliance. Glories to Shri Yamunaji, the daughter of the sun, Who increases the bhakta's love for Mukunda. (2)

भुवं भुवन पावनीमधिगतामनेक स्वनैः ।
प्रियाभिरिव सेवितां शुकमयूरहंसादिभिः ॥
तरंगभुजकंकण प्रकट मुक्तिकावालुका ।
नितम्बतट सुन्दरीं नमत कृष्णतुर्यप्रियाम् ॥३॥

*bhuvanṁ bhuvana pāvanīmadhigatāmaneka svanaīḥ
priyābhiriva sevītāṁ śukamayūrahansādibhiḥ
tarangabhujakankāṇa prakāṭa muktikāvālukā
nitambataṭa sundarīm namata kṛṣṇaturyapriyām*

Shri Yamunaji has come to earth for its purification. Like the Gopis serve their beloved Krishna, Shri Yamunaji is served by the many songs of the peacocks, parrots, swans,

and other birds. Her waves are Her arms, and Her sands are Her pearly bangles. Her banks are Her hips. Bow to this beautiful Yamuna, the fourth and foremost beloved of Shri Krishna. (3)

अनन्तगुण भूषिते शिवविरञ्चिदेवस्तुते ।
घनाघननिभे सदा ध्रुवपराशराभिष्टदे ॥
विशुद्ध मथुरातटे सकलगोपगोपीवृते ।
कृपाजलधिसंश्रिते मम मनः सुखं भावय ॥४॥

*anantaguna bhūṣite śivavirañcidevastute
ghanāghananibhe sadā dhruvaparāśarābhiṣṭade
viśuddha mathurātaṭe sakalagopagopīvṛte
kṛpājaladhisanśrite mama manaḥ sukhaṁ bhāvaya*

Embellished with countless virtues, Shri Yamunaji is praised by Shiva, Brahma and other divinities. Her hue is always the color of dark clouds. She fulfilled the wishes of Dhruva and Parasha. At Her banks by the pure city of Mathura, She is surrounded by the Gopis and Gopas. Oh Yamunaji, You have taken the shelter of Shri Krishna, the Ocean of grace. Bring joy to my heart. (4)

यया चरणपद्मजा मुररिपोः प्रियंभावुका ।
समागमनतोऽभवत्सकल सिद्धिदा सेवताम् ॥
तया सदृशतामियात्कमलजा सपत्नीव यत् ।
हरि प्रियकलिन्दया मनसि मे सदा स्थीयताम् ॥५॥

*yayā caraṇapadmajā muraripoḥ priyaṁbhāvukā
samāgamanato'bhavatsakala siddhidā sevatām
tayā sadṛśatāmiyātkamalajā sapatnīva yat
hari priyakalindayā manasi me sadā sthīyatām*

Only after Ganga merged with You, O Yamunaji, did She become beloved to Krishna, and only then was Ganga

able to give all devotional powers to those who worship Her. If there is anyone who can even come close to You, it would be Your co-wife, Shri Lakshmi. May You remain forever in my heart, Kalindi, Beloved of Hari, Destroyer of the strife of this age of Kali. (5)

नमोऽस्तु यमुने सदा तव चरित्रमत्यद्भुतम् ।
न जातु यमयातना भवति ते पयः पानतः ।
यमोऽपि भगिनी सुतान्कथमुहन्ति दुष्टानपि ।
प्रियो भवति सेवनात्तव हरेर्यथा गोपिकाः ॥६॥

*namo'stu yamune sadā tava caritramatyadbhutam
na jātu yamayātanā bhavati te payah pānataḥ
yamo'pi bhaginī sutānkathamuhanti duṣṭānapi
priyo bhavati sevanāttava hareryathā gopikāḥ*

Obeisances to You forever, Shri Yamunaji. Your story is most amazing. Those who sip Your waters are never tormented by Yama, the God of retribution, for how could he ever harm the children of his younger sister, even if they are bad? Those who worship You become beloved to Hari, just like the Gopis. (6)

ममास्तु तव सन्निधौ तनुनवत्वमेतावता ।
न दुर्लभतमा रतिर्मुररिपौ मुकुन्दप्रिये ॥
अतोऽस्तु तव लालना सुरधुनी परं संगमात् ।
तवैवभुवि कीर्तिता न तु कदापि पुष्टिस्थितैः ॥७॥

*mamāstu tava sannidhau tanunavatvametavatā
na durlabhatamā ratirmuraripau mukundapriye
ato'stu tava lālanā suradhunī param sangamāt
tavaivabhuvi kīrtitā na tu kadāpi puṣṭisthitaiḥ*

By being near You, may my body be divinely transformed and renewed. Then it will not be difficult at all to love Krishna. This is why I cherish You. In this world, grace-filled souls only praise Ganga after she has joined with You. (7)

स्तुतिं तव करोति कः कमलजा सपत्नि प्रिये ।
हरेर्यदनुसेवया भवति सौख्यमामोक्षतः ॥
इयं तव कथाधिका सकलगोपिकासंगमः ।
स्मरश्रमजलाणुभिः सकलगात्रजैः संगमः ॥८॥

*stutiṁ tava karoti kaḥ kamalajā sapatni priye
hareryadanusevayā bhavati saukhyamāmokṣataḥ
iyam tava kathādhikā sakalagopikāsangamaḥ
smaraśramajalāṅubhiḥ sakalgātrajaiḥ sangamaḥ*

Who is capable of praising You, Krishna's beloved Shri Yamunaji, co-wife of Lakshmi? If worshipped together with Shri Hari, Shri Lakshmi can at best award the bliss of liberation. Your story, however, is far greater, for Your entire body is comprised of the beads of sweat that have fallen from Shri Krishna during His love-plays with the Gopis. (8)

तवाष्टकमिदं मुदा पठति सूरसुते सदा ।
समस्तदुरितक्षयो भवति वै मुकुन्दे रतिः ।
तया सकलसिद्धयो मुररिपुश्च सन्तुष्यति ।
स्वभाव विजयो भवेद्वदति वल्लभः श्रीहरेः ॥९॥

*tavāṣṭakamidam mudā paṭhati sūrasute sadā
samastaduritakṣayo bhavati vai mukunde ratiḥ
tayā sakalasiddhayo muraripuśca santuṣyati
svabhāva vijayo bhavedvadati vallabhaḥ śrīhareḥ*

Oh Yamuna, Daughter of the sun! Those who joyfully recite this eight-fold praise have all of their impurities removed and love Shri Krishna, the Giver of liberation. Through You, all devotional powers are attained and Shri Krishna becomes pleased. You transform the nature of Your bhaktas, says Shri Vallabhacharya, Beloved of Hari. (9)

बालबोधः

Instructions for Spiritual Children

The next teaching in the Sixteen Works is Shri Vallabhacharya's "Instructions for Spiritual Children," the Bala Bodha. He composed this teaching for his disciple Narayandas. It maps out the different approaches to liberation and is truly a guide for novices on the spiritual path. After explaining four possible ways to achieve liberation, the Master touches upon seva, the beloved devotional practice.

नत्वा हरिं सदानन्दं सर्वसिद्धांतसंग्रहम् ।

बालप्रबोधनार्थाय वदामि सुविनिश्चितम् ॥१॥

*natvā harim sadānandaṁ sarvasiddhāntasangrahaṁ
bālaprabodhanāarthāya vadāmi suviniścitam*

Having bowed to the all-blissful Shri Hari, I will now explain the essence of all teachings to those souls who are young on the spiritual path. (1)

धर्मार्थकाममोक्षाख्याश्चत्वारोऽर्था मनीषिणाम् ।

जीवेश्वरविचारेण द्विधा ते हि विचारिताः ॥२॥

*dharmārthakāma mokṣākhyāścātvaro'rthā manīṣiṇām
jīveśvaravicāreṇa dvidhā te hi vicāritāḥ*

Sages have revealed that there are four pursuits of human life: dharma, wealth, desire and liberation. These teachings have been considered by teachers in this world as well as by God Himself. (2)

अलौकिकास्तु वेदोक्ताः साध्यसाधनसंयुताः
लौकिका ऋषिभिः प्रोक्तास्तथेश्वर शिक्षया ॥३॥

*alaukikāstu vedoktāḥ sādhyasādhanasamyutāḥ
laukikā ṛṣibhiḥ proktāstathēśvara śikṣayā*

The Vedas have already addressed divine reality in terms of how to attain it, as well as the object of that attainment. The four pursuits of life have also been proclaimed by sages living in the world, according to the teachings they received from God. (3)

लौकिकांस्तु प्रवक्ष्यामि वेदादाद्या यतः स्थिताः ।
धर्मशास्त्राणि नीतिश्च कामशास्त्राणि च क्रमात् ॥४॥
त्रिवर्गसाधकानीति न तन्निरणय उच्यते ।
मोक्षे चत्वारि शास्त्राणि लौकिके परतः स्वतः ॥५॥

*laukikāṁstu pravakṣyāmi vedādādyā yataḥ sthitāḥ
dharmaśāstrāṇi nītiśca kamaśāstrāṇi ca kramāt
trivargasādhakānīti na tannirṇaya ucyate
mokṣe catvāri śāstrāṇi laukike parataḥ svataḥ*

The Vedas have explained divine reality. I will now explain what the sages have revealed about the pursuits of life. The doctrines that address dharma (proper behavior), wealth and erotics have already detailed the means to attain those three pursuits of life, so I will not discuss them here. There are four traditions concerning liberation, the fourth pursuit of life. Two schools teach that liberation is attained through self-effort, while the other two paths require taking the assistance of God. (4-5)

द्विधा द्वे द्वे स्वतस्तत्र सांख्ययोगौ प्रकीर्तितौ ।
त्यागात्यागविभागेन सांख्ये त्यागः प्रकीर्तितः ॥६॥

*dvidhā dve dve svatastatra sāṅkhyayogau prakīrtitau
tyāgātyāgavibhāgena saṅkhye tyāgaḥ prakīrtitaḥ*

Both Yoga and Samkhya have been mentioned as the two traditions in which self-effort can produce the liberated state. The Samkhya system teaches external renunciation, while the school of eight-fold Yoga does not promote external renunciation. (6)

अहंताममतानाशे सर्वथा निरहंकृतौ ।
स्वरूपस्थो यदा जीवः कृतार्थ स निगद्यते ॥७॥

*ahaṁtāmamatānāśe sarvathā nirahaṅkṛtau
svarūpastho yadā jīvaḥ kṛtārtha sa nigadyate*

Practitioners in these two traditions are deemed spiritually accomplished when they become forever free of all mistaken identifications relating to "me and mine." Then they become established in their true form. (7)

तदर्थं प्रक्रिया काचित्पुराणेऽपि निरूपिता ।
ऋषिभिर्बहुधा प्रोक्ता फलमेकमबाह्यतः ॥८॥

*tadartham prakriyā kācitpurāṇe'pi nirūpitā
ṛṣibhirbahudhā proktā phalamekamabāhyataḥ*

The actual methods for liberation have been revealed in certain portions of the Puranas. Enlightened sages have spoken about liberation in many different ways. The final reward that they all refer to is the same, as long as it does not contradict Vedic traditions. (8)

अत्यागे योगमार्गो हि त्यागोऽपि मनसैव हि ।
यमादयस्तु कर्तव्याः सिद्धे योगे कृतार्थता ॥६॥

*atyāge yogamārgo hi tyāgo'pi manasaiva hi
yamādayastu kartavyāḥ siddhe yoge kṛtārthatā*

In the path of Yoga, renunciation is not external, but is done inwardly, with the mind. The eight-fold practice of knowing what to do, what to avoid, sitting properly, breath control, focus, one-pointed concentration, meditation and total absorption (samadhi) must all be perfected in this yoga for the practitioner to become accomplished. (9)

पराश्रयेण मोक्षस्तु द्विधा सोऽपि निरूप्यते ।
ब्रह्मा ब्राह्मणतां यातस्तद्रूपेण सुसेव्यते ॥१०॥
ते सर्वार्था न चाद्येन शास्त्रं किञ्चिदुदीरितम् ।
अतः शिवश्च विष्णुश्च जगतो हितकारकौ ॥११॥

*parāśrayeṇa mokṣastu dvidhā so'pi nirūpyate
brahmā brāhmaṇatām yātastadrūpeṇa susevyate
te sarvārthā na cādyena śāstraṁ kincidudīritam
ataḥ śivaśca viṣṇuśca jagato hitakārakau*

The two traditions of liberation which rely on the help of another (either Vishnu or Shiva) have also been recognized in Vedic literature. Know that the Creator god, Brahma, is worshipped only by Brahmins in order for them to perfect their dharma of being Brahmins. Therefore, Brahma is not resorted to for liberation, although there are a few mentions of Brahma awarding it. For those souls who desire to attain liberation with the help of another, both Shiva and Vishnu have been known to be their benefactors in this world. (10-11)

वस्तुनः स्थितिसंहारौ कार्यौ शास्त्रप्रवर्तकौ ।
ब्रह्मैव तादृशं यस्मात्सर्वात्मकतयोदितौ ॥१२॥

*vastunaḥ sthitisamhārau kāryau śāstrapravartakau
brahmaiva tādr̥śam yasmātsarvātmakatayoditau*

Vishnu is the Sustainer of creation, while Shiva is the Destroyer. Both have been revealed as such in their own scriptures. Know without a doubt that the Supreme Brahman is both Vishnu and Shiva, for they have both been declared as the Self of all things. (12)

निर्दोषपूर्णगुणता तत्तच्छास्त्रे तयोः कृता ।
भोगमोक्षफले दातुं शक्तौ द्वावपि यद्यपि ॥१३॥

*nirdoṣapūrnagunatā tattacchāstre tayoh kṛtā
bhogamokṣaphale dātum śaktau dvāvapi yadyapi*

They have also been described in their own scriptures as flawless and replete with all divine virtues. Even though both Shiva and Vishnu are able to award enjoyment and liberation... (13)

भोगः शिवेन मोक्षस्तु विष्णु नेति विनिश्चयः ।
लोकेऽपि यत्प्रभुर्भुक्ते तन्न यच्छति कर्हिचित् ॥१४॥
अतिप्रियाय तदपि दीयते क्वचिदेव हि ।
नियतार्थप्रदानेन तदीयत्वं तदाश्रयः ॥१५॥

*bhogaḥ śivena mokṣastu viṣṇu neti viniścayaḥ
loke'pi yatprabhurbhunkte tanna yacchati karhicit
atipriyāya tadapi dīyate kvacideva hi
niyatārthapradānena tadīyatvaṁ tadāśrayaḥ*

....it is quite clear that Shiva grants enjoyment, while Vishnu bestows liberation. A powerful person in the world

does not give away that which he cherishes most, except on rare occasions, and even then he would only give it to someone who is very dear to him. Since Shiva's most treasured asset is liberation, He grants enjoyment. Vishnu's greatest bliss is His enjoyment with Lakshmi, and so He awards liberation. They reward those who belong to them and have taken their refuge. (14-15)

प्रत्येकं साधनं चैतद् द्वितीयार्थे महान् श्रमः ।
जीवाः स्वभावतो दुष्टा दोषाभावाय सर्वदा ॥१६॥
श्रवणादिकृतः प्रेम्णा सर्वं कार्यं हि सिद्ध्यति ।
मोक्षस्तु सुलभो विष्णोर्भोगश्च शिवतस्तथा ॥१७॥

*pratyekaṁ sādhanam caitad dvitīyārthe mahān śramah
jīvāḥ svabhāvato duṣṭā doṣābhāvāya sarvadā
śravanādikṛtaḥ premṇā sarvaṁ kāryaṁ hi siddhyati
mokṣastu sulabho viṣṇorbhogaśca śivatastathā*

There are specific practices which followers of Shiva and Vishnu adhere to in order to attain their respective rewards. It would be troublesome for Shiva or Vishnu to bestow something that they are not accustomed to giving.

Souls are by their very nature impure. To become forever free of impurities, one should practice devotional listening and other appropriate spiritual practices. When love arises from all of one's efforts, everything becomes accomplished. Know that liberation is easily attained from Vishnu, and similarly, enjoyment is readily granted by Shiva. (16-17)

समर्पणेनात्मनो हि तदीयत्वं भवेद्ध्रुवम् ।
अतदीयतया चापि केवलश्चेत्समाश्रितः ॥१८॥
तदाश्रय तदीयत्वं बुद्ध्यै किञ्चित्समाचरेत् ।
स्वधर्ममनुतिष्ठन् वै भारद्वैगुण्यमन्यथा ॥
इत्येवं कथितं सर्वं नैतज्ज्ञाने भ्रमः पुनः ॥१९॥

*samarpaṇenātmano hi tadīyatvaṁ bhaveddhruvam
atadīyatayā cāpi kevalaścetsamāśritaḥ
tadāśraya tadīyatva buddhyai kincitsamācaret
svadharmamanutiṣṭhan vai bhāradvaiguṇyamanyathā
ityevaṁ kathitaṁ sarvaṁ naitajjñāne bhramaḥ punaḥ*

A practitioner who dedicates his or her soul will certainly attain the exalted position of belonging to God. If the divine state of belonging has not arisen, then one should take His shelter and feel that one belongs to Him, while observing at least some dharma practices that are prescribed for one's particular stage of life. If one does not attend to these practices, the burden will be two-fold, for one will have achieved neither the spiritual state of belonging nor the merit of proper action. By understanding all that I have said in this teaching, confusion concerning the pursuits of life will never arise. (18-19)

सिद्धान्तमुक्तावली The Pearl Necklace Teachings

Shri Vallabhacharya now moves us directly into the Pushti arena with his Pearl Necklace Teachings. This doctrine was originally composed for his disciple Achutyadas, who became the recipient of the highest reward: continual Krishna awareness.

In this work, the master reveals the nature of Shri Krishna's seva and the divine act of serving the Beloved. He also gives important empowerments concerning the nature of the world. These teachings are especially useful for bhaktas who want to take an active part in divine service within God's creation but need to understand the subtle relationship between Manifest Divinity, Unmanifested Brahman, and the world for their parts to fully unfold.

नत्वा हरिं प्रवक्ष्यामि स्वसिद्धान्त विनिश्चयम् ।
कृष्ण सेवा सदा कार्या, मानसी सा परा मता ॥१॥

*natvā hariṁ pravakṣyāmi svasiddhānta viniścayam
kṛṣṇa sevā sadā kāryā mānasī sā parā matā*

Having bowed my head to Hari, I will now tell you my own teachings with great certainty. Always perform Shri Krishna's pleasing service, or seva. The highest form of seva is when it spontaneously fills the mind and heart. (1)

चेतस्तत्प्रवणं सेवा तत्सिद्ध्यै तनुवित्तजा ।
ततः संसारदुःखस्य निवृत्तिर्ब्रह्मबोधनम् ॥२॥

*cetastatpravāṇaṁ sevā tatsidhyai tanuvittajā
tataḥ saṁsāraduḥkhasya nivṛttirbrahmabodhanam*

This state of being arises when one's consciousness is threaded into Krishna. In order to attain this state, bhaktas employ their bodies and their wealth in Shri Krishna's beloved service. Then, the pains of the world are removed, and knowledge of Brahman arises. (2)

परं ब्रह्म तु कृष्णो हि सच्चिदानंदकं बृहत् ।
द्विरूपं तद्धि सर्वं स्यादेकं तस्माद्विलक्षणम् ॥३॥

*paraṁ brahma tu kṛṣṇo hi saccidānandakaṁ bṛhat
dvirūpaṁ taddhi sarvaṁ syādekaṁ tasmādvilakṣaṇam*

Without a doubt, Shri Krishna is Supreme Brahman. The Omnipresent Brahman is comprised of truth, consciousness and qualified Bliss and has two forms. Brahman is everything in creation as well as that which is distinct from everything: the imperishable, formless source. (3)

अपरं तत्र पूर्वस्मिन्वादिनो बहुधा जगुः ।
मायिकं सगुणं कार्यं स्वतन्त्रं चेति नैकधा ॥४॥

*aparaṁ tatra pūrvasminvādinō bahudhā jaguḥ
māyikaṁ saguṇaṁ kāryaṁ svatantraṁ ceti naikadhā*

Many contrary opinions about the nature of this Great Brahman have been contrived. Some argue that this world is an illusion, while others claim that it is a combination of various attributes. Some even argue that it is simply an effect, and others say that the world is independent. They do not share a common view. (4)

तदेवैतत्प्रकारेण भवतीतिश्रुतेर्मतम् ।
द्विरूपं चापि गंगावज्ज्ञेयं सा जलरूपिणी ॥५॥
माहात्म्यसंयुता नृणां सेवतां भुक्तिमुक्तिदा ।
मर्यादामार्गविधिना तथा ब्रह्मापि बुध्यताम् ॥६॥

*tadevaitatprakāreṇa bhavatītiśruterमतम्
dvirūpaṁ cāpi gangāvajjñeyam sā jalarūpiṇī
māhātmyasaṁyutā nṛṇāṁ sevataṁ bhuktimuktidā
maryādāmārgavidhinā tathā brahmāpi budhyatām*

If we look at this world according to the Vedic texts, we see that it is purely Brahman and has a dual nature that can be understood from the example of the Ganges River. One form of the Ganges River is her water. It is seen by all. The second form is that of the holy Ganges, a place of pilgrimage filled with spiritual greatness. Practitioners who worship this spiritual form of the Ganges do so according to the guidelines of the scriptures, and Ganges grants them enjoyment or even liberation. (5-6)

तत्रैव देवतामूर्तिर्भक्त्या या दृश्यते क्वचित् ।
गंगायां च विशेषेण प्रवाहाभेदबुद्धये ॥७॥
प्रत्यक्षा सा न सर्वेषां प्राकाम्यं स्यात्तया जले ।
विहिताच्च फलात्तद्धि प्रतीत्यापि विशिष्यते ॥८॥

*tatraiva devatāmūrtirbhaktyā yā dṛśyate kvacit
gangāyāṁ ca viśeṣeṇa pravāhābhedabuddhaye
pratyakṣā sā na sarveṣāṁ prākāmyam syāttayā jale
vihitācca phalāttaddhi pratītyāpi viśiṣyate*

There is yet a third form of the Ganges River, which is her Goddess, or Devi aspect. The Ganges is occasionally seen by her beloved followers as the Goddess Ganga, who is non-separate from her waters, yet still distinct. The Devi is not

seen by all, but only by her bhaktas. Through her waters, which are non-different from her Devi form, she fulfills their desires. The experience of coming face to face with the Goddess is superior to all rewards that are mentioned in the sacred texts. (7-8)

यथा जलं तथा सर्वं यथा शक्ता तथा बृहत् ।
यथा देवी तथा कृष्णस्तत्राप्येतदिहोच्यते ॥६॥

*yathā jalam tathā sarvaṁ yathā śaktā tathā bṛhat
yathā devī tathā kṛṣṇastatrāpyetadihocyate*

In this example, understand the Ganges' water to be the visible creation. The sacred powers contained within her holy pilgrimage site are the Great Brahman, while the Goddess Ganga should be understood, in this analogy, to be the Supremely Blissful Krishna. (9)

जगत्तु त्रिविधं प्रोक्तं ब्रह्माविष्णुशिवास्ततः ।
देवता रूपवत्प्रोक्ता ब्रह्मणीत्थं हरिर्मतः ॥१०॥

*jagattu trividham proktaṁ brahmāviṣṇuśivāstataḥ
devatā rūpavatproktā brahmaṇīttam harirmataḥ*

As for the nature of the creation, it has also been spoken of as three-fold, with Brahma, Vishnu and Shiva as its controlling deities. The presiding deity of Brahman is distinct from Brahma, Vishnu and Shiva, and is known as Hari, Shri Krishna Himself. (10)

कामचारस्तु लोकेऽस्मिन्ब्रह्मादिभ्यो न चान्यथा ।
परमानन्दरूपे तु कृष्णे स्वात्मनि निश्चयः ॥११॥

*kāmacārastu loke'sminbrahmādibhyo na cānyathā
paramānandarūpe tu kṛṣṇe svātmani niścayaḥ*

For attainment of worldly desires, only Brahma the creator or other bonafide devas should be resorted to. Without a doubt, one's own inner Self is Krishna, and He is filled with Perfect Joy. (11)

अतस्तु ब्रह्मवादेन कृष्णे बुद्धिर्विधीयताम् ।
आत्मनि ब्रह्मरूपे हि छिद्रा व्योम्नीव चेतनाः ॥१२॥
उपाधिनाशे विज्ञाने ब्रह्मात्मत्वावबोधने ।
गंगातीरस्थितो यद्वद्देवतां तत्र पश्यति ॥१३॥

*atastu brahmvādena kṛṣṇe buddhirvidhīyatām
ātmani brahmarūpe hi chidrā vyomnīva cetanāḥ
upādhināśe vijñāne brahmātmadvāvabodhane
gangātīrasthito yadvaddevatām tatra paśyati*

While following the teachings that everything is Brahman and nothing but Brahman, blessed ones focus their minds upon Shri Krishna. Although the Self is a pure form of Brahman, ignorance distorts the individual's cognition of the Self, just as the sky when viewed through a sieve appears to be full of holes. When this limiting ignorance is eliminated through knowledge, one awakens to the understanding that the soul is truly Brahman.

Like someone who stays by the banks of the Ganges sees the Goddess in the water, (12-13)

तथा कृष्णं परंब्रह्म स्वस्मिन् ज्ञानी प्रपश्यति ।
संसारी यस्तु भजते स दूरस्थो यथा तथा ॥१४॥
अपेक्षित जलादीनामभावात्तत्र दुःखभाक् ।
तस्माच्छ्रीकृष्ण मार्गस्थो विमुक्तः सर्वलोकतः ॥१५॥

*tathā kṛṣṇaṁ parambrahma svasmin jñānī prapaśyati
saṁsārī yastu bhajate sa dūrastho yathā tathā
apekṣita jalādīnāmabhāvāttatra duḥkhabhāk
tasmācchrīkṛṣṇa mārḡastho vimuktaḥ sarvalokataḥ*

...similarly, the wise one stands on the banks of the world and sees Shri Krishna, Supreme Brahman, within the Self and the world. The one who worships Ganga but remains far from her banks grieves over the distance from the cherished waters. In a similar way, the worldly person who worships yet does not see God in the world that he lives in, suffers. The one who treads the blessed path of Shri Krishna's worship is forever free from the world of bondage. (14-15)

आत्मानंदसमुद्रस्थं कृष्णमेव विचिंतयेत् ।
लोकार्थी चेद्भजेत्कृष्णं क्लिष्टो भवति सर्वथा ॥१६॥

*ātmānandasamudrasthaṁ kṛṣṇameva vicintayet
lokārthī cedbhajetkṛṣṇaṁ kliṣṭo bhavati sarvathā*

He blissfully contemplates Shri Krishna, Who lives in the ocean of His own joy. Those who worship Shri Krishna for worldly reasons always encounter difficulties, (16)

क्लिष्टोपि चेद्भजेत्कृष्णं लोको नश्यति सर्वथा ।
ज्ञानाभावे पुष्टिमार्गी तिष्ठेत्पूजोत्सवादिषु ॥१७॥

*kliṣṭopi cedbhajetkṛṣṇaṁ loko naśyati sarvathā
jñānābhāve puṣṭimārgī tiṣṭhetpūjotsavādiṣu*

...while those who worship Shri Krishna amidst difficulties have every worldly obstruction obliterated. If a follower of the path of Grace is devoid of knowledge, then he should remain in a place where pujas and celebrations are performed. (17)

मर्यादास्थस्तु गंगायां श्रीभागवततत्परः ।
अनुग्रहः पुष्टिमार्गे नियामक इति स्थितिः ॥१८॥

*maryādāsthastu gangāyām śrībhāgavatatatparaḥ
anugrahaḥ puṣṭimārge niyāmaka iti sthitiḥ*

The follower of the lawful path, on the other hand, should enhance his practice by staying by the Ganges River and reviewing the teachings of the devotional text, the Shrimad Bhagavatam. In every situation, know that grace rules the Blessed Path. (18)

उभयोस्तु क्रमेणैव पूर्वोक्तैव फलिष्यति ।
ज्ञानाधिको भक्तिमार्गः एवं तस्मात् निरूपितः ॥१९॥

*ubhayostu kramenaiva pūrvoktaiva phaliṣyati
jñānādhiko bhaktimārgaḥ evaṁ tasmāt nirūpitaḥ*

Both of these types of practitioners can attain the supreme reward. It is clearly explained, however, that the path of Loving Devotion is superior to the path of Knowledge. (19)

भक्त्यभावे तु तीरस्थो यथा दुष्टैः स्वकर्मभिः ।
अन्यथा भावमापन्नः तस्मात्स्थानाच्च नश्यति ॥२०॥

*bhaktyabhāve tu tīrastho yathā duṣṭaiḥ svakarmabhiḥ
anyathā bhāvamāpannaḥ tasmātsthānācca naśyati*

Just as a devotionally ignorant person who performs evil deeds by the Ganges destroys himself as well as the sanctity of the place, a person who lives in this sacred world without devotion does not attain any spiritual goals and descends into darkness. (20)

एवं स्वशास्त्रसर्वस्वं मया गुप्तं निरूपितम् ।
एतद्बुद्ध्वा विमुच्येत पुरुषः सर्वसंशयात् ॥२१॥

*evaṁ svaśāstrasarvasvaṁ mayā guptaṁ nirūpitam
etadbuddhvā vimucyeta puruṣaḥ sarvasaṁśayāt*

In this way I have revealed my all-encompassing secret doctrine. By understanding it, one becomes free of any doubt. (21)

पुष्टिप्रवाह मर्यादा भेदः
The Paths of Grace, Mundane Flow
and Lawful Limitations

Now Shri Vallabhacharya brings us further into his grace-filled world by describing the different natures of beings. At the absolute level, everything is Brahman, but souls appear in this world with various temperaments. Their paths and rewards are all unique. By recognizing the variety of souls, their origins and activities, we can further understand and then develop our own devotion. In the master's words:

पुष्टिप्रवाहमर्यादा विशेषेण पृथक्पृथक् ।
जीवदेहक्रियाभेदैः प्रवाहेण फलेन च ॥१॥

*puṣṭipravāhamaryādā viśeṣeṇa pṛthak pṛthak
jīvadehakriyābhedaīḥ pravāheṇa phalena ca*

Those who belong to the Paths of Grace, Mundane Flow, and Lawful Limitations each have distinct souls, bodies, actions, movements and rewards. (1)

वक्ष्यामि सर्वसन्देहा न भविष्यन्ति यच्छ्रुतेः ।
भक्तिमार्गस्य कथनात्पुष्टिरस्तीति निश्चयः ॥२॥

*vakṣyāmi sarvasandehā na bhaviṣyanti yacchruteḥ
bhaktimārgasya kathanātpuṣṭīrastīti niścayaḥ*

I will now explain their differences, and those who hear my teachings will have all uncertainties removed. The Path

of Devotion has been mentioned in the scriptures, and from those passages we know without a doubt that the grace of God exists. (2)

द्वौ भूतसर्गावित्युक्तेः प्रवाहोऽपि व्यवस्थितः ।
वेदस्य विद्यमानत्वान्मर्यादापि व्यवस्थिता ॥३॥

*dvau bhūtasargāvityukteḥ pravāho'pi vyavasthitah
vedasya vidyamānatvānmaryādāpi vyavasthitā*

In the Bhagavat Gita, Lord Krishna tells Arjuna, "In this world, there are two types of souls: godly and ungodly." From this statement, we can affirm the existence of ungodly souls who follow the path of worldly flow. The presence of the Vedas establishes the existence of the path of lawful limitations. (3)

कश्चिदेव हि भक्तो हि यो मदभक्त इतीरणात् ।
सर्वत्रोत्कर्षकथनात् पुष्टिरस्तीति निश्चयः ॥४॥
न सर्वोऽतः प्रवाहाद्धि भिन्नो वेदाच्च भेदतः ।
यदा यस्येति वचनान्नाहं वेदैरितीरणात् ॥५॥

*kaścid eva hi bhakto hi yo madbhakta itīraṇāt
sarvatrotkarṣakathanāt puṣṭirastīti niścayaḥ
na sarvo'taḥ pravāhāddhi bhinno vedācca bhedataḥ
yadā yasyeti vacanānnāhaṁ vedairitīraṇāt*

Shri Krishna says in the Gita, "My bhakta is very dear to Me." Only certain souls are true bhaktas. Everywhere there are mentions of bhakti being exalted, and this proves without a doubt the existence of Grace. Grace-filled souls are distinct from souls in the worldly flow as well as from law-abiding Vedic practitioners. The Bhagavat confirms this with the statement, "When the Lord graces someone, that being abandons the ways of the world and Vedas." Shri Krishna

also tells Arjuna, "This divine form of mine cannot be seen by knowing the Vedas." (4-5)

मार्गेकत्वेऽपि चेदन्त्यौ तनू भक्त्यागमौ मतौ ।
न तद्युक्तं सूत्रतो हि भिन्नो युक्त्या हि वैदिकः ॥६॥

*mārgaikatve'pi cedantyaū tanū bhaktyāgamau matau
na tadyuktam sūtrato hi bhinno yuktyā hi vaidikaḥ*

The Sutras (sacred texts) have clearly explained the particularities of these three paths. Sacred Vedic texts do not support the views of those who believe that the three paths are really one and are all a part of devotion. (6)

जीवदेहकृतीनां च भिन्नत्वं नित्यताश्रुतेः ।
यथा तद्वत्पुष्टिमार्गे द्वयोरपि निषेधतः ॥७॥

*jīvadehakṛtīnāṃ ca bhinnatvaṃ nityatāśruteḥ
yathā tadvatpuṣṭimārge dvayorapi niṣedhataḥ*

According to the Srutis, the souls, bodies and actions of the three different types of souls are forever different. From these proofs, it is established that the Path of Grace is separate from the other two paths. (7)

प्रमाणभेदाद्भिन्नो हि पुष्टिमार्गो निरूपितः ।
सर्गभेदंप्रवक्ष्यामि स्वरूपांगक्रियायुतम् ॥८॥

*pramāṇabhedādbhinno hi puṣṭimārgo nirūpitaḥ
sargabhedam pravakṣyāmi svarūpāṅgakriyāyutam*

Other valid scriptural passages also narrate the distinct nature of the Path of Grace. Now hear the differences in origin of the souls, bodies and actions of these different types of beings. (8)

इच्छामात्रेण मनसा प्रवाहं सृष्टवान् हरिः ।
वचसा वेदमार्गं हि पुष्टिं कायेन निश्चयः ॥६॥

*icchāmātreṇa manasā pravāhaṁ sṛṣṭavān hariḥ
vacasā vedamārgaṁ hi puṣṭim kāyena niścayaḥ*

The Blessed Lord created the path of worldly flow with His mere wish, with His mind. With His speech He created the path of lawful limitations, and without a doubt, the path of Grace came forth from His Bliss Form. (9)

मूलेच्छातः फलं लोके वेदोक्तं वैदिकेऽपि च ।
कायेन तु फलं पुष्टौ भिन्नेच्छातोऽपि नैकधा ॥१०॥

*mūlecchātaḥ phalaṁ loke vedoktaṁ vaidike'pi ca
kāyena tu phalaṁ puṣṭau bhinnecchāto'pi naikadhā*

Worldly-based desires bear worldly rewards. Lawful rewards are described in the Vedas, while the grace-filled fruit arises from the Lord's own Bliss form. Due to the different desires of each path, the rewards which arise are never the same. (10)

तानहं द्विषतो वाक्याद्भिन्नाजीवाः प्रवाहिणः ।
अत एवेतरौ भिन्नौ सान्तौ मोक्षप्रवेशतः ॥११॥

*tānaḥaṁ dviṣato vākyaadbhinnā jīvāḥ pravāhiṇaḥ
ata evetarau bhinnau sāntau mokṣapraveśataḥ*

Shri Krishna says in the Gita, "I repeatedly cast those ungodly, cruel-hearted souls into demonical wombs." This passage demonstrates that worldly souls are different from the souls who follow the paths of law or grace, who ultimately can attain freedom from rebirth. (11)

तस्माज्जीवाः पुष्टिमार्गे भिन्ना एव न संशयः ।
भगवद्रूपसेवार्थं तत्सृष्टिर्नान्यथा भवेत् ॥१२॥

tasmājjīvāḥ puṣṭimārgē bhinnā eva na saṁśayaḥ
bhagavadrūpasevārtham tatsṛṣṭirnānyathā bhavet

Therefore, souls on the path of grace are undoubtedly different from the other two types. The creation of grace-filled souls is strictly for the loving service of the blessed, blissful Lord. (12)

स्वरूपेणावतारेण लिंगेन च गुणेन च ।
तारतम्यं न स्वरूपे देहे वा तत्क्रियासु वा ॥१३॥

svarūpeṇāvatāreṇa lingena ca guṇena ca
tāratamyam na svarūpe dehe vā tatkriyāsu vā

There is no remarkable difference between the Lord's form, His incarnation, the markings on His body, His virtues, and the bhaktas' souls, bodies and actions. (13)

तथापि यावता कार्यं तावत्तस्य करोति हि ।
ते हि द्विधा शुद्धमिश्रभेदान्मिश्रास्त्रिधा पुनः ॥१४॥

tathāpi yāvatā kāryam tāvattasya karoti hi
te hi dvidhā śuddhamiśrabhedānmiśrāstridhā punaḥ

Still, the Blessed One creates souls according to the types of activities they will undertake. The grace-filled creation is two-fold: either mixed or pure. The mixed grace-filled souls fall into three categories. (14)

प्रवाहादिविभेदेन भगवत्कार्यसिद्धये ।

पुष्ट्या विमिश्राः सर्वज्ञाः प्रवाहेण क्रियारताः ॥१५॥

*pravāhādivibhedena bhagavatkāryasiddhaye
puṣṭyā vimīśrāḥ sarvajñāḥ pravāheṇa kṛiyārataḥ*

The Blessed One created divine, worldly and lawful souls to fulfill His own purpose. Those souls who are grace combined with grace (pushti mixed with pushti) are all-knowing. Those who are souls of grace mixed with worldly flow are inclined towards action. (15)

मर्यादया गुणज्ञास्ते शुद्धाः प्रेम्णातिदुर्लभाः ।

एवं सर्गस्तु तेषां हि फलं त्वत्र निरूप्यते ॥१६॥

*maryādayā guṇajñāste śuddhāḥ premṇātidurlabhāḥ
evaṁ sargastu teṣāṁ hi phalaṁ tvatra nirūpyate*

The souls of grace who are mixed with law are knowers of God's attributes. The one who becomes pure pushti through love alone is very rare. In this way, understand how the grace-filled ones arise. Now hear about their rewards. (16)

भगवानेव हि फलं स यथाविर्भवेद्भुवि ।

गुणस्वरूपभेदेन तथा तेषां फलं भवेत् ॥१७॥

*bhagavāneva hi phalaṁ sa yathāvirbhavedbhuvi
guṇasvarūpabhedena tathā teṣāṁ phalaṁ bhavet*

Shri Krishna Himself is their reward. He appears before them here on earth, with various forms and attributes, in order to give them their particular rewards. (17)

आसक्तौ भगवानेव शापं दापयति क्वचित् ।
अहंकारेऽथवा लोके तन्मार्गस्थापनाय हि ।।१८।।

*āsaktau bhagavāneva śāpaṁ dāpayati kvacit
ahamkāre 'thavā loke tanmārgasthāpanāya hi*

Sometimes the Blessed Lord may put a curse on a blessed follower who has become prideful or falsely attached, in order to reestablish him or her back upon the path in this world.(18)

न ते पाषण्डतां यान्ति न च रोगाद्युपद्रवः ।
महानुभावाः प्रायेण शास्त्रं शुद्धत्वहेतवे ।।१९।।

*na te pāṣaṇḍatām yānti na ca rogādyupadravaḥ
mahānubhāvāḥ prāyeṇa śāstraṁ śuddhatvāhetave*

Grace-filled souls do not act in a contrary way, nor do they experience disease or complications. They generally become beings with profound experience, and God's teachings are given to them for purification. (19)

भगवत्तारतम्येन तारतम्यं भजन्ति हि ।
लौकिकत्वं वैदिकत्वं कापट्यात्तेषु नान्यथा ।।२०।।

*bhagavattāratamyena tāratamyam bhajanti hi
laukikatvaṁ vaidikatvaṁ kāpaṭyātteṣu nānyathā*

Bhaktas worship the Blessed Lord according to the way He manifests. The worldly and Vedic activities they perform are nothing but an outward show, devoid of true heart-connection. (20)

वैष्णवत्वं हि सहजं ततोऽन्यत्र विपर्ययः ।
सम्बन्धिनस्तु ये जीवाः प्रवाहस्थास्तथापरे ॥२१॥

*vaiṣṇavatvaṁ hi sahajam tato'nyatra viparyayaḥ
sambandhinastu ye jīvāḥ pravāhasthāstathāpare*

For them, the loving path of devotion, the Vaishnava dharma, is perfectly natural, and everything else seems incompatible.

There is yet another type of soul who, although being established in worldly flow, flirts with all of the paths. (21)

चर्षणीशब्दवाच्यास्ते ते सर्वे सर्ववर्त्मसु ।
क्षणात्सर्वत्वमायान्ति रुचिस्तेषां न कुत्रचित् ॥२२॥

*carṣaṇīśabdavācyāste te sarve sarvavartmasu
kṣaṇātsarvatvamāyānti rucisteṣāṁ na kutracit*

I call them wanderers. They jump from one path to another, staying on each one for but a moment. They do not savor or feel attachment anywhere. (22)

तेषां क्रियानुसारेण सर्वत्र सकलं फलम् ।
प्रवाहस्थान् प्रवक्ष्यामिस्वरूपांग क्रियायुतान् ॥२३॥

*teṣāṁ kriyānusāreṇa sarvatra sakalam phalam
pravāhasthān pravakṣyāmi svarūpānga kriyāyutān*

According to their scattered actions, they always receive partial rewards. Now I will describe the worldly soul's inner being, body, and actions. (23)

जीवास्ते ह्यासुराः सर्वे प्रवृत्तिं चेति वर्णिताः ।
 ते च द्विधा प्रकीर्त्यन्ते ह्यज्ञदुर्ज्ञविभेदतः ।।२४।।
 दुर्ज्ञास्ते भगवत्प्रोक्ता ह्यज्ञास्ताननु ये पुनः ।
 प्रवाहेऽपि समागत्य पुष्टिस्थस्तैर्न युज्यते ।
 सोऽपि तैस्तत्कुले जातः कर्मणा जायते यतः ।।२५।।

*jīvāste hyāsurāḥ sarve pravṛttim ceti varṇitāḥ
 te ca dvidhā prakīrtyante hyajñadurjñavibhedataḥ
 durjñāste bhagavatproktā hyajñāstānanu ye punaḥ
 pravāhe'pi samāgatya puṣṭisthastairna yujyate
 so'pi taistatkule jātaḥ karmaṇā jāyate yataḥ*

Krishna speaks of them in the Gita, "They do not know what to do or what not to do. They are devoid of purity, good conduct and truth." These ungodly souls are of two types: the ignorant and the truly wicked. Shri Krishna has already described the nature of the purely wicked in the Gita. Those who are merely ignorant emulate the ways of the wicked but are not really demonical. A divine soul who is born into a family full of worldly beings does not remain on the family's path, but within the path of grace. Those souls' previous karmas were responsible for their birth, but not for their spiritual path. (24-25)

(Translator's note: This treatise by Shri Vallabhacharya is incomplete.)

सिद्धान्तरहस्यम् The Secret Doctrine

Shri Vallabhacharya's Secret Doctrine is Shri Krishna's direct response to the master's concern about how divine souls can achieve their blissful Lord during this impure age of struggle, the Kali Yuga. Shri Krishna Himself established the foundations of the Path of Grace on this auspicious night, when He appeared before Shri Vallabhacharya by the banks of the Yamuna River in the sacred town of Gokul. The secrets of soulful dedication and divine connection are revealed in the following eight verses.

श्रावणस्यामले पक्षे एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरशः उच्यते ॥१॥

*śrāvaṇasyāmale pakṣe ekādaśyāṁ mahāniśi
sākṣādbhagavatā proktaṁ tadakṣaraśaḥ ucyate*

At midnight on the eleventh lunar day during the bright half of the month of Shravan, Shri Krishna appeared before me. I will now reveal the words He spoke. (1)

ब्रह्मसम्बन्ध करणात्सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥२॥

*brahmasambandha karaṇātsarveṣāṁ dehajīvayoḥ
sarvadoṣanivṛttirhi doṣāḥ pañcavidhāḥ smṛtāḥ*

Shri Krishna explained to me that after taking Brahma Sambandha and thereby establishing a connection to

Brahman, the impurities of the soul are completely removed. These impurities are said to be of five kinds. (2)

सहजा देशकालोत्था लोकवेदनिरूपिताः ।
संयोगजाः स्पर्शजाश्च न मन्तव्याः कथंचन ॥३॥

sahajā deśakālotthā lokavedanirūpitāḥ
saṁyogajāḥ sparśajāśca na mantavyāḥ kathañcana

As explained in Vedic and worldly texts, these five impurities are natural impurities as well as those related to time, place, association and physical contact. After taking Brahma Sambandha, they should no longer be considered valid. (3)

अन्यथा सर्वदोषाणां न निवृत्तिः कथंचन ।
असमर्पितवस्तूनां तस्माद्वर्जनमाचरेत् ॥४॥

anyathā sarvadoṣāṅāṁ na nivṛtitiḥ kathañcana
asamarpitavastūnāṁ tasmādvvarjanamācaret

These impurities can never be removed without connection to Brahman. Therefore, anything that has not been offered to God should not be used. (4)

निवेदिभिः समर्प्यैव सर्वं कुर्यादिति स्थितिः ।
न मतं देवदेवस्य सामिभुक्त समर्पणम् ॥५॥

nivedibhiḥ samarpyaiiva sarvaṁ kuryāditi sthitiḥ
na mataṁ devadevasya sāmibhukta samarpaṇam

Dedicated souls should perform all activities by first offering them to the Blessed Lord. This is the way a bhakta should always live. Anything that has been previously enjoyed should never be offered to Shri Krishna, the Supreme Lord of all the devas. (5)

तस्मादादौ सर्वकार्ये सर्ववस्तुसमर्पणम् ।
 दत्तापहारवचनं तथा च सकलं हरेः ॥६॥
 न ग्राह्यमिति वाक्यं हि भिन्नमार्गं परं मतम् ।
 सेवकानां यथा लोके व्यवहारः प्रसिद्धयति ॥७॥
 तथा कार्यं समर्प्यैव सर्वेषां ब्रह्मता ततः ।
 गंगात्वं सर्वदोषाणां गुणदोषादिवर्णना ॥८॥
 गंगात्वेन निरूप्या स्यात्तद्वदत्रापि चैव हि ॥

*tasmādādau sarvakārye sarvavastusamarpaṇam
 dattāpahāravacanam tathā ca sakalam hareḥ
 na grāhyamiti vākyaṁ hi bhinnamārga param matam
 sevakānām yathā loke vyavahāraḥ prasiddhayati
 tathā kāryam samarpyaiva sarveṣām brahmatā tataḥ
 gangātvam sarvadoṣāṇām guṇadoṣādivarṇanā
 gangātvena nirūpyā syāttadvadatrāpi caiva hi*

Therefore, at the start of any undertaking, everything should first be dedicated to Him. The statement that says, "It is all His and therefore cannot be used," holds no validity here and refers to another path. Just like good servants in the world are known for their selfless service, the bhakta selflessly offers herself in every undertaking, and then everything becomes Godly for her. Like impure water that joins the Ganga becomes the Ganga and is no longer considered as pure or impure, but as sacred Ganga, similarly, everything that is offered to God becomes God: perfectly divine. (6-8)

नवरत्नम् The Nine Jewels

Shri Vallabhacharya composed the Nine Jewels for his disciple Govinda Dube in order to remove the anxieties that were obstructing his Blessed Worship. His advice is clear: when you have dedicated yourself to Shri Krishna, there is simply nothing to worry about. Anxiety always obstructs the flow of devotion. The recitation of this text puts the bhakta's mind and heart at ease.

चिंताकापि न कार्या निवेदितात्मभिः कदापीति ।
भगवानपि पुष्टिस्थो न करिष्यति लौकिकीं च गतिम् ॥१॥

*cintākāpi na kāryā niveditātmabhiḥ kadāpīti
bhagavānapi puṣṭistho na kariṣyati laukikīm ca gatim*

Those who have dedicated their very Selves should never worry, because the Blessed Lord, Who is established in grace, will never give them a mundane life. (1)

निवेदनं तु स्मर्तव्यं सर्वथा तादृशैर्जनैः ।
सर्वेश्वरश्च सर्वात्मा निजेच्छातः करिष्यति ॥२॥

*nivedanaṁ tu smartavyaṁ sarvathā tādrśairjanaiḥ
sarveśvaraśca sarvātmā nijecchātaḥ kariṣyati*

Remember your dedication in the company of other accomplished bhaktas. The Supreme Being, Shri Krishna, the Self of all, will do as He pleases and will fulfill His bhakta's desires. (2)

सर्वेषां प्रभुसम्बन्धो न प्रत्येकमिति स्थितिः ।
अतोऽन्य विनियोगेऽपि चिन्ता का स्वस्य सोऽपिचेत् ॥३॥

*sarveṣāṃ prabhusambandho na pratyekamiti sthitiḥ
ato'nya viniyoge'pi cintā kā svasya so'picet*

Everything is connected to God, and nothing can ever remain separate from Him. And so, if you engage in activities or connections that don't seem to be related to Him, there is no reason to worry, because they actually are. (3)

अज्ञानादथवा ज्ञानात् कृतमात्मनिवेदनम् ।
यैः कृष्णसात्कृत प्राणैस्तेषां का परिदेवना ॥४॥

*ajñānādathavā jñānāt kṛtamātmanivedanam
yaiḥ kṛṣṇasātkṛta prāṇaisteṣāṃ kā paridevanā*

If those who have dedicated themselves with or without proper understanding should have no concerns, then what to say of those who have established their very life-force with Krishna? (4)

तथा निवेदने चिन्ता त्याज्या श्रीपुरुषोत्तमे ।
विनियोगेऽपि सा त्याज्या समर्थो हि हरिः स्वतः ॥५॥

*tathā nivedane cintā tyājyā śrī puruṣottame
viniyoge'pi sā tyājyā samartha hi hariḥ svataḥ*

Concerns regarding one's dedication, as well as anxieties regarding any other involvements in life, should be given over to Shri Krishna. These worries should be renounced, because Hari Himself is totally capable of taking care of His own bhaktas. (5)

लोके स्वास्थ्यं तथा वेदे हरिस्तु न करिष्यति ।
पुष्टिमार्गस्थितोयस्मात्साक्षिणोभवताऽखिलाः ॥६॥

*loke svāस्थ्यam tathā vede haristu na kariṣyati
puṣṭimārgasthitoyasmātsākṣiṇobhavatā'khilāḥ*

Shri Krishna, Who is established in grace, will not allow His bhaktas to feel at peace with themselves in the mundane world or in the path of the Vedas. Therefore, all grace-filled beings should remain mere witnesses to whatever happens. (6)

सेवाकृतिर्गुरोराज्ञा बाधनं वा हरीच्छया ।
अतः सेवापरं चित्तं विधायस्थीयतां सुखम् ॥७॥

*sevākṛtirgurorājñā bādhanam vā harīcchayā
ataḥ sevāparam cittaṁ vidhāyasthīyatām sukham*

Perform seva according to the guru's instructions. If for some reason seva cannot be performed as per the guru's directions, consider this to be the wish of Hari. One should, however, keep one's mind absorbed in seva and remain happy. (7)

चित्तोद्वेगं विधायापि हरिर्यद्यत्करिष्यति ।
तथैव तस्य लीलेति मत्वा चिन्तां द्रुतं त्यजेत् ॥८॥

*cittodvegam vidhāyāpi hariryadyatkarīṣyati
tathaiiva tasya līleti matvā cintām drutaṁ tyajet*

If for some reason Hari creates a situation that makes you anxious, then understand that He does everything according to His own Lila. Then, knowing that everything arises according to His Lila-plan, relinquish anxiety immediately. (8)

तस्मात्सर्वात्मना नित्यं श्रीकृष्णः शरणं मम ।
वदद्भिरेवं सततं स्थेयमित्येव मे मतिः ॥६॥

*tasmātsarvātmanā nityam śrīkṛṣṇaḥ śaraṇam mama
vadadbhirevaṁ satataṁ stheyamityeva me matiḥ*

Therefore, with total love, feel Shri Krishna everywhere and continually recite, "Shri Krishna is my refuge." This is my firm conviction. (9)

अन्तःकरण प्रबोधः
An Appeal to My Heart

In the following text, Shri Vallabhacharya consoles his own heart. Shri Krishna has requested him to leave this world and return to Him, but the bhakti master decides to delay his divine return in order to fulfill his earthly devotional mission to complete his commentary on Shri Krishna's lilas as depicted in the Shrimad Bhagavatam. In this appeal to his own heart, the master brilliantly reflects on his relationship with Lord Krishna.

अन्तःकरण मद्वाक्यं सावधानतया शृणु ।
कृष्णात्परं नास्ति दैवं वस्तुतो दोषवर्जितम् ॥१॥

*antaḥkaraṇa madvākyaṁ sāvadhānatayā śṛṇu
kṛṣṇātparam nāsti daivaṁ vastuto doṣavarjitam*

O heart, listen carefully to my words! Besides Shri Krishna, there is no flawless deva. (1)

चाण्डाली चेद्राजपत्नी जाता राज्ञा च मानिता ।
कदाचिदपमानेऽपि मूलतः का क्षतिर्भवेत् ॥२॥

*cāṇḍālī cedrājapatnī jātā rājñā ca mānitā
kadācidapamāne'pi mūlataḥ kā kṣatirbhavet*

If a low-caste Chandal woman happens to become a queen and is honored by her king, but then at some point her king becomes displeased with her, she is still far better off than when she was a Chandal. (2)

समर्पणादहं पूर्वमुत्तमः किं सदा स्थितः ।
का ममाधमता भाव्या पश्चातापो यतो भवेत् ॥३॥

*samarpaṇādahaṁ pūrvamuttamaḥ kiṁ sadā sthitaḥ
kā mamādhamatā bhāvyā paścātāpo yato bhavet*

Was I always exalted before I dedicated myself to You?
Now, after my dedication, have I become so fallen that I
should repent? Of course not! (3)

सत्यसंकल्पतो विष्णुर्नान्यथा तु करिष्यति ।
आज्ञैव कार्या सततं स्वामिद्रोहोऽन्यथा भवेत् ॥४॥

*satyasankalpato viṣṇurnānyathā tu kariṣyati
ājñaiiva kāryā satataṁ svāmidroho'nyathā bhavet*

I know that whatever the Blessed Lord promises always
comes to be. He never acts contrary to His promise. His com-
mand should always be followed. Otherwise, one becomes
guilty of transgressing the Master of all things. (4)

सेवकस्य तु धर्मोऽयं स्वामी स्वस्य करिष्यति ।
आज्ञा पूर्वं तु या जाता गंगासागरसंगमे ॥५॥

*sevakasya tu dharmo'yaṁ svāmī svasya kariṣyati
ājñā pūrvam tu yā jātā gangāsāgarasangame*

This is the duty of the follower. Know that the Blessed
Lord Himself will accomplish whatever else needs to be done.
I did not follow my Lord's command to leave my body at
Ganga Sagar, where the river meets the sea. (5)

याऽपि पश्चान्मधुवने न कृतं तद्वयं मया ।
देहदेश परित्यागस्तृतीयो लोकगोचरः ॥६॥

*yā'pi paścānmadhuvane na kṛtaṁ tadvayaṁ mayā
dehadeśa parityāgastr̥tīyo lokagocaraḥ*

Nor did I obey His second command at Madhuvan, near Mathura, to leave that place and return to Him. His third request for me to renounce this visible world I will surely oblige. (6)

पश्चात्तापः कथं तत्र सेवकोऽहं न चान्यथा ।
लौकिकप्रभुवत्कृष्णो न द्रष्टव्यः कदाचन ॥७॥

*paścāttāpaḥ kathaṁ tatra sevako'haṁ na cānyathā
laukikaprabhuvatkr̥ṣṇo na draṣṭavyaḥ kadācana*

Why should I lament now? I am His follower and nothing else. Shri Krishna should never be seen as a worldly being. (7)

सर्वं समर्पितं भक्त्या कृतार्थोऽसि सुखी भव ।
प्रौढापि दुहिता यद्वत् स्नेहान्न प्रेष्यते वरे ॥८॥

*sarvaṁ samarpitaṁ bhaktyā kṛtārtho'si sukhī bhava
prauḍhā'pi duhitā yadvat snehānna preṣyate vare*

O heart, you have already dedicated everything to Him with devotion. You have accomplished your goal, so be content. If a father does not send his married daughter to her husband because of his excessive affection for her, he displeases her husband. (8)

तथा देहे न कर्तव्यं वरस्तुष्यति नान्यथा ।
लोकवच्चेत् स्थितिर्मे स्यात्किं स्यादिति विचारय ॥६॥

*tathā dehe na kartavyam varastuṣyati nānyathā
lokavaccet sthitirme syātkim syāditi vicāraya*

Similarly, my Husband, Shri Krishna, will not be pleased with me if I do not follow my bodily duty and return to Him. I should consider my divine situation in terms of the ways of the world: a bride should go to her husband and nowhere else. If I do not act accordingly with Shri Krishna, tell me, where will I stand? (9)

अशक्ये हरिरेवास्ति मोहं मा गाः कथञ्चन ।
इति श्रीकृष्णदासस्य वल्लभस्य हितं वचः ॥१०॥

*aśakye harirevāsti moham mā gāḥ kathañcana
iti śrīkṛṣṇadāsasya vallabhasya hitam vacaḥ*

Let there be no confusion here. In the impossible, Hari alone is capable. In this way, I, Shri Krishna's beloved follower, have given my heart some good guidance. (10)

चित्तं प्रति यदाकर्ण्य भक्तो निश्चिन्ततां व्रजेत् ॥११॥

cittam prati yadākarṇya bhakto niścintatām vrajet

If a bhakta listens to these words, he or she will become free of any concern. (11)

विवेकधैर्याश्रयः

Wisdom, Persistence and Refuge

Wisdom, persistence, and refuge are the three main devotional ingredients that create and maintain the firm mood of devotion. In this teaching, Shri Vallabhacharya gives us a practical guide that is filled with wise advice on how to live in the world, deal with obstructions, and maintain a rich devotional life. In a discrete way, this work also addresses the higher devotional states that flourish between the Beloved and His loved ones.

विवेकधैर्ये सततं रक्षणीये तथाश्रयः ।

विवेकस्तु हरिः सर्वं निजेच्छातः करिष्यति ।।१।।

*vivekadhairye satatam rakṣaṇīye tathāśrayaḥ
vivekastu hariḥ sarvaṁ nijecchātaḥ kariṣyati*

Always protect your discrimination and persistence, and carefully nourish divine refuge. True wisdom is seeing that Beloved Hari will accomplish everything according to His own will. (1)

प्रार्थिते वा ततः किं स्यात्स्वाम्यभिप्राय संशयात् ।

सर्वत्र तस्य सर्वं हि सर्वसामर्थ्यमेव च ।।२।।

*prārthite vā tataḥ kiṁ syātsvāmyabhiprāya saṁśayāt
sarvatra tasya sarvaṁ hi sarvasāmarthyameva ca*

What is the use of prayer? Why request something from Him? This happens because there is a doubt in the intention

of His perfect plan. Hari is everywhere, and He is everything. He is compelling and potent. (2)

अभिमानश्च संत्याज्यः स्वाम्यधीनत्वभावेनात् ।
विशेषतश्चेदाज्ञा स्यादंतःकरण गोचरः ॥३॥

*abhimānaśca santyājyaḥ svāmyadhīnatvabhāvanāt
viśeṣataścedājñā syādantaḥkaraṇa gocaraḥ*

The bhava that arises from the realization of being under Hari's control cleanses the lover of false pride. Then, when there is a special command, the Beloved enters the heart. (3)

तदा विशेषगत्यादि भाव्यं भिन्नं तु दैहिकात् ।
आपद्गत्यादिकार्येषु हठस्त्याज्यश्च सर्वथा ॥४॥

*tadā viśeṣagatyādi bhāvyaṁ bhinnaṁ tu daihikāt
āpadgatyādikāryeṣu haṭhastyājyaśca sarvathā*

In that extraordinary circumstance, the bhava that is intuited is never worldly; it is separate from the concerns of the physical body. Whatever the difficult circumstance, never be uncompromising. (4)

अनाग्रहश्च सर्वत्र धर्माधर्माग्रदर्शनम् ।
विवेकोऽयं समाख्यातो धैर्यं तु विनिरूप्यते ॥५॥

*anāgrahaśca sarvatra dharmādharmāgra darśanam
viveko'yaṁ samākhyāto dhairyaṁ tu vinirūpyate*

Without being obstinate, maintain a keen sense of awareness in all situations, and recognize what is dharma and what is not. This is my explanation of wisdom, and now I will speak of perseverance. (5)

त्रिदुःखसहनं धैर्यमामृतेः सर्वतः सदा ।
तक्रवददेहवदभाव्यं जडवत् गोपभार्यवत् ॥६॥

*triduhkha sahanam dhairyamāmṛteḥ sarvataḥ sadā
takravaddehavadbhāvyaṁ jaḍavat gopabhāryavat*

Perseverance is to always endure the three types of pain (mundane, spiritual and divine) until death. To accomplish this, understand the body to be like buttermilk, which remains unaffected even after it has been beaten and robbed of its butter. Also comprehend the spiritual pains of King Bharat, who underwent three births before he became enlightened, as well as the divine pangs of separation from Shri Krishna that the Gopis of Vrindavan experienced. (6)

प्रतीकारो यदृच्छातः सिद्धश्चेन्नाग्रही भवेत् ।
भार्यादीनां तथान्येषामसतश्चाक्रमं सहेत् ॥७॥

*pratīkāro yadr̥cchātaḥ siddhaścennāgrahī bhavet
bhāryādīnām tathānyeṣāmasataścākramaṁ sahet*

When there is alleviation and things work out because of His wish, do not resist the accomplishment. Endure false attacks from your spouse, family members and other people. (7)

स्वयमिन्द्रियकार्याणि कायवाङ्मनसा त्यजेत् ।
अशूरेणापि कर्त्तव्यं स्वस्यासामर्थ्यं भावनात् ॥८॥

*svayamindriyakāryāṇi kāyavāṅmanasā tyajet
aśūreṇāpi karttavyaṁ svasyāsāmarthya bhāvanāt*

Sense activities that are not connected to Hari should be renounced with mind, body and speech. Even if one is powerless, renunciation should be done understanding that the power to do so is not one's own, but His. (8)

अशक्ये हरिरेवास्ति सर्वमाश्रयतो भवेत् ।
एतत्सहनमत्रोक्तमाश्रयोऽतो निरूप्यते ॥६॥

*aśakye harirevāsti sarvamāśrayato bhavet
etatsahanamatroktamāśrayoto nirūpyate*

In the powerless position, remember that Hari is everything and that entirety is attained through refuge. Thus I have spoken of fortitude, and now I will introduce the third teaching, which is refuge in Hari. (9)

ऐहिके पारलोके च सर्वथा शरणं हरिः ।
दुःखहानौ तथा पापे भये कामाद्यपूरणे ॥१०॥
भक्तद्रोहे भक्त्यभावे भक्तैश्चातिक्रमे कृते ।
अशक्ये वा सुशक्ये वा सर्वथा शरणं हरिः ॥११॥

*aihike pāraloke ca sarvathā śaraṇam hariḥ
duḥkhahānau tathā pāpe bhaye kāmādyapūraṇe
bhaktadrohe bhaktyabhāve bhaktaiścātikrame kṛte
aśakye vā suśakye vā sarvathā śaraṇam hariḥ*

In this world, or in any other, and in every situation, Shri Hari is the refuge. In pain and loss, in sin or in fear, in the non-obtainment of the object of desire, in anger towards other bhaktas, in the absence of devotion, in the case of other bhaktas being aggressive with you, in the powerless state, as well as in the position of power, always remember that Shri Hari is the refuge. (10-11)

अहंकारकृते चैव पोष्यपोषणरक्षणे ।
पोष्यातिक्रमणे चैव तथांतेवास्यतिक्रमे ॥१२॥
अलौकिक मनः सिद्धौ सर्वथा शरणं हरिः ।
एवं चित्ते सदा भाव्यं वाचा च परिकीर्तयेत् ॥१३॥

*ahamkārakṛte caiva poṣyapoṣaṇaraksāṇe
poṣyātikramāṇe caiva tathāntevāsyatikrame
alaukika manaḥ siddhau sarvathā śaraṇam hariḥ
evaṁ citte sadā bhāvyaṁ vācā ca parikīrtayet*

In the creation of false pride, in the protection and nourishment of those who need sustenance, or in violations from those who are being nourished, as well as in the transgressions of students or even in the perfection of the divine heart-mind, always take Hari's refuge in every situation. Maintain this sensibility firmly in the mind, and praise it with the voice. (12-13)

अन्यस्य भजनं तत्र स्वतोगमनमेव च ।
प्रार्थना कार्यमात्रेऽपि तथाऽन्यत्र विवर्जयेत् ॥१४॥

*anyasya bhajanaṁ tatra svatogamanameva ca
prārthanā kāryamātre'pi tathā'nyatra vivarjayet*

It is also forbidden to worship another, or to pray to another for any of your work to be done. (14)

अविश्वासो न कर्त्तव्यः सर्वथा बाधकस्तु सः ।
ब्रह्मास्त्रचातकौ भाव्यौ प्राप्तं सेवेत निर्ममः ॥१५॥

*aviśvāso na karttavyaḥ sarvathā bādhakastu saḥ
brahmāstracātakau bhāvyaḥ prāptaṁ seveta nirmamaḥ*

Never lose faith. If you do, it will impede your every situation. Understand lack of faith from the story of Hanuman, who broke free from the powerful Brahmastra

weapon because his captors lost faith in it. Understand faith from the tale of the chataka bird, who forsakes all waters except the rain drops from certain clouds. Perform seva, His pleasing worship, with whatever is obtained and without false sense of ownership. (15)

यथाकथंचित् कार्याणि कुर्यादुच्चावचान्यपि ।
किं वा प्रोक्तेन बहुना शरणं भावयेद्धरिम् ॥१६॥

*yathākathāñcit kāryāṇi kuryāduccāvacānyapi
kiṁ vā proktena bahunā śaraṇaṁ bhāvayeddharim*

In all undertakings, whether they be high or low, religious or worldly, maintain the bhava that "Shri Hari is my refuge." What more is there to say? (16)

एवमाश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम् ।
कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः ॥१७॥

*evamāśrayaṇaṁ proktaṁ sarveṣāṁ sarvadā hitam
kalau bhaktyādimārgā hi duḥsādhyā iti me matiḥ*

Thus I have spoken of refuge in Hari, which is at all times beneficial to all. In my opinion, bhakti and other practices are difficult to perform in this age of struggle, and therefore, one should take to the path of refuge. (17)

कृष्णाश्रयः Refuge in Krishna

In this teaching, Shri Vallabhacharya surveys the contrary conditions that prevailed in India some five hundred years ago and advises his followers to seek Shri Krishna's refuge in every circumstance. It was written for his follower Bula Mishra in about 1514 A.D. Bhaktas daily recite this text while in seva to help establish their total shelter in Shri Krishna.

सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि ।
पाषण्डप्रचुरे लोके कृष्ण एव गतिर्मम ॥१॥

*sarvamārgēṣu naṣṭeṣu kalau ca khaladharmini
pāṣaṇḍapracure loke kṛṣṇa eva gatirmama*

All proper paths have been destroyed in this age of struggle. The practitioners of dharma have become wicked, and hypocrisy is rampant. Krishna alone is my refuge. (1)

म्लेच्छाक्रांतेषु देशेषु पापैकनिलयेषु च ।
सत्पीडाव्यग्र लोकेषु कृष्ण एव गतिर्मम ॥२॥

*mlecchākrānteṣu deśeṣu pāpaikanilayeṣu ca
satpīḍāvyaagra lokeṣu kṛṣṇa eva gatirmama*

India has been invaded by barbarians and has become an abode full of impurity where people are disturbed because of the suffering of the pure-hearted ones. Krishna alone is my refuge. (2)

गंगादितीर्थवर्येषु दुष्टैरेवावृतेष्विह ।
तिरोहिताधिदैवेषु कृष्ण एव गतिर्मम ॥३॥

*gangāditīrthavaryeṣu duṣṭairevāvṛteṣviha
tirohitādhidaiveṣu kṛṣṇa eva gatirmama*

The Ganga and other holy places have been surrounded by wicked people. The presiding devas have hidden themselves. Krishna alone is my refuge. (3)

अहंकार विमूढेषु सत्सु पापानुवर्तिषु ।
लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥४॥

*ahaṁkāra vimūḍheṣu satsu pāpānuvartīṣu
lābhapūjārthayatneṣu kṛṣṇa eva gatirmama*

Even pious people are bewildered by their own egos and follow sinful activity. The worship they perform is for personal gain. Krishna alone is my refuge. (4)

अपरिज्ञाननष्टेषु मंत्रेष्वव्रतयोगिषु ।
तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥५॥

*aparijñānanaṣṭeṣu manṭreṣvavratayogiṣu
tirohitārthadeveṣu kṛṣṇa eva gatirmama*

True knowledge has been lost, along with the proper use of mantras, fasts and yoga. Inner meanings and the devas have all become concealed. Krishna alone is my refuge. (5)

नानावादविनष्टेषु सर्वकर्मव्रतादिषु ।
पाषण्डैक प्रयत्नेषु कृष्ण एव गतिर्मम ॥६॥

*nānāvādavināṣṭeṣu sarvakarmavratādiṣu
pāṣaṇḍaika prayatneṣu kṛṣṇa eva gatirmama*

Many different false teachings have destroyed all the pious karmas and religious observances. People's spiritual undertakings are filled with hypocrisy. Krishna alone is my refuge. (6)

अजामिलादि दोषाणां नाशकोऽनुभवे स्थितः ।
ज्ञापिताखिल माहात्म्यः कृष्ण एव गतिर्मम ॥७॥

ajāmilādi doṣāṇāṃ nāśako'nubhave sthitaḥ
jñāpitākhila māhātmyaḥ kṛṣṇa eva gatirmama

Bhaktas know Him as the One Who removed the impurities of sinners like Ajamila and others. He has thus revealed His total eminence. Krishna alone is my refuge. (7)

प्राकृताः सकला देवाः गणितानंदकं बृहत् ।
पूर्णानन्दो हरिस्तस्मात् कृष्ण एव गतिर्मम ॥८॥

prākṛtāḥ sakalā devāḥ gaṇitānandakam bṛhat
pūrṇānando haristasmāt kṛṣṇa eva gatirmama

All the gods are material. Even formless Brahman's bliss is qualified. Hari alone is replete with perfect joy. Krishna alone is my refuge. (8)

विवेकधैर्य भक्त्यादिरहितस्य विशेषतः ।
पापासक्तस्य दीनस्य कृष्ण एव गतिर्मम ॥९॥

vivekadhairya bhaktyādirahitasya viśeṣataḥ
pāpāsaktasya dīnasya kṛṣṇa eva gatirmama

I am totally devoid of wisdom, patience, devotion, and other virtues. I am attached to sin, but I am humble. Krishna alone is my refuge. (9)

सर्वसामर्थ्यसहितः सर्वत्रैवाखिलार्थकृत् ।
शरणस्थसमुद्धारं कृष्णं विज्ञापयाम्यहम् ॥१०॥

sarvasāmarthyasahitaḥ sarvatraivākhilārthakṛt
śaraṇasthasamuddhāraṁ kṛṣṇaṁ vijñāpayāmyaham

I pray to You, Shri Krishna, Who are full of all powers and fulfill the bhaktas' desires in every circumstance. You uplift those who take Your shelter. (10)

कृष्णाश्रयमिदं स्तोत्रं यः पठेत्कृष्णसन्निधौ ।
तस्याश्रयोभवेत्कृष्ण इति श्रीवल्लभोऽब्रवीत् ॥११॥

kṛṣṇāśrayamidaṁ stotraṁ yaḥ paṭhetkṛṣṇasannidhau
tasyāśrayobhavetkṛṣṇa iti śrīvallabho'bravīt

Whoever recites this prayer in Shri Krishna's proximity attains His shelter. Thus says Shri Vallabhacharya. (11)

चतुःश्लोकी Four Verses

Shri Vallabhacharya gave this short teaching to Rana Vyasa and Bhagavandas Sanchora. Each verse of the text gives a grace-filled interpretation of one of the four pursuits of life: dharma, wealth, desire and liberation. His worship is our dharma, and our wealth is Shri Krishna Himself. Our desires are fulfilled when He lives in our hearts, and to always serve and remember Him is liberation. In the Master's words...

सर्वदा सर्वभावेन भजनीयो व्रजाधिपः ।
स्वस्यायमेव धर्मोहि नान्यः क्वापि कदाचन ॥१॥

*sarvadā sarvabhāvena bhajanīyo vrajādhipaḥ
svasyāyameva dharmohi nānyaḥ kvāpi kadācana*

The Lord of Vraja is always worthy of worship with every bhava. That is your only dharma. There is never another one anywhere. (1)

एवं सदा स्म कर्त्तव्यं स्वयमेव करिष्यति ।
प्रभुः सर्वसमर्थो हि ततो निश्चिंततां व्रजेत् ॥२॥

*evaṁ sadā sma karttavyaṁ svayameva kariṣyati
prabhuḥ sarvasamartho hi tato niścintatām vrajat*

This is always your duty, and Shri Krishna Himself will do the rest, for He is all-powerful. Therefore, go and live without concern. (2)

यदि श्रीगोकुलाधीशो धृतः सर्वात्मना हृदि ।
ततः किमपरं ब्रूहि लौकिकैर्वैदिकैरपि ॥३॥

*yadi śrīgokulādhīśo dhṛtaḥ sarvātmanā hṛdi
tataḥ kimaparaṁ brūhi laukikairvaidikairapi*

If the Lord of Gokul, Shri Krishna, fills your heart with total love, nothing promised in the world or in the Vedas can exceed that. (3)

अतः सर्वात्मना शश्वद्गोकुलेश्वर पादयोः ।
स्मरणं भजनं चापि न त्याज्यमिति मे मतिः ॥४॥

*ataḥ sarvātmanā śaśvadgokuleśvara pādayoḥ
smaraṇaṁ bhajanaṁ cāpi na tyājyamiti me matiḥ*

And so, always maintain this state of total love for Shri Krishna. Serve and remember His lotus feet. My belief is that this view should never be forsaken. (4)

भक्तिवर्धिनी

How to Increase Devotion

This teaching was given by Shri Vallabhacharya to Purushottam Joshi in about 1496 A.D. It is an essential bhakti empowerment and gives devotional solutions for various situations that arise in a practitioner's life. How to attain love for Shri Krishna, divine attachment to Him, and ultimately addiction to Him, is explained in this writing.

यथा भक्तिः प्रवृद्धा स्यात्तथोपायो निरूप्यते ।

बीज भावे दृढे तु स्यात् त्यागात् श्रवण कीर्तनात् ॥१॥

*yathā bhaktiḥ pravṛddhā syāttathopāyo nirūpyate
bīja bhāve dṛḍhe tu syāt tyāgāt śravaṇa kīrtanāt*

I will now explain how to increase bhakti. Once the seed of devotion has become firm, nourish it by renouncing what is unrelated, listening to devotional subjects, and singing His praises. (1)

बीजदार्यप्रकारस्तु गृहे स्थित्वा स्वधर्मतः ।

अव्यावृत्तो भजेत्कृष्णं पूजया श्रवणादिभिः ॥२॥

*bījadārdhyaprakāraṣtu gr̥he sthitvā svadharmataḥ
avyāvṛtto bhajetkṛṣṇaṁ pūjayā śravaṇādibhiḥ*

The way to strengthen the seed of blessed devotion is to reside at home and to follow your own dharma. If you are free from all other occupations, worship Shri Krishna lovingly. Serve him with song, perform devotional listening, and undertake other exalted activities. (2)

व्यावृत्तोऽपि हरौ चित्तं श्रवणादौ न्यसेत्सदा ।
ततः प्रेम तथासक्तिर्व्यसनं च यदा भवेत् ॥३॥

*vyāvṛtto'pi harau cittam śravaṇādau nyasetsadā
tataḥ prema tathāsaktirvyasanam ca yadā bhavet*

If you do have worldly obligations, then fix the mind on Hari by always listening to His praises, or by engaging in other devotional activities. Then, the blessed states of love, attachment and finally addiction to the Blessed One will follow. (3)

बीजं तदुच्यते शास्त्रे दृढं यन्नापि नश्यति ।
स्नेहाद्रागविनाशः स्यादासक्त्या स्याद्गृहारुचिः ॥४॥
गृहस्थानां बाधकत्वमनात्मत्वं च भासते ।
यदा स्याद्व्यसनं कृष्णे कृतार्थः स्यात्तदैव हि ॥५॥

*bījam taducyate śāstre dṛḍham yannāpi naśyati
snehādrāgavināśaḥ syādāsaktyā syādgṛhāruciḥ
gṛhasthānām bādhakatvamanātmatvam ca bhāsate
yadā syādvyanam kṛṣṇe kṛtārthaḥ syāttadaiiva hi*

In the blessed state of addiction, the devotional seed becomes perfectly established. The sacred writings tell us that it can then never be destroyed.

Divine love removes worldly hankering. When one becomes attached to the Beloved, one loses all taste for the worldly home and sees it as unconnected to one's true self. When the bhakta becomes totally addicted to Shri Krishna and can no longer live without Him, that blessed one has attained devotional excellence. (4-5)

तादृशस्यापि सततं गृहस्थानं विनाशकम् ।
त्यागं कृत्वा यतेद्यस्तु तदर्थार्थैकमानसः ॥६॥

*tādṛśasyāpi satataṁ gr̥hasthānaṁ vināśakam
tyāgaṁ kṛtvā yatedyastu tadarthārthaikamānasaḥ*

The devotionally accomplished soul will always experience the worldly home as destructive to devotion. Renunciation is only so that one can focus the mind and heart. (6)

लभते सुदृढां भक्तिं सर्वतोऽप्यधिकां पराम् ।
त्यागे बाधकभूयस्त्वं दुःसंसर्गात्तथान्तः ॥७॥

*labhate sudṛḍhāṁ bhaktiṁ sarvato'pyadhikāṁ parāṁ
tyāge bādhakabhūyastvaṁ duḥsansargāttathānnataḥ*

The attainment of firm devotion is superior to and beyond anything else. If there is premature renunciation, one will encounter many obstructions, such as bad association and unoffered, impure food. (7)

अतः स्थेयं हरिस्थाने तदीयैः सह तत्परैः ।
अदूरे विप्रकर्षे वा यथा चित्तं न दुष्यति ॥८॥

*ataḥ stheyam haristhāne tadīyaiḥ saha tatparaiḥ
adūre viprakarṣe vā yathā cittaṁ na duṣyati*

And so, one should live in a place that is sacred to Shri Hari and focus on having association with other bhaktas who have become Hari's dear ones. One should maintain a balance between living near other bhaktas but keeping a reasonable distance, so that the mind will never experience any negativity. (8)

सेवायां वा कथायां वा यस्यासक्तिर्दृढा भवेत् ।
यावज्जीवं तस्य नाशो न क्वापीति मतिर्मम ॥६॥

*sevāyām vā kathāyām vā yasyāsaktirdr̥dhā bhavet
yāvajjīvaṁ tasya nāśo na kvāpīti matirmama*

If one is attached to Shri Krishna's seva, or to hearing and reciting His names, stories and teachings, I believe that as long as that bhakta lives, her devotion will never be destroyed. (9)

बाधसंभावनायां तु नैकांते वास इष्यते ।
हरिस्तु सर्वतो रक्षां करिष्यति न संशयः ॥१०॥

*bādhasambhāvanāyām tu naikānte vāsa iṣyate
haristu sarvato rakṣāṁ kariṣyati na saṁśayaḥ*

One should not live in isolation because of the possibility of obstructions. Without a doubt, Hari will protect the bhakta in every way. (10)

इत्येवं भगवच्छास्त्रं गूढतत्त्वं निरूपितम् ।
य एतत्समधीयीत तस्यापि स्याद्दृढा रतिः ॥११॥

*ityevaṁ bhagavacchāstram gūḍhatatvaṁ nirūpitam
ya etatsamadhīyīta tasyāpi syāddr̥dhā ratih*

And so I have revealed the secret essence of the Blessed Lord's teachings. Those who grasp them will have firm devotion. (11)

जलभेदः Differences in Waters

In this unique teaching, Shri Vallabhacharya gives insight into the different natures of people who speak about God, and then he compares them to various types of water. Reciters, like water, have many different flavors and attributes. When one can correctly judge what he or she is listening to, then the ability to imbibe only pure teachings is greatly increased.

नमस्कृत्य हरिं वक्ष्ये तद्गुणानां विभेदकान् ।
भावान् विंशतिधा भिन्नान् सर्वसन्देहवारकान् ॥१॥

*namaskṛtya hariṁ vakṣye tadguṇānām vibhedakān
bhāvān viṁśatidhā bhinnān sarvasandehavārakān*

Having bowed to Hari, I will now remove all doubts with my explanation of His different attributes, by describing the nature of twenty different types of speakers. (1)

गुणभेदास्तु तावन्तो यावन्तो हि जले मताः ।
गायकाः कूपसंकाशा गन्धर्वा इति विश्रुताः ॥२॥

*guṇabhedāstu tāvanto yāvanto hi jale matāḥ
gāyakāḥ kūpasankāśā gandharvā iti viśrutāḥ*

There are as many different types of speakers as there are kinds of water. The first speaker I will mention I call Gayakas. The scriptures call them Gandharvas, or celestial singers. They are like wells. (2)

कूपभेदास्तु यावन्तस्तावन्तस्तेपि सम्मताः ।
कुल्याः पौराणिकाः प्रोक्ताः पारम्पर्ययुता भुवि ॥३॥

*kūpabhedāstu yāvantastāvantaste'pi sammataḥ
kulyāḥ paurāṇikāḥ proktāḥ pāramparyayutā bhuvi*

Like wells, they are of various types: some are sweet, while others are brackish. Then there are the reciters of Puranic lore. It is their family tradition. (3)

क्षेत्रप्रविष्टास्ते चापि संसारोत्पत्तिहेतवः ।
वेश्यादिसहिता मत्ता गायका गर्तसंज्ञिताः ॥४॥

*kṣetrapraviṣṭāste cāpi saṁsārotpattihetavaḥ
veśyādisahitā mattā gāyakā gartasañjñitāḥ*

I consider them to be like canals. When their waters are diverted into fields; their flow creates worldliness. The next type of singers are those who are intoxicated and associate with prostitutes. They are like stagnant water holes. (4)

जलार्थमेव गर्तास्तु नीचा गानोपजीविनः ।
हदास्तु पण्डिताः प्रोक्ता भगवच्छास्त्रतत्पराः ॥५॥

*jalārthameva gartāstu nīcā gānopajīvināḥ
hradāstu paṇḍitāḥ proktā bhagavacchāstratatparāḥ*

Lowly singers who only recite for money are like sewer water. Then there are pundits who are always intent upon reciting the Lord's glories as revealed in the Bhagavat. (5)

सन्देहवारकास्तत्र सूदा गंभीरमानसाः ।
सरःकमलसम्पूर्णाः प्रेमयुक्तास्तथा बुधाः ॥६॥

*sandehavārakāstatra sūdā gaṁbhīramānasāḥ
saraḥkamalasampūrṇāḥ premayuktāstathā budhāḥ*

They are like deep water. Then there are some speakers who can remove the doubts of others. They have profound minds and hearts, and I compare them to pure, sweet and nectar-like water. Those who are brilliant and full of love are like lakes brimming with lotuses. (6)

अल्पश्रुताः प्रेमयुक्ता वेशन्ताः परिकीर्तिताः ।
कर्मशुद्धाः पल्वलानि तथाल्पश्रुतिभक्तयः ॥७॥

alpaśrutāḥ premayuktā veśantāḥ parikīrtitāḥ
karmaśuddhāḥ palvalāni tathālpāśrutibhaktayaḥ

Those who have a little bit of knowledge and love I call ponds. Others, who perform good deeds but have very limited devotion and understanding, are like water-holes. (7)

योगध्यानादिसंयुक्ता गुणा वर्ष्याः प्रकीर्तिताः ।
तपोज्ञानादिभावेन स्वेदजास्तु प्रकीर्तिताः ॥८॥

yogadhyānādisamyuktā guṇā varṣyāḥ prakīrtitāḥ
tapojñānādibhāvena svedajāstu prakīrtitāḥ

Those who perform yoga, meditation and other related practices I refer to as rainwater. Those who trouble themselves with austerities and have a bit of knowledge are like perspiration. (8)

अलौकिकेन ज्ञानेन ये तु प्रोक्ता हरेर्गुणाः ।
कादाचित्काः शब्दगम्याः पतच्छब्दाः प्रकीर्तिताः ॥९॥

alaukikena jñānena ye tu proktā hareraguṇāḥ
kādācitkāḥ śabdagamyāḥ patacchabdāḥ prakīrtitāḥ

Sometimes you find a speaker with divine insight who speaks of Hari's divine attributes. That person's words are like a waterfall. (9)

देवाद्युपासनोद्भूताः पृष्ठा भूमेरिवोद्गताः ।
 साधनादिप्रकारेण नवधा भक्तिमार्गतः ॥१०॥
 प्रेमपूर्या स्फुरद्धर्माः स्यन्दमानाः प्रकीर्तिताः ।
 यादृशास्तादृशाः प्रोक्ता वृद्धिक्षयविवर्जिताः ॥११॥
 स्थावरास्ते समाख्याता मर्यादैकप्रतिष्ठिताः ।
 अनेकजन्मसंसिद्धा जन्मप्रभृति सर्वदा ॥१२॥

devādyupāsanodbhūtāḥ pṛṣṭvā bhūmerivodgatāḥ
sādhanādiprakāreṇa navadhā bhaktimārgataḥ
premapūrtyā sphuraddharmāḥ syandamānāḥ prakīrtitāḥ
yādrśāstādrśāḥ proktā vṛddhikṣayavivarjitāḥ
sthāvarāste samākhyātā maryādaikapraṭiṣṭhitāḥ
anekajanmasamsiddhā janmaprabhṛti sarvadā

Those who worship the material devas are like dew that appears to have sprung from the earth. By various practices, including the nine-fold devotional path of hearing, remembering, singing, etc., a person can become full of love and bright with God's dharma. I call such a blessed one a flowing spring. Those similar to the speakers I have just mentioned, who neither grow nor shrink, but remain firmly situated on the path of law, I compare to still water. Then there are those who have received the fruits of their good and bad actions for lifetimes. (10-12)

संगदिगुणदोषाभ्यां वृद्धिक्षययुता भुवि ।
 निरन्तरोद्गमयुता नद्यस्ते परिकीर्तिताः ॥१३॥

sangādiguṇadoṣābhyāṃ vṛddhikṣayayutā bhuvi
nirantarodgamayutā nadyaste parikīrtitāḥ

In this world they find both good and bad association, from which they sometimes profit and sometimes lose. Such souls are always on the move. I call them streams. (13)

एतादृशाः स्वतन्त्राश्चेत् सिन्धवः परिकीर्तिताः ।
 पूर्णा भगवदीया ये शेषव्यासाग्निमारुताः ॥१४॥
 जडनारदमैत्राद्यास्ते समुद्राः प्रकीर्तिताः ।
 लोकवेदगुणैर्मिश्र भावेनैके हरेर्गुणान् ॥१५॥

*etādṛśāḥ svatantrāścet sindhavaḥ parikīrtitāḥ
 pūrṇā bhagavadīyā ye śeṣavyāsāgnimārutāḥ
 jadānāradamaitrādyāste samudrāḥ prakīrtitāḥ
 lokavedaguṇairmiśra bhāvenaike harerguṇān*

Similar to them are the singers who are free of binding karmas. They are large rivers, like the Indus. Then there are those who are great devotees, like Shesh, Vyasa, Vayu, Jadabharata, Narada, Maitreya and other sages. I refer to them all as oceans. These ocean-like singers praise Blessed Hari with different moods. Their praise is mixed with the virtues of the world and Vedas. (14-15)

वर्णयन्ति समुद्रास्ते क्षाराद्याः षट् प्रकीर्तिताः ।
 गुणातीततया शुद्धान् सच्चिदानन्दरूपिणः ॥१६॥

*varṇayanti samudrāste kṣārādyāḥ ṣaṭ prakīrtitāḥ
 guṇātītatayā śuddhān saccidānandarūpiṇaḥ*

They are named after the six oceans of salt, spirit, ghee, milk, curds and nectar. The wise bhaktas praise Hari as pure, beyond the material realms and full of truth, consciousness, and bliss. (16)

सर्वानेव गुणान्विष्णोर्वर्णयन्ति विचक्षणाः ।
 तेऽमृतोदाः समाख्यातास्तद्वाक्पानं सुदुर्लभम् ॥१७॥

*sarvāneva guṇānviṣṇorvarṇayanti vicakṣaṇāḥ
 te'mṛtodāḥ samākhyātāstadvākpānaṁ sudurlabham*

They praise all of His divine virtues. Such speakers are like an ocean of nectar. It is rare to hear their words. (17)

तादृशानां क्वचिद्वाक्यं दूतानामिव वर्णितम् ।
अजामिलाकर्णनवद् बिन्दुपानं प्रकीर्तितम् ।।१८।।

tādrśānām kvacidvākyaṁ dūtānāmiva varṇitam
ajāmilākarnanavad bindupānaṁ prakīrtitam

Then, sometimes we can hear the words of Vishnu's messengers. Ajamila heard them when the messengers of death tried to take him away. Their words are like drops of nectar. (18)

रागाज्ञानादिभावानां सर्वथा नाशनं यदा ।
तदा लेहनमित्युक्तं स्वानन्दोद्गमकारणम् ।।१९।।

rāgājñānādibhāvānām sarvathā nāśanaṁ yadā
tadā lehanamityuktaṁ svānandodgamakāraṇam

When worldly passion, ignorance and other mundane moods are forever destroyed and one experiences the joy of the Inner Self, that I call true taste. (19)

उद्धृतोदकवत्सर्वे पतितोदकवत्तथा ।
उक्तातिरिक्तवाक्यानि फलं चापि तथा ततः ।।२०।।

uddhṛtodakavatsarve patitodakavattathā
uktātiriktavākyaṇi phalaṁ cāpi tathā tataḥ

Different from all other types of reciters are the speakers who are like water in a vessel, or water that has spilled to the ground. Their speech corresponds to the type of water vessel or the place the water has spilled. They are never exalted speakers. (20)

इति जीवेन्द्रियगता नानाभावं गता भुवि ।
रूपतः फलतश्चैव गुणा विष्णोर्निरूपिताः ॥२१॥

*iti jīvendriyagatā nānābhāvaṃ gatā bhuvi
rūpataḥ phalataścaiva guṇā viṣṇornirūpitāḥ*

And so the Blessed Lord's qualities have been explained as they arise in this world and create different states of being within people's souls and senses. By using examples of different types of water, I have revealed the various natures of the speakers and the rewards which they receive. (21)

पञ्चपद्यानि

Five Lines and Five Listeners

The previous teaching explained the different types of speakers. Here is a description of five types of listeners. One of the main devotional practices is listening, and Shri Vallabhacharya explains to us its different effects upon the bhaktas. Comprehension that creates an enlightened response is the fruit of hearing.

श्रीकृष्णरसविक्षिप्त मानसा रतिवर्जिताः ।
अनिर्वृता लोकवेदे मुख्यास्ते श्रवणोत्सुकाः ॥१॥

*śrīkṛṣṇarasavikṣipta mānasā rativarjitāḥ
anirvṛtā lokavede mukhyāste śravaṇotsukāḥ*

The best of all inspired listeners are those whose minds and hearts are totally immersed into Shri Krishna's loving nectar. They only embrace divine love and have no taste for any worldly or Vedic pleasures. (1)

विक्लिन्नमनसो ये तु भगवत्स्मृति विह्वलाः ।
अर्थेकनिष्ठास्ते चापि मध्यमाः श्रवणोत्सुकाः ॥२॥

*viklinnamanaso ye tu bhagavatsmṛti vihvalāḥ
arthaikaniṣṭhāste cāpi madhyamāḥ śravaṇotsukāḥ*

The intermediate group of devotionally inspired listeners are overwhelmed when they remember their Beloved Lord. Their hearts melt, but they listen with underlying desire for liberation or other spiritual fruit. (2)

निःसन्दिग्धं कृष्णतत्त्वं सर्वभावेन ये विदुः ।
ते त्वावेशात्तु विकला निरोधाद्वा न चान्यथा ॥३॥

*niḥsandigdham kṛṣṇatattvaṁ sarvabhāvena ye viduḥ
te tvāveśāttu vikalā nirodhādvā na cānyathā*

Other listeners know Shri Krishna's essence beyond a doubt and with all of their devotional feelings. They are overwhelmed with devotion only when they are possessed by Him, or when they fall under His divine control, but not at any other time. (3)

पूर्णभावेन पूर्णार्थाः कदाचिन्न तु सर्वदा ।
अन्यासक्तास्तु ये केचिदधमाः परिकीर्तिताः ॥४॥

*pūrṇabhāvena pūrṇārthāḥ kadācinna tu sarvadā
anyāsaktāstu ye kecidadhamāḥ parikīrtitāḥ*

Then there are those who sometimes become full of divine mood, and at that time they attain their devotional purpose. However, this is not their constant state. They sometimes become distracted by attachments to worldly things. They are the lowest type of listeners. (4)

अनन्यमनसो मर्त्या उत्तमाः श्रवणादिषु ।
देशकालद्रव्यकर्तृ मन्त्रकर्म प्रकारतः ॥५॥

*ananyamanaso martyā uttamāḥ śravaṇādiṣu
deśakāladravyakartṛ mantrakarma prakārataḥ*

Finally, there are those mortals who are perfectly focused on the Blessed One. Their devotion is never disturbed by location, time, wealth, occurrence, mantra or karma. I consider them to be the best listeners. (5)

संन्यासनिर्णयः

My Conclusions on Renunciation

How much to renounce, when to renounce, what to renounce and most importantly, what is real renunciation? Shri Vallabhacharya answered these questions for his disciple Narahari Sanyasi in the teaching that follows. In the Path of Grace, renunciation is strictly for the experience of divine love and can be done without stepping outside of the home. A thorough study of this text will remove all doubts concerning what to renounce and what to attain.

पश्चात्ताप निवृत्त्यर्थं परित्यागो विचार्यते ।
स मार्गाद्वितये प्रोक्तो भक्तौ ज्ञाने विशेषतः ॥१॥

*paścāttāpa nivṛttyartham parityāgo vicāryate
sa mārgādvitaye prokto bhaktau jñāne viśeṣataḥ*

In order to remove anxiety, I will now consider the true nature of renunciation. Renunciation has been specifically mentioned in the paths of Devotion and Knowledge. (1)

कर्ममार्गे न कर्तव्यः सुतरां कलिकालतः ।
अत आदौ भक्तिमार्गे कर्तव्यत्वाद्विचारणा ॥२॥

*karmamārge na kartavyaḥ sutarām kalikālataḥ
ata ādau bhaktimārge kartavyatvādvicāraṇā*

Renunciation should never be undertaken in the Path of Karma, especially during this current age of struggle. And so, I present my thoughts on the true nature of renunciation and how it can be attained according to the Path of Loving Devotion. (2)

श्रवणादिप्रसिद्धयर्थं कर्तव्यश्चेत् स नेष्यते ।
सहायसंगसाध्यत्वात् साधनानां च रक्षणात् ॥३॥

*śravaṇādiprasiddhyartham kartavyaścet sa neṣyate
sahāyasangasādhyatvāt sādhanānām ca rakṣaṇāt*

If one renounces the world, hoping to attain perfection by listening to sacred teachings and other related spiritual practices, I say to them that renunciation of the world is not advisable. For the practice and protection of devotion, one needs to take the spiritual assistance of others. (3)

अभिमानान्नियोगाच्च तद्धर्मैश्च विरोधतः ।
गृहादेर्बाधकत्वेन साधनार्थं तथा यदि ॥४॥
अग्रेऽपि तादृशैरेव संगो भवति नान्यथा ।
स्वयं च विषयाक्रान्तः पाषण्डी स्यात्तु कालतः ॥५॥

*abhimānānniyogācca taddharmaīśca virodhataḥ
gṛhāderbādhakatvena sādhanārtham tathā yadi
agre'pi tādrśaireva sango bhavati nānyathā
svayaṁ ca viṣayākrāntaḥ pāṣaṇḍī syāttu kālataḥ*

Furthermore, the practice of renunciation, especially the taking of sanyasa (becoming a monk), can create a false sense of pride. The sanyasi's restrictions are mostly contrary to devotional practices. If one feels that worldly life is obstructive to devotional life and therefore renounces the home, let it be known that the same obstructions found at home will arise elsewhere, in the form of bad association. Overcome with mundane hankerings, that person who renounces the home thus becomes a hypocrite, for these are the impure days of the age of struggle. (4-5)

विषयाक्रान्तदेहानां नावेशः सर्वदा हरेः ।
अतोऽत्र साधने भक्तौ नैव त्यागः सुखावहः ॥६॥

*viṣayākrāntadehānām nāveśaḥ sarvadā hareḥ
ato'tra sādhanē bhaktau naiva tyāgaḥ sukhāvahaḥ*

Know that Hari will never enter the heart of a person whose body is overcome with worldly desires. For these reasons, renunciation of the world will not provide satisfactory results. (6)

विरहानुभवार्थं तु परित्यागः प्रशस्यते ।
स्वीयबन्धनिवृत्त्यर्थं वेशः सोऽत्र न चान्यथा ॥७॥

*virahānubhavārtham tu parityāgaḥ praśasyate
svīyabandhanivṛttyartham veśaḥ so'tra na cānyathā*

In the higher states of devotion, when one yearns to experience the rapture of the Beloved's separation, renunciation is praised. Then, one changes to renunciate's attire only in order to break ties from worldly family members and for no other reason. (7)

कौण्डिन्यो गोपिकाः प्रोक्ताः गुरवः साधनं च तत् ।
भावो भावनया सिद्धः साधनं नान्यदिष्यते ॥८॥

*kaunḍinyo gopikāḥ proktāḥ guravaḥ sādhanam ca tat
bhāvo bhāvanayā siddhaḥ sādhanam nānyadiṣyate*

Concerning practice, the guru of lawful devotion is the sage Kaudinya Rishi, while the grace-filled gurus are the Gopis of Vrindavan. The attainment of Shri Krishna can never be dependent upon any formula. Shri Krishna, Who is perfect bhava, is attained through the precise emulation of those who have already attained Him. (8)

विकलत्वं तथास्वास्थ्यं प्रकृतिः प्राकृतं न हि ।
ज्ञानं गुणाश्च तस्यैवं वर्तमानस्य बाधकाः ॥६॥

*vikalatvaṁ tathāsvāsthyaṁ prakṛtiḥ prākṛtaṁ na hi
jñānaṁ guṇāśca tasyaivaṁ vartamānasya bādhakāḥ*

The bhakta who has attained the state of Krishna awareness is divinely dismayed, for she can no longer remain without her Beloved. She is afflicted, yet her condition is not physical. For such an exalted bhakta, wisdom and knowledge of Brahman's attributes are actually obstructions. (9)

सत्यलोके स्थितिर्ज्ञानात् संन्यासेन विशेषितात् ।
भावना साधनं यत्र फलं चापि तथा भवेत् ॥१०॥

*satyaloke sthitiṛjñānāt saṁnyāseṇa viśeṣitāt
bhāvanā sādhanam yatra phalaṁ cāpi tathā bhavet*

A renunciate who has distinct knowledge can go to the highest material sphere of Satya Loka. Know that the reward attained always corresponds to the type of worship that was performed. (10)

तादृशाः सत्यलोकादौ तिष्ठन्त्येव न संशयः ।
बहिश्चेत् प्रकटः स्वात्मा वह्निवत् प्रविशेद्यदि ॥११॥

*tādṛśāḥ satyalokādau tiṣṭhantyeva na saṁśayaḥ
bahiścet prakṛtaḥ svātmā vahnivat praviśedyadi*

Without a doubt, knowledge-filled renunciates can remain in Satya Loka. But for the bhakta, like fire appears from a piece of wood, the Beloved manifests from the heart directly before the bhakta and then re-enters that blessed being. (11)

तदैव सकलो बन्धो नाशमेति न चान्यथा ।
गुणास्तु संगराहित्याज्जीवनार्थं भवन्ति हि ॥१२॥
tadaiva sakalo bandho nāśameti na cānyathā
guṇāstu sangarāhityājjīvanārtham bhavanti hi

This is really the only way that the bhakta's obstructions are overcome. The bhakta who does not have the Blessed Lord directly in front of her maintains her life by feeling His virtues. (12)

भगवान् फलरूपत्वान्नात्र बाधक इष्यते ।
स्वास्थ्यवाक्यं न कर्तव्यं दयालुर्न विरुध्यते ॥१३॥

bhagavān phalarūpatvānnātra bādhaḥ iṣyate
svāस्थ्यavākyaṁ na kartavyaṁ dayālurna virudhyate

The Blessed Lord Himself is the reward. He does not wish to obstruct His bhakta by giving her mere words of encouragement that could actually diminish the intensity of the devotional experience. In this divine fashion, His kindness is not compromised. (13)

दुर्लभोऽयं परित्यागः प्रेम्णा सिध्यति नान्यथा ।
ज्ञानमार्गे तु संन्यासो द्विविधोऽपि विचारितः ॥१४॥

durlabho'yaṁ parityāgaḥ premṇā sidhyati nānyathā
jñānamārge tu saṁnyāso dvividho'pi vicāritaḥ

This type of renunciation is rare and is attained only through love. In the Path of Knowledge, two kinds of renunciation have been spoken about. (14)

ज्ञानार्थमुत्तरांगं च सिद्धिर्जन्मशतैः परम् ।
ज्ञानं च साधनापेक्षं यज्ञादिश्रवणान्मतम् ॥१५॥

*jñānārthamuttarāṅgam ca siddhirjanmaśataiḥ param
jñānam ca sādhanāpekṣam yajñādiśravaṇānmatam*

One type of person practices renunciation to attain knowledge. The superior adept resorts to renunciation after knowledge has arisen. In the first type of renunciation, it takes hundreds of births to attain perfection. We also hear from the Vedas that for this knowledge to arise, sacrifice and other Vedic practices are necessary. (15)

अतः कलौ स संन्यासः पश्चात्तापाय नान्यथा ।
पाषण्डित्वं भवेच्चापि तस्माज्ज्ञाने न संन्यसेत् ॥१६॥
सुतरां कलिदोषाणां प्रबलत्वादिति स्थितिः ।
भक्तिमार्गेऽपि चेद्दोषस्तदा किं कार्यमुच्यते ॥१७॥

*ataḥ kalau sa saṁnyāsaḥ paścāttāpāya nānyathā
pāṣaṇḍitvam bhaveccāpi tasmājjñāne na saṁnyaset
sutarām kalidoṣaṇām prabalatvāditi sthitiḥ
bhaktimārge'pi ceddoṣastadā kiṁ kāryamucyate*

And so, in this age of struggle, renunciation only creates regret and breeds hypocrisy. Therefore, do not renounce along the lines of the Path of Knowledge, especially during this age of Kali, a time when impurities are very powerful.

If the impurities of the Kali Yuga arise in the practice of devotion, then what should be done? (16-17)

अत्रारम्भे न नाशः स्याद् दृष्टान्तस्याप्यभावतः ।
स्वास्थ्यहेतोः परित्यागाद्बाधः केनास्य सम्भवेत् ॥१८॥

*atrārambhe na nāśaḥ syād dr̥ṣṭāntasyāpyabhāvataḥ
svāsthyahetoḥ parityāgādbādhāḥ kenāsyā sambhavet*

The answer to that question is that in the path of devotion, from the very beginning, there can never be any ruin. Not a single example of such an occurrence can be found. When the bhakta has renounced her worldly well-being to delve into the depths of inner renunciation, what obstruction could ever arise for such a blessed one? (18)

हरिरत्र न शक्नोति कर्तुं बाधां कुतोऽपरे ।
अन्यथा मातरो बालान्न स्तन्यैः पुपुषुः क्वचित् ॥१९॥

*hariratra na śaknoti kartuṁ bādhāṁ kuto'pare
anyathā mātaro bālānna stanyaiḥ pupuṣuḥ kvacit*

If Shri Hari Himself cannot impede her, for that would be like a mother refusing to feed her own child, then how could there be any other hindrance? (19)

ज्ञानिनामपि वाक्येन न भक्तं मोहयिष्यति ।
आत्मप्रदः प्रियश्चापि किमर्थं मोहयिष्यति ॥२०॥

*jñānināmapi vākyaena na bhaktaṁ mohayiṣyati
ātmapradaḥ priyāścāpi kimarthaṁ mohayiṣyati*

The words of people who follow the Path of Knowledge will never bewilder the bhakta. Why would Shri Hari confuse His bhaktas, who love Him so much and to whom He has given His very Self? (20)

तस्मादुक्तप्रकारेण परित्यागो विधीयताम् ।
अन्यथा भ्रश्यते स्वार्थादिति मे निश्चिता मतिः ॥२१॥

*tasmāduktaparakāreṇa parityāgo vidhīyatām
anyathā bhraśyate svārthāditi me niścītā matiḥ*

Therefore, bhaktas should only renounce along the devotional path I have narrated. Anyone who becomes a renunciate for his own selfish benefit becomes corrupted in the process. This is my firm opinion. (21)

इति कृष्णप्रसादेन वल्लभेन विनिश्चितम् ।
संन्यासवरणं भक्तौ अन्यथा पतितो भवेत् ॥२२॥

*iti kṛṣṇaprasādena vallabhena viniścitam
saṁnyāsavarṇaṁ bhaktāu anyathā patito bhavet*

In this way, with the grace of Shri Krishna, Shri Vallabhacharya has without a doubt decided that one should choose the devotional type of renunciation. Otherwise, the practitioner will fall from his purpose. (22)

निरोधलक्षणम् Nirodha, Bound by Hari

Shri Vallabhacharya's explanation of Nirodha does not follow the traditional yogic definition, which is "to control the wandering tendencies of the senses." Nirodha has to do with our relationship with God. It arises when a bhakta falls under His control and simply forgets everything except her relationship with Him. In the blessed state of Nirodha, the bhakta is bound by His cords of love and is possessed by His continual presence. In this text, originally written for Raja and Madhav Dube in about 1510 A.D., the master prays for nirodha, achieves it, and also explains how to attain it.

यच्च दुःखं यशोदाया नन्दादीनां च गोकुले ।
गोपिकानां तु यद् दुःखं तद् दुःखं स्यान्मम क्वचित् ॥१॥

*yacca duḥkham yaśodāyā nandādīnām ca gokule
gopikānām tu yad duḥkham tad duḥkham syānmama kvacit*

When may I experience that rapture of divine affliction that struck Shri Krishna's mother Yashoda, His father Nanda, as well as the Gopis and the other Gokul bhaktas? (1)

गोकुले गोपिकानां च सर्वेषां व्रजवासिनाम् ।
यत्सुखं समभूत् तन्मे भगवान् किं विधास्यति ॥२॥

*gokule gopikānām ca sarveṣām vrajavāsinām
yatsukham samabhūt tanme bhagavān kim vidhāsyati*

When will the Beloved Lord give me the joy that the Gopis of Gokul and all the residents of Braja experienced?
(2)

उद्धवागमने जात उत्सवः सुमहान् यथा ।
वृन्दावने गोकुले वा तथा मे मनसि क्वचित् ॥३॥
uddhavāgamane jāta utsavaḥ sumahān yathā
vṛndāvane gokule vā tathāme manasi kvacit

When will my heart feel the great celebration that took place when Uddhava arrived in Vrindavan and Gokul? (3)

महतां कृपया यावद्भगवान् दययिष्यति ।
तावदानन्दसन्दोहः कीर्त्यमानः सुखाय हि ॥४॥
mahatām kṛpayā yāvadbhagavān dayayiṣyati
tāvadānandasandohaḥ kīrtiyamānaḥ sukhāya hi

As soon as the favor of the great devotional beings prevails, the Blessed Lord will shower His mercy. Until then, the singing of His abundant bliss affords His bhaktas joy. (4)

महतां कृपया यद्वत् कीर्तनं सुखदं सदा ।
न तथा लौकिकानां तु स्निग्धभोजनरूक्षवत् ॥५॥
mahatām kṛpayā yadvat kīrtanaṁ sukhadaṁ sadā
na tathā laukikānām tu snigdhabhojanarūkṣavat

The blessings of the great bhaktas always produce blissful praise in the singers. Their songs are not at all like the tunes of worldly people; that would be like comparing a rich, delicious meal to stale, dry food. (5)

गुणगाने सुखावाप्तिर्गोविन्दस्य प्रजायते ।
यथा तथा शुकादीनां नैवात्मनि कुतोऽन्यतः ॥६॥

*guṇagāne sukhāvāptirgovindasya prajāyate
yathā tathā śukādīnāṃ naivātmani kuto 'nyataḥ*

When the pleasures that arise from singing the praises of Govinda are not known even by Shri Sukadeva and others who are established in Self-Realization, then how could they arise in any other place? (6)

क्लिश्यमानान् जनान् दृष्ट्वा कृपायुक्तो यदा भवेत् ।
तदा सर्वं सदानन्दं हृदिस्थं निर्गतं बहिः ॥७॥

*kliśyamānān janān dr̥ṣṭvā kṛpāyukto yadā bhavet
tadā sarvaṃ sadānandaṃ hṛdisthaṃ nirgataṃ bahiḥ*

Yet, when the Beloved sees the divine affliction of His own souls, He becomes full of compassion. Then Shri Hari, Who is always joyful, manifests from their hearts directly before them. (7)

सर्वानन्दमयस्यापि कृपानन्दः सुदुर्लभः ।
हृद्गतः स्वगुणान् श्रुत्वा पूर्णः प्लावयते जनान् ॥८॥

*sarvānandamayasyāpi kṛpānandaḥ sudurlabhaḥ
hṛdgataḥ svaguṇān śrutvā pūrṇaḥ plāvayate janān*

The bliss of His grace is even rarer than the joy of His omnipresent form. When Shri Krishna, Who dwells within His bhaktas' hearts, hears them singing His praises, He completely soaks them with bliss. (8)

तस्मात् सर्वं परित्यज्य निरुद्धैः सर्वदा गुणाः ।
सदानन्दपरैर्गेयाः सच्चिदानन्दता ततः ॥६॥

*tasmāt sarvaṁ parityajya niruddhaiḥ sarvadā guṇāḥ
sadānandaparairgeyāḥ saccidānandatā tataḥ*

Those who are bound by Hari leave everything else and abide in His constant joy, always singing His praises. They become full of perfect truth, consciousness and bliss. (9)

अहं निरुद्धो रोधेन निरोधपदवीं गतः ।
निरुद्धानां तु रोधाय निरोधं वर्णयामि ते ॥१०॥
*ahaṁ niruddho rodhena nirodhapadavīm gataḥ
niruddhānām tu rodhāya nirodhaṁ varṇayāmi te*

I am possessed by Krishna. I have attained this divine state of nirodha by falling under His control. Now I will explain the nature of nirodha for those who are ready to be bound by Hari, for the sake of their nirodha. (10)

हरिणा ये विनिर्मुक्तास्ते मग्ना भवसागरे ।
ये निरुद्धास्त एवात्र मोदमायान्त्यहर्निशम् ॥११॥

*hariṇā ye vinirmuktāste magnā bhavasāgare
ye niruddhāsta evātra modamāyāntyaharniśam*

Those whom Hari has liberated from Himself are absorbed into the worldly ocean, while those whom He binds to Himself surely experience supreme joy day and night. (11)

संसारावेश दुष्टानामिन्द्रियाणां हिताय वै ।
कृष्णस्य सर्ववस्तूनि भूमन् ईशस्य योजयेत् ॥१२॥

*samsārāveśa duṣṭānāmindriyāṇāṁ hitāya vai
kṛṣṇasya sarvavastūni bhūmna īśasya yojayet*

For the improvement of corrupt senses that are obsessed with the mundane world, everything in life should be united with Shri Krishna, the omnipresent Inner-controller. (12)

गुणेष्वविष्ट चित्तानां सर्वदा मुरवैरिणः ।
संसारविरहक्लेशौ न स्यातां हरिवत्सुखम् ॥१३॥

*guṇeṣvāviṣṭa cittānāṃ sarvadā muravairiṇaḥ
saṁsāravirahakleśau na syātāṁ harivatsukham*

The blessed ones whose minds are always filled with the divine virtues of Shri Krishna have no worldly woes or separations. The joy they experience is similar to Hari's. (13)

तदा भवेद् दयालुत्वमन्यथा क्रूरता मता ।
बाधशंकापि नास्त्यत्र तदध्यासोऽपि सिध्यति ॥१४॥

*tadā bhaved dayālutvamanyathā krūratā matā
bādhaśankāpi nāstyatra tadadhyāso'pi sidhyati*

For those blessed ones, Hari becomes merciful. Otherwise, He would be perceived as heartless. Obstructions are impossible in the devotional position, because Shri Krishna's presence perfects everything. (14)

भगवद्धर्म सामर्थ्याद्विरागो विषये स्थिरः ।
गुणैर्हरि सुखस्पर्शान्न दुःखं भाति कर्हिचित् ॥१५॥

*bhagavaddharma sāmartyādvirāgo viṣaye sthiraḥ
guṇairhari sukhasparśānna duḥkhaṁ bhāti karhicit*

The power of the Beloved's divine virtues creates firm distaste for worldliness. If Shri Krishna's blissful Essence is touched while singing His glories, one will never experience mundane suffering again. (15)

एवं ज्ञात्वा ज्ञानमार्गादुत्कर्षो गुणवर्णने ।
अमत्सरैरलुब्धैश्च वर्णनीयाः सदा गुणाः ॥१६॥

*evaṁ jñātvā jñānamārgād utkarṣo guṇavarṇane
amatsarairalubdhaiśca varṇanīyāḥ sadā guṇāḥ*

Singing about Beloved Hari is superior to the Path of Knowledge. And so, free of jealousy and greed, bhaktas should always praise His divine virtues. (16)

हरिमूर्तिः सदा ध्येया संकल्पादपि तत्र हि ।
दर्शनं स्पर्शनं स्पष्टं तथा कृतिगती सदा ॥१७॥

*harimūrtiḥ sadā dhyeyā saṅkalpādapi tatra hi
darśanaṁ sparśanaṁ spaṣṭaṁ tathā kṛtigitī sadā*

Always reflect on Hari's form with conviction. See and touch Him clearly. Make every movement always for Him. (17)

श्रवणं कीर्तनं स्पष्टं पुत्रे कृष्णप्रिये रतिः ।
पायोर्मलांशत्यागेन शेषभावं तनौ नयेत् ॥१८॥

*śravaṇaṁ kīrtanaṁ spaṣṭaṁ putre kṛṣṇapriye ratiḥ
pāyormalāṅśatyāgena śeṣabhāvaṁ tanau nayet*

Sing and listen to His Glories carefully. Have loving exchanges with your spouse to have a child who is beloved to Shri Krishna. Even the passing of stool is so that the body will be refreshed and useful in His seva. (18)

यस्य वा भगवत्कार्यं यदा स्पष्टं न दृश्यते ।
तदा विनिग्रहस्तस्य कर्तव्य इति निश्चयः ॥१९६॥

*yasya vā bhagavatkāryam yadā spaṣṭam na dṛśyate
tadā vinigrahastasya kartavya iti niścayaḥ*

If one recognizes that one's actions are not clearly connected to the Blessed Lord, then one should without a doubt control them. (19)

नातः परतरो मन्त्रो नातः परतरः स्तवः ।
नातः परतरा विद्या तीर्थं नातः परात्परम् ॥२०॥

*nātaḥ parataro manthro nātaḥ paratarah stavah
nātaḥ paratarā vidyā tīrtham nātaḥ parātparam*

There is no mantra, prayer, knowledge, or holy place superior to this blessed state of nirodha. (20)

सेवाफलम् The Rewards of Seva

This last teaching of the Sixteen Works was given to Vishnudas in 1526 A.D. Since he had difficulty understanding the instructions given in this text, Shri Vallabhacharya composed his own commentary on it, which has also been absorbed into this translation. The Master speaks of both the three-fold rewards and hindrances in seva. Anxiety should be abandoned in all circumstances, because the giving of the divine reward is in God's hands.

यादृशी सेवना प्रोक्ता तत्सिद्धौ फलमुच्यते ।
अलौकिकस्य दाने हि चाद्यः सिध्येन्मनोरथः ॥१॥

*yādr̥śī sevanā proktā tatsiddhau phalamucyate
alaukikasya dāne hi cādyaḥ sidhyenmanorathaḥ*

I have explained before, in the Pearl Necklace Teachings, that true seva arises when the mind and heart are threaded into the blessed practice of worshipping Shri Krishna. Now I will explain the rewards of this seva when it is perfectly performed.

From the moment the Blessed Lord gives the divine reward of his Presence, the bhakta's spiritual desires are fulfilled. (1)

फलं वा ह्यधिकारो वा न कालोऽत्र नियामकः ।
उद्वेगः प्रतिबन्धो वा भोगो वा स्यात्तु बाधकम् ॥२॥

*phalam vā hyadhikāro vā na kālo'tra niyāmakah
udvegah pratibandho vā bhogo vā syāttu bādhakam*

Time is never a controlling factor regarding eligibility and the three rewards of seva. These rewards are the capacity to experience transcendent love, to be absorbed into God's Lila, and to attain a spiritual form that is useful in eternal realms. Anxiety, obstructions, and worldly enjoyment are the three things that hinder seva. (2)

अकर्त्तव्यं भगवतः सर्वथा चेद् गतिर्नहि ।

यथा वा तत्त्वनिर्धारो विवेकः साधनं मतम् ॥३॥

*akarttavyam bhagavatah sarvathā ced gatirnahi
yathā vā tattvanirdhāro vivekah sādhanam matam*

If for any reason the Blessed Lord does not desire to give a reward, then there is simply no solution. In that case, the practitioner's approach is to wisely assess the truth of the situation. (3)

बाधकानां परित्यागो भोगेप्येकं तथा परम् ।

निष्प्रत्यूहं महान् भोगः प्रथमे विशते सदा ॥४॥

*bādhakānām parityāgo bhogepyekam tathā param
niṣpratyūham mahān bhogaḥ prathame viśate sadā*

There is a divine enjoyment, the Krishna reward, which is free from every impediment. Worldly enjoyment and the other hindrances I mentioned should be totally abandoned, but know that both God-created hindrances and divine rewards are always beyond the bhakta's control. (4)

सविघ्नोऽल्पो घातकः स्याद् बलादेतौ सदा मतौ ।
द्वितीये सर्वथा चिन्ता त्याज्या संसारनिश्चयात् ॥५॥

*saviḡhno'lpō ghātakah syād balādetau sadā matau
dvitīye sarvathā cintā tyājyā saṁsāraniścayāt*

Worldly enjoyment is insignificant and destructive. One should always consider these two aspects of worldly enjoyment to be powerful. One should also renounce anxiety concerning any God-created obstruction; it should be seen simply as a movement within mundane reality. (5)

नत्वाद्ये दातृता नास्ति तृतीये बाधकं गृहम् ।
अवश्येयं सदा भाव्या सर्वमन्यन्मनोभ्रमः ॥६॥

*natvādye dātṛtā nāsti tṛtīye bādhakam gṛham
avaśyeyam sadā bhāvya sarvamanyanmanobhramah*

If anxiety, the first hindrance, arises, it should be understood that the Blessed Lord is simply not ready to give a reward at that time. In the third hindrance, worldly enjoyment, the mundane home is the obstacle. Always consider these hindrances to be beyond the bhakta's jurisdiction. Any other thought on the subject is mere confusion. (6)

तदीयैरपि तत् कार्यं पुष्टौ नैव विलम्बयेत् ।
गुणक्षोभेऽपि द्रष्टव्यमेतदेवेति मे मतिः ॥७॥

*tadīyairapi tat kāryam puṣṭau naiva vilambayet
guṇakṣobhe'pi dṛṣṭavyametadeveti me matiḥ*

Those bhaktas who belong to Him should consider these teachings concerning rewards and hindrances and know that Shri Krishna does not delay the rewarding of His grace. Even if you are afflicted by these movements of the material world,

recognize the truths that I have established in this teaching.
This is my opinion. (7)

कुसृष्टिरत्र वा काचिदुत्पद्येत स वै भ्रमः ।

kusṛṣṭiratra vā kācidutpadyeta sa vai bhramah

Any distortion that might arise here is mere delusion.
(8)

श्रीमधुराष्टकम् The Song of Sweetness

In this famous composition in praise of Shri Krishna's sweetness, Shri Vallabhacharya remembers his Beloved Shri Krishna, His lips, His face, and everything connected to Him. Also hidden within the master's lines are numerous loving lilas. These verses are sung throughout India.

अधरं मधुरं वदनं मधुरम् नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥१॥

*adharam madhuram vadanam madhuram
nayanam madhuram hasitam madhuram
hrdayam madhuram gamanam madhuram
madhurādhipaterakhilam madhuram*

His lips are sweet, and His face is sweet. His eyes are sweet, and His laugh is sweet. His heart is sweet, and His movement is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (1)

वचनं मधुरं चरितं मधुरम् वसनं मधुरं वलितं मधुरम्
चलितं मधुरं भ्रमितं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥२॥

*vacanam madhuram caritam madhuram
vasanam madhuram valitam madhuram
calitam madhuram bhramitam madhuram
madhurādhipaterakhilam madhuram*

His speech is sweet, and His character is sweet. His cloth is sweet, and His fatigue is sweet. His walk is sweet, and His meanderings are sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (2)

वेणुर्मधुरो रेणुर्मधुरः पाणिर्मधुरः पादौ मधुरौ
नृत्यं मधुरं सख्यं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥३॥

veṇurmadhuro reṇurmadhuraḥ
pāṇirmadhuraḥ pādau madhurai
nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhīpaterakhilāṁ madhuraṁ

His flute is sweet, and the sands are sweet. His hands are sweet, and His feet are sweet. His dance is sweet, and His friendship is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (3)

गीतं मधुरं पीतं मधुरम् भुक्तं मधुरं सुप्तं मधुरम्
रूपं मधुरं तिलकं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥४॥

gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhīpaterakhilāṁ madhuraṁ

His song is sweet, and His yellow shawl is sweet. His enjoyment is sweet, and His sleep is sweet. His form is sweet, and the tilak mark on His forehead is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (4)

करणं मधुरं तरणं मधुरम् हरणं मधुरं रमणं मधुरम् ।
वमितं मधुरं शमितं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥५॥

karaṇam madhuram taraṇam madhuram
haraṇam madhuram ramaṇam madhuram
vamitam madhuram śamitam madhuram
madhurādhīpaterakhilam madhuram

His doings are sweet, and His crossing is sweet. His stealing is sweet, and His dalliance is sweet. His chewed betel is sweet, and His tranquility is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (5)

गुंजा मधुरा माला मधुरा यमुना मधुरा वीचिर्मधुरा
सलिलं मधुरं कमलं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥६॥

gunjā madhurā mālā madhurā
yamunā madhurā vīcirmadhurā
salilam madhuram kamalam madhuram
madhurādhīpaterakhilam madhuram

His gunja-bead necklace is sweet, and His garland is sweet. The Yamuna River is sweet, and Her waves are sweet. The water is sweet, and the lotus is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (6)

गोपी मधुरा लीला मधुरा युक्तं मधुरं मुक्तं मधुरम्
इष्टं मधुरं शिष्टं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥७॥

gopī madhurā līlā madhurā
yuktam madhuram muktam madhuram
iṣṭam madhuram śiṣṭam madhuram
madhurādhīpaterakhilam madhuram

The Gopis are sweet, and the Lila is sweet. The union is sweet, and liberation is sweet. The desire is sweet, and His control is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (7)

गोपा मधुरा गावो मधुरा यष्टिर्मधुरा सृष्टिर्मधुरा
दलितं मधुरं फलितं मधुरम् मधुराधिपतेरखिलं मधुरम् ॥८॥

*gopā madhurā gāvo madhurā
yaṣṭirmadhurā sṛṣṭirmadhurā
dalitaṁ madhuraṁ phalitaṁ madhuraṁ
madhurādhipaterakhilaṁ madhuraṁ*

The cowlads are sweet, and the cows are sweet. His cane is sweet, and creation is sweet. The destruction is sweet, and the fruit is sweet. Shri Krishna is the Lord of sweetness and is totally sweet. (8)

शिक्षापद्यानि The Last Teachings

Shri Vallabhacharya left his home to spend his last days by the banks of the Ganges River at Hanuman Ghat in Benares. His two sons and several close followers went there to receive the last teachings. Just before the silent Master entered the Ganges and merged with his body into a column of light to ascend to his Beloved, he wrote three-and-a-half lines of devotional counsel in the sands.

यदा बहिर्मुखा यूयं भविष्यथ कथञ्चन ।
तदा कालप्रवाहस्था देहचित्तादयोप्युत ॥१॥
सर्वथा भक्षयिष्यन्ति युष्मान् इति मतिर्मम ।
न लौकिकः प्रभुः कृष्णो मनुते नैव लौकिकम् ॥२॥

*yadā bahirmukhā yūyaṁ bhaviṣyatha kathañcana
tadā kālapravāhasthā dehacittādayopyuta
sarvathā bhakṣayiṣyanti yuṣmān iti matirmama
na laukikaḥ prabhuḥ kṛṣṇo manute naiva laukikam*

I believe that if you ever turn away from Shri Krishna, your body and mind and everything that exists in the flow of time will always be devoured. Shri Krishna is not mundane, nor does He accept the worship of worldly people. (1-2)

भावस्तत्राप्यस्मदीयः सर्वस्वश्चैहिकश्च सः ।
परलोकश्च तेनायं सर्वभावेन सर्वथा ।
सेव्यः स एव गोपीशो विधास्यत्यखिलं हि नः ॥३॥

*bhāvastatrāpyasmadīyaḥ sarvasvaścaihikaśca saḥ
paralokaśca tenāyaṁ sarvabhāvena sarvathā
sevyah sa eva gopīśo vidhāsyatyakhilam hi naḥ*

Our bhava for Him, in this world or in any other, is our all and everything. The Lord of the Gopis is to be worshipped with every devotional feeling, at all times. (3)

[Then Shri Krishna appeared before them and gave the final teaching.]

मयि चेऽस्ति विश्वासः श्रीगोपीजनवल्लभे ।
तदा कृतार्था यूयं हि शोचनीयं न कर्हिचित् ॥४॥

*mayi ce'sti viśvāsaḥ śrīgopījanavallabhe
tadā kṛtārthā yūyaṁ hi śocanīyaṁ na karhicit*

If you believe in Me, the Beloved of the Gopis, then you are spiritually accomplished, and there is absolutely nothing else to be concerned with. (4)

मुक्तिहित्वान्यथ रूपं स्वरूपेण व्यवस्थितिः ॥५॥

muktihitvānyatha rūpaṁ svarūpeṇa vyavasthitiḥ

Then, after leaving everything worldly, you become established in the form of liberation. (5)