Prākṛta Rasa Śata Dūśini
A Hundred Warnings Against Mundane Mellows

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

Bengali poetry plus Introduction
by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda
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Preface
by the translator

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

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

Your Servant, Dasaratha-suta dāsa

Introduction

śrī śrī guru-gaurāṅga-gándharvīkā-giridhārebhīyo namaḥ


bhakti-mārge sādhana o sādhyā-bhede sādhana, bhāva o prema-bhaktir adhiśṭhāna-traya dekhite pāroyā jāy. sādhyā bhāva-samuha o premake sādhana-jātiya anuṣilana jñāna korile je utpāta upashīta hoy, sei asuvidhār hasta hoite unmuktā haoyār nāma anartha-nivṛtti. śrī-gaurāṅga-sundarer apūrva parama-camathāra-mayi lilā o sei lilār parikara gosvāmi-ganer anuṣṭhānādi ei prabandher ākara-sthāna.

śrī śrī guru-gaurāṅga-gándharvīkā-giridhārebhīyo namaḥ—obeisances unto Śrī Śrī Guru, Gaurāṅga, Gándharvīkā and Giridhārī; jagata—in the world; uccatara śrenir—of the higher class; mānava-ganer madhye—amongst the people; pāra-laukika—transcendental; visvāsa-rājye—in the kingdom of belief; bhramana koribār—to wander; tinati patha āche—there are three paths; tāhā—in that; karma, jñāna o bhakti-nāme—by the name of karma, jñāna and bhakti; prasiddha—are famous; baddha-dasāya jiver—of the souls in the bound-up condition; anitya—
Amongst the higher classes of people in society, there are three main paths for traveling through the kingdom of various beliefs regarding transcendence. These are known as the paths of karma (performance of materially fruitive activity), jñāna (cultivation of transcendental knowledge), and bhakti (purely surrendered devotional service). First, the path of karma-mārga involves the arrangements for obtaining temporary worldly benefits, which are enjoyed by souls trapped in the bondage of the materially conditioned platform of life. Second, the jñāna-mārga involves renouncing impermanent material things as well as the impermanent distractions related to patriotic interests and such; one then searches after the undifferentiated spiritual reality of impersonal brahma. And the third path involves positive activity that is transcendental to karma, jñāna and matter altogether—it is the way of cultivating actions favorable for serving the object most worthy of service, śrī Kṛṣṇa. This is called bhakti-mārga, the path of pure devotion.

It is seen that there are three distinct developmental stages extending from sādhanā (devotional practice) to sādhya (the goal of such worship); these are first the sādhanā itself, then the awakening of bhāva (ecstatic emotion) and finally prema-bhakti (eternal devotional service performed in pure love). While cultivating the aspects of knowledge relating to the goal of worship, as well as the varieties of ecstatic emotions and methods of pure loving service, troubles invariably arise. The process by which these unwanted impediments are removed is called anartha-nivṛtti. The conceptions expressed in the following
poem are founded in the wonderful and supremely astonishing pastimes of Śrī Gaurāṅga-sundara as well as in the opinions established by the Gosvāmīs, who are the Lord’s eternal associates in these pastimes.

Prakṛta Rasa Śata Dūṣiṇī

prakṛta ceṣate bhāi kabhu rasa haya nā
jadiya prakṛta-rasa śuddha-bhakta gāya nā

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

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

prakṛta-rasera śikṣā-bhikṣā śisyे cāya nā
rati bina jei rasa tāhā guru deya nā

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

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

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

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

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

‘aham-mama’ bhāva-sattve nāma kabhu haya nā
bhoga-buddhi nā chādile aprakṛta haya nā

‘aham-mama’—“I” and “mine”; bhāva-sattve—in the condition of this mood; nāma—the holy name; kabhu—anytime; haya nā—can never be; bhoga-buddhi—the enjoying mentality; nā chādile—without giving up; aprakṛta—spiritual; haya nā—can never be.
4) The holy name is never revealed to one who is situated in the bodily concept of life and thinks in terms of “I” and “mine.” If one doesn’t reject the enjoying mentality, the transcendental platform will never be attained.

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pr\acute{a}k\grave{r}ta\ jej\acute{a}dera\ bhoge\ ks\acute{r}\grave{\textit{na}}-sev\acute{a}\ hay\acute{a}\ n\acute{a}
\]

\[
jada-vastu\ kona-o\ k\acute{a}le\ apr\acute{a}k\grave{r}ta\ hay\acute{a}\ n\acute{a}
\]

pr\acute{a}k\grave{r}ta\ jej\acute{a}dera—of mundane matter; bhoge—by the enjoyment; ks\acute{r}\grave{\textit{na}}-sev\acute{a}—the service of Kr\acute{\textit{sha}}; hay\acute{a}\ n\acute{a}—can never be; jada-vastu—a material thing; kona-o k\acute{a}le—at any time; apr\acute{a}k\grave{r}ta—spiritual; hay\acute{a}\ n\acute{a}—can never be.

5) Devotional service unto Lord Kr\acute{\textit{sha}} can never be performed by engaging in the mundane enjoyment of material sense-objects. Material things can never acquire the attributes of the transcendental at any time.

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jada-s\acute{a}t\acute{a}\ vartam\acute{a}ne\ cit\ kabhu\ hay\acute{a}\ n\acute{a}
\]

\[
jada-vastu\ cit\ hay\acute{a}\ bhakte\ kabhu\ bole\ n\acute{a}
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jada-s\acute{a}t\acute{a}—existing in matter; vartam\acute{a}ne—in the presence; cit—spiritual consciousness; kabhu—anytime; hay\acute{a}\ n\acute{a}—can never be; jada-vastu—a material object; cit hay\acute{a}—becomes spiritually conscious; bhakte—by the devotee; kabhu—anytime; bole n\acute{a}—never says.

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

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jadiya\ vis\acute{a}ya-bhoga\ bhakta\ kabhu\ kore\ n\acute{a}
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\[
jada-bhoga,\ ks\acute{r}\grave{\textit{na}}-sev\acute{a}\—kabhu\ sama\ hay\acute{a}\ n\acute{a}
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jadiya—material; vis\acute{a}ya-bhoga—enjoyment of sense gratification; bhakta—the devotee; kabhu—anytime; kore n\acute{a}—does not do; jada-bhoga—the enjoyment of matter; ks\acute{r}\grave{\textit{na}}-sev\acute{a}—the service of Kr\acute{\textit{sha}}; kabhu—anytime; sama—the same; hay\acute{a}\ n\acute{a}—can never be.

7) The true devotee never engages in activities of materialistic sense gratification. Material enjoyment and devotional service to Kr\acute{\textit{sha}} are never the same under any circumstances.

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nij\acute{a}-bhogya\ k\acute{a}m\acute{e}\ bhakta\ ‘prema’\ kabhu\ bole\ n\acute{a}
\]

\[
‘rase\ dagamaga\ acho’\ sisye\ guru\ bole\ n\acute{a}
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nij\acute{a}-bhogya—fit for one’s personal enjoyment; k\acute{a}m\acute{e}—in lust; bhakta—the devotee; ‘prema’—called ‘pure love of Godhead’; kabhu—anytime; bole n\acute{a}—never says; ‘rase dagamaga acho’—“You are absorbed in mellow”; sisye—to the disciple; guru—the spiritual master; bole n\acute{a}—never says.

8) Selfish enjoyment of one’s own senses in mundane lust is never called prema (love of Godhead) by the genuine devotee. A bonafide spiritual master
never tells his disciple, “You are absorbed in the mellow of divine rasa.”

‘rase dagamaga āmi’ kabhu guru bole nā
jadiya rasera kathā ṣisye guru bole nā

‘rase dagamaga āmi’—“I am absorbed in mellow”; kabhu—anytime; guru—the spiritual master; bole nā—never says; jadiya rasera—of material mellow; kathā—talk; ṣisye—to the disciple; guru—the spiritual master; bole nā—never says.

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

jada-rasa-gāne kabhu śreyah keha labhe nā
krṣṇa prākrta boli’ bhakta kabhu gāya nā

jada-rasa-gāne—by singing songs of material mellow; kabhu—anytime; śreyah—ultimate good; keha—anyone; labhe nā—can attain; krṣṇa—Lord Kṛṣṇa; prākrta boli’—saying He is material; bhakta—the devotee; kabhu—anytime; gāya nā—never sings.

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

nāmake prākrta boli’ krṣne jada jāne nā
krṣṇa-nāma-rase bheda suḍḍha-bhakta māne nā

nāmake—the holy name; prākrta boli’—saying it is material; krṣne—Lord Kṛṣṇa; jada—matter; jāne nā—does not know; krṣṇa-nāma-rase—between Kṛṣṇa’s holy names and mellow; bheda—difference; suḍḍha-bhakta—the pure devotee; māne nā—never considers.

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

nāme-rase bheda āche, guru śikṣā deya nā
rasa labha kori’ ṣeṣe sādhana to’ haya nā

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

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

kṛtrima panthāya nāme rasodaya haya nā
rasa hoite krṣṇa-nāma vilomete haya nā

krtrima panthāya—on the cheating path; nāme—in the holy name; rasa-udaya—the awakening of mellow; haya nā—can never be; rasa—mellow; hoite—from; krṣṇa-nāma—the holy name of Krṣṇa; vilomete—by inversion; haya nā—can never be.

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

rasa hoite rati-śraddhā kakhana-i haya nā
śraddhā hoite rati chādā bhāgavata gāya nā

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

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

rati yukta rasa chādā śuddha-bhakta bole nā
śādhanete rati rasa guru kabhu bole nā

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

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

bhāva-kāle je avasthā śādhanāgre bole nā
vaidhī śraddhā śādhanete rāgānugā haya nā

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

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

bhāvera ankura ho’le vidhi āra thāke nā
rāgānugā śraddhā mātre jāta-rati haya nā

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

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

ajāta-ratite kabhu bhāva-labdha bole nā
rāgānugā sādhandere jāta-bhāva bole nā

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

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

rāgānugā sādhandere labdha-rasa bole nā
rāgānugā sādhyā-bhāva rati chādā haya nā

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

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

bhāvānku-rāmāgame vaidhī bhakti thāke nā
rucike ratīra saha kabhu eka jāne nā

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

20) Only when the seed of intense divine emotion sprouts forth pure bhāva, then there is no longer any need to adhere to scriptural rules and regulations.
(vaidhi bhakti). One should never consider ruchi (the taste for devotional service) to be the same as rati (transcendental loving attachment in devotional service).

\[\text{ragānugā bolile-i prāpta-rasa jāne nā}\
\text{vidhi-sodhya jane kabhū rāgānugā bole nā}\
\]

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

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

\[\text{sādhanera pūrve keha bhāvāṅkura pāya nā}\
\text{jade śraddhā nā chādile rati kabhū hayā nā}\
\]

sādhanera pūrve—before performing regulated devotion; keha—anybody; bhāvāṅkura—the spout of ecstatic emotions; pāya nā—is never obtained; jade—of matter; śraddhā—faith; nā chādile—not giving up; rati—attachment; kabhū—anytime; hayā nā—can never be.

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

\[\text{jāta-bhāva nā hoile rasika to’ hayā nā}\
\text{jāda-bhāva nā chādile rasika to’ hayā nā}\
\]

jāta-bhāva—the awakening of emotion; nā hoile—not happening; rasika—relisher; to’—then; hayā nā—can never be; jāda-bhāva—material emotion; nā chādile—not giving up; rasika—relisher; to’—then; hayā nā—can never be.

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

\[\text{mūla-dhana rasa-lābha rati-vinā hayā nā}\
\text{gāche nā uthite kāndi vrksa-mūle pāya nā}\
\]

mūla-dhana—the original treasure; rasa-lābha—the attainment of mellows; rati-vinā—without attachment; hayā nā—can never be; gāche nā uthite—not climbing on the branch; kāndi vrksa-mūle—clusters of the tree’s fruits; pāya nā—are never obtained.
24) Without first developing pure attachment (rati), the attainment of devotional mellows (the greatest wealth) can never be possible. Without first climbing the branch of a tree, the fruits can never be reached.

sadhanan anartha ache, rasodaya haya na
bhava-kale nama-gane chala-rasa haya na

sadhanan—in devotional practice; anartha—unwanted obstacles; ache—there are; rasa-udaya—the arising of mellows; haya na—can never be; bhava—emotion; kale—at the time; nama-gane—by the singing of the holy names; chala-rasa—the mood of cheating; haya na—can never be.

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

siddhanta vihina hoile krsne citta lage na
sambandha-hinera kabhu abhideya haya na

siddhanta vihina—bereft of truthful conclusions; hoile—being; krsne—for Lord Krsna; citta—the heart; lage na—is not fixed; sambandha-hinera—of one bereft of a relationship; kabhu—anytime; abhideya—activities performed in relationship; haya na—can never be.

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

sambandha-vihina jana prayojana puya na
ku-siddhante vyasta jana krsna-sevaya kore na

sambandha-vihina—bereft of relationship; jana—a person; prayojana—the ultimate goal of life; puya na—is never obtained; ku-siddhante—by faulty conclusions; vyasta—perplexed; jana—a person; krsna-sevaya—the service of Lord Krsna; kore na—does not do.

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

siddhanta-alasa jana anartha to chade na
jade krsna bhrama kori krsna-sevaya kore na

siddhanta-alasa—lazy in philosophical truth; jana—a person; anartha—obstacles; to’—then; chade na—cannot give up; jade—in matter; krsna bhrama kori’—
mistaking Lord Kṛṣṇa; kṛṣṇa-sevā—the service of Kṛṣṇa; kore nā—can never do.

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

\[ kṛṣṇa-nāme bhakta kabhu jada-buddhi kore nā \]
\[ anartha nā gele nāme rūpa dekhā deya nā \]

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

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

\[ anartha nā gele nāme guṇa bujha jaya nā \]
\[ anartha nā gele nāme kṛṣṇa-sevā haya nā \]

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

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

\[ rūpa-guṇa-līlā-sphūrti nāma chāḍā haya nā \]
\[ rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā \]

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

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

\[ rūpa hoite nāma-sphūrti, guru kabhu bole nā \]
\[ guṇa hoite nāma-sphūrti, guru kabhu bole nā \]

rūpa hoite—from the Lord’s form; nāma—the holy name; sphūrti—revelation;
32) The genuine spiritual master never asserts that the revelation of the Lord’s holy name is separate from His form. The genuine spiritual master never claims that the revelation of the Lord’s holy name is separate from His qualities.

\[
\text{li\=la hoite \=n\=ama-sp\=h\=urti, r\=up\=anuga bole n\=a} \\
\text{n\=ama-n\=a\=mi due vastu, r\=up\=anuga bole n\=a}
\]
li\=la hoite—from the Lord’s pastimes; n\=ama—the holy name; sp\=h\=urti—revelation; r\=up\=anuga—follower of R\=upa Gosv\=ami; bole n\=a—never says; n\=ama-n\=a\=mi—the holy name and He Who is named; due vastu—two separate things; r\=up\=anuga—follower of R\=upa Gosv\=ami; bole n\=a—never says.

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

\[
\text{rasa \=age, rati p\=ache, rupanuga bole n\=a} \\
\text{rasa \=age, sraddha p\=ache, guru kabhu bole n\=a}
\]
rasa—mellow; \=age—beforehand; rati—attachment; p\=ache—afterward; rūpānuga—follower of Rūpa Gosvāmī; bole nā—never says; rasa—mellow; \=age—beforehand; sraddha—faith; p\=ache—afterward; guru—the spiritual master; kabhu—anytime; bole nā—never says.

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

\[
rati \=age, sraddha p\=ache, rupanuga bole n\=a \\
\text{krama patha ch\=adi' siddhi rupanuga bole n\=a}
\]
rati—attachment; \=age—beforehand; sraddha—faith; p\=ache—afterward; rūpānuga—follower of Rūpa Gosvāmī; bole nā—never says; krama patha ch\=adi’—neglecting the proper successive order; siddhi—perfection; rūpānuga—follower of Rūpa Gosvāmī; bole nā—never says.

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

\[
\text{mah\=ajana-patha ch\=adi' navya-pathe dh\=aya n\=a}
\]
36) The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (mahājanas) and run to pursue a “new” path. One who commits offenses can never realize the holy name of Kṛṣṇa at any time.

nāme prākrṭārtha-buddhi bhakta kabhu haya nā
aparādha-yukta nāma bhakta kabhu laya nā

nāme—in the holy name; prākrṭa-artha-buddhi—mentality of material interpretation; bhakta—the devotee; kabhu—anytime; haya nā—can never be; aparādha-yukta—invested with offenses; nāma—the holy name; bhakta—the devotee; kabhu—anytime; laya nā—does not take.

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

nāmete prākrṭa-buddhi rūpānugā kore nā
krṣṇa-rūpe jāda-buddhi rūpānugā kore nā

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

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

krṣṇa-gune jāda-buddhi rūpānugā kore nā
parikara-vaishistya-ke prākrṭa to’ jāne nā

krṣṇa-gune—in Kṛṣṇa’s qualities; jāda-buddhi—mundane intelligence; rūpānugā—follower of Rūpa Gosvāmī; kore nā—does not do; parikara-vaishistyake—the characteristics of the Lord’s associates; prākrṭa—material; to’—certainly; jāne nā—do not know.

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

krṣṇa-lilā jāda-tulya rūpānugā bole nā
krṣṇeṇa bhogya-vastu krṣṇa kabhu haya nā
40) The followers of Śrīla Rūpa Gosvāmi never equate the Lord’s transcendental pastimes with materialistic activities. Lord Kṛṣṇa never becomes a mere object of sense gratification that is lower in quality than Himself.

\[ jadake \text{ anartha chādā āra kīchu māne nā } \]
\[ jadāsakti-bāse rase kṛṣṇa-jñāna kore nā \]

jadake—matter; anartha—obstacles; chādā—giving up; āra kīchu—anything more; māne nā—do not consider; jadā-āsakti-bāse—under the sway of attachment to matter; rase—by the mellow; kṛṣṇa-jñāna—knowledge of Kṛṣṇa; kore nā—does not do.

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

\[ kṛṣṇa-nāma, kṛṣṇa-rūpa—kabhu jada bole nā \]
\[ kṛṣṇa-guna, kṛṣṇa-lilā—kabhu jada bole nā \]

kṛṣṇa-nāma, kṛṣṇa-rūpa—the holy name of Kṛṣṇa and the form of Kṛṣṇa; kabhu—anytime; jada—material; bole nā—never says; kṛṣṇa-guna, kṛṣṇa-lilā—the qualities of Kṛṣṇa and the pastimes of Kṛṣṇa; kabhu—anytime; jada—material; bole nā—never says.

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

\[ jada-rūpa anarthete kṛṣṇa-bhrama kore nā \]
\[ kṛṣṇa-nāma-rūpa-gune jada-buddhi kore nā \]

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

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

\[ nāma-rūpa-guna-lilā jada boli’ māne nā \]
\[ jada-nāma-rūpa-gune kṛṣṇa kabhu bole nā \]
44) One should never consider any of Kṛṣṇa’s transcendental names, forms, qualities or pastimes to be mundane. Similarly, one should never claim that any material names, forms or qualities could be Kṛṣṇa’s.

\[
\text{jāda-sūnya aprākṛta nāma chāḍā bole nā}
\]
\[
\text{jāda-sūnya aprākṛta rūpa chāḍā dekhe nā}
\]

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

\[
\text{jāda-sūnya aprākṛta guṇa chāḍā sune nā}
\]
\[
\text{jāda-sūnya aprākṛta līlā chāḍā seve nā}
\]

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

\[
\text{anartha thākāra kāle jāda-rūpe maje nā}
\]
\[
\text{anartha thākāra kāle jāda-gune miše nā}
\]

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

\[
\text{anartha thākāra kāle jāda-līlā bhoge nā}
\]
\[
\text{anartha thākāra kāle suddha-nāma chāḍe nā}
\]
time of remaining; śuddha-nāma—the pure holy name; chāde nā—should not be rejected.

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

\[
\text{anartha thākāra kāle rasa-gāna kore nā} \\
\text{anartha thākāra kāle siddhi-labḍha bole nā}
\]
anartha—obstacles; thākāra kāle—at the time of remaining; rasa-gāna—songs of the Lord's mellows; kore nā—should not do; anartha—obstacles; thākāra kāle—at the time of remaining; siddhi-labḍha—attained perfection; bole nā—never says.

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

\[
\text{anartha thākāra kāle lilā-gāna kore nā} \\
\text{anartha-nivrtti-kāle nāma jada bole nā}
\]
anartha—obstacles; thākāra kāle—at the time of remaining; lilā-gāna—songs of the Lord's pastimes; kore nā—should not do; anartha-nivrtti-kāle—at the time of vanquishing the impediments; nāma—the holy name; jada—mundane; bole nā—never says.

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

\[
\text{anartha-nivrtti-kāle rūpe jada dekhe nā} \\
\text{anartha-nivrtti-kāle gune jada bujhe nā}
\]
anartha-nivrtti-kāle—at the time of removing obstacles; rūpe—the form of the Lord; jada—as material; dekhe nā—does not see; anartha-nivrtti-kāle—at the time of removing obstacles; gune—the Lord’s qualities; jada—as material; bujhe nā—does not understand.

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

\[
\text{anartha-nivrtti-kāle jada lilā seve nā} \\
rūpānugā guru-deva sisya-himsā kore nā}
\]
anartha-nivrtti-kāle—at the time of removing obstacles; jada—material; lilā—pastimes; seve nā—does not serve; rūpānugā—follower of Rūpa Gosvāmī; guru-deva—spiritual master; sisya—to the disciple; himsā—harm; kore nā—does not do.
52) After the unwanted impediments are removed, one never serves mundane pastimes. The true spiritual masters in the line of Śrīla Rūpa Gosvāmī, who are known as rūpānugā guru-deva, never abuse their own disciples in any way.

\[
guru \text{ tyaji' jade āśā kabhu bhakta kore nā mahājana-pathe doṣa kabhu guru deya nā}
\]

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

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

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

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

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

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

\[
bhāgavata padya boli’ ku-vyākhyā to’ kore nā
loka-samgrahera tare krama-patha chāde nā
\]
bhāgavata padya—verses of the Śrīmad-Bhāgavatam; boli’—reciting; ku-vyākhyā—false explanation; to’—certainly; kore nā—does not do; loka-samgrahera tare—for collecting followers; krama-patha—the systematic approach; chāde nā—do not reject.
56) The true devotees of the Lord never recite the verses of Śrīmad-Bhāgavatam and offer bogus interpretations. For the sake of attracting larger numbers of followers, true devotees never abandon the correct systematic practices of devotional service.

\[
\text{nā uṭhiyā vrksopari phala dhari' tāne nā} \\
\text{rūpānugā krama-patha vilopa to' kore nā}
\]

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

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

\[
anarthake 'artha' bolī' ku-pathete laya nā \\
prākṛta-sahaja-mata aprākṛta bolē nā
\]

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

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

\[
anartha nā gele śisyē jāta-rati bolē nā \\
anartha-visiṣṭa śisyē rasa-tattva bolē nā
\]

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

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

\[
asakta komala-śraddhe rasa-kathā bolē nā \\
asadhikārīre rase adhikāra deya nā
\]

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

60) A devotee should never speak on the topics of devotional mellows to one who has weak, pliable faith. A devotee should never attempt to bestow the
qualification for rasa upon one who is unqualified to receive it.

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

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

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

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

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

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

jāta-rati prauda-śraddha-sāṅga tyāga kore nā
komala-śraddhere kabhu rasa diyā seve nā

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

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

krṣnera sevana lāgī' jāda-rase miše nā
rasodaye kona jīve 'śisya-buddhi' kore nā

krṣnera sevana—the service of Krṣna; lāgī’—for; jāda-rase—with mundane mellows; miše nā—does not mix; rasa-udaye—upon the awakening of mellows; kona jīve—unto any soul; 'śisya-buddhi’—the mentality of having disciples; kore nā—does not do.

64) One should never mix their activities with the contaminated moods of
materialistic mellows for the purpose of service of Kṛṣṇa. After rasa has factually awakened, one never indulges in the mentality of regarding any other soul as a disciple.

\[
\text{rasika-bhakata-rāja kabhu śiṣya kore nā}
\]
\[
\text{rasika-jaṇera śiṣya ei bhāva chāde nā}
\]

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

\[
\text{sādhana chādile bhāva udaya to’ haya nā}
\]
\[
\text{rāgānugā jānile-i sādhana to’ chāde nā}
\]

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

\[
\text{bhāva nā hoile kabhu rasodaya haya nā}
\]
\[
\text{āge rasodaya, pare ratyudaya haya nā}
\]

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

\[
\text{āge ratyudaya, pare sraddhodaya haya nā}
\]
\[
\text{rasābhīṣṭa labhi’ pare sādhana to’ haya nā}
\]

68) One should never think that rati is awakened first, then sraddhā develops
later. After one attains the state of being thoroughly soaked with rasa, then the need for practicing sādhana vanishes.

\[\text{sāmagrīra amilane sthāyi-bhāva haya nā sthāyi-bhāva-vyatireke rase sthiti haya nā}\]

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

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

\[\text{bhoge mana, jade śraddhā cit prakāśa kore nā nāme śraddhā nā hoile jada-buddhi chāde nā}\]

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

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

\[\text{jada-buddhi nā chādile nāma kṛpā kore nā nāma kṛpā nā korile līlā śunā jáya nā}\]

jada-buddhi—mundane mentality; nā chādile—not giving up; nāma—the holy name; kṛpā—mercy; kore nā—does not do; nāma—the holy name; kṛpā—mercy; nā korile—not doing; līlā—Krṣṇa’s pastimes; śunā jáya nā—should not be heard.

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

\[\text{nāmake jānile jada, kāma dūra haya nā rūpake mānile jada, kāma dūra haya nā}\]

nāmake—the holy name; jānile jada—understands to be material; kāma—lust; dūra—vanquished; haya nā—can never be; rūpake—Krṣṇa’s eternal form; mānile jada—considers as material; kāma—lust; dūra—vanquished; haya nā—can never
be.

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

\[ \text{gunake bujhile jada, kāma dūra haya nā} \]
\[ \text{lilāke purile jade, kāma dūra haya nā} \]

\text{gunake—}the Lord’s qualities; \text{bujhile jada—}understands as material; \text{kāma—}lust;
\text{dūra—}vanquished; \text{haya nā—}can never be; \text{lilāke—}the Lord’s pastimes; \text{purile jade—}filled with matter; \text{kāma—}lust; \text{dūra—}vanquished; \text{haya nā—}can never be.

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

\[ \text{nāme jada-vyavadhānē rūpodaya haya nā} \]
\[ \text{nāme jada-vyavadhānē gunodaya haya nā} \]

\text{nāme—}by chanting the holy name; \text{jada-vyavadhānē—}by the intervention of matter; \text{rūpa-udaya—}the arising of Kṛṣṇa’s form; \text{haya nā—}can never be; \text{nāme—}by chanting the holy name; \text{jada-vyavadhānē—}by the intervention of matter; \text{guna-udaya—}the arising of Kṛṣṇa’s qualities; \text{haya nā—}can never be; \text{jada-bhoga-vyavadhānē—}by the intervention of trying to enjoy matter; \text{lilā-udaya—}the arising of Kṛṣṇa’s pastimes; \text{haya nā—}can never be.

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

\[ \text{aparādha-vyavadhānē rasa-lābha haya nā} \]
\[ \text{aparādha-vyavadhānē nāma kabhu haya nā} \]

\text{aparādha-vyavadhānē—}by the intervention of offenses; \text{rasa-lābha—}the attainment of mellows; \text{haya nā—}can never be; \text{aparādha-vyavadhānē—}by the intervention of offenses; \text{nāma—}the holy name; \text{kabhu—}anytime; \text{haya nā—}can never be.

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

\[ \text{vyavahita lilā-gāne kāma dūra haya nā} \]
\[ \text{aparādha-vyavadhānē siddha-deha pāya nā} \]

\text{vyavahita—}covered; \text{lilā-gāne—}by singing of the Lord’s pastimes; \text{kāma—}lust;
\text{dūra—}vanquished; \text{haya nā—}can never be; \text{aparādha-vyavadhānē—}by the intervention of matter; \text{siddha-deha—}the perfect spiritual body; \text{pāya nā—}is never obtained.
76) One who is covered by offenses may sing the pastimes of the Lord, but this will never do away with the lust burning in his heart. By the blockage of offenses, one’s eternal spiritual body (siddha-deha) will never be attained.

\[\text{sevā-}\text{upakaraṇa---the ingredients of service; karṇe---in the ear; nā śunile—not hearing; haya nā---can never be; jada-}\text{upakaraṇa---the ingredients of matter; dehe---in the body; lilā---the pastimes of the Lord; śonā jaya nā---does not hear.}\]

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

\[\text{sevāya unmūkha ha’le jada-kathā haya nā natuvā cin-maya kathā kabhu śruta haya nā---for devotional service; unmūkha ha’le---being enthusiastic; jada-kathā---mundane talks; haya nā---can never be; natuvā---otherwise; cin-maya kathā---transcendental talks; kabhu---anytime; śruta---heard; haya nā---can never be.}\]

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

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