

are the teachings of the scriptures and the great teachers — "The living entity is Kṛṣṇa's eternal servant whose only duty it is to serve Kṛṣṇa. The body and its belongings and relatives are the gift of *māyā*, that have nothing to do with the real identity of the soul. The establishment of self-identification with these false designations is the cause of bondage, and the renunciation of such self identifications are the cause of liberation." Although the ears hear these teachings hundreds of times they do not listen. Rather, they run after topics that are unrelated to Kṛṣṇa. The mind is constantly accepting and rejecting different mundane things. The heart is willingly and knowingly unmoved by all these teachings. The restless human mind will not firmly remember that the only supreme truth is God and the only means to attain Him is devotion — *śunile nā śune kāṇa, jānile nā jāne prāṇa, dadhāte nā pāre niścoy*: My ears hear, but don't listen and my heart knows, but does not realize. They cannot become determined and fixed." (20)

*kāma krodha lobha moha, mada mātsarya dambha saha,  
sthāne sthāne niyukta koribo.  
ānanda kori hrday, ripu kori parājoy,  
anāyāse govinda bhajibo (21)*

"I will engage lust, anger, greed, illusion, envy and pride all in Kṛṣṇa's service. Thus I can defeat these enemies with a blissful heart and easily worship Govinda."

**The means to defeat the enemy :**

**Sudhā-kaṇikā vyākhyā** — Here Śrīla Ṭhākura Mahāśaya defines what is the best means to defeat enemies like lust, that form powerful obstacles to *bhajana*— '*kāma krodha lobha moha, mada mātsarya, dambha saha sthāne sthāne niyukta koribo*'. The best means to subdue the enemies that obstruct *śrī kṛṣṇa bhajana* is to engage each of these enemies in the service of Śrī Kṛṣṇa. Practitioners of *jñāna* and *yoga* can never attain *siddhi* without first defeating enemies like lust, hence they try to destroy lust through harsh and ardent practises, endeavouring to control their senses by brute force. But the demigods that reside over each of the senses are fond of enjoyment, they do not like such harsh austerities meant to control the senses. Therefore when they see a strong gale of sense pleasure approaching, they forcibly throw open the gates of the senses. This strong gale of sensuality enters into the heart of the *jñānī* and blows out the candle of his transcendental knowledge there. Then the *jñānī* rests no other choice than to enjoy material (household) life once more. *hari māyā* is very powerful, no one is able to transcend her power through his own means without taking shelter at Śrī Hari's lotusfeet and attaining His grace. *daiṅ hyeṣā guṇamayī mama māyā duratyayā; mām eva ye prapadyante māyām etāṁ taranti te* (Gītā 7.14) The blessed Lord told Śrī Arjuna: "My illusory potency, that deludes all living beings, consists of three modes of psyche and is very difficult to transcend. However, those who surrender unto Me will be able to cross over this ocean of delusion." The devotees who surrender unto the Lord's lotusfeet are very clever, they know — "Whoever likes flavour will desire flavour. All the senses yearn for sour sensual flavours; if they do not relish a higher taste they will never be able to renounce the disgusting taste of sense pleasure. Hence *tad eva ramyaṁ ruciraṁ navam navam tad eva śaśvan manaso mahotsavam* — the ever-fresh and delicious sweet flavours of Godhead will come to their minds and senses to give them great delight. Then the senses and the mind will renounce the disgusting taste of sense objects forever and be forever blessed by immersing within the ocean of sweet *bhagavat rasa*.

Hence the devotees who are surrendered to Śrī Hari's lotusfeet are very expert in turning the enemies lust, anger etc. towards the Lord, so that these enemies will give up their natural hostility and will become transcendental by the grace of *bhakti devī*, just as dirty iron turns into gold through the touch of a touchstone. Thus they will become the devotees' greatest assistants and friends on the path of devotion. If some enemy gives up his hostility due to the quality of time, place or circumstance, and begins to act like a great friend, then which intelligent person will wish to destroy such an old enemy? On the strength of the qualities of a devotee who is surrendered to the Lord's lotusfeet, or the quality of the devotion within his heart, these great enemies will also reverse their nature. *arer mitraṁ viṣaṁ paṭhyam adharma dharmaṭām vrajet. suprasanne hr̥ṣīkeṣe viparīte viparyayaḥ* "When Śrī Hari is pleased enemies become friends, poison will grant immortality as if it is nectar and vice will become virtue. All these things will be reversed and will start to engage in His service."

Hence Śrīla Ṭhākura Mahāśaya says: "We are the devotees surrendered to Śrī Hari's lotusfeet. We don't endeavour to destroy lust, anger, greed, delusion, intoxication, envy and pride like the *jñānīs* or the *yogīs*. We simply engage them in the right place, that is in Śrī Govindā's service." In other words, we will engage them in whatever place suits them within the framework of worshipping Śrī Hari. When they are thus engaged in the proper places they will be skillfully subdued. Through this prowess the wicked enemies will be properly defeated.

In days of yore one powerful wicked king became filled with envy after he heard the glorification of a popular, virtuous king who was less powerful than he and whose kingdom bordered his. He defeated him and occupied his kingdom. This made the citizens even more disturbed with the wicked king and thus they began to glorify the virtuous king even more. The wicked king then became so agitated from the fire of envy that burned within him that he announced that anyone who would bring him the severed head of the deposed king would receive a reward of a hundred thousand gold coins. When the deposed king heard of this announcement he fled into the forest and disguised himself as an ascetic, growing a moustache and matted locks, in order to save his life.

One day a *brāhmaṇa* was hard-pressed for money he needed for his daughter's dowry, so he entered into the forest in search of the deposed king where he accidentally found him, in the disguise of an ascetic. He told the disguised king of his plight and the king replied: "O *brāhmaṇa*! Why are you searching out this unfortunate king in hope of money? He has himself become a beggar who has given up his kingdom. How can he give you any money?" The *brāhmaṇa* replied: "O great saint! Now that I know who you are, please tell me — it is my firm faith that meeting a greatly munificent person, in whatever condition he may be now, will certainly free me from my want!" Then the disguised king consoled the *brāhmaṇa* and took him along into the royal court of the wicked king, where he told the king: "O Mahārāja! You have announced that whoever would bring the severed head of the king would be rewarded with a hundred thousand coins. I am that king, so kindly chop off my head and give the hundred thousand coins to the *brāhmaṇa* in my company — he needs money for his daughter's dowry!" Observing the wonderful virtue and extraordinary munificence of the kind king, the wicked king became speechless and had a change of heart from the root up. He went down on his knees for the virtuous king and begged him forgiveness for his unfair behaviour. He returned him his kingdom and kept him ever-bound with the ties of friendship. Here the proper defeat of wickedness has been described.

In the same way all the enemies of the *sādhaka*, like lust and so, are acting to kill him. If the *sādhaka* employs them in worshipping Śrī Kṛṣṇa and gives them the fortunate opportunity to relish Śrī Kṛṣṇa's nectarean sweetness, then they will become speechless after seeing the wonderful virtue and extraordinary munificence of the *sādhaka* and become stunned of astonishment. The enemies will give up their hostility towards the *sādhaka* and start acting as his great friends. Hence Śrīla Ṭhākura Mahāśaya says that he will properly engage these

enemies like lust in the worship of Śrī Kṛṣṇa — *ānanda kori hṛdoy, ripu kori parājoy, anāyāse govinda bhajibo*. The enemy will admit defeat and give great joy to the heart by acting as its great friend. Thus worship of Śrī Kṛṣṇa will easily reach perfection. In other words, just as a sense enjoyer easily and naturally performs his sensual activities, in the same way worship of Śrī Kṛṣṇa will then become natural and will easily reach perfection. (21)

*kṛṣṇa sevā kāmārpaṇa,                      krodha bhakta-dveṣī jane,*  
*lobha sādhu-saṅge hari-kathā.*  
*moha iṣṭa lābha vine,                      mada kṛṣṇa guṇa gāne,*  
*niyukta koribo yathā tathā (22)*

"I offer my lust to the service of Kṛṣṇa, my anger towards the enemies of His devotees and my greed towards association with saints and topics of Lord Hari. I am deluded without my beloved Lord, and I am proud when I sing Kṛṣṇa's glories. Thus I engage all the enemies in Kṛṣṇa's service!"

**The service of Kṛṣṇa rendered by lust and others:**

**Sudhā kaṇikā vyākhyā**— In this *tripadī* Śrīla Ṭhākura Mahāśaya defines in what proper places to engage the enemies like lust in the service of Śrī Kṛṣṇa. First he says, *kṛṣṇa sevā kāmārpaṇe* "I will engage my lust in Śrī Kṛṣṇa's service". *ātmendriya prīti icchā*— *tāre boli kāma. kāmera tātparya*— *nija sambhoga kevala* (C.C.) "The desire to please one's own senses is called lust." "The main aim of lust is personal enjoyment." In such statements we learn that the desire to give pleasure to oneself is called lust. If that desire is directed towards giving happiness to Śrī Kṛṣṇa, then this lust will culminate into *prema* or pure love, which is considered the highest human pursuit. *kṛṣṇendriya prīti icchā*— *dhare prema nāma. kṛṣṇa sukha tātparya*— *hoy prema to prabal* (C.C.) From these statements we can learn that the desire to give pleasure to Śrī Kṛṣṇa is called *prema*. Adding the suffix *ghaṇ* to the verbal root *kam* makes the word *kāma* and adding the suffix *iman* to the verbal root *prī* makes the word *prema*. Both the verbal roots *kam* and *prī* indicate desire. Therefore although there is no difference between the verbal roots of the words *kāma* and *prema* there is an enormous difference between their objectives. *kāma* is disloyal, aiming at many sense objects and *prema* is one-pointed, going straight to Śrī Kṛṣṇa as the river Ganges flows straight to the ocean. If the rejectable part of *kāma*, that is the tendency to seek one's own happiness, is removed and it thus becomes possible to seek the pleasure of the Lord, then this lust culminates into the supreme human pursuit or *prema*, and thus becomes most praiseworthy. A ladder can be used to climb to a certain height, but he who descends on the ladder must look downwards and he who ascends on the ladder must look upwards. Similarly he whose desires are aimed at his own gratification is bound by sensual desires and must wander through various species and suffer pain in hell, and he who treads the path of *bhajana* engages his heart's desires for the pleasure of Śrī Kṛṣṇa, and by the force of Bhakti devī he gradually becomes spiritualised. Finally his desires merge with the essence of the Lord's pleasure potency and become renowned as *prema*. In Śrīmad Bhāgavata (11.11.24) the Lord Personally tells Śrī Uddhava: *mad arthe dharma kāmārthān ācāran mad apāśrayaḥ; labhate niścalām bhaktim mayyuddhava sanātane* "O Uddhava! A person who surrenders unto Me will engage his occupational duties, his money and his desires in My service and thus becomes blessed with attaining *prema* for Me, the Eternal Man!" All sensual cravings will come to an end when one acts out of desire for Śrī Kṛṣṇa. The Lord told Śrī Nārada: *mat kāmāḥ śanakaiḥ sādhu sarvān muñcati hṛcchayān* "Taking a desire for Me within the

heart, the *sādhus* manage to discard all personal desires." Being free from all ulterior desires and filling the heart with desires for Kṛṣṇa is called *prema*.

After this the blessed author says: *krodha bhakta dveṣi jane* — "Anger must be directed at the enemies of the devotees." The great enemy of mankind anger, who is creating great havoc, can certainly not be engaged directly in any activity in Kṛṣṇa's devotional service, but if it is engaged against those who hate the devotees, it can nourish devotion. If the practising devotee tolerates the enemies of the devotees' blasphemy of the devotees and their engagement in activities of hatred towards them, and he does not become angry or intolerant of this, it is not shown that he has any love for Śrī Viṣṇu and the Vaiṣṇavas. During the sacrifice of progenitor Dakṣa, Śrī Sañī-devī saw that Śrī Mahādeva was being insulted, so she became very angry and said (Bhāg. 4.4.17)—

*karṇau pidhāya niryād yad akalpa īse dharmāvītaryāśṛṇibhūr nṛbhir asyamāne  
chindyāt prasahya ruṣatīm asatīm prabhuś cej jihvāmasūnapi tato visṛjet sa dharmah*

If someone hears a blasphemer insulting the master of religion and is not able to either kill the blasphemer or commit suicide, then he must at least cover his ears and angrily leave the assembly. If, however, he is able to do so, he should cut out the tongue of the blasphemer and then commit suicide. That is *dharma* or virtue." For the Vaiṣṇavas, committing suicide is considered improper, for the body is suitable for performing *bhajana*, and therefore they should instead cover the ears and angrily leave the assembly, remembering Śrī Viṣṇu. Therefore anger, or intolerance, which usually causes wholesale destruction, should be aimed at the enemies of the devotees; thus it can nourish the Vaiṣṇavas' *bhajana*.

Then it is said *lobha sādhu saṅge harikathā* "Greed should be after association with the devotees and discussing topics of Hari." *lobha* means greed, and although greed after material things is greatly troublesome for the conditioned souls and lies at the root of the material disease, if it is engaged in hearing topics of Hari in the company of the *sādhus* it will swiftly bless the students with the easy attainment of *prema*. As a concomitant result thirst, hunger, fear and illusion will also perish. It gives *prema* in the following way: *tam eva nityam śṛṇuyād abhikṣnam kṛṣṇe'malām bhaktim abhīpsamānaḥ* (Bhāg. 12.3.15) "Simply by hearing the great saints singing the glories of Śrī Kṛṣṇa, loving devotion to Śrī Kṛṣṇa is attained." Devarṣi Nārada said the following to Prācīnabarhi about the destruction of material miseries like hunger and thirst (Bhāg. 4.29.41)—

*tasmin mahan mukharitā madhubhic caritra pīyūṣa śeṣa saritaḥ paritaḥ sravanti  
tā ye pibantya vitṛṣo nṛpa gādha karṇais tām na sprśantya śana trī bhaya śoka mohāḥ*

"O King! Some people think that loving devotion for the Supreme Lord is automatically achieved by personally thinking and talking about Hari, without doing so in the company of the *sādhus*. However, this is completely impossible. The assembly of *sādhus* is like a nectar-river of topics of Hari, where no other topic is discussed but the nectar-topics of Hari. Hunger, thirst, fear, lamentation and delusion can not touch those who are seated in such an assembly, where these topics are constantly billowing in all directions, and drink the nectar of topics of Hari there through attentive ears, without wasting any efforts (this indicates sacred greed)." What's more, sacred greed after topics of Hari in the assembly of *sādhus* is the supreme goal of human life; when the Supreme Lord wanted to give a benediction to Pṛthu Mahārāja, the king replied (Bhāg. 4.20.24):

*na kāmāye nātha tad apyahaṁ kvacin na yatra yuṣmac caraṇāmbujāsavaḥ  
mahantamāntar hṛdayān mukha cyuto vidhatsva karṇāyutam eṣa me varaḥ*

"O Lord! I do not require liberation, through which one cannot attain the honey from Your lotusfeet in the form of the glorification of You by the great saints, from whose mouths and hearts these topics emanate. May You bestow upon me ten thousand, or innumerable ears so that I can hear the glorification of You to my heart's content— this is the greatest benediction You can bestow upon me!" Through this statement we can understand that sacred greed after topics of Śrī Kṛṣṇa in the assembly of *sādhus* is the highest human pursuit.

After this the blessed author says: *moha iṣṭa lābha vine*. When a man is so attached to his desires for sense enjoyment and to bodily things and this covers over his knowledge of the Self, not allowing him to understand the truth, then this is called *moha* or delusion. The practising devotee who knows the spiritual truth engages this in *bhajana* by being deluded or by fainting when he is deprived of the attainment of the Lord or His Personal service. The purport of this is that any practitioner who experiences transcendental bliss from hearing, chanting and thinking of Śrī Kṛṣṇa, should also feel that the direct attainment of the Lord is missing and some eagerness born of separation should awake within him. If not, a condition of self-delight will arise which will cause delay in the attainment of the Lord's personal service. Just as a child is born as the result of the meeting of a husband and wife, similarly if *prema* meets with eagerness, the vision of the Lord will become possible. Although the six Gosvāmīs like Śrī Rūpa, Sanātana, Raghunātha etc. are direct associates of Śrīman Mahāprabhu they showed such an extraordinary agitation and eagerness out of separation from their beloved deities— this is learned from their biographies. They are constantly deluded out of great agitation of love in separation from their beloved deities, that their fainting etc. will forever remain the greatest example for all the practising devotees of the world, like the peak of the Sumeru Mountain. If diligent practitioners accept this delusion, which is originally one of the six enemies, as the ninth stage (swoon) of love-in-separation from the beloved deity, then they could swiftly be blessed with the attainment of the *darśana* or the direct service of their beloved deity.

Finally it is said: *mada kṛṣṇa guṇa gāne*. The word *mada* means pride or arrogance, and this is a formidable obstacle to devotion. The proud person is far removed from the Personality of Godhead. *ahaṅkāra nivṛttānām keśava nahi dūragah; ahaṅkāra yutānām madhye parvata rāsayah* "Keśava is very close to those who have given up their false pride, while for the proud person He is as far away as chains of mountains!" An intelligent student of devotion, however, does not destroy this pride but engages it in glorification of Śrī Kṛṣṇa's attributes (another meaning of the word *mada* is intoxication). In other words, the devotee becomes intoxicated by singing Śrī Kṛṣṇa's glories and will then swiftly be blessed by attaining *prema siddhi*. Being intoxicated by glorifying Śrī Kṛṣṇa's attributes is also described as the highest human pursuit in Śrīmad Bhāgavata (8.3.20)—

*ekāntinā yasya na kañcanārtham vāñchanti ye vai bhagavat prapannāḥ  
atyadbhutaṁ yac caritaṁ sumaṅgalaṁ gāyanta ānanda samudra magnāḥ*

Śrī Gajendra praised the Supreme Lord as follows: "O Lord! The devotees that are exclusively surrendered to Your lotusfeet do not desire anything. They are simply intoxicated by singing of Śrī Hari's auspicious and wonderful activities, and thus they drown in an ocean of transcendental bliss."

Śrīla Ṭhākura Mahāśaya says: "I will engage these enemies like lust, that are great obstacles to devotional practise, in their own individual places in my worship of the Lord, thus turning them into friends of my devotional practise." In the previous *tripadī* Śrīla Ṭhākura Mahāśaya has vowed to engage the six enemies in his *bhajana* and in which places they should be engaged, in a truly wonderful way. But amongst them, we cannot find the enemy called 'envy'. Not being able to tolerate someone else's superiority and becoming displeased about

that, is called *mātsarya* or envy. Although Ṭhākura Mahāśaya has vowed to give the six enemies a place in his practise of worship, he remains silent when it comes to *mātsarya*. From this we must understand that unless the enemy of envy is destroyed one can never become qualified for *bhajana*. Only non-envious saints are qualified for *bhāgavata dharma*. In the opening of Śrīmad Bhāgavata it is seen — *nirmatsarāṇām satām* (Bhāg. 1.1.2) If even a semblance of envy gets a place in the heart one is deprived from the right to devotion. Therefore the practising devotee has no other choice than to kick envy out of the heart. There is only one means to remove envy from the heart and that is to love everyone with generosity and with a simple and sincere heart. All living beings must be given due respect with the understanding that Kṛṣṇa dwells in them all— *jīve sammāna dibe jāni kṛṣṇa adhiṣṭhāna* (C.C.) (22)

*anyathā svatantra kāma,            anarthādi yāra dhāma,  
bhakti pathe sadā deya bhaṅga  
kibā se korite pāre,            kāma krodha sūdhakere,  
yadi hoy sādhu janāra saṅga? (23)*

"Otherwise, if these desires are used for selfish purposes, they become the abodes of evil, that constantly sabotage the path of devotion. What can lust and anger do to a practising devotee when he is in the company of saints?"

#### Independent lust and how to appease it:

**Sudhā kaṇikā vyākhyā**— In the preceding two *tripadīs* Śrīla Narottama Ṭhākura Mahāśaya has allotted places to the enemies like lust and greed in the worship of Hari. The practising devotees engage lust and so in the proper ways, so that they turn into the greatest friends and assist them in attaining *prema*. If the practising devotees do not engage them in their proper places, they become independent and give trouble to *bhajana*. Hence it is said — *anyathā svatantra kāma, anarthādi yāra nāma, bhakti pathe sadā dey bhaṅga*. Desires for different sense objects for the enjoyment of material, bodily life, that are not required for the Lord's service are called *svatantra kāma*, independent desires. These independent desires arise due to thoughts of the sense objects. From them anger, delusion and so arise, that drag the soul down to hell. The Lord explained to Arjuna:

*dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate  
saṅgāt sañjayate kāmaḥ kāmāt krodho 'bhijayate  
krodhād bhavati sammohaḥ sammohāt smṛti vibhramah  
smṛti bhraṁśād buddhi nāśo buddhi nāśāt prañāsyati (Gītā 2 | 62 | 63)*

"If a person persistently meditates on sense objects, he will become attached to them. From attachment, lust arises and when lust is obstructed or frustrated, anger arises. From anger comes delusion, from delusion loss of memory, from loss of memory loss of intelligence and when intelligence is lost, everything is lost — in other words, the living entity will continue to rot in material existence, again and again."

If those who have taken shelter of the path of *bhajana*, do not engage their lust in Śrī Kṛṣṇa's service, that lust will remain free and independent and cause havoc in *bhajana*. There are four kinds of vices — vices arising from sin, vices arising from virtue, vices arising from offences and vices arising from devotion. After due consideration we can understand that the

root cause of all these four vices is **independent desires**. The vices arising from sin are fivefold — *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*<sup>16</sup>. The sins, like *prārabdha* (fructifying), *aprārabdha* (not yet fructifying), *kūṭa* (the aggregate of sin) and *bīja* (the seed of sin) are included in these five kinds of vices arising from sin. It can easily be understood that they arise from independent lusty desires. The vices arising from virtue are absorption in different kinds of enjoyments, while some also include the abovementioned fivefold suffering in vices arising from virtue. Therefore, here also independent desires lie at the root. *nāmāparādhas* are amongst the vices arising from offences, and they too are independent desires, that lie at the root of the practitioner being absorbed in different mundane sense objects and him failing to realise the glories of Śrī Guru and Vaiṣṇavas, causing him to commit offences by considering them ordinary human beings. Vices arising from devotion are desires for profit, adoration and distinction, and these are also caused by the practitioner harbouring independent desires. For when the practitioner's heart is filled with desires other than Kṛṣṇa and he has no taste for the nectar of *bhajana* he will develop desires for profit, adoration and distinction. Hence Śrīla Ṭhākura Mahāśaya says: *anyathā svatantra kāma, anarthādi yāra nāma* — These independent desires spell mischief and are the root causes of all the vices of the practising devotee. There is also a version *anarthādi yāra dhāma*, meaning that vices are the abode or manifestations of these independent desires. Their fountainhead is independent desire.

After this the blessed author says: *bhakti pathe sadā dei bhaṅga*. These independent desires create different vices that constantly destroy *bhajana*, creating so many obstacles in its way. The only obstacle in the progressive life of *bhajana* is vice, when vice is destroyed the practitioner will gradually ascend to the stages of *niṣṭhā*, *ruci*, *āsakti* and *bhāva* or *rati*, and easily become blessed with the attainment of *prema*.

Here the question may be — These independent desires have been in the human heart since beginningless time, and they are very powerful and hard to stop. Will the practitioner be able to engage these powerful desires, that always turn towards the sense objects in Śrī Kṛṣṇa's service on his own strength or not? The answer to this is— *kibā se korite pāre, kāma krodha sādhakere, yadi hoy sādhu janāra saṅga?* "What can lust and anger do to the practitioner when he is in the company of the *sādhus*?" If even a little association of *sādhus* who are constantly immersed in the flavours of *bhajana*, free from sensual cravings, ever pure and naturally liberated and pure hearted, is attained, then the enemies like lust will be unable to extend their might. Even if by chance they may sometimes arise, they will be swiftly wiped out on the strength of saintly association. Vices will no longer be able to arise independently. Particularly it is said: *sādhnoti sādhatīti sādhu*—"Those who are practising *bhajana* themselves and also make others do *bhajana* are called *sādhus*." On the strength of their association even ordinary human beings will be able to gain the power to do *bhajana*, defeat all the enemies like lust and destroy all vices. What to speak of associating with them, the mere sight of the *sādhus* is greatly beneficial to the living beings. In Śrīmad Bhāgavata (10.10.41 and 10.84.11) it is seen —

*sādhunām sama cittānām sutarām mat kṛtātmanām  
darśanān no bhaved bandhaḥ puṁso 'kṣnoḥ savitur yathā  
na hyasmayāni tīrthāni na devā mṛcchilāmayāḥ  
te punanty uru kālena darśanād eva sādhavāḥ*

Śrī Bhagavān told Nalakuvara and Maṇigrīva— 'Just as there are no obstacles for the eyes to see when the sun rises, similarly there can be no more material bondage for mankind when they simply see the *sādhus* who are equiposed and whose hearts are surrendered unto Me.' "Liquid holy places or stone images of gods cannot purify mankind as much as the

<sup>16</sup> For a definition, see the comment on *tripaḍī* nr.91.

*sādhus* can, for the former purify only after a long delay, or in the next life even, whereas the mere sight of the *sādhus* sanctifies at once."

The engagement of the aforementioned enemies like lust in the service of Śrī Kṛṣṇa is only possible by associating with saints and receiving their grace. In the comment on the previous *tripadī* we have quoted the Lord's teaching to Śrī Uddhava "The devotee who surrenders his religious principles, money and lusty desires to Me will attain loving devotion unto Me." In the very next verse the Lord has said: *sat saṅga labdhayā bhaktyā mayi mām sa upāsita; sa vai me darśitam sadbhir aśjasā vindate padam* (S.B. 11.11.25) *nanvevambhūta bhakti mārga pravṛttir niṣṭhā vā katham syād ityāśankya tatra hetum āha sat saṅgeti* (Krama Sandarbha *ṭika*) One may ask: "How will engagement in such devotion, in which the surrendered devotee offers his lusty desires to the Lord, come about?" To this the answer is: "Through the devotion attained by associating with the *sādhus* the devotees will be able to worship Me and they will easily attain My abode, which is exhibited by these saints." Therefore in the association of *sādhus* lust and other vices won't be able to create independent obstacles to *bhajana* anymore. (23)

*krodha vā nā kore kibā, krodha tyāga sadā dibā*  
*lobha moha ei to kathana*  
*chaya ripu sadā hīna, koribo manera bhina,*  
*kṛṣṇacandra koriyā smarāṇa (24)*

"What can anger not do? Always give up anger, and that also goes for greed and delusion. These six enemies are always mean and I will cast them out of the mind by remembering Kṛṣṇacandra."

Śrīla Viśvanātha Cakravartīpāda's *ṭikā*: *mām eva ye prapadyante māyām etāṁ taranti te ityanusāreṇa kṛṣṇam smṛtvā ripum vāse nayet* The enemy of lust is to be conquered following the formula given in Bhagavad Gītā (7.14): *mām eva ye prapadyante māyām etāṁ taranti* "Anyone who surrenders unto Me will cross over *māyā*."

**The workings of anger and the remedy :**

**Sudhā-kaṇikā vyākhyā** - In this *tripadī* the faults of anger, greed and delusion and their remedies are discussed - *krodha vā nā kore kibā, krodha tyāga sadā dibā*. In the previous *tripadī* the faults of lust were described, and now faults like anger are described. Anger is the great enemy of mankind, there is no misdeed in the world that is committed without anger. In the *Mahābhārata* *Mahārāja* Yudhiṣṭhira describes the evil results of anger to Draupadī —

*krodha mūlo vināśo hi prajānām iha dṛśyate;*  
*kruddhaḥ pāpaṁ naraḥ kuryāt kruddho hanyāt gurūn api*  
*kruddhaḥ parusayā vācū śreyaso 'pyavamānyate;*  
*vācyāvācye hi kupito na prajānāti karhicit*  
*nākāryam asti kruddhasya nāvācyaṁ vidyate tathā;*  
*himsāt krodhād avadhyāms tu vadhyān sampūjayeta ca*  
*ātmānam api ca kruddhaḥ preṣayed yama sādānam*  
*kruddho hi kāryaṁ suśroṇi na yathāvat prapaśyati*  
*nā kāryaṁ na ca maryādām naraḥ kruddho 'nupaśyati* (Vanaparva)

"O nicely thighed one! In this world anger is the cause of human destruction. An angry person performs sinful activities, to the extent that he may even kill his own *guru*. When an