

The Aim of the Śrī Śrī Harināmāmṛta-vyākaraṇa

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श्रीश्रीराधाकृष्णाभ्यां नमः

Śrī Śrī Rādhākṛṣṇābhyāṃ namaḥ

Kṛṣṇam upāsītum

Śrī Jīva Gosvāmin was a very dear companion of Śrī Śrī Kṛṣṇa Caitanya Mahāprabhu, the incarnation who purifies the Kali epoch. Śrī Jīva Gosvāmin churned the ocean of the holy scriptures and obtained the nectar of devotion. He distributed it to the devotees. The demigods worshiped the two lotus feet of Śrī Jīva Gosvāmin and he is most venerable for all Vaiṣṇavas who have taken shelter of Śrī Vṛndāvana. He composed the *Śrī Śrī Harināmāmṛta-vyākaraṇa* for the welfare of the foolish. He starts this method of grammar with the verse: *kṛṣṇam upāsītum asya*.¹ Śrī Jīva Gosvāmin explains in this first verse, which is an auspicious prayer (*maṅgalācaraṇa*), that he is picking some holy names like flowers to string a method of grammar like a garland, as a gem of devotion for God. One who will follow this book will experience great pleasure in his heart.

Śrī Jīva Gosvāmin starts with these two words: *kṛṣṇam upāsītum*. To the word *upāsi* he adds the suffix *tum* from the *kṛdanta* chapter of Sanskrit grammar. By this suffix he wishes to make us understand that the aim of the composition of his own method of grammar is of two kinds: a primary and a secondary aim.

The repeated study of this method of grammar, which is an extension of the holy names of Kṛṣṇa, is the primary aim. In his *Bālatoṣaṇī* commentary on the *Śrī Śrī Harināmāmṛta-vyākaraṇa*, the most venerable Śrī Harekṛṣṇa Dāsa says:

¹Jīva Gosvāmin, *Śrī Harināmāmṛta-vyākaraṇa*, 1.1:

*kṛṣṇam upāsītum asya
srajam iva nāmāvaliṃ tanavai
tvaritaṃ vitared eṣā
tatsāhityādijāmodam*

kr̥ṣṇam upāsītumiti tumantaprayoge nāmāvalivistārasya śrīkr̥ṣṇānuśīlanam eva prayojanam. “To worship Kṛṣṇa,” he uses the suffix *tum*² to indicate that the purpose of this expansion of the holy names, in the form of this grammar, is the cultivation (*anuśīlana*) of Kṛṣṇa.

In the *Śrī Bhaktirasāmṛta-sindhu* of Śrī Rūpa Gosvāmin, Śrī Mukundadāsa Gosvāmin explains in his commentary on the verse: *anyābhilāṣitāśūnyam*,³ that repeated concentration on or drawing one’s attention to Kṛṣṇa by the physical and internal organs [the senses and the mind or heart] is the meaning of *anuśīlana* (cultivation).⁴ *Śīl*, which has the meaning “the act of considering, consideration, or reflection,” is a verbal root of *cur* class of verbs.⁵

In the *Bhaktirasāmṛta-sindhu* Śrī Jīva Gosvāmin has given the commentarial statement on *anuśīlana*: *anuśīlanam atra kriyāśabdavād dhātvarthamātram ucyate dhātvarthaśca dviividhaḥ; pravṛtti-nivṛtṭyātmakaḥ kāya-vān-mānasīyas tat-tac-ceṣṭā-rūpaḥ*, “like a word of action it has the meaning of its verbal root. And that is of two kinds: *pravṛttimūlaka* (an action that should be followed) and *nivṛttimūlaka* (an action that should be avoided). The first has three varieties: physical (*kāyika*), vocal (*vācika*) and mental (*mānasika*). The second is quite different from the first; that is, the long-lasting emotions of attraction (*rati*) and love (*prema*) and the absence of offenses related to service (*sevāparādha*) and offenses related to the holy names (*nāmāparādha*). By the word *Kṛṣṇānuśīlana* is meant things that are connected with Kṛṣṇa and things that are for Kṛṣṇa. This is the meaning of the word *anuśīlana* because in the devotional scriptures one wishes to describe only the things which are connected with Kṛṣṇa, that is, the companions of Kṛṣṇa and so forth, or the things that are for Kṛṣṇa.

Kṛṣṇānuśīlana means the study of Kṛṣṇa which is attainable by the mercy of Kṛṣṇa and His devotees. Although the word *kr̥ṣṇa* refers to God Himself, still condemnation of other *avatāras* (divine descents of God) is a great fault which inevitably destroys devotion. As a result, worship of Kṛṣṇa will completely stop at that time. This is the opinion of Śrī Viśvanātha Cakravartipāda.

Upāsītum is formed by adding the *upa* affix⁶ before the verbal root \sqrt{as} which means “to exist.”⁷ After adding the suffix *tum*, according to the rules of the *kṛdanta* chapter of the *Śrī Śrī Harināmāmṛta-vyākaraṇa*, which is *kriyārthatve tumu*,

²*Tum* is the suffix that indicates the infinitive meaning of a verb, i.e., to worship, to read, to think, to eat, etc.

³Brs., 1.1.11:

*anyābhilāṣitāśūnyam jñānakarmādyanāvṛtam
ānukūlyena kr̥ṣṇānuśīlanam bhaktiruttamā*

⁴Mukundadāsa Gosvāmin, *Artharatnālpadīpikā*, on 1.1.11: *kr̥ṣṇānuśīlanam kr̥ṣṇasya dehendriyāntahkaraṇair abhyāsaḥ*

⁵ibid.: *śīla upadhāraṇa iti caurādiko dhātuḥ*

⁶*Upa* means “towards, near to (opposed to *apa*, away), by the side of, with, together with, under, down (e.g. *upa-gam*, to go near, undergo).”

⁷*As* means “to be, live, exist, be present; to take place, happen; to abide, dwell, stay; to belong to.” Actually, I disagree with the Bābā here. I think the root should be $\sqrt{ās}$, “to sit.” Together *upa + ās* mean: “to sit by the side of, sit near at hand (in order to honour or wait upon); to wait

we resolve the word *upāsītum*. Here *kriyā* refers to the meaning of the verbal root. If the meaning of the verbal root is the main purpose of the action then we must add the suffix *tumu* [or *ṇaka*].⁸

The meaning of *upāsanā* from the dictionary is: (1) *bhajana* (worshiping), (2) meditation with love and having no other object, (3) the method to obtain the grace of God, (4) listening, thinking, and constant consideration for the attainment of God, (5) chanting of the holy names, which is the best form of worship in this epoch of Kali, yielding spiritual attainment and (6) serving.

Thus according to those above meanings we get the following meaning of *upāsītum*: “for worshiping Śrī Śrī Rādhā and Kṛṣṇa, performing Their service, etc.”

Worshiping: searching for worthy substance for worship. *bhaj ityeṣa vai dhātuḥ sevāyām parikīrtitaḥ. tasmāt sevā budhaiḥ proktā bhaktisādhanabhūyasī* i.e. the verbal root $\sqrt{bhāj}$ means service and after adding the suffix *anaḥ* we get the word *bhajana*. The meaning of the verbal root (*dhātu*) is the origin of the word or (*śabda-yoni*). The etymological meaning of *bhajana*: *bhajyate sevate 'neneti bhajanam* i.e. that by which we can serve is called *bhajana*. Generally this *bhajana* is performed by the nine ingredient aids as follows: (a) *śravaṇa* (hearing), (b) *kīrtana* (chanting of the holy names), (c) *śrī-viṣṇu-smaraṇa* (meditation on Śrī Viṣṇu), (d) *pādasevana* (serving of God), (e) *arcana* (worshiping), (f) *vandana* (salutations and prayers), (g) *dāsyā* (servility), (h) *sakhya* (friendship or companionship) and (i) *ātma-nivedana* (surrender).

In the Śrīmad Bhāgavata (7.8.29) the most venerable Śrī Prahlāda explains:

*śravaṇaṃ kīrtanaṃ viṣṇoḥ smaraṇaṃ pādasevanam
arcanaṃ vandanaṃ dāsyam sakhyamātmanivedanam*

On the other hand we find a similar verse in the *Padma Purāṇa Kārttikamāhātmya* (Glorification of Kārttika) in the conversation between Śrī Yama and Dhūmrakeśa:

*śravaṇaṃ kīrtanaṃ pūjā sarvakarmārpaṇaṃ smṛtiḥ.
paricaryā namaskāraḥ prema svātmārpaṇaṃ harau*⁹

upon, approach respectfully, serve, honour, revere, respect, acknowledge, do homage, worship, be devoted or attached to.” Of course, the combination of *upa* and *as* also makes a certain amount of sense here, too. It would mean something like “to be or exist near to or beneath.” That suggests a secondary or dependent form of existence. *Upāsanā* would then be an expression of the recognition of one’s dependence on another, in this case, on Bhagavān.

⁸This is from the *Harināmāmṛta-vyākaraṇa, Kṛdanta-prakarāṇa, sūtra* 141: *tumuṇakau tatkriyārthatve*.

⁹Cited in the *Hari-bhakti-vilāsa* at 11.622.

In those two verses we have the following similarities: *pūjā* and *arcana* (worshiping), *sarvakarmārpaṇa* and *dāsya* (servility), *smṛti* and *viṣṇoh smarāṇa* (meditation), *paricaryā* and *pāda-sevana* (serving of God), *namaskāra* and *vandana* (salutations and prayers), *prema* and *sakhya* (friendship) and *svātmārpaṇa* and *ātmani-vedana* (surrender). Thus we see the relationship between the above two verses.

Śrī Rūa Gosvāmin has described the nine species of devotion and its sixty-four different parts in his *Śrī Bhakti-rasāmṛta-sindhu* and he has described them with very nice illustrations. After sometime Śrī Jīva Gosvāmin has discussed it more philosophically in his *Śrī Bhakti-sandarbhā* because he wanted to resolve any doubts, and the most venerable Śrī Kṛṣṇa Dāsa Kavirāja Gosvāmin has compiled an extract of the sixty-four devotional parts in his *Śrī Caitanya-caritāmṛta* which is an extract of the whole of Vedānta and the *Śrīmad Bhāgavata*:

sādhusaṅga nāmakīrtana bhāgavata-śravaṇa
mathurāvāsa śrīmūrtira śraddhāya sevana
sakala sādhana śreṣṭha ei pañca aṅga,
*kṛṣṇa prema janmāya ei pañcera alpa saṅga*¹⁰

“*Sādhusaṅga* (association with the saints), *nāmakīrtana* (chanting of holy names), *Bhāgavata śravaṇa* (hearing of the *Śrīmad Bhāgavata*), *Mathurā vāsa* (residing in Mathurā) and *śrī mūrtira śraddhāya sevana* (worshiping the deity with love), these are the excellent parts of austerities. We may get love of God just by performing a little part of them.”

Worship of God means we have to search for him in all respects at every step of our lives in order to go to Him. Therefore, from worship at every moment, the heart of the devotee becomes delighted by the mercy of God. Then by the wind of that mercy the delighted heart profusely gladdens the entire world. The devotee does not fear Yama; instead Yama moves towards the devotee with outstretched arms to welcome the devotee but not for punishment.

¹⁰Cc., 2.22.74.