

श्रीश्रीभक्तसारसमुच्चयः  
Śrī Śrī Bhakti-sāra-samuccayaḥ

श्रीलोकानन्दाचार्यप्रणीतः  
Śrī Lokānandācārya  
translated by Neal Delmonico

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# The Importance of the Guru and Divine Name

In the context of association with great ones or saints, the question of the importance and role of the *guru* or spiritual teacher naturally arises. While association with the saints of a tradition, when it can be had, is certainly indispensable for one who wants to advance on the path to sanctity envisioned by that tradition, in India this association most often occurs in the context of finding, testing, asking for acceptance by, and then living under the protection and guidance of a religious teacher who belongs to the tradition. Thus, it is important to understand the role of the guru as understood in the Caitanya tradition as an extension of belief in the sacred power of association with the great *bhaktas*.

Surprisingly perhaps, while the position of the guru is discussed in sections of many books, there is only one book that I am aware of that is devoted entirely to the subject of the guru. That is Sundarananda Dasa's (a.k.a., Sundarananda Vidyavinode) book in Bengali called *The Nature of the Guru in Vaiṣṇava Teaching (Vaiṣṇava-sidhānte Śrīgurusvarūpa)*. The learned author discusses many of the important issues relating to the guru in the twelve chapters of his book: (1) The Necessity of the Guru, (2) The Mantraguru and Initiation (*dīkṣā*), (3) The General Characteristics of the Guru, (4) The Suitableness of the Guru and the Disciple, (5) The Testing of the Guru and the Disciple, (6) The Temporal, Family, and Lineage-perfected Gurus, (7) The Collective and Distributive Gurus, (8) The Non-difference of the Guru from Śrī Kṛṣṇa, (9) Offences to the Guru, (10) The Rejection of the Guru, (11) The Duties of the Initiated Disciple, and finally (12) Service of and Association with the Guru. This thorough treatment of the principle of the guru is too detailed for inclusion in this book. It really requires a separate monograph and it is my hope that at

in the future I will be able to translate and document Sundarananda's fine work. For the present book, however, I decided to include a chapter from an early Caitanya Vaiṣṇava text, little known outside the tradition, that discusses briefly, in the scope of some twenty-five verses with occasional commentary, the role of the guru.

The text presented here in both Sanskrit and English is the third chapter of a work called the *A Collection of the Essentials of Bhakti for the Lord* (*Śrī Bhagavad-bhakti-sāra-samuccaya*) by Lokānandācārya, a disciple of Narahari Sarkar, who was an important and close companion of Śrī Caitanya.<sup>1</sup> When the book was written is not known, but we can assume that it was composed within a generation of Śrī Caitanya's time. There is a story told about the author in a work devoted to praising the initiation lineage of Narahari Sarkar called *The Discernment of the Branch of Narahari* (*Narahari-śākhā-nirṇaya*) by a Gopāladāsa. The date and authenticity of this text are uncertain, but the following account has become part of the tradition of Lokānandācārya:

I call the branch of Narahari the victor of all directions.  
I now describe a learned man named Lokānandācārya.  
He once told Śrī Gaurāṅga, "I have this certain bug.  
Whoever shall defeat me, I will take shelter of him."<sup>2</sup>  
He was defeated by Ṭhākura [Narahari];  
therefore, he took shelter of him in Nīlācala.  
His book is the *Bhakti-sāra-samuccaya*,  
which explains the doctrines of Gaurāṅga in [on the basis of]  
the Purāṇas.<sup>3</sup>

<sup>1</sup>There are three editions of the work in my possession, two by Haridas Sastri (1979 in Devanagari and with Hindi translation and again in 1979 in Bengali script and with Bengali translation) and that of Haribhaktadas (1982 in Bengali script with a Bengali translation).

<sup>2</sup>That is, I will accept him as my uru and become his disciple.

<sup>3</sup>As cited in both Haridas Sastri's and Haribhakta Das' introductions:

digvijayī nāma kari ṭhākurer śākhā  
lokānānandācārya nāma paṇḍite kari lekḥā  
śrīgaurāṅge kahe mor ei kīṭa haya  
ye more jīmibe tāre kariba āśraya  
ṭhākurer sthāne teṇho hailā parājayā  
nīlācale kailā tāṁr caraṇa āśraya  
bhaktisāra samuccaya grantha yāmhār  
gaurāṅger siddhānta purāṇe vyākhyā tāṁr

The work of Lokānandācārya contains eight chapters: (1) Determining the Nature of the Object of Worship, (2) Determining the Nature of Bhakti, (3) Taking Shelter With a Guru, (4) The Greatness of the Holy Name, (5) The Characteristics of Worship of Bhagavān and of the Bhāgavata [the follower of Bhagavān], (6) Determining the Nature the Greatness of the Grace, (7) Determining the Nature of Aversion to Śrī Kṛṣṇa and the Vaiṣṇavas, (8) Determining the Nature of Detachment. The book is not a long one. It contains only two hundred and seventy-six verses, mostly culled from the Purāṇas and the *Bhāgavata*. Between the verses are connecting passages introducing the verses and in addition some of the verses have a commentary on them. These commentarial passages appear to be the work of the author and it may be that some of the unidentified verses are also his. Thus, the work appears to be a concise presentation of the essentials of the beliefs and practices of the early Caitanya movement, from a source other than the companionship of the Gosvāmins of Vṛndāvana. It represents the viewpoint of bhaktas of Bengal as distinct from the viewpoint of the Vṛndāvana school.

The first verse makes it clear that this is the work of an avid follower of Śrī Caitanya and the second verse recognizes the author's indebtedness to Narahari Sarkar:

A pure lotus-like face, golden-skinned,  
eyes like lotus petals as well,  
the sweetest of sweet laughs,  
charming cupid-like his attire,  
praised by god, man and sage,  
the moon-like Kṛṣṇacaitanya,  
possessed by the power of the dance,  
him, image of love, do I worship.<sup>4</sup>

I, blinded by the darkness of ignorance,  
take shelter in the moon of the ocean

<sup>4</sup>Lokānandācārya, *Bhagavad-bhakti-sāra-samuccaya*, 1:

अमलकमलवक्त्रं गौरमम्भोजनेत्रं  
मधुरमधुरहासं चारुकन्दर्पवेशम् ।  
सुरनरमुनिवन्द्यं कृष्णचैतन्यचन्द्रं  
कलितनटनशक्तिं तं भजे प्रेममूर्तिम् ॥

of knowledge, Śrī Narahari,  
my guru, who is so kind to the fallen.<sup>5</sup>

After seeking shelter with his guru, Lokānandācārya describes the power of associating with the *bhaktas* of the Lord, revealing how closely connected association with great ones and surrendering to a guru are:

I praise the two feet of the *bhakta*  
which counteract all obstacles;  
by the mere hearing of a *bhakta*'s name  
all the worlds are immediately purified.<sup>6</sup>

Anticipating a question from prospective readers, Lokānanda in his fifth verse raises the question himself: “why should inquisitive people put their efforts into reading this book when they could busy themselves with studying the many Purāṇas headed by the Bhāgavata?” In response, he wrote a little verse that identifies and describes the audience he had in mind for his book. It is an interesting and realistic characterization of the community Lokānanda saw before him at a time shortly after the disappearance of Śrī Caitanya, a snapshot of the some segments of Bengali society in the middle and last part of the 16th century:

Those whose minds are confused by attachment  
arising from unhealthy past impressions  
and who are lazy about listening to  
and studying the many Purāṇas,  
yet curious about the lotus-like feet of Kṛṣṇa  
and above all good-hearted, they will make  
the best effort in [reading] this book.<sup>7</sup>

<sup>5</sup>ibid., 2:

अज्ञानतिमिरान्धोऽहं ज्ञानार्णवसुधाकरम् ।  
आश्रये श्रीनरहरिं श्रीगुरुं दीनवत्सलम् ॥

<sup>6</sup>ibid., 3:

वन्दे भक्तपदद्वन्द्वं सर्वविघ्ननिवारकम् ।  
यन्नामश्रुतिमात्रेण लोकाः सद्यः पुरान्ति च ॥

<sup>7</sup>ibid., 5:

दुर्वासनासक्तिविमूढबुद्धयो नानापुराणाश्रवणोत्थालसाः ।  
जिज्ञासवः कृष्णपदारविन्दयोः कुर्वन्ति यत्नं परमत्र साधवः ॥



Lokānandācārya's audience was ordinary people involved in or attached to the world, society, and their families, their spiritual visions, in his opinion, clouded by karmic results called *samskāras* or *vāsanās*, subtle, surviving impressions left by experiences undergone in past existences which manifest in present lives as desires for or wishes to avoid certain things or actions. Another characteristic that Lokānandācārya recognizes in his audience is a certain lack of enthusiasm for studying and listening to the various Purāṇas, especially to the *Bhāgavata Purāṇa*. This is understandable, perhaps, since the Purāṇas are vast and parts of the them are difficult to understand. Moreover, the *Bhāgavata* is no doubt one of the most challenging of them. Thus, in the following short paragraph in which Lokānandācārya unpacks the name of his book, "A Collection of the Essentials of Bhakti for the Lord," he says his work is "a collection of statements in the form of verses that are essential to the awakening of *bhakti*." The last two characteristics of his audience are that its members have some interest in or curiosity about Śrī Kṛṣṇa and that they be *sādhū*, essentially virtuous people.

With this brief introduction to the *A Collection of the Essentials of Bhakti for the Lord* of Lokānandācārya, let us now turn to the third chapter which focuses on seeking shelter with an authentic guru. In addition, since one of Kanupriya Goswami's major areas of reflection was the theology of the divine name, I also include the fourth chapter of Lokānandācārya's book which is entitled "The Greatness of the Holy Name." It is perhaps the earliest treatment of the beliefs and practices surrounding the divine names in the Caitanya tradition.

## Taking Shelter With a Guru

अथ श्रीगुरुचरणाश्रयणम्

अथ तावद्भगवद्भजने गुरुरेव प्रधानकारणमित्येव दर्शयितुमाह  
भगवद्वाक्येन —

नृदेहमाद्यं सुलभं सुदुर्लभं स्रवं सुकल्पं गुरुकर्णधारम् ।  
मयानुकूलेन नभस्वतेरितं पुमान्भवाब्धिं न तरेत्स आत्म-  
हा ॥ १ ॥<sup>8</sup>

एवं कीदृशो गुरुरुपासनीय इत्याह भगवद्वाक्येन —

यमानभीक्ष्णं सेवेत नियमान् मत्परः क्वचित् ।  
मदभिज्ञं गुरुं शान्तमुपासीत मदात्मकम् ॥ २ ॥<sup>9</sup>

एतदेव स्पष्टयन्नाह —

तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।  
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ ३ ॥<sup>10</sup>

तत्र प्रयोजनमाह —

तत्र भागवतान् धर्मान् शिच्चेद्गुर्वात्मदैवतः ।  
अमाययानुवृत्त्या यैस्तुष्येदात्मात्मदो हरिः ॥ ४ ॥<sup>11</sup>

<sup>8</sup>भाग्. ११.२०.१७

<sup>9</sup>भाग्. ११.१०.५

<sup>10</sup>भाग्. ११.३.२१

<sup>11</sup>भाग्. ११.३.२२

**Now, taking shelter with a blessed guru:**

Now, first, to show that the guru is the chief cause of the worship of Bhagavān he says by means of a statement of Bhagavān:

The human body is primary, easily attained, and yet very rare; it is like a boat with the guru at the helm that I push along with a favorable wind. If a person does not cross the ocean of becoming under these conditions, that person is like a killer of the self.<sup>12</sup> (1)

Now what sort of guru should be worshiped? To this is replies with another statement of Bhagavān:

One who is devoted to me should observe constantly the *yamas* and *niyamas*<sup>13</sup> at some point and worship a guru who is knows me well, who is peaceful, and who thinks of me as the very self.<sup>14</sup> (2)

He makes this even more clear:

Therefore, one who is inquisitive about the highest good should resort to a guru who is deeply immersed in the sacred texts and in supreme brahman [Śrī Kṛṣṇa] and whose shelter is tranquility.<sup>15</sup> (3)

And the purpose in that is—

One whose guru is his very self and deity should learn from him the characteristics of the Lord by which through sincere cultivation Hari, who gives himself, is pleased.<sup>16</sup> (4)

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<sup>12</sup>Bhāg., 11.20.17.

<sup>13</sup>The *yamas* and *niyamas* are the first two limbs of the eight-limbed practice of yoga. The *yamas* or restraints are: nonviolence, truthfulness, no stealing, celibacy, and non-acquisitiveness (*Yoga-sūtra*, 2.30). The *niyamas* or obligations are: cleanliness, being satisfied, austerity, study, and devotion to God. (*Yoga-sūtra*, 2.32).

<sup>14</sup>Bhāg., 11.5.5.

<sup>15</sup>Bhāg., 11.3.21.

<sup>16</sup>Bhāg., 11.3.22.

एवं तत्फलमाह—

इति भागवतान् धर्मान् शिञ्चन् भक्त्या तदुत्थया ।  
नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥ ५ ॥<sup>17</sup>

ननु तावदाचार्यस्य वेदपाठनद्वारा, पितुर्जनकत्वात्, मातुर्गर्भ-  
धारणपोषणत्वाच्च गुरुत्वमस्ति । तत्र कुत्र भक्तिः कार्येत्याह—

गुरुर्न स्यात्स्वजनो न स स्यात्  
पिता न स स्याज्जननी न सा स्यात् ।  
दैवं न तत् स्यान्न पतिश्च स स्यात्  
न मोचयेद्यः समुपेतमृत्युम् ॥ ६ ॥<sup>18</sup>

ननु तावद्भगवान् श्रीकृष्ण सर्वेषामीश्वरः स्वतन्त्रः तस्य साक्षा-  
त्सेवया भक्तिर्भविष्यति । तत्कथं भक्ताश्रयणं कार्यमित्यत्राह वैकुण्ठ-  
नाथवचनेन—

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।  
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥ ७ ॥<sup>19</sup>

ननु देवतान्तराराधनेन भगवान् प्राप्तव्यः, किं भक्तैः इत्यत्राकुरं  
प्रति भगवद्वचनमाह—

भवद्विधा महाभागाः निषेव्या अर्हसत्तमाः ।  
श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥ ८ ॥<sup>20</sup>

<sup>17</sup>भाग्. ११.३.३३

<sup>18</sup>भाग्. ५.५.१८

<sup>19</sup>भाग्. ९.४.६३

<sup>20</sup>भाग्. १०.४८.३०

Now, he describes the result of that—

Thus, as one learns the truths relating to Bhagavān by the *bhakti* that arises from that, one who is intent on Nārāyaṇa quickly crosses over *māyā* which is difficult to get beyond.<sup>21</sup>  
(5)

Now then, the vedic teacher (*ācārya*) by teaching the Vedas, the father by begetting one, the mother by carrying one in her womb and raising one are all gurus. Towards which of them should one perform *bhakti*? To this he replies—

One is not a guru, one is not a relative, one is not a father, one is not a mother, one is not a god, nor is one a husband who cannot free one from approaching death.<sup>22</sup> (6)

Here is another doubt. Bhagavān Śrī Kṛṣṇa is the Lord of All, fully independent. By direct service of him *bhakti* arises. Therefore, why must one seek the support of a *bhakta* of his? To this he replies with a statement of the Lord of Vaiṣṇava (Nārāyaṇa)—

I am under the control of my *bhaktas*, as if I, o twiceborn, were not independent. My heart is held by my good *bhaktas* and I am dear to them.<sup>23</sup> (7)

Now, too, Bhagavān can be obtained by worshiping the gods. What need is there for his *bhaktas*? To this he replies with a statement of Bhagavān to Akrūra—

Greatly fortunate ones like you, who are most noble and good, are to be constantly served by human beings who desire the supreme good. The gods are only interested in their own goals, but not the holy ones.<sup>24</sup> (8)

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<sup>21</sup>Bhāg., 11.3.33.

<sup>22</sup>Bhāg. 5.5.18.

<sup>23</sup>Bhāg., 9.4.63.

<sup>24</sup>Bhāg. 10.48.30.

देवताराधनापेक्षया सद्यः फलत्वाच्च सत्सङ्ग एव श्रेयानिति मुचु-  
कुन्दवचनेनाह —

भवापगो भ्रमतो यदा भवेत्  
जनस्य तर्ह्यच्युत सत्समागमः ।  
सत्सङ्गमो यर्हि तदैव सद्गतौ  
परावरेण त्वयि जायते मतिः ॥ ९ ॥<sup>25</sup>

अतएव सद्यः फलत्वं स्पष्टयति —

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।  
ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥ १० ॥<sup>26</sup>  
वैष्णवाल्लभते भक्तिं भक्त्या मां लभते नरः ।  
तस्मात्तु वैष्णवो विष्णुः कलेर्मध्ये विशेषतः ॥ ११ ॥<sup>27</sup>

एवं प्रकरणार्थभगवद्वचनमाह चतुर्भिः —

अन्नं हि प्राणिनां प्राणा आर्तानां शरणं त्वहम् ।  
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग्विभ्यतोऽरणम् ॥ १२ ॥<sup>28</sup>  
सन्तो दिशन्ति चक्षुषि बहिरर्कः समुत्थितः ।  
देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ १३ ॥<sup>29</sup>  
प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्धव ।  
नोपायो विद्यते सम्यक्प्रायणं हि सतामहम् ॥ १४ ॥<sup>30</sup>

<sup>25</sup>भाग्. १०.५१.५३

<sup>26</sup>भाग्. १०.४८.३१

<sup>27</sup> ?

<sup>28</sup>भाग्. ११.२६.३३

<sup>29</sup>भाग्. ११.२६.३४

<sup>30</sup>भाग्. ११.११.४८

And, because it produces an immediate result in comparison to worshipping the gods, associating with the holy is better. This he says through a statement of Mucukunda:

When release from material existence is to occur for someone spinning in the cycle of rebirth, then, o Acyuta, that person meets someone holy and when there is association with someone holy faith in you, lord of the higher and lower, goal of the holy, is born.<sup>31</sup> (9)

Therefore, he makes clearer its immediate results:

Not places of pilgrimage on the banks of sacred streams, nor gods made of mud and stone, they only purify one after a long time. Holy ones purify one on sight.<sup>32</sup> (10)

From a Vaiṣṇava one obtains *bhakti*. By *bhakti* a person obtains me. Therefore, a Vaiṣṇava is Viṣṇu, especially in this Age of Kali.<sup>33</sup> (11)

Thus, he cites four statements of Bhagavān that are relevant to the topic:

Food is indeed the life-breath of living beings and I am the shelter of those who suffer. *Dharma* is the livelihood of humans after they pass on and the holy ones are the shelter of one who fears while in this world.<sup>34</sup> (12)

The holy ones give eyes. Outside only the sun rises. The holy ones are [your real] gods and friends. Holy ones are [your] Self and me as well.<sup>35</sup> (13)

As a rule, apart from the yoga of *bhakti* and associating with holy ones, o Uddhava, no way [to freedom] exists. I am the complete shelter of the holy ones.<sup>36</sup> (14)

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<sup>31</sup>Bhāg., 10.51.53.

<sup>32</sup>Bhāg. 10.48.31.

<sup>33</sup>Source unknown.

<sup>34</sup>Bhāg. 11.26.33.

<sup>35</sup>Bhāg., 11.26.34.

<sup>36</sup>Bhāg., 11.11.48.

इष्टापूर्तेण मामेवं यो यजेत समाहितः ।  
लभते मयि सङ्गतिं मत्स्मृतिं साधुसेवया ॥ १५ ॥<sup>37</sup>

तस्माद्गुरुत्वेन भगवद्भक्ताश्रयणमेव भगवद्भक्तिप्राप्तौ मूलं कारण-  
मिति । अत्र केचिदाहुर्गुरुभक्तिरेव कृष्णभक्तिः, तस्याः अपृथगाया-  
ससाध्यत्वात् । अथ तावद् गुरुभक्तिरेव किं नाम । उच्यते काय-  
वाङ्मनोभिः सद्यः शक्याशक्याविचारेणाज्ञापालनपूर्वकगुरुचित्तबोधनं  
गुरुभक्तिरिति । एतदपि शरणापन्ने सति भवति । तत्र शरणापन्नस्य  
लक्षणमाह प्रथमतो गुरोर्गोप्तृत्वस्वीकार आनुकूल्यकरणं प्रातिकू-  
ल्यपरित्यागः सर्वस्वनिःक्षेपस्तत्प्रसादलेशग्रहणमात्मनो निरभिमा-  
नित्वाचरणम् । एतेन सर्वं निरवद्यम् । यद्येवं भगवन्नामादिश्रवण-  
कीर्तनस्मरणपादसेवनादिकं कर्तव्यं न वेत्याशङ्के मैवम्, यतः तदा-  
ज्ञावशादेव भगवत्परिचर्यातन्नामादिश्रवणवैष्णवसेवादिकं कर्तव्यमि-  
ति गुरुचित्तबोधनमुपपन्नमिति साधूक्तम् । एवं गुरोः सर्वमयत्वमाह  
भगवद्वचनेन —

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।  
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥ १६ ॥<sup>38</sup>

एवं प्रपञ्चयति —

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।  
गुरुरेव परं ब्रह्म तस्मादादौ तमर्चयेत् ॥ १७ ॥<sup>39</sup>

<sup>37</sup>भाग्. ११.११.४७

<sup>38</sup>भाग्. ११.१७.२७

<sup>39</sup>गुरुगीता ?



Whoever may worship me with a concentrated mind in order to fulfill his desired aims obtains true *bhakti* for me, [but] by service to the holy ones one obtains remembrance of me.<sup>40</sup>

Therefore, the primary cause of obtaining *bhakti* to the Lord is taking shelter with a *bhakta* of the Lord in the form of the guru. Here some say that *bhakti* for the guru is *bhakti* for Kṛṣṇa. Now then, what exactly is *bhakti* for the guru? It is said that *guru-bhakti* is knowing the mind of the guru as a result of observing the guru's orders with one's body, words, and mind, without considering whether or not one is able to do it. This too occurs when one has surrendered to the guru. Here the characteristics of one who is surrendered are: first of all, accepting the guru as one's protector, acting favorably to the guru, rejecting unfavorable things, giving up one's possessions, accepting a little of the guru's grace, and behaving without conceit or egotism. In this way everything becomes free of blemish. If one wonders whether things such as hearing, repeating, remembering, serving and the rest of the Lord's names and so forth are to be performed or not, have no doubt. By the very force of the guru's orders, the service of Bhagavān, hearing his names, serving the Vaiṣṇavas and the rest are to be performed. Therefore, defining *guru-bhakti* as "knowing the mind of the guru" is appropriate.

Thus, he states that the guru is everything with a statement from Bhagavān—

One should know me to be the teacher and should never disrespect the teacher. One should not envy him as if he were an ordinary mortal. The guru is made up of all the gods.<sup>41</sup>

And this he makes more clear:

The guru is Brahmā; the guru is Viṣṇu; the guru is the god Maheśvara. The guru is supreme Brahman. Therefore, one should worship him first.<sup>42</sup>

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<sup>40</sup>Bhāg., 11.11.47.

<sup>41</sup>Bhāg., 11.17.27.

<sup>42</sup>Guru-gītā: ?

गुरौ प्रसन्ने सति फलमाह —

प्रसन्ने तु गुरौ सर्वसिद्धिरुक्ता मनीषिभिः ॥ १८ ॥<sup>43</sup>

अप्रसन्ने फलमाह —

हरौ रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ।  
तस्मात्सर्वप्रयत्नेन गुरुमेव प्रसादयेत् ॥ १९ ॥<sup>44</sup>

पूजाकरणेऽमङ्गलफलमाह —

गुरौ सन्निहिते यस्तु पूजयेदग्रतो न तम् ।  
स दुर्गतिमवाप्नोति पूजा च विफला भवेत् ॥ २० ॥<sup>45</sup>

विद्याद्यभावेऽपि स एव परमेश्वदेव इत्याह —

अविद्यो वा सविद्यो वा गुरुरेव तु दैवतम् ।  
मार्गस्थो वाप्यमार्गस्थो गुरुरेव सदा गतिः ॥ २१ ॥<sup>46</sup>

अत्र विमुखेऽनिष्टमाह —

प्रतिपद्य गुरुं यस्तु मोहाद्विप्रतिपद्यते ।  
स कल्पकोटीं नरके पच्यते पुरुषाधमः ॥ २२ ॥<sup>47</sup>

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43 ?

44 ?

45 ?

46 ?

47 ?

He describes the result when the guru is pleased:

The wise say that when the guru is pleased all things are successful.<sup>48</sup> (18)

And he describes the result when the guru is not pleased:

When Hari is angered the guru is one's savior; when the guru is angered no one can save one. Therefore, one should make every effort to make the guru happy.<sup>49</sup> (19)

He describes the inauspicious result of not worshipping the guru:

But one who does not worship the guru first when he is present obtains a bad end and his worship too becomes fruitless.<sup>50</sup> (20)

He now adds that even if one's guru does not have knowledge, the guru is still highest desired deity:

Whether without knowledge or with knowledge, the guru is one's deity. Whether on the path or not on the path, the guru is always one's goal.<sup>51</sup> (21)

Now the unwanted result when one turns against one's guru:

One who, after having surrendered to a guru, then out of delusion turns against him is the lowest of humans and burns in hell for a billion ages.<sup>52</sup> (22)

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<sup>48</sup>Unknown source.

<sup>49</sup>Unknown source.

<sup>50</sup>Unknown source.

<sup>51</sup>Unknown source.

<sup>52</sup>Unknown source.

तत्सन्निधौ व्यवहारमाह —

आयान्तमग्रतो गच्छेद्गच्छन्तं तमनुव्रजेत् ।  
 आसने शयने वापि नो तिष्ठेदग्रतो गुरोः ॥  
 अनुज्ञां प्राप्य यस्तिष्ठेन्नैवं पापमवाप्नुयात् ॥ २३ ॥<sup>53</sup>

गुरौ दूरस्थे निकटस्थे च भोजनव्यवहारमाह —

यत्किञ्चिदन्नपानादि प्रियं द्रव्यं मनोरमम् ।  
 समर्प्य गुरवे पश्चात्स्वयं भुञ्जीत प्रत्यहम् ॥ २४ ॥<sup>54</sup>

प्रकरणार्थमुपसंहरति —

महान्धकारमध्येष्वादित्यश्च प्रकाशकः ।  
 अज्ञानतिमिरान्धेषु गुरुरेव प्रकाशकः ॥ २५ ॥<sup>55</sup>

श्रीभक्तिसारसमुच्चये गुरुचरणाश्रयनं तृतीयं विरचनम् ॥

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<sup>53</sup> ?

<sup>54</sup> ?

<sup>55</sup> ?

He describes proper behavior when the guru is near:

When guru is coming one walk before and when the guru going one should walk behind. In sitting or in lying down one should not sit or lie down in front of the guru. One who has received the guru's permission may do so and thus obtains no sin.<sup>56</sup> (23)

He describes proper behavior for eating when the guru is far away and when the guru is nearby:

Whatever food and drink and any object dear to one that is pleasing each one one should offer first to one's guru and then later enjoy it oneself.<sup>57</sup> (24)

He wraps up the subject of this section:

And in the great darknesses the sun is the bearer of light. In the darknesses of ignorance the guru is the bearer of light.<sup>58</sup>

Thus ends the Third Chapter entitled "Taking Shelter with a Guru" in the Collection of the Essentials of Bhakti for the Lord of Lokānandācārya.

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<sup>56</sup>Unknown source.

<sup>57</sup>Unknown source.

<sup>58</sup>Unknown source.

## The Greatness of the Divine Name

अथ नाममाहात्म्यम्

अथ तावत्सर्वधर्मसाध्यत्वात्परममङ्गलरूपं भगवन्नामैव सर्वश्रेष्ठ-  
तममिति तन्महिमानं दर्शयितुमाह —

नाम्नोऽस्य यावती शक्तिः पापनिर्हरणे हरेः ।  
तावत्कर्तुं न शक्नोति पातकं पातकीजनः ॥ १ ॥  
वर्तमानञ्च यत्पापं यद्भुतं यद्भविष्यति ।  
तत्सर्वं निर्दहत्याशु गोविन्दानलकीर्तनात् ॥ २ ॥

एवं परममङ्गलत्वं दर्शयति त्रिभिः —

कृष्णोति मङ्गलं नाम यस्य वाचि प्रवर्तते ।  
भस्मीभवन्ति राजेन्द्र महापातककोटयः ॥ ३ ॥  
गायन्ति वैष्णवाः सर्वे कृष्णोति नाममङ्गलम् ।  
सर्वत्र मङ्गलं तेषां कुतस्तेषाममङ्गलम् ॥ ४ ॥

सकृदुच्चारणोऽपि परममङ्गलमाह —

मधुरमधुरमेतन्मङ्गलं मङ्गलानां  
सकलनिगमवल्लीसत्फलं चित्स्वरूपम् ।  
सकृदपि परिगीतं हेलया श्रद्धया वा  
भृगुवर नरमात्रं तारयेत्कृष्णनाम ॥ ५ ॥

**Now the Greatness of the Divine Name:**

Now, first of all, in order to show that since it is the goal of all *dharma*, the name of the Lord, which is the very form of the highest benefaction, is the best of all, he says:

No sinner is capable of committing as much sin as there is power in the divine name of Hari to remove it. (1)

The sin that currently exists as well as that which is past and that which will be, all of it is quickly burned up by the repetition of the fire-like [name of] Govinda. (2)

Now he demonstrates how the divine name is the highest benefaction:

Of one in whose speech is found the beneficent name “Kṛṣṇa” all great sins are turned into ashes, O King of Kings. (3)

All Vaiṣṇavas sing the auspicious name “Kṛṣṇa.” For them there is always good. Where is there ever anything inauspicious for them? (4)

The highest good comes even when the divine name is pronounced only once:

Sweet among things sweet is this, auspicious among things auspicious. It is the real fruit of the vine of all the Vedas, consciousness in its essence, which if sung even once, neglectfully or with faith, the name of Kṛṣṇa causes any human to cross beyond the best of Bhṛgu!<sup>59</sup> (5)

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<sup>59</sup> *Prabhāsa-khaṇḍa*, ?. Also cited in the *Haribhakti-vilāsa* at 11.451

एतत्सदृशं किमपि नास्तीत्याह —

न नाम सदृशं ज्ञानं न नाम सदृशं व्रतम् ।  
 न नाम सदृशं ध्यानं न नाम सदृशं फलम् ॥ ६ ॥  
 न नाम सदृशस्त्यागो न नाम सदृशं तपः ।  
 न नाम सदृशा मुक्तिर्न नाम सदृशः प्रभुः ॥ ७ ॥

एवं नाम ग्रहणमात्रेण भगवत्प्रीतिर्जायते —

कामादिगुणसंयुक्ता नाममात्रैकबान्धवाः ।  
 प्रीतिं कुर्वन्ति ते पार्थ न तथा जितषड्गुणाः ॥  
 ये गृह्णन्ति हरेर्नाम त एव जितषड्गुणाः ॥ ८ ॥

एवं तस्य विशेषफललाभमाह —

मम नाम सदाग्राही मम नाम प्रिय सदा ।  
 भक्तिस्तस्मै प्रदातव्या न च मुक्तिः कदाचन ॥ ९ ॥

एवं विशेषफलमाह —

श्रद्धया हेलया नाम वदन्ति मम जन्तवः ।  
 तेषां नाम सदा पार्थ वर्तते हृदये मम ॥ १० ॥  
 मानवाः ये हरेर्नाम सेवन्ते नित्यमेव च ।  
 भक्त्या सह गमिष्यन्ति यत्र योगेश्वरः प्रभुः ॥ ११ ॥



To demonstrate that there is nothing similar to this [divine name], he says:

Sacred knowledge is not equal to the divine name, nor are vows; meditation is not equal to the divine name, nor is any other result. Renunciation is not equal to the divine name, nor is austerity; liberation is not equal to the divine name, nor is any other master. (6-7)

Thus, simply by repeating the divine name the pleasure of the Lord is born:

Those whose only friend is the divine name, though they possess the six mundane traits of desire, and so forth,<sup>60</sup> please me more than those who have conquered those traits. Those who repeat the divine name of Hari have indeed conquered the six mundane traits. (8)

And he describes the special result that one [who repeats the divine name] obtains:

One who always repeats my name and to whom my name is dear, to such a one *bhakti* is to be given, never liberation (*mukti*). (9)

Thus, he describes the special result:

The names of my creatures who speak my name whether with either faith or frivolity are always in my heart, o Pārtha. (10)

And humans who regularly repeat the name of Hari will go with *bhakti* to wherever the Master, the Lord of Yoga, is. (11)

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<sup>60</sup>The six traits are: desire, anger, greed, illusion, pride, and envy.

एवं रामनाम्नो विशेषमहिमाहमाह —

राम रामेति रामेति राम रामे मनोरमे ।  
सहस्रनामभिस्तुल्यं रामनाम वरानने ॥ १२ ॥

एवं नामादिप्रसङ्गात्सर्वतीर्थसम्भावना भवतीत्याह —

तत्रैव गङ्गा यमुना च तत्र गोदावरी तत्र सरस्वती च ।  
सर्वानि तीर्थानि वसन्ति तत्र यत्राच्युतोदारकथाप्रसङ्गः ॥  
१३ ॥

विशेषमाह —

मन्नामस्मरणात्किञ्चित्कलौ नास्त्येव पातकम् ।  
मङ्गला यत्र गायन्ति तत्र मे पार्थिव स्थितिः ॥ १४ ॥

जगन्नाथनाम्नो महिमानमाह सप्तभिः वैदिकतन्त्रे इन्द्रद्युम्नं प्रति  
ब्रह्मवाक्यम्

पूजयस्व जगन्नाथं सर्वतन्त्रेषु गोपितम् ।  
गुह्याद्गुह्यतरं नाम कीरतयस्व निरन्तरम् ॥ १५ ॥  
यस्तु संकीर्तयेन्नित्यं जगन्नाथमतन्द्रितः ।  
निर्मुक्तः सर्वपापेभ्यो मुक्तबन्धः परं व्रजेत् ॥ १६ ॥

विष्णुयामले कूर्मध्वजोत्तराणप्रस्तावे महादेवं प्रति भगवद्वाक्यम् —

जगन्नाथेति नाम्ना ये कीर्तयन्ति च ये नराः ।  
अपराधशतं तेषां क्षमिष्ये नात्र संशयः ॥ १७ ॥

Thus, he describes the special greatness of the name of Rāma:

O mind-pleasing Rāmā [Pārvatī], “Rāma, Rāma, and Rāma, and Rāma,” the name of Rāma is equal to a thousand names, O lady with a gorgeous face. (12)

Now he claims that because of connection with the divine names and such all the holy places appear together with them:

There indeed is the Gaṅgā, the Yamunā, the Godāvarī, and the Sarasvatī. All the holy places reside wherever there is connection with the exalted stories of Acyuta. (13)

In particular he says:

Because of remembering my name there is no sin in the Age of Kali. Wherever my bhaktas are singing, there am I present, o king! (14)

In the next seven verses he describes the greatness of the name of Jagannātha. In the *Vaidika-tantra* is found Brahmā’s statement to Indradyumna:

Worship Jagannātha who is hidden away in all the *tantras*. Praise ceaselessly his name which is more secret than secret things. (15)

One who loudly praises Jagannātha constantly and without tiring is liberated from all sins and being freed of bondage goes to the supreme. (16)

In the *Viṣṇu-yāmala* on the topic of the salvation of Kūrmadhvaja, there the Lord’s statement to Mahādeva:

Those humans who sing praise with the name “Jagannātha,” a hundred of their offenses do I forgive. In this there is no doubt. (17)

ब्रह्मरहस्ये शूरशर्मब्राह्मणां प्रति नारदवाक्यम्—

सकृदुच्चारयेद्यस्तु जगन्नाथेति हेलया ।  
 ब्रह्महत्यादिपापेभ्यो मुच्यते नात्र संशयः ॥ १८ ॥  
 सर्वाअचारविहीनोऽपि तापक्लेशादिसंयुतः ।  
 जगन्नाथं वदन् विप्र याति ब्रह्मसनातनम् ॥ १९ ॥

मेरुतन्त्रे ब्रह्मणो नामकीर्तनप्रस्तावे वैष्णवान् प्रति नारदवा-  
 क्यम्—

नाम्नां मुख्यतरं विष्णोर्जगन्नाथमुदीरितम् ।  
 नातः परतरं नाम त्रिषु लोकेषु विद्यते ॥ २० ॥  
 न गङ्गास्नानमेतादृङ् काशीगमनं तथा ।  
 जगन्नाथेति सङ्कीर्त्य नरः कैवल्यमाप्नुयात् ॥ २१ ॥

एवं विशेषमहिमानमाह—

विष्णोर्नामैव पुंसः समलमपहरत्पुण्यमुत्पादयच्च  
 ब्रह्मादिस्थानभोगाद्विरतिमथगुरोः श्रीपदद्वन्द्वभक्तिम् ।  
 तत्त्वज्ञानञ्च विष्णोरिहमृतिजननभ्रान्तिबीजञ्च दग्ध्वा  
 सत्यञ्चानन्दबोधे महति च पुरुषे स्थापयित्वा निवृत्तम् ॥  
 २२ ॥

There is the following statement of Nārada to Śūraśarma, the *brāhmaṇa*, in the *Brahmarahasya*:

But one who once says “Jagannātha” even frivolously is liberated from sins like the killing of a *brāhmaṇa* and so forth. Of this there is no doubt. (18)

A person afflicted by sufferings, pains, and so forth, even though lacking all good behavior, by saying “Jagannātha” goes to eternal Brahman, O Brāhmaṇa. (19)

In the *Merutantra*, in the section praising the recitation of the names of Brahman, Nārada tells the Vaiṣṇavas:

It is said that more primary among the names of Viṣṇu is “Jagannātha.” No higher name than this exists in the three worlds. (20)

Bathing in the Ganges is not comparable to this, nor is visiting Kāśī. By saying loudly “Jagannātha” a person can reach ultimate singularity (*kaivalya*, liberation). (21)

Thus does he describe the special magnificence [of the divine names]:

Viṣṇu’s name itself removes a person’s sins and creates for that person merit, detachment from the pleasures of abodes like that of Brahmā and others, *bhakti* for the two lotus-like feet of the guru, and knowledge of the truth. Then, after burning up the seeds of one’s roaming from birth to death in this world and after truly establishing one in the experience of bliss of the great person (Mahāpuruṣa, Bhagavān), it rests. (22)

तस्माद्गुरुसन्निध्यात्कृष्णोपदेशं गृहीत्वा भक्तिसाधनं कार्यमिति ।  
नन्वत्र गुरोरुपदेशे कर्तव्ये दक्षिणादीक्षापुरश्चरणाविधिनियमोऽस्ती-  
ति कथं न स्यादित्यत्राह भगवद्वाक्येन —

आकृष्टिः कृतचेतसां सुमहतामुच्चाटनं चाहसाम्  
आचण्डालममुकलोकसुलभो वश्यश्च मोक्षश्रियः ।  
नो दीक्षां न च दक्षिणां न च पुरश्चर्या मनागीक्षते  
मन्त्रोऽयं रसनास्पृगेव फलति श्रीकृष्णनामात्मकः ॥ २३ ॥

यथा पादे —

कृष्णाय नम इत्येष मन्त्रः सर्वार्थसाधकः ।  
भक्तानां जपतां भूप स्वर्गमोक्षफलप्रदः ॥ २४ ॥

एवं स्मरणादौ कालदेशादिनियमो नास्तीत्यत्राह भगवच्छ्रीकृष्ण-  
चैतन्याज्ञाया द्वाभ्याम् —

नाम्नामकारि बहुधा निजसर्वशक्ति-  
स्तत्रार्पिता नियमितः स्मरणे न कालः ।  
एतादृशी तव कृपा भगवन्ममापि  
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २५ ॥  
न कालनियमस्तत्र न देशनियमस्तथा ।  
नोच्छिष्टादौ निषेधः स्यात्कृष्णनामानुकीर्तने ॥ २६ ॥

Therefore, after accepting instruction about Kṛṣṇa from one's guru, one should perform the practices of *bhakti*. Now, at this point someone may ask: when the instruction of the guru is necessary, rules concerning guru-gift, initiation, and rites of purification are required. Why is this not so here? To this he replies with a statement of Bhagavān:

It attracts great ones whose minds are pure, irradiates sins, is easily available to small folk upto and including Caṇḍālas, and controls the good fortune of liberation. It does not depend on initiation, nor donations, nor preparatory rites. This mantra made of the names of Śrī Kṛṣṇa produces results as soon as it touches the tongue.<sup>61</sup> (23)

As in the *Padma Purāṇa*:

The *mantra*, “*kṛṣṇāṅgāya namaḥ*,” accomplishes all objectives and gives to those *bhaktas* who chant it, o king, the results: heaven and liberation. (24)

Thus, he says here that there are no rules concerning time, place, and so forth in the remembering [of the holy names] with two stanzas of the order of Bhagavān Śrī Kṛṣṇacaitanya:

Many are your names and all of your own power was placed in them. There is no restriction on the time for remembering them. So great is your grace, o Bhagavān, and yet such is my misfortune that my love for them was not born. (25)

In the repetition of the names of Kṛṣṇa, there is no rule regarding proper time nor one regarding proper place and no prohibition in matters of impurity caused by contact with leftovers and such. (26)

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<sup>61</sup>Śrī Rūpa Gosvāmin, compiler, *Padyāvalī*, 29.

इदानीं प्रकरणार्थमुपसंहरति शुक्राचार्यवाक्येन —

मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः ।  
 सर्वं करोति निश्छिद्रं नामसङ्कीर्तनं हरेः ॥ (८.२३.१६)  
 २७ ॥  
 श्रवणं कीर्तनं ध्यानं विष्णोरद्भुतकर्मणः ।  
 जन्मकर्मगुणानाञ्च तदर्थेऽखिलचेष्टितम् ॥ (११.३.२७)  
 २८ ॥

कोऽयं नामापराध इत्याह —

सतां निन्दा नाम्नः परममपराधं वितनुते  
 यतः ख्यातिं यातं कथमुत्सहते तद्विगरिहाम् ।  
 शिवस्य श्रिविष्णोर्य इह गुणानामादिसकलं  
 धिया भिन्नं पश्येत्स खलु हरिनामाहितकरः ॥ २९ ॥  
 गुरोरवज्ञा श्रुतिशास्त्रनिन्दनं  
 तथार्थवादो हरिनाम्नि कल्पनम् ।  
 नाम्नो बलाद्यस्य हि पापबुद्धि-  
 र्न विद्यते तस्य यमैर्हि शुद्धिः ॥

अथ यमाः —

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्चयः ।  
 आस्तिक्यं ब्रह्मचर्यञ्च मौनं स्थैर्यं क्षमाभयम् ॥ (११.१९.  
 ३३) ३१ ॥



Now, he wraps up the content of this section with a statement of Śukrācārya:

All the flaws arising from mantra, rites, the appropriateness of time, place, and material the repetition of the the names of Hari removes.<sup>62</sup> (27)

Hearing about, praising, and meditating on Viṣṇu, whose actions are wondrous, and on his births, actions, and qualities and performing all actions for his sake [with bhakti produced by bhakti one maintains one's ecstatic body]. (28)

Thus, by the repeating, hearing, and so forth of the the names of Śrī Kṛṣṇa *bhakti* arises. This is its meaning. If there is offense it does not arise.

What are these offenses towards the divine names? To this he replies:

Defamation of holy ones causes the most serious offense to the divine name. How can he tolerate the defamation of those from whom the name is made famous. One who sees with his intellect all the qualities, names, and so forth of Śiva and Viṣṇu as different is indeed an offender of the divine names. (29)

Disrespect for the guru, defamation of revealed and reasoned texts, as well as considering [the greatness of] the divine names to be mere praise, and one who intends to sin on the strength of the divine names is not made pure even by the restraints (*yama*).<sup>63</sup>

Now the restraints—

Non-violence, truth, not stealing, not associating, modesty, non-accumulation, faithfulness, celibacy, silence, steadfastness, tolerance, and fearlessness.<sup>64</sup>

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<sup>62</sup>Bhāg., 8.23.16.

<sup>63</sup>Lokānandācārya gives the following example of *arthavāda* with regard to the divine names: “*arthavāda* is thinking: ‘is it really possible that repeating the divine name only once destroys sins accumulated over many births? It does not have the power to destroy all sins.’”

<sup>64</sup>Bhāg., 11.19.33

प्रसङ्गान्नियमा लिख्यन्ते —

शौचं जपस्तपोहोमः श्रद्धातिथ्यं मदर्चनम् ।  
 तीर्थाटनं परार्थेहातुष्टिराचार्यसेवनम् ॥ (११.१९.३४) ३२ ॥  
 धर्मव्रतत्यागहुतादिसर्वशुभक्रियासाम्यमपि प्रमादतः ।  
 अश्रद्धधाने विमुखेऽप्यशृन्वति यश्चोपदेशः शिवनामापरा-  
 धः ॥ ३३ ॥

श्रुत्वापि नाममाहात्म्यं यः प्रीतिरहितोऽधमः ।  
 अहं ममादिपरमो नाम्नि सोऽप्यपराधकृत् ॥ ३४ ॥

ननु नामापराधयुक्तानां केन निस्तारः स्यादित्याह —

नामापराधयुक्तानां नामान्येव हरन्त्यघं ।  
 अविश्रान्तं प्रयुक्तानि तान्येवार्थकराणि च ॥

इतिश्रीभक्तिसारसमुच्चये नाममाहात्म्यं नाम चतुर्थं विरचनम् ॥ ४ ॥

Because of the context the obligations are written down:

Cleanliness, silent recitation, austerity, ritual offerings, faith, hospitality, worship of me, visiting the holy places, effort for the sake of others, satisfaction, and serving the teacher.<sup>65</sup> (32)

Mistakenly [thinking the divine names are] the same as auspicious actions like dharma, vows, renunciation, fire offerings, and so forth [is the seventh offense.] And instruction of someone who is faithless, hostile, or not listening is an offense to the auspicious name. (33)

After hearing of the greatness of the divine name one who has no attraction for it is vile. One who is intent on himself and what belongs to him is also an offender of the divine name. (34)

Now, to the question “how might an offender of the divine name be saved?” he says:

The divine names themselves remove the sin of those who are offenders of the names. They themselves when repeated without ceasing bring about the goal. (35)

Thus ends the Fourth Chapter, called the “Greatness of the Divine Name,” in the *Śrī Bhakti-sāra-samuccaya*.

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<sup>65</sup>Bhāg., 11.19.34.