

Bhakti Shatak :

Essence of Devotional Philosophy

Bhakti Shatak (or 100 verse on devotion) written by Jagadguru Shri Kripalu ji Maharaj, is a clear and concise description of the complete philosophy of the devotional path for the seeker of Divine love. Along with "[Prem Ras Madira](#)", this is one of the most important writings of Shree Maharaj Ji.

Composed miraculously in only 10 days, Bhakti Shatak explains the deepest philosophy of the Bhagavad Gita, the Upanishads, and the Brahma Sutra, along with the Bhagwatam and the writings of the great Rasik Saints Roop Goswami, Sanatan Goswami and Jeev Goswami.

Other important topics it covers are:

- The personality of absolute supreme God
- The nature of the soul
- The nature of maya
- The grace of a true Saint
- The greatness of the Divine name
- Details of the devotional path
- The secret behind God's Divine descension
- The supreme nature of Radha Krishna love and leelas

Apart from its priceless philosophy, it's simple poetic form can easily be sung and remembered.

100 Verses of the Bhakti Shatak

1.

Advitiya ik tatva hai, Radha tatva pradhan.

Yako dujo roop hai, svayam Krishna Bhagavan.

The absolute supreme Divinity is Shri Radha, Who is the absolute essence of Divine love. Her other form is Krishna, Who descended on this earth 5,000 years ago, at the end of the age of *dwapar*.

2.

Joi Radha soi Krishna hain, in men bhed na man.

Ik hain hladini shakti aru, shaktiman ik jan.

Whatever is Radha, the same is Krishna. Do not differentiate between them. Radha is the supreme *ahaladini shakti* or Divine love power, Krishna is *shaktiman*, the base in which the power resides.

3.

Shaktiman ki shaktiyan, aganit yadapi bakhan.

Tin mahan 'maya', 'jeev' aru, 'para', trishakti pradhan.

Supreme God, Shri Krishna, who is *shaktiman* has uncountable powers. Out of these, His three main powers are: *maya*, the souls, and *para shakti*, His own personal power.

4.

Jeev tatastha shakti par, maya kar adhikar.

Vastutastu yah das hai, Swami Nandkumar.

The soul energy or *jeev shakti* belongs to *tatastha shakti* (Krishna's neutral power), but since eternity all the souls are under the control of *maya*. However the soul's true identity is that he is an eternal servant of Krishna.

5.

Krishna bahirmukh jeev kahan, maya karati adhin.

Tate bhoolyo apu kahan, banyo vishay ras meen.

Since eternity the soul has been facing away from his true Lord, Krishna, and because of this he has come under *maya*'s influence. Thus, forgetting his true Divine nature, he identifies himself with the material body and has become deeply attached to worldly pleasures.

6.

Antarang hai para jo, sarva samarth kahay.

Ati vichitra gati para ki, maya-patihun nachay.

This *para shakti*, supreme personal power of Krishna, is capable of accomplishing anything and everything. It can turn any impossibility into possibility. Although it resides in Krishna, sometimes it overpowers even all-powerful Krishna (as seen in the loving *leelas* or pastimes of Braj).

7.

Maya hai jad shakti pai, gyanihun par na paya.

Yako karan svayam Hari, yako prerak aya.

In reality, *maya* is lifeless, but even the greatest self-realized *gyanis* can't overcome it on their own. The main reason is that *maya* is a power of Krishna and it functions only with His inspiration.

8.

Karma, yoga, aru gyana, sab, sadhana yadapi bakahan.

Pai binu bhakti sabai janu, mritak deh binu pran.

Although the scriptures describe the paths of karma, yoga and gyan, if these are without bhakti (devotion), these paths are like a dead body with no soul.

9.

Pratham sadhana bhakti karu, tab man nirmal hoya.

Milai vishuddha bhakti tab, Guru anumkampa toya.

A devotee has to practice bhakti (devotion) wholeheartedly to purify his heart. Then, with the grace of his Guru, he will receive Divine bhakti (Divine love).

10.

Sab sadhan janu deh sam, roop dhyam janu pran.

Khat geedh aru svan janu, kamadik shav man.

All spiritual practices for attaining Shri Krishna such as gyan, karma, yoga, austerities, and rituals are like a dead body without a soul if they are done without roop dhyam - the loving remembrance of Krishna's form.

11.

Jag mahan sukh dukh dou nahin, as ur dhari le gyan.

Sukh mane dukh milat hai, sukh na jagat mahan man.

Firmly understand that there is no joy or sorrow in this world. If you believe worldly objects are a source of happiness, in their absence you will feel sorrow. Accept the fact that there is no true happiness in the world.

12.

Jag virag ho titnoi, jitnoi Hari anurag.

Tab ho hari anurag jab, Guru charanan man lag.

After surrendering to the lotus feet of a true Guru, and with his grace, a devotee begins to experience true bhakti in the form of affectional affinity (*bhav* or love) for Krishna. The degree of his detachment to the world is proportional to his attachment to Krishna.

13.

Jag so vimukh hoya jab, sancho sadguru paya.

Karat satat satsang tab, hari sanmukh hwai jaya.

After finding and receiving the grace of a true Guru, a devotee becomes detached from worldly attractions. Through continuous association of the Guru, and proper regular bhakti (devotion), the devotee will begin to feel true affinity for Krishna.

14.

**Hari anurag virag jag, apuhin apu na hoye.
Man te bhajan kiye bina, bhakti na pave koya.**

Attachment to Krishna and detachment from the world do not happen automatically. To receive this, one must do singled-minded and wholehearted bhakti (devotion) to Radha Krishn.

15.

**Sancho das na kabahun caha, panchahun mukti balaya.
Chahai yugal seva sada, tin sukh sukhi sadaya.**

A true devotee of Krishn does not want any of the five kinds of liberation. His only desire is to serve Radha Krishna all the time and be happy in Their happiness.

16.

**Jo swami son chahai kachu, so nahin das kahaya.
Sou swami na kahay jo, dasahin as lagaya.**

That servant is not a true servant who desires something from his Master. That Master is not a true Master who hopes for something from his servant.

17.

**Hari ko nam roop gun, harijan nitya nivas.
Sabai ek hari roop hain, sab men sab ko vas.**

Krishna's name, form, virtues, abode and Saints are all one, and all eternally reside in each other.

18.

**Sabai shakti hain nam men, man! Nishidin aradh.
Pai nahin shaktin labh tin, kiye nam aparadh.**

Oh mind! All of Krishna's powers reside in His anme, therefore remember and sing His name all the time. but be careful not to commit spiritual transgressions (which obstruct your ability to experience the bliss of the Divine name.

19.

**Bandhan aur mokch ka, karan manahi bakhan.
Yate kauniu bhakti karu, karu man te Hari dhyan.**

The cause of bondage as well as liberation from maya is only the mind. Thus, it is important the mind is absorbed in loving remembrance of Krishna while doing any kind of devotion.

20.

**Ram nam sab satya kah, jab laun jat masan.
Lautat hi puni jagat kahan, satya man dhani gyan.**

In India, "Ram nam satya hai" (Lord Ram's name is the only truth) is repeated by those who accompany a dead body for cremation. As soon as they return home, they feel the world is the only truth. What kind of understanding is this?

21.

**Teen roop Shri Krishna ko, Ved Vyas bataya.
Brahm aur paramatma, aru bhagwan kayaa.**

Ved Vyas Ji has described three forms of supreme God Krishna i the Bhagwatam: (1) brahma, (2) paramatma, (3) bhagwan.

22.

**Sarv-shakti sampann ho, shakti vikas na hoya.
Sat chit anand roop jo, brahm kahave soya.**

The form of God in which all the Divine powers are present, but are totally dormant, and which is merely a Divine existence is called *sat-chit-anand brahm* (sat is active, but chit and anand are dormant).

23.

**Sarv-shakti sanyukt ho, nam roop gun hoya.
Leela parikar rahit ho, paramatma hai soya.**

Almighty God who has an all-beautiful Divine personal form, who has all the Divine powers, and who also has uncountable names, forms and virtues, but who does not perform Divine leelas (pastimes), and who has no intimate Divine associates is called *paramatma*.

24.

**Sarv-shakti prakatya ho, leela vividh prakar.
Viharat parikar sang jo, tehi bhagawan pukar.**

The form of God in whom all the Divine powers are fully revealed, whose all-beautiful Divine form has unlimited names and virtues, and Who is always performing all-loving leelas with His intimate Divine associates in His Divine abode is Bhagwan Krishna.

25.

**Brahm-prapti-path gyan hai, paramtma-path yog.
Krishna-prapti-path bhakti hai, adhikari sab log.**

The path to attain *brahm* is called *gyan*, the path to attain *paramatma* is *yoga*, and the path to attain Krishna (*bhagavan*) is *bhakti* or devotion. Everyone is qualified to practice bhakti.

26.

**Gyani aru yogi lahain, nij swaroop ko gyan.
Hari swaroop jane nahin, maya mahin bhulan.**

Gyanis and yogis (who don't add bhakti to their practice), even after receiving the ultimate attainment on their path, can't be liberated from maya because they have only gained self-realization (knowledge of the soul, which is under the bondage of maya). They have no practical knowledge of *paramatma*, the personal form of God whose grace breaks the bondage of maya.

27.

**Gyani aru yogi jabai, krishna-bhakti ur an.
Krishna kripa te hi tabai, paven brahm gyan.**

Gyanis and yogis are able to attain Divine knowledge (gyan) by practicing bhakti and receiving God's grace. Otherwise, their worshipped form of brahm is a non-doer, so doesn't bestow the grace that liberates a soul from maya.

28.

**Kotin gyanin madhya kou, prem-sudha-ras paya.
Jimi Sankadi Shukadi man, braj-ras rahe dubaya.**

Out of millions of gyanis, one fortunate gyani receives Divine love. Gyanis like Shukdev Paramhans and the four Sankadik were drowned in *braj ras*, the bliss of the loving leelas of Radha Krishna.

29.

**Krishna kripa binu jay nahin, maya ati balvan.
Sharanagat par ho kripa, yah Gita ko gyan.**

Maya is so powerful that it can't be eliminated without *shaktiman* Krishna's grace. That grace is received only by selflessly surrendering to Him. This is the essence of the Gita's teachings.

30.

**Jimi ho sheet nivritt tin, jin dhing agini sidhar.
Timi ho kripa tinahin jin, man jaye Hari dwar.**

Just as your feelings of cold disappear the closer you come to a fire, so those who come close to Shri Krishna by surrendering to Him and lovingly establishing their minds in Him receive His grace.

31.

Man main ko mat chod tu, das jod de aur.

Mera bhi rakh sath men, so rasikan sirmor.

Oh my mind, don't try to remove your feeling of 'I'. Instead think, 'I am a servant of God.' Don't remove your feeling of 'mine'. Instead think, 'Krishna, the crest jewel of Rasik Saints, is mine'."

32.

Samujh! Samujh son Shyam ko, samujh saka nahin koy.

Samujh milai jab Shyam ki, samujh sakai bas soy.

"Oh my intellect! Understand that you can't understand Krishna on your own strength. When you are graced by Krishna to receive His intellect, then you could understand Him.

33.

Shyam samujh se Shyam ko, samujh sakai sab koya.

Shyam samujh tab milai jab, samujh samarpit hoyo.

After receiving Krishna's Divine intellect you will understand Him. Knowing this, you should surrender your intellect at His lotus feet.

34.

Jaise prakrit deh ki, atma 'jeev' bakhan>

Aise hi ya jeev ki, atma 'Shyam' sujan.

Just as the life aspect of your material body is the soul, similarly the life aspect of your soul is Krishna.

35.

Satya ahinsa adi man! Binu hari bhajan na paya.

Jal te ghril nikalai nahin, kotin kariya upaya.

Pure satvik virtues like truthfulness, nonviolence and so on are only achieved through selfless devotion to Krishna. Just as it's impossible to extract butter by churning chalky water, similarly, it's impossible to receive pur satvik qualities by doing any amount of spiritual practice that doesn't include devotion to Krishn.

36.

Man maya te hi banyo, maya te sansar.

Yate man bhavat sada, yah sansar asar.

The mind is made of maya and this world is also made of maya. That is why the world is pleasing and attractive to the mind.

37.

Kou kah taju sab kam kou, kah bhaju Sundarshyam.

काम क्रोध मद लोभ कहँ, मन मूरख ! मत छोड़ ।
रसिक शिरोमणि श्याम ढिंग, दे इन को मुख मोड़ ॥

Haun kah dou ik sang karu, tab no puran kam.

Some say that one should renounce all worldly desires, others say to do only Krishna devotion. Jagadguru Shri Kripalu Ji Maharaj says that both are naive. Renunciation and Krishna devotion should be practiced together.

38.

**Kam krod mad lobh kahan, man murakh! Mat chod!
Rasik shiromani Shyam dhing, de in ko mukh mod.**

Oh foolish mind, don't try to renounce desire, anger, pride and greed. Instead relate these to Shri Krishna. (For example: if you get angry, get angry at your own shortcomings; feel pride that you belong to Krishna, etc.)

39.

**Sab sadhan sampann kahn, poochat sab sansar.
Sadhan-heen prapann hahn, poochat Nandkumar.**

Worldly people love those in the world who have wealth and prestige. But, Nandkumar Krishna loves and takes care of those who are humble and destitute.

40.

**'Main', 'mera', donon bahe, gyanin gyan majhar.
'Main', 'mera', donon rahe, premin ke darbar.**

In the path of gyan, one has to completely eliminate the feeling of 'I' and 'mine'. But in the path of bhakti, the awareness of 'I' and 'mine' ('I' belong to Krishna, He is 'mine') always remains.

41.

**Deshkal nahin niyam kachu, nahin kachu shishtachar.
Saral hriday nahin chal kapat, prem panth balihar.**

I adore the path of bhakti where there are no rules for the time and place of practice, nor are there any ritualistic or social formalities. Just sincerely love Krishna with a faithful heart.

42.

**'Jivu', 'maya', dui shaktiman Bhagavan.
Shaktihin bhed abhed bhi, shakti man jan.**

The soul and maya are powers of God. It is considered that the soul and maya maintain their own separate existence, and also are one with God. Thus they have a simultaneous relationship with God of being absolutely one with Him and also separate from Him.

43.

**Atma bich paramatma, karat nivas saday.
Yate kahun kahun atma, paramatma kahlay.**

God as *paramatma*, eternally resides in each and every soul. That is why in some places in the scriptures, the soul (atma) has been referred to as *paramatma*.

44.

**Lakhat rahat nit bhakti mukh, karma, yoga, aru gyan.
Ati swatantra hai bhakti path, Ved Puran bakhan.**

The paths of karma, yoga and gyan need the support of bhakti to be complete. Bhakti doesn't need the support of any other path. It is independent and complete in itself. This has been said in the Vedas and Puranas.

45.

**Brahm lok paryant sukh, aru muktihun sukh tyag.
Tabai dharahu pag prem path, nahin lagi jaihain dag.**

Abandoning all desires for pleasures and luxuries up to Brahma's abode and the desire for the five kinds of liberation, immerse yourself in the ocean of bhakti. Otherwise, the purity of bhakti will be blemished by the stain of worldly desires.

46.

**Sevak seva hi chahai, sevya Shyam ruchi jan.
Tin sukh mahan rah sukhi nit, ur na kamana aan.**

A true devotee only desires to selflessly serve his Master, Shri Krishna. He should find pleasure in whatever gives his Master pleasure. He should feel happy in the happiness of his Divine beloved.

47.

**Gyan bina ho bhagati pai, bhagati bina nahin gyan.
bhagati bina ho gyan jo, lavat ur abhiman.**

Bhakti doesn't need gyan to be complete, but for gyan, bhakti is absolutely necessary. Without bhakti, gyan produces a false sense of spiritual pride. This makes attaining liberation completely out of the question.

48.

**Binu Hari kripa na jati yah, maya ati balvan.
Gyanin brahm na kachu kar, puni kimi kar kalyan.**

Without Krishna's grace maya can't be ended, because maya is an extremely strong power. This grace is also required by gyanis because the brahm who the gyanis worship is a complete non-doer (and doesn't bestow grace).

49.

**Binu Hari kripa na pai sak, gyanihun brahm gyan.
Brahm akarta Ved kah, sochahun manahin sujan.**

With the grace of the personal form of God, gyanis can't receive Divine knowledge of formless brahm. The Vedas say that brahm doesn't perform action. This being the case, there is no possibility He will bestow grace.

50.

**Sant sang satsang kar, tin sevhun din rat.
Shraddha, rati aru bhakti, sab, apuhin tehi mili jat.**

Surrender to a true Rasik Saint. Through his continuous satsang, and in this order, faith, love and devotion for Krishna will automatically develop.

51.

**Brahm vrihatvat as bada, jako adi na ant.
Bada brinhatvat as, auran kare anant.**

The word 'brahm' has two meanings. (1) Vrihatvat brahm - the one who is the greatest. (2) Brihanatvat brahm - the one who makes others great.

52.

**Brahm ek madhur roop hai, ek bhramar unman.
ek roop ras det hai, ek apu kar pan.**

Blissful brahma has two forms: (1) the bliss, (2) the enjoyer of bliss. One is like honey, the other is like a bee. With one form He Himself enjoys bliss, with the other form He also makes the souls enjoy bliss.

53.

**Karan cahat alingan, apuhin apu nihar.
Jan-man-mohan hi nahin, nij man-mohan har.**

The bliss of Shri Krishna's beauty is so amazing that even when He sees Himself, He falls in love and wants to embrace Himself. Thus, He not only charms the hearts of those who are His own, but also charms His own heart.

54.

**Chitvat chit karshat jitai, chit samadhi mahan laya.
Auran ki ka bat kah, Shiva gopi tanu paya.**

Through one love-filled glance of Krishna, great yogis and paramhansa forget about their samadhi. What to say of these paramhansas - even Lord Shiva took the form of a Gopi to experience the bliss of Krishna's love.

55.

**Shrishti poorva Hari dekhat, sochat mridu muskat.
Sagun roop sakar nit, Ved vidit vikhyat.**

Some innocent followers of nondualism say that brahm (supreme God) is formless and without qualities, and that after the creation of this universe, the concept of the personal form of God came into some people's minds. But before creation it was the personal form of God who looked, smiled and thought, "Let the universe come into creation." This proves that the personal form of God eternally exists.

56.

**Karan Hari avatar ko, kripa akaran jan.
Apar jite karan kahe, tinahin gaun kari man.**

All the reasons for Krishna's descension that are described in the scriptures are correct, but the foremost reason is only to causelessly grace the souls.

57.

**Hari Harijan ke karya ko, karan kachu na lakhaya.
Paru updar swabhav vash, karat karya jag aya.**

There is only one reason why God or Saints perform any action: to causelessly grace the souls. Their very nature is only to uplift and spiritually benefit others.

58.

**Hari harijan ke acharan, mayamaya mat jan.
Unke charit alaukik, maya krida man.**

Never think that the actions and behavior of Shri Krishna and His Divine Saints are material. Their actions aren't inspired by *maya*, they are inspired by *yogamaya*, thus they are Divine.

59.

**Hari harijan ke atpate, charit na budhi lakhi paya.
Ati vichitra gati duhun ki, rasikahin samujhi sakaya.**

The actions of God and Saints are very unusual. Even the greatest gyani can't understand them. Only the Rasik Saints and Krishna Himself could understand them.

60.

**Dui maya ik vidya, apar avidya tat.
jati avidya gyan te, vidya bhaktihin jat.**

There are two kinds of maya: (1) vidya maya, (2) avidya maya. Out of these two, avidya maya could be eliminated through gyan (knowledge of the self). But vidya maya (the original veil of maya) is only eliminated through bhakti and God's grace.

61.

**Gyan marai dai mukti pad, karma marai dai swarg.
Amar rahai ik bhakti hi, chah na swarg apavarg.**

After a practitioner of gyan attains absolute liberation (mokch), his brahm gyan ends. After a karmi attains the celestial abode, his good karmas end. But bhakti bestows immortality, which is eternal. Thus a devotee doesn't desire liberation or celestial luxuries.

62.

**Panch tatva aru aham ka, bhedan kari de gyan.
Pai binu bahkti na kari sakai, bhedan parkriti mahan.**

A self-realized gyani through his gyan (knowledge) is able to break the binding mayic sheath of the five elements (earth, water, fire, air, space). He may also break the sheath of *ahankar*, ego. Two more barriers remain that he can't cross: (1) mahan, (2) prakriti (maya). Out of these two, prakriti or maya is the most powerful. It can only be eliminated through bhakti.

63.

**Ati virakt kahan gyan hai, ati asaktahin karma.
Jeev-matra kahan bhakti hai, yah अधिकारी मरमा.**

The one who is completely renounced is qualified to follow the path of gyan. The one who is very worldly is qualified to follow the path of karma. But everyone is qualified to follow the path of bhakti.

64.

**Karma, gyan aru yoga ko, jo bhi phal shruti gaya.
Anayas binu mange, bhagat saka phal paya.**

Whatever outcomes are described in the scriptures for the paths of karma, gyan and yoga, are received without even asking through bhakti.

65.

**Sakal dharma ko mook hain, ek Krishn Bhagavan.
Mool taje sab shool hain, karma, yoga, aru gyan.**

The root of all dharmas is supreme God Krishna. The paths of karma, yoga and gyan are like the branches. If you cut the root, they can't survive. They will die.

66.

**Jo Hari seva hetu ho, soi karm bakhan.
Jo Hari bhagati badhave, soi samujhiya gyan.**

Only those actions done to please Krishna are true actions. Whatever knowledge increases love for Krishna is true knowledge.

67.

**Hari nimitt jo pap kar, sou punya kahaya.
Hari taji jo kar punya to, ap pap bani jaya.**

If an unrighteous action is done for Krishna's sake, it becomes righteous. If a righteous action is done without Krishna bhakti, then even a righteous action becomes a sin.

68.

**Punya det phal nashvar, pap narak lai jaya.
Doun taji jo hari bhaje, soi param pad paya.**

Through good actions you receive the temporary attainment of the celestial abode. Through bad actions you attain hell. Leaving both of these, the one who does selfless devotion to Krishna attains the Divine abode.

69.

**Bhagati ek aishvarya aru, ik madhurya kahaya.
pai niras aishvarya ras, braj rasikan na suhaya.**

There are two kinds of bhakti bliss: (1) almighty bliss, (2) Divine love bliss. Almighty bliss has not sweet, loving leelas, so it is not desired by Rasik Saints.

70.

**Sabai saras ras Dwarika, Mathura aru Braj mahin.
Madhur, madhuratar, madhuratam, ras braj ras sam nahin.**

The Bliss of Dwarika, Mathura and Braj are abodes of Divine love, because they are abodes of Krishna, who is an ocean of Divine love. Even so, the bliss of Mathura is sweeter than the bliss of Dwarika, and the bliss of Braj is the sweetest of all.

71.

**Jimi jalnidhi mahan jal kahat, aru jalnidhi jal roop.
Timi Hari madhi anand aru, Hari anand swaroop.**

In the same way that people say there is water in the ocean, and also that the ocean is a huge reservoir of water, similarly the scriptures say that there is bliss in God, and also that God Himself is bliss.

72.

**Soch sanch upkar nij, soch na par upkar.
Kari le pyar Muruari te, taji de apar vichar**

Think about your own spiritual welfare, and don't think about gratifying others. Leaving aside all other thoughts, just love Krishna. (It is only after God realization that you can truly help other souls.)

73.

**Brahm Shyam hain surya sam, jeev kiran anuhar.
Daivi maya gunmayi, janu roop andhiyar.**

Shri Krishna is like the sun and the souls are like the rays of the sun, and maya is like darkness.

74.

**Sau batan ki bat ik, dharu Muralidhar dhyan.
Badhavahu seva-vasna, yah sau gyanan gyan.**

The essence of all the Divine philosophies is to attach your mind with love to Shri Krishna with a growing desire to serve Him. This is the ultimate scriptural knowledge.

75.

**Man Manmohan bhajan kar, sajan sanehi man.
Binuhin bulaye aihain, jag virag aru gyan.**

Oh mind, considering Shri Krishna to be your everything, do His wholehearted devotion. Renunciation from the world and true Divine knowledge will follow automatically.

76.

**Prakrit man te hot hai, gyanin prakrit dhyan.
Bhaktan man Hari kripa te, hot divya sach man.**

The mind is material. So the meditation of the gyanis, which is the product of a material mind, is material. But a devotee (bhakta) with Krishna's grace receives Divine power, through which his mind becomes Divine. So the meditation of realized bhakta Saint is always Divine.

77.

**Hari virahi virhag te, panchkosh jari jaya.
Trigun, trikarm, tridosh sab, aapuhin jaya nasaya.**

In the fire of the feeling of separation from Krishna, all the defects of a

devotee's mind are automatically burned up, including *panch kosh*, the five material sheaths, *trigun*, the three mayic qualities - satvik, rajas, tamas, *trikarm*, the three kinds of actions (*sanchit*-past accumulated, *prarabdh*, fate of this life, *kriyaman*, new actions of life) and *tridosh* (the bodily humors described in Ayurved - *vat*, *pit*, *kaph*).

78.

**Hari sanyog viyog mahan, bado viyog bataya.
Karan yah ki viyog mahan, kan-kan Shyam lakhaya.**

Between *sanyog*, the feeling of loving association with Krishna, and *viyog*, the feeling of separation from Him, *viyog* is considered superior. Because in separation, Krishna is seen everywhere in the world (and in association He is seen in only one place).

79.

**Mayadheen maleen man, hai anadi kaleen.
Hari virahanal dhoya jal, karu nirmal bani deen.**

The mind has eternally been under the influence of *maya*, that is why it is extremely impure. Now wash the mind by shedding selfless tears of love for Shri Krishna, and make it pure.

80.

**Radhey Radhey bol nit, karu Radhey ko dhyam.
Aihain nij golok taji, bhajat Shyam sujan.**

Lovingly remember Shri Radha all the time, and wholeheartedly sing Her name and virtues. Through this loving remembrance, Shri Krishna will leave His abode and come running, without even being called. He has this much love for Shri Radha's name.

81.

**Tum mere the, rahoge, yah shruti vachan tihar.
Adham udharan Nath puni, kahe mohin bisar.**

A devotee humbly says, "Oh Krishna, You have said Yourself in the Vedas that since eternity You were mine and You will be mine forever. Oh Lord, uplifter of fallen souls, then why have You forgotten me?"

82.

**Haun manat haun sada ko, haun patak avatar.
Adham udharan virad par, tum to karahun vichar.**

Oh Krishna, I admit that since eternity I have committed uncountable sins. But please remember Your own promise that You uplift all the fallen souls.

83.

**Nam patit pavan suni, nirbhaya hwai kiya pap.
Yamen dosh batau mam, doshi to hain aap.**

Oh Krishna, having heard that you are *patit pavan*, the purifier of fallen souls, I have been committing all kinds of sins without any fear or hesitation. Now please tell me what my fault is? According to Your name, You are supposed to purify my sins.

84.

**Man Hari men tan jagat men, karmayoga tehi jan.
Tan Hari men man jagat men, yah mahan agyan.**

True karma yoga is when your mind is absorbed in Krishn love and you are performing your duties with your body. If your mind is attached in the world, and physically you are doing devotional formalities, then you are extremely ignorant (because it is only *karma*, not *karma yoga*).

85.

**Yadyapi Hari guru ek hain, ek gyan anand.
Tadapi srishti kar keval, brahm sacchidanand.**

Although there is no difference between God and a God realized Saint, the work of creating the universe is only done by God.

86.

**Hari sut kahan Hari dasi, jad maya dukh det.
Bad acharaj pitu lakhat nit, tabahun na sut sudhi let.**

Maya is an eternal servant of Krishna. The soul is the son of Krishna. The servant, maya, is creating misery for the son, the soul, since eternity. The Divine Father has been watching the soul suffer through this, but He is not gracing the soul.

87.

**Haridasi hain mukti sab, sabai jeev Haridas.
Mahamoodh jo swamiji taji, kar dasi ki aas.**

All the types of liberation are Shri Krishna's servants, and all the souls are His eternal servants. That servant (the soul) who leaves his Master and desires another servant (liberation) is extremely foolish.

88.

Vandaniya hai Upanishad, yamen gyan mahan.

Shyam prem binu gyan so, pranheen tanu jan.

The Upanishads are like another form of God, therefore they are to be respected. They contain unlimited Divine knowledge, but their knowledge doesn't develop love for Shri Krishna. Thus, such knowledge is like a body without life.

89.

**Milan paya Piya virah bhaya, virah paya nahin chain.
Duhun bhanti as divya dukh, pav rasik din rain.**

Even while he is enjoying Shri Krishna's association, a Rasik Saint feels worried and anxious about being separated from Him, and when he is separated from Krishna, he naturally experiences sorrow. Thus in both these situations, the Saint experiences a sweet pain of Divine love.

90.

**Adham udharan nam suni, ur asha badhi jat.
Bhakti vashya suni nam pai, man mahan ati darpat.**

Oh Krishna! Hearing that you are *patit pavan*, the purifier of sinful souls, I feel hope, because I am sinful. I may also receive Your grace. But when I hear Your names of 'bhakt vatsal' and 'bhakti vashya', (the one who becomes dependent to his loving Saint because of that Saint's love) I feel scared (because I have no such qualities in me that would inspire You to do this).

91.

**Kahe khojat brahm ko, shtrutin richan bharmaya.
Yashumati kar ukhal bandhyo, dekhahun braj mahan jaya.**

Oh, gyanis! Why are you searching in vain to find *brahm* in the verses of the Vedas? You can find supreme *brahm* tied to an ukhal (pot for pounding rice) in the courtyard of Mother Yashoda. If you doubt my words, go to Braj and see for yourself.

92.

**Brahm niranjan jani bhano, sunahu kholi nij kan.
Anjan bani dolai sada, pache braj banitan.**

Oh gyanis! Don't say that *brahm* is only formless and without qualities. Listen very carefully. If *brahm* were formless, then He wouldn't have become like the anjan (kajal or collyrium) in the eyes of the Gopis of Braj and followed them like an eager beloved.

93.

**Jo nahin jat bulayehu, Shuk Sankadik dhyan.
Binuhin bulaye jat soi, ghar ghar braj banitan.**

That supreme personality of God, Krishna, doesn't enter the impersonal meditation (samadhi) of great *paramhansas* like Shukdev and the Sankadik, even though they try their hardest. Yet the same supreme *brahm* as Shri Krishna rushes to the houses of the Gopis, even though uninvited. How extremely surprising!

94.

**Jake aganit gunan ko, gavat Ved richan.
'Dari ke', gari sunan, soi chedat sakhiyan.**

The four Vedas tirelessly sing the uncountable glorious virtues of Krishna. The same Krishna purposely teases the Gopis of Braj so they will reproach Him by saying 'Dari ke' (a sweet insult of Braj). Hearing that, Krishna feels very happy.

95.

**Jako kahi nirlep as, puni puni Ved pukar.
Jakar dekhahu madhupuri, soi Kubja ko yar.**

The Vedas repeatedly say that supreme brahm Krishna is desireless and detached from everything. Go and see the same supreme brahm in Mathura where He is behaving like the fully devoted husband of Kubja.

96.

**Jake bhay bhayabheet ho, mahakal barjor.
Jarasandh ke bhay soi, bhaji banyo Ranchor.**

Even the god of death is afraid of Krishna, but the same all-powerful and almighty Krishna ran away out of fear of the demon Jarasandh, took shelter in Dwarika. This is how He got His name 'Ranchor' - the one who ran away from the battlefield.

97.

**Jako atmaram kahi, Ved richan bakhan.
Soi Gopin sang ras kar, gopihun Ved richan.**

The *richas* (verses) of the Vedas describe *brahm* Shri Krishna as self-contented, self-complacent, and self-relishing. The same Krishna loving did the pastime of *maharaas* with the Gopis in Braj, and the most astonishing thing is that the same *richas* of the Vedas took part in that pastime in the form of Gopis.

98.

**Jako kaha aj soi braj, Nandanandan bani aya.
Gwalan joothan khat lakhi, vidhi budhi gai bharamaya.**

Brahm, who is described in the Vedas as eternally unborn, has appeared as the son of Nandababa (Krishna) in Braj. Not only that, but He playfully shared His

food with His illiterate Gwalbal playmates, which utterly confused the mind of Brahma (who witnessed this childhood leela).

99.

Jaki yachat sharan sab, Vidhi Hari Har unman.

Soi Yashumati ki god hit, lotat rodan than.

Even Brahma, Vishnu and Shiva desire the refuge of supreme God Krishn. The same Krishna, Who is the refuge of all the forms of God, is crying and rolling on the ground in Braj to take refuge in the lap of His mother, Yashoda.

100.

Jaki maya te nache, yogi yatee mahan.

Nache soi kartal pai, Brajveethin banitan.

Even great yogis and gyanis dance to the tune (remain under the control of) Krishna's external power, maya. The same Krishna Himself (becomes so helpless before the selfless love of the Gopis) that He happily dances in the lanes of Braj to the tune of the Gopis' clapping hands.