

॥ श्रीकृष्णाय नमः ॥

शेठ हरजीवनदास पुरुषोत्तमदास शुद्धाद्वैत ग्रन्थमाला

पुष्प १

श्रीब्रह्मभाचार्यविरचित

विवेकधैर्याश्रय and कृष्णाश्रय

with

Introduction, Notes & Interpretation in English

With Comments from  
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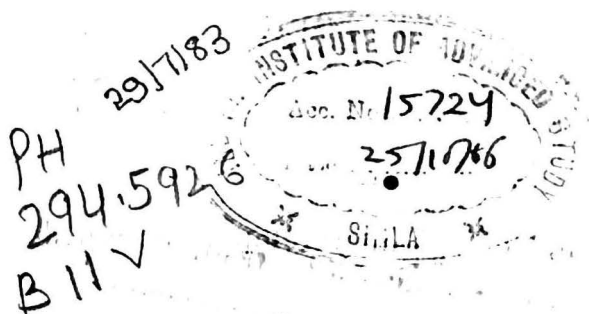
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## श्रीवल्लभाचार्य

A Vaishnava Philosopher who flourished in in the last and first quarters respectively of the fifteenth and sixteenth centuries, wrote commentaries on the ब्रह्मसूत्रs and the भागवत, and preached the doctrine of selfless service and ultimate reliance on the Saving Grace of God.

## Introduction

विवेकधैर्याश्रय and कृष्णाश्रय, the two small works of श्रीवल्लभाचार्य, one consisting of 17 stanzas and the other of 11, form but one unit. The idea contained in the last line of the first work is taken up in the second and expanded. The line concerned is 'कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः i. e. in this कलि age the various spiritual paths are very difficult to follow;' and the second work commences with the line 'सर्वमार्गेषु नष्टेषु कलौ च झलधमिणि i. e. when all the spiritual paths have lost their efficacy especially in this कलि age which is full of roguery;' and then proceeds to describe at length the inefficacy of the various spiritual paths. Nevertheless there is profound optimism in the midst of this apparent pessimism. A person should never get disheartened. The Saving Grace of God is always there ready at anybody's beck and call. श्रीवल्लभाचार्य concludes his first work with the words 'एवमाश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम् ।' Herein he speaks of आश्रय or the doctrine of sole reliance on God and His consequent Saving Grace as open to all at all times. And the refrain of his second work is 'कृष्ण एव गतिर्मम' wherein it is stated that though none of the spiritual paths

can lead a person anywhere, God is always there to extend His helping hand. Herein श्रीबल्लभाचार्य simply reiterates the ideas contained in the following well-known stanzas of श्रीमद्भगवद्गीता and श्रीमद्भागवत :—

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

( भ. गी. 18.66 )

O अर्जुन, leave every other thing and rely solely on me. I myself will absolve you from all sins. Don't worry.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

( भ. गी. 9. 32 )

O अर्जुन, by solely relying on me even low-born persons like females, वैश्यs, and शूद्रs attain to the highest spiritual state.

And

किरातहृणान्धपुलिन्दपुल्कसा आभीरकङ्का  
यवनाः क्षसादयः ।

येऽन्ये च पापा यदुपाश्रयाश्रयाः शुध्यन्ति  
तस्मै प्रभविष्णवे नमः ॥

( भाग. 2. 4. 18 )

My obeisance to that mighty Lord, by mere reliance on whose devotees even, even such low-born persons as the किरातs, हृणस, आन्ध्रs, पुलिन्दs,

पुल्कस, आभीर, कङ्क, यवन, खस, and others, and even other sinful persons get purified.

Coming to the point, it will thus be quite clear that कृष्णाश्रय is mere continuation of विवेकधैर्याश्रय.

विवेकधैर्याश्रय as its name suggests treats of विवेक or true wisdom, धैर्य or true patience, and आश्रय or sole reliance on God. "Ours is an age where knowledge accumulates and wisdom decays" says Aldous Huxley. What is the difference between knowledge and wisdom? Albert Einstein has said that science is lame without religion and religion is blind without science. Wisdom and knowledge are like Einstein's science and religion. Wisdom is lame without knowledge and knowledge is blind without wisdom. Knowledge enables a person how to do a thing but never enables him to know whether he should or should not do that thing. The story of the three foolish pundits well illustrates this point. Once they were travelling through a forest, where they happened to see the bones of some dead wild animal. One joined them; the second supplied flesh, blood, and skin; and the third endowed it with life. The resulting tiger devoured them. They had knowledge but no commonsense or wisdom. Science has equipped man with the most powerful weapons, but has in

no way made him wise. For learning wisdom he has to go to a different science, the science of Spirit. अर्जुन of श्रीमद्भगवद्गीता was knowledge incarnate. He was the perfect master of the science of war. But did he know what to do? He was merely groping in darkness. It was only when श्रीकृष्ण, wisdom incarnate, came to his help that he could do anything. In short, it is through the co-operation of knowledge and wisdom that something substantial can be achieved. That is why at the end of this श्रीमद्भगवद्गीता it is asserted that 'यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥' (18. 78) i. e. 'Where Lord कृष्ण, the fountain-head of all wisdom, and अर्जुन, the master of scientific technique, cooperate, there alone are there a fixed policy, prosperity, true success, and consequent perfect peace.' श्रीबलुभाचार्य in this small work teaches us wisdom.

Now, how does wisdom help us? 'सुखाय दुःखमोक्षाय सङ्कल्प इह कर्मिणः' ( भाग. 7. 7. 42 ) states that human efforts are directed towards either the removal of pain or acquisition of positive pleasure. But, in the first place, these efforts by themselves are seldom pleasant; and, secondly, who knows what the outcome of these efforts is? 'सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा । विन्देत ; भूयस्तत पथ दुःखम्' ( भाग.

3. 5. 2) says that people try to be happy, but they become all the more unhappy on that very account. Here it is clearly stated that the outcome of our efforts is just the opposite of what we desire. This being the state of things, it is worthwhile to analyse the situation and to find out if possible its true cause. The human nature is full of desires. 'काममय एवायं पुरुषः' (बृहदारण्यक 4. 4. 5). Now, the basic desire of practically all men is that external condition should conform to their internal conceptions. But this is rarely so. Things are not what we want. Dissatisfied with the things as they are, people try to set them right. But the things remain what they are. If, at times, the things appear to change, the satisfaction is only momentary. New conceptions beset us dragging us in the same vortex. What is the way of escape? श्रीवल्लभाचार्य suggests that persons should learn to conform their internal conceptions to external conditions. It is easier for Mohammed to go to a mountain than for a mountain to come to Mohammed. This is विवेक or true wisdom. 'Never oppose the storm with your puny form.' The Christian doctrine of letting God's will be done teaches the same. धैर्य or infinite patience is a part of this wisdom. But, all this requires a lot of strength. From where are we to



derive this strength? For that, turn to God, all-powerful, all-gracious. This is आश्रय or sole reliance on the Saving Grace of God.

In all this, however, there is one very great danger. Carried to the extreme such doctrines tend to disrupt society. And श्रीवल्लभाचार्य amply provides against this. He tells us that a person should never slacken his efforts for the betterment of external conditions, simply he should not make his mental peace dependent on the success of these efforts. According to him, further a person should look upon such noble motives as behests of God. Moreover, he asks us not to follow blindly any course of action however reputed it may be : धर्माधर्माग्रदर्शनम्. First, a person should look to consequences and then start doing a thing. This will prevent the dreaded disruption.

Reverting to the point, in short, have better motives, look upon them as behests of God, be prepared to face even death for the sake of principles, and rely for all this on the Saving Grace of God. This is what श्रीवल्लभाचार्य teaches us in विवेकधैर्याश्रय and कृष्णाश्रय.

## विवेकधैर्याश्रय

विवेकधैर्ये सततं रक्षणीये तथाश्रयः ॥ १ ॥

A person should ever be on his guard that विवेक or true wisdom, धैर्य or true patience, and आश्रय or sole reliance on God do not leave him even for a moment. १

विवेकस्तु हरिः सर्वं निजेच्छातः करिष्यति ॥ १ ॥

विवेक or true wisdom lies in wholehearted submission to the will of God. 1

Note : A person as an individual has specific wishes. But as is everybody's experience, all things do not happen as one wishes. The wise course then is not to have specific wishes at all, but to have delight in whatever happens of its own accord.

प्रार्थिते वा ततः किं स्यात् स्वाम्यभिप्रायसंशयात् ।

सर्वत्र तस्य सर्वं हि सर्वसामर्थ्यमेव च ॥ २ ॥

Suppose a person were to ask for something which God does not want to grant him. Then, what is the use of such asking ? Is not the wise course then not at all to ask for anything ? God in His own right is everywhere the master of everything and has also unlimited powers over it. How very insignificant is a mortal before so mighty a Lord ? 2

अभिमानश्च सन्त्याज्यः स्वाम्यधीनत्वभावनात् ।

विशेषतश्चेदाज्ञा स्यादन्तःकरणगोचरः ॥ ३ ॥

तदा विशेषगत्यादि भाव्यं भिन्नं तु दैहिकात् ॥ ३½ ॥

A person should constantly remind himself of his utter dependence on God and leave aside all pride. If, however, there is some specific command of God, and this is not unlikely as God resides in every heart, then a person may say or do something with apparent pride. On such an occasion, a person should not, however, brood over it and worry. He should think of it as due to some outside agency quite distinct from the pride of his worldly position. 3½

आपद्गत्यादिकार्येषु हठस्त्याज्यश्च सर्वथा ।

अनाग्रहश्च सर्वत्र घर्माघर्माग्रदर्शनम् ॥ ४ ॥

But a person should see that this pride never persists to the extent of his voluntarily courting disaster or of his becoming obstinate. Moreover, before performing any act reputed to be pious or otherwise, a person as a rule ought to think of its consequences first. 4

Note : घर्माघर्माग्रदर्शनम्. An act generally reputed to be pious becomes impious if its consequences are bad; and an act generally reputed to be impious becomes pious if its consequences are good. श्रीवल्लभाचार्य here warns people who go on

blindly performing acts reputed to be religious even though their consequences are disastrous both to the performers as well as to others.

विवेकोऽयं समाख्यातो धैर्यं तु विनिरूप्यते ॥ ५ ॥

Thus have I fully described the nature of विवेक or true wisdom. Now I am going to do the same with regard to धैर्य or true patience.

त्रिदुःखसहनं धैर्यमा मृतेः सर्वतः सदा ।

तक्रवद् देहवद् भान्यं जडवद् गोपभार्यवत् ॥ ६ ॥

True patience consists in always calmly bearing the three-fold pain due to any cause whatsoever. Think of तक्र or coagulated milk the butter out of which cannot come out unless it is churned; of one's body which calmly bears all the hardships to which it is subjected; of inorganic substances like earth, water, and so on; and of the cowherdess who had to pass through a number of vicissitudes and as such had become worry-proof. 6

Notes : त्रिदुःख = Three-fold pain, i. e., आधि-  
दैविक, आध्यात्मिक, and आधिभौतिक. This is the rough traditional classification. Calamities caused by invisible forces such as ill stars, angry gods, and so on are आधिदैविक; harm caused by visible creatures like beasts, birds, and so on are आधिभौतिक; and the rest such as sickness, mental

worry, and so on where no definite cause can be assigned are आभ्यात्मिक.

आ मृते: = Till death. Patience must be life-long and not merely occasional. Or, death being the worst calamity, one ought not to give up patience even in the face of death. By adopting this second interpretation, the idea of continuity will be had from the word 'सदा', and unnecessary repetition will be avoided.

तक्वत्. Butter is the most valuable part of milk. But it cannot be brought out without churning the milk. The same is the true of souls. Their excellent qualities can come out only if they suffer calamities. "Sweet are the uses of adversity" says Shakespeare.

देहवत्. The body bears all the burdens laid on it by the mind. The mind in pursuing its pleasures never thinks of the various hardships the body is subjected to; but the body never objects and willingly follows the mind even to the extent of being killed if but the mind wills so.

जडवत्. Inorganic substances like earth, water, and so on. Every sort of rubbish is thrown on the earth or is washed by means of water. They never object to this. On the contrary, they not only purify the rubbish, but they themselves also

remain pure and always at the service of humanity and animal kingdom. Moreover, these inorganic substances are subjected to the most painful processes. They are heated, are cut up, are either chewed or gulped down, and are even completely digested, i. e., their very individuality is destroyed. But they bear all this very calmly.

Thus श्रीवल्लभाचार्य, as Shakespeare has put it, " finds sermons in stones and books in running brooks."

गोपभार्यवत् = गोपभार्यावत्. The shortening is metrical. The incident is briefly related in the following stanza :—

हत्वा नृपं पतिमवेक्ष्य भुजङ्गदष्टं  
 देशान्तरे विधिवशाद् गणिकास्मि जाता ।  
 पुत्रं पतिं समधिगम्य चितां प्रविष्टा  
 शोचामि गोपगृहिणी कथमद्य तक्रम् ॥

Once upon a time a Brahmin and his very beautiful wife with their young male-child were resting under a tree by the roadside. The Brahmin leaving them there had gone to a neighbouring village for alms. In the meantime some king on horseback happened to pass along that road. Being smitten by the beauty of the Brahmin's wife, the king got down, and forcibly seizing and placing her on horseback galloped away at full

speed. Thereafter a caravan happened to pass along that very road. Seeing the young beautiful male-child, the head of the caravan lifted it up, and, having no son of his own, adopted it as one. When the Brahmin returned, he found none; and being aggrieved he became a wandering mendicant. Reaching the king's capital, the Brahmin's wife requested the king not to touch her for some time whereafter, she promised, she would willingly be his faithful queen. The king consented. By chance one day during this period her husband happened to pass by her palace. She recognised him, called him, told him the whole story, and promised to meet him at a certain place after killing the king. After his departure she invited the king to her palace that night, killed him, and fled away. Reaching the appointed place she found her husband dead having been bitten by a snake. Afraid of being caught and subjected to worst tortures she fled away to another land, where for want of a better profession she was forced to the life of a prostitute. By chance, her very son, who by that time had become a handsome strong stripling happened to visit her, had an intercourse with her, and even a heart-to-heart talk with her. During this talk it was discovered that they were

mother and son. To expiate this heinous sin they decided to burn themselves alive. But before their pyre took fire she was carried away by a sudden heavy flood and was rescued by a cowherd who made her his wife. After so many vicissitudes she calmly submitted to the lot of a cowherdess. Now, once upon a time she was going to a neighbouring town for selling तक्र or waterly remains of coagulated milk after butter is taken out of it. Other cowherdesses were also with her. While they were moving along the road, some rider happened to come upon them at full speed. To save themselves they had to move aside helter-skelter with the result that their तक्र got spilt. All the cowherdesses except her began to abuse the rider; but this one stood calmly as if nothing had happened. On being asked by the rider why she did not worry and remained calm, she narrated to him her whole story concluding it with the remark that the present loss was nothing compared to the previous ones.

The moral of this story, according to श्रीवल््लभाचार्य, is :—

One cannot escape one's fate. The best way is to humbly submit to it. It was fated of this Brahmin woman to get separated from her



husband and child and to get defiled by contact with another. She tried to escape from it, but could not. On the contrary, she made her lot worse by making efforts to escape it. Had she accepted the king who abducted her, she would have had separation from her husband and child and even defiling contact with one no doubt, but she would have at the same time lived the life of a favourite queen. By not accepting her lot and making strenuous efforts to escape it, she had the worst defiling contact and had to live the life of a poor-cowherdess. And even after this it was only the meek submission that brought about her mental peace. Why not then have it right from the very beginning ?

प्रतीकारो यदच्छातः सिद्धश्चेन्न नाग्रही भवेत् ॥ ६१ ॥

If, however, by chance, there is a remedy at hand to avert the disaster, a person by all means should employ it. He should never obstinately stick to the attitude of relinquishing all efforts. 6½

Note : श्रीवल्लभाचार्य does not preach complete relinquishing of efforts. He wants that all reasonable efforts ought to be made. And, according to him, a person should willingly and completely submit to his lot only after all the reasonable efforts have failed. He is an exponent of mental peace, and not of mental and physical inertia.

भार्यादीनां तथान्येषामसतश्चाक्रमान् सहैत् ॥ ७ ॥

A person should calmly bear the verbal onslaughts of his kith and kin such as his wife, and even of others, although these onslaughts be baseless and unjustified. 7

Note : Verbal onslaughts are the worst disturbers of mental peace. Hence this special warning.

स्वयमिन्द्रियकार्याणि कायवाङ्मनसा त्यजेत् ॥ ७½ ॥

As far as possible a person should avoid in thought, word, and deed all initiatives. 7½

Note : This does not mean that a person should have no initiative whatsoever. For विशेषतश्चेदाज्ञा स्यादन्तःकरणगोचरः ( श्लो. ३ ) does permit initiatives. What श्रीवल्लभाचार्य wants to say here is that persons should learn to distinguish mere whims from deep-seated drives. The latter are a part of nature's design. Nature cooperates with them. Their fulfilment amply contributes to mental peace. As for mere whims, they are quite superficial, quite unsteady. They simply disturb mental peace and achieve nothing substantial.

अशूरेणापि कर्तव्यं स्वस्यासामर्थ्यभावनत् ॥ ८ ॥

These lessons about cultivating patience are primarily meant for the brave who are by nature impatient. This is true no doubt. Nevertheless,

they are equally meant for the cowardly ones who though outwardly patient are inwardly much more impatient. Through constant self-consciousness of their weakness they should remind themselves of the utter futility of their impatience and try to cultivate patience. 8

Note : Why this special instruction to cowardly persons ? As for the brave, they can easily give vent to their anger, which leaves their souls clear, and thus there remains no canker eating up their souls. Their loss through impatience is only outward. In their case, the patience is necessary for cultivating self-control and developing soul-strength. But, when cowardly persons resent anything, they are absolutely helpless. There is no way to give vent to their pent up feelings with the result that these pent up feelings continue to corrode their interiors. This is why श्रीवल्लभाचार्य had to issue this special instruction.

अशक्ये हरिरेवास्ति सर्वमाश्रयतो भवेत् ।

एतत् सहनमत्रोक्तमाश्रयोऽतो निरूप्यते ॥ ९ ॥

God makes even impossible possible. Absolute reliance on Him will achieve anything and everything. Having thus dealt with true patience, I now turn to absolute reliance on God. 2

पेहिके पारलोके च सर्वथा शरणं हरिः ॥९३॥

In matters concerning this life or the next, God is our absolute guide. 9½

दुःखहानौ तथा पापे भये कामाद्यपूरणे ॥ १० ॥

भक्तद्रोहे भक्त्यभावे भक्तैश्चातिक्रमे कृते ।

अशक्ये वा सुशक्ये वा सर्वथा शरणं हरिः ॥ ११ ॥

When a person wishes that a certain calamity afflicting him should come to an end, when he has committed a sin and finds no way to expiate it, when there is a danger, when he sees no way how to get his desires fulfilled, when he has offended a devotee, when he finds himself devoid of any devotion to God, or when devotees have railed at him, let him rely absolutely on God. Let it be very easy to achieve something or let it be the most difficult to do so, the sense of absolute reliance on God should in no case leave him even for a moment. 11

अहङ्कारकृते चैव पोष्यपोषणरक्षणे ।

पोष्यातिक्रमणे चैव तथान्तेवास्यतिक्रमे ॥ १२ ॥

अलौकिकमनःसिद्धौ सर्वार्थं शरणं हरिः ।

पवं चित्ते सदा भाव्यं वाचा च परिकीर्तयेत् ॥ १३ ॥

When a person has had the feeling of pride on account the fact that it is he who feeds his dependants who would have otherwise perished, when such dependants offend him, or when his

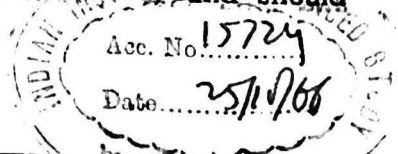
disciples insult him, he should absolutely rely on God who is always ready to mend all matters. Even for attaining to this state of absolute reliance on God, a person should absolutely rely on God. A person should constantly revolve this idea in his mind and even repeat the formula embodying it. 13

अन्यस्य भजनं तत्र स्वतो गमनमेव च ।

प्रार्थनाः कार्यमात्रेपि ततोऽन्यत्र विवर्जयेत् ॥ १४ ॥

A person should never leave this absolute faith in the Almighty God and turn to lesser gods for the fulfilment of his petty wishes, running to their temples and praying every now and then even on a slight pretext. 14

Note : श्रीवल्लभाचार्य strongly deprecates this cringing and cajoling mentality of the worldly-minded people who have no idea whatsoever of the soul's grandeur, whose hearts are set on transitory worldly gains, who are completely selfish, are constantly worrying, and are constantly at the mercy of the whims of quack-devotees who in order to gain their own selfish ends play with the fancy of these fools either promising them rich rewards or inspiring false fears in their minds. According to him, a person should have absolute faith in one Supreme God, and should



always be ready fearlessly to face the worst of calamities for the sake of that single-minded devotion.

अविश्वासो न कर्तव्यः सर्वथा बाधकस्तु सः ।

ब्रह्मास्त्रचातको भाव्यो प्राप्तं सेवेत निर्भ्रमः ॥ १५ ॥

A person should never allow his faith to flinch even slightly. Such flinching is always harmful. Let him remember the ब्रह्मास्त्र-episode, wherein all the efficacy of the अस्त्र was destroyed because of want of faith in it on the part of some राक्षस other than इन्द्रजित्, the son of रावण. Let him also remember the unflinching faith of the चातक-bird which patiently bears the painful sensation of thirst, but never touches any water other than that of the rain falling during the period when the sun is in the स्वाती constellation and as a rule gets it because of its unflinching faith. He should enjoy pleasure or bear pain in a spirit of complete detachment. 15

Notes : ब्रह्मास्त्रचातको.

ब्रह्मास्त्र-हनुमान् was sent by राम in search of सीता to लङ्का. After finding her there, he began to play mischief by uprooting trees, destroying mansions, and killing राक्षस. रावण sent forth able राक्षस either to kill हनुमान् or seize him alive and bind him by means of fetters. The राक्षस

sent forth could do nothing of the sort; on the contrary they themselves were killed. Then रावण ordered his most valiant son इन्द्रजित्, who employed ब्रह्मास्त्र. हनुमान्, out of respect for the deity ब्रह्मा, submitted before it, and did nothing whatsoever. But certain foolish राक्षसs bound हनुमान् by means of ropes in order to secure him well thereby. This act of want of faith on their part destroyed the efficacy of the ब्रह्मास्त्र.

**चातक**—There is a general belief that a चातक-bird never touches any water other than that of the rain falling during the period when the sun appears to occupy the region of the sky marked by the स्वाती constellation.

यथाकथञ्चित् कार्याणि कुर्यादुच्चावचान्यपि ।

किंवा प्रोक्तेन बहुना शरणं भावयेद्भरिम् ॥ १६ ॥

Go on doing somehow or other, as need arises, acts either high or low. What more shall I say? Rely absolutely on God. 16

एवमाश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम् ।

कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः ॥१७॥

Thus have I recommended the doctrine of absolute reliance on God, whereby all benefit at all times. For the paths such as भक्ति and others are, in my opinion, difficult to follow in this कलि age. 17

## कृष्णाश्रय

सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि ।

पाषण्डप्रचुरे लोके कृष्ण एव गतिर्मम ॥ १ ॥

When all spiritual paths have lost their efficacy; when this कलि age, replete with roguery, has full sway; and when people openly violate the Vedic injunctions, Lord कृष्ण is my sole shelter. 1

म्लेच्छाक्रान्तेषु देशेषु पापैकनिलयेषु च ।

सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥ २ ॥

When practically the whole of the land is overrun by foreign fanatics, when it has become a veritable home of sinners, and when the pious are everywhere persecuted, Lord कृष्ण is my sole shelter. 2

गङ्गादितीर्थवर्येषु दुष्टैरेवावृतेष्विह ।

तिरोहितादिदैवेषु कृष्ण एव गतिर्मम ॥ ३ ॥

When the best of sacred places like the River Ganges and others are surrounded by the wicked, and when their divinities have disappeared, Lord कृष्ण is my sole shelter. 3

अहङ्कारविमूढेषु सत्सु पापानुवर्तिषु ।

लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥ ४ ॥

When the persons reputed to be saintly have their vision blurred by false pride; when they go



on committing sins without the least idea as to their consequences; and when if such persons do anything reputed to be religious, they do so with a view to gain either praise or money and not otherwise, Lord कृष्ण is my sole shelter. 4

अपरिज्ञाननष्टेषु मन्त्रेष्ववतयोगिषु ।

तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥ ५ ॥

When the sacred formulas have lost all their efficacy because the way in which they have to be repeated is not known and because the vows and concentration which ought to accompany them are altogether absent at the time of their repetition; and when their meanings and their deities have completely disappeared, Lord कृष्ण is my sole shelter. 5

नानावादविनष्टेषु सर्वकर्मव्रतादिषु ।

पाषण्डैकप्रयत्नेषु कृष्ण एव गतिर्मम ॥ ६ ॥

When all religious acts and vows have completely lost their efficacy because of the various conflicting views about their true nature; and when, even where such acts are performed or such vows are observed, there is a deliberate attempt to do just the contrary, Lord कृष्ण is my sole shelter. 6

अजामिलादिदोषाणां नाशकोऽनुभवे स्थितः ।

शक्तिपितास्त्रिलमाहात्म्यः कृष्ण एव गतिर्मम ॥ ७ ॥

Lord कृष्ण is my sole shelter—Lord कृष्ण, who is well-known as the remover of all taints of the worst persons like अजामिल and others, and who in such incidents has completely exhibited His supreme greatness. 7

Note : The story of अजामिल and how he got liberated is related at length in श्रीमद्भागवत 6. 1-2. He is there described as follows :—

कान्यकुब्जे द्विजः कश्चिद् दासोपतिरजामिलः ।

नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥ २१ ॥

बन्धश्चकैतवैश्वोयैर्गर्हितां वृत्तिमास्थितः ।

बिभ्रत् कुटुम्बमशुचिर्यातयामास देहिनः ॥ २२ ॥

Here it is related that there was a Brahmin named अजामिल living in कान्यकुब्ज, i. e., the modern Kanauj. He had married a low-caste woman, and as such he was completely polluted. He had transgressed all bounds of character. He was maintaining himself and his family by such rotten means as plundering, gambling, cheating, and stealing. Over and above this he was torturing men and beasts.

Now, it so happened that he had ten sons, the youngest among whom bore the name नारायण. To अजामिल this last one was the dearest. He doted over this youngest son; and every now and then he used to call him by name. When अजामिल's

end drew near, the servants of यम approached him. Just at this moment he happened to call his youngest son नारायण by name. Hearing this word, the servants of विष्णु, thinking that somebody was calling their master for help, ran to this spot, and freed him from the clutches of the servants of यम.

In this case, we can clearly see how very great the Almighty is. The four letters constituting one of the names of His, uttered by the most wicked person and in no way intended to be applied to Him, not only freed अजामिल from the clutches of the servants of यम, but also brought about so mighty a change in his life that he became one of the most pious and ultimately got liberated. In this कलि age none but such Almighty can be of real help.

प्राकृताः सकला देवा गणितानन्दकं बृहत् ।

पूर्वानन्दो हरिस्तस्मात् कृष्ण एव गतिर्मम ॥ ८ ॥

All lesser gods are subject to birth and death. Impersonal ब्रह्म has its joy limited. Lord कृष्ण alone has His joy unlimited. Hence, He alone is my sole support. 8

विवेकधैर्यभक्त्यादिरहितस्य विशेषतः ।

पापासक्तस्य दीनस्य कृष्ण एव गतिर्मम ॥ ९ ॥

I am devoid of true wisdom, true patience, true devotion, and so on. Aye, more ! I am bent

on doing sinful deeds. Moreover, I am penniless. As such Lord कृष्ण alone is my sole support. 9

सर्वसामर्थ्यसहितः सर्वत्रैवास्त्रिलार्थकृत् ।

शरणस्थसमुद्धारं कृष्णं विद्वापयाम्यहम् ॥ १० ॥

कृष्णाश्रयमिदं स्तोत्रं यः पठेत् कृष्णसन्निधौ ।

तस्याश्रयो भवेत् कृष्ण इति श्रीवल्लभोऽब्रवीत् ॥ ११ ॥

Lord कृष्ण invariably helps him who unconditionally surrenders himself. As such the very omnipotence of that Lord surges within me, the omnipotence which at any time can accomplish anything. And I make this humble request to Him : "Oh Lord कृष्ण, be Thou the sole support of any one who recites this hymn in Thy presence." And after making this request, श्रीवल्लभाचार्य promises that Lord कृष्ण will invariably become so. 11



