

Sri Gaudiya Kanthahara

Jewels

"One day at noon two guests came to have darsana of Mayapura Dhama. Their names were Atulacandra Bandopadhyaya and Atulakrsna Datta, and they were both highly placed officials in the Indian Railway. . . Sri Vinodabihariji Brahmachari [Srila Bhakti Prajnana Kesava Goswami) then took both of the men to have darsan of Srila Prabhupada (Srila Bhaktisiddhanta Sarasvati Thakura)]. They were deeply impressed by his powerful hari-katha. . . Gradually they developed such a desire to hear hari-katha that they began to come to the matha as their work permitted. After some time Atulachandra Bandopadhyaya surrendered to Srila Prabhupada, completely renouncing home, wife, sons and everything. . . After harinama diksa, Atulacandra became Atulacandra Bandopadhyaya Bhaktisaranga. He began to raise funds among pious, wealthy merchants in Calcutta, Dehli, Bombay and other major cities. Once they heard his harikatha, these people would send truckloads of rice, dahl and vegetables for matha seva. In addition he established preaching centers and asramas in those cities, and was also editor of the weekly magazine Gaudiya. After Srila Prabhupada's disappearance he took sannyasa and his name became Sri Srimad Bhaktisaranga Gosvami Maharaj. Until his death he had great faith in our most worshipable Gurupadapadma and considered him his intimate friend. . .

"The other gentleman, Atulakrsna Dattaji, also gave up his government service and came with his family to Caitanya Matha. After receiving harinama-diksa initiation from Srila Prabhupada, he began to perform ekantika bhajana (exclusive worship of the Lord). He compiled Sri Gaudiya Kantahara ("The Necklace of the Gaudiya Bhaktas"). This excellent book contains a collection of verses from the Vedas, Upanisads, and other sastras which establish the siddhanta of suddha-bhakti."

---excerpted from *Acarya Kesari Sri Srimad Bhakti Prajnana Kesava Gosvami, His Life and Teachings*, by Tridandisvami Bhaktivedanta Narayana Maharaja. pp.36,38

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Gaudiya Kanthahara

Guru-tattva

One Must Accept a Guru in Disciplic Succession.

1.1

**tad vijnanartham sa gurum evabhigacchet
samit panih srotriyam brahma-nistham**

One who wants to know the Absolute Truth scientifically must approach bona fide spiritual master and offer him everything required for sacrifice. Such a spiritual master must be fixed in the truth, having heard it in disciplic succession. (*Mundaka Upanisad* 1.2.12)

1.2

acaryavan puruso veda

Only one who has a guru can know the truth. (*Chandogya Upanisad* 6.14.2)

1.3

**uttisthata jagrata prapya varan nibodhata
ksurasya dhara nisita duratyaya
durgam pathas tat kavayo vadanti**

Wake up and take advantage of the human form of life. Transcendentalists say that the path of spiritual life is difficult; it is sharp like a razor's edge. (*Katha Upanisad* 1.3.14)

1.4

**yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah**

Only unto those great souls who serve guru and Krsna with implicit faith is the import of the Vedas fully revealed. (*Svetasvatara Upanisad* 6.23)

1.5

**nayam atma pravacanena labhyo na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam**

The Supreme Self can never be known by any amount of argument, reasoning, intelligence, or by much hearing. To those whom He chooses, however, He may His personal form. (*Katha Upanisad* 1.2.23)

1.6

**janana-maranadi-samsaranala-santapto dipta-sira
jala-rasim iva upahara-panih srotriyam
brahma-nistham gurum upasrtya tam anusarati**

Just as a person whose head is afire runs towards water, one burning from the fire of material existence birth, death, old age, and disease must run to a guru for relief. Such a guru must be fixed in the Absolute Truth and well-versed in the scriptures. One should approach him with all that is needed for sacrifice, submit to him, and be ready to carry out his every instruction. (*Vedanta-sara* 11)

1.7

**'krsna-nitya-dasa', jiva taha bhuli' gela
ei dose maya tara galaya bandhila**

Because the soul has forgotten that he is the eternal servant of Krsna, *Maya* has chained him by the neck. (*Cc. Madhya* 22.24)

1.8

**krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsaradi-dukhha**

Forgetting *Krsna*, the soul is attracted by the illusory energy since time immemorial, which gives him innumerable miseries in the material world. (*Cc. Madhya* 20.117)

1.9

**krsna-bahir-mukha haiya bhoga vancha kare
nikata-stha maya tare japatiya dhare
pisaci paile yena mati-chhanna haya
maya-grasta jivera haya se bhava udaya
"ami nitya krsna-dasa" —ei katha bhule
mayara naphara haiya cira-dina bule
kabhu raja, kabhu praja, kabhu vipra, sudra
kabhu sukhi, kabhu dukhi, kabhu kita, ksudra
kabhu svarge, kabhu martye, narake va kabhu
kabhu deva, kabhu daitya kabhu dasa prabhu**

Being averse to the service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and thus the illusory energy keeps him tightly within her embrace. The living entity, captured by the illusory energy, becomes just like a madman under a witch's spell.

"I am the eternal servant of *Krsna*" forgetting this, he becomes the slave of *maya* and forever wanders through a succession of lives. Sometimes he is a king, sometimes a subject. Now a *brahmana*, now a *sudra*. Now an insignificant ant. Sometimes happy, sometimes sad. Now he goes to heaven, now to hell. Sometimes he is a god, sometimes a devil, now a servant, now a lord. (*Prema-vivarta*)

1.10

**brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija
tate krsna bhaje, kare gurura sevana
maya-jala chute, paya krsnera carana**

Wandering throughout the universe, by the mercy of Krsna, the living entity who is fortunate meets a bona fide spiritual master. By the mercy of the spiritual master, he gets the seed of the *bhakti-lata*. By worshiping Krsna and rendering service to the spiritual master, one is liberated from the illusory world of *maya*, and attains the lotus feet of the Lord. (*Cc. Madhya* 19.151, 22.25)

1.11

**mukam karoti vacalam pangum langhayate girim
yat krpa tam aham vande paramananda madhavam**

I offer my respectful obeisances unto transcendental bliss personified, Lord Madhava, by whose mercy a dumb man can speak eloquently, a blind man can see the stars, and a lame man can cross mountains. (*Bhavartha Dipika, Mangala Stotram 1*)

1.12

**caitanya lila-amrta-pura, krsna-lila-sukarpura,
duhe mili' haya sumadhurya
sadhu-guru-prasade, taha yei asvade,
sei jane madhurya pracurya**

The pastimes of Sri Caitanya are the abode of nectarean love of Godhead. They are like thick condensed milk. The pastimes of Sri Krsna are like camphor. When these are combined they are very sweet. By the mercy of the guru one can taste that sweetness un-limitedly. (*Cc. Madhya 25.277*)

A Qualified Guru and Disciple are Hard to Find

1.13

**sravanayapi bahubhir yo na labhyah
srnvanto 'pi bahavo na vidyuh
ascaryo 'sya vakta kus lo 'sya labhda
ascaryo jnata kusalanusistah**

Many cannot hear about the soul, and even after hearing about it many cannot understand it, because it is hard to find a guru who is a genuine seer of the truth. Such a qualified guru is a great soul and is very rare. Only those who follow his teachings can realize the truth and become expert in the science of God. Such disciples are also very rare. (*Katha Upanisad 1.2.7*)

A Genuine Guru Knows the Truth About Krsna, is Surrendered to Him, and is Well-Versed in the Vedic Literature

1.14

**tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam**

One who is searching for the Ultimate Truth must surrender to a guru who knows the inner meaning of the Vedas, is fixed in the Absolute Truth and is expert in the sastra. (*Bhag. 11.3.21*)

1.15

**krpa-sindhuh su-sampurnah
sarva-sattvopakarakah
nisprhah sarvatah siddhah
sarva-vidya-visaradah
sarva-samsaya-samchetta
'nalaso gurur ahrtah**

One who is an ocean of mercy, who is fulfilled in all respects, who has all good qualities, who works for the benefit of all souls, who is free from lust, who is perfect in all respects, who is well-

versed in the scriptures, who knows the science of Krsna, who can remove all the doubts of his disciples, and who is always alert in the service of Krsna is known as a genuine guru. (*Hari-bhakti-vilasa* 1.45,46 quoted from *Visnu-smrti Vacana*)

A Guru is a Master of his Senses

1.16

**vaco vegam manasah krodha vegam
jihva vegam udaropastha vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat**

A sober person who can control the urge to speak, the mind, the urges of anger, the tongue, belly, and genitals is qualified to make disciples all over the world. (*Upadesamrta* 1)

1.17

**sat-karma nipuno vipro mantra-tantra-visaradah
avaishnavo guru na syad vaisnavah svapaco guruh**

A brahmana may be expert in mantra, ritual, and the six kinds of brahminical work performing and teaching sacrifice, studying and teaching scripture, giving and receiving charity but if he is not a Vaisnava he cannot be a guru. On the other hand, a Vaisnava, even if born in a family of untouchables, may be a guru. (*Hari-bhakti-vilasa*, quoting *Padma Purana Vacana*)

A Pure Devotee is the Guru of all Varnas and Asramas

1.18

**vipra ksatriya vaisyas ca guravah sudra janmanam
sudras ca guravas tesam trayanam bhagavat-priyah**

A *brahmana*, *ksatriya* or *vaisya* can be guru for the *sudra* class, but a Vaisnava, even if born a *sudra*, because he is dear to the Supreme Personality of Godhead, can be the guru of these higher orders. (*Padma Purana*)

1.19

**kiba vipra, kiba nyasi , sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya**

Whether a *brahmana*, a *sannyasi*, or a *sudra*, one who knows the science of Krsna is to be accepted as guru. (*Cc. Madhya* 8.128)

1.20

**kiba varni, kiba srami, kiba varnasrama hina
krsna tattva yei, sei acarya pravina
asala katha chadi' bhair varne ye kare adara
asad-guru kari' ta 'ra vinasta purvapara**

One who is expert in the science of Krsna, whatever social order he may belong to including *sudra* and outcaste is to be accepted as an acarya. Who ignores this principle and accepts a guru solely on the basis of social position will be ruined. (*Prema-vivarta*)

A Guru is an Acarya of Sambandha-jnana

1.21

**vairagya-yug bhakti-rasam prayatnair
apayayan mam anabhipsum andham
krpambudhir yah para-duhkha-dukhi
sanatanam tam prabhnum asrayami**

I surrender to Srila Sanatana Gosvami, the acarya of sambandha jnana. He is an ocean of mercy and always unhappy to see the suffering of others. Although I was blind and in the darkest ignorance he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarean rasa that of divine love. (*Vilapa-kusumanjali*, 6)

Who is an Acarya?

1.22

**upaniya tu yah sisyam veda-madhyapayed dvijah
sankalpam sa-rahasyam ca tam acaryam pracaksate**

An *acarya* is not one who only confers the sacred thread. He trains his disciples in sacrifice and teaches them the confidential meaning of the Vedas. Such a spiritual master is an *acarya*, according to saintly authorities. (*Manu-samhita* 2.140)

1.23

**acinoti yah sastrartham acare sthapayaty api
svayam acarate yasmad acaryas tena kirttitah**

An acarya is one who fully understands the conclusions of the revealed scriptures and whose behavior reflects his deep realization. He is a living example for he teaches the meaning of the scriptures both by word and deed. (*Vayu Purana*)

Example Is Better Than Precept

1.24

**yad yad acarati sresthas tat tad evetaro janah
sa yat pramanam kurute lokas tad anuvartate**

Whatever a great man does, common men follow. Whatever standards he sets by exemplary acts, all the world pursues. (*Bhagavad-gita* 3.21)

1.25

**apane acare keha, na kare pracara
pracara karena keha, na karena acara
'acara' 'pracara' namera karaha 'dui' karya
tumi sarva-guru, tumi jagatera arya**

Some practice but do not preach, others preach but do not practice, but one who is perfect in both preaching and practice is the guru of the entire universe. You are a real jagad-guru, for you practice what you preach. (*Cc. Antya* 4.102,103)

1.26

**apane karimu bhakta-bhava angikare
apani acari' bhakti sikhamu sabare**

I shall accept the role of a devotee, and I shall teach *bhakti* to everyone by practicing it Myself. (*Cc. Adi 3.20*)

1.27

apani na kaile dharma sikhana na yaya

If I do not do this Myself, then the principles of religion will not be taught. (*Cc. Adi 3.21*)

Inconceivable Oneness and Difference of Guru, Vaisnava, and Krsna

1.28

**acaryam mam vijaniyan navamanyeta karhicit
na martya-buddhyasuyeta sarva-devamayo guruh**

Know the *acarya* to be as good as Myself. Never disrespect him. Never envy him or consider him an ordinary man for He is the sum total of all the demigods. (*Bhag. 11.17.27*)

1.29

**vande gurun isa-bhaktan isam isavatarakan
tat-prakasams ca tac chaktih krsna caitanya samjnakam**

I worship the Supreme Lord Sri Caitanya, who appears in six features as: instructing and initiating gurus; the Lord's devotees, beginning with Srivasa Thakura; His avatars such as Advaita Acarya; His *prakasa*, or full expansion, (Nityananda Prabhu); and His *sakti*, (Gadadhara Pandita). (*Cc. Adi 1.1*)

1.30

**krsna, guru, bhakta, sakti, avatara, prakasa
krsna sakti ei chaya-rupe karena vilasa**

The Supreme Lord appears in six features. As Sri Krsna; the two kinds of gurus; devotees; incarnations of Godhead; complete expansions of His own Self (*purusas*); and His divine energy. In these six features the Lord enjoys His transcendental pastimes. (*Cc. Adi 1.32*)

1.31

**yadyapi amara guru caitanyera dasa
tathapi janiye ami tanhara prakasa**

Although I know my guru is a servitor of Sri Caitanya, I know that He is a full manifestation (*prakasa*) of the Supreme Personality of Godhead Himself. (*Cc. Adi 1.44*)

Siksa-guru; Caitya-guru and Mahanta (personal)-guru.

1.32

**guru-krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane**

According to sastra the guru is non-different from Krsna, because it is through the guru that Krsna bestows mercy on His devotees. (*Cc. Adi 1.45*)

1.33

**siksa-guruke ta' jani krsnera svarupa
antaryami, bhakta-srestha, ei dui rupa**

One should know the *siksa* guru to be Krsna Himself. As guru, Krsna has two forms as the Supersoul and as the best of devotees. (*Cc. Adi 1.47*)

1.34

**jive saksat nahi, tate guru caittya-rupe
siksa-guru haya krsna mahanta-svarupe**

Since one cannot see the Supersoul directly, Krsna appears as a liberated devotee. Such a *siksa* guru is none other than Krsna Himself. (*Cc. Adi 1.58*)

1.35

**naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo 'ntar bahis tanu-bhrtam asubham vidhunvann
acarya-caittya-vapusa sva-gatim vyanakti**

O my Lord! Transcendental poets and experts in spiritual science cannot fully express their indebtedness to You, even if they had the lifetime of Brahma, for You appear in two features externally as the *Acarya* and internally as the Supersoul to deliver the conditioned souls by revealing to them Your devotional service and teaching them how to approach You on the path of pure love. (*Bhag. 11.29.6*)

By the Mercy of Krsna, one Gets the Mercy of Guru

1.36

**krsna yadi krpa kare kona bhagyavane
guru-antaryami-rupe sikhaya apane**

By the mercy of Krsna a fortunate soul is guided by the Supersoul from within and from the guru without. (*Cc. Madhya 22.47*)

Guru Gives Scientific Knowledge About the Highest Spiritual Reality

1.37

**ajnana timirandhasya jnananjana salakaya
caksur unmilitam yena tasmai sri guruve namah**

I was born in the darkest ignorance, but my spiritual master opened my eyes with the salve of transcendental knowledge. I offer my humble obeisance's unto him. (*Prema-bhakti-candrika, Narottama dasa*)

1.38

**sri-caitanya-mano-'bhistam sthapitam yena bhutale
svayam rupah kada mahyam dadati sva-padantikam**

When will Srila Rupa Gosvami Prabhupada, who has established the mission to fulfill the desire of Lord Caitanya give me shelter at his lotus feet? (*Prema-bhakti-candrika*, Narottama dasa)

1.39

**sri-guru-carana padma, kevala-bhakati-sadma,
bando muni savadhana mate
yahara prasade bhair, e bhava toriya jai,
krsna-prapti hoy jaha ha'te
guru-mukha-padma-vakya, cittete koriya aikya,
ar na koriho mane asa
sri-guru carane rati, ei se uttama gati,
je prasade pure sarva asa
cakhu-dan dilo jei, janme janme prabhu sei,
divya-jnan hrde prokasito
prema-bhakti jaha hoite, avidya vinasa jate,
vede gay yahara carito**

The lotus feet of the spiritual master are the only way we can attain pure devotional service. I bow down to his lotus feet with great awe and reverence. By his mercy, one can cross the ocean of material suffering and obtain the mercy of Krsna.

My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfill all desires.

He opens my darkened eyes and fills my heart with transcendental knowledge. He is my lord, birth after birth. From him ecstatic *prema* emanates; by him, ignorance is destroyed. The Vedic scriptures sing of his character.

Our spiritual master is the ocean of mercy, the friend of the poor, and lord and master of the devotees. O master! Be merciful to me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds. (*Prema-bhakti-candrika*, Narottama dasa)

The Spiritual Master is the Energy of Krsna

1.40

**na dharmam nadharmam sruti-gana niruktam kila kuru
vraje radha-krsna-pracura-paricaryam iha tanu
saci-sunum nandisvara-pati-sutatve guru-varam
mukunda-prestatve smara param ajasram nanu manah**

O mind! Give up all connection with Vedic piety and impiety and simply serve Radha and Krsna in Vrndavana with all your heart. Know that Lord Caitanya, the son Saci, is Sri Krsna, the son of Nanda and always remember that Sri Guru is *mukunda-prestha*, the dearest servant of Krsna.

(*Manah-Siksa 2*, Srila Raghunatha Dasa Gosvami)

Note: *In the purport to Cc. Adi 1.46, Srila Prabhupada refers to Srila Bhaktivinoda's commentary called Anubhasya:*

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Krsna, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Sri Krsna in every respect to exploit the sentiments of their followers, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedabheda-tattva, which establishes everything as one with and different from the Personality of Godhead. Srila Raghunatha Gosvami confirms that this is

the real position of a bona fide spiritualmaster and says one should always think of the spiritual master in terms of his intimate relationship with Mukunda.

The Guru is Gaura-sakti and Gaura-priyattama

1.41

**saksad hadritvena samasta sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam**

According to the verdict of the revealed scriptures and saintly persons, the guru is honored as much as Krsna Himself, because he is the dearmost servant of the Supreme Personality of Godhead. I offer my respectful obeisance's unto the lotus feet of such a spiritual master. (*Gurvastakam 7*)

1. 42

**suddha-bhaktah sri-guro sri sivasya ca bhagavata saha
abheda-drstim-tat-priyatamatvenaiva manyante**

Whenever the scriptures describe the spiritual master and Lord Siva as non-different from Krsna, pure devotees understand this is because of their being the most beloved of Sri Krsna. (*Bhakti-Sandarbha, Annucheda 216*)

NOTE: *Quoting the Anubhasya, Cc. Adi 1.46: "Jiva Gosvami clearly defined that a pure devotee's observation of the spiritual master and Lord Siva as one with the Personality of Godhead exists in their being very dear to the Lord, not identical with Him in all respects."*

A Guru in Name Only Commits a Great Offense

1.43

**gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyum**

One who cannot deliver his dependents from repeated birth and death should never become a guru, a relative, a father, mother, demigod, or husband. (*Bhag. 5.5.18*)

1.44

**sei se parama bandhu, sei pita-mata
sri-krsna-carane yei prema-bhakti-data
sakala janme pita-mata sabe paya
krsna guru nahi mile, bhajaha hiyaya**

Under ordinary circumstances one's own father and mother are worshipable, but in every species one gets a father and mother. Far rarer is to get guru and Krsna. The spiritual master can bestow *prema-bhakti* to the those who have attained his mercy, therefore he is the topmost father, mother, and friend of everyone. (*Caitanya Mangala, Madhya-khanda*)

Scholarship is no Qualification for Becoming a Guru

1.45

**sabda-brahmani nisanato na nisayat pare yadi
sramas tasya srama-phalo hy adhenum iva raksatah**

One may be expert in Vedic scholarship, but if he fails to understand the position of the Absolute Truth and doesn't recognize Krsna as the Supreme Personality of Godhead all his study is a waste of time. His hard work will be his only reward, and his efforts will be like the labor of one who struggles to maintain a cow that has no calf and cannot produce milk. (*Bhag.* 11.11.18)

A Non-Vaisnava Cannot be a Guru

1.46

**maha-kula-prasuto 'pi sarva-yajnesu diksatah
sahasra-sakhadhyayi ca na guruh syad avaisnavah**

Even if born in an aristocratic *brahmana* family, initiated with all the appropriate Vedic sacrifices, and has studied a thousand branches of Vedic knowledge --one who is not a Vaisnava can never be a guru. (*Hari-bhakti-vilasa* 1.45)

Bogus Gurus

1.47

paricarya-yaso-lipsuh sisya gurur na hi

One who accepts disciples for personal service and fame is unfit to be a guru. (*Visnu Smrti*)

1.48

**guravo bahavah santi sisya-vittapaharakah
durlabhah sad-gurur devi sisya-santapaharakah**

Many gurus take advantage of their disciples and plunder them. They exploit their disciples for sex, and use them to amass wealth, but a guru who can remove the miseries of his disciples is very rare. (*Purana-vakya*)

The Injunction to Abandon a Bogus Guru

1.49

**guror apy avaliptasya karyakaryam ajanatah
utpatha-pratipannasya parityago vidhiyate**

A guru addicted to sensual pleasure and polluted by vice, who is ignorant and has no power to discriminate between right and wrong, or who is not on the path of suddha-bhakti must be abandoned. (*Mahabharata, Udyoga-parva*, 179.25)

1.50

**snehad va lobhato vapi yo grhniyad diksaya
tasmin gurau sa-sisye tat devata sapa apatet**

If a guru, disregarding the standard for giving diksa, gives the mantra to his disciple out of greed or mundane affection, he is cursed by the gods along with that disciple. (*Hari-bhakti-vilasa* 2.7)

1.51

**yo vyakti nyaya rahitam anyayena srnoti yah
tav ubhau narakam ghoram vrajatah kalam aksayam**

One who assumes the dress and position of an acarya, who speaks against the conclusions of Srimad Bhagavatam and other scriptures, or performs kirtana opposed to the proper glorification of Sri Krsna, certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such non-devotional talks and kirtanas. (*Hari-bhakti-vilasa* 1.101)

1.52

**vaisnava-vidvesi cet parityajya eva. "guror api avaliptasye" ti smaranat,
vaisnava-bhava-rahityena avaisnavataya avaisnavopadisteneti vacana-visaya tvacca.
Yathokta-laksanasya sri-guror-avidyamanatayastu tasyaiva maha-bhagavatasyaikasya
nitya-sevanam paramam sreyaah.**

A guru who is envious of pure devotees, who blasphemes them, or behaves maliciously towards them should certainly be abandoned, remembering the verse "*guror api avaliptasya*" (See 1.49). Such an envious guru lacks the mood and character of a Vaisnava. The *sastras* enjoin that one should not accept initiation from a non-devotee (*avaisnavopadistena*... See 1.54). Knowing these injunctions of the scriptures, a sincere devotee abandons a false guru who is envious of devotees. After leaving one who lacks the true qualities of a guru, if a devotee is without a spiritual guide, his only hope is to seek out a *mahabhagavata vaisnava* and serve him. By constantly rendering service to such a pure devotee, one will certainly attain the highest goal of life. (*Bhakti-sandarbha, Annucheda* 238)

A Materialistic, Professional, Family or Vyavaharika-guru Must be Given up

1.53

paramartha-gurvasrayo vyavaharika-gurvadi parityagenapi kartavyah

One should not accept a spiritual master based on hereditary, social or ecclesiastical convention. Such a professional guru should be rejected. One must accept a qualified spiritual master, who can help one advance towards the ultimate goal of life, *krsna-prema*. (*Bhakti-sandarbha, annucheda* 210)

Who Rejects a False Guru Must Accept a Real Guru

1.54

**avaisnavopadistena mantrena nirayam vrajet
punas ca vidhina samyag grahayed vaisnavad guroh**

One who gets his *mantra* from a guru who is a non-devotee or who is addicted to sensual pleasure is doomed to a life in hell. Such a person must immediately approach a genuine Vaisnava guru and again accept the *mantra* from him. (*Hari-bhakti-vilasa* 4.366)

Why Become a Disciple

1.55

**nr-deham adyam su-labham su-durlabham
plavam su-kalpam guru-karnadharam
mayanukulena nabhasvateritam
puman bhavabdhim na taret sa atma-ha**

This human form of life is rare and it can award all the benefit of life. It is superior to all other forms of life, for having attained it, one may easily cross over the ocean of material existence. The human form of life is like a ship for crossing the material ocean. The guru is the captain and the mercy of Krsna is the favorable wind that carries the ship safely across. One who fails to make use of the human form of life for crossing the ocean of birth and death is the killer of the self. (*Bhag.* 11.20.17)

Who Thinks the Spiritual Master an Ordinary man Goes to Hell

1.56

gurusu nara-matir yasya va naraki sah

One who thinks that the spiritual master is an ordinary man is said to live in hell. (*Padma Purana*)

Who Thinks the Guru an Ordinary man Finds his Attempts at Spiritual Progress as Useless as an Elephant's Bath

1.57

**yasya saksad bhagavati jnana-dipa prade gurau
martyasad-dhah srutam tasya sarvam kunjara-saucavat**

The guru is considered as the Supreme Lord Himself, because he gives the light of transcendental knowledge to his disciples. Consequently, for one who maintains the material conception that the guru is an ordinary human being, everything is frustrated. His attempts to progress in spiritual life, his Vedic studies and scriptural knowledge, his penances and austerities, and his worship of the Deity are all as useless as the bathing of an elephant. (*Bhag.* 7.15.26)

For Transcendental Knowledge one Must Approach a Guru

1.58

**tad viddhi pranipatena pariprasnena sevaya
upadeksyanti te jnanam jnaninas tattva-darsinah**

Just try to learn the truth by approaching a spiritual master. Surrender to him and inquire from him and render service at his lotus feet. The self-realized soul can impart knowledge unto you, for he has seen the truth. (*Bhagavad-gita* 4.34)

The Guru Takes one Beyond Jnana to Pure Devotion

1.59

evam gurupasanayaika-bhaktya
vidya-kutharena sitena dhirah
vivrscya jivasayam apramattah
sampadya catmanam atha tyajastram

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharp ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up the ax of analytic knowledge. (*Bhag.* 11.12.24)

Guru and Lord Nityananda are Non-different

1.60

samsarera para haiya bhaktira sagare
ye dubibe se bhajuka nitai candere
amara prabhura prabhu sri gaurasundara
e bada bharasa citte dhari nirantara

Beyond the ocean of birth and death is the bhakti ocean. Let those who would go there worship Lord Nityananda (the original guru). I will hold this faith within my heart forever: My master is Nityananda; His Lord is Gaurasundara. (By the mercy of Lord Nityananda one gets the mercy of Gaurasundara. Nityananda is therefore the original guru. As such the guru is the representative of Lord Nityananda. These two are non-different.) (*C.Bhag.* 1.17.152-153)

1.61

nitai-pada-kamala, koti-candra-susitala,
ye chayay jagata juray
heno nitai bine bhai, radha-krsna paite nai,
drdha kori' dharo nitair pay
se sambandha nahi ja'r, brtha janma gelo ta'r,
sei pasu boro duracar,
nitai na bolilo mukhe, majilo samsara-sukhe,
vidya-kule ki koribe tar
ahankare matta hoiya, nitai-pada pasariya,
asatyere satya kori mani
nitaiyer karuna ha'be, vraje-radha-krsna pabe,
dhara nitai-carana du 'khani.
nitaiyer carana satya, tahara sevaka nitya,
nitai-pada sada koro asa
narottama boro dukhi, nitai more koro sukhi,
rakho ranga-caranera pasa

The lotus feet of Lord Nityananda are more soothing than millions of moons. This world is ablaze with the fire of birth and death, but the cool shade of the lotus feet of Lord Nityananda can give relief to the entire universe. No one can approach Radha-Krsna without Lord Nityananda. If one wants to enter into the service of Radha-Krsna, he must take shelter at the lotus feet of Nityananda. He has not established a relationship with Lord Nityananda has wasted his life. His birth in the human form of life is useless. He is no better than an animal being absorbed in eating, sleeping, mating, and fighting. Such a two-legged animal, whose mouth has never uttered the name "Nitai," wallows in the

pleasures of family life, and enjoys the happiness offered by birth, death, old age, and disease in the forest fire of material existence.

If one has no connection with Nityananda, his so-called academic education and birth in a high family or great nation will not protect him. At the time of death nature's law will act, his work will be finished. He will get another body according to his *karma*.

Why are these human animals acting in this way? They are maddened by a false conception of life. They have identified the self with the body, and thus they have forgotten their eternal relationship with Nityananda. Such forgetful persons accept the illusory energy as factual. They consider truth to be unreal and mistake illusion for reality. By the mercy of Nityananda prabhu, however, one can attain the service of Radha-Krsna in Vrndavana. Therefore, take shelter of the holy feet of Lord Nityananda. (*Prarthana*, Narottama Dasa)

The Authorized Sacred Tradition

1.62

**amnyah srutayah saksad brahma-vidyeti visrutah
guru-parampara-praptah visva-kartur hi brahmanah**

Transcendental knowledge, which is received through the system of *parampara*, beginning with Brahma, the creator, and which is embodied in the Sruti is known as *amnyah*, or the authorized sacred tradition. (*Mahajana-karika*)

Lord Brahma, the Original Teacher

1.63

**brahma devanam prathamah sambabhuva
visvasya karta bhuvanasya gopta
sa brahma-vidyam sarva-vidya-pratistam
atharvaya jyesta-putraya praha**

Lord Brahma is the foremost of the demigods. He is the creator of the universe, and its guardian. He instructed his eldest son, Atharva in the science of transcendental knowledge (brahma-vidya), and thus became the first teacher within the universe. All other knowledge is based on this knowledge. (*Mundaka Upanisad* 1.1.1)

Sri Madhva the Sampradaya Acarya

1.64

**ananda-tirtha-nama sukha-maya-dhama yatir jiyat
samsararnava-taranim yam iha janah kirtyanti budhah**

All glories to Sri Madhvacarya Prabhu, who is known as Ananda-tirtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories. (*Prameya-ratnavali*)

The Brahma-Madhva Gaudiya Sampradaya

1.65

sri-krsna-brahma-devarsi-badarayana-sanjnakan
sri-madhva-sri-padmanabha-sriman-nrhari-madhavan
aksobhya-jayatirtha-sri-jnanasindhu-dayanidhin
sri-vidyanidhi-rajendra-jayadharman-kramadvayam
purusottama-brahmanya-vyasatirthams ca samstumah
tato laksmpatim sriman-madhavendran ca bhaktitah
tac chisyan srisvaradvaita-nityanandan-jagat-gurun
devam-isvara-sisyam-sri-caitanyan ca bhajamahe
sri-krsna-prema-danena yena nistaritam jagat
kali-kalusa-santaptam karuna-sindhuna svayam
mahaprabhu-svarupa-sri-damodarah-priyankarah
rupa-sanatanau dvau ca gosvami-pravarau prabhu
sri-jivo-raghunathas ca rupa priyo maha-matih
tat-priyah kaviraja-sri-krsna-dasa-prabhur matah
tasya priyottamah srilah sevaparo narottamah
tad-anugata-bhaktah sri-visvanathah sad-uttamah
tad asaktas ca gaudiya-vedantacarya-bhusanam
vidyabhusana-pada sri-baladeva-sad-asrayah
vaisnava-sarvabhauma-sri-jagannatha-prabhus tatha
sri-mayapura-dhamnas tu nirdesta-sajjana-priyah
suddha-bhakti-pracarasya muli-bhuta ihottamah
sri-bhaktivinodo devas tat-priyatvena visrutah
tad-abhinna-suhrd-varyo maha-bhagavatottamah
sri-gaura-kisorah saksad-vairagyam vighrasritam
(mayavadi-ku-siddhanta-dhvanta-rasi-nirasakah
visuddha-bhakti-siddhantaih svanta-padma-vikasakah
devo 'sau paramo hamso mattah-sri-gaura-kirtane
pracaracara-karyesu niranteram-mahotsukah
hari-priya-janair-gamyam om visnu-pada-purvakah
sri-pado bhakti-siddhanta-sarasvati-mahodayah
sarve te gaura-vamsyas ca parama-hamsa-vighrahah
vayam ca pranata dasas tad ucchista-grahagrahah)

The above *Sanskrit* verse describing the *Gaudiya Vaisnava guru-parampara* was composed by Srila Bhaktisiddhanta Sarasvati Thakura (with the exception of the part in parenthesis, which was later added by his disciples). He translated it in the form of a Bengali poem, which follows:

1.66

krsna haite catur-mukha, haya krsna sevonmukha,
brahma haite naradera mati
narada haite vyasa, madhva kahe vyasa-dasa,
purna-prajna padmanabha-gati
nrhari madhava vamse, aksobhya-paramahamse,
sisya bali' angikara kare
aksobhyera sisya jaya-tirtha name paricaya,
tanra dasye jnanasindhu tare
taha haite dayanidhi, tanra dasa vidyanidhi,
rajendra haila tanha ha'te
tanhara kinkara jaya-dharma name paricaya,
parampara jana bhala mate
jayadharma-dasye khyati, sri purusottama yati,

ta'ha ha'te brahmanya-tirtha suri
vyasa-tirtha tanra dasa, laksmi-pati vyasa-dasa,
taha ha'te madhavendra puri
mahavendra puri-vara, sisya-vara sri isvara,
nityananda sri-advaita-vibhu
isara-purike dhanya, karilena sri caitanya,
jagad-guru-gaura-mahaprabhu
mahaprabhu sri-caitanya, radha-krsna nahe anya,
rupanuga-janera-jivana
visvambhara priyankara, sri svarupa damodara,
sri gosvami rupa-sanatana
rupa-priya mahajana, jiva raghunatha hana,
tanra priya kavi krsna dasa
krsna dasa priya-vara, narottama sevapara,
yanra pada visvanatha asa
visvanatha bhakta-satha, baladeva jagannatha,
tanra priya sri bhaktivinoda
mahabhagavata-vara, sri-gaura-kisora-vara,
hari-bhajanete yanra moda
sri varsabhanavi-bara, sada sevya-sevapara,
tanhara dayitadasa nama
ei saba hari-jana, gaurangera nija-jana,
tandera ucchiste mora kama

The teachings of pure devotional service to Krsna begins with Krsna Him-self. He revealed this divine knowledge to the four-headed Brahma, who taught it to Narada. Narada taught it to Vyasa, who taught it to his servant, Madhvacharya. From Madhvacharya it passed to Padmanabha, Narahari, and Madhava. Madhava's disciple was Aksobhya. Aksobhya's disciple was Jayatirtha, whose foremost disciple was Jnanasindhu. After Jnanasindhu was Dayanidhi, whose disciple was Vidyanidhi, also known as Vidyadhira Tirtha. His disciple was Rajendra Tirtha, whose principle disciple was Jayadhama, also known as Vijayadhva Tirtha, the famous *Bhagavatam* commentator. His disciple was Purusottama Tirtha, whose foremost disciple was Brahmanya Tirtha. His disciple was Vyasatirtha, whose disciple was Laksmipati Tirtha. In this way one should understand the *guru-parampara*.

Laksmipati Tirtha initiated Sri Madhavendra Puri, the best of sannyasis, whose favorite disciple was Isvara Puri. Two of his foremost disciples were the two great incarnations of Godhead, Lord Nityananda and Advaita Prabhu. Lord Caitanya made Isvara Puri greatly fortunate by accepting him as guru. Caitanya Mahaprabhu is none other than Sri Radha-Krsna combined. He is the life and soul of the *Rupanuga Vaisnavas*. The most dear follower of Sri Caitanya, who was also known as Visvambhara, was Svarupa Damodara, whose principle followers were Rupa and Sanatana Gosvami. The beloved followers of Rupa and Sanatana were Sri Jiva and Raghunatha dasa, whose dearest servant was Krsnadasa Kaviraja Gosvami. The dearest follower of Krsnadasa was Narottama dasa Thakura. Narottama's follower, Visvanatha Cakravarti Thakura, had no desire other than the service of Narottama's lotus feet. The foremost devotee of Visvanatha was Baladeva Vidyabhusana, and then Jagannatha dasa Babaji. The dear servant of Jagannatha dasa Babaji was Bhaktivinoda Thakura. Bhaktivinoda Thakura was followed by Sri Gaura Kisora dasa Babaji, a great devotee, whose only pleasure was the service of Sri Hari.

All these pure devotees of the Lord represent the dynasty of Sri Gauranga, the *Gaura-vamsa*. Their holy feet are my only refuge. I am devoid of any real service to them, but hope that one day their service may be mine. I am only a fallen *tridandi-sannyasi* by the name of Bhaktisiddhanta Sarasvati." Thus ends the First Jewel of the *Gaudiya Kanthahara*, entitled *Guru-tattva*.

Bhagavat-tattva

***Bhagavatam* is the Crown Jewel of all Revealed Scriptures**

2.1

**dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu-sivadam tapa-trayonmulanam
srimad-bhagavate maha-muni-krte kim va parair isvarah
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat**

Completely rejecting all religious principles that are materially motivated, *Bhagavata-Purana* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhagavatam*, compiled by the great sage Vyasa in the maturity of his spiritual realization, is sufficient in itself for God-realization. What is the need for any other scripture? As soon as one attentively and submissively hears the message of *Bhagavatam*, by this culture of knowledge, the Supreme Lord is established within his heart. (*Bhag.* 1.1.2)

2.2

**'krsna-bhakti-rasa-svarupa' sri-bhagavata
tate veda-sastra haite parama mahattva**

Srimad-Bhagavatam gives direct information of the mellows derived from service to Krsna. Therefore *Srimad-Bhagavatam* is above all other Vedic literature. (Cc. Madhya 25.150)

***Bhagavatam* is the Ripened Fruit of the Vedic Desire Tree**

2.3

**nigama-kalpa-taror galitam phalam
suka-mukhad amrta-drava-samyutam
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah**

Srimad-Bhagavatam is the essence of all Vedic literature. It is the ripened fruit of the desire tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Sukadeva Gosvami. O thoughtful men, who relish transcendental mellows, always taste this fully ripened fruit. As long as you are aspiring to be absorbed in the transcendental bliss derived from the Lord's loving service, you should continue tasting *Srimad-Bhagavatam* even after liberation. (*Bhag.* 1.1.3)

***Bhagavatam* is the Literary Incarnation of Krsna**

2.4

**krsne sva-dhamopagate dharmajnanadibhih saha
kalau nasta-drsam esa puranarko' dhunoditah**

Srimad-Bhagavatam is as brilliant as the sun. After Lord Krsna has left for His abode, accompanied by *dharmajnan* and knowledge, it has arisen to save us from the darkness of the age of Kali. (*Bhag.* 1.3.43)

Paramahamsas Sing Bhagavatam for the Benefit of all Souls

2.5

**anarthopasamam saksad bhakti-yogam adhoksaje
lokasyajanato vidvams cakre satvata-samhitam
yasyam vai sruyamanayam krsne parama-puruse
bhaktir utpadyate pumsah soka-moha-bhayapaha**

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service; but the mass of people do not know this, therefore the great sage Vyasa compiled this Vedic literature, which is in relation to the Supreme Truth. Simply by hearing this Vedic literature, the feeling for devotional service to Krsna sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness within the heart. (*Bhag.* 1.7.6,7)

Bhagavatam is Dear to the Topmost Paramahamsas

2.6

**srimad-bhagavatam puranam amalam yad vaisnavanam priyam
yasmin paramahamsyam ekam amalam jnanam param giyate
tatra jnana-viraga-bhakti-sahitam naiskarmyam avisktam
tac chrnvan su-pathan vicarana-paro bhaktya vimucyen narah**

Srimad-Bhagavatam is the spotless *Purana*. It is especially dear to the Vaisnavas; it has knowledge that is especially appreciated by the *paramahamsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion. (*Bhag.* 12.13.18)

Bhagavatam is the Natural Commentary on Vedanta, Mahabharata, Gayatri, and the Vedas

2.7

**artho 'yam brahma-sutranam bharatartha vinirnayah
gayatri-bhasya-rupo 'sau vedartha-paribrmhita**

Srimad-Bhagavatam explains the meaning of Vedanta and the purpose of *Mahabharata*. It reveals the inner meaning of the *gayatri* mantra and the essence of the Vedas. (*Hari-Bhakti-Vilasa* 10.394)

2.8

**gayatrira arthe ei grantha-arambhana
"satyam param" sambhandha, "dhimahi" sadhane prayojana**

In the beginning of *Srimad-Bhagavatam* is an explanation of the brahma-gayatri mantra: satyam param dhimahi, "We meditate upon the Absolute Truth." Here dhimahi indicates the execution of devotional service and the attainment of the ultimate goal of life, Sri Krsna, who is satyam param, the Supreme Absolute Truth. (*Cc. Madhya* 25.147)

2.9

*cari-veda-upanisade yata kichu haya tara artha lana vyasa karila sancaya
yei sutre yei rk visaya vacana bhagavate sei rk sloke nibandhana
ataeva brahma-sutrera bhasya sri bhagavata bhagavata-sloka, upanisat kahe 'eka' mata*

Vyasadeva collected whatever conclusions were in the four Vedas and 108 Upanisads, and composed them in the form of codes as the *Vedanta-sutras*. In *Vedanta-sutra* the purpose of all Vedic knowledge is explained, and in *Srimad-Bhagavatam*, it is elaborated upon in 18,000 verses. What is explained in *Srimad-Bhagavatam* and in the *Upanisads* serves the same purpose. (*Cc. Madhya* 25.98-100)

2.10

**ye sutra-karta, se yadi karaye vyakhyana
tabe sutrera mula artha lokera haya jnana**

If the *Vedanta-sutras* are explained by their author, Vyasadeva, their original meaning can be easily understood by the people in general. (*Cc. Madhya* 25.93)

2.11

**ataeva bhagavata sutrera 'artha'-rupa
nija-krta sutrera nija-'bhasya'-svarupa**

Srimad-Bhagavatam gives the actual meaning of the *Vedanta-sutras*. The author of the sutras is Vyasadeva and he has explained their meaning in the *Srimad-Bhagavatam*. (*Cc. Madhya* 25.142)

2.12

**ataeva bhagavata karaha vicara
iha haite pabe sutra- srutira artha-sara**

Study *Srimad-Bhagavatam* meticulously. Then you will understand the actual meaning of *Vedanta-sutra*. (*Cc. Madhya* 25.153)

***Bhagavatam* is the essence of all the scriptures**

2.13

**sarva-vedetihasanam
saram saram samuddhrtam**

The essence of all Vedic literature, the Vedas, *Puranas*, and *Itihasas*, has been collected in the *Srimad-Bhagavatam*. (*Cc. Madhya* 25.145)

Whoever Disregards *Bhagavatam* and Relies on Sankaracarya 's Commentary is Lost

2.14

**jivera nistara lagi' sutra kaila vyasa
mayavadi-bhasya sunile haya sarva-nasa**

Vyasadeva presented the Vedic literature for the deliverance of the conditioned souls, but if one hears the commentary of Sankaracarya everything is spoiled. (*Cc. Madhya* 6.169)

***Bhagavatam* Reveals the Inner Meaning of Vedanta**

2.15

**sarva-vedanta-saram hi sri-bhagavatam isyate
tad-rasamrta-trptasya nanyatra syad ratih kvacit**

Srimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedantic philosophy. Whoever tastes the transcendental mellow of *Srimad-Bhagavatam* is never attracted to any other literature. (*Bhag.* 12.13.15)

***Bhagavatam* is the Cream of the Vedas and the Very Form of Krsna**

2.16

**sabe purusartha 'bhakti' bhagavate haya
'premarupa bhagavata' carivede kaya
cari veda-dadhi bhagavata
mathilenn suke-khailenu pariksita**

Srimad-Bhagavatam speaks of the highest goal of life, devotional service, divine love of Krsna. According to all the Vedas *Srimad-Bhagavatam* is the very form of divine love. The four Vedas are like yogurt, but the *Srimad-Bhagavatam* is like butter. The churner of this butter is Sukadeva Gosvami, and the eater of this butter is Parikṣita Maharaja. (*C.Bhag., Madhya.* 22.15-16)

2.17

**krsna-tulya bhagavata vibhu, sarvasraya
prati-sloke prati-aksare nana artha kaya**

Srimad-Bhagavatam is as great as Krsna Himself, the Supreme Lord and the shelter of everything. In each and every verse and syllable of *Srimad-Bhagavatam*, there are multi-faceted meanings, for it is as infinite as Krsna. (*Cc. Madhya* 24.318)

2.18

**bhagavata, tulasi gangaya, bhaktajane
caturdha vigraha krsna ei cari sane**

Srimad-Bhagavatam, Tulasi-devi, the Ganges, and the devotees - wherever these four things are found, Krsna is always present. (*C.Bhag. Madhya* 22.81)

Self-Manifest and Eternal, *Bhagavatam* is not Ordinary Materialistic Literature

2.19

**adi-madhya-antye bhagavate ei kaya
visnu-bhakti nityasiddha aksaya avyaya
(Caitanya Bhagavata, Antya 3.506)**

**bhagavata-sastre se bhaktir tattva kahe
teni bhagavata-sama kona sastra nahe
yena rupa matsya-kurma-adi avatara
avirbhava-tirobhava apaneī haya
(Caitanya Bhagavata, Antya 3.509-511)**

**isvarera tattva yena bujhane na yaya
eimata bhagavata sarva-saste gaya**
(C.Bhag.. Antya 3.513)

**premamaya bhagavata krsnera sri anga
tahate kahena yata gopya krsneranga**
(Caitanya Bhagavata, Antya 3.516)

**hena bhagavata kona duskrti padiya
nityananda ninda kare tattva na janiya**
(C.Bhag.. Antya 3.534)

In the beginning, middle, and end, the *Srimad-Bhagavatam* speaks only of devotional service to Krsna. As such, this literature is eternally perfect, infallible, and infinite, because it contains all truths pertaining to the infinite. Since the *Srimad-Bhagavatam* speaks exclusively of the truths of pure devotional service, it is unparalleled among the *sastras*. No other scripture can compare with *Srimad-Bhagavatam*. In the same way that the *avatars* of Krsna beginning with Matsya and Kurma appear and disappear transcendently, the *Srimad-Bhagavatam* is not of mundane origin. It appears and disappears of its own accord. In the same way that truth about God Himself is inconceivable, the *Srimad-Bhagavatam* is beyond all material understanding. The *Srimad-Bhagavatam* is full of *krsna-prema*. It is a part of Krsna Himself, for it describes Krsna's confidential pastimes. Whoever offends the lotus feet of Lord Nityananda is a great sinner. Despite his deep study and scholarship, such a person will never understand the *Srimad-Bhagavatam*.

***Bhagavatam* is Beyond Sensual Experience**

2.20

**padau yadiyau prathamadvitiyau trtiyaturyau kathitau yaduru
nabhistatha pancama eva sastho bhujantaram doryugalam tathanyau
kanthas tu rajan navamo yadiyo mukharavindam dasamam praphullam
ekadaso yasya lalatapattakam siro'pi tu dvadasa eva bhati
tamadidevam karunanidhanam tamalavarnam suhitavataram
aparasamsara samudra-setum bhajamahe bhagavata-svarupam**

I worship that Supreme Lord Sri Krsna, the origin of all the gods, the abode of mercy, whose transcendental form is black like the tamal tree, and who has appeared in the form of His sound avatara, *Srimad-Bhagavatam*. It is the literary incarnation of Krsna, a bridge by which lost souls can cross the ocean of repeated birth and death.

Srimad-Bhagavatam has twelve cantos, which correspond to the twelve different parts of Krsna's divine form. The first two cantos are the lotus feet of Krsna. The third and fourth cantos are His lotus thighs. The fifth canto is His lotus navel. The sixth canto is His torso and chest. The seventh and eight cantos are his lotus arms. The ninth canto is his throat. The tenth canto is his beautiful lotus face. The eleventh canto is His forehead, and the twelfth canto is His crown. (*Padma Purana*)

Two Kinds of *Bhagavata* the Book and the Person

2.21

**dui sthane bhagavata nama suni matra
grantha-bhagavata, ara krsna-krpa-patra**

The name *bhagavata* applies to two things: the book *Bhagavata*, and the agent of Krsna's mercy, the devotee *bhagavata*. (C.Bhag. Antya 3.532)

2.22

**eka bhagavata bada bhagavata-sastra
ara bhagavata bhakta bhakti-rasa-patra**

One of the *bhagavatas* is the great scripture, *Srimad-Bhagavatam*. The other is the pure devotee *bhagavatam*, who is absorbed in *bhakti-rasa*. (Cc. Adi 1.99)

2.23

**dui bhagavata dvara diya bhakti-rasa
tanhara hrdaye tanre preme haya vasa**

Through the actions of these two *bhagavatas* the Lord instills the mellows of *bhakti-rasa* into the heart of a living being and thus the Lord, in the heart of His devotee, comes under the control of His devotee's love. (Cc. Adi 1.100)

2.24

**maya-mugdha jivere nahi svatah krsna-jnana
jivere krpaya kaila krsna veda purana**

The conditioned soul cannot revive his Krsna consciousness by his own effort, but out of causeless mercy, Krsna, in the form of Vedavyasa, compiled the Vedic literature and its supplements, the *Puranas*. (Cc. Madhya 20.122)

The Inconceivable Nature of *Bhagavatam*

2.25

**mahacintya bhagavata sarvasastre gaya
iha na bujhiye vidya, tapa, pratisthaya
bhagavata bujhi heno yara acche jnana
se na jane kabhu bhagavatera pramana**

According to all the revealed scriptures, the *Srimad-Bhagavatam* is inconceivable, beyond mundane understanding. Its meaning cannot be understood either by scholarship or penance. One who is not a devotee of Krsna, no matter how great a scholar he may be, will never understand *Srimad-Bhagavatam*. (C.Bhag. Madhya 22.13-14)

2.26

**bhagavate acintya isvara-buddhi yanra
se janaye bhagavata-artha bhakti-sara**

Srimad-Bhagavatam has inconceivable knowledge about the Supreme Lord. One who knows this knows the *Srimad-Bhagavatam* gives the essence of devotion to Krsna. (C.Bhag., Madhya 22.25)

2.27

**aham vedmi suko vetti vyaso vetti na vetti va
bhaktya bhagavatam grahyam na buddhya na ca tikaya**

I know Sukadeva knows the meaning of *Srimad-Bhagavatam*, whereas Vyasadeva may or may not know it. The *Srimad-Bhagavatam* can only be known through bhakti, not by mundane intelligence or by reading many commentaries. (Cc. Madhya 24.313)

***Bhagavatam* is Understood Through Vaisnavas**

2.28

**yaha, bhagavata pada vaisnavera sthane
ekanta asraya kara caitanya-carane**

If you want to understand *Srimad-Bhagavatam* you must approach a self-realized Vaisnava and study it under his guidance while at the same time taking exclusive shelter of the lotus feet of Lord Caitanya. (Cc. Antya 5.131)

2.29

vaisnava-pasa bhagavata kara adhyayana

[Lord Caitanya said to Raghunatha Bhatta.] Study *Srimad-Bhagavatam* from a pure Vaisnava who has realized God. (Cc. Antya 13.113)

Study *Bhagavatam* Under the Spiritual Master

2.30

**vipra kahe, murkha ami sabdartha na jani
suddhasuddha gita padi guru-ajna mani
yavat padon, tavat pana tanva-darasana
ei lagi' gitapatha na chade mora mana**

Sometimes my reading of the *Bhagavad-gita* is correct and sometimes it is incorrect. I simply do so on the order of my guru. As long as I read *Bhagavad-gita*, I can see Krsna. It is for this reason I read *Bhagavad-gita*, and my mind cannot give it up. (Cc. Madhya 9.98,101)

Study *Bhagavatam* in Light of Previous Acaryas

2.31

**sridhara-svami-prasade 'bhagavata' jani
jagad-guru sridhara-svami 'guru' kari' mani
sridharanugata kara bhagavata-vyakhyana
abhimana chadi' bhaja krsna bhagavan**

By the mercy of Sridhara Svami, one can understand the meaning of *Srimad-Bhagavatam*. For this, reason he is the guru of the whole world, and I consider him my guru. You should explain the *Srimad-Bhagavatam* by following the version of Sridhara Svami. Giving up all false ego, you should worship Sri Krsna, the Supreme Personality of Godhead. (Cc. Antya 7.133,136)

Who Does not Recognize *Bhagavatam* is Doomed

2.32

**mui, mora bhakta, ara grantha-bhagavate
yara bheda acche tara nasa bhalamate**

Myself, My devotees, and the scripture *Srimad-Bhagavatam* one who sees any difference between these three will find that all his intelligence has been destroyed. (C.Bhag., Madhya 18)

2.33

**ye va bhattacharya, cakravarti, misra saba
ta'ra o na jane saba grantha-anubhava
sastra padaiya sabe ei karma kare
srotara sahita yamapase dubi' mare**

The so-called Bhattacharyas, Cakravartis, Misras, and others make a business out of the scripture, but have no realization at all. All their study of scripture is simply *karmic* activity. Whoever hears from them will be bound by Yamaraja and dragged down to hell at the time of death. (C.Bhag. *Adi* 2.67-68)

2.34

**bhagavata ye na mane, se yavana sama
tara sasta acche janme janme prabhu yama**

Whoever has no regard for *Srimad-Bhagavatam* is the same as a yavana, an untouchable heathen. He will be punished birth after birth by Lord Yamaraja. (C.Bhag. *Adi* 2.39)

Those Proud of Their Piety Cannot Relish the Nectarean Juice of the *Bhagavatam*

2.35

**mauna-vrata-sruta-tapo-'dhyayana-sva-dharma-
vyakhya-raho-japa-samadhaya apavargyah
prayah param purusa te tv ajitendriyanam
varta bhavasty uta na vatra tu dambhikanam**

O Lord, there are ten prescribed methods on the way to liberation: silence, vows, hearing of Vedic knowledge, penance, study of Vedic literature's, piety, explaining the *sastras*, solitude, japa, and *samadhi*. These are generally a means of livelihood for those who have not conquered their senses. Because they are falsely proud of their religious practices, however, these methods are all unsuccessful. (Bhag. 7.9.46)

NOTE: *The implication here is that because they are proud of practicing these unsuccessful methods of liberation, so-called religionists (who can-not control their senses) cannot appreciate Srimad-Bhagavatam, despite performing all manner of pious activities. Srila Prabhupada comments, ". The ten processes of liberation or improvement on the path of liberation are not meant for devotees; kevalya bhaktya, if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed."*

Lecturing on *Bhagavatam* as a Profession is Prohibited o is Initiating Unqualified Disciples to Increase One's Wealth o is Reciting *Bhagavatam* to the Faithless for One's Prestige

2.36

**na sisyan anubadhnita granthan naivabhyased bahun
na vyakhyam upayunjita narambhan arabhet kvacit**

A *sannyasi* must not present allurements of material benefits to attract disciples. He should not initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should not unnecessarily read many books, nor should he lecture on scriptures like the *Srimad-Bhagavatam* as a way of making his livelihood. He must not attempt to increase material opulence unnecessarily. He must renounce endeavors for things that are beyond his means that cannot be attained even at the expense of great time and energy (Maharambha). (Bhag. 7.13.8)

Srila Prabhupada comments: *Sannyasis sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually, such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of Krsna consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off-limits to worthless bands of crazy men. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. Temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Krsna consciousness. Srila Visvanatha Cakravarti Thakura explains the word arambha as meaning mathadivya-paran, which means "attempts to construct temples and monasteries." The first business of a sannyasi is to preach Krsna consciousness, but if by the grace of Krsna facilities are available, then he may construct temples and monasteries to give shelter to serious students of Krsna consciousness. Otherwise such temples and monasteries are not needed.*

Who will not hear the *Srimad-Bhagavatam*

2.37

**kathanciddhanadikakamanaya yadi karmi vakta
srota va syat tada sa virajyed evetyaha pasughnavina**

One who is attached to enjoying the fruits of his work is called a *karmi*. Whenever such a *karmi* (influenced by lusty desires, beginning with the desire for material wealth), hears a lecture on *Srimad-Bhagavatam*, he will stop listening and go away, because he sees such hearing as a hindrance to his sense gratification. The *Bhagavatam* refers to such persons as "killers of the self," because they commit spiritual suicide by ignoring the message of *Srimad-Bhagavatam*. Who but the killer of the soul or an animal-killer would avoid hearing the sublime message the *Bhagavatam*? (*Sarartha-darsini* commentary, on *Bhag.* 10.1.4.)

Further Prohibitions Against Lecturing on *Bhagavatam* for Money

2.38

**sudranam supakari ca yo harer nama-vikrayi
yo vidya-vikrayi vipro visahino yathoragah**

One who is devoid of devotional service to Krsna, who cooks for *sudras*, who initiates disciples in the holy name for money, or who lectures on the scriptures for pay is a *brahmana* in name only. His brahminical status is destroyed by such misdeeds. These so-called vipers without position who frighten the ignorant, they control their ignorant disciples through fear and materialistic partiality, without having to show them any really praiseworthy spiritual achievements. (*Brahma-vaivarta Purana, Prakrti-khanda, Chapter 21*)

Don't Hear *Bhagavatam* From non Devotees

2.39

**avaishnava mukhodgirnām putam harikathamrtam
sravanam naiva kartavyam sarpocchistam yathā payah**

Just as milk touched by the lips of a serpent has a poisonous effect, *harikatha*, when heard from the lips of non-devotees, is poisonous. Both those who speak it and those who hear it will suffer from the effects of poison. (*Padma-Purana*)

The Eighteen *Puranas*

2.40

**brahmam padmam vaiṣṇavamca saivam laingam saagarudam
naradiyam bhagavatam agneyam skanda-samjñitam
bhaviṣyam brahmavaivarttam markandeyam savamanam
varaham matsyam kaurmam ca brahmandakhyamiti trisat**

There are eighteen *Puranas*: Brahma, Padma, Viṣṇu, Siva, Liṅga, Garuda, Naradiya, Bhagavata, Agni, Bhaviṣya, Skandha, Brahma-Vaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma-and Brahmanda. (*Bhag.* 12.7.23-24)

The *Puranas* Have Three Divisions: *sattvika*, *rajasika*, and *tamasika*

2.41

**vaiṣṇavam naradiyam ca tatha bhagavatam subham
garudan ca tatha padmam varaham subhadarsane
sattvikani puranani vijñeyani manisibhih
brahmy andam brahmavaivarttam markandeyam tathaiva ca
bhaviṣyam vamanam brahmam rajasani nibodhata
matsyam kaurmam tatha laingam saivam skandam tathaiva ca
agneyanca syadetani tamasani nibhodhata**

O you of perfect vision! The self-realized sages have determined that there are three divisions of the eighteen *Puranas* corresponding to the modes of goodness, passion, and ignorance. The *Viṣṇu*, *Naradiya*, *Bhagavata*, *Garuda*, *Padma* and *Varaha Puranas* are in the mode of goodness. The *Brahmanda*, *Brahma-vaivarta*, *Markandeya*, *Bhaviṣya*, *Vamana*, and *Brahma Puranas* are in the mode of passion. The six *Puranas* in the mode of ignorance, are *Skandha*, *Matsya*, *Kurma*, *Liṅga*, *Siva*, and *Agni*. (*Brahma-vaivarta Purana*)

2.42

**sattvikesu ca kalpesu mahatmyamadhikam hareh
rajasesu ca mahatmyamadhikam brahmano viduh
tad-vadagnesca mahatmyam tamasesu sivasya ca
sankirnesu sarasvatyah pitrnansca nigadyate**

The *Puranas* in the mode of goodness glorify the Supreme Lord, Sri Kṛṣṇa; those in the mode of passion promote the glories of Lord Brahma, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Siva, and Durga. In addition many other scriptures have different mixtures of goodness, passion, and ignorance, and promote the worship of demigods like Sarasvati and Lakṣmi along with worship of ancestors, and many other lower religious processes. (*Tattva-Sandarbhā*, *annucheda* 17)

What is to be Known as Sastra

2.43

**rg-yajuh-samatharvanca bharatam pancaratrakam
mula-ramayanancaiva sastramityabhidhiyate
yacchanukulametasya tacca sastram prakirtitam
ato'nya granthavistaro naiva sastram kurvatma tat**

The *Rg*, *Yajur*, *Sama*, and *Atharva* Vedas, as well as the *Mahabharata*, the *Narada-Pancaratra*, and the *Ramayana*, are certainly known as *sastra*. Those books that favorably follow in the footsteps of these authorized scriptures are also designated as *sastra*. All other literature simply lead one down the wrong path, and can never be known as scripture. (*Madhva-Bhasyadharta, Skandavacana*)

What is Pancaratra

2.44

**ratran ca jnanavacanam jnanam pancavidham smrtam
tenedam pancaratram ca pravadanti manisinah**

Panca means five. *Ratra* means *jnana*. According to authorities there are five kinds of knowledge. (*Narada Pancaratra*, 1.2.44)

Note: *These five kinds of knowledge are: 1) Vedic, 2) Yogic, 3) Knowledge that is a product of the world of birth and death, or experiential knowledge, 4) Knowledge by which liberation is attained, and 5) Knowledge by which one attains to the loving service of Sri Krsna. To explain these, saints and sages have composed scriptures known as Pancaratra-the treatise on five kinds of knowledge.*

2.45

**evam ekam sankhyayogam vedaranyakarmeva ca
parasparanganyetani pancaratrastu kathyate**

Literature that explains the five different kinds of Vedic literature: *Sankhya-sastra*; *Yoga-sastra*, the Vedas; the different branches of the Vedas, and the sub-branches of all of these is known as *Pancaratra*. (*Mahabharata, Santiparva, Moksa-Dharma*, Chapter 349)

The Words of the Pancaratra are as Good as God

2.46

**jnanam paramatattvam ca janma-mrtyu-jarapaham
tato mrtyunjayah sambhuh samprapa krsnavaktratah**

The best of innumerable Vaisnavas, death-conquering Sambu, heard the *Pancaratra* from the lotus mouth of Krsna. The knowledge contained in the *Pancaratra* puts an end to birth, death, old age, and disease and reveals the Supreme truth. (*Narada Pancaratra* 1.2.45)

Narada Pancaratra is the Cream of all Vedic Literature

2.47

**drstha sarvam samalokya jnanam samprapya Sankarat
jnanamrtam pancaratram cakara narado munih**

Srila Narada Muni, after studying all the *sastras*, heard this unparalleled transcendental knowledge from the lotus mouth of the best of devotees, Lord Siva, who heard it from Krsna. At that time he compiled the *Pancaratra*, is the essence of nectar. (*Narada Pancaratra* 1.2.56)

2.48

**sarabhutam ca sarvesam vedanam paramadbhutam
naradiyam pancaratram puranesu sudurlabham**

Narada Pancaratra is the essence of all the Vedas. It has extremely wonderful and divine qualities. Among the Puranas, it is rare to find such a wonderful scripture. (*Narada Pancaratra* 1.2.61)

Narada Pancaratra is Authorized.

2.49

**"pancaratrasya krtsnasya vakta tu bhagavan svayam
sarvesu ca nrpasrestha jnanesvebhesu drsyate
yathagamam yathajnanam nistha narayanah prabhuh
na caivamenam jananti tamobhuta visampate
tameva sastrakartarah pravadanti manisinah
nihsamsayesu sarvesu nityam vasanti vai harih
sa samsayaddhetu balannadhyavasati madhavah"
atra pancaratrameva garisthamacestha pancaratrasetyadau bhagavan svayamiti.
daivaprakrtayastu tattatsarvavalokanena pancaratraprapti padye sri
narayana ei paryavasantityaha sarvesviti.
asuramstu nindati na cainamiti.
nihsamsyeviti tasmad jhatiti vedartha-pratipattaye
pancaratramevadtayamiti.**

O best of Kings, Lord Narayana spoke the Narada Pancaratra. After carefully scrutinizing all the revealed scriptures, and having divined their essential meanings, He established this truth, which is without material boundaries. O my Lord! Those who are ensconced in the mode of ignorance, and who are saturated with the qualities of ignorance can never understand the different kinds of truths this literature expounds. Throughout the scriptures they have compiled the rsis glorify Lord Narayana. Without doubt, Sri Krsna eternally resides in those literature. In those scriptures that are filled with doubts and arguments, Sri Krsna doesn't reside there.

Note: *Srila Jiva Gosvami* quoted the above passage from the Mahabharata in his Paramatma-sandarbha. His comment follows:

"*Pancaratrasya krtsnasya vakta tu bhagavan svayam*," means that God Himself spoke the *Narada Pancaratra*. It is therefore the best of all scripture. The line beginning with sarvesu means that Lord Narayana established *Narada Pancaratra* on the basis of divine reality, and that *Narada Pancaratra* is therefore supernaturally excellent among all revealed scriptures. The line beginning with the words *na cainam* explains that those whose nature is envious, and non devotional, the *asuras*, will never be able to understand this sublime literature. The line beginning with *nihsamsayesu* explains that for one who properly studies the *Narada Pancaratra* all the imports of the Vedas will be clear, and he will be purified of all doubts in a very short time. (*Paramatma-Sandarbha*, *annucheda* 18, and *Mahabharata*) Thus ends the Second Jewel of the *Gaudiya Kanthahara* entitled *Bhagavat-tattva*.

Vaisnava-tattva

Definition of a Vaisnava

3.1

***grhita-visnudiksako visnu-pujaparo narah
vaisnavo 'bhihito 'bhijnairitaro 'smadavaisnavah***

One who is initiated into the Vaisnava mantra and who is devoted to worshipping Lord Visnu is a Vaisnava. One who is devoid of these practices is not a Vaisnava. (*Hari-bhakti-vilasa*, 11, quoted from *Padma Purana*)

Different Kinds of Vaisnavas

3.2

***dvedha hi bhagavata-sampradaya-pravrttih.
ekatah samksepatah sri narayanad-brahma-naradadidvarena.
anyatastu vistaratah sesat sanat-kumara-sankhyayanadi-dvarena.***

Vaisnavas are divided into different *sampradayas* according to their inclinations. The first of these has come from Narayana by way of Brahma, Narada and so on. Another *sampradaya* comes from Sesa Bhagavan and has been outlined by the Sanat-Kumaras. (Sridhara Svami's commentary on *Bhag.* 3.1.1)

Three Kinds of Devotees Arcana-marga and Neophyte Devotees

3.3

***sankha-cakra-dyurddha pundra-dharanadyatmalaksanam
tan-namaskaranais caiva vaisnavavatvamihocyate***

In terms of the *pancaratra-viddhi*, one whose body is marked with the conch, lotus, disc, and club of Visnu, who wears Visnu *tilaka*, and who offers respect to other Vaisnavas is known by these symptoms as a *kanistha-adhikari* Vaisnava. (*Padma-Purana*)

Arcana-marga and the Intermediate Devotees

3.4

***tapah pundram tatha nama mantro yagasca pancamah
ami hi panca samskarah paramaikanti-hetavah***

A *madhyama-adhikari* Vaisnava in terms of *pancaratrika-viddhi*, is one who has been purified by the five kinds of purificatory processes (*panca-samskaras*):

- 1) practicing austerity for the sake of Visnu, 2) wearing Visnu *tilaka*, 3) receiving the holy name of Visnu, 4) accepting initiation into the *gayatri-mantra*, and 5) performing *yajna* for the sake of Visnu. He must also have firm faith in Visnu. (*Padma Purana*)

Arcana-marga and the Advanced Devotee

3.5

**tadadi-panca-samskari navejyakarma-karakah
artha-pancakavid vipro mahabhagavatah smrtah**

A spiritually developed person who has mastered the above-mentioned five processes of purification (*panca-samskaras*), who is absorbed in the nine devotional activities (deity worship, *mantra*, yoga, *yajna*, prayers, *nama-sankirtana*, service, and worship of both the Vaisnavas and the Lord) and who understands the esoteric meaning of these different activities in full, is to be known as a *maha-bhagavata*, a great devotee of Visnu, and a topmost Vaisnava. (*Padma Purana*)

Three kinds of Devotees in Relation to Krsna-prema The Symptoms of a Neophyte Devotee

3.6

**arcayam-eva haraye pujam yah sraddhayehate
na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah**

Those who faithfully worship the Deity, but cannot treat devotees properly and cannot deal properly with the people in general are known as *prakrta-bhaktas*, materialistic or neophyte devotees (*kanistha-adhikari vaisnavas*). (*Bhag.* 11.2.47)

Note: *Srila Prabhupada comments on this verse in Caitanya-Caritamrta: A prakrta-bhakta, or materialistic devotee, does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently, he does not show proper respect to advanced devotees. He may, however, follow the regulative principles, learn from his spiritual master, or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-praya, a neophyte devotee, or bhaktabhasa when he is a little enlightened by Vaisnava philosophy.*

Symptoms of a Madhyama-adhikari

3.7

**isvare tad-adhinesu balisesu dvisatsu ca
prema-maitri-krpopeksa yah karoti sa madhyamah**

A *madhyama-adhikari* Vaisnava shows love for the Supreme Lord, friendship for the devotees, mercy towards the innocent and ignorant, and is indifferent towards the envious. (*Bhag.* 11.2.46)

3.8

**krsna prema, krsna bhakte maitri-arcarana
balisete krpa, ara dvesi-upeksana
karilena madhyama-bhakta suddha-bhakta hana
krsna-name adhikara karena arjana**

One who has love for Krsna, who makes friends with the devotees, who

shows mercy to the neophytes and ignorant people, and who avoids the envious is a *madhyama-bhakta* and is considered a pure devotee, a *suddha-bhakta*. He is qualified to chant the holy name of Krsna. (*Harinama Cintamani*, Chapter 8)

Symptoms of an Uttama-adhikari

3.9

***sarva-bhutesu yah pasyed bhagavad-bhavam atmanah
bhutani bhagavataty atmany esa bhagavatottamah***

A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees Krsna everywhere and in everything. He is an *uttama-bhagavata*, one on the topmost platform of devotional service. (*Bhag.* 11.2.45)

3.10

***sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti***

The *maha-bhagavata* certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord. (*Cc. Madhya* 8.274)

Further Symptoms of an Uttama-adhikari

3.11

***grhitvapindriyair arthan yo na dvesti na hrsyati
visnor mayam idam pasyan sa vai bhagavatottamah***

One who is so absorbed in love of God that he sees everything as the energy of Lord Krsna (even while the senses perceive their objects), and who therefore feels neither attachment nor hatred towards the things of this world is indeed the greatest among devotees (*bhagavatottama*). (*Bhag.* 11.2.48)

3.12

***dehendriya prana-mano-dhiyam yo
janmapyaya-ksud-bhaya-tarsa-krcchraih
samsara-dharmair avimuhyanah
smrtya harer bhagavata-pradhanah***

Within the material world, one's body, senses, mind, life airs, and intelligence are always disturbed by birth, death, hunger, fear, and thirst. One who is not bewildered by these miseries of material existence, who always remembers the lotus feet of the Supreme Personality of Godhead is considered *bhagavata-pradhanah*, a topmost devotee of the Lord. (*Bhag.* 11.2.49)

3.13

***na kama-karma-bijanam yasya cetasi sambhavah
vasudevaika-nilayah sa vai bhagavatottamah***

One who has taken exclusive shelter of the Supreme Lord Vasudeva, whose heart is freed from the seeds of lust and *karma* is considered a *bhagavatottama*. (*Bhag.* 11.2.50)

3.14

*na yasya janma-karmabhyam na varnasrama-jatibhih
sajjate 'sminn aham-bhavo dehe vai sa hareh priyah*

One who is free from pride about his good birth, pious activities, exalted *varnasrama* position, and is free from bodily designations, and who serves the Lord with humility is known as a beloved devotee of the Lord. (*Bhag.* 11.2.51)

3.15

*na yasya svah para iti vittesv atmani va bhida
sarva-bhuta-samah santah sa vai bhagavatottamah*

A *maha-bhagavata* is one who is free from the conception of "This is mine and this is for others". He thinks, "Everything is for Krsna". He sees all living being as equally related to Krsna, and he is peaceful, being filled with Krsna consciousness. (*Bhag.* 11.2.52)

3.16

*tri-bhuvana-vibhava-hetave 'py akuntha-
smrtir ajitatma-suradibhir vimrgyat
na calati bhagavat-padaravindal
lava-nimisardham api yah sa vaisnavagryah*

The lotus feet of the Supreme Lord, Krsna, are sought by demigods such as Brahma and Siva, who have accepted Him as their life and soul. A pure devotee can never forget Krsna's lotus feet or give up their shelter for a moment, even in exchange for the three worlds. Such a devotee is known as a *maha-bhagavata*. (*Bhag.* 11.2.53)

3.17

*bhagavat uru-vikramanghri-sakha-
nakha-mani-candrikaya nirasta-tape
hrdi katham upasidatam punah sa
prabhavati candra ivodite 'rka-tapah*

How can the painful fever of material life befall those who hold the cooling lotus feet of Lord Krsna within their hearts? By the power of Krsna's lotus feet all the troubles in the heart of His pure devotee are banished forever, for His toenails are like gems whose rays soothe the heart of His devotee and relieve him from all trouble, just like the rays of the moon cool the earth from the heat of the summer sun. (*Bhag.* 11.2.54)

3.18

*visrjati hridayam na yasya saksad
dharir avasabhihito 'py aghaughana-sah
pranaya-rasanaya dhrtanghri-padmah
sa bhavati bhagavata-pradhana uktah*

One who chants the holy name of the Supreme Lord, Hari, even unconsciously, is freed from all sins. When Lord Hari grants liberation from sin to one who even unconsciously or negligently chants his holy name, the position of one who never abandons the shelter of His lotus feet must be considered highly exalted. Such a devotee can never give up the association of the Lord, nor can the Lord give up his association. Krsna Himself dwells eternally within his

heart. Such a great soul is known as a *maha-bhagavata*. (Bhag. 11.2.55)

The Paramahansa Vaisnava

3.19

***jnana-nistho virakto va mad-bhakto vanapeksakah
sa lingan asramams tyaktva cared avidhi-gocarah***

The *paramahansa* is fixed in transcendental knowledge. He is free from attachment to all sense enjoyments and does not long for anything, including moksa. Such a great soul has renounced not only the duties of *varnasrama*, but also its external marks including even the dress of a *sannyasi*. Such a great soul has given up all attachment to previous conceptions of religion and duty, beginning with *dharma*, *artha*, *kama*, and *moksa*, and including *varnasrama-dharma*, for he has already surpassed all Vedic injunctions and prohibitions. He is no longer ruled by the scriptures for he is spontaneously devoted to the Supreme Personality of Godhead on the highest platform of divine love. (Bhag. 11.18.28)

Description of the Three Kinds of Devotees From Caitanya-caritamrta

3.20

***sraddhavan jana haya bhakti-adhikari
'uttama,' 'madhyama,' 'kanistha,' sraddha-anusari.
sastra-yuktye sunipuna, drdha-sraddha-yanra
'uttama-adhikari' sei taraye samsara.
sastra-yukti nahi jane drdha, sraddhavan
'madhyama-adhikari' sei maha-bhagyavan.
yahara komala sraddha, se 'kanistha' jana
krame krame teoho bhakta haibe 'uttama.'***

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee, or an inferior devotee.

One who is expert in logic, argument, and the revealed scriptures and who has firm faith in Krsna is classified as a topmost devotee. He can deliver the whole world.

One who is not very expert in argument, logic, and the scriptures, but who has firm faith, is considered a second-class devotee. He also must be considered most fortunate.

One whose faith is soft and pliable is called a neophyte, but by following the process gradually he will rise to the platform of a first-class devotee. (Cc. Madhya 22.64, 65, 67, 69)

Lord Caitanya Explains the Three Kinds of Devotees An Ordinary Vaisnava

3.21

***prabhu kahe, "yanra mukhe suni eka-bara
krsna-nama, sei pujya, srestha sabakara"***

The Lord said: Whoever chants the holy name of Krsna just once may be considered a *vaisnava*. Such a person is worshipable, and is the topmost human being. (Cc. Madhya 15.106)

A Superior Vaisnava

3.22

*"krsna-nama" nirantara yanhara vadane
se vaisnava-srestha, bhaja tanhara carane*

A person who is always chanting the holy name of the Lord is a superior Vaisnava, and your duty is to serve his lotus feet. (*Cc. Madhya* 16.72)

The Topmost Vaisnava

3.23

*yanhara darsane mukhe aise krsna-nama
tanhare janiha tumi 'vaisnava-pradhana'*

The topmost Vaisnava is he whose very presence makes others chant the holy name of Krsna. He is superior to all others! (*Cc. Madhya* 16.74)

Who is a Vaisnava

3.24

*dusta mana! tumi kiser a vaisnava?
pratisthara tare, nirjanera ghare,
tava "harinama" kevala kaitava:
jadera pratistha, sukarera vistha,
jana na ki taha "mayara vaibhava"
kanaka-kamini, divasa-yamini,
bhaviya ki kaja, anitya se saba:
tomara kanaka, bhojera janaka,
kanakera dvare sevaha "madhava."
kaminira kama, nahe tava dhama,
tahara malika kevala "yadava."
pratisthasa-taru, jada-maya-maru
na pela "ravana" yujhiya "raghava:"
vaisnavi pratistha, tate kara nistha,
taha na bhajile labhibe gaurava.
harijana-dvesa, pratisthasa klesa,
kara kena tabe tahara gaurava.
vaisnavera pache, pratisthasa ache,
ta'ta kabhu nahe "anitya-vaibhava."
se hari sambandha, sunya-mayagandha,
taha kabhu naya "jadera kaitava":
pratistha-candali, nirjanata-jali
ubhaye janiha mayika-raurava.
"kirtana chadiba, pratistha makhiba,"
ki kaja dhundiya tadsa gaurava:
madhavendra puri, bhava-ghare churi,
na karila kabhu sadai janava.
tomara pratistha, "sukarera vistha,"
tara saha sama kabhu na manava:
matsarata-vase, tumi jadarase,
majecha chadiya kirtana-sausthava.
tai dusta mana, "nirjana-bhajana,"
pracharicha chale "kuyogi-vaibhava"
prabhu sanatane, prabhu yatane*

*siksa dila yaha cinta sei saba
 sei du'ti katha, bhula' na sarvatha,
 uccaisvare kara "harinama-rava"
 "phalgu" ara "yukta," "baddha" ara "mukta,"
 kabhu na bhaviha 'ekakara saba
 "kanaka-kamini," "pratistha-baghini,"
 chadiyache yare sei ta' vaisnava:
 sei "anasakta," sei "suddha bhakta,"
 samsara tathaya paya parabhava
 "yathayogya-bhoga," nahi tatha roga,
 "anasakta" sei, ki ara kahaba
 "asakti rahita" "sambandha-sahita,"
 visaya-samuha sakali "madhava."
 se "yukta-vairagya, "taha ta' "saubhagya,"
 tahai jadete harira vaibhava:
 kirtane yahara, "pratistha-sambhara,"
 tahara sampatti kevala "kaitava."
 "visaya-mumuksu," "bhogera bubhuksu,"
 duye tyaja mana, dui "avaishnava"
 "krsnera sambandha," aprakrta skandha,
 kabhu nahe taha jadera sambhava"
 "mayavadi jana," krsnetara mana,
 mukta abhimane se ninde vaisnava
 vaisnavera dasa, tava bhakti-asa,
 kena va dakicha nirjana-ahava
 ye "phalgur-vairagi," kahe, nije, "tyagi,"
 se na pare kabhu haite "vaisnava."
 hari-pada chadi', nirjanata badi',
 labhiya ki phala, "phalgu" se vaibhava.
 radha-dasye nahi chada bhoga-aki
 pratisthasa nahe kirtanan-gaurave
 kena va nirjana-bhajana-kaitava.
 vrajavasi-gana, pracaraka-dhana,
 pratistha-bhiksuka ta'ra nahe "sava."
 prana ache ta'ra, se hetu pracara,
 pratisthasa-hina "krsna-gatha" saba.
 sri-dayita dasa, kirtanete asa,
 kara uccaih-svare "hari-nama-rava."
 kirtana-prabhava, smarana haibe,
 se kale bhajana-nirjana sambhava.*

O wicked mind! What kind of Vaisnava are you? You go off o chant in a solitary place, but your chanting is only for name and fame (*pratistha*). It is nothing but hypocrisy. Such mundane name and fame is hog's stool. It is an allurement of *maya*. Day and night you think of nothing but women and money. Why waste your time meditating on things that are temporary? You think money is the father of enjoyment, but money is not meant for your pleasure. When you claim wealth as your own, it only creates within you a lust for enjoyment. Your money should serve Krsna, who is Madhava, the husband of the goddess of fortune and the enjoyer of all wealth.

Satisfying the desire of beautiful women is never your domain; it is the domain of their proprietor Yadava. He alone can fulfill the hankering of their heart. Ravana fought Rama in order to achieve the highest prestige (*pratistha*), but that prestige was only an illusion. His hope for prestige had grown as mighty

as a great tree within the forest of desires within his heart, but the soul can find no cooling shade there, for the "forest" is really only a mirage in the desert of material illusion. Don't be like Ravana, who wanted to enjoy the position of Rama. Accept the position of the servant of Visnu. Take your stand upon the foundation of pure devotional service, giving up all your hopes for false prestige, and thus become a genuine Vaisnava. If you don't worship the position of the *Vaisnava*, you will be doomed.

Those who go to great trouble in hopes for prestige as great devotees, are envious of devotees and are rewarded for their trouble with a hellish life. The genuine fame that follows a *Vaisnava* is not the same as the temporary fame that follows pretenders. The fame that follows a *Vaisnava* does not stink of *maya*. It has no trace of the treachery of pretentious imposters. The self-promotion and fame of a pseudo Vaisnava is like a dog-eating whore: it is unchaste and unprincipled. Their solitary *bhajan* is counterfeit. O mind, know that both the artificial fame and bogus *bhajana* of pseudo-devotees is a hellish phantasmagoria. They think: "I shall give up the *kirtana* of the holy name and pray for fame and position." But what is the use of such "fame"?

O mind, know for certain that Madhavendra Puri never cheated himself in this way by robbing himself of his own internal treasure and proclaiming his greatness to the world. O mind, your fame is hog stool. No one shall ever be the equal of Mahavendra Puri, so why do you wish to compete with him for fame? Under the control of envy, you have drowned yourself in the ocean of mundane *rasa* and material enjoyment. The only thing you have truly renounced is the sublime Krsna *kirtana* in the association of devotees.

O wicked mind! Your so-called solitary worship is preached and practiced by wicked imposters who impersonate devotees for nefarious purposes. With great care you should consider what Sri Caitanya Mahaprabhu taught Sanatana Gosvami. Loudly chant the holy name of Krsna. Never forget the two most valuable things he taught Sanatana: *phalgu* and *yukta*, "real and false renunciation;" and *baddha* and *mukta*, "freed and enslaved." Never mistake one for the other, or think them to be the same.

Money, women, and fame are like tigers. A Vaisnava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *suddha-vaisnava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself to the Lord's service. Free from all false attachments he sees everything in relationship to Krsna, understanding that everything is meant for the pleasure of Sri Krsna. He knows that to engage everything in the service of Krsna is real renunciation. Because he understands that the true position of renunciation is in dedicating everything to Krsna, he is truly fortunate. Although he lives within the material world he dwells within the revelation of Krsna's pastimes, and experiences the extension of the spiritual world within the material world.

On the other hand, one who chants the holy name of the Lord for name and fame is simply a hypocrite and a cheater. His renunciation is false. O mind! give up the association of both those who want liberation and those who want material enjoyment. They are all non-devotees.

What is in connection with Krsna is *aprakṛta*: non material and supra mundane. The divine things in relation to Krsna should never be seen as material. By virtue of its divine connection with Krsna a thing becomes transcendental. It is therefore impossible for it to be anything less than divine. The *mayavadis* can never think of Krsna. Proud of their piety, they think themselves liberated and blaspheme the Vaisnavas.

O mind, your only prayer is to be the servant of the devotees. Make this prayer your only contemplation. Why do you want to go off and leave the devotees. A *phalgu-vairagi* does not understand that the true meaning of renunciation is devotion. In the dress of a devotee, such an impostor calls himself a *tyagi*, a great renouncer, but he is only a great pretender. He will never be a true Vaisnava. Giving up the lotus feet of Sri Hari, he leaves the Lord's service behind in order to perform his "worship" in a solitary place. Having left the service of Sri Krsna and the association of devotees, what will he get by becoming famous as a humble man? Those who, in a false spirit of renunciation, give up the service of Krsna, the association of *Vaisnavas* and the order of the guru to execute solitary *bhajana* may sit in their hut and chant, but the only fruit they get is false. What is the use of such foolishness?

O mind! Always engage yourself in the service of Sri Radha, and keep aloof from the snake of material enjoyment. There is nothing glorious about performing *kirtana* simply for name and fame. You are the eternal servant of Srimati Radharani. Why then do you renounce her for the cheating process of *nirjana-bhajana*? Why do you run after false renunciation and so give up the service of Sri Radha? The residents of Vrndavana are the real object of preaching. They do not aspire for false prestige, nor are they devoid of life, as are the false renunciates. Those who have spiritual vitality can preach and instill spiritual life in their audience. Preaching is the symptom of vitality. One who preaches the message of Krsna consciousness is devoid of hopes for prestige.

Sri Dayita Dasa, (Srila Bhaktisiddhanta) the humble servant of Sri Radha and her beloved Krsna always hopes for *kirtana*, and begs everyone to sing the holy name of the Lord aloud. By the influence of such *kirtana*, one may gradually come to the exalted stage of *smaranam*, wherein one constantly remembers the pastimes of Krsna within one's mind. *Nirjana-bhajana* is conceivable only after attaining this advanced level of *krsna-bhakti*.
(*Mahajana-racita Gita*, Bhaktisiddhanta Sarasvati Thakura.)

The Twenty-six Qualities of a Vaisnava

3.25

*sei saba guna haya vaisnava-laksan
saba kaha na yaya, kari dig-darasana.
krpalu, akrta-droha, satya-sara, sama
nirdosa, vadanya, mrdu, suci, akincana.
sarvopakaraka, santa, krsnaika-sarana
akama, aniha, sthira, vijita-sad-guna.
mita-bhuk, apramatta, manada, amani
gambhira, karuna, maitra, kavi, daksa, mauni.*

All these transcendental qualities are the characteristics of pure *vaisnavas*. They cannot be fully explained, but I shall try to point out some of the important qualities:

Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild, and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krsna, and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities: lust, anger, greed, pride, illusion, and envy. They eat only as much as required, and are sober. They are respectful, grave, compassionate, and without false prestige. They are friendly, poetic, expert, and silent, that is they do not speak whimsically.
(*Cc. Madhya* 22.77-80)

Vaisnavas see With Equal Vision

3.26

*vidya-vinaya-sampanne brahmane gavi hastini
suni caiva sva-pake ca panditah sama-darsinah*

The learned devotee sees with equal vision (by dint of true knowledge) the *brahmana*, the cow, the elephant, the dog, and the outcaste. (*Bhagavad-gita* 5.18)

3.27

*mahat-sevam dvaram ahur vimuktes
tamo-dvaram yositam sangi-sangam
mahantas te sama-cittah prasanta
vimanyavah suhrdah sadhavo ye*

Service to mahatmas opens the door to liberation. The path to hell is wide open for those who associate with people fond of women and sex. The great devotees are equipoised. They do not see any difference between one living being and another. They are peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahatmas*. (*Bhag.* 5.5.2)

3.28

*ye va mayise krta-sauhrdartha janesu dehambhara-vartikesu
grhesu jayatmaja-ratimatsu na priti-yukta yavad-arthas ca loka*

Those who are interested in reviving their Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with those who are busy maintaining their bodies by eating, sleeping, mating, and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends, or wealth. At the same time, they are not indifferent to the execution of their duties. Such persons are interested in collecting only enough money to keep their body and soul together. These are the characteristics of a devotee. (*Bhag.* 5.5.3)

The Lord is Conquered by Devotion

3.29

*aham bhakta-paradhino hy asvatantra iva dvija
sadhubhir grasta-hrdayo bhaktair bhakta-jana-priyah*

I am completely under the control of My devotees. Indeed, I am not independent. I sit within the core of their heart. What to speak of My devotees even those who are devotees of my devotees are very dear to Me. (*Bhag.* 9.4.63)

3.30

*sadhavo hrdayam mahyam sadhunam hrdayam tv aham
mad-anyat te na jananti naham tebhyo manag api*

My pure devotees are always in my heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them. (*Bhag.* 9.4.68)

A Vaisnava is Supremely Merciful

3.31

***bhavad-vidha bhagavatas tirtha-bhutih svayam vibho
tirthi-kurvanti tirthani svantah-sthena gadabhrta***

Devotees are themselves the highest places of pilgrimage, capable of giving benediction to all, for they always carry the Supreme Lord, Krsna, within their heart. Thus they purify the holy places of pilgrimage as well as those who visit such places. (*Bhag.* 1.13.10)

3.32

***yan-namam-sruti-matrena puman bhavati nirmalah
tasya tirtha-padah kim va dasanam avasisyate***

If simply by hearing Sri Krsna's holy name one becomes supremely purified, who can imagine the purifying power of those who are constantly engaged in service to His lotus feet? What is impossible for such persons? (*Bhag.* 9.5.16)

The Glories of the Vaisnavas

3.33

***sva dharma-nisthah sata-janmabhih puman
virincatam eti tatah param hi mam
avyakrtam bhagavato 'tha vaisnavam
padam yathaham vibudhah kalatyaye***

One who perfectly follows his duty in varnasrama-dharma for one hundred births can attain the position of Brahma. One who is more qualified can attain the position of Siva. A *Vaisnava*, however, is immediately promoted to the spiritual planets far beyond even my abode. That transcendental position is so difficult to realize that I, Lord Siva, and the other gods can attain those spiritual planets only after the ultimate annihilation of the material world. (*Bhag.* 4.24.29)

3.34

***nayana bhariya dekha dasera prabhava
hena dasyabhava krsne kara anuraga
alpa hena na maniha "krsna-dasa" nama
alpa-bhagye dasa nahi kare bhagavan
dasa-name brahma-siva harisa-antara
dharani-dharendra cahe dasa adhikara***

[Lord Caitanya said] Just see the influence of the servant of Krsna. With such a mentality of service, cultivate a deep attachment to Krsna. If, however, you are devoid of a service attitude and do not wish to call yourself "Krsna-dasa," you will be most unfortunate: the Lord will never accept you as His servant. Brahma and Siva, although they are the masters of the universe, take endless delight in the name "Krsna-dasa" and pray for the qualification to become servants of Sri Krsna. (*C.Bhag. Mad.* 23.463-464, 472)

3.35

kita janma hau yatha tuya dasa

bahir-mukha brahma-janme nahi asa

Let me take birth as a worm as Your servant. O Krsna, I would forsake a birth as Brahma, if that birth was devoid of Your service.
(*Saranagati*, Bhaktivinode Thakura)

The glories of the Servants of the Vaisnavas

3.36

***maj janmanah phalam idam madhu-kaitabhare
mat prarthaniya mad anugraha esa eva
tvad bhrtya-bhrtya-paricaraka-bhrtya-bhrtya
bhrtyasya-bhrtyam iti mam smara lokanatha***

O Supreme Lord of all, slayer of the demons Madhu and Kaitabha! Please be merciful to me and grant my prayer that You may remember me as a servant of Your servant's servant, a servant of such a servant of Your servant's servant, a servant of a servant of Your servant's servant, and a servant of Your servant's servant servant.

Note: *Srila Prabhupada sometimes alluded to this verse in his lectures by stressing that a vaisnava aspires to become the servant of the servant of the servant of the Lord one thousand times removed.*

Further Glories of Vaisnavas

3.37

***sadhunam sama-cittanam sutaram mat-krtatmanam
darsanan no bhaved bandhah pumso 'ksnoh savitur yatha***

When one is face to face with the Sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a *sadhu* who is fully determined and surrendered to the Supreme Personality of Godhead, Krsna, one will no longer be subject to material bondage. (*Bhag.* 10.10.41)

3.38

***na hy am-mayani tirthani na deva mrc-chila-mayah
te punaty uru-kalena darsanad eva sadhavah***

Water alone does not make a sacred place holy. Nor is it earth nor clay that composes the form of the Deity. The waters of the Ganges, visits to holy places, and the worship of the *Salagrama-sila* purify one only after a long time, but saints like you purify instantly by their very sight. (*Bhag.* 10.84.11)

Without Taking Shelter of a Vaisnava, all Knowledge is Lost

3.39

***thakura-vaisnava-pada, avanira susuampada,
suna bhai! haina eka mana:
asraya laiya bhaje, tare krsna nahi tyaje patha-bheda,
ara sava nare akarana
vaisnava-carana-jala, prema-bhakti dite bala,
aro keho nane balavanta:
vaisnava-carana-renu, mastake bhusana vinu***

*ara nahi bhusanera anta,
tirthajala-pavitra-gune, likhiyache purane,
se saba bhaktira pravancana:
vaisnavera padadoka, sama nahe ei saba,
yate haya vanjita purana.
vaisnava-sangete mana, anandita anuksana,
sada haya krsna-parasanga:
dina narottama kande, hiya dhairya nahi vandhe,
mora dasa kena haila bhanga.*

O brother, please hear my words with rapt attention: The lotus feet of the *vaisnavas* are the most valuable treasure in the world. Those *vaisnavas* continually take shelter of Lord Krsna and worship Him. They never abandon their Lord, but they are liberated from the cycle of repeated birth and death. The water which has washed the lotus feet of the *vaisnavas* bestows devotional service in pure love of Godhead. There is nothing as effective in attaining this divine love. I place the dust from the lotus feet of the *vaisnavas* upon my head. I wear no other ornament. The purifying power of the waters of the various places of pilgrimage is described in the *Puranas*, although this is something of a deceptive trick. Actually there is nothing which is as purifying as the water which has washed the lotus feet of the *vaisnavas*. This water fulfills all desires. Moment after moment my mind finds constant pleasure in the association of the Vaisnavas. I always seek the company of those devoted to Lord Krsna. The poor-hearted Narottama dasa Thakura cries, "I cannot maintain my composure any longer. Why have I fallen into such a low condition of life that I cannot get the association of the *vaisnavas*?"
(*Prarthana* Narottama dasa Thakura)

Only Vaisnavas are Really Merciful to the Fallen

3.40

*ei baro karuna koro, vaisnava gosai
patita pavana toma bine keho nai.
jahara nikate gele papa dure jay
emona doyalu prabhu keba kotha pay.
gangara parasa hoile pascate pavan
darsane pavitra koro ei tomara guna.
hari-sthane aparadhe tare' hari-nama
toma-sthane aparadhe nahika paritrana.
tomara hrdoye sada govinda-visrama
govinda kahena, mora vaisnava parana.
prati janme kori asa caranera dhuli
narottame koro doya apanara bali'.*

O Vaisnava Gosvami, please be merciful to me. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.

(Prarthana Narottama dasa Thakura)

The Glories of Exclusive Vaisnavas

3.41

***brahmananam sahasrebhyah satrayaji visisyate
satrayaji-sahasrebhyah sarvavedanta-paragah
sarva-vedanta-vit-kotya visnu-bhakto visisyate
vaisnavanam sahasrebhyah ekantyeke visisyate***

Out of many thousands of *brahmanas*, one who performs sacrifice for Visnu is best. Out of thousands of such *yajnika-brahmanas*, one who knows the meaning of *Vedanta* is best. But of millions of such vedantists, a devotee of Visnu is best.

And out of thousands of Visnu *bhaktas*, one who is an unalloyed devotee of Visnu is the best. (*Hari-bhakti-vilasa* 10.117 and *Bhakti-sandarbha*, 177)

3.42

***na mayy ekanta-bhaktanam guna-dosodbhava gunah
sadhunam sama-cittanam buddheh param upeyusam***

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being freed from material hankering, maintain steady spiritual consciousness in all circumstances.

(*Bhag.* 11.20.36)

Vaisnavas are Very Rare

3.43

***bahunam janmanam ante jnanavan mam prapadyate
vasudevah sarvam iti sa mahatma su-durlabhah***

After many, many births and deaths, one who is in knowledge surrenders unto Me, knowing Me (Vasudeva) as the cause of all that is. Such a great soul is very rare. (*Bhagavad-gita* 7.19)

3.44

***manusyanam sahasresu kascid yatati siddhaye
yatatah api siddhanam kascin mam vetti tattvatah***

Out of many thousands among men, one may desire perfection. Out of thousands of those who attain perfection, hardly one may know me in truth.

(*Bhagavad-gita* 7.3)

3.45

***rajobhih sama-sankhyatah parthivair iha jantavah
tesam ye kecanehante sreya vai manujadayah
prayo mumuksavas tesam kecanaiva dvijottama
mumuksunam sahasresu kascin mucyeta sidhyati
muktanam api siddhanam narayana-parayanah
sudurlabhah prasantatma kotisv api maha-mune***

In this world, there are as many living entities as there are atoms. Among these living entities, few are human beings, and among them, few are interested in following religious principles. Among those who follow religious principles,

only a few desire liberation from the material world. Among thousands of those who wish for liberation, one may actually achieve it, giving up material attachments to society, friendship, love, country, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare. Out of millions of perfected and liberated souls, one may be a devotee of Krsna. Such devotees, who are fully peaceful, are extremely rare. (*Bhag.* 6.14.3-5)

Out of Many Liberated Souls, a Pure Devotee is Very Rare

3.46

*tara madhye 'sthavara', 'jangama' dui bheda
jangame tiryak-jala-sthalacara-vibheda.
tara madhye manusya-jati ati alpatara
tara madhye mleccha, pulinda, bauddha, sabara.
veda-nistha-madhye ardheka veda 'mukhe' mane
veda-nisiddha papa kare, dharma nahi gane.
dharmacari-madhye bahuta 'karma-nistha'
koti-karma-nistha-madhye eka 'jnani' srestha.
koti-jnani-madhye haya eka-jana 'mukta'
koti-mukta-madhye 'durlabha' eka krsna-bhakta.*

The unlimited living entities can be divided into two different groups-- those that can move and those that cannot move. Among living entities that can move are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, and other varieties of outcasts. Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip-service to the Vedic principles while committing all kinds of sinful activities. Such men do not care for the prohibitions of scripture. Among the followers of the Vedas most are following the process of *karma*, distinguishing between good and bad work. Out of many such sincere *karmis*, there may be one *jnani*, who is actually wise. Out of many millions of such wise men, one may become liberated. And out of many of such liberated persons, a pure devotee of Krsna is very difficult to find. (*Cc. Madhya* 19.144-148)

3.47

*aksnoh phalam tvadrsa-darsanam hi
tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi
sudurlabha bhagavata hi loka*

O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue for it is very rare to find a pure devotee within this world. (*Hari-bhakti-sudhodaya* 13.2)

A Vaisnava is Beyond Mundane Knowledge

3.48

*tan vai hy asad-vrttibhir aksibhir ye
parahrtantar-manasah paresa
atho na pasyanturugaya nunam*

ye te padanyasa-vilasa-laksyah

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus, feet, but Your devotees can always see Your lotus feet because their only aim is to enjoy Your lila. (*Bhag.* 3.5.45)

3.49

***yata dekha vaisnavera vyavahara-duhkha
niscaya janiha sei parananda sukha
visaya-madandha saba kicchui na jane
vidya kula, dhana-made vaisnava na cine***

When you see a Vaisnava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, ignorant people cannot understand the activities or position of a Vaisnava. A Vaisnava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position. (*C.Bhag. Mad.* 9.240-241)

A Vaisnava is *Paradukha-duhkhi*

3.50

***mahad-vicalanam nram grhinam dina-cetasam
nihsreyasaya bhagavan kalpate nanyatha kvacit***

O Narada, great persons like you visit the homes of family men, not to profit from them but simply to bestow eternal auspiciousness upon them, even though they are often reluctant to hear anything for their spiritual benefit, being too materialistic. Otherwise you have no need to travel from one place to the next. (*Bhag.* 10.8.4)

3.51

***mahanta-svabhava ei tarite pamara
nija karya nahi tabu yana tara ghara***

It is the general practice of saintly persons to deliver the Therefore they go to people's houses, although they have no personal business there. (*Cc. Madhya* 8.39)

3.52

***janasya krsnad vimukhasya daivad
adharna-silasya suduhkhitasya
anugrahayeha caranti nunam
bhutani bhavyani janardanasya***

My dear Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen who are averse to the sense of subordination to the Lord. (*Bhag.* 3.5.3)

3.53

bhajanti ye yatha devan deva api tathaiva tan

chayeva karma-sacivah sadhavo dina-vatsalah

The rewards the demigods give closely follow one's pious acts, just as the movements of a shadow correspond exactly to those of the body. A devotee's mercy, however, is causeless and does not depend on the accumulation of piety. Saintly persons are kind and compassionate to fallen souls without considering their piety or impiety.

(*Bhag.* 11.2.6)

A Vaisnava is Transcendental

3.54

***na karma-bandhanam janma vaisnavanam ca vidyate
visnur anucarativam hi moksam ahur manisinah***

A *Vaisnava* does not take birth under the jurisdiction of *karmic* law. His birth and disappearance are transcendental. The wise have declared that the servants of Visnu are eternally engaged in the liberated service of the Lord hence are free from the laws of material nature.

(*Hari-Bhakti-Vilasa*, 10,113, quoted from *Padma Purana*)

3.55

***ata eva vaisnavera janma mrtyu nai
sange aisen, sange yayen tathai
dharma, karma, janma vaisnavera kabhu nahe
padma-puranete iha vyakta kari' kahe***

The *Padma Purana* says that *vaisnavas* do not undergo birth and death like ordinary people do. They appear and disappear within this world of their own accord. In this way, sometimes we get their association and sometimes their association is withdrawn. The devotees are not subject to any worldly considerations of duty and *karma*. (*C.Bhag.* *Antya* 8.173,174)

3.56

***vahni-surya-brahmanebhyas-tejiyan vaisnavah sada
na vicaro na bhogas ca vaisnavanam svakarmanam***

The purifying power of fire, the sun, and the holy *brahmanas* is eclipsed by the divine power of the *Vaisnavas*. The activities of the *Vaisnavas* are neither *karmic* nor performed for the sake of materialistic enjoyment. (*Brahma-vaivarta Purana*, *Krsna-janma-khanda*, Chapter 59)

A Vaisnava's Birth, Family, and Nation are of no Importance

3. 57

***viprad dvi-sad-guna-yutad aravinda-nabha-
padaravinda-vimukhat svapacam varistham
manye tad-arpita-mano-vacanehitatha-
pranam punati sa kulam na tu bhurimanah***

If a *brahmana* has all twelve brahminical qualifications, but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a dog-eater who is a devotee, but who has dedicated everything mind, words, activities, life, and wealth to the Supreme Lord Krsna. Such a devotee is superior

to a *brahmana* because a devotee can purify his entire family, whereas the *brahmana* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself. (*Bhag.* 7.9.10)

3.58

*aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te*

O Lord, how glorious are they whose tongues always chant Your holy name! Even if born in a family of dog-eaters, such persons are worshipable. who chant the holy name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the *aryans*. They must have bathed in all the holy places, studied the Vedas, and fulfilled everything required of those who are qualified to chant the Vedas and perform *yajna*. (*Bhag.* 3.33.7)

3. 59

*na me 'bhaktas caturvedi mad-bhaktah svapacah priyah
tasmai deyam tato grahyam sa ca pujyo yatha hyaham*

A *brahmana* who is expert in studying all four Vedas is not dear to Me, but a devotee who comes from a family of outcastes (*candalas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of outcastes is as worshipable as I am. (*Hari-bhakti-vilasa* 10.91)

3.60

*nica-jati nahe krsna-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya
yei bhaje sei bada abhakta hina chara
krsna-bhajane nahi jati-kuladi-vicara*

Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of *brahmanas* is no qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. In the discharge of devotional service to the Lord, there is no consideration of the status of one's family. (*Cc. Antya* 4.66,67)

A Devotee is Dearer Than one's own Family

3.61

*mata-pita yuvatayas tanaya vibhutih
sarvam yadeva niyamena madanvayanam
adyasya nah kalupater-bakulabhiramam
srimat-tad-anghri yugalam pranamami murdhna*

I reverently bow down to the blessed feet of the first *acarya* of our devotional family. His holy feet are bedecked with offering of *bakula* flowers. He is eternally united to us and all members of our family with a bond of love dearer than father, mother, sons, wealth, or anything else in life. (*Stotra-Ratnam* 5)

3.62

*svayambhur naradah sambhuh kumarah kapilo manuh
prahlado janako bhismo balir vaiyasakir vayam*

Brahma, Narada, Siva, the four Kumaras, Kapiladeva, Svayambhuva Manu, Prahlada, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami, and I (Yamaraja) know the real transcendental principles of religion. (*Bhag.* 6.3.20)

Important Devotees

3.63

*markendeyo 'mbarisas ca vasur vyaso vibhisanah
pundariko balih sambhuh prahlado viduro dhruvah
dalbhyah parasaro bhismo naradadyas ca vaisnavaih
sevyah harim nisevyami no cedagah param bhavet*

Markandeya Esi, Maharaja Ambarisa, Vasudeva, Srila Vyasadeva, Vibhisana, Pundarika, Bali Maharaja, Siva, Prahlada Maharaja, Vidura, Dhruva Maharaja, Dalbhya, Parasara, Bhisma, Narada, and the great sages and devotees who follow in their footsteps are all great persons. One should worship and serve them in addition to worshipping and serving Lord Hari. One who neglects to worship the Lord's devotees commits a great offense. (*Laghu Bhagavatamrta, Uttara-khanda, 2*)

Prahlada is the Best of the Devotees

3.64

*kvaham rajah-prabhava isa tamo 'dhike 'smin
jatah suretara-kule kva tavanukampa
na brahmano na tu bhavasya na vai ramaya
yan me 'rpitah sirasi padma-karah prasadah*

O my Lord, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which You never offered even to Lord Brahma, Lord Siva, or the goddess of fortune, Laksmi? You never put Your lotus hands upon their heads, but You have put it on mine. (*Bhag.* 7.9.26)

Better than Prahlada are the Pandavas

3.65

*na tu prahladasya grhe param brahma vasati,
na ca tad darsanartham munayas tad grhan abhiyanti,
na ca tasya brahma matuleyadi rupena varttate,
na ca svayam eva prasannam,
ato yuyam eva tato 'pyasmatto 'pi bhuri-bhaga iti bhavah*

The Supreme Personality of Godhead did not personally remain in Prahlada's home, although He stayed in the home of the Pandavas. Great sages did not travel to Prahlada's home to see the Supreme Lord, but for this purpose they did visit the home of the Pandavas. The Supreme Lord did not become the intimate relative of Prahlada Maharaja, He was the maternal cousin of the Pandavas. He also did not personally express great pleasure at the daily activi

ties of Prahlada as He did with the Pandavas. For all these reasons, Narada Muni has said that the Pandavas were more fortunate than either himself or Prahlada. (*Laghu-Bhagavatamrta, Uttara-khanda* 19)

The Yadavas are Superior to the Pandavas

3.66

*sadati san-nikrstatvat mamatadhikyato hareh
pandavebhyo'pi yadavah kecit sresthatama matah*

Because of their constant intimate association with Lord Krsna and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pandavas. (*Laghu-Bhagavatamrta, Uttara-khanda* 18)

Uddhava is Superior to the Yadavas

3.67

*na tatha me priyatama atma-yonir na sankarah
na ca sankarsano na srir naivatma ca yatha bhavan*

O Uddhava, Brahma, Siva, Sankarsana, Laksmidevi, and even My own self is not as dear to Me as you are. (*Bhag.* 11.14.15)

3.68

*noddhavo 'nv api man-nyuno yad gunair narditah prabhuh
ato mad-vayunam lokam grahayann iha tisthatu*

Uddhava is not inferior to Me in any way. He is never affected by the modes of material nature. As such he may remain in this world to disseminate specific knowledge about the Personality of Godhead. (*Bhag.* 3.4.31)

The Gopis are Superior to Uddhava

3.69

*asam aho carana-renu-jusam aham syam
vrndavane kim api gulma-latausadhinam
ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim srutibhir vimrgyam*

O when will that day be mine, when I can take the dust of the lotus feet of those great souls known as the *gopis* on my head? When will the day come when I shall take birth as a creeper in Vrndavana, so that I can take the dust of the lotus feet of the *gopis* on my head? Those great souls gave up society, friendship, love, their very relatives even the Vedic principles to surrender to Krsna, who is known as Mukunda. Such devotion as exhibited by these exalted inhabitants of Vrndavana is only hinted at in the Vedas. (*Bhag.* 10.47.61)

The Gopis are Superior to the Laksmis in Vaikuntha

3.70

*na tatha me priyatamo brahma rudras ca parthiva
na ca laksmir na catma ca yatha gopijano mama*

Not even Brahma, Siva, Laksmidevi, or even My own self is as dear to Me as are the *gopis* of Vrndavana. (*Adi-Purana*)

Radharani is the Best of all Devotees

3.71

***yatha radha priya visnos-tasyah kundam priyam tatha
sarva gopisu saivaika visnor-atyanta-vallabha***

Srimati Radharani is dear to Krsna, and her *kunda*, known as is similarly dear to Him. It is the favorite place of Krsna. Of all the Srimati Radharani is the most dear to Krsna. (*Laghu-bhagavatamrta*, 45)

3.72

***karmibhyah parito hareh priyataya vyaktim yayur jnaninas-
tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas-tatah
tebhyas-tah pasu-pala-pankaja-drsas tabhyapi sa radhika
prestha tad-vadiyam tadiya-sarasi tam nasrayet kah krti***

In the scriptures it is said that of all types of fruitive workers, one who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge, *jnanis* may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Krsna, is superior to him. The *gopis* are exalted above all the advanced devotees because they are totally dependent on Krsna, the transcendental cowherd boy. Among the *gopis*, Srimati Radharani is the most dear to Krsna. Her *kunda*, or lake, is as profoundly dear to Krsna as is this most beloved of the *gopis*. Who then, will not reside at Radha-kunda, and, in a spiritual body surcharged with ecstatic devotional feelings, (*aprakrta-bhava*) render loving service to the divine couple, Sri Sri Radha-Govinda, who perform their *asta-kaliya-lila*. Indeed, those who execute devotional service on the banks of the Radha-kunda are the most fortunate souls in the universe. (*Upadesamrta* 10, Rupa Gosvami)

The Glories of Gauranga's Devotees

3.73

***acarya dharmam paricarya visnum vicarya tirthani vicarya vedan
vina na gaura-priya-padasevam vedadi-dusprapya-padam vidanti***

Those who perform the duties of varnasrama-dharma, worship Lord Visnu, and visit many holy places, yet neglect the service of the lotus feet of the great devotees, who are dear to Lord Caitanya, are never able to understand the pastimes of Radha-Govinda in Their confidential abode of Vrndavana. (*C. Candramrta* 22)

3.74

***kaivalayam narakayate tridasapur-akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
yat-karunya-kataksa-vaibhavatam tam gauram-eva stamah***

For devotees of Caitanya Mahaprabhu who have attained His glance of mercy, impersonal liberation is hellish, the heavenly planets are a phantasmagoria, the poisonous fangs of the snake-like senses are broken and harmless, the universe is filled with ecstasy, and Brahma, Indra and all the gods seem like

insignificant insects. May that Sri Caitanya Mahaprabhu be glorified.
(C. Candramrta 5)

3.75

***yatha yatha gaura-padaravinde vindeta bhaktim krta-punya-rasih
tatha tathot-sarpati hrdaya-kasmad radha-padambhoja-sudhambu-rasih***

One who is extremely fortunate may get the mercy of Caitanya Mahaprabhu. As much as one can devote his full attention to the lotus feet of Lord Caitanya, to that extent he will be able to taste the nectarean service of the lotus feet of Srimati Radharani in Vrndavana. The more one engages in the service of Sri Caitanya, the more one finds oneself in Vrndavana, tasting the nectar of the service of Sri Radha. (C. Candramrta 88)

3.76

***gaurangera du'ti pada, yar dhana sampada,
se jane bhakati-rasa-sar
gaurangera madhura-lila, jar karne pravesila,
hrdaya nirmala bhela tar
je gaurangera nama loy, tara hoy premodoy,
tare muni jai balihari
gauranga-gunete jhure, nitya-lila tare sphure,
se jana bhakati-adhikari
gauranga-sangi-gane, nitya-siddha kori' mane,
se jay brajendra-suta-pas
sri-gauda-mandala-bhumi, jeba jane cintamani
tara hoy braja-bhume bas
gaura-prema-rasarnave, se tarange jeba dube,
se radha-madhava-antaranga
grhe va vanete thake, 'ha Gauranga' bo'le dake,
narottama mage tara sanga***

Anyone who has accepted the lotus feet of Sri Gauranga can understand the true essence of devotional service. If one wants to take part in the *madhurya-lila* of Sri Krsna as it was distributed by Sri Gauranga, he must first cleanse his heart by hearing about the process of Krsna consciousness. If one takes the name of Gauranga, *prema* will arise within his heart. At that time he will say *jai balihari*: "This is superexcellent!" If one appreciates the merciful pastimes of Sri Gauranga and feels ecstasy and sometimes cries, this process will soon help him to understand the *nitya-lila* of Radha and Krsna. By realizing the qualities of Lord Gauranga, one will be allowed entrance into the *nitya-lila*.

One should understand that the eternal associates of Lord Gauranga are all eternally perfect souls. Simply by accepting this, one can immediately be promoted to the transcendental abode of Krsna. Living in Vrndavana and living in Navadvipa are the same. And one who understands that the land of Navadvipa is nondifferent from Vrndavana actually lives in Krsna's abode of Vrndavana.

Gaura-prema, transcendental love of Lord Gauranga is an ocean of nectarean rasa. As the ocean is always dancing with waves, the ocean of transcendental love of Krsna as introduced by Lord Caitanya has constant waves. One has to dive deep into that ocean. If one says, "Let me dive deep into that nectarean ocean", he soon becomes a confidential devotee of Radha-Krsna.

Narottama dasa Thakura says, "I pray for the association of whoever calls

out the name of Sri Gauranga, whether he is living in the forest as a member of the renounced order of life, or whether he is a family man.
(*Prarthana Narottama dasa Thakura*)

The Unfortunate Position of Nondevotees

3.77

*bhagavad-bhakti-hinasya jatih sastram japas-tapah
apranasyaiva dehasya ma mandanam loka-ranjanam
sucih sad-bhakti-diptagni-dagdha-durjati-kalmasah
svapako'pi budhah slaghyo na veda-jno'pi nastikah*

For one who is devoid of transcendental devotion to Sri Krsna, his knowledge of scripture, his *japa* and chanting of *mantras*, as well as all his austerities are simply decorations on a dead body. For one who takes to pure devotional service, all the reactions of his past sinful life are burned to ashes. In this regard, the outcaste is equal to the highly learned, who also takes to this path; but those who refuse to surrender, the atheists and agnostics, will remain ignorant of the real conclusions of the Vedas, and get no credit for all their study.
(*Hari-bhakti-sudhodaya* 3.11.12)

Pure Devotion to Gauranga is Best of all

3.78

*kriyasaktan dig dig vikatatapaso dhik ca yamena
dhigastu brahmaham vadana-pariphullan jadamatina
kimetan socamo visaya-rasa-mattan-narapasun
na kesancil-leso'py ahaha milito gaura-madhunah*

Woe to the *smarta brahmanas*, who blindly follow the Vedic rituals! To hell with those who unnecessarily practice harsh penance's. Woe to those who try to control the mind and senses by following the eightfold yoga system. Woe to those who artificially practice *brahmacaryi* and imagine that they have become liberated simply by saying *aham bramasmī*, "I am God". Woe to those whose voices are filled with the flowery words of dry speculation. They are intoxicated by the taste of mundane pleasure.

Why should we lament for these animals in the guise of men? We lament because, alas they have not tasted even a tiny drop of the nectar from the lotus feet of Lord Gauranga. (*C. Candramrta* 32)

Without Devotion to Gauranga, One's Knowledge of Scripture is Foolish Nonsense

3.79

*acaitanyam-idam visvam yadi caitanyam-isvaram
na viduh sarva-sastra-jna hyapi bhramyanti te janah*

Great scholars of the scriptures who do not accept Lord Gauranga, as the Supreme Personality of Godhead, are forced to wander aimlessly throughout this universe of dead matter. Their so-called knowledge of the scriptures will be useless to them. Birth after birth, they will wander from one planet to the next propelled by their pious and impious acts. (*C. Candramrta* 37)

Without the Mercy of Gauranga's Devotee

Everything is Impossible

3.80

*avad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhalatvamayate no loka-veda-sthitih
tavad-chastra-vidam mithah kalakalo nana-bahir-vartmastu
sri-caitanya-padambuja-priyajano yavan na drg gocarah*

As long as one has not seen a pure devotee of Sri, Gauranga Mahaprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation.

As long as one has not seen a devotee of Lord Gauranga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose.

As long as one never sees one of the beelike devotees addicted to drinking the nectar from the lotus feet of Sri Gauranga, he will be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices.

(C. Candramrta 19)

Thus ends the Third Jewel of the *Gaudiya Kanthahara* entitled *Vaisnava-tattva*.

Gaura-tattva

The Evidence From *Sruti* for Lord Caitanya

4.1

***mahan-prabhur vai purusah sattvasyesa pravarttakah
surnimalam imam santimisano jyotiravyah***

The Personality of Godhead, Sri Caitanya Mahaprabhu, is brilliantly effulgent and imperishable like molten gold. He is the Supreme Controller. He controls the mode of goodness and through *sankirtana* bestows spiritual intelligence on the living beings. In the guise of a *sannyasi*, He is the source of spiritual purity and of liberation. He is therefore known as "Mahaprabhu".

(*Svetasvatara Upanisad* 3.12)

4.2

***yada pasyah pasyate rukma-varnam
kartaram isam purusam brahma-yonim
tada vidyan punya-pape vidhuya
niranjanah paramam samyam upaiti***

When one realizes the golden form of Lord Gauranga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord. (*Mundaka Upanisad* 3.3)

Evidence From *Bhagavatam* for Lord Caitanya

4.3

***krsna-varnam tvisakrsnam sangopangastra-parsadam
yajnaihi sankirtana-prayair yajanti hi su-medhasah***

In the age of Kali, Krsna appears in a golden form, chanting the two syllables *krs-na*. He descends along with His weapons, limbs, *saktis*, and eternal confidential associates. Those with intelligence worship Him with the *sankirtana yajna*. (*Bhag.* 11.5.32)

4.4

***'krsna' ei dui varna sada yanra mukhe
athava, krsnake tinho varne nija sukhe.
krsna-varna-sabdera artha dui ta pramana
krsna vinu tanra mukhe nahi aise ana.
deha-kantye haya teoho akrsna-varana
akrsna-varane kahe pita-varana.***

The two syllables *krs-na* are always in His mouth, or He always describes Krsna with great pleasure. These are two meanings of the words "*krsna varna*." Indeed, nothing but Krsna issues from His mouth. If someone tries to describe Him as blackish, the next adjective, *tvisakrsnam*, immediately restricts him. His complexion is certainly not blackish. Indeed, His not being blackish indicates a golden complexion. (*Cc. Adi* 3.54,55,57)

4.5

asan varnas trayo hy asya grhnato 'nuyugam tanuh

suklo raktas tatha pita idanim krsnatam gatah

This boy, Krsna, has three other colors: white; red, and yellow, as He appears in different ages. Now, in this *Dvapara-yuga*, he has appeared in a transcendental blackish color. (*Bhag.* 10.8.13)

4.6

***sukla-rakta-krsna-pita krame cari varna
cari varna dhari' krsna karena yuga-dharma***

In the Satya, Treta, Dvapara, and Kali yugas, Krsna accepts four different colors: white, red, black, and yellow respectively. These are the colors of the different incarnations in different millenniums. (*Cc. Madhya* 20.330)

4.7

***ittham nr-tiryag-rsi-deva-jhasavatarair
lokan vibhavayasi hamsi jagat-pratipan
dharmam maha-purusa pasi yuganuvrttam
channah kalau yad abhavas tri-yugo 'tha sa tvam***

[Prahlada said] O Krsna, in this way You appear in various incarnations: as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems. In this way, according to the age, You protect the principles of religion, but, O Mahaprabhu, in the age of Kali, You do not assert Yourself as the Supreme Personality of Godhead. Because Your incarnation is hidden in the age of Kali You are known as Triyuga, or the Lord who manifests His supremacy in only three ages. (*Bhag.* 7.9.38)

Evidence From Mahabharata for Sri Caitanya

4.8

***suvarna-varno hemango varangas-candanangadi
sannyasa-krcchamah santo nistha-santi-parayanah***

When Krsna appears as Lord Gauranga, in His early pastimes His complexion is golden (*suvarna-varna*), His limbs are the color of molten white gold (*hemanga*), His body is extremely beautiful (*varangas*), and He is decorated with sandalwood pulp (*candanangadi*).

Sri Caitanya accepts *sannyasa* (*sannyasa-krt*), and shows equanimity (*sama*). He is peaceful (*santa*). His mind is always fixed on Krsna, and thus He is *nistha*, or fixed, in performing the great sacrifice of the holy name of Krsna. He silences the non-devotees and impersonalists who are opposed to the service of the Lord, by promoting the cause of devotion. Thus He distributes real peace. He is therefore an abode of the highest spiritual peace and devotion. (*Mahabharata, Dan-dharma* ch.149)

Evidence of the Puranas for Lord Caitanya

4.9

***aham eva kvacid brahman sannyasasramam asritah
hari-bhaktim grahayami kalau papa-hatan naran***

[The Supreme Lord said to Vyasadeva] O learned *brahmana*, sometimes I

accepted the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord. (Cc. *Adi* 3.83)

4.10

***aham eva dvija-srestha nityam pracchana-vigraha
bhagavad-bhakta-rupena lokan raksami sarvada***

O best of the brahmanas. My disguised form is eternal. In this way, with My own form hidden from ordinary sight I take the form of a devotee and appear among the people in general in order to establish and protect religious principles. (*Adi Purana*)

The Version of the Gosvamis

4.11

***antah krsnam bahir-gauram darsitangadi-vaibhavam
kalau sankirtanadyaih smah krsna-caitanyam-asritah***

I take shelter of Sri Krsna Caitanya Mahaprabhu, who is Krsna Himself, thinking of Himself. He is internally *krsna* blackish but externally, he appears in golden complexion. In this age of Kali, Krsna appears as Krsna Caitanya, simultaneously manifesting His eternal associates, opulences, expansions, and incarnations. In this way, he preaches the process of Krsna consciousness performing *sankirtana*. (*Tattva-sandarbha* 2)

Sri Gauranga is the Source of all Avataras

4.12

***sutiya acchinu ksira-sagara-bhitare
mora nidra bhanga haila nadara huokare***

[While sitting on the altar of Visnu in the house of Srivasa, Lord Caitanya said] Lying within the ocean of milk, My transcendental slumber broke, as I awoke to hear the loud cries of My devotees, thus I [Lord Visnu] have come [as Lord Caitanya]. (*C.Bhag. Mad.* 22.16)

4.13

***sei krsna avatari vrajendra-kumara
apane caitanya-rupe kaila avatara.
ataeva caitanya gosani paratattva-sima
tanre ksiroda-sayi kahi, ki tanra mahima
sei ta' bhaktera vakya nahe vyabhicari
sakala sambhave tmnte, yate avatari.
avatarira dehe saba avatarera sthiti
keho kona-mate kahe, yemana yara mati.***

That same Lord Krsna, who is the fountainhead of all *avataras* is the son of the king of Vraja. He has descended personally [as Lord Caitanya Mahaprabhu]. Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Ksirodakasayi Visnu does not add to His glory, but such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him because He is the primeval Lord. All other incarnations are potentially situated in the original body of the primeval Lord. Thus according to one's opinion one may address Him as any one of the *avataras*. (Cc. *Adi* 2.109-112)

Sri Gauranga is Unattainable by Worldly Knowledge

4.14

*bhagavata, bhārata-sastra, agama, purana
caitanya-kṛṣṇa-avatāre prakata pramaṇa.
pratyakṣe dekhaha nana prakata prabhava
alaukika karma, alaukika anubhava.
dekhiya na dekhe yata abhaktera gana
uluke na dekhe yena suryera kirana*

Srimad-bhagavatam, Mahabharata, the Puranas, and other Vedic literature all give evidence to prove that Lord Caitanya is the avatara of Kṛṣṇa. Also, one can directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization, but faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun. (Cc. Adi 3.84-86)

Lord Caitanya's sixfold Nature

4.15

*sakala vaisnava, suna kari' eka-mana
caitanya-kṛṣṇera sastra-mata-nirupana.
kṛṣṇa, guru, bhakta, sakti avatara, prakasa
kṛṣṇa ei chaya-rupe karena vilasa*

I advise all my *vaisnava* readers to read and hear with rapt attention this narration of the pastimes of Lord Kṛṣṇa Caitanya as inculcated in the revealed scriptures. Lord Kṛṣṇa enjoys His pastimes by manifesting Himself as the spiritual masters (*guru*), His devotees (*bhakta*), His diverse energies (*sakti*), His incarnations (avatars) and His full expansions (*prakasa*). (Cc. Adi 1.31,32)

Sri Gauranga is the Supreme Truth

4.16

*yad advaitam brahmopanisadi tad apy asya tanu-bha
ya atmantaryami purusa iti so 'syamsa-vibhavah
sad-aisvaryaih purno ya iha bhagavan sa svayam ayam
na caitanyat kṛṣṇaj jagati para-tattvam param iha*

What the *Upanisads* describe as the impersonal absolute is but the effulgence of His (Sri Caitanya's) body. The Lord who is known as the Supersoul is but His localized expansion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full in six opulences. He is the Absolute Truth, one without second. There is no truth superior to Sri Kṛṣṇa Caitanya Mahāprabhu. (Cc. Adi 1.3)

Lord Caitanya is the Jagad-guru

4.17

*caudda bhuvanera guru caitanya-gosani
tanra guru anya, ei kona sastre nai*

Sri Caitanya Mahāprabhu is the *jagad-guru*, the spiritual master of the fourteen worlds. No other guru can compare with Him. (Cc. Adi 12.16)

Lord Gauranga is the Best of all

4.18

*saundarye kama-kotih sakala-jana samahladane candrakotir
vatsalye matrkotis tridasavitapinam kotir audarya-sare
gambhirye 'mbodhi-kotir madhurimani sudha-ksira-maddhavihvika-kotir
gaurodevah sa jiyat pranaya-rasapade darsitascarya-kotih*

Caitanya Mahaprabhu is lovelier than millions of cupids. He is mellower than millions of moons, dearer than millions of mothers, kinder than millions of wish-fulfilling trees, deeper than millions of oceans, and sweeter than millions of nectarean drinks. All glories to Sri Caitanya Mahaprabhu, the Supreme Lord, who displays millions of amazing sentiments of *madhurya-bhakti*, the most exalted mellow of pure love of Godhead. (*Caitanya Candramrta* 101)

Gauranga's *Tattva, Nama, Rupa, and Lila*

4.19

*namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah*

His nature (*tattva*) is that He is Krsna Himself. His name (*nama*) is Krsna Caitanya. His form (*rupa*) is golden. His quality (*guna*) is that He is the most magnanimous of all incarnations. His pastime (*lila*) is to distribute the highest love of Godhead--*krsna-prema*. I offer my obeisances unto that most generous Lord, Sri Krsna Caitanya Mahaprabhu. (*Cc. Mad.* 19.53)

Gauranga Delivers All by Distributing *Nama*

4.20

*sankirtana-pravartaka sri-krsna-caitanya
sankirtana-yajne tanre bhaje, sei dhanya.
sei ta' sumedha, ara kubuddhi samsara
sarva-yajna haite krsna-nama-yajna sara*

Caitanya Mahaprabhu inaugurated the *sankirtana* movement. One who worships Him through *sankirtana* is fortunate indeed. Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime. (*Cc. Adi* 3.77,78)

Gauranga is the Giver of *Krsna-prema*

4.21

*uchalila prema-vanya caudike vedaya
stri, vrddha, balaka, yuva, sabare duvaya.
saj-jana, dur-jana, pangu, jada, andha-gana
prema-vanyaya dubaila jagatera jana*

The flood of love of Godhead distributed by Sri Caitanya Mahaprabhu swelled in all directions. Young men, old men, women, and children were all immersed in that inundation. The Krsna consciousness movement begun by Sri Caitanya Mahaprabhu will inundate the entire world and drown everyone,

whether one be a gentleman, rogue, lame, invalid, or blind. (Cc. *Adi* 7.25,26)

4.22

*patrapatra-vicara nahi, nahi sthanasthana
yei yanha paya, tanha kare prema-dana
lutiya, khaiya, diya, bhandara ujade
ascarya bhandara, prema sata-guna bade*

In distributing love of Godhead, Lord Caitanya Mahaprabhu and His associates did not consider who was fit and who was unfit, nor where such distribution should or should not take place. They made no such conditions. Rather, wherever they got the opportunity, the members of the Panca-tattva distributed love of Godhead. Although they plundered the storehouse of love of Godhead, ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times. (Cc. *Adi* 7.23,24)

Who Cheat Themselves out of Love of God

4.23

*mayavadi, karma-nistha kutarkika-gana
nindaka, pasandi, yata paduya adhama
sei saba mahadaksa dhasm palaila
sei vanya ta-sabare chunite narila*

The impersonalists, fruitive workers, false logicians, blasphemers, non-devotees, and lowest of the student community are very expert in avoiding the Krsna consciousness movement. Therefore the mercy of Lord Caitanya Mahaprabhu cannot reach them. (Cc. *Adi* 7.29,30)

One can Know the Conclusion of Scripture by Sri Gauranga's Mercy

4.24

*sri-caitanya-prabhum vande balo 'pi yad-anugrahat
taren nana-mata-graha-vyaptam siddhanta-sagaram*

I offer my obeisances unto Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is filled with the crocodiles of various theories. (Cc. *Adi* 2.1)

4.25

*hrdaye dharaye ye caitanya-nityananda
e-saba siddhante sei paibe ananda.
e saba siddhanta haya amrera pallava
bhakta-gana-kokilera sarvada vallabha.
abhakta-ustrera ithe na haya pravesa
tabe citte haya mora ananda-visesa.*

[Krsnadasa Kaviraja Gosvami says] Anyone who has captured Sri Caitanya Mahaprabhu and Nityananda Prabhu within his heart becomes blissful by hearing all these transcendental conclusions. These conclusions are like the newly grown twigs of a mango tree in that they are always pleasing to the devotees, who in this way resemble cuckoos. The camel-like non-devotees, however, can-

not enter into these topics, and therefore there is special jubilation within my heart. (Cc. *Adi* 4.233-235)

Lord Gauranga's Preaching Pastimes

4.26

*sannyasi pandita-ganera karite garva nasa
nica-sudra-dvara karena dharmera prakasa.
'bhakti', 'prema', 'tattva' kahe raye kari' 'vakta'
apani pradyumna-misra-saha haya 'srota'.
haridasa-dvara nama-mahatmya-prakasa
sanatana-dvara bhakti-siddhanta-vilasa.
sri-rupa-dvara vrajera prema-rasa-lila
ke bujhite pare gambhira caitanyera khela?*

To vanquish the false pride of so-called sannyasis and learned scholars, He spread real religious principles, even through a sudra. Lord Caitanya preached about devotional service, ecstatic love, and the Absolute Truth by making Ramananda Raya, a *grhastha* from a low family, the speaker. Then the Lord, an exalted *brahmana sannyasi*, and Pradyumna Misra, the purified *brahmana*, both heard from Ramananda Raya. The Lord exhibited the glories of the holy name of Krsna through Haridasa Thakura, who was born in a Muslim family. Similarly, He exhibited the essence of devotional service through Sanatana Gosvami, who was almost converted to Islam. The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vrndavana through Srila Rupa Gosvami. Considering all this, who can understand the deep plans of Caitanya Mahaprabhu? (Cc. *Antya* 5.84-87)

4.27

*vraje ye vihare purve krsna-balarama
koti-surya-candra jini doohara nija-dhama.
sei dui jagatere ha-iya sadaya
gaudadese purva-saile karila udaya.
sri-krsna-caitanya ara prabhu nityananda
yanhara prakase sarva jagat ananda.
surya-candra hare yaiche saba andhakara
vastu prakasiya kare dharmera pracara.
ei mata dui bhai jivera ajnana-
tamo-nasa kari' kaila tattva-vastu-dana.
yanhara prasade ei tamo haya nasa
tamo nasa kari' kare tattvera prakasa.
surya candra bahirera tamau se vinase
bahir-vastu ghata-pata-adi se prakase.
dui bhai hridayera ksali' andhakara
dui bhagavata-sange karana saksatkara.*

Krsna and Balarama, who formerly appeared in Vrndavana and who were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauda-desa, being compassionate on the fallen state of the world. The appearance of Sri Caitanya and Nityananda has surcharged the world with happiness. As the sun and moon drive away darkness and reveal the nature of everything, these two brothers dissipate the darkness of the living beings ignorance and enlighten them with knowledge of the Absolute Truth. By the grace of Sri Caitanya and Nityananda, all darkness is removed and the

truth is brought to light. The sun and moon dissipate the darkness of the external world and thus reveal material reality, but these two brothers dissipate the darkness of the inner core of the heart, and thus help one to meet the two kinds of *Bhagavatas*. (Cc. *Adi* 1.85-89,95,97,98)

Sri Gauranga's Example and Precept

4.28

*hare-krsnety uccaih sphurita-rasano namaganana-
krta-granthi-sreni-subhaga-kati-sutrojvala-karah
visalakso dirghargala-yugala-khelancita-bhujah
sa caitanyah kim me punarapi drsor yasyati padam*

Caitanya Mahaprabhu chants the Hare Krsna mantra in a loud voice. The holy name dances on His tongue as He counts His recitations with His effulgent hands. His eyes are large and His long arms, which bend when He performs His pastimes, reach down to His knees. When will he again be visible before me? (*Stava-mala* 5 Rupa Gosvami)

Gauranga's Principle and Ultimate Goals

4.29

*ei vancha yaiche krsna-prakatya-karana
asura-samhara anusanga prayojana.
ei mata caitanya-krsna purna bhagavan
yuga-dharma-pravartana nahe tanra kama.
kona karane yabe hails avatare mana
yuga-dharma-kala hails se kale milana.
dui hetu avatari' lana bhakta-gana
apane asvade prema-nama-sanakirtana.
sei dvare acandale kirtana sancare
nama-prema-mala ganthi' parails samsare.
ei-mata bhakta-bhava kari' angikara
apani acari' bhakti karila pracara.*

Just as Krsna appeared in order to manifest His Vrndavana pastimes and His suppression of demons was incidental in the same way promulgating the *dharma* for the age is an incidental reason for Lord Caitanya's appearance. When He desired to appear for another reason, the time for promulgating the religion of the age also arose. Thus with two intentions, the Lord appeared with His devotees and tasted the nectar of *prema* along with the congregational chanting of the holy name. He spread *sankirtana* even among untouchables. He wove a wreath of the holy name and *prema* with which He garlanded the entire world. In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself. (Cc. *Adi* 4.36-41)

Sri Gauranga is Like a Lion

4.30

*caitanya-simhera nava-dvipe avatara
simha-griva, simha-virya, simhera huokara
sei simha vasuk jivera hrdaya-kandare
kalmasa-dvirada nase yanhara huokare*

Thus the lion-like Caitanya Mahaprabhu has appeared in Navadvipa-dhama. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion. May that lion be seated in the core of the heart of every living being and with His resounding roar, may He drive away their elephantine vices. (Cc. *Adi* 3.30,31)

Sri Gauranga's Eternal Reason for Appearing

4.31

*anarpita-carim cirat karunayavatirnah kalau
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah saci-nandana*

May that Lord who is known as the son of Srimati Sacidevi be transcendently situated in the inner-most chambers of your heart. Resplendent with the radiance of molten gold He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before the most sublime and radiant spiritual knowledge of the mellow taste of His service. (Cc. *Adi* 1.4)

Lord Gauranga's Confidential Reason for Appearing

4.32

*sri-radhayah pranaya-mahima kidrso vanayaiva-
svadyo yenadbhuta-madhurima kidrso va madiyah
saukhyam casya mad-anubhavatah kidrsam veti lobhat
tad-bhavadhyah samajani saci-garbha-sindau harinduh*

Desiring to understand the glory of Srimati Radharani's love, the wonderful qualities in Him that she alone relishes through Her love, and the happiness she feels when she realizes the sweetness of His love, Lord Hari, richly endowed with Her emotions, appears from the womb of Sacidevi as the moon appears from the ocean. (Cc. *Adi* 1.6)

**Internally He has the Mood of Sri Radha,
Externally He Preaches the Holy Name**

4.33

*sei radhara bhava lana caitanyavatara
yuga-dharma nama-prema kaila paracara*

Lord Caitanya appeared with the sentiments of Sri Radha. He preached the dharma of this age, the chanting of the holy name of Krsna, and pure love of Godhead (*krsna-prema*). (Cc. *Adi* 4.220)

The Pastimes of Sri Caitanya are Eternal

4.34

*adyapiha caitanya ei saba lila kare
ya'ra bhagye thake se dekhaye nirantare*

As yet, no one can completely see the opulences of all the pastimes Lord Caitanya performed, because they are without limit in time and space. They

are unlimited and eternal. (C.Bhag.Mad. 23.513)

Materialistic and Demonic Persons are Envious of Sri Gauranga

4.35

*purve yaiche jarasandha-adi raja-gana
veda-dharma kari' kare visnura pujana
krsna nahi mane, tate daitya kari' mani
caitanya na manile taiche daitya tare jani
hena krpamaya caitanya na bhaje yei jana
sarvottama ha-ileo tare asure ganana*

Formerly, even kings like Jarasandha strictly followed the Vedic rituals, thus worshipping Lord Visnu. One who does not accept Krsna as the Supreme Personality of Godhead is certainly a demon. Similarly, one who does not accept Lord Caitanya as Krsna, the same Supreme Lord, is also considered a demon. One who does not show respect to this merciful Lord, Sri Caitanya Mahaprabhu or does not worship Him, should be considered a demon, even if that person is very exalted in human society. (Cc. *Adi* 8.8,9,12)

Gauranga is not the Enjoyer of the *Rasa* Dance

4.36

*ei mata capalya karena saba sane
sabe strimatra na dekhena drstikane
"stri" hena na prabhu ei avatare
sravane o na karila vidita samsare
ata eva yata maha-mahima sakale
"gauranga nagara" hena stava nahi bale*

The Lord was apt to indulge in indiscriminate, merciful behavior towards all, except that He never looked at a woman, even by a sidelong glance. It is known to all the world that He did not even allow the name of a woman to enter His ear. Those who are His real devotees, therefore, never address Sri Gauranga as "Gauranga-nagari," or the enjoyer of women. Although all forms of praise are applicable to the Lord, the wise sing only what is in accordance with His nature. (C.*Bhag.* 15.28-31)

The Glories of the Mercy of Gaura-Nitai

4.37

*caitanya-nityanande nahi esaba vicara
nama laite prema dena, bahe asrudhara
svatantra isvara prabhu atyanta udara
tanre na bhajile kabhu na haya nistara*

If one only chants with some slight faith the holy names of Lord Caitanya and Lord Nityananda, very quickly he is cleansed of all offenses. Thus, as soon as he chants the Hare Krsna mantra, he feels the ecstasy of love of Godhead. Sri Caitanya Mahaprabhu, the independent Supreme Personality of Godhead is greatly magnanimous. Unless one worships Him, one can never be liberated. (Cc. *Adi* 8.31,32)

The Position of Those who Cheat Themselves out of Lord Gauranga's Mercy

4.38

*caitanyaavatara vahe premamrta-vanya
saba jiva preme bhase, prthivi haila dhanya.
e-vanyaya ye na bhase, sei jiva chara
koti-kalpe kabhu tara nahika nistara*

There is now a flood of the eternal nectar of love of God because of the incarnation of Lord Caitanya Mahaprabhu. All living entities are floating in that flood. The entire world is now thankful to the Lord. Whoever does not float in this inundation is most condemned. Such a person cannot be delivered for millions of lifetimes of Lord Brahma. (*Cc. Antya 3.254, 255*)

4.39

*avatara sara, gaura-avatara
kena na bhajili ta're
kari' nire vasa, gela na piyasa
apana karama phere
kantakera taru ,sadai sevili amrta paibara
ase prema kalpataru (sri) Gauranga amara
tahare bhavili vise
saurabhera ase, palasa sunkili,
nasate pasila kita
iksudanda bhavi' katha cusili
kemanee paibi mitha
hara baliya, galaya parili,
samana-kinkara-sapa
sitala baliya aguna pohali,
paili bajara-tapa
samsara bhajili, (sri) Gauranga bhulili,
na sunili sadhura katha
iha-para-kala, du'kala khoyali,
khaili apana matha*

Sri Gauranga is the essence of all *avatars*. Why didn't I worship Him? It is as if I was surrounded by water and dying of thirst but I denied myself a drink. I chewed the thorns on the tree of worldly life and took the blood that flowed through my mouth to be nectar. When I was offered the nectarean fruits of love of Godhead distributed by Lord Gauranga, however, I turned them away, thinking them to be poison. Wishing to smell perfume I sniffed at what I thought was the fragrant flower of material enjoyment. Alas, that flower was odorless like the palasa flower. When I tried to sniff its illusory aroma a bee flew up my nose and stung me. Thinking material life to be as sweet as sugarcane, I tried to taste its nectar. Instead, as I sucked I found it juiceless and dry. In this way, all my attempts at enjoyment proved false.

Admitting defeat, wasted, and worn out, I await the snake of death. Declaring it to be cool and soothing, I have embraced the fire of material life, only to suffer intense miseries, as if struck by lightning. Worshiping family and material life I forgot Gauranga and didn't listen to the words of the saints. Now, in my final days I realize that I am twice dead, for not only am I casting off this mortal body, but I am dead while living, having wasted my life in material indulgence (*Mahajana-giti*).

Gauranga Appears as His Holy Name and as His Deity

4.40

*ara dui janma ei sankirtanarambhe
haiba tomara putra ami avilambe
mora arca-murti mata, tumi se dharani
jihvarupa tumi mata, namera janani
ei dui janma mora sankirtanarambhe
dui thani tora putra rahu avilambe*

[Lord Caitanya told Saci] Birth after birth you are My mother. Again, in this birth, I have come to begin the *sankirtana* movement, and so I have become your son. My appearance in this world is twofold: I appear as the *arca-murti* and as the holy name. In this way I appear upon the tongue in the form of sound, and as the Deity made from the elements drawn from the earth. In both these forms I am worshiped, and in these two features I have appeared in order to spread the *sankirtana* movement. (*C.Bhag.Mad.* 27.47)

Gauranga's Teachings in a Nutshell.

4.41

**aradhyo bhagvan brajesa-tanayas-tad-dhama vrndavanam
ramya kacid-upasana vraja-vadhu-vargena ya kalpita
srimad-bhagavatam pramanam-amalam prema pumartho mahan
sri caitanya mahaprabhur-matam-idam tatradaro nah parah**

It is the conclusive opinion of Lord Caitanya that Sri Krsna, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the top-most worshipable Deity; Vrndavana-dhama which is an expansion of Krsna and is nondifferent from Him is the highest worshipable abode; the gopis are the highest example of the worship of Sri Krsna; Srimad-bhagavatam is the spotless evidence for knowing the absolute truth; *krsna-prema* is the fifth and highest goal of life. These are the teachings of Sri Caitanya in a nutshell. (*Visvanatha Cakravarti Thakura*)

Thus ends the Fourth Jewel of the *Gaudiya Kanthahara*, entitled *Gaura-tattva*

Nityananda-tattva

Nityananda and Advaita Two Main Branches of the Caitanya Tree

5.1

*advaita acarya, nityananda, dui anga
dui-jana lana prabhura yata kichu ranga*

Nityananda Prabhu and Advaitacarya are the two expansions of Lord Caitanya Mahaprabhu who assist His transcendental pastimes. (Cc. *Adi* 5.146)

5.2

*sankarsanah karana-toya-sayi
garbhoda-sayi ca payobdhi-sayi
sesas ca yasyamsa-kalah sa nitya-
nandakhya-ramah saranam mamastu*

May Sri Nityananda Prabhu be the object of my constant remembrance. Sankarsana, Mahavisnu, Garbhodaksayi Visnu, and Ksirodaksayi Visnu, as well as Sesa are His expansions and the expansions of His expansions. That same Nityananda Prabhu, is none other than Balarama. (Cc. *Adi* 1.7)

5.3

*mayatite vyapi-vaikuntha-loke
purnaisvarye sri-catur-vyuha-madhye
rupam yasyodbhati sankarsanakhya
tam sri-nityananda-ramam prapadye*

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the *catur-vyuha*. He has full opulences and resides in Vaikunthaloka far beyond the material creation. (Cc. *Adi* 1.8)

5.4

*maya-bhartajanda-sanghasrayangah
sete saksat karanambhodhi-madhye
yasyaikamsah sri-puman adi-devas
tam sri-nityananda-ramam prapadye*

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana ocean, is the original Purusa, the master of the illusory energy and the shelter of all the universes. (Cc. *Adi* 1.9)

5.5

*yasyamsah srila-garbhoda-sayi
yan-nabhy-abjam loka-sanghata-nalam
loka-srastuh sutika-dhama dhatus
tam sri-nityananda-ramam prapadye*

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodaksayi Visnu. From the navel of Garbhodaksayi Visnu sprouts the lotus stem that is the birthplace of Brahma, the engineer of the Universe. The stem of that lotus is the resting place of the multitude

of planets. (Cc. *Adi* 1.10)

5.6

*yasyamsamsah paratmakhilanam
posta visnur bhati dugdhabdhi-sayi
ksauni-bharta yat-kala so 'py anantas
tam sri-nityananda-ramam prapadye*

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universe. Sesa Naga is His further sub-part. (Cc. *Adi* 1.11)

Baladeva is the Original Sankarsana

5.7

*sri-balarama gosani mula-sankarsana
panca-rupa dhari' karena krsnera sevana
apane karena krsna-lilara sahaya
srsti-lila-karya kare dhari' cari kaya*

Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna. He helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms. (Cc. *Adi* 5.8,9)

Balarama and Nityananda are non Different

5.8

*prema-pracarana ara pasanda-dalana
dui-karye avadhuta karena bhramana*

For two purposes to spread the cult of bhakti and to defeat and subdue the atheists Lord Nityananda, the most dedicated devotee of the Lord, moved throughout the country. (Cc. *Antya* 3.149)

The Glories of Nityananda Prabhu

5.9

*jagat mataya nitai premera malasate
palaya durdanta kali padiya vibhrate
ki sukhe bhasila jiva gauracandera nate
dekhiya suniya pasandira buk phate*

[All glories to Nityananda Prabhu!] Maddened by ecstatic love of Godhead, he overwhelmed the universe with ecstasy. He slapped his hands together like a warrior who is about to attack, and upon seeing this, the wicked Kali fled in terror, fearing for his life. All souls were drowned in happiness because of the dancing of Sri Gauranga [and Nityananda]. Seeing such dancing, or even hearing of it, melts the hearts even of great atheists. (*Gitavali, Nagara-kirtana*, 8)

5.10

*jaya jaya nityananda, nityananda-rama
yanhara krpate painu vrndavana-dhama*

*jaya jaya nityananda, jaya krpa-maya
yanha haite painu rupa-sanatanasraya
yanha haite painu raghunatha-mahasaya
yanha haite painu sri-svarupa-asraya
sanatana-krpaya painu bhaktira siddhanta
sri-rupa-krpaya painu bhakti-rasa-pranta
jaya jaya nityananda-caranaravinda
yanha haite painu sri-radha-govinda*

All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrndavana. All glory, all glory to the merciful Lord Nityananda, by whose mercy I have attained shelter of Sri Rupa and Sanatana. By His mercy, I have attained the shelter of the great Sri Raghunatha dasa Gosvami, and by His mercy I have found the refuge of Sri Svarupa Damodara. By the mercy of Sanatana Gosvami I have learned the final conclusions of devotional service, and by the grace of Sri Rupa Gosvami I have tasted the highest nectar of devotional service. All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda.
(Cc. Adi. 5.200-204)

Nityananda is the Savior of the Most Fallen

5.11

*jagai madhai haite muni se papistha
purisera kita haite muni se laghistha
mora nama sune yei tara punya ksaya
mora nama laya yei tara papa haya
emana nirghrna more keba krpa kare
eka nityananda vinu jagat bhitare
preme matta nityananda krpa-avatara
uttama, adhama, kichu na kare vicara
ye age padaye, tare karaye nistara
ataeva nistarila mo-hena duracara*

I am more sinful than Jagai and Madhai and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities. Whoever utters my name becomes sinful. Who in this world but Nityananda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me. (Cc. Adi 5.205-209)

Freedom from *Anarthas* and the Desire for *Bhakti* is Strengthened by the Mercy of Nitai

5.12

*samsarera para hai' bhaktira sagare
ye dubibe se bhajuk nitai-candere*

One who would cross over the ocean of material existence and swim in the bhakti ocean should worship the lotus feet of Nityananda.
(Cb. Adi 1.77)

Nityananda is the Foremost Preacher

5.13

*caitanya adi-bhakta nityananda-
raya
caitanya yaso vaise yanhara
jihvaya
aharnisa caitanya katha
prabhu kaya
tan're bhajile se caitanye
bhakti haya*

Lord Caitanya's first and foremost devotee is Nityananda Raya. The glories of Lord Caitanya are always on his tongue. Day and night Lord Nityananda speaks only of Lord Caitanya. Whoever worships Him is a real devotee of Sri Caitanya. (*C.Bhag. Adi 9.217-218*)

Nityananda mad About Serving Sri Caitanya

5.14

*nityananda avadhuta sabate
agala
caitanya dasya-preme ha-ila
pagala*

Nityananda, the wandering mendicant, is the foremost of all the servants of Lord Caitanya. He is like the gateway through which all service to Lord Caitanya must pass. He became mad in the ecstasy of service to Lord Caitanya. (*Cc. Adi 6.48*)

Those who Have no Faith that Gaura and Nitai are Inseparable are Offenders and Atheists

5.15

*dui bhai eka-tanu samana-
prakasa
nityananda na mana, tomara
habe sarva-nasa
ekete visvasa, anye na kara
sammana
"ardha-kukkuti-nyaya" tomara
pramana*

These two brothers (Gaura and Nitai) are like one body; they are identical manifestations. If you do not believe in Lord Nityananda, you will be down. If you have faith in one, but disrespect the other, your logic is like the logic of accepting half a hen. (*Cc. Adi 5.175,176*)

Faith in Gaura Without Nitai, or Nitai Without Gaura, is Flickering Faith and in Opposition to Pure Devotional Service

5.16

*kimva, dooha na manina hao ta'
pasanda
eke mani' are na mani, ei-mata
bhanda*

It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other. (*Cc. Adi 5.177*)

Thus ends the Fifth Jewel of *Gaudiya Kanthahara*, entitled *Nityananda-tattva*.

Advaita-tattva

The Truth About Advaita Prabhu

6.1

*maha-visnur jagat-karta
mayaya yah srjaty adah
tasyavatara evayam
advaitacarya-isvarah*

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya. (Cc. *Adi* 6.4)

6.2

*advaitam harinadvaitad
acaryam bhakti-samsanat
bhaktavataram isam tam
advaitacaryam asraye*

Because He is nondifferent from Hari, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him. (Cc. *Adi* 1.13)

Mahavisnu is the Efficient Cause and Advaita is the Material Cause of Mundane Creation

6.3

*apane purusa visvera 'nimitta'-karana
advaita-rupe 'upadana' hana narayana
'nimittamse' kare teoho mayate iksana
'upadana' advaita karena brahmanda-srjana*

Lord Visnu is the efficient cause (*nimitta*) of the material world, and Narayana, in the form of Sri Advaita, is the material cause (*upadana*). Lord Visnu, in His efficient aspect glances over the material energy, and Sri as the material cause, creates the material world. (Cc. *Adi* 6.16,17)

Advaita is Sadasiva

6.4

bhaktavatara acaryo 'dvaita yah sri sadasivah

He who was Sri Sadasiva is the bhakta-avatara, Sri Advaita Prabhu. (*Gaura-Ganoddesadipika*, 11)

The Meaning of the Name Advaita

6.5

*maha-visnura amsa advaita guna-dhama
isvare abheda, teni 'advaita' purna nama*

Sri Advaita, who is the reservoir of virtues, is the main limb of Mahavisnu. His full name is Advaita, for He is identical in all respects

the Lord. (Cc. *Adi* 6.26)

Advaita Acarya is a Preacher of *Krsna-bhakti*

6.6

*jiva nistarila krsna-bhakti kari' dana
gita-bhagavate kaila bhaktira vyakhyana*

He delivered all living beings by offering the gift of *krsna-bhakti*. He explained *Bhagavad-gita* and *Srimad-bhagavatam* in the light of devotional service. (Cc. *Adi* 6.28)

He is the Avatara of Mahavisnu and a Devotee of Lord Caitanya

6.7

*advaita-acarya-gosani saksat isvara
prabhu guru kari' mane, tinho ta' kinkara*

Lord Advaita Acarya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Acarya is a servant of the Lord. (Cc. *Adi*. 5.147)

Advaita and Nityananda are Servants of Lord Caitanya

6.8

*eka mahaprabhu, ara prabhu duijana
dui prabhu sebe mahaprabhura carana*

There is one "Mahaprabhu" and two *prabhus*. The two *prabhus* serve the lotus feet of Mahaprabhu. (Cc. *Adi* 7.14)

Two Branches Among the Followers of Advaita

6.9

*advaitanghry-abja-bhrogams tan sarasara-bhrto 'khilan
hitva 'saran sara-bhrto naumi caitanya jivanan*

The followers of Sri Advaita were of two kinds. Some were real followers (*saragrahi*) and the others were false (*asaragrahi*). Rejecting the false followers, I offer my respectful obeisances to the real followers of Sri Advaita Acarya, whose life and soul was Caitanya Mahaprabhu. (Cc. *Adi* 12.1)

The *Saragrahi* Followers of Advaita are Devotees of Gauranga

6.10

*prathame ta' eka-mata acaryera gana
pache dui-mata haila daivera karana
keha ta' acarya ajnaya, keha ta' svatantra
sva-mata kalpana kare daiva-paratantra
acaryera mata yei, sei mata sara
tanra ajna langhi' cale, sei ta' asara*

At first all the followers of Advaita Acarya shared a single opinion, but

later they followed two opinions as ordained by providence. Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of *daivi-maya*. The opinion of the acarya is essential. Anyone who disregards his order is useless (*asara-grahi*). (*Cc. Adi. 12.8-10*).

The Useless Followers of Advaita Acarya Were cut off From Gauranga's Mercy

6.11

*ihara madhye mali pache kona sakha-gana
na mane caitanya-mali durdaiva karana
srjaila, jiyaila, tanre na manila
krtaghna ha-ila, tanre skandha krudha ha-ila
krudha hana skandha tare jala na sancare
jalabhava krsa sakha sukaiya mare*

After the disappearance of Lord Caitanya, the gardener of the tree of love of Godhead, some of the sub-branches of the Advaita branch, for unfortunate reasons, deviated from His path. Some branches did not accept the trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the trunk was angry at them. Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died. (*Cc. Adi 12.67-69*)

Thus ends the Sixth Jewel of *Gaudiya Kanthahara*, entitled *Advaita-tattva*.

Krsna-tattva

The one Absolute Truth is Realized in Three Different Ways

7.1

*vadanti tat tattva-vidas tattvam yaj jnanam advayam
brahmeti paramatmeti bhagavan iti sadyate*

Great seers of the truth, who understand the nature of the Absolute Truth, describe that non-dual truth in three ways as Brahman, Paramatma, and Bhagavan. (*Bhag.* 1.2.11)

7.2

*advaya-jnana tattva-vastu krsnera svarupa
brahma, atma, bhagavan tina tanra rupa*

Krsna is the one Absolute Truth which is conceived of in three ways, as Brahman, Paramatma, and Bhagavan. (*Cc. Adi.* 2.65)

Bhagavan Realization is Complete, Paramatma and Brahman are Partial

7.3

*bhakti-yoge bhakta paya yanhara darsana
surya yena savigraha dekhe deva-gana
jnana-yoga-marge tanre bhaje yei saba
brahma-atma-rupe tanre kare anubhava*

Through devotional service devotees can realize or see that Personality of Godhead, just as the denizens of heaven see the personality of the sun. Those on the paths of knowledge and yoga worship only Him. They perceive Him as the impersonal Brahman and localized Paramatma. (*Cc. Adi.* 2.25,26)

The Conclusion of the Sruti About Brahman

7.4

*na tatra suryo bhati candra-tarakam
nema vidyuto bhanti kuto 'yamagni
tameva bhantam anubhati sarvam
tasya bhasa sarvam idam vibhati*

In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of lamps. All of them get their power of illumination from the Lord's effulgence alone. In fact the whole universe exists only because of His existence. (*Katha Upanisad* 2.2.15)

7.5

*hiranmayena patrena satyasyapihitam mukham
tat tvam pusann-apavrrnu satya-dharmaya drstaye*

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that effulgent covering and show Yourself to Your pure devotee. (*Isopanisad* 15)

7.6

*pusann akarye yama surya prajapatya
vyuha-rasmin samuha tejo
yat te rupam kalyanatamam tat te pasyami
yo 'sav asau purusah so 'ham asmi*

O my Lord! O primeval philosopher, maintainer of the universe. O regulating principle, destination of the pure devotees, well-wisher of mankind please remove the effulgence of Your transcendental rays, so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I. (Isopanisad 16)

The Conclusion of *Brahma-samhita*

7.7

*yasya prabha prabhavato jagad-anda-koti-
kotisv asesavasadhadhi vibhuti-bhinnam
tad brahma niskalam anantam asesabhutam
govindam adipurusam tam aham bhajami*

I worship Govinda, the primeval Lord, whose effulgence is the source of the non-differentiated Brahman which is mentioned in the *Upanisads*, and which, being differentiated from the infinity of glories of the mundane universe, appears as the indivisible, infinite, and limitless truth. Millions and millions of universes emanate from that Brahman effulgence, which is infinite, causeless, and unlimited. That Brahman effulgence is simply the light emanating from the brilliant form of the Supreme Lord Govinda. (*Brahma-samhita* 5.40)

The Conclusion of *Bhagavad-gita*

7.8

*brahmano hi pratisthaham amrtasyavyayasya ca
sasvatasya ca dharmasya sukhasyaikantikasya ca*

I am the basis of the impersonal Brahman, which is immortal, imperishable, and eternal, and is the constitutional position of ultimate happiness. (*Bhagavad-gita* 14.27)

The Conclusion of the Gosvamis

7.9

*yasya brahmeti samjnam kvacidapi nigame yati cin-matrasatta-
pyamso yasyamsakaih svairvibhavati vasayanneva mayam pumams ca
ekam yasyaiva rupam vilasati paramvyomni narayanakhyam
sa sri krsno vidhattam svayamiha bhagavan prema-tat-pada-bhagam*

Sri Krsna is the Supreme Personality of Godhead. He appears in Vaikuntha in the form of Narayana. He expands as the Purusavataras, who control the material world. He is Himself the Supreme Spiritual Truth designated by the word "Brahman" in the Vedas and Upanisads. May that Lord Krsna grant pure love for Him to those engaged in devotional service to His lotus feet (*Tattva-sandarbha* 8)

7.10

***brahma anga-kanti tanra, nirvisesa prakase
surya yena carma-cakse jyotirmaya bhase***

The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Krsna's personal bodily effulgence. It is exactly like the sun: When the sun is seen by ordinary eyes, it appears to only consist of effulgence. Similarly, when we view divinity through ordinary eyes, we are unable to penetrate its effulgence to see the beautiful form of Krsna within. Rather we are blinded by the powerful rays of impersonal Brahman. (Cc. Madhya 20.159)

7.11

***tanhara angera sudha kirana-mandala
upanisat kahe tanre brahma sunirmala***

What the *Upanisads* call the impersonal Brahman is but the realm of the glowing effulgence of the Supreme Person. (Cc. Adi. 2.12)

Nirvisesa Means Krsna has no Material Qualities

7.12

***tanre 'nirvisesa' kahi, cic-chakti na mani
ardha-svarupa na manile purnata haya hani***

When one speaks of the Supreme as impersonal, one denies His spiritual potencies. Logically, if you accept only half the truth, you cannot understand the whole. (Cc. Adi 7.140)

7.13

vyanjite bhagavat-tattve brahma ca vyajyate svayam

When the knowledge about Bhagavan is revealed, Brahman automatically becomes known. (*Bhagavat-sandarbha* 7)

Yogis Worship the Supersoul

7.14

***isvarah sarva-bhutanam hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani yantrarudhani mayaya***

The Supreme Lord is situated in every one's heart, O Arjuna, and is directing the wanderings of all living entities who are seated as on a machine made of material energy. (*Bhagavad-gita* 18.61)

7.15

***atha va bahunaitena kim jnatena tavarjuna
vistabhyaham idam krtsnam ekamsena sthito jagat***

What need is there, O Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe. (*Bhagavad-gita* 10.42)

7.16

*mayadhyaksena prakrtih suyate sa-caracaram
hetunanena kaunteya jagad viparivartate*

Material nature, which is one of My energies, is working under My direction, O son of Kunti, and produces all moving and non-moving beings. Under its rule, this manifestation is created and annihilated again and again. (*Bhagavad-gita* 9.10)

7.17

*aham hi sarva-yajnanam bhokta ca prabhur eva ca
na tu mam abhijananti tattvenatas cyavanti te*

I am the only enjoyer and master of all sacrifices. Those who do not recognize My true transcendental position fall down. (*Bhagavad-gita* 9.24)

Paramatma is an Ekamsa Expansion of the Supreme Lord

7.18

*paramatma yeoho, tenho krsnera eka amsa
atmara 'atma' haya krsna sarva-avatamsa*

Paramatma is the partially complete portion (*ekamsa*) of the Supreme Personality of Godhead. Krsna is the original source of all living entities, and is the source of Paramatma. (*Cc . Mad.* 20.161)

7.19

*kecit sva-dehantar-hridayavakase
pradesa-matram purusam vasantam
catur-bhujam kanja-rathanga-sankha-
gada-dharam dharanaya smaranti*

Others conceive of the Personality of Godhead residing within the body in the region of the heart, and measuring only eight inches, with four hands holding lotus, wheel, conch, and club. (*Bhag.* 2.2.8)

The Supreme Truth has Three Potencies Sandhini (existence), Samvit (consciousness) and Hladini (ecstasy)

7.20

*na tasya karyam karanansca vidyate
na tat samas cabhyadhikas ca drsyate
parasya saktir-vididhaiva srutyate
svabhaviki jnana-bala-kriya ca*

He does not have a bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge. His senses are all transcendental. Nothing is greater than Him or equal to Him. His potencies are multifarious, such as cognitive, will and active potency. (*Svetasvatara Upanisad* 6.8)

Visnu is the Supreme Truth

7.21

*om tad visno paramam padam sada
pasyanti surayah diviva caksur-atatam
tad vipraso vipanyavo jagrvamsah
samindhate visnor yat paramam padam*

The supreme abode of Lord Visnu, or the lotus feet of Lord Visnu, is spread all around like the sunlight in the sky. Great demigods and saintly persons always see that supreme abode, recognizing Him as the highest truth. Spiritually awake souls learned in transcendental understanding glorify the Lord and make that abode more brilliant. (*Rg Veda* 1.22.20,21)

Krsna is the Supreme

7.22

*advaya-jnana-tattva krsna svayam bhagavan
'svarupa-sakti' rupe tanra haya avasthana*

Krsna is the non-dual Absolute Truth, the Supreme Personality Godhead. Although He is one, He maintains different personal expansions and energies for His divine pastimes. (*Cc. Madhya* 22.7)

Krsna is the Independent Supreme Person

7.23

*janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrso
dhamna svena sada nirasta-kuhakam satyam param dhimahi*

Lord Sri Krsna is the Absolute Truth, the primeval cause of all causes of the creation, sustenance, and destruction of the universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It was He who imparted Vedic knowledge to the heart of Brahma, the original living being. By Him even the great sages and demigods are placed into illusion as one is bewildered by the illusory representations of water seen on fire or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of material nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendent abode which is forever free of illusion. I meditate upon Him, for He is the Absolute Truth. (*Bhag.* 1.1.1.)

Krsna is the Ultimate Goal of all Vedic Literature

7.24

*sarvasya caham hrdis sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham*

I am seated in every one's heart. From Me comes remembrance, - and forgetfulness. By all the Vedas I am to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the (*Bhagavad-gita* 15.15)

7.25

*ete camsa-kalah pumsah krsnas tu bhagavan svayam
indrari-vyakulam lokam mrdayanti yuge yuge*

All these incarnations are either plenary portions or portions of plenary portions of the Supreme Lord, but Lord Sri Krsna is the Supreme Personality of Godhead. All the other incarnations appear whenever there is a disturbance created by the enemies of Indra. (*Bhag.* 1.3.28)

7.26

*isvarah paramah krsnah sac-cid-ananda-vigraha
anadir adir govindah sarva-karana-karanam*

Krsna, who is known as Govinda, is the Supreme Personality of Godhead. He has a transcendental form of eternal bliss and knowledge. He is the origin of all and the cause of all causes. (*Brahma-samhita* 5.1)

7.27

*parama isvara krsna svayam bhagavan
sarva-avatari, sarva-karana-pradhana
ananta vaikuntha, ara ananta avatara
ananta brahmanda ihan, sabara adhara
sac-cid-ananda-tanu, vrajendra-nandana
sarvaisvarya, sarvasakti sarvarasa-purna*

The supreme controller is Krsna, the original Bhagavan. He is the Supreme Personality of Godhead, the fountainhead of all incarnations and the cause of material creation. He is the source of the innumerable Vaikuntha planets as well as innumerable incarnations. In the material world there are innumerable universes, and Krsna is the Supreme resting place for all of them. The transcendental body of Krsna is eternal, full of bliss and knowledge. He is the son of Nanda Maharaja. He is full of all opulences and potencies, as well as all spiritual mellows. (*Cc. Madhya* 8.134-136)

The Meaning of Bhagavan

7.28

*aisvaryasya samagrasya viryasya yasasah sriyah
jnana-vairagyayos caiva san nam bhaga itingana*

One who is complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation is known as Bhagavan. (*Visnu-Purana* 6.5.74)

7.29

*yanra bhagavatta haite anyera bhagavatta
'svayam-bhagavan'-sabdera tahatei satta*

Only that Lord who is the source of all other divinities is eligible to be designated as *svayam bhagavan*. (*Cc. Adi* 2.88)

**Krsna is the Supreme Master, the Supreme Enjoyer,
and the Independent Lord**

7.30

*anera ki katha, baladeva mahasaya
yanra bhava suddha-sakhya-vatsalyadi-maya
teoho apanake karena dasa-bhavana
krsna-dasa-bhava vinu ache kona jana
sahasra-vadane yeoho sesa-sankarsana
dasa deha dhari' kare krsnera sevana
ananta brahmande rudra sadasivera amsa
gunavatara teoho, sarva-deva-avatamsa
teoho karena krsnera dasya-pratyasa
nirantara kahe siva, 'muni krsna-dasa'
krsna-preme unmatta, vihvala digambara
krsna-guna-lila gaya, nace nirantara
pita-mata-guru-sakha-bhava kene naya
krsna-premera sva-bhave dasya-bhava se karaya
eka krsna sarva-sevya, jagat-isvara
ara yata saba, tanra sevakanucara
sei krsna avatirna caitanya-isvara
ataeva ara saba, tanhara kinkara
keha mane, keha na mane, saba tanra dasa
ye na mane, tara haya sei pape nasa*

Not to speak of others, even Lord Baladeva is full of emotion like pure friendship and paternal love towards Sri Krsna. He also considers Himself a servant of Sri Krsna. Indeed, who is there who does not consider himself a servant of Krsna. The thousand-mouthed Sesa Himself serves Krsna by assuming ten forms. Rudra, who is an expansion of Sadasiva, and who appears in unlimited universes is also a *guna-avatara* and is the crown jewel of all the demigods in the endless universes, but he also desires only to serve Sri Krsna. He always says, "I am Krsna dasa, a servant of Krsna." He becomes overwhelmed and dances naked while continuously singing about Krsna's qualities and pastimes. All different transcendental emotions that are directed towards Krsna, be they those of father, mother, guru, or friend, are imbued with the sentiments of service towards the Lord. That is the nature of *krsna-prema*.

Sri Krsna, the only lord and master of the universe, is worthy of being served by everyone. Everyone is merely a servant of His servants. That same Sri Krsna has now descended as Lord Caitanya Mahaprabhu, the Supreme Personality of Godhead. Everyone therefore is also a servant of Caitanya Mahaprabhu. Some accept Him, whereas others do not, but in any case, everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities. (Cc. Adi 6.76-85)

Krsna is the Cause of all Causes

7.31

*tenaiva hetu-bhutale vayam jata mahesvari
karanam sarva-bhutanam sa ekah paramesvarah*

[Siva said to Parvati] O Mahesvari, controller of the world, we have taken birth as instruments to serve the will of the Supreme Person. He alone is the Paramesvara, the Supreme Controller, the master of everyone, and the ultimate cause of all living beings. (*Skanda Purana*)

Krsna is the Supreme Shelter of Everything

7.32

*dasame dasamam laksyam-asritasraya-vigraham
sri krsnakhyam param dhama jagad-dhama namami-tat*

The tenth canto of *Srimad-bhagavatam* describes the ten items which is the shelter of all the sheltered beings. His is called Lord Krsna and is the ultimate shelter of both the material and spiritual worlds. I offer my humble obeisances unto Him. (Bhag. 10.1.1. *Bhavartha-Dipika*)

Krsna is the Original Person

7.33

*avatara saba purusera kala, amsa
svayam-bhagavan krsna sarva-avatamsa
krsna eka sarvasraya, krsna sarva-dhama
krsnera sarire sarva-visvera visrama
svayam bhagavan krsna, krsna sarvasraya
parama isvara krsna sarva-sastre kaya*

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the *purusavataras*, but the primeval Lord is Sri Krsna. He is the Supreme Personality of Godhead, the fountainhead of all incarnations. He is the shelter and abode of everything all the universes rest in His body. Thus Sri Krsna is the primeval Lord, the source of all other expansions. This is proclaimed in all the revealed scriptures. (Cc. *Adi*. 2.70,94,106)

On the Basis of *Rasa*, Krsna is Superior to Narayana

7.34

*siddhanta-tas-tva-bhede 'pi srisa-krsna-svarupayoh
rasenot-krsyate krsna-rupamesa rasasthitih*

Although Narayana and Sri Krsna are one and the same, on the basis of the fact that Sri Krsna exhibits the super excellence of conjugal mellow, He is considered superior. In Him alone do all *rasas* find their final and absolute expression. (*Bhakti-Rasamrta Sindhu*, *Purva-vibhaga*, 2.59)

Narayana is the Opulent Pastime Expansion of Krsna

7.35

*narayanas tvam na hi sarva-dehinam
atmasy adhisakhila-loka-saksi
narayano 'ogam nara-bhu-jalayanat
tac capi satyam na tavaiva maya*

O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father; Narayana? Narayana refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not

creations of *maya*. (*Bhag.* 10.14.14)

7.36

***harimtvkam tattvam viddhi-siva-suresa-pranamitah
yadevedam brahma prakrtirahitam tattanumahah
paratma tasyamso jagadanugato visvajanakah
sa vai radha-kanto nava-jalada-kantiscidudayah***

Brahma, Siva, and Indra offer their obeisances to Sri Hari as the only Supreme Truth. The undifferentiated Brahman effulgence is simply the emanation from His holy body. The creator, maintainer, and Supersoul of the material universe are only expansions from Him. That Lord whose complexion is the color of a rain cloud, who sports in transcendental pastimes in his original form as the lover of Sri Radha is known as Sri Krsna and He is the Absolute Truth (*Dasa-mula Siksa*)

The Demigods Recognize Krsna as Supreme

7.37

***athapi yat-pada-nakhavarstam
jagad virincopahr tarhanambhah
sesam punaty anyatamo mukundat
ko nama loke bhagavat-padarthah***

Who could be worthy of the name "Supreme Personality of Godhead" but Sri Krsna? Brahma, the creator of the universe, collected the water emanating from the nails of Krsna's lotus feet to give to Siva as a worshipful welcome. This very water, the Ganges, is purifying the whole universe including Lord Siva. (*Bhag.* 1.18.21)

7.38

***yac-chauca-nihsrta-sarit-pravarodakena
tirthena murdhny adhikrtena sivah sivo 'bhut
dhyatur manah-samala-saila-nisrta-vajram
dhyayec ciram bhagavatas caranaravindam***

The blessed Lord Siva is all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's lotus feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time. (*Bhag.* 3.28.22)

7.39

***suta uvaca
yam brahma varunendra-rudra-marutah stunvanti divyaih stavair
vedaih sanga-pada-kramopanisadair gayanti yam sama-gah
dhyanavasthita-tad-gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah***

I offer my obeisances unto Sri Krsna, the Supreme Personality of Godhead. Brahma, Rudra, Indra, Varuna and all the other demigods glorify Him by chanting transcendental hymns and reciting the Vedas and Upanisads. He is the Supreme Person of whom the chanters of the Sama

Veda always sing. The perfected yogis see Him within their minds after fixing themselves in trance and absorbing themselves within him. His limit can never be found by any demigod or demon. (*Bhag.* 12.13.1)

7.40

*asankhya brahmara gana aila tata-ksane
dasa-bisa-sata-sahasra-ayuta-laksa-vadana
koty-arbuda mukha karo, na yaya ganana
rudra-gana aila laksa koti-vadana
indra-gana aila laksa koti-nayana
dekhi' caturmukha brahma phanpara ha-ila
hasti-gana-madhye yena sasaka rahila
asi' saba brahma krsna-pada-pitha-age
dandavat karite mukuta pada-pithe lage
krsnera acintya-sakti lakhite keha nare
yata brahma, tata murti eka-i sarire
pada-pita-mukutagra-sanghatte uthe dhvani
pada-pithe stuti kare mukuta hena jani'
yoda-hate brahma-rudradi karaye stavana
"bada krpa karila prabhu, dekhaila carana
bhagya, more bolaila 'dasa' angikari'
kon ajna haya, taha kari sire dhari' "*

The countless Brahmas had different numbers of heads. Some had ten, some twenty, some one hundred, some one thousand, some ten thousand, some one hundred thousand, some ten million, others one hundred million. No one could count the number of heads they had. Many Sivas with many heads also arrived there. Some of them had heads numbering one hundred thousand and ten million. Many Indras also arrived with millions of eyes all over their bodies. When the four-headed Brahma of this universe saw all these opulences of Krsna, he became very bewildered and considered himself a rabbit among many elephants. All the Brahmas who came to see Krsna offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet. No one can estimate the inconceivable potency of Krsna. All the Brahmas who were there were resting in the one body of Krsna. When all their helmets struck together at the lotus feet of Krsna, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Krsna's lotus feet. With folded hands Brahmas and Sivas began offering prayers unto Lord Krsna saying, "O Lord, You have shown me great favor. I have been able to see Your lotus feet "All of them said, "It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what is Your order, so that I may carry it on my heads." (*Cc. Madhya* 21.66-74)

This World is Maintained by an Expansion of an Expansion of an Expansion of Krsna

7.41

*yasyamsamsamsa-bhagena visvotpatti-layodayah
bhavanti kila visvatmams tam tvadyaham gatim gata*

O Krsna, You are the soul of the universe. You bring about the creation, sustenance, and dissolution of the universe by Your minutest part. I offer my respectful obeisances unto You and surrender myself before You.

(Bhag. 10.85.31)

The Form of Krsna is as Lord of Vrndavana, With two Hands Holding the Flute

7.42

***krsno 'nyo yadu sambhuto yah purnah so 'styatah parah
vrndavanam parityajya sa kvacit naiva gacchati***

The Krsna known as Yadu-kumara is Vasudeva Krsna; He is different from the Krsna who is the son of Nanda Maharaja. Yadu-kumara manifests His pastimes in the cities of Dvaraka and Mathura, but Krsna never leaves Vrndavana. (*Laghu-bhagavatamrta, Purva-khanda 165*)

7.43

***dvibhujah sarvada so 'tra na kadacit caturbhujah
gopyaikaya yutas tatra parikridati nityada***

That original Personality of Godhead, Krsna, always manifests two arms. He never manifests four arms; He is always at the right hand side of the foremost gopi, Srimati Radharani. (*Laghu-Bhagavatamrta, Purva-khanda 165*)

The Real Form of Krsna

7.44

***krsnera svarupa-vicara suna, sanatana
advaya-jnana-tattva, vraje vrajendra-nandana
sarva-adi, sarva-amsi, kisora-sekhara
cid-ananda-deha, sarvasraya, sarvesvara
svayam bhagavan krsna, 'govinda' para nama
sarvaisvarya-purna yanra goloka nitya-dhama***

[Caitanya Mahaprabhu said] O Sanatana, please hear about the eternal form of Lord Krsna; He is the Absolute Truth, devoid of duality, but present in Vrndavana as the son of Nanda Maharaja. Krsna is the original source and sum total of everything. He appears as the Supreme Youth. His body is composed of spiritual bliss. He is the shelter of everything and the master of everything. The *svayam bhagavan* is Sri Krsna, His supreme name is Govinda, He is full in all opulence, and His eternal abode is Goloka Vrndavana. (*Cc. Madhya 20.152-153,155*)

The Vedas Speak of the Pastimes of the Supreme Lord

7.45

***apasyam gopamani-padyamanama ca para ca pathibhis carantam
sa sadhricih sa visucirvasan avarivarti-bhuvanesvantah***

I saw a gopala before me, but could not understand if He came from nearby or from far away. He wanders from place to place at different times, adopting different modes of dress. In this way He comes again and again to establish and withdraw His transcendental pastimes within this material world. (*Rg Veda Mandala, 22, Anuvaka, 164 Sukta, 31 Rk*)

By serving Krsna the Universe is Satisfied

7.46

*yatha taror mula-nisecanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya*

By pouring water on the root of a tree, all the leaves and branches are automatically nourished. In the same way, by offering service to the lotus feet of Visnu, all other purposes are satisfied. Just as by offering food to the stomach, all the limbs of the body are satisfied, similarly, by offering service to Krsna the entire universe is satisfied. (Bhag. 4.31.14)

The Demigods are Never Envious of Krsna

7.47

*harir eva sadaradhyah sarvadevesvaresvarah
itare brahma-rudradya navajneyah kadacana*

Sri Hari alone should be worshiped as the supreme master of the universe. Brahma, Siva and all the demigods never violate this principle at any time. (*Padma Purana*)

7.48

*aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah*

I am the origin of everything. From Me everything emanates. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts. (*Bhagavad-gita* 10.8)

Krsna Appears in Three Categories of Forms *Svayam-rupa, Tadekatma-rupa and Avesa-rupa*

7.49

*svayam-rupa, tad-ekatma-rupa, avesa nama
prathamei tina-rupe rahena bhagavan*

That Supreme Personality of Godhead. Krsna appears in His selfsame form as *svayam-rupa*, in His first expansion as *tad-ekatma-rupa*, and in His empowered manifestations, known as *avesa*. (*Cc. Madhya* 20.165)

The two Divisions of *Svayam-rupa*

7.50

*'svayam-rupa' 'svayam-prakasa' dui rupe sphurti
svayam-rupe eka 'krsna' vraje gopa-murti*

Krsna reveals Himself in two forms, as *svayam-rupa*, (His own form) and *svayam-prakasa* (His own manifestation). *Svayam-rupa* is Krsna Himself in Vrndavana, in the figure of a cowherd boy. (*Cc. Madhya* 20.166)

Two Divisions of *Svayam-rupa Prabhava and Vaibhava*

7.51

**'prabhava-vaibhava'-rupe dvidvidha prakase
eka-vapu bahu rupa yaiche haila rase**

An example of *prabhava-prakasa* is when the Lord accepts two or more identical forms for the sake of enjoying His pastimes, just as He accepted many identical forms during the *rasa-lila*. (Cc. Madhya 20.167)

Prabhava-vilasa Expanding Many Forms to Marry Thousands of Queens

7.52

**mahisi-vivahe haila bahu-vidha murti
'prabhava prakasa' ei sastra-parasiddhi**

In order to marry 16,108 queens, Krsna accepted 16,108 forms. These forms are known as *prabhava-vilasa*, and the scriptures have declared they are all transcendently perfect. (Cc. Madhya 20.168)

Vaibhava-prakasa

7.53

**sei vapu, sei akrti prthak yadi bhase
bhavavesa-bhede nama 'vaibhava-prakase'**

If a form is differently manifested, according to different emotional features, it is called *vaibhava-prakasa*. (Cc. Madhya 20.171)

Examples of Vaibhava prakasa

7.54

**vaibhava-prakasa krsnera sri-balarama
varna-matra-bheda, saba krsnera samana
vaibhava-prakasa yaiche devaki-tanuja
dvibhuja-svarupa kabhu, kabhu haya caturbhuja**

The first manifestation of the *vaibhava* feature of Krsna, known as *vaibhava-prakasa*, is Sri Balarama. Balarama and Krsna have different bodily colors, otherwise Balarama is equal to Krsna in all respects. Another example of *vaibhava-prakasa* is the son of Devaki. He sometimes has two hands and sometimes has four hands. (Cc. Madhya 20.174,175)

The Four-handed Vasudeva is Prabhava-vilasa

7.55

**ye-kale dvibhuja, nama vaibhava-prakasa
caturbhuja haile, nama prabhava-prakasa
svayam-rupera gopa-vesa, gopa-abhimana
vasudevera ksatriya-vesa, 'ami ksatriya'-jnana
saundarya, aishvarya, madhurya, vaidagdhyavilasa
vrajeodra-nandane iha adhika ullasa**

When the Lord is two-handed, He is called *vaibhava-prakasa*, and when He is four-handed, He is called *prabhava-prakasa*. In His original form, the

Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vasudeva, the son of Vasudeva and Devaki, His dress and consciousness are those of a *ksatriya*. When one compares the beauty, opulence, sweetness, and intellectual pastimes of Vasudeva, the warrior, to that of Krsna, the cowherd son of Nanda Maharaja, one sees that Krsna's attributes are more pleasant. (Cc. *Madhya* 20.176-178)

Tad-ekatma-rupa

7.56

***sei vapu bhinnabhase kichu bhinnakara
bhavavesakrti-bhede 'tad-ekatma' nama tanra***

When the Lord's form is a little differently manifest and its features a little different in transcendental emotion and form, it is called *tad-ekatma-rupa*. (Cc. *Madhya* 20.183)

Two Divisions of *Tad-ekatma-rupa*

7.57

***tad-ekatma-rupe 'vilasa', 'svamsa' dui bheda
vilasa, svamsa bhede vividha vibheda***

In the *tad-ekatma-rupa* there are two divisions pastime expansions (*vilasa*) and personal expansions (*svamsa*). According to pastime and personal expansion, there are various differences. (Cc. *Madhya* 20.184)

Two Divisions of *Vilasa Prabhava* and *Vaibhava*

7.58

***prabhava-vilasa vasudeva, sankarsana
pradyumna, aniruddha, mukhya cari-jana***

The chief quadruple expansions are named Vasudeva, Sankarsana, Pradyumna, and Aniruddha. These are called *prabhava vilasa*. (Cc. *Madhya* 20.186)

Balarama is a *Vilasa* Form

7.59

***vraje gopa-bhava ramera, pure ksatriya-bhavana
varna-vesa-bheda, tate 'vilasa' tanra nama***

Balarama, who has the same original form as Krsna, is Himself a cowherd boy in Vrndavana. He also considers Himself to belong to the *ksatriya* race in Dvaraka. Thus His color and dress are different, and He is called a pastime (*vilasa*) form of Krsna. (Cc. *Madhya* 20.187)

***Vaibhava-prakasa* and *Prabhava-vilasa* Forms are According to Different Moods and Pastimes**

7.60

***vaibhava-prakase ara prabhava-vilase
eka-i murtye baladeva bhava-bhede bhase***

Lord Balarama is a *vaibhava-prakasa* manifestation of Krsna. He is also manifest in the original quadruple expansion of Vasudeva, Sankarsana, Pradyumna, and Aniruddha. These are *prabhava-vilasa* expansions with different emotions. (Cc. *Madhya* 20.188)

**From That *Prabhava-vilasa* Comes the *Catur-vyuhas*,
Which are *Vaibhava-vilasa* Features of the Lord**

7.61

*adi-catur-vyuha inhara keha nahi sama
ananta caturvyuha-ganera prakatya-karana*

The first expansion of the *catur-vyuha* is unique. There is nothing compare with them. These quadruple forms are the source of unlimited quadruple forms. (Cc. *Madhya* 20.189)

The Original *Catur-vyuha* are the Lords in Mathura and Dvaraka

7.62

*krsnera ei cari prabhava-vilasa
dvaraka-mathura-pure nitya inhara vasa*

These four *prabhava-vilasa* pastime forms of Lord Krsna reside eternally in Dvaraka and Mathura. (Cc. *Madhya* 20.190)

**The Twenty-four Principle Expansions From
the Original *Catur-vyuha* are Known as *Vaibhava-vilasa***

7.63

*ei cari haite cabbisa murti parakasa
astra-bhede nama-bheda vaibhava-vilasa*

From the original quadruple expansions, twenty-four forms are manifest. They differ according to the placement of weapons in Their four hands. They are called *vaibhava-vilasa*. (Cc. *Madhya* 20.191)

The Original *Catur-vuyha* Expands into Vaikuntha

7.64

*punah krsna catur-vyuha lana purva-rupe
paravyoma-madhye vaise narayana-rupe
tanha haite punah catur-vyuha-parakasa
avarana-rupe cari-dike yanra vasa*

Lord Krsna again expands, and within the spiritual sky, He is situated in fullness as the four-handed Narayana, accompanied by expansions of the original quadruple form. Thus, the original quadruple forms again manifest Themselves in a second quadruple expansion. The residences of these second quadruple expansions cover the four directions. (Cc. *Madhya* 20.192,193)

Further Expansions of the Second Quadruples

7.65

*cari-janera punah prthak tina tina murti
kesavadi yata haite vilasera purti*

Again these quadruple forms expand three times, beginning with Kesava. That is the fulfillment of the pastime forms. (*Cc. Madhya* 20.194)

Svamsa Expansions Appear in the Material World

7.66

*sankarsana, matsyadika, dui bheda tanra
sankarsana purusavatara, lilavatara ara*

The first personal expansion is Sankarsana, and the others are incarnations like the fish incarnation. Sankarsana is an expansion of the Purusa, Visnu. The incarnations such as Matsya appear in different ages for pastimes, and are known as lila-avatars. (*Cc. Madhya* 20.244)

Six Kinds of Avataras

7.67

*avatara haya krsnera sad-vidha prakara
purusavatara eka, lilavatara ara
gunavatara, ara manvantaravatara
yugavatara, ara saktayavesavatara*

There are six types of *avataras* of Krsna: Incarnations of Visnu (*purusa-avataras*), pastime incarnations (*lila-avataras*), incarnations that control the modes of nature (*guna-avataras*), incarnations as Manu (*manvantara-avataras*), incarnations in different milleniums (*yuga-avataras*), and *saktayavesa-avataras*. (*Cc. Madhya* 20.245,246)

Who is Called Svayam-Bhagavan

7.68

*yanra bhagavatta haite anyera bhagavatta
'svayam-bhagavan'-sabdera tahatei satta*

Only the Personality of Godhead, the source of all other expansions is eligible to be described as svayam-bhagavan, or the primeval Lord. (*Cc. Adi* 2.88)

Avatari and the Different Avataras of the Lord

7.69

*dipa haite yaiche bahu dipera jvalana
mula eka dipa taha kariye ganana
taiche saba avatarera krsna se karana
ara eka sloka suna, kuvyakhya-khandana*

When from one candle many others are lit, I consider that one the original. In the same way, Krsna is the cause of all causes and the fountainhead of all avataras. (*Cc. Adi* 2.89,90)

The Distinction Between Avatara and Avatari

7.70

*vasudevah sankarsanah pradyumno 'niruddho 'ham matsyah kurmo
varahah nrsimho vamananamo ramamo ramah krsno buddhah kalkir aham iti*

The Supreme Lord said, "I am Krsna. I appear as Vasudeva, Sankarsana, Pradyumna, and Aniruddha. I also appear as Baladeva, Matsya, Kurma, Varaha, Nrsimha, Vamana, Rama, and Parasurama. I also appear as Buddha and Kalki. (*Catur-Veda-Siksa*)

The Avatars of the Lord are Divine

7.71

*naivaite jayante naivaite mriyate naiyamavandho na muktih sarva eva
hyete purna ajara amrtah paramananda iti*

The *avatars* of Krsna do not take birth as ordinary living entities, who are all conditioned by the modes of nature. The avatars are never covered by ignorance or have to attain freedom from material illusion. They are complete in every way. They are never subject to old age. They are immortal and eternal. They are the supreme truth and They personify the highest bliss. (*Catur-Veda-Siksa*)

Time and Purpose for the Lord's Avatara

7.72

*yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya tadatmanam srijamy aham*

Whenever and wherever there is a decline in religion and a rise in irreligion, at that time I advent Myself. (*Bhagavad-gita* 4.7)

7.73

*paritrāṇāya sādhuṇāṃ vinasāya ca dūṣkṛtāṃ
dharma-samsthāpanārthāya sambhavāmi yuge yuge*

To protect the sadhus, destroy the envious, and reestablish the principles of religion, I advent myself millennium after millennium. (*Bhagavad-gita* 4.8)

To Protect the Saintly and Chastise the Demonic is not the Principle Reason for Krsna's Advent

7.74

*svayam-bhagavanera karma nahe bhara-harana
sthiti-karta visnu karena jagat-palana
kintu krsnera yei haya avatara-kala
bhara-harana-kala tate ha-ila misala
purna bhagavan avatare yei kale
ara saba avatara tante asi' mile
ataeva visnu takhana krsnera sarire
visnu-dvare kare krsna asura-samhare*

Removing the burden of the earth is not the work of the Supreme Per-

sonality of Godhead, Krsna. It is Lord Visnu, who protects the universe. But the time to lift the burden of the world mixed with the time for Sri Krsna's appearance. When the complete personality of Godhead descends, all other incarnations of the Lord meet within Him and Lord Visnu, present within the body of Krsna, kills the demons through Him. (*Cc. Adi* 4.8-10,13)

Krsna's Avataras are Countless

7.75

*avatara hy asankhyeya hareh sattva-nidher dvijah
yathavidasinah kulyah sarasah syuh sahasrasah*

[Suta Gosvami said] O brahmanas, just as the waves of the ocean are countless, the thousands and thousands of *avataras* of the Lord are limitless. No one can count the appearances and disappearances of the Lord. (*Bhag.* 1.3.26)

The Purusa-avataras are the Origin of Everything

7.76

*visnostu trini rupani purusakhyanyatho viduh
ekastu mahatah srastr dvitiyam tvandasamsthitam
trtiyam sarvabhutastham tani jnatva vimucyate*

Visnu has three forms called Purusas. The first, Maha-visnu, is the Creator of the total material energy (mahat-tattva). The second, Garbhodakasayi Visnu, is within every universe, and the third, Ksirodakasayi Visnu, lives in the heart of every living being as the Supersoul. One who recognizes these three as the Personality of Godhead becomes liberated from the bondage of material illusion. (*Laghu-Bhagavatamrta, Purva-khanda* 5)

Because He Descends to the Material World, the Lord is Called Avatara

7.77

*srsti-hetu yei murti prapance avatare
sei isvara-murti 'avatara' nama dhare
mayatita paravyome sabara avasthana
visve avatari' dhare 'avatara' nama*

The form of the Lord that descends to the material world to create is called an avatara. All the expansions of Lord Krsna are actually residents of the spiritual world. When they descend to the material world, however, they are called *avataras*. (*Cc. Madhya* 20.263,264)

Mahavisnu is but a Partial Part of Krsna

7.78

*jagrhe paurusam rupam bhagavan mahad-adibhih
sambhutam sodasa-kalam adau loka-sisrksaya*

At the beginning of creation, the Lord first expanded Himself in the form of the *purusa-avatara* and manifest all the ingredients of the material creation. And thus, at first there was the creation of the sixteen principles of

material action. This was for the purpose of creating the material universe.
(Bhag. 1.3.1)

7.79

*adyo 'vatarah purusah parasya
kalah svabhavah sad-asan-manas ca
dravyam vikaro guna indriyani
virat svarat sthasnu carisnu bhumnah*

Karanarnavasayi Visnu is the first incarnation of the Supreme Lord. He is the master of eternal time, space, cause, and effects, including mind, the elements, material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and non-moving. (Bhag. 2.6.42)

7.80

*yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami*

Brahma and the other lords of the mundane worlds, appearing from the pores of the transcendental body of Mahavisnu, remain alive for the duration of one exhalation of the latter. I adore the primeval Lord, Govinda, of whose subjective personality Mahavisnu is but a portion of a portion. (Brahma-Samhita 5.48)

7.81

*sahasra-patra-kamalam gokulakhyam mahat padam
tat-karnikaram tad-dhama tad-anantamsa-sambhavam*

The super excellent station of Krsna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinity aspect, the whorl of the leaves being the actual abode of Krsna. (Brahma-Samhita 5.2)

Mahavisnu is Beyond the Modes of Nature

7.82

*yasyavayava-samsthanaih kalpito loka-vistarah
tad vai bhagavato rupam visuddham sattvam urjitam*

It is believed that all the universal planetary systems are on the extensive body of the purusa, but He has nothing to do with the material creative ingredients. His body is eternally in spiritual existence par excellence. (Bhag. 1.3.3.)

Pradyumna Becomes Garbhodakasayi Visnu, who is the Root of the Other Avatars

7.83

*brahma, visnu, siva tanra guna-avatara
srsti-sthiti-pralayera tinera adhikara
hiranyagarbha-antaryami garbhodakasayi*

'sahasra-sirsadi' kari' vede yanre gai

Brahma, Visnu, and Siva are His incarnations in the material qualities. They are in charge of creation, maintenance, and destruction respectively. Garbhodakasayi Visnu, known within the universe as Hiranyagarbha and as the indwelling Supersoul, is glorified in the Vedic hymn known as the *Purusa-sukta*, beginning with the word *sahasra-sirsa*. (Cc. Madhya 20.291,292)

Aniruddha is Ksirodakasayi Visnu

7.84

***virat vyasti-jivera teoho antaryami
ksirodakasayi teoho palana-karta, svami***

Ksirodakasayi Visnu is the universal form of the Lord and the Supersoul within every living entity. He is known as Ksirodakasayi, or the Lord who lies within the ocean of milk. He is the maintainer and master of the universe. (Cc. Madhya 20.295)

Brahma is the Avatara of Rajo-guna

7.85

***bhakti-misra-kṛta-punye kona jivottama
rajo-gune vibhavita kari' tanra mana
garbhodakasayi-dvara sakti sancari'
vyasti srsti kare krsna brahma-rupa dhari'***

Because of his past pious deeds mixed with devotional service, a first-class living entity who is influenced by the mode of passion within his mind and empowered by Garbhodakasayi Visnu becomes Brahma, the qualitative incarnation of the Lord in the mode of passion. His purpose is to engineer the creation of universe. (Cc. Madhya 20.302,303)

Brahma is Empowered for the Work of Creation

7.86

***bhasvan yathasma-sakalesu nijesu tejah
sviyam kiyat prakatayaty api tadvad atra
brahma ya esa jagad-anda-vidhana-karta
govindam adi-purusam tam aham bhajami***

I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of *suryakantha*. etc. (*Brahma-samhita* 5.49)

Rudra is the Avatara of the Mode of Ignorance

7.87

***nijamsa-kalaya krsna tamo-guna angikari'
samhararthe maya-sange rudra-rupa dhari***

Krsna expands a portion of His plenary portion, and accepting the association of the material mode of ignorance, assumes the form of Rudra to

dissolve the cosmic manifestation. (Cc. *Madhya* 20.307)

The Distinction Between Krsna, Siva, and Jiva

7.88

***maya-sanga-vikari rudra bhinnabhinna rupa
jiva-tattva nahe, nahe krsnera 'svarupa'***

Rudra has various forms that are transformations brought about by association with *maya*. Although Rudra is not on the same level as *jiva-tattva*, he cannot be considered a personal expansion of Lord Krsna. (Cc. *Madhya* 20.308)

Rudra is one With yet Different From the Lord

7.89

***dugdha yena amla-yoge dadhi-rupa dhare
dugdhanantara vastu nahe, dugdha haite nare***

Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk; still it is not the same as milk. [In the same way, Visnu transforms Himself into Siva. Thus Siva-tattva is similar to *Visnu-tattva*, but not identical.] (Cc. *Madhya* 20.309)

7.90

***ksiram yatha dadhi-vikara-visesa-yogat
sanjayate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyat
govindam adi-purusam tam aham bhajami***

Milk changes into yogurt when it is mixed with a yogurt culture; but yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Lord, assumes the form of Lord Siva for the special purpose of material transactions. I offer my obeisances at the lotus feet of Govinda, the primeval Lord. (*Brahma-Samhita* 5.45)

The Difference Between Siva and Krsna

7.91

***'siva maya-sakti-sangi, tamo-gunavesa
mayatita gunatita 'visnu' paramesa***

Lord Siva is an associate of the external energy (*maya*). He is absorbed in the material quality of darkness. Lord Visnu is transcendental to *maya* and the qualities of *maya*. He is, therefore, the Supreme Personality of Godhead. (Cc. *Madhya* 20.311)

Rudra is Always Absorbed in a Synthesis of the Qualities of Maya

7.92

***sivah sakti-yutah sasvat tri-lingo guna-samvrtah
vaikarikas taijasas ca tamasas cety aham tridha***

The truth about Lord Siva is that he is always covered with the three

material coverings: *vaikarika*, *tejasa*, and *tamasah* (the modes of goodness, passion, and ignorance and their perverted egoic misconceptions). Because of these three modes of nature he always associates with the external energy and with egotism itself. (*Bhag.* 10.88.3)

Visnu is Above the Modes of Nature

7.93

***harir hi nirgunah saksat purusah prakrteh parah
sa sarva-drg upadrasta tam bhajan nirguno bhavet***

Sri Hari is beyond the range of material nature. He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore, He is the Supreme overseer of all living entities. Whoever takes shelter at His lotus feet and worships Him attains the transcendental position. (*Bhag.* 10.88.5)

Visnu in *Sattva-guna* is the Pastime Form of Garbhodakasayi Visnu and a *Svamsa* Expansion of Krsna

7.94

***palanartha svamsa visnu-rupe avatara
sattva-guna drasta, tate guna-maya-para
svarupa aisvarya-purna, krsna-sama praya
krsna amsi, teoho amsa, vede hena gaya***

To maintain the universe, Lord Krsna descends as His personal plenary expansion in the form of Lord Visnu and directs the mode of goodness. Therefore He is transcendental to the material energy. Lord Visnu is in the category of *svamsa*, because He has opulences almost equal to Krsna's. The verdict of all Vedic literature is that Krsna is the original person and Lord Visnu is His personal expansion. (*Cc. Madhya* 20.314,315)

Krsna Expands as Visnu Just as an Original Candle Lights Other Candles

7.95

***diparcireva hi dasantaramabhyupetya
dipayate vivrta-hetu-samanadharmam
yas-tadrg eva hi ca visnutaya vibhati
govindam adi-purusam tam aham bhajami***

When one candle lights other candles, they all burn with the same intensity. Still, the first one may be said to be the original candle. In the same way, although so many Personalities of Godhead may expand from Him, Govinda is the original Supreme Personality of Godhead. I adore that primeval Lord Govinda. (*Brahma-Samhita* 5.45)

The Constitutional Position of Visnu, Brahma, and Siva

7.96

***brahma, siva ajna-kari bhakta-avatara
palanarthe visnu krsnera svarupa-akara***

The conclusion is that Lord Brahma and Lord Siva, are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the personal feature of Lord Krsna. (*Cc. Madhya* 20.317)

7.97

*srjami tan-niyukto 'ham haro harati tad-vasah
visvam purusa-rupena paripati tri-sakti-dhrk*

[Lord Brahma said] I am engaged by the Supreme Lord to create: following His orders, Lord Siva dissolves everything. The Supreme Lord in His form of Ksirodakasayi Visnu maintains all the affairs of material nature. Thus, the Supreme controller of the modes of material nature is Lord Visnu. (*Bhag.* 2.6.32)

The Eternal and Transcendental Character of Krsna's Birth and Pastimes

7.98

*janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna*

One who can understand the transcendental character of My birth and pastimes O Arjuna, will never take birth again in this world. He certainly attains Me. (*Bhagavad-gita* 4.9)

Evidence From the Srutis About the Transcendental Character of Krsna's Pastimes

7.99

*ta vam vastunyusmasi gamadhyai yatra gavo bhurisroga ayasah
atraha tadurugayasya vrsnah paramam padamavabhati bhuri*

Attaining the transcendental abode of Radha-Krsna, I shall rejoice. There, in the midst of the cows, Krsna enjoys His loving pastimes, which are all-auspicious. In that supreme abode, Krsna enjoys transcendental pastimes, with His different devotees. (*Purusa-sukta* 1.154.6 *Rg Veda*)

The Apani-padah Verse Means That His Body is Transcendental

7.100

*'apani-pada'-sruti varje 'prakrta' pani carana
punah kahe, sikhra cale, kare sarva grahana*

The Upanisad verse, apani-padah...means that Krsna has no material hands or legs. It rejects material hands and legs and yet states that the Lord runs very quickly and accepts everything offered to Him. (*Cc. Madhya* 6.150)

The Lord's Body is not Material

7.101

*ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya*

Although I am unborn and My transcendental body never deteriorates, still, I advent Myself in every millennium by My own transcendental potency. (*Bhagavad-gita* 4.6)

The Transcendental Science Cannot be Understood by Material Intelligence

7.102

***aprakṛta vastu nahe prakṛta-gocara
veda-puranete ei kahe nirantara***

The Vedas and Puranas repeatedly warn against considering divine or non-material substance as under material nature. (*Cc. Madhya* 9.194)

7.103

***acintya khalu ye bhava na tams tarkena yojayet
praktibhyah param yattu tad-acintyasya laksanam***

One should not try to understand by logic that which is inconceivable. That object which is beyond material nature is called inconceivable. (*Mahabharata, Bhishma Parva*, 5.12)

7.104

tarkapratisthanat

The Absolute Truth can never be established through argument. (*Brahma-sutra* 2.1.11)

7.105

***athapi te deva padambuja-dvaya-prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno na canya eko 'pi ciram vicinvan***

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, He can understand the greatness of Your personality, but those who speculate in order to understand are unable to know You, even though they study the Vedas for many years. (*Bhag.* 10.14.29)

7.106

***anumana pramana nahe isvara-tattva-jnane
krpa vina isvarere keha nahi jane***

One can understand the Supreme Lord only by His mercy, not by guesswork or hypothesis. (*Cc. Madhya* 6.82)

7.107

pandityadye isvara-tattva-jnana kabhu nahe'

One cannot understand the Supreme Lord simply by scholarship. (*Cc. Madhya* 6.87)

7.108

***tvam silarupacaritaih parama-prakṛsta
sattvena sattvikataya prabalais ca sastraih***

***prakhyata-daiva-paramartha-vidam matais ca
naivasura-praktayah prabhavanti boddhum***

O Lord. Those who are demonic are unable to understand You by following good behaviour, culture of the mode of goodness, doing in mode of goodness, by logic, scripture, or even by the opinion of the famous scholars who know the essence of the Absolute. (*Stotra-Ratnam*, Yamunacarya, 15)

7.109

***ullamghita-trividha-sima-samatisayi
sambhavanam tara parivradim-asvabhavam
maya-balena bhavata 'pi niguhyamanam
pasyanti kecidanisam tvad-ananya-bhavah***

O Lord, only those devotees who have completely surrendered unto You are able to see Your opulence continuously, although You hide Yourself by Your yoga-maya. Your opulence is beyond time, space and any material object and there is nothing equal or superior to it. (*Stotra-ratnam*, Yamunacarya 13)

The Body of the Lord is Transcendental Substance

7.110

***isvarera sri-vigraha sac-cid-anandakara
se-vigrahe kaha sattva-gunera vikara
sri-vigraha ye na mane, sei ta' pasandi
adrsya asprsyā, sei haya yama-dandi***

The Lord's transcendental form is eternal, full of bliss and knowledge. Those who don't properly regard the Deity of the Lord are atheists. The Lord never reveals Himself to such persons, but remains invisible. After death such men are punished by Yamaraja. (*Cc. Madhya* 6.166,167)

The Name and Form of the Lord

7.111

***'nama', 'vigraha', 'svarupa' tina eka-rupa
tine 'bheda' nahi, tina 'cid-ananda-rupa'
deha-dehira, nama-namira krsne nahi 'bheda'
jivera dharma nama-deha-svarupe 'vibheda'
ataeva krsnera 'nama', 'deha', 'vilasa'
praktendriya-grahya nahe, haya sva-prakasa***

The Lord's holy name, form, and personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Krsna's body and Himself, nor between His name and Himself. For conditioned souls everything is different. One's name is different from one's body, from original form, and so on. The holy name of Krsna, as well as His body and His pastimes cannot be understood by the blunt material senses; they are self-manifest. (*Cc. Madhya* 17.131,132,134)

Who Cannot Understand Krsna's Form is a Mudha

7.112

*avajananti mam mudha manusim tanum asritam
param bhavam ajananto mama bhuta-mahesvaram*

Fools who know Me not think I have assumed this form and personality. They do not know My Supreme Transcendental nature, which is unborn and limitless. Nor do they know My supreme dominion over all.
(*Bhagavad-gita* 9.11)

7.113

*purananda-cit-svarupa jagannatha-rayam
tanre kaili jada-nasvara-prakrta-kaya!!
purna-sad-aisvarya caitanya svayam bhagavan
tanre kaili ksudra jiva sphulinga-samana!!
dwi-thani aparadhe paibi durgati!
atattva-jna 'tattva' varne, tara ei riti!
ara eka kariyacha parama 'pramada'!
deha-dehi-bheda isvare kaile 'aparadha'!
isvarera nahi kabhu deha-dehi-bheda
svarupa, deha, cid-ananda, nahika vibheda*

Lord Jagannatha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull destructible body composed of material elements. You have calculated that Sri Caitanya, who is Godhead Himself and full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the Supreme fire, you have accepted Him as a spark. Because of this offense against Lord Jagannatha and Lord Caitanya you will go to hell. You do not know how to describe the Absolute Truth, nevertheless you have tried to do so, and therefore you must be condemned. You are in complete illusion, for you have distinguished between the body and soul of Lord Jagannatha and Caitanya Mahaprabhu. That is a great offense. At no time is there any distinction between the Supreme Lord and His body and soul. His personal identity and His body are made of eternal, blissful spiritual energy. There is no distinction between them.
(*Cc. Antya* 5.118-122)

The Deity Form of the Lord Appears in Eight Kinds of Material Substances

7.114

*saili daru-mayi lauhi lepya lekhyam ca saikati
mano-mayi mani-mayi pratimasta-vidha smrta*

The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels.
(*Bhag.* 11.27.12)

Thus ends the Seventh Jewel of the *Gaudiya Kanthahara*, entitled *Krsna-tattva*.

Sakti-tattva

The Energies of the Supreme are Unlimited

8.1

*kutah punar grnato nama tasya
mahattamaikanta-parayanasya
yo 'nanta-saktir bhagavan ananto
mahad-gunatvad yam anantam ahuh*

What to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited energy. The Lord, who is unlimited in energy and in transcendental attributes, is called *ananta*, unlimited. (*Bhag.* 1.18.19)

The Lord's Unlimited Energy is Divided Into Three Principle Categories

8.2

*na tasya karyam karanamca vidyate
na tat samas cabhyadhikas ca drsyate
parasya saktir-vividhaiva-sruyate
svabhaviki jnana-bala-kriya ca*

He does not have a bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge. His senses are all transcendental. Nothing is greater than Him or equal to Him. His potencies are multifarious, such as cognitive, will and active potency. (*Svetasvatara Upanisad* 6.8)

8.3

*ananta-sakti-madhye krsnera tina sakti pradhana
'iccha-sakti', 'jnana-sakti', 'kriya-sakti' nama
iccha-sakti-pradhana krsna icchaya sarva-karta
jnana-sakti-pradhana vasudeva adhisthata
iccha-jnana-kriya vina na haya srjana
tina tina-sakti meli' prapanca-racana
kriya-sakti-pradhana sankarsana balarama
praktaprakrta-srsti karena nirmana
ahankarera adhisthata krsnera icchaya
goloka, vaikuntha srje cic-chakti-dvaraya
yadyapi asrjya nitya cic-chakti-vilasa
tathapi sankarsana-icchaya tahara prakasa*

Krsna has unlimited potencies, out of which three are chief--willpower, the power of knowledge, and the creative energy. He is the predominator of the willing energy, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vasudeva. There is no possibility of creation without thinking, feeling, willing, knowledge, and activity. The combination of supreme will, knowledge, and action brings about the cosmic manifestation. Lord Sankarsana is Lord Balarama. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Sankarsana is the cause of both the material and spiritual creation. He is the predominating Deity of egotism, and by the will of Krsna and the power of the spiritual energy, He creates the spiritual world, which consists of Goloka Vrndavana and Vaikuntha. Although

there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy. (Cc. Madhya 20.252-257)

Three Varieties of the Lord's Energy

8.4

*krsnera ananta-sakti, tate tina pradhana
'cic-chakti', 'maya-sakti', 'jiva-sakti'-nama
'antaranga', 'bahiranga', 'tatastha' kahi yare
antaranga 'svarupa-sakti' sabara upare*

Krsna has unlimited potencies. They are divided into three main parts- the spiritual energy, the material energy, and the marginal energy, which is the living entities. In other words, these are all potencies of God internal, external, and marginal. However, the internal energy is the Lord's personal energy and stands over the other two. (Cc. Madhya 8.151-152)

8.5

*suryamsa-kirana, yaiche agni-jvala-caya
svabhavika krsnera tina-prakara 'sakti' haya
krsnera svabhavika tina-sakti-parinati
cic-chakti, jiva-sakti, ara maya-sakti*

The living entity is a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Krsna has three varieties of energy. Lord Krsna naturally has three energetic transformations and these are known as the spiritual energy, the living entity energy, and the illusory energy. (Cc. Madhya 20.109,111)

The Evidence From Sruti for Cit-sakti

8.6

*te dhyana-yoganugata apasyan devatma-saktim svagunair-nigudham
yah karanani nikhilani tani, kalatma-yuktanyadhi-tisthaty ekah*

Those who meditate on the Supreme Personality of Godhead can see His confidential, divine power (*cit-sakti*). The Supreme Lord alone is the energetic source of all energies. His divine power is the immediate cause of the unlimited universes. Thus the Lord Himself is the instrumental cause (*nimitta*) of manifesting the living beings, the worlds of time and space and all that reposes within them. (Svetasvatara Upanisad 1.3)

8.7

*sa visvakrd visvavidatma-yonih
jnah kalakalo guni sarva-vid yah
pradhana-ksetrajna-patir-gunesah
samsara-moksa-sthiti-bandha-hetuh*

The Supreme Lord is the ultimate creator of the universe. He knows the

purpose of the universe. He is the Supersoul, the Lord in the heart of every living being. He is all-knowing, and is the greatest philosopher. He knows past, present, and future. He has all excellencies and good qualities. He is the master of the material energy (*pradhana*), the living beings (*jiva-sakti, ksetrajna*) and the internal, spiritual energy known as (*cit-sakti, guna*). He alone is the cause of liberation from the cycle of repeated birth and death (*samsara*) and the bondage of ignorance. (*Svetasvatara* 6.16)

The Evidence From Smṛti for Cit-sakti

8.8

***ajo 'pi sann avyayatma bhutanam isvaro 'pi san
prakṛim svam adhisthaya sambhavamy atma-mayaya***

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living beings, I still appear by My own energy (*atma-maya*) in every millennium in My original transcendental form. (*Bhagavad-gita* 4.6)

Note: *atma-maya* refers to the spiritual potency, or *cit-sakti*.

The Evidence From Smṛti for Jiva-sakti

8.9

***bhumir apo 'nalo vayuh kham mano buddhir eva ca
ahankara itiyam me bhinna prakṛtir astadha***

Earth, water, fire, air, ether, mind, intelligence and false ego these eight comprise My separated external energy. (*Bhagavad-gita* 7.4)

8.10

***apareyam itas tv anyam prakṛim viddhi me param
jiva-bhutam maha-baho yayedam dharyate jagat***

O mighty-armed Arjuna, apart from My external energy, I have another energy, which is superior to matter. This energy is comprised of the living entities who are exploiting the material nature and sustaining it by infusing it with consciousness. (*Bhagavad-gita* 7.5)

The Evidence From Śruti for Maya-sakti

8.11

***ajam-ekam lohita-sukla-kṛsnam bahvih prajah sṛjamaṇam sarupah
ajo hyeko jusamaṇo'nusete jahatyenam bhukta-bhogamaṇo'nyah***

Material nature consists of three modes goodness, passion, and ignorance and is the mother of the innumerable living beings within the universe. It is brought into existence and supported by the one unborn Lord, who is full in self-knowledge. That unborn Lord, however, does not consort with His material energy. He independently enjoys the pleasure of His transcendental pastimes. But the living entity enjoys her and thus becomes bound. (*Svetasvatara Upanisad* 4.5)

The Evidence From Smṛti for Maya-sakti

8.12

***prakrtim svam avastabhya visrjami punah punah
bhuta-gramam imam krtsnam avasam prakrter vasat***

This whole cosmic order is under Me. By My will it is automatically manifested again and again, and by My will it is annihilated. (*Bhagavad-gita* 9.8)

8.13

***mayadhyaksena prakrtih suyate sa-caracaram
hetunanena kaunteya jagad viparivartate***

O son of Kunti, material nature is under My control. It produces all beings, both moving and non-moving. Under My supervision the material world comes into existence. (*Bhagavad-gita* 9.10)

Two Kinds of *Maya* *Guna-maya* and *Jiva-maya*

8.14

***rte 'rtham yat pratiyeta na pratiyeta catmani
tad vidyad atmano mayam yathabhaso yatha tamah***

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My *maya*, My illusory energy that reflection which appears in darkness. (*Bhag.* 2.9.34)

Material *Maya* is the Shadow of *Yoga-maya*

8.15

***srsthi-sthiti-pralaya-sadhana-saktir-eka
chayeva yasya bhuvanani vibharti durga
icchanurupam api yasya ca cestate sa
govindam adi purusam tam aham bhajami***

The external energy, *maya*, is of the nature of the shadow of the cit potency. She is worshiped as Durga the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the - Lord Govinda, in accordance with whose will Durga conducts herself. (*Brahma-Samhita* 5.44)

8.16

***vilajjamanaya yasya sthatum iksha-pathe 'muya
vimohita vikatthante mamaham iti durdhiyah***

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine." (*Bhag.* 2.5.13)

Hladini, Samvit, Sandhini Three Kinds of Energy

8.17

***hladini sandhini samvit tvayyeka sarva samsthitau
hladatapakari misra tvayi no guna-varjite***

O Lord, You are the support of everything. The three attributes *hladini*, *sandhini*, and *samvit* exist only in You as one spiritual energy, but the material modes, which cause happiness, misery, and mixtures of the two, do not exist in

You, for You have no material qualities. (*Visnu Purana* 1.12.68)

8.18

*sac-cid-ananda-maya haya isvara-svarupa
tina amse cic-sakti haya tina rupa
anandamse 'hladini', sad-amse 'sandhini'
cid-amse 'samvit', yare jnana kari mani*

The Supreme Person in His original form is full of eternity, knowledge, and bliss. The spiritual potency in these three portions assumes three different forms. These three potencies are called *hladini* (the bliss portion), *sandhini* (the eternity portion), and *samvit* (the knowledge portion). Knowledge of these is full knowledge of the Supreme Lord. (*Cc. Madhya* 6.158,159)

8.19

*svayan tv asamyatisayas-tryadhisah
svarajya-laksmi-apta-samasta-kamah
balim haradbhis cira-loka-palaih
kiritakoty edita-pada-pithah*

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet. (*Bhag.* 3.2.21)

8.20

*visnu-saktiu para prokta ksetrajnakhya tatha-para
avidya karma-samjnanya trtiya saktir-isyate*

Visnu-sakti, the energy of Krsna is threefold: para-sakti, or the Lord's superior, spiritual energy; *ksetrajna-sakti*, or the marginal living beings; and *avidya-sakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Visnu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belong to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities. (*Visnu Purana* 6.7.61)

Those who are Most Dear to Krsna are His Internal Energy

8.21

*isvarera sakti haya e-tina prakara
eka laksmi-gana, pure mahisi-gana ara
vraje gopi-gana ara sabhate pradhana
vrajendra-nandana ya'te svayam bhagavan*

The energies (consorts) of the Supreme Lord are of three kinds: the Laksmis in Vaikuntha, the queens in Dvaraka, and the *gopis* in Vrndavana. The *gopis* are the best of all, for they have the privilege of serving Sri Krsna, the primeval Lord, the son of the King of Vraja (*Cc. Adi* 1.79,80)

Sri Radhika is Krsna's Most Complete Energy

8.22

*radha purna-sakti, krsna purna-saktiman
dui vastu bheda nai, sastra-paramana
mrgamada, tara gandha yaiche aviccheda
agni, jvalate yaiche kabhu nahi bheda
radha-krsna aiche sada eka-i svarupa
lila-rasa asvadite dhare dui-rupa*

Sri Radha is the full energy, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes. (*Cc. Adi 4.96-98*)

All the Laksmis are Expansions of Sri Radha

8.23

*avatari krsna yaiche kare avatara
amsini radha haite tina ganera vistara
vaibhava-gana yena tmnra anga-vibhuti
bimba-pratibimba-rupa mahisira tati
laksmi-gana tmnra vaibhava-vilasamsa-rupa
mahini-gana vaibhava prakasa svarupa
akara-svabhava-bhede vraja devi gana
kaya-vyuha-rupa tmnra rasera karana*

Just as Sri Krsna is the fountainhead of all *avataras*, so Sri Radha is the cause of all the consorts of the Supreme Lord in all his different features. The goddesses of fortune in Vaikuntha are partial manifestations of Sri Radha, and the queens of Dvaraka are reflections of Her image. The goddesses of fortune are Her plenary portions, and they display the forms of *vaibhava-vilasa*. The queens are of the nature of Her *vaibhava-prakasa*. (*Cc. Adi 4.76-78*)

Thus ends the Eight Chapter of the *Gaudiya Kanthahara*, entitled *Sakti-tattva*.

Bhagavad-rasa-tattva

Krsna, the Ocean of Transcendental Mellows, Appears Differently to Devotees

9.1

*mallanam asanir nram nara-varah strinam smaro murtiman
gopanam sva-jano'satam ksiti-bhujam sasta sva-pitroh sisuh
mrtyur bhoja-pater virad avidusam tattvam param yoginam
vrsninam para-devateti vidito rangam gatah sagrajah*

"O king, the reservoir of all rasas, the fountainhead of all divine mellows, Sri Krsna, was seen in different ways by those who are acquainted with Him in different relationships. When Krsna entered the arena of Kamsa, accompanied by His elder brother, Balarama, He was seen according to the respective mentality of every spectator; He appeared like a thunderbolt to the heroic athletes; the people in general saw him as a superhuman being; the ladies saw Him as the

god of Love; the cowherders, with a mood of friendship, saw Him as their own kinsman. Wicked monarchs saw Him as a strict ruler and dispenser of justice. His parents saw Him as a child. Kamsa saw Him as death personified. The worldly minded saw Him as the universal form; the santa-rasa yogis saw Him the indwelling Supersoul, the Supreme Principle; and the Vrsnis saw Him as the Supreme Deity. (Bhag. 10.43.17)

Note: *Bhaktivinoda Thakura* remarks that this verse gives a clue as to the different rasas in which devotees of different points of view relate to the Lord. *Bhaktivinoda* says that in this verse, the yogis are seen to be representative of santa-rasa, the Vrsnis of dasya-rasa, while the cowherd boys represent sakhya-rasa mixed with hasya-rasa (the sub-mellow of comedy). The cowherd men, headed by Nanda Maharaja, exemplify vatsalya-rasa and karuna-rasa (the sub-mellow of compassion). The ladies exhibit madhurya-rasa. The wrestlers exhibit virya-rasa, while the people in general are examples of adbhuta-rasa (the sub-mellow of wonder.) The kings exhibit raudra-rasa (the sub-mellow of anger) and the Bhojas, headed by Kamsa exemplify bhayanaka-rasa (the sub-mellow of fear). The worldly-minded, who view the Lord as the Universal Form relate to Him in vibhatsa-rasa (the sub-mellow of ghastliness). In this way, Krsna is the supreme object of the five principle and seven secondary rasas. For this reason He is known as akhila-rasamrta-murti, or the embodiment of all transcendental mellows.

The Absolute Truth is the Personification of Divine Mellows

9.2

*raso vai sah rasam hyevayam labdhanandi bhavati
ko hyevanyat kah pranyat yadesa anando na syat esa hyevanandayati*

Lord Krsna is the embodiment of all-ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breathe, who could be alive if this blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy. (*Taittiriya Upanisad* 2.7)

The Five Principle Rasas

9.3

*santa, dasya, sakhya, vatsalya, madhura-rasa nama
krsna-bhakti-rasa-madhye e panca pradhana*

The chief transcendental mellows experienced with the Supreme Personality of Godhead are *five santa, dasya, sakhya, vatsalya, and madhurya-rasa*. (*Cc. Madhya* 19.185)

The Seven Secondary Rasas

9.4

*hasya, adbhuta, vira, karuna, raudra, bibhatsa, bhaya
panca-vidha-bhakte gauna sapta-rasa haya*

In addition to the five direct mellows, there are seven indirect mellows known as laughter, wonder, chivalry, compassion, anger, disgust, and fear. (*Cc.*

Madhya 19.187)

9.5

sarvam khalu idam brahma taj-jalaniti santa upasita

Everything is Brahman. That is everything that exists has emanated from Brahman, the Supreme Absolute Truth. Nothing can exist that is unrelated to Him. From Him everything emanates, by Him everything is maintained, into Him everything is dissolved. Therefore, one who is *santa*, or peaceful, who has intuitive wisdom, should worship Him through devotional service. [One who worships the Lord in this way, free from any trace of material hankering, is said to be a devotee in *santa-rasa*.] (*Chandogya Upanisad*. 3.14.1)

Srimad Bhagavatam on Santa-rasa

9.6

***vata-vasana ya rsayah sramana urdhva-manthinah
brahmakhyam dhama te yanti santah sannyasino 'malah***

Sages who subsist on air, those who exert themselves in penance, those who observe strict celibacy for life, those who are peaceful, and those who are sannyasis, attain to the spiritual abode known as Brahman. (*Bhag.* 11.6.47)

Being Fixed in Krsna is a Quality of Santa-rasa

9.7

***samo man-nisthata buddher dama indriya-samyamah
titiksa duhkha-sammarso jihvopastha-jayo dhrtih***

The word sama, or *santa-rasa*, indicates that one is attached to the lotus feet of Krsna. His mind is fixed in constantly meditating on the Lord. *Dama* means controlling the senses and not being deviated from the Lord's service; *titiksa* means to tolerate unhappiness; *dhrti* means complete control of the tongue and the genitals. (*Bhag.* 11.19.36)

The Essential Feature of Santa-rasa

9.8

***svarga, moksa krsna-bhakta 'naraka' kari' mane
krsna-nistha, trsna-tyaga santera 'dui' gune
santera svabhava krsne mamata-gandha-hina
'param-brahma'-'paramatma'-jnana pravina***

When a devotee is on the platform of *santa-rasa*, he desires neither elevation to the heavenly planets nor liberation. These are the results of *karma* and *jnana*, and the devotee considers them no better than hell. A person on the *santa* platform manifests the two transcendental qualities of detachment from all material desire and full attachment to Krsna. It is the nature of *santa-rasa* that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramatma is prominent. (*Cc. Madhya* 19.215,218)

Dasya-rasa = Santa-rasa + Service

9.9

*kevala 'svarupa-jnana' haya santa-rase
'purnaisvarya-prabhu-jnana' adhika haya dasye
isvara-jnana, sambhrama-gaurava pracura
'seva' kari' krsne sukha dena nirantara
santera guna dasye ache, adhika 'sevana'
ataeva dasya-rasera ei 'dui' guna*

In *santa-rasa* one only realizes his constitutional position, but when one is raised to *dasya-rasa*, he better understands the full opulence of the Supreme Personality of Godhead. In *dasya-rasa*, knowledge of the Supreme Person is revealed with awe and veneration. By rendering service to Krsna, the devotee in *dasya-rasa* gives constant happiness to the Lord. The qualities of *santa-rasa* are also present in *dasya-rasa*, but in *dasya-rasa* service is added. Thus *dasya-rasa* has the qualities of *santa-rasa* and *dasya-rasa*. (Cc. *Madhya* 19.219-221)

Srimad Bhagavatam on Dasya-rasa

9.10
*ittham satam brahma-sukhanubhutyā
dasyam gatanam para-daivatena
mayasritanam nara-darakena
sakam vijahruh krta-punya-punjab*

Those engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged as servants of the Supreme Lord, accepting Him as master, as well as those who are under the clutches of *maya*, thinking the Lord an ordinary person, cannot understand that certain exalted persons after accumulating heaps of pious activities are now playing with the Lord in friendship as cowherd boys. (*Bhag.* 10.12.11)

Note: *Ramananda Raya* cited this verse to *Caitanya Mahaprabhu* as an example of the superiority of *sakhya-rasa* over *dasya-rasa*.

Srimad Bhagavatam on the Glories of Dasya-rasa

9.11
*tvayopabhukta-srag-gandha-vaso-'lankara-carcitah
ucchista-bhojino dasas tava mayam jayema hi*

Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants will indeed conquer Your illusory energy. (*Bhag.* 11.6.46)

The Glories of Being a Servant of Krsna

9.12
*alpa kari' na maniha dasa hena nama
alpa bhagye dasa nahi karena bhagavan
agre haya mukti, tabe sarva-vandha-nasa
tabe se haite pare sri krsnera dasa*

[Sri Caitanya Mahaprabhu said] Those who are devoid of a service attitude and don't wish to call themselves "Krsna-dasa," have little good fortune.

The Lord will never accept them as His servants. Let those who would be liberated from material bondage accept the service of Krsna.
(*C.Bhag.Mad.17.103-104*)

The Srutis on Sakhya-rasa

9.13

***dva suparna sayuja sakhaya samanam vrksam parisavajate
tayoranyah pippalam svadvattoyanasnannanyo 'bhicakasiti***

The Supreme Lord is the friend of the living being. He is so kind to him that He always accompanies the living being. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of karma happiness and distress (Svetasvatara Upanisad 4.6)

In Sakhya-rasa There may be Quarrels in Which the Lord is Defeated by the Jiva

9.14

***uvaha krsno bhagavan sridamanam parajitah
vrsabham bhadrasenas tu pralambo rohini-sutam***

Being defeated, Krsna bore His friend Sridama upon His back; and Vrsabha and Pralambha took Balarama; the powerful son of Rohini, upon their back.
(*Bhag. 10.18.24*)

***Sakhya-rasa = Santa-rasa + Dasya-rasa + Feelings of Kinship,
Friendship, and Intimacy***

9.15

***santera guna, dasyera sevana sakhye dui haya
dasyera 'sambhrama-gaurava'-seva, sakhye 'visvasa'-maya
kandhe cade, kandhe cadaya, kare krida-rana
krsne seve, krsne karaya apana-sevana!
visrambha-pradhana sakhya gaurava-sambhrama-hina
ataeva sakhya-rasera 'tina' guna cihna
'mamata' adhika, krsne atma-sama jnana
ataeva sakhya-rasera vasa bhagavan***

The qualities of *santa-rasa* and the service attitude of *dasya-rasa* are both present in *sakhya-rasa*. In fraternity, the qualities of *dasya-rasa* are mixed with the confidence of fraternity instead of awe and veneration. In *sakhya-rasa*, the devotee sometimes offers the Lord service and sometimes makes Krsna serve him in exchange. In their mock-fighting, the cowherd boys would sometimes climb on Krsna's shoulders, and sometimes they would make Krsna climb on their shoulders. Since the platform of fraternity is dominated by confidential service, awe and veneration are absent. Therefore, *sakhya-rasa* is characterized by three qualities. In *sakhya-rasa*, the Lord is obliged to the devotees who are intimate with Him and think themselves equal to Him.
(*Cc. Madhya 19.222-224*)

Vatsalya-rasa = Santa + Dasya + Sakhya + the Feeling of Nurturing

9.16

*vatsalye santera guna, dasyera sevana
sei sei sevanera ihar nama 'palana'
sakhyera guna 'asankoca', 'agaurava' sara
mamatadhikye tadana-bhartsana-vyavahara
apanare 'palaka' jnana, krsne 'palya'-jnana
'cari' gune vatsalya rasa amrta-samana*

In *vatsalya-rasa*, the qualities of *santa-rasa*, *dasya-rasa*, and *sakhya-rasa* are transformed into a form of service called nurturing. The essence of fraternal love is intimacy devoid of the formality and veneration found in *dasya-rasa*. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way. In paternal love the devotee considers himself the Lord's maintainer and protector. Thus the Lord is the object of protection, like a son, and therefore this mellow has the qualities of *santa-rasa*, *dasya-rasa*, *sakhya-rasa*, and *vatsalya-rasa*. This is more transcendental nectar. (Cc. Madhya 19.226-228)

***Madhuyra-rasa = Santa + Dasya + Sakhya + Vatsalya + the Desire for Offering one's
Body in Service to Sri Krsna***

9.17

*madhura-rase krsna-nistha, seva atisaya
sakhyera asankoca, lalana-mamatadhikya haya
kanta-bhave nijanga diya karena sevana
ataeva madhura-rasera haya 'panca' guna
akasadi guna yena para para bhute
eka-dui-tina-cari krame panca prthivite
ei-mata madhure saba bhava-samahara
ataeva asvadadhikye kare camatkara*

In conjugal love, attachment for Krsna, rendering service to Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy. In conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present. All the material qualities one after another in the material elements, beginning with ether, by gradual evolution, first one quality develops, then two develop, then three and four, until all five qualities are found in earth. Similarly, in conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful. (Cc. Madhya 19.231-234)

***Sthayi-bhava, Together With Different Kinds of Affection
are Transformed Into Rasa.
In Other Words, Rati is the Root Cause of Rasa.***

9.18

*premadika sthayi-bhava samagri-milane
krsna-bhakti rasa-rupe paya pariname
vibhava, anubhava, sattvika, vyabhicari
sthayi-bhava 'rasa' haya ei cari mili'*

When the permanent ecstasies are mixed with different kinds of *rati*, devotion in ecstasy is transformed and becomes transcendental mellows. The per-

manent ecstasy becomes a more and more tasteful *rasa* through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy, and transitory ecstasy. (Cc. *Madhya* 23.47-48)

The Cause of *Rasa*

9.19

***dvividha 'vibhava', alambana, uddipana
vamsi-svaradi 'uddipana, krsnadi 'alambana'***

There are two kinds of particular ecstasies (*vibhava*). One is called the support (*alambana*), and the other is called the awakening (*uddipana*). The vibration of Krsna's flute is an example of the awakening, and Lord Krsna Himself is an example of the support. (Cc. *Madhya* 23.50)

Two Kinds of *Alambana*

9.20

***krsnas ca krsna-bhaktas ca buddhairalambana matah
ratyader-visayatvena tathadharataya'pi ca***

According to the learned scholars, Lord Krsna and His devotees are *alambana-vibhava*. Lord Krsna is the object of love and the devotee is the reservoir of the love. (*Bhakti-rasamrta-sindhu, Daksina-vibhaga* 1.16.)

Krsna is the Best of all Objects of Worship

9.21

***siddhanta-tas-tva-bhedo'pi krsna srisa-svarupayoh
rasenot-krsyate krsna-rupamesa rasasthitih***

Although the Lord of Laksmi (Narayana) and Krsna are essentially one and the same, the super excellence of Krsna's position lies in His being the object of the highest *prema-rasa*, because the very nature of *rasa* shows the most supreme excellence of the form of Krsna in whom alone all twelve rasas find their highest expression. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.59)

Srimati Radharani is the Best of all *Asrayas*

9.22

***anayaradhito nunam bhagavan harir isvarah
yan no vihaya govindah prito yam anayad rahah***

[The *Vraja-gopis* said] O my friend! Leaving us aside Krsna has gone off to a secluded place with a particular gopi. She must truly be expert in worshiping (*anayaradhito*) Him, for He was so pleased with Her service that He has left us all behind. (*Bhag.* 10.30.28)

NOTE: *The hidden meaning of this verse is that Sri Radha, who is indicated here by the word "aradhita" is the topmost maidservant and devotee of Sri Krsna, being the very crown jewel of devotion.*

9.23

kamsarirapi samsara-vasana baddha-srokhalam

radhamadhaya hrdaye tatyaja vraja-sundarih

Lord Krsna, the enemy of Kamsa, left aside the other *gopis* during the *rasa* dance and took Srimati Radharani to His heart, for She helps the Lord in realizing the essence of His desires. (*Gita Govinda* 3.1)

Subdivisions of *Rasa*

9.24

***'anubhava' smita, nrtya, gitadi udbhasvara
stambhadi 'sattvika' anubhavera bhitara***

The subordinate ecstasies are smiling, dancing, and singing; as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies (*anubhava*). (*Cc. Madhya* 23.51)

9.25

***nirveda-harsadi tetrisa 'vyabhicari'
saba mili' 'rasa' haya camatkarakari***

There are other ingredients, beginning with complete despondency jubilation. Altogether there are thirty-three varieties and when these the mellow becomes very wonderful. (*Cc. Madhya* 23.52)

Thus ends the Ninth Jewel of the *Gaudiya Kanthahara* entitled, *Bhagavad-rasa-tattva*

Jiva-tattva

The Jiva is a Separated Infinitesimal Particle (*Vibhinamsa*) of the Lord

10.1

*svamsa-vibhinamsa-rupe hana vistara
ananta vaikuntha-brahmande karena vihara
svamsa-vistara catur-vyuha, avatara-gana
vibhinnamsa jiva tanra saktite ganana*

Krsna expands into many forms. Some are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuntha planets, and the material universes are *brahmandas*, gigantic globes governed by Brahma's. Expansions of His personal self like the quadruple manifestations of Sankarsana, Pradyumna, Aniruddha, and Vasudeva descend as incarnations from Vaikuntha to this world. The separated expansions (*vibhinnams*) are living entities. Although they are expansions of Krsna they are counted among His different potencies. (*Cc. Madhya* 22.8-9)

10.2

*mamaivamso jiva-loke jiva-bhutah sanatanah
manah-sasthanindriyani prakrti-sthani karsati*

The living entities in this world are My eternal atomic parts. Because of conditioned life, they are struggling hard with the six senses, including the mind. (*Bhagavad-gita* 15.7)

The Nature of the Jiva is Transcendental Substance

10.3

*na jayate mriyate va kadacin nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano na hanyate hanyamane sarire*

For the soul there is never birth or death. Having once been, he never ceases to be. He is unborn, eternal, ever-existing, undying, primeval. He is not slain when the body is slain. (*Bhagavad-gita* 2.20)

10.4

*nainam chindanti sastrani nainam dahati pavakah
na cainam kledayanty apo na sosayati marutah*

The soul can never be cut into pieces, nor can he be burned by fire, nor moistened by water, nor withered by the wind. (*Bhagavad-gita* 2.23)

10.5

*acchedyo 'yam adahyo 'yam akledyo 'sosya eva ca
nityah sarva-gatah sthanur acalo 'yam sanatanah*

This individual soul is unbreakable and insoluble, and can be never be burned nor dried. He is everlasting, all-pervading, un-changeable, immovable,

and eternally the same. (*Bhagavad-gita* 2.24)

The Jiva is a Particle of a ray of Paramatma

10.6

***yathagneh ksudra visphulinga vyuccarantyevam evasmadatmanah
sarve pranah sarve lokah sarve devah sarvani bhutani vyuccaranti***

As innumerable sparks emanate from a fire, so all the *jivas* with their particular characteristics emanate from the *Paramatma*, along with the gods, planets, animate and inanimate beings. (*Brhad-aranyaka Upanisad* 2.1.20)

10.7

***isvarera tattva yena jvalita jvalana
jivera svarupa yaiche sphuliogera kana***

The Lord is like a great blazing fire, and the living entities are like small sparks of that fire. (*Cc. Adi* 7.116)

The Jiva is Conscious Atomic Energy

10.8

***balagra-sata bhagasya satadha kalpitasya ca
bhago jivah sa vijneyah sa canantyaaya kalpate***

If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. And this living entity is capable to attain the unlimited Lord. (*Svetasvatara Upanisad* 5.9)

The Infinitesimal Soul is Pure, but Sometimes is Involved in Piety and Impiety

10.9

anurhyera atmayam va ete sinitah punyam capunyan ca

This soul is atomic, and sometimes takes shelter of piety and impiety. (*Madhva-bhasyoddhrta Gautama-sruti-vakaya* 2.3.18)

10.10

***eso' nuratma cetasa veditavyo
yasmin pranah pancadha samviesa
pranaiscittam sarvamotam prajanam
yasmin visuddhe vibhavatyesa atma***

The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air (*prana, apana, vyana, samana, and udana*). It sits within the heart and spreads its influence throughout the body. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited. (*Mundaka Upanisad* 3.1.9)

The Soul Pervades the Body With Consciousness

10.11

*yatha sarva-gatam sauksmyad akasam nopalipyate
sarvatravasthito dehe tathatma nopalipyate*

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, being spiritual, although it is in the body, does not mix with the body. (*Bhagavad-gita* 13.33.)

The Evidence of Vedanta on the Nature of the Soul

10.12

gunadvalokavat

Just as fire pervades a room by its light the soul pervades the body by its quality of intelligence. (*Brahma-sutra* 2.3.24)

Two Kinds of Souls Bound and Liberated.

10.13

*sei vibhinnamsa jiva dui ta' prakara
eka 'nitya-mukta', eka 'nitya-samsara'
'nitya-mukta' nitya krsna-carane unmukha
'krsna-parisada' nama, bhunje seva-sukha
'nitya-bandha' krsna haite nitya-bahirmukha
'nitya-samsara', bhunje narakadi dukkha
sei dose maya-pisaci danda kare tare
adhyatmikadi tapa-traya tare jari' mare*

The *jivas* are divided in two categories. Some are eternally liberated, and others are eternally conditioned. Those who are eternally liberated are always awake to Krsna consciousness, and they render transcendental loving service at the feet of Krsna. They are eternal associates of Krsna, and eternally enjoy the transcendental bliss of serving Krsna. Apart from these ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions. Owing to being opposed to Krsna consciousness the conditioned soul is punished by the witch of the external energy, *maya*. He suffers the threefold miseries caused by the body and mind, the inimical behavior of other living entities, and natural disturbances caused by the demigods. (*Cc. Madhya* 22.10-13)

The Soul's Constitutional Position

10.14

*jivera 'svarupa' haya krsnera 'nitya-dasa'
krsnera 'tatastha-sakti', 'bhedabheda-prakasa
suryamsa-kirana, yaiche agni-jvala-caya
svabhavika krsnera tina-prakara 'sakti' haya*

The living entity's constitutional position is to be an eternal servant of Krsna. As a manifestation of Krsna's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Krsna has three varieties of energy: *cit-sakti*, *tatastha-sakti*, and *maya-sakti*. (*Cc. Madhya* 20.108-109)

The Jiva is an Eternal Servant of Krsna

10.15

*sabrahmakah sa-rudrasca sendra devam maharsibhih
arcayanti surasestham devam narayanam harih*

The Brahmas, Rudras, Indras, and Maharsis, as well as the demigods all worship the Supreme God, Sri Narayana, Hari. (*Prameya-ratnavali* 5.2 as quoted from the *Mahabharata*)

The Jiva is Krsna's Tatastha sakti

10.16

*tasya va etasya purusasya dve eva sthane bhavata idamsca paraloka
sthananca sandhyam trtiyam svapna-sthanam tasmin sandhye sthane
tisthannete ubhe sthane pasyatidanca paraloka-sthananca*

There are two states of the *jiva* in bondage the state with a corporeal body in the world and the state without a corporeal body in the world gained after death. There is an intermediate state that of sleep (dream). In this intermediate state one may at times have a dream of both worlds. Whatever is the way to the conditioned state of being in the other world, having obtained that way, one sees the evils of both this world and the joys of the other world. When he goes to sleep, he takes a little of the impressions of this variegated world, puts the body aside, and creates a dream body in its place, revealing his own brightness by his own light and dreams. Then he becomes illuminated. (*Brhad-aranyaka Upanisad* 4.3.9)

The Jiva, is a Manifestation one With and Different From the Lord

10.17

*'mayadhisa' 'maya-vasa' isvare-jive bheda
hena-jive isvara-saha kaha ta' abheda
gita-sastre jiva-rupa 'sakti' kari' mane
hena jive 'bheda' kara isvarera sane*

The Lord is the master of His potency, and the jivas are the servants of His potency. That is the difference between the Lord and the living beings. You may say that they are the same, but in *Bhagavad-gita* the living being is established as the marginal potency of the Supreme Lord. (*Cc. Madhya* 6.162-163)

10.18

*bhakti-yogena manasi samyak pranihite 'male
apasyat purusam purnam mayam ca tad-apasrayam*

Fixing his mind by perfectly engaging it in *bhakti-yoga*, without any tinge of materialism, he saw the Supreme Person along with His external energy, maya, which was under full control. (*Bhag.* 1.7.4)

10.19

*yaya sammohito jiva atmanam tri-gunatmakam
paro 'pi manute 'nartham tat-krtam cabhipadyate*

Due to this external energy, the living entity, although transcendental to the three modes of nature, thinks himself a material product; thus he suffers the reactions of material miseries. (*Bhag.* 1.7.5)

The Jivas are Dependent on God

10.20

*nityo 'nityanam cetanas cetananam
eko bahunam yo vidadhati kaman
tam atmastham ye' nupasyanti dhiras-tesam
santih sasvati netaresam*

Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. He maintains the innumerable living beings according to individual work and reaction of work. By His expansion as *Paramatma* that Supreme Lord is also present within the heart of every living being. Only through saintly persons, who can see that Supreme Lord within and without, can one attain perfect and eternal peace (*Katha Upanisad* 2.2.13)

10.21

*ekasmad-isvaran-nityac-cetanat-tadrsa-mithah
bhidyante na bahavo jivas-tena bhedah sanatanah*

The above verse explains that both the Supreme Lord and the individual souls are eternal and conscious. By affirming their eternal condition, their eternal distinction is also affirmed. (*Prameya-ratnavali* 4.5)

Suddhadvaita on the Difference Between Jiva and Isvara

10.22

*yatha samudre bahavas-taranga statha vayam brahmani bhuri jivah
bhavet tarango na kadacidabdhi stvam brahma kasmad-bhavitasi jiva*

O soul, in the same way that there are unlimited waves in the ocean so within the ocean of consciousness there are innumerable *jivas*. If a wave cannot become the ocean, how can a *jiva* soul become the Supreme Lord? (*Tattva-muktavali* 10)

The Difference Between Jiva and Isvara is Eternal

10.23

*idam jnanam upasritya mama sadharmyam agatah
sarge 'pi nopajayante pralaye na vyathanti ca*

By being fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution. (*Bhagavad-gita* 14.2)

Sruti on the Eternal Difference Between Jiva and Isvara

10.24

*pranaikadhina-vrttitvad vagadeh pranata yatha
tatha brahmadhinavrter-jagato brahmatocyate*

As speech and other organs are also called *prana* or life air because their functions are dependent upon the functioning of the life air. So sometimes the material world is called Brahman because it functions by Brahman's support. (*Prameya-ratnavali* 4.6)

10.25

***na vai vaco na caksumsi na srotrani na manamsityacaksate
prana ityevacaksate, prana hyevaitani sarvani bhavanti***

[Baladeva Vidyabhusana develops his point by quoting from the Upanisads] The different senses, such as the voice, sense of sight, sense of hearing, and the mind, all are known as the life force, but the actual life force is different from all these senses, which depend on it. They are named after the life-force, although it is actually different from them. The idea is that although the senses are dependent on the life force, and may be collectively known as the life force, they are all distinct. In the same way, the souls, which are dependent on Brahman, are sometimes known as Brahman, in order to show their origin, but they are always distinct from Brahman. (*Chandogya Upanisad* 5.1.15)

Sankara was Really a Proponent of the Difference Between *Jiva* and *Isvara*

10.26

***sri sutra-karena krto vibhedo yat-karma-karturyupadesa uktah
vyakhya krta bhasyakrta tathaiva guham pravisthaviti bhedavakyaih***

"*Karma-karturyhpadesacca*." In this *sutra* the author, Vedavyasa, recognizes the eternal distinction between Brahman and the *jiva*. Thus the eternal distinction between the soul and God is established by *Vedanta*. In Sankaracarya's commentary on the *Brahma-Sutra*, *guham pravisthavatamanau hi tad-darsanat*, "It is therefore seen that both the *jiva* and *Paramatma* occupy the heart." (*Brahma-Sutra* 1.2.11), Sankaracarya quotes the "*rtam pibantau*" *Upanisad* verse, *Katha Upanisad* 1.3.1. This verse asserts, "There are two selves residing in the core of the heart the *jiva* and *Paramatma*. The *jiva* enjoys the fruits of *karma* whereas *Paramatma* directs the soul to do good. Those who know Brahman speak of these two as being as distinct as shadow and light". The *sutra* upon which this comment is made comes in reply to a question as to the difference between "intelligence" (*buddhi*) and the *jiva*. The *sutra* explains that *Paramatma* is the source of intelligence and accepts the distinction between *Paramatma* and the *jiva*. By quoting this verse in his commentary, Sankaracarya substantively agrees with the intent of the author of the *Brahma-sutra*, and recognizes the difference between the soul and God. (*Tattva-muktavali* 5.83)

Note: *The word karma here means object or Brahman. The word kartur (agent) here means jiva according to Baladeva Vidyabhusana. Therefore, the line quoted means, "There is a difference between the object and the agent or between the soul and God.*

10.27

***yadyapi ha jagate isvare bheda nai
sarvamaya paripurna ache sarvathani
tabho tomahaite se haiyachi "ami"
ama haite nahi kabhu haiyacha tumi***

***yena samudrera se "taranga" loke bole
tarangera samudra na haya kona kale
ata eva jagat tomara, tumi pita
ihaloke paraloke tumi se raksita
yaha haite haya janma, ye kare palana
tare ye na bhaje, varjya haya sei jana
ei sankarera sloka ei abhipraya
iha na janiya matha ki karye mudhaya***

[In his heart, Sankara is a servant of Krsna, although he has given many arguments promoting oneness just to confuse the atheists and bewilder the demons. In admitting this to Lord Caitanya, Sarvabhauma Bhattacharya said:] Whatever Sankaracarya says, his ultimate intent is to promote the service of Krsna. A verse from Sankaracarya's own mouth confirms this, *satyapi bhadapagame, natha! tavaham na mamakiyastvam, samudro hi tarangah, kvacan samudro na tarangah*. Sankaracarya himself says that whenever he remarks that there is no difference between God and the world, he is simply promoting the all-encompassing nature of the Lord. [In other words, when Sankaracarya says that the world and God are one, He means that everything flows from the Lord and exists in Him, and is therefore nondifferent from Him.] Sankaracarya says to Lord Visnu: "You are the Supreme Lord. Everything emanates from You. I have also emanated from You. You certainly did not emanate from me. The waves flow forth from the ocean; the ocean does not flow forth from the waves. This whole world flows forth from You, O Lord; You are the Lord and master of the universe. You protect and maintain both material and spiritual worlds. From You they have taken birth, and by You they are maintained. One who doesn't worship You is fit to be abandoned." [Sarvabhauma continued] These are the words of Sankaracarya, and this is his intent. What will it benefit a fool who can't get this understanding into his head? (C.Bhag. Antya 3.48-53)

The Cause of the Jiva's Ignorance

10.28

***dva suparna sayuja sakhaya samanam vrksam parisavajate
tayoranyah pippalam svadvattya-nasnan-nanyo a'bhicakasiti***

The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the in-dwelling witness, even while the soul pursues the fruits of karma and experiences happiness and distress (*Svetasvatara Upanisad 4.6,7*)

10.29

***samane vrkse puruso nimagno'nisaya socati muhyamanah
justham yada pasyatyanyamisam asya mahimanamiti vitasokah***

Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety. (*Svetasvatara Upanisad 4.7*)

**In Ignorance, the Soul Identifies With the
Gross and Subtle Body and Suffers Repeated Birth and Death**

10.30

*avidyamastare varttamanah,
svayam dhirah panditammanyamanah
damdramayamanah pariyanti mudha,
andhenaiva niyamana yathandhah*

Illusioned by ignorance (and thus identifying the gross and subtle bodies as the self), bewildered souls think themselves steady and wise. Baffled by their own conceit they set themselves up as scholars and thus lead other ignorant souls further into darkness. In this way, those blinded by ignorance lead similarly blind men into the darkness of oblivion. (*Katha Upanisad* 1.2.5)

10.31

*krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha
kabhu svarge uthaya, kabhu narake dubaya
dandya-jane raja yena nadite cubaya*

Forgetting Krsna, the living entity has been attracted by the external energy from time immemorial. Therefore the illusory energy gives him all kinds of misery. As a result, sometimes he is raised to heaven, and sometimes he is drowned in hell, just as a criminal is raised and again lowered into a pond on a dunking stool as punishment. (*Cc. Madhya* 20.117-118)

Attaining Krsna's Lotus Feet is Liberation From all Material Suffering

10.32

*jnatva devam sarva-pasapahanih
ksinaih klesair-janma-mrtyu-prahanih
tasyabhidhyanat tritiam dehabhede
visvesvaryam kevala aptakamah*

By understanding the truth of the Supreme Lord, one can slip the bonds of material life and get free from the miseries of repeated birth and death. Liberated from the gross and subtle material bodies, as an associate of the Supreme Lord in His transcendental abode, he attains an eternal divine form and realizes his heart's desires. (*Svetasvatara Upanisad* 1.11)

10.33

*sadhu-sastra-krpaya yadi krsnonmukha haya
sei jiva nistare, maya tahare chadaya*

If the conditioned soul becomes Krsna conscious by the mercy of saintly persons, who voluntarily preach scriptural injunctions and help him to become Krsna conscious, the conditioned soul is freed from the clutches of maya. (*Cc. Madhya* 20.120)

The Siddhanta of Visisthadvaitavada Consciousness and Matter are Like the Gross and Subtle Body of the Lord

10.34

yah sarvesu bhutesu tisthan sarvebhyo bhutebhyo' ntaro yam

***sarvani bhutani na viduryasya sarvani bhutani sariram
yah sarvani bhutanyantaro yamayatesa ta atmantaryamvamrta***

He dwells in all beings, and yet is different from them and unknown to them. All beings are His creation. He rules over them as the inner self. He is the soul of all souls. Just as the body is ruled by the soul, so all souls and all bodies are ruled by Him, the Soul of all souls. (*Brhad-aranyaka Upanisad* 3.7.15)

The Siddhanta of Dvaitadvaita-vada on the Subject of the Jiva

10.35

***jnana-svarupas ca hareradhinam sarira-yoga-viyoga-yogyam
anum hi jivam pratideha-bhinnam jnatrtvavantam yadanantam ahuh***

The soul is both knower and known, unlimited in number, atomic, and an eternal servant of Krsna. Because of his atomic size he is sometimes enveloped by *maya* in the form of a material body. Sometimes he is disembodied. In any case, there are innumerable *jivas* appearing in countless material bodies. (*Nimbarkacarya, Dasa-sloka*)

The Siddhanta of Suddhadvaita-vada (Visnusvami as represented by Sridhara Svami)

10.36

***hladinya samvidaslistah sac-cid-ananda isvarah
savidya-samvrto jivah samklesa-nikarakarah***

The nature of the Supreme Lord is sat-cit-ananda: He is the ultimate embodiment of eternity, knowledge, and bliss, and is richly endowed with the *hladini* and *samvit* saktis. The *jivas* of this world, however, are covered by ignorance, which is the cause of their suffering the threefold miseries. (Sridhara Svami on *Srimad Bhagavatam* 1.7.5-6)

10.37

***vastuno'mso jivo vastunah saktirmaya
vastunah karyam jagac-ca tat sarvam vastveva***

The Supreme Lord alone is the substance of all reality; a particle of His substance is the *jiva*; the energy of that substance is *maya* and the effect of that substance is this material world. Therefore, everything having emanated from that supreme substance, all things may be said to be "nondifferent" from it. (*Bhavartha-dipika* 1.1.2)

A Liberated Soul Attains a Perfect Spiritual Body in the Service of Krsna

10.38

mukta api lilaya vigraham krtva bhagavantam bhajante

Liberated souls have divine forms with which they worship the Supreme Lord by taking part in His transcendental pastimes. (Cited by Sridhara Svami while commenting on *Srimad-Bhagavatam* 10.87.21)

Suddhadvaita-vada on the Distinct Position

of the Eternally Liberated Souls

10.39

parsada-tanu-nama-karmarabdham nityatvam suddhatvam ca

The eternal associates of the Lord are free from karma. They are eternally pure, transcendental, and free from all material qualities. (*Bhavartha-dipika* 1.6.21)

One who Equates the *Jiva* with the Supreme Lord is an Atheist

10.40

***aparimita dhruvas tanu-bhrto yadi sarva-gatas
tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
samam anujanatam yad amatam mata-dustataya***

If the countless living entities were all-prevading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable One. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect. (*Bhag.* 10.87.30)

10.41

***yei mudha kahe, jiva isvara haya 'sama'
seita 'pasandi' haya, dande tare yama***

Any fool who says that the Supreme Lord and the *jiva* are the same is an infidel, an offender, and an atheist. He is punished by the Lord of death, Yamaraja. (*Cc. Madhya* 18.115)

Thus ends the Tenth Jewel of the *Gaudiya Kanthahara* entitled *Jiva-tattva*

Acintya-bhedadheda-tattva

The Sruti on the Subject of Acintya-bhedabheda-tattva

11.1

*eko vasi sarvabhutamtaratma
ekam rupam bahudha yah karoti
tam atmastham ye' nupasyanti dhiras-
tesam sukham sasvatam netaresam*

Although His form is one, the Supersoul, who is the indwelling witness and controller of all living beings, is manifest in innumerable ways. The wise who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss. (*Katha Upanisad 2.2.12*)

Srimad Bhagavatam on Acintya-bhedabheda-tattva

11.2

*rte 'rtham yat pratiyeta na pratiyeta catmani
tad vidyad atmano mayam yathabhaso yatha tamah*

O Brahma, whatever appears to be of any value, if it has no relation to Me, has no reality. It is My illusory energy that reflection which appears to be in darkness. (*Bhag. 2.9.34*)

11.3

*yatha mahanti bhutani bhutesuccavacesv anu
pravistany apravistani tatha tesu na tesv aham*

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (*Bhag. 2.9.35*)

11.4

*yatra yena yato yasya yasmai yad yad yatha yada
syad idam bhagavan saksat pradhana-purusesvarah*

You are the substratum, the agent, and the instrument of the universe. You are its source and its object or purpose. Whenever or whatever form it assumes is You. As the universe evolves, all the causes thereof, including time and manner, are You, the Almighty Lord, the controller of both *prakrti* (the enjoyed) and *purusa* (the enjoyer) and who transcends them both. (*Bhag. 10.85.4*)

Smrti on Acintya-bhedabheda-tattva

11.5

*maya tatam idam sarvam jagad avyakta-murtina
mat-sthani sarva-bhutani na caham tesv avasthitah*

In My unmanifest form I pervade this entire universe. All beings are in

Me, but I am not in them. (*Bhagavad-gita* 9.4)

11.6

***na ca mat-sthani bhutani pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho mamatma bhuta-bhavanah***

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation; for I am the very source of creation. (*Bhagavad-gita* 9.5)

Srila Jiva Gosvami on *Acintya-bhedabheda-tattva*

11.7

***ekam eva tat parama-tattvam svabhavikacintya-saktya sarvadaiva svarupa-
tad-rupa-vaibhava-jiva-pradhana-rupena caturdhavatisthate
suryantarmandalastha-teja iva mandala
tad-bahir-gatarasmi-tat-prattichavi-rupena.
durghata-ghata-katvam hyacintyatvam***

The Absolute Truth is one. His natural characteristic is that He has inconceivable potency. His inconceivable potencies are reposed in four different stages: His personal form (*svarupa*), the expansions of His divine form (*tad-rupa-vaibhava*), the *jivas*, and the material ingredients (*pradhana*). With regard to the sun, there is the sun-god, the internal power of the sun, and that power when it is expanded as the external rays of the sun. Then there is the shadow of the sun, that is to say, the sun's reflection which is in darkness, far from the sun's influence. This illustration is used as an example. The point of the example is that in the same way as the sun appears in this fourfold manifestation (the sun-god, its internal power, its external rays, and its shadow), there is one eternal Supreme Truth (the Lord) whose form is eternal, but who is possessed of different potencies: *svarupa-sakti*, *jiva-sakti*, and *maya-sakti*.

There seems to be a contradiction in this matter between the Lord being one eternal Absolute Truth and His simultaneously possessing inconceivable potency. How is it possible to understand such a contradiction? To that it is said *acintya* means beyond the *jiva*'s capacity to understand. An event which is extremely rare or unlikely, even physically impossible, is inconceivable. For the Supreme Lord, however, nothing is impossible for He has inconceivable power. [Therefore the Lord's oneness with (and distinction from) His energy is said to be inconceivable *acintya-bhedabheda-vada*.]

(*Bhagavata-sandarbha* 16)

Note: *Srila Prabhupada* paraphrased this section of *Jiva Gosvami's* *Bhagavata-sandarbha* as follows:

Srila Jiva Gosvami states in Bhagavata-Sandarbha (16) That by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun-rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth

by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder such scientists. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth, are, beyond all doubts, inconceivable.

11.8

*apare tu "tarko-pratisthanat" bhede' pya-bhede' pi
nirmalyada-dosa-santati-darsanena bhinnataya
cintaryitumasakayatvadabhedah sadhyantah
tad-vad-abhinnatayapi cintayiuamasakayatvadbhedamapi sadhayanto'
cintyabhedabhedavada svikurvanti.
tatra badara-pauranika-saivanam mate bhedabhedau bhaskaramate ca.
mayavadinam tatra bhedamso vyavaharika eva pratitiko va.
gautama-kanada-jaimini-kapila-patanjalimate tu bheda eva.
sri ramanuja-madhvacaryamate cetyapi sarvatrici prasiddhih.
svamate tvacintyabhedabhedaveva acintyasaktimayatvaditi*

Other *sampradayas* of Vedantists admit that boundless essays, dissertations, and theses can never be established as truth through any amount of argument. Still, they think that the principle of oneness and difference existing together in the same place transgresses the boundaries of reality. They take it that this is a symptom of the fault of neglecting the nature of universality that is, that if difference is true, then it must be true universally, and if oneness is true then it must be true universally. Following this faulty logic they therefore think that these two difference and non-difference cannot independently co-exist. There cannot be both duality and oneness, they reason; one of these doctrines must have supremacy over the other. Those who think it is one, find that their attempts to practice the doctrine of oneness are impossible. In the same way, those who attempt to practice a doctrine of absolute difference will find their position untenable. In this way, both the practitioners of absolute oneness and the practitioners of absolute duality will be unable to realize their philosophy. Therefore, in light of the difficulties of trying to realize oneness without distinction or distinction without oneness, the principle of *acintyabhedabhedavada*, or inconceivable, simultaneous oneness and distinction, has been accepted as the highest harmonizing principle.

The true opinion of the sage Badasa and the *Puranas* is *bhedabhedavada*, oneness and difference. Even the followers of Siva sometimes accept this. For example, the commentator Bhaskara accepts *bhedabhedavada* in the idea that there is a difference between the articles offered to the Deity and the Deity Himself. In the opinion of the mayavadis, the branches of difference are merely *vyavaharika*, mundane or apparent. Gautama, Kanada, Jaimini, Kapila, and Patanjali admit the existence of distinction. In the opinions of Ramanuja and Madhva's this principle reaches a higher level of perfection. Ramanuja's *visistadvaita* philosophy supports difference and nondifference, and Madhva's *suddha-dvaita* philosophy supports the principle of difference. The Supreme Lord has inconceivable potency; and He supports the conclusion of *acintyabhedabhedavada*. This is our conclusion. (*Paramatma-Sandarbha, Sarvasamvadini-tika*, Jiva Gosvami)

The *Brahma-sutras* Support the View of *Sakti-parinamavada*

11.9

*vyasera sutrete kahe 'parinama'-vada
'vyasa bhranta' bali' tara uthaila vivada
parinama-vade isvara hayena vikari
eta kahi' 'vivarta'-vada sthapana ye kari
vastutah parinama-vada sei se pramana
dehe atma-buddhi ei vivartera sthana
avicintya-sakti-yukta sri-bhagavan
icchaya jagad-rupe paya parinama
tathapi acintya-saktye haya avikari
prakrta cintamani tahe drstanta ye dhari
nana ratna-rasi haya cintamani haite
tathapiha mani rahe svarupe avikrte
prakrta-vastute yadi acintya-sakti haya
isvarera acintya-sakti, ithe ki vismaya*

In *Vedanta-Sutra*, Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya has misled the world, however, by claiming that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the world. According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed. Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. By His inconceivable energies, therefore, He has transformed the material cosmic manifestation. Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged. Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form. If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead? (*Cc. Adi 7.121-127*)

The Meaning of *Parinama-vada* and *Vivarta-vada*

11.10

*satattvato' nyatha pratha vikara ityudiritah
atattvato' nyatha pratha vikarta ityudahrtah*

When a real substance takes another form it is called vikara, or transformation. An example of this is the transformation of milk into yogurt. When something is mistaken for something else it is called vivarta, or illusion, like when a rope is taken as a snake. (*Sadananda Yogindra, Vedanta-sara 59*)

Thus ends the Eleventh Jewel of *Gaudiya Kanthahara*, entitled *Acintya-bhedabheda-tattva*

Abhidheya-tattva

Sreyas and Preyas

12.1

*sreyas ca preyas ca manusyameta-
stau samparitya vivinakti dhirah
sreyo hi dhiro' bhipreyaso vrnite
preyo mando yogaksemad vrnite*

Every soul has the option of accepting either the path of the senses (*preyas*) or the path of spiritual well-being (*sreyas*). The wise, after carefully weighing these accept the path of spiritual well-being, whereas deluded souls prefer the path of sense enjoyment. (*Katha Upanisad*. 1.2.2)

The Purpose of Human Life

12.2

*labdhva su-durlabham idam bahu-sambhavante
manusyam artha-dam anityam apiha dhirah
turnam yateta na pated anu-mrtyu yavan
nihsreyasaya visayah khalu sarvatah syat*

After many births one achieves the human form, which, although temporary, affords one the opportunity to attain the highest perfection. Thus, a sober person should immediately endeavor for the ultimate perfection of life and not fall back into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species, whereas Krsna consciousness is only possible for a human being. (*Bhag*. 11.9.29)

Three Different Paths *Karma, Jnana, and Bhakti*

12.3

*yogas trayo maya prokta nrnam sreya-vidhitsaya
jnanam karma ca bhaktis ca nopayo 'nyo 'sti kutracit*

[The Lord said] My dear Uddhava, because I desire human beings to achieve perfection, I have presented three paths of advancement the path of knowledge (*jnana*), the path of pious work (*karma*), and the path of devotion (*bhakti*). There are no other paths besides these three. (*Bhag*. 11.20.6)

Who Qualifies for *Karma, Jnana, or Bhakti*

12.4

*nirvinnanam jnana-yogo nyasinam iha karmasu
tesv anirvinna-cittanam karma-yogas tu kaminam*

Out of these three paths, those who are disgusted with fruitive work are qualified for *jnana-yoga*. Those who are still charmed by fruitive work are qualified for *karma-yoga*. (*Bhag*. 11.20.7)

12.5

yadrcchaya mat-kathadau jata-sraddhas tu yah puman

na nirvinno nati-sakto bhakti-yogo 'sya siddhi-dah

One who, by good fortune, has firm faith in hearing Hari-katha and is not attracted or repelled by material things, is qualified for perfection through *bhakti-yoga*. (*Bhag.* 11.20.8)

12.6

***tavat karmani kurvita na nirvidyeta yavata
mat-katha-sravanadau va sraddha yavan na jayate***

As long as one is not detached from fruitive work and material enjoyment, and as long as one has no faith in devotion to Krsna, beginning with hearing and chanting His glories, one should follow the religious principles on the path of *karma* as given in the *Vedas*. (*Bhag.* 11.20.9)

To be Fixed in That for Which one is Qualified is a Good Quality

12.7

***sve sve 'dhikare ya nistha sa gunah parikirtitah
viparyayas tu dosah syad ubhayor esa niscayah***

Being fixed in the position for which one is qualified is virtuous. The opposite accepting a position for which one is unqualified is irresponsible and is considered impious. This is the definite conclusion. (*Bhag.* 11.21.2)

12.8

***sreyan sva-dharmo vigunah para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah para-dharmo bhayavahah***

It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*, for to follow another's *dharma* is dangerous. (*Bhagavad-gita* 3.35)

**Even Sages and Demigods are
Bewildered Trying to Understand the Vedas**

12.9

***sri-avirhotra uvaca
karmakarma vikarmeti veda-vado na laukikah
vedasya cesvaratmatvat tatra muhyanti surayah***

The classifications of *karma* (duties enjoined by the Vedas) *akarma* (acts prohibited by the *Vedas*) and *vikarma* (those acts neither sanctioned nor forbidden) are defined in the *Vedas*, which are of supernatural origin. Therefore, because the *Vedas* emanate from God, even though sages and demigods are bewildered in trying to understand them, they are conclusive. (*Bhag.* 11.3.43)

12.10

***paroksa-vado vedo 'yam balanam anusasanam
karma-moksaya karmani vidhatte hy agadam yatha***

The Vedas often imply something deeper and different from the superficial interpretation of its words. Thus they sometimes instruct us indirectly about the Truth. As a child is tempted to take bitter medicine by something sweet the

Vedas sometimes glorify the path of *karma*, but the true goal of the *Vedas* is liberation from *karma*. (*Bhag.* 11.3.44)

12.11

***nacared yas tu vedoktam svayam ajno 'jitendriyah
vikarmana hy adharmena mrtyor mrtyum upaiti sah***

[One should not prematurely give up Vedic injunctions, thinking them external to the process of liberation]. Rather, if an ignorant person who cannot control his senses, ignores the Vedic injunctions, he will engage in irreligious and impious activities, and thus will suffer repeated birth and death. (*Bhag.* 11.3.45)

12.12

***vedoktam eva kurvano nihsango 'rpitam isvare
naiskarmyam labhate siddhim rocanartha phala-srutih***

One who performs actions sanctioned by the *Vedas*, without attachment, and who dedicates his work to the Supreme Lord is freed from the reactions of *karma*. The promise of the fruits of *karma* mentioned in the *Vedas* is only meant to encourage the foolish to engage in *karma-yoga*. [For all the above-reasons, the *Vedas* sometimes encourage the path of *karma*, to gradually bring the foolish souls to the platform of freedom from *karma* and full engagement in *bhakti*]. (*Bhag.* 11.3.46)

The Vaisnava Guru Never Encourages Karma

12.13

***svayam nihsreyasam vidvan na vakty ajnaya karma hi
na rati roginno 'pathyam vanchato 'pi bhisaktamah***

A pure devotee, who is fully accomplished in the science of devotional service, will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced doctor who never encourages a patient to eat food injurious to his health, even if the patient desires it. (*Bhag.* 6.9.50)

Karma-yoga Does not Give Freedom From the Fear of Birth and Death

12.14

***istveha devata yajnaih svar-lokam yati yajnikah
bhunjita deva-vat tatra bhogan divyan nijarjitan***

[The Lord said] If one performs sacrifice, or *karma-yoga* according to *varnasrama-dharma*, his fruits will be temporary. By satisfying the gods through sacrifice, he gets good *karma* and goes to the heavenly planets where he enjoys as if he were a god. He thus enjoys the results of his good *karma* for a brief time in the heavenly planets. (*Bhag.* 11.10.23)

12.15

***tavat sa modate svarge yavat punyam samapyate
ksina-punyah pataty arvag anicchan kala-calitah***

As long as the piety accumulated from good *karma* is plentiful, he enjoys opulent pleasures in the heavenly planets. When the accumulated piety of his good karma is exhausted his time of enjoyment is finished, and he again falls down from heaven. (*Bhag.* 11.10.26)

12.16

**te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagam kama-kama labhante**

When they have thus enjoyed heavenly sense pleasure, they again return to this mortal world. Thus, those who are filled with desires and follow the *Vedas* to attain material enjoyment achieve only flickering pleasure. They are then cast down to suffer repeated birth and death. (*Bhagavad-gita* 9.21)

Bhagavatam Derides Karma and Jnana

12.17

**naiskarmyam apy acyuta-bhava-varjitam
na sobhate jnanam alam niranjanam
kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam**

The freedom from *karma* or liberation attained through impersonal knowledge is ugly because it is devoid of a conception of the personal absolute. What then is the use of *karmic* activities? They are painful and inauspicious from beginning to end, and their results are temporary. Of what use is any work if it is not for Krsna's pleasure? Merely retiring from work cannot bring about fulfillment. Even liberation, which is free from *karma*, cannot be considered perfection for it lacks a personal conception of reality. How then, can one expect fulfillment in a life of laborious work which is not done for the satisfaction of Krsna? (*Bhag.* 1.5.12)

Materialistic Karmic Activities are Condemned

12.18

**neha yat karma dharmaya na viragaya kalpate
na tirtha-pada-sevayai jivann api mrto hi sah**

Anyone whose work (*karma*) does not elevate him to religious life (*dharmā*), whose religious life does not lead to renunciation (*vairagya*) and whose renunciation does not lead to devotional service to the Supreme Lord is counted among the living dead. (*Bhag.* 3.23.56)

12.19

**dharmah svanusthitah pumsam visvaksena-kathasu yah
notpadayed yadi ratim srama eva hi kevalam**

Any religious practices and occupational duties that do not promote attraction for the message of the Personality of Godhead are certainly a useless waste of time. (*Bhag.* 1.2.8)

12.20

***dharmasya hy apavargyasya nartho 'rthayopakalpate
narthasya dharmaikantasya kamo labhaya hi smrtah***

All *dharmas* are certainly meant for ultimate liberation. They should never be performed for material gain. Further, according to sages, one engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification. (*Bhag.* 1.2.9)

12.21

***kamasya nendriya-pritir labho jiveta yavata
jivasya tattva-jijnasa nartho yas ceha karmabhiih***

Life's desires should never be aimed at sensual enjoyment. One should not wish for anything more than what is needed for self-preservation, because the real purpose of human life is to inquire after the Absolute Truth. Nothing else should be the goal of one's works. (*Bhag.* 1.2.10)

The Path of *Karma* is Condemned in the *Vedas*

12.22

***plava hyete adrdha yajnarupa
astadasoktamavaram yesu karma
etacchreyo ye' bhinandanti mudha
jara-mrtyum te punarevapi yanti***

Even the best kinds of karmic sacrifice carefully performed with eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease. (*Mundaka Upanisad* 1.2.7)

12.23

***avidyayamantare vartamanah
svayam dhirah panditam manyamanah
janghanyamanah pariyanti mudha
andhenaiva niyamana yathandhah***

Thus deluded by ignorance, but thinking themselves to be wise, sober, and learned, such fools, even while suffering the miseries of sense enjoyment, lead other fools into darkness, just as blind men lead other blind men into a ditch. (*Mundaka Upanisad* 1.2.8)

12.24

***avidyayam bahudha vartamana
vayam krtartha ity-abhimanyanti balah
yat karmino na pravedayanti ragat
tenaturah ksina-lokas-cyavante***

Deep in the darkness of ignorance, these fools think, "We have reached the goal". Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death. (*Mundaka Upanisad* 1.2.9)

Without Worshiping Visnu, Worship of Demigods is Improper

12.25

*ye 'py anya-devata-bhakta yajante sraddhayanvitah
te 'pi mam eva kaunteya yajanty avidhi-purvakam*

Those who faithfully dedicate themselves to the worship of demigods worship Me indirectly, but their worship is done with improper understanding. (*Bhagavad-gita* 9.23)

Impersonalism is Condemned in the Upanisads

12.26

*andham tamah pravisanti ye 'vidyam upasate
tato bhuya iva te tamo ya u vidyayam ratah*

Those who engage in the culture of ignorance [and so perform *karma-kanda* worship to attain their desired object] shall enter into dark regions of ignorance. Worse still are those engaged in the culture of so-called knowledge. They enter into a realm of even greater darkness. (*Isopanisad* 9)

12.27

*kleso 'dhikataras tesam avyaktasakta-cetasam
avyakta hi gatir duhkham dehavadbhir avapyate*

For those whose minds are attached to the unmanifest, impersonal feature of the Absolute, advancement is very troublesome. Progress in that discipline is always difficult for those who are embodied. (*Bhagavad-gita* 12.5)

The Scriptures Condemn the Ascending Path of Knowledge

12.28

*jnane prayasam udapasya namanta eva
jivanti san-mukharitam bhavadiya-vartam
sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam*

[Lord Brahma said] My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empirical philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes, and qualities. They should completely follow the principles of devotional service. Surrendering fully with body, mind, and words they can live in any position. Indeed, O Lord, although You are unconquerable, You are conquered by such persons. (*Bhag.* 10.14.3)

12.29

*sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhave
tesam asau klesala eva sisiyate
nanyad yatha sthula-tusavaghatinam*

My dear Lord, devotional service unto You is the only auspicious path. Those who reject the path of *bhakti* and try to reach the infinite with their finite

brains will never succeed. O Lord, those who want to have a clear conception of You through their intellect find their attempts useless. Their endeavors end only in trouble and frustration, like the frustration of those who try to beat rice from empty husks. (*Bhag.* 10.14.4)

The Followers of the Ascending and Descending Path and Their Destinations

12.30

***ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patantya adho 'nadrta-yusmad-anghrayah***

Someone may say that aside from Vaisnavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaisnavas but have accepted different process for attaining salvation. What happens to them? In answer to this question, Lord Brahma says: O lotus-eyed Lord, although non-devotees who accept severe austerities and penance's to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realization, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet. (*Bhag.* 10.2.32)

12.31

***tatha na te madhava tavakah kvacid
bhrahyanti margat tvayi baddha-sauhrdah
tvayabhigupta vicaranti nirbhaya
vinayakanikapa-murdhasu prabho***

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall down like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. (*Bhag.* 10.2.33)

12.32

***jivan-mukta api punar-bandhanam yanti karmabhih
yady-acintya-maha-saktau bhagavaty-aparadhinah***

Those souls who have attained liberation while living can again become bound if they commit an offense to the inconceivably powerful Supreme Personality of Godhead. (*Vasana-bhasyodhrta Sri Bhagavata-parisista-vacana*)

12.33

***jivan-muktah prapadyante kvacit samsara-vasanam
yogino na vilipyante karmabhir-bhagavat-parah***

Those who have attained liberation while living sometimes develop material attachment, but those who are fixed in bhakti-yoga, who have dedicated themselves to Krsna, will never again have to suffer repeated birth and death. (*Vasana-bhasyodhrta Sri Bhagavata-parisista-vacana*)

12.34

***nanu-vrajati yo mohadavrajantam jagadisvaram
jnanagnidagdha-karmapi sa bhaved brahmaraksasah***

Out of foolishness if one does not follow the Lord of the universe when he goes out on a chariot then such a person will become *Brahma-raksasa* even if he is a liberated person. (*Ratha-yatra-prasange Sri Visnu-bhakti-candrodayodhrta Puranavakya*)

**Material Education, Austerity, Work, Knowledge,
or Eightfold Yoga, Cannot Enable one to see God**

12.35

***adyapi vacas-patayas tapo-vidya-samadhibhiih
pasyanto 'pi na pasyanti pasyantam paramesvaram***

[The most powerful Lord Brahma, the father of all progenitors, Lord Siva; Manu, Daksa and other rulers of humankind, the four saintly Brahmacaris headed by Sanaka and Sanatana, the great sages Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, and Vasistha, and my humble self (Narada) are all stalwart *brahmans*.] All of us can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after searching for the Supreme Personality of Godhead, who sees everything, we cannot see Him or understand Him. (*Bhag. 4.29.44*)

**The Instruction of the Vedas About the
Ascending Path of Impersonal Knowledge**

12.36

***nayam-atma-pravacanena labhyo na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam***

The Supreme Self can never be known by argument, reasoning, intelligence, or scholarship. By His own sweet will, however, the Lord may choose to reveal Himself to someone in His personal divine form. Only such a person can see the Lord. (*Mundaka Upanisad 3.2.3*)

12.37

***athapi te deva padambuja-dvaya-prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno na canya eko 'pi ciram vicinvan***

[Lord Brahma said] My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate are unable to know you, even though they study the *Vedas* for many years. (*Bhag. 10.14.29*)

12.38

***isvarera krpa-lesa haya ta' yahare
sei ta' isvara-tattva janibare pare***

If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead. (*Cc. Madhya 6.83*)

Bhakti is Superior to Karma and Jnana

12.39

*sva-sukha-nibhrta-cetas tad-vyudastanya-bhavo
'py ajita-rucira-lilakrsta-saras tadiyam
vyatanuta krpaya yas tattva-dipam puranam
tam akhila-vrjina-ghnam vyasa-sunum nato 'smi*

Let me offer my respectful obeisance's unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Krsna. He therefore mercifully spoke the supreme Purana, Srimad Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna. (*Bhag.* 12.12.69)

The Eightfold Yoga System Does not Lead to the Highest Goal

12.40

*yamadibhir yoga-pathaih kama-lobha-hato muhuh
mukunda-sevaya yadvat tathatmaddha na samyati*

By yoga practice one may be able to control the senses and become relatively free from lust and greed, but this will never satisfy the soul. Only devotional service to Krsna gives complete satisfaction to the soul. (*Bhag.* 1.6.35)

Mind Control Through Pranayama is Impossible

12.41

*yunjananam abhaktanam pranayamadibhir manah
aksina-vasanam rajan drsyate punar utthitam*

Nondevotees who attempt to control the mind through *pranayama* may succeed for a time, but ultimately their minds are filled with subtle desires, therefore, they soon become attached once again to the sense objects. (*Bhag.* 10.51.60)

12.42

*prayasah pundarikaksa yunjanto yogino manah
visidanty asamadhanan mano-nigraha-karsitah*

O lotus-eyed Lord, those yogis who try to control their minds are frustrated in their attempts to attain samadhi, and soon tire of their efforts at mind control. (*Bhag.* 11.29.2)

Yoga and Pranayama are a Waste of Time

12.43

*antarayan vadanty eta yunjato yogam uttamam
maya sampadyamanasya kala-ksapana-hetavah*

The wise have concluded that yoga and its mystic perfection's are impediments on the path of the Absolute Truth. They are a waste of time for those who wish to practice the best yoga, devotional service, and thus attain the highest perfection [love of Godhead]. (*Bhag.* 11.15.33)

Who is a Real Yogi and Sannyasi?

12.44

*anasritah karma-phalam karyam karma karoti yah
sa sannyasi ca yogi ca na niragnir na cakriyah*

One who is unattached to the fruits of his work yet does his duty is a true sannyasi and a yogi, not he who lights no fire of sacrifice or performs no work. (*Bhagavad-gita* 6.1)

12.45

*niskama haiyakare ye krsna-bhajana
tahare se bali "yogi" sannyasa-laksana
visnu-kriya na karile paranna khaile
kicchhu nahe, saksatei ei vede bale*

One who worships Krsna without material desires is a real *yogi* and has symptoms of *sannyasi*. Those who do not work for Visnu but eat from others are parasites. That is the version of the Vedas. (*C.bhag. Antya* 3.41-42)

12.46

*tapasvibhyo 'dhiko yogi jnanibhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi tasmad yogi bhavarjuna*

A yogi is greater than a ascetic, a *jnani*, or a *karmi*. Therefore, O Arjuna, always be a *yogi*. (*Bhagavad-gita* 6.46)

12.47

*yoginam api sarvesam mad-gatenantar-atmana
sraddhavan bhajate yo mam sa me yuktatamo matah*

Of all *yogis*, who always abides in Me with great faith, always thinking of Me and worshiping Me in transcendental loving service, is most intimately united with Me in *yoga*. He is the highest of all. (*Bhagavad-gita* 6.47)

Without Bhakti There is no Means to Attain the Supreme

12.48

*na sadhayati mam yogo na sankhyam dharma uddhava
na svadhyayas tapas tyago yatha bhaktir mamorjita*

I am not controlled by those who practice mystic yoga, Sankhya philosophy, mundane piety and religion, study of the Vedas, penances and renunciation. O Uddhava, I am controlled by bhakti. Those who have developed unalloyed devotion for Me control Me by their love. (*Bhag.* 11.14.20)

Pure Devotion is the Only Means to Attain Krsna

12.49

*'bapera dhana ache' jnane dhana nahi paya
tabe sarvajna kahe tare praptira upaya
'ei sthane ache dhana' yadi daksine khudibe
'bhimarula-baruli' uthibe, dhana na paibe*

*'pascime' khudibe, taha 'yaksa' eka haya
 se vighna karibe, dhane hata na padaya
 'uttare' khudile ache krsna 'ajagare'
 dhana nahi pabe, khudite gilibe sabare
 purva-dike tate mati alpa khudite
 dhanera jhari padibeka tomara hatete
 aiche sastra kahe, karma, jnana, yoga tyaji'
 'bhaktye' krsna vasa haya, bhaktye tanre bhaji
 ataeva 'bhakti' krsna-praptyera upaya
 'abhidheya' bali' tare sarva-sastre gaya
 dhana paile yaiche sukha-bhoga phala paya
 sukha-bhoga haite dukkha apani palaya
 taiche bhakti-phale krsne prema upajaya
 preme krsnasvada haile bhava nasa paya
 daridrya-nasa, bhava-ksaya, premera 'phala' naya
 prema-sukha-bhoga mukhya prayojana haya*

Although being assured of his father's treasure, the poor man could not acquire this treasure by such knowledge alone. The astrologer had to tell him, therefore, the means whereby he could actually find the treasure. The astrologer said, "The treasure is in this place, but if you dig on the southern side, the wasps and drones will rise, and you will not get your treasure. If you dig on the western side, a ghost will create such a disturbance that your hands will not even touch the treasure. If you dig on the northern side, a big black snake will devour you. If, however, you dig up a small quantity of dirt on the eastern side, you will immediately touch the pot of treasure. Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic *yoga* system. Instead one should take to devotional service, by which Krsna can be fully satisfied. The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called *abhidheya*. This is the verdict of all revealed scriptures. When one is actually rich he naturally enjoys all kinds of happiness. When one is actually a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed. Similarly, as a result of *bhakti*, one's dormant love for Krsna awakens. Then one can taste the association of Lord Krsna. And material existence, the repetition of birth and death, comes to an end. The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss. (Cc. *Madhya* 20.131-136, 139-142)

The Goal of *Bhakti* and the Goal of Karma and *Jnana* are not the Same

12.50

*tesam satata-yuktanam bhajatam priti-purvakam
 dadami buddhi-yogam tam yena mam upayanti te*

To those who are constantly devoted, serving Me with love, I give the understanding by which they can come to Me. (*Bhagavad-gita* 10.10)

12.51

*yogasya tapasas caiva nyasasya gatayo 'malah
 mahar janas tapah satyam bhakti-yogasya mad-gatih*

Those who practice mystic yoga, who perform great austerities and accept *sannyasa*, may attain the sinless realms of Maharloka, Janaloka, Tapaloka, and Satyaloka, but those who practice bhakti-yoga, devotional service unto Me, attain My abode. (*Bhag.* 11.24.14)

12.52

***yanti deva-vrata devan pitrn yanti pitr-vratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam***

Those who worship the demigods go to the planets of the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits take birth among such beings, and those who worship Me will live with Me. (*Bhagavad-gita* 9.25)

12.53

***'mukti, bhukti vanche yei, kahan duohara gati?'
'sthavara-deha, deva-deha yaiche avasthiti'***

"And what is the destination of those who desire liberation and those who desire sense gratification?" Sri Caitanya Mahaprabhu asked. Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods." (*Cc. Madhya* 8.257)

The Character of *Bhakti*

12.54

***mac-citta mad-gata-prana bodhayantah parasparam
kathayantas ca mam nityam tusyanti ca ramanti ca***

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing, about Me. (*Bhagavad-gita* 10.9)

Thus ends the Twelfth Jewel of *the Gaudiya Kanthahara*, entitled *Abhidheya-tattva*.

Sadhana-bhakti-tattva

Jnana-misra-bhakti:Devotion Mixed with Knowledge

13.1

***brahma-bhutam prasannatma na socati na kankati
samah sarvesu bhutesu mad-bhaktim labhate param***

One who is situated in Brahman is joyful. He never laments nor hankers for anything. He is equally disposed toward every living being. In that state he attains pure devotional service unto Me. (*Bhagavad-gita* 18.58)

Karma-misra-bhakti:Devotion Mixed with Karma

13.2

***yat karosi yad asnasi yaj juhosi dadasi yat
yat tapasyasi kaunteya tat kurusva mad-arpanam***

O son of Kunti, whatever you do, whatever you eat, whatever you offer or give away, as well as whatever austerities you perform should be done as an offering unto Me. (*Bhagavad-gita* 9.27)

13.3

***varnasramacaravata purusena parah puman
visnur-aradhyate pantha nanyas tat-tosa-karakah***

The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of *varnasrama-dharma*. There is no other way to satisfy Lord Visnu. One must be situated in the one of the four *varnas* and *asramas*. (*Visnu Purana* 3.8.9)

13.4

***yajnarthat karmano 'nyatra loko 'yam karma-bandhanah
tad-artham karma kaunteya mukta-sangah samacara***

Work done as a sacrifice for Visnu must be performed, otherwise work binds one to the material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage. (*Bhagavad-gita* 3.9)

The Definition of *Bhakti*

13.5

sa paranuraktirivare

Transcendental attachment to the Supreme Lord is called *bhakti*. (*Sandilya-bhakti-sutra*)

13.6

***anyabhilasita-sunyam jnana-karmady-anavrtam
anukulyena krsnanu-silanam bhaktir-uttama***

Pure devotional service is free from all impurities, beginning with *karma* and *jnana*. In other words, it is devoid of all attempts to attain fulfillment through power and knowledge. *Suddha-bhakti* is the favorable cultivation of service to

Krsna. In *suddha-bhakti* a devotee constantly serves Krsna's desires. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 1.11)

13.7

***sarvopadhi-vinirmuktam tat-paratvena nirmalam
hrsikena hrsikesa-sevanam bhaktirucyate***

Devotional service means engaging all our senses in the service of the Lord of the senses. By this one is liberated from all material designations and one's senses are purified. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 1.12)

The Srutis Glorify Bhakti

13.8

***bhaktirevainam nayati bhaktirevainam darsayati
bhaktivasah puruso bhaktireva bhuyasi***

Bhakti leads the jiva to the Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by *bhakti*. *Bhakti* is best of all. (Madhvacharya's commentary on *Vedanta-Sutra* 3.3.53)

13.9

om amrtarupa ca

Bhakti has a nectarean form. (*Narada-bhakti-sutra* 1.3)

13.10

om yal labdha puman siddho bhavatyamrti-bhavati trpto bhavati

On attaining divine love man attains perfection and immortality. He becomes thoroughly satisfied. (*Narada-bhakti-sutra* 1.4)

13.11

***om yat prapya na kincit vanchati na socati na dvesti
na ramate notsahi bhavati***

Upon attaining love of God one neither hankers nor laments. He is freed from attachment and detachment, and takes no pleasure in material things. (*Narada-bhakti-sutra* 1.5)

Two Kinds of Bhakti *Vaidhi* and *Raganuga*

13.12

***sastroktaya prabalaya tat-tan-maryadayanvita
vaidhi bhaktiriyam kaiscin-maryadamarga ucyate***

Devotional service governed by the rules and regulations of the scriptures is also called *maryada-marga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars [such as Vallabhacharya]. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.269)

13.13

***iste svarasiki ragah paramavistata bhavet
tan-mayi ya baved-bhaktih sa'tra ragatmikodita***

Raga-bhakti is complete absorption in the Deity of one's choice; that absorbing devotion is here described as *ragatmika-bhakti*. In other words, spontaneous attraction for Kṛṣṇa while being completely absorbed in thoughts of Him with an intense desire of love. (*Bhakti-rasamṛta-sindhu, Purva-vibhaga 2.272*)

Vaidhi-bhakti

13.14

***surarse vihita sastre harimuddisya ya kriya
saiva bhaktiriti prokta taya bhaktih para bhavet***

O sage amongst the demigods, Narada, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti*, (*sadhana-bhakti*), by practicing which one may attain the highest *bhakti* (*prema*). (*Bhakti-rasamṛta-sindhu, Purva-vibhaga 2.13*)

Raga-bhakti

13.15

***loka-dharma, veda-dharma, deha-dharma, karma
lajja, dhairya, deha-sukha, atma-sukha-marma
dustyaja arya-patha, nija parijana
sva-jane karaye yata tadana-bhartsana
sarva-tyaga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana
ihake kahiye kṛṣṇe drdha anuraga
svaccha dhauta-vastre yaicche nahi kona daga
ataeva kama-prema bahuta antara
kama andha-tamah, prema—nirmala bhaskara
ataeva gopi-ganera nahi kama-gandha
kṛṣṇa-sukha lagi matra, kṛṣṇa se sambandha
atma-sukha-duhkhe gopira nahika vicara
kṛṣṇa-sukha-hetu cesta mano-vyavahara
kṛṣṇa lagi' ara saba kare parityaga
kṛṣṇa-sukha-hetu kare suddha anuraga***

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of *varnasrama-dharma*, which is difficult to give up the *gopis* have forsaken all these, as well as their relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa.

They render loving service to Him for the sake of His enjoyment. That is called firm attachment to the Lord. It is spotlessly pure, like a clean cloth that has no stain. Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun. Thus there is not the slightest taint of lust in the *gopis* love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment. The *gopis* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Kṛṣṇa. They renounced everything for Kṛṣṇa. They have pure attachment (*anuraga*) to giving Kṛṣṇa pleasure. (Cc. *Adi 4.167-172, 174-175*)

13.16

***sravanam kirtanam visnoh smaranam pada-sevanam
arcanam vandanam dasyam sakhyam atma-nivedanam***

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) these nine processes are accepted as pure devotional service. (*Bhag. 7.5.23*)

13.17

***iti pumsarpita visnau bhaktis cen nava-laksana
kriyeta bhagavaty addha tan manye 'dhitam uttamam***

These nine are the processes of pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be considered most learned, for he has acquired full knowledge. (*Bhag. 7.5.24*)

13.18

***sri visnoh sravane pariksidabhavad-vaiyasakih kirtane
prahladah smarane tad anghribhajane laksmih prthuh pujane
akruras-tvabhivandane kapi-patir-dasye'tha sarhye'rjunah
sarvasvatma-nivedane balirabhut krsnaptiresam param***

The following devotees attained Krsna and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Pariksitā realized Krsna through hearing about His glories (*sravanam*), Sukadeva Gosvami realized Krsna through speaking the Srimad Bhagavatam (*kirtanam*). Prahlada realized Him through devotional remembrance (*smaranam*). Laksmidevi attained His mercy by serving His lotus feet (*pada-sevanam*). Maharaja Prthu attained Him through worship (*arcanam*). Akruṛa attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dasyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*atma-nivedanam*). (*Padyavali 53*)

Sravana and Smarana are Best

13.19

***tasmat sarvatmana rajan harih sarvatra sarvada
srotavyah kirtitavyas ca smartavyo bhagavan nrrnam***

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead always and everywhere. (*Bhag. 2.2.36*)

Sravana

13.20

tava kathamrtam tapta-jivanam kavibhir iditam kalmasapaham

sravana-mangalam srimad atatam bhuvi grnanti ye bhuri-da janah

O Krsna, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in the material world. This nectar is broadcast all over the world by great souls. It removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society; they are the most magnanimous welfare workers. (*Bhag.* 10.31.9)

13.21

***nivrta-tarsair upagiyamanad
bhavausadhac chrotra-mano-'bhiramat
ka uttamaslaka-gunanuvadat
puman virajyeta vina pasughnat***

Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for all the conditioned souls undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his self? (*Bhag.* 10.1.4)

The Gradation of What is Obtained by *Sravana*

13.22

***tac-ca nama-rupa-guna-lilamaya-sabdanam srotasparsah.
prathamam namnah sravanam-antah-karana-suddhyartham-peksam.
suddhe cantah-karane rupa-sravavena tad-udaya-yogyata bhavati.
samyagudite ca rupe gunanam sphuranam sampadyeta, sampanne ca
gunanam sphurane parikara-vaisisthyena tad-vaisisthyam
sampadyate tatas-tesu nama-rupa-guna-parikaresu samyak sphuritesu
lilanam sphuranam susthu bhavati.
tatrapī sravane sri bhagavata-sravanastu parama-srestham.***

Hearing of the name, form, qualities, and pastimes of the Lord and His devotees is called *sravana*. The practice of *sadhana-bhakti* depends on hearing the holy name. It begins with *sravana*, which purifies the heart of the devotee. This hearing process purifies the heart and gives liberation from the filthiness of sense gratification. In this way, by hearing transcendental sound about the form of Krsna, gradually the complete form of the Lord awakens within the heart. Then gradually the qualities of the Lord arise within the heart. As His qualities fully manifest themselves, the different specific aspects of His service and pastimes gradually awaken. In this way, the holy name gradually reveals the Lord's form, qualities, and pastimes in all their splendor and beauty and in all their different branches. Of all kinds of hearing, *Srimad Bhagavatam* is the best. (*Krama Sandarbha* 7.5.18)

The Glories of *Sravana*

13.23

***pibanti ye bhagavata atmanah satam
kathamrtam sravana-putesu sambhrtam
punanti ye visaya-vidusitasayam
vrajanti tac-carana-saroruhantikam***

Those who drink through their ears the nectarean topics of Krsna--who is dear to His devotees cleanse themselves of filthy desires for material pleasures and attain the shelter of the Lord's lotus feet. (Bhag. 2.2.37)

13.24

***srvatam sva-kathah krsnah punya-sravana-kirtanah
hrdy antah stho hy abhadrani vidhunoti suhrt satam***

Sri Krsna, as the Supersoul within everyone's heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (Bhag. 1.2.17)

13.25

***srvatah sraddhaya nityam grnatas ca sva-cestitam
kalena natidirghena bhagavan visate hrdi***

Those who always seriously listen to *Srimad-Bhagavatam* and who apply its teachings will soon realize the Supreme Lord within their heart of hearts. (Bhag. 2.8.4)

The Meaning of the Word *Kirtana*

13.26

nama-lila-gunadinam-uccair-bhasa tu kirtanam

Kirtanam is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Krsna. (Bhakti-rasamrta-sindhu, Purva-vibhaga 2.145)

The Material Senses Cannot Appreciate the Transcendental Nature of Hearing and Chanting About Krsna

13.27

***nijendriyamanah-kayacestarupam na viddhi tam
nitya-satya-ghana-nandarupa sa hi gunatiga***

You should know that bhakti is not the activity of your senses, mind and body. Bhakti is completely transcendental and full of bliss and certainly beyond the modes of nature. (Bhagavad-gita, Purva-vibhaga 2.3.133)

13.28

***atah sri krsna-namadi na bhaved grahyam-indriyaih
sevonmukhe hi jihvadau svayam eva sphuratyadah***

Therefore, [because the name of Krsna is identical with Himself, and is beyond the senses] the name; form, qualities, associates, and pastimes of Krsna are beyond the senses. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Krsna reveals Himself to the purified senses of that devotee. (Bhakti-rasamrta-sindhu, Purva-vibhaga 2.234)

Kirtana

13.29

krte yad dhyayato visnum tretayam yajato makhaih

dvapare paricaryayam kalau tad dhari-kirtanat

What was attained by meditation in Satya-yuga, by sacrifice in *Treta-yuga*, and by Deity worship in *Dvapara-yuga* is attained in *Kali-yuga* by *hari-kirtana*. (*Bhag.* 12.3.52)

The Glories of *Krsna-kirtana*

13.30

*sakrd uccaritam yena harir-ityaksaradvayam
baddhah parikarastena moksaya gamanam prati*

One who vibrates the two syllables *Ha-ri* without offense attains liberation from repeated birth and death. He never again has to walk the path of material bondage. (*Padma-Purana, Uttara-khanda* 80.161)

13.31

*dhyayan krte yajan yajnais tretayam dvapare'rcayan
yad-apnoti tad-apnoti kalau sankirtya kesavam*

What was realized in *Satya-yuga* by meditation, in *Treta-yuga* by sacrifice, and in *Dvapara-yuga* by worship, may be realized in *Kali-yuga* by *Krsna-kirtana*. (*Padma-purana, Uttara-khanda* 42)

***Kirtana* Describing the Lord's Qualities is the Aim of All Knowledge**

13.32

*idam hi pumsas tapasah srutasya va
svistasya suktasya ca buddhi-dattayoh
avicyuto 'rthah kavibhir nirupito
yad uttamasloka-gunanuvarnanam*

One's advancement of knowledge is furthered by austerities, study of Vedas, sacrifice, chanting of hymns, and charity. Those who are wise, however, have concluded that knowledge finds its culmination in the transcendental descriptions of the Lord, who is glorified with selected verses. (*Bhag.* 1.5.22)

13.33

*srutasya pumsam sucira-sramasya nanv anjasa suribhir idito 'rthah
tat-tad-gunanusravanam mukunda-padaravindam hrdayesu yesam*

O sage! Persons who hear from a spiritual master with great labor and for a longtime must hear from the mouths of pure devotees the glorification of the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards liberation to His devotees. (*Bhag.* 3.13.4)

The Glories of the Qualities of the Supreme Lord

13.34

*atmaramas ca munayo nirgrantha apy urukrame
kurvanty ahaitukim bhaktim ittham-bhuta-guno harih*

All varieties of *atmaramas*, especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to ren-

der unalloyed devotional service to the Personality of Godhead. This means the Lord has transcendental qualities and therefore can attract everyone, including even liberated souls. (*Bhag.* 1.7.10)

Nama-kirtana is the Best

13.35

***param srimat padambhoja-sada-sangaty apeksaya
nama-sankirtana-prayam visuddham bhaktimacara***

O Gopa Kumara! If you desire to have the eternal association of the lotus feet of the Lord then you should perform pure devotional service which is prominent in chanting of the holy name. (*Brhad-bhagavatamrta* 2.3.144)

Nama-kirtana is the Only Way in Kali-yuga

13.36

***harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyatha***

The name of Hari, the name of Hari, the name of Hari is absolutely the only way, the only way, the only way in this age of Kali. There is absolutely no other way. (*Cc. Adi* 17.21)

The Harinama Verse Explained

13.37

***kali-kale nama-rupe krsna-avatara
nama haite haya sarva-jagat-nistara
dardhya lagi' 'harer nama'-ukti tina-vara
jada loka bujhaite punah 'eva'-kara
'kevala'-sabde punarapi niscaya-karana
jnana-yoga-tapa-karma-adi nivarana
anyatha ye mane, tara nahika nistara
nahi, nahi, nahi—e tina 'eva'-kara***

In this age of Kali, the holy name of the Lord, the Hare Krsna *maha-mantra*, is the incarnation of Krsna. Simply by chanting these names, one associates with the Lord directly. Anyone who does this is certainly delivered. This verse repeats the word *eva* (certainly) three times for emphasis. It also repeats three times the words *harer nama* just to make common people understand. The use of the word *kevala* (only) prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities. (*Cc. Adi* 17.22-25)

Smarana

13.38

***etavan sankhya-yogabhyam sva-dharma-parinisthaya
janma-labhah parah pumsam ante narayana-smrtih***

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice or mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the time of death. (*Bhag.* 2.1.6)

The Results of Remembering Material Subjects

vs. that of Remembering Krsna

13.39

*visayan dhyayatas cittam visayesu visajjate
mam anusmaratas cittam mayy eva praviliyate*

One who meditates on the objects of the senses becomes attached to those things. One who remembers Me, however, becomes absorbed in Me. (*Bhag.* 11.14.27)

The Results of Remembering Krsna

13.40

*avismrtih krsna-padaravindayoh
ksinoty abhadrani ca sam tanoti
sattvasya suddhim paramatma-bhaktim
jnanam ca vijnana-viraga-yuktam*

For one who remembers the lotus feet of Krsna, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realizes the *Paramatma*. Thus one gradually develops knowledge (*jnana*), realization (*vijnana*), and renunciation (*vairagya*). (*Bhag.* 12.12.55)

Kirtana is Better than Sravana and Smarana

13.41

*yadyanya bhaktih kalau kartavya tada kirtanakhya bhakti-samyoga-naiva
ityuktam. yajnaih sankirtana-prayair yajanti hi sumedhasa iti. tatra ca
svatantram eva nama kirtanam-atyanta-prasastam.*

Even though in the age of Kali one may perform the above eight branches of *bhakti*, nevertheless, one must perform kirtana as the principle way of advancing in *sadhana-bhakti*. The *Srimad Bhagavatam* says, *yajnaih sankirtana-prayair yajanti hi sumedhasah*, "Those who are intelligent in this age of Kali will worship the Lord through the performance of *sankirtana*". On account of this it is determined from an objective point of view, that of all processes of devotional service, *nama-sankirtana* is the best. (*Krama-Sandarbha* commentary to *Bhag.* 7.5.23-24)

Pada-sevana

13.42

*yat-pada-sevabhirucis tapasvinam
asesa-janmopacitam malam dhiyah
sadyah ksinoty anvaham edhati sati
yatha padangustha-vinihsrta sarit*

By the inclination to serve the lotus feet of the Lord, suffering humanity can immediately cleanse the dirt accumulated in their minds during innumerable births. Like the Ganges, which emanates from the lotus feet of the Lord, such a process immediately cleanses the mind, and thus Krsna consciousness

gradually increases. (*Bhag.* 4.21.31)

13.43

***dhautatma purusah krsna-pada-mulam na muncati
mukta-sarva-pariklesah panthah sva-saranam yatha***

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of the Lord, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey. (*Bhag.* 2.8.6)

13.44

***padasevayam padasabdo bhakyaiva nirdisthah. tatah sevayah
sadaratvam vidhiyate. asya sri murti-darsana-sparsana-
parikramanuvrajana-bhagavan-mandira-ganga-purusottama-dvaraka-
mathuradi tadiya tirtha-sthana-gamana-dayo'py antar-bhavayed***

In this verse, the words, *pada-sevanam* indicates through *bhakti*. On account of this, there is the formal or proper fondness of service. Being intensely attached to thinking of the Lord's lotus feet is called *pada-sevanam*. When one is particularly adherent to the process of *pada-sevanam*, this gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the Deity or the temple of the Lord, visiting such holy places as Jagannatha Puri, Dvaraka, and Mathura to see the Lord's form, and bathing in the Ganges or Yamuna, and serving the devotees is also known as *tadiya-upasanam*, or worshiping those things in connection with Krsna. This is also considered to be a branch of *pada-sevanam*. (*Krama-Sandarbha* commentary on *Bhag.* 7.5.23-24)

Result of Pada-sevana

13.45

***etam sa asthaya paratma-nistham
adhyasitam purvatamair maharsibhih
aham tarisyami duranta-param
tamo mukundanghri-nisevayaiva***

I shall cross over the ocean of material existence, which is extremely difficult to cross by becoming fixed in serving the lotus feet of Mukunda and by taking complete shelter of Him. This is approved by the previous great saints and sages who were fixed in devotion to the Supreme Lord. (*Bhag.* 11.23.57)

Note: *Sri Visnuswami considered accepting sannyasa as paratma-nistham, being fixed in the service of Paramatma.*

13.46

***prabhu kahe,—sadhu ei bhiksura vacana
mukunda sevana-vrata kaila nirdharana
paratma-nistha-matra vesa-dharana
mukunda-sevaya haya samsara-tarana
sei vesa kaila, ebe vrndavana giya
krsna-nisevana kari nibhrte vasiya***

Lord Caitanya approved the purport of the above verse on account of the

determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of *sannyasa* is to dedicate oneself to the service of the lotus feet of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. (*Cc. Madhya* 3.7-9)

Arcana

13.47

***yatha taror mula-nisecanena trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam tathaiva sarvarhanam acyutejya***

As by pouring water on the root of a tree the leaves and branches are satisfied, and as supplying food to the stomach the entire body is satisfied, simply by worshiping the Supreme Personality of Godhead, all worship is automatically performed and the entire universe is satisfied. (*Bhag.* 4.31.14)

13.48

***vidhina devadevesah sankha cakra dharo harih
phalam dadati sulabham salilenapi pujitah***

If Lord Hari, the Supreme master of all demigods, who holds a conch and disc is worshiped properly even if by water, He grants the suitable result. (*Sri Krsnamrta-maharnava* Madhvacarya)

13.49

***ye tu sampattimanto grhasthastesam tvarcanamarga eva mukhyah
tadakrtva phi niskrincanavat kevalasmaranadi-nisthattve vittasathya-
pratipattih syat. paradvara sapmadanam vyavaharanisthatvasyalasatvasya
va pratipadakam.
tato sraddhamayatvaddhinameva tat. tatha garhastya-dharmasya
devatayagarupasya sakhapallavadisekasthaniyasya mulasekarupam
tadarcanamityapi tadakarane mahan dosah.
diksitanam ca sarvesam tadakarane narakapatah sruyate. nanu bhagavan-
namatmaka eva mantrah, tatra visesena namah sabdadyalankrtah, sri
bhagavata sri mahrsibhis cahita-sakti-visesah, sri bhagavata
samamtmasambandhavisesa-pratipadakasca, tatra kevalani tato mantresu
namato 'dhikasamarthye labdhe katham diksadyapeksa ucyate, yadyapi
svarupato nasti, tathapi prayah dehadi 'sambandhena kadarya-silanam
viksiptacittanam jananam tat sankoci-karanaya maharsi-
prabhrtibhiratrarcana-marge kvacit kacin-maryada sthapitasti.***

Srila Prabhupada paraphrases this passage from Srila Jiva Gosvami's *Krama-Sandarbha*: "Especially for *grhasthas* who have money, the path of Deity worship is strongly recommended. An opulent householder who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brahmanas to worship the Deity. If one does not personally worship the Deity but engages paid servants to do so he is considered lazy. His worship of the Deity is called artificial and devoid of faith. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. [In our Krsna consciousness movement there are *brahmacaris*, *grhasthas*, *vanaprasthas*,

and *sannyasis*, but the Deity worship in the temple should be performed especially by the householders. The *brahmacaris* can go with the *sannyasis* to preach, and the *vanaprasthas* should prepare themselves for the next status of renounced life, *sannyasa*] *Grhastha* devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. *Grhasthas* must adopt the *arcana-viddhi*, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Deity worship should be continued along with hearing and chanting. Therefore every *mantra* is preceded by the word *namah*. In all the *mantras* there are specific potencies, of which the *grhastha* must take advantage. There are many *mantras* preceded by the word *namah*, but if one chants the holy name of the Lord, he receives the result of chanting *namah* many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then, what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of having a material body, consequently special stress is given to *arcana-viddhi*. One should therefore regularly take advantage of both the bhagavata process and the *pancaratriki* process. (Krama Sandarbha commentary Bhag. 7.5.23)

13.50

***patram puspam phalam toyam yo me bhaktya prayacchati
tad aham bhakty-upahrtam asnami prayatatmanah***

If one offers Me with love and devotion a leaf, a flower, a fruit or some water, I will accept it with similar love and devotion. (*Bhagavad-gita* 9.26)

13.51

***ayam svasty-ayanah pantha dvi-jater grha-medhinah
yac chraddhayapta-vittena suklenejyeta purusah***

The most auspicious course for householders of the twice-born caste is that they devoutly worship the Deity form of the Supreme Person by sacrifices performed with honestly earned wealth. (*Bhag.* 10.84.37)

Vandana

13.52

***tat-pada-padma pravanaih kaya-manasa-bhasitaih
pranamo vasudevasya vandanam kathyate budhaih***

When those who are devoted to Lord Hari's lotus feet offer respects to Him with their body, mind, or words, this is called *vandanam* by learned devotees. (*Hari-bhakti-kalpa-latika* 9.1)

13.53

***kim vidyaya parama-yoga-pathais ca kintai-
rabhyasato'pi sataso janibhir-duruhaih
vande mukundam iha yan-natimatrakena
karmanyapohya paramam padameti lokah***

What need is there to perform the different yoga systems, which are difficult to perfect even in a hundred births? What need is there to struggle to attain transcendental knowledge? I shall offer my respectful obeisances to Lord Krsna, for simply by offering obeisances to Him, one may get free from the bonds of karma, and attain the supreme spiritual world. (*Hari-bhakti-kalpa-latika* 9.2)

The Glories of *Vandana*

13.54

*tat te 'nukampam su-samiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak*

O Lord, one who seeks Your mercy, while tolerating all kinds of adversities due to past *karma*, who always serves You in devotion with his body, mind, and words, and who goes on offering prayers and obeisances to You from within the core of his heart despite all hardships, liberation is his rightful inheritance. (*Bhag.* 10.14.8)

13.55

*naham vande tava caranayor-dvandvam-advandva-hetoh
kumbhipakam gurumapi hare narakam napanetum
ramya rama-mrdutanulata-nandane napi rantum
bhava bhava hrdayabhavane bhavayeyam bhavantam*

O my Lord Hari! I don't pray at Your lotus feet to be saved from the duality of existence or to escape this grim hell of boiling tribulations. Nor do I pray to enjoy the soft-skinned beautiful women who reside in the garden of heaven. I pray to You only to develop love for You within my heart of hearts, birth after birth. (*Mukunda-mala-stotram* 4)

Dasyam

13.56

*dehadhindrayavak ceto-dharma-kamartha-karmanam
bhagavatyarpanam pritya dasyam-ity-abhidhiyate*

When the work performed by the body, intelligence, senses, voice, and mind, the pious activities, enjoyment and wealth, are offered with love to the Supreme Personality of Godhead, that is called *dasyam*, service. (*Hari-bhakti-kalpa-latika* 10.1)

13.57

*dasye khalu nimajjanti sarva eva hi bhaktayah
vasudeve jagantiva nabhasiva diso dasa*

Just as the universes enter the transcendental body of Lord Vasudeva, and just as the ten directions enter the sky, in the same way, all different forms of *bhakti* enter into service. (*Hari-bhakti-kalpa-latika* 10.2)

13.58

*sravanam kirtanam dhyana-padasevanamarcanam
vandanam svarpanam sakhyam sarvam dasye pratisthitam*

The devotional processes of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, worshiping Him, offering obeisances to Him, surrendering everything to Him, and befriending Him, all rest on service to Him. (*Hari-bhakti-kalpa-latika* 10.3)

The Different Branches of *Dasya*

13.59

***adarah paricaryayam sarvangair abhivandanam
mad-bhakta-pujabhyadhika sarva-bhutesu man-matih***

My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and above all worshiping My devotees. They see all living beings as related to Me. (*Bhag.* 11.19.21)

13.60

***mad-arthesv anga-cesta ca vacasa mad-guneranam
mayy arpanam ca manasah sarva-kama-vivarjanam***

For Me they engage the entire energy of their bodies. They use their words to describe My qualities; they offer their minds to Me; and they reject all material desires. Thus are My devotees characterized. (*Bhag.* 11.19.22)

The Prayer of the Servant of the Lord

13.61

***kamadinam kati na katidha palita durnidesas
tesam jata mayi na karuna na trapa nopasantih
utsrjyaitan atha yadu-pate sampratam labdha-buddhis
tvam ayatah saranam abhayam mam niyuoksvatma-dasye***

O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy upon me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires. Now I come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me. (*Cc. Madhya* 22.16)

The Definition of *Sakhya*

13.62

***ati-visvasta cittasya vasudeve sukhambudhau
sauharddena para pritih sakhya ity-abhidhiyate***

A very faithful devotee's love for Lord Vasudeva, who is an ocean of bliss, in the mood of friendship is called *sakhya*, friendship. (*Hari-bhakti-kalpa-latika* 11.1)

Two Divisions of *Sakhya*: Based on Faith and Based on Friendly Affection

13.63

visvaso mitravrttis ca sakhyam dvidham-iritiam

The wise have determined that *sakhya*, friendship, has two divisions: *sakhyam* that is a generic sense of friendship based on faith [that "God is my friend" in *sadhana-vaidhi-bhakti*] and a highly refined and developed *sakhyam* based on the temperament of friendly feelings [as in the case of the cowherd boys in Vrndavana. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.188)]

Generic Sakhyam, Based on Faith

13.64

*evam manah karma-vasam prayuokte
avidyayatmany upadhiyamane
pritir na yavan mayi vasudeve
na mucyate deha-yogena tavat*

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being. His mind is immersed in fruitive activity. Until he is "friendly" or affectionate towards Lord Vasudeva, he is certainly not delivered from having to accept a material body again and again. (*Bhag.* 5.5.6)

Sakhyam Based on Intimate Feelings of Friendship

13.65

*aho bhagyam aho bhagyam nanda-gopa-vrajaukasam
yan-mitram paramanandam purnam brahma sanatanam*

What good fortune was Nanda Maharaja's! What good fortune was bestowed upon the *gopas*, and all the other residents of Vraja! Their good fortune is beyond limits, because the eternally blissful Personality of Godhead is their friend. (*Bhag.* 10.14.32)

The Definition of *Atma-nivedanam*

13.66

*krsnayarpita-dehasya nirmamasyap;mhankrteh
manasas tat svarupatvam smrtam-atma-nivedanam*

Free from false ego and a false sense of proprietorship, a pure devotee surrenders his body to the Lord. The natural inclination of such a devotee's mind is called *atma-nivedanam* surrendering everything. (*Hari-bhakti-kalpalatika* 12.1)

13.67

*vapuradisu yo'pi ko'pi va gunato'mani yatha-tatha-vidhah
tadaham tava pada-padmayo-rahamadyaiva maya samarpitah*

Whatever might be my situation with regard to the body and worldly conditions; whatever might be the type of character I am endowed with I dedicate here and now my entire self to You. (*Stotra-ratnam* 49)

Saranagati

13.68

***devarsi-bhupta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam***

O King, one who has given up all material desires and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away. Since all such classes of living beings are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately. (*Bhag.* 11.5.41)

13.69

***sarva-dharman parityajya mam ekam saranam vraja
aham tvam sarva-papebhyo moksayisyami ma sucah***

Abandon all varieties of religion and surrender unto Me. I shall protect you from all sinful reactions. Do not fear. (*Bhagavad-gita* 18.66)

Duties and Religious Principles (*Dharma*) Favorable to *Bhakti*

13.70

***sarvato manaso 'sangam adau sangam ca sadhusu
dayam maitrim prasrayam ca bhutesv addha yathocitam***

A sincere disciple should shun all material conceptions and associate with sadhus, by showing kindness to subordinates, friendship to peers, and reverence to superior devotees. (*Bhag.* 11.3.23)

13.71

***saucam tapas titiksam ca maunam svadhyayam arjavam
brahmacharyam ahimsam ca samatvam dvandva-samjnayoh***

A sincere disciple should shun all material conceptions by remaining clean, austere, tolerant, quiet, studious, simple, celibate, non-violent, and unbewildered by duality. (*Bhag.* 11.3.24)

13.72

***sarvatratmesvaranviksam kaivalyam aniketatum
vivikta-cira-vasanam santosam yena kenacit***

One should realize that souls are all-pervading and that the Lord is the Supreme controller of the universe. In this way, he should live in solitude, free from attachment to wife, family, home, and society. He should wear ragged cloth or tree bark and remain contented with whatever he gets without endeavor. (*Bhag.* 11.3.25)

13.73

***sraddham bhagavate sastre 'nindam anyatra capi hi
mano-vak-karma-dandam ca satyam sama-damav api***

He should have firm faith in scriptures that glorify the Lord, but should not blaspheme other scriptures. He should control his mind, words, and deeds.

He should always remain truthful and keep his senses controlled. (*Bhag.* 11.3.26)

13.74

***sravanam kirtanam dhyanam harer adbhuta-karmanah
janma-karma-gunanam ca tad-arthe 'khila-cestitam***

One should listen to, glorify, and meditate upon the wonderful births, pastimes, and qualities of the Supreme Personality of Godhead, Sri Hari. One should also dedicate all his acts for the pleasure of the Lord. (*Bhag.* 11.3.27)

13.75

***istam dattam tapo japtam vrttam yac catmanah priyam
daran sutan grhan pranam yat parasmai nivedanam***

One should perform sacrifice, charity, and penance only for the pleasure of the Lord. One should also chant *mantras* and hymns in praise of the Lord. All one's religious duties should be done for Him. One also should offer to the Lord whatever gives one pleasure. (*Bhag.* 11.3.28)

13.76

***utsahan-niscayad dhairyat tat-tat-karma-pravartanat
sanga-tyagat sato vrteh sadbhir-bhaktih prasidhyati***

Enthusiasm, determination, patience, acting according to the principles of devotional service, giving up the association of non-devotees and following in the footsteps of the previous *acaryas* these six things are favorable to the cultivation of devotional service. (*Upadesamrta* 3)

Detachment is Favorable for *Bhakti*

13.77

***jata-sraddho mat-kathasu nirvinnah sarva-karmasu
veda duhkhatmakan kaman parityage 'py anisvarah***

Sometimes a devotee has awakened faith in hearing about Me, but even though he is disgusted with *karmic* life and knows the miseries that sensual pleasures bring, he is unable to give up his attachment to sense gratification. (*Bhag.* 11.20.27)

13.78

***tato bhajeta mam pritam sraddhalur drdha-niscayah
jusamanas ca tan kaman dukkhodarkams ca garhayan***

Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction. Gradually his material attachments will disappear. (*Bhag.* 11.20.28)

13.79

***proktena bhakti-yogena bhajato masakrn muneh
kama hrdayya nasyanti sarve mayi hrdis thite***

In this way, an intelligent person will constantly worship Me in *bhakti-yoga* and will find that gradually all the material desires in his heart disappear, as I become firmly situated in his heart. (*Bhag.* 11.20.29)

13.80

***anasaktasya visayan yatharham-upayunjatah
nirbandhah krsna-sambandhe yuktam vairagyamucyate***

That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Krsna and all things are engaged in His service is called *yukta-vairagya*, or practical renunciation. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.125)

13.81

***visaya vinivartante niraharasya dehinah
rasa-varjam raso 'py asya param drstva nivartate***

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remain, but ceasing such engagements by experiencing a higher taste, he is fixed in consciousness. (*Bhagavad-gita* 2.59)

Grhastha Conduct is Favorable for Bhakti

13.82

***laukiki vaidiki vapi yakriya kriyate mune
hari-sevanukulaiva sa karya bhaktim-icchata***

O sage, one who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favorable for the service of Lord Hari. (*Bhakti-rasamrta-sindhu*, *Purva-vibhaga* 2.200, from *Narada-Pancaratra*)

Fasting on Ekadasi is Favorable for Bhakti

13.83

***tulasya-svathadhatryadi-pujanam dhamanisthata
arunodaya-viddhastu samtyajyo harivasarah
janmastamyadikam suryoda-yaviddham parityajet***

One should worship Tulasi, the banyan and *amala* trees, and everything else that is in relation to the Lord. One should be faithful to the Lord's abode. One should fast on *Ekadasi* and *Janmastami*, but should avoid fasting on mixed *Ekadasi*, such as when part of the *Ekadasi* falls on the tenth day of the moon. One should also avoid practicing mixed *Janmastami*, such as when it partly falls on the seventh day of the moon. (*Prameya-ratnavali* 8.9)

13.84

***bahu-vakya-virodhena sandeho jayate yada
uposya dvadasi tatra trayodasyantu paranam***

When there is a doubt about the correct fasting day for *Ekadasi* or *vrata* due to many opposing scriptural statements, one should fast on *dvadasi* and break the fast on *trayodasi*. (*Hari-bhakti-vilasa* 12.279, from *Naradiya Purana*)

What Destroys *Bhakti*

13.85

*atyaharah prayasas ca prajalpo niyamagrahah
jana-sangas ca laulyam ca sadbhir bhaktir vinasyati*

Over-eating or over-collecting, over endeavoring for mundane things, useless idle talk, neglecting scriptural rules or only formally following them, mundane association, and greed these six things destroy devotion to Krsna. (Upadesamrta 4)

The Dust and Water From a Devotee's Feet, and His Remnants all Have the Power to Bestow *Prema*

13.86

*krsnera ucchista haya 'maha-prasada' nama
'bhakta-sesa' haile 'maha-maha-prasadakhyana'
bhakta-pada-dhuli ara bhakta-pada-jala
bhakta-bhukta-avasesa, tina maha-bala
ei tina-seva haite krsna-prema haya
punah punah sarva-sastre phukariya kaya
tate bara bara kahi, suna bhakta-gana
visvasa kariya kara e-tina sevana*

The remnants of food offered to Krsna is called *maha-prasada*. After this *maha-prasada* is taken by a devotee, the remnants are *mahamaha-prasada*. The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are very powerful. By service to these three, one attains the supreme goal of ecstatic love for Krsna. In all the revealed scriptures this is declared again and again. Therefore, my dear devotees, please hear from me, for I insist again and again; please keep faith in these three and serve to them without hesitation. (Cc. Antya 16.59-62)

The Glories of *Maha-prasada*

13.87

*naivedyam jagadisasya annapanadikan ca yat
bhaksyabhaksa-vicaras ca nasti tad-bhaksane dvijah*

O *brahmanas*, those foodstuffs and beverages that are offered to Krsna for His pleasure are transcendental and one should never try to distinguish them as eatables and non-eatables. (*Hari-bhakti-vilasa* 9.403)

13.88 and 89

*brahmavan-nirvikaram hi yatha visnus tathaiva tat
vikaram ye prakurvanti bhaksane tad dvijatayah
kustha-vyadhi-samayuktah putradara-vivarjitah
nirayam yanti te vipra yasman-navartate punah*

O *brahmanas*, the offerings to Sri Hari are transcendental, incorruptible, and nondifferent from Visnu. Those who have a perverted mentality, and who thinks them to be material will develop leprosy, be devoid of children, wife, and family, and go to the deepest darkest regions of hell from which he will never return. (*Hari-bhakti-vilasa* 9.404,405)

13.90

***kukkurasya mukhad bhrastam tad annam patate yadi
brahmanena 'pi bhoktavyam itaresam tu ka katha***

Maha-prasada destroys all sins. Even if it has been touched by the lips of a dog or has fallen on the ground, it will still be relished by *brahmanas*. Then what to speak if it is touched by others. (*Skanda Purana, Puri Mahatmya* 2.2.38.17)

13.91

***asucir-vapyanacaro manasa-papam-acaran
prapti matrena bhoktavyam natra karya vicarana***

Even if one is in unclean state of body or mind, engaged in irreligious acts, he should eat *maha-prasada* whenever it is available to him. There is no need to deliberate on this. (*Skanda Purana, Puri Mahatmya* 2.5.3.14)

Attachment to Wife and Home is Antagonistic to Developing *Bhakti*

13.92

***matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram punah punas carvita-carvananam***

Because of their uncontrolled senses, persons addicted to materialistic life progress toward hellish conditions and repeatedly chew the chewed. Their inclinations toward Krsna are never aroused, either by the instruction of others, by their own efforts or by a combination of both. (*Bhag* 7.5.30)

13.93

***na te viduh svartha-gatim hi visnum
durasaya ye bahir-artha-maninah
andha yathandhair upaniyamanas
te 'pisa-tantryam uru-damni baddhah***

Persons entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are very strong. They continue again and again in materialistic life, suffering the threefold miseries. (*Bhag* 7.5.31)

Things Unfavorable to Devotional Service

13.94

***arcyey visnau siladhir-gurusu naramatir vaisnave jati-buddhir-
visnor-va vaisnavanam kalimala-mathane pada-tirthe'mbu-buddhih
sri-visnor-namni mantre sakala-kalusahe sabda-samanya-buddhir-
visnau sarvesvarese tad-itara-samadhir-yasya va naraki sah***

Whoever considers the Deity of the Supreme Lord to be dead matter made out of wood, stone or metal, or the spiritual master, who is an eternal associate

of the Supreme Lord, to be an ordinary man, who is prone to die, or the Vaisnava to be coming from some caste, or the water that washes the feet of the pure devotee or the Supreme Personality of Godhead to be ordinary water, although such water has the potency to destroy all the evils of the age of Kali, or considers the holy name of the Supreme Lord or *mantras* dedicated to Him, which are able to destroy all sin to be ordinary sounds, or thinks the Supreme Lord of all, Lord Visnu, to be on the same level as demigods, has a hellish mentality. Whoever thinks in this way is certainly a resident of hell. (*Padma Purana*)

Bad Association Destroys *Bhakti*

13.95

***tato duhsangam utsrjya satsu sajjeta buddhiman
santa evasya chindanti mano-vyasangam uktibhih***

Therefore an intelligent person should dissociate himself from evil company and associate with saintly persons, for the wise and pious saints sever one's deep attachment to material existence and one gets liberation by their teachings. (*Bhag.* 11.26.26)

13.96

***sadhu-sanga, krsna-kṛpa, bhaktira svabhava
e tīne saba chadaya, kare krsne 'bhava'***

Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service all help one to give up undesirable association and gradually attain elevation to the platform of love of Godhead. (*Cc. Madhya* 24.104)

13.97

***'duhsanga' kahiye—'kaitava', 'atma-vancana'
krsna, krsna-bhakti vinu anya kamana***

Cheating oneself and cheating others is called *kaitava*. The association of cheaters is called *duhsanga*, bad association. Those who desire things other than Kṛṣṇa's service are also called *duhsanga*, bad association. (*Cc. Madhya* 24.99)

13.98

***niskincanasya bhagavad-bhajanon-mukhasya
param param jigamisor-bhava-sagarasya
sandarsanam visayinam-atha yositams ca
ha hanta hanta vis-bhaksanato 'py asadhu***

For a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested in more abominable than drinking poison willingly. (*Caitanya-candrodaya-nataka* 8.23)

13.99

***asat-sanga- tyaga,—ei vaisnava-acara
stri-sangi'—eka asadhu, 'krsnabhakta' ara***

The essential behavior of a Vaisnava is that he gives up unholy association. In other words, he avoids the company of non-devotees and men who are ad-

dicted to women and devotes himself to Krsna. (*Cc. Madhya* 22.87)

Prohibitions and Strictures Regarding Behavior that Destroys *Bhakti* **(1) Renouncing Bad Association**

13.100

varam hutavahajala-panjarantar-vyavasthitih
na sauri-cinta-vimukha-jana-samvasa-vaisasam

It is better to live in a cage of fire than to invite ruin by living with those who are averse to thinking about Sri Krsna. (*Katyayana Samhita*)

(2) Avoid Attachment to Accepting Too Many Disciples and Over Endeavoring

13.101

na sisyan anubadhnita granthan naivabhyased bahun
na vyakhyam upayunjita narambhan arabhet kvacit

A *sannyasi* must not present allurements of material benefit to attract many disciples. He should not initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should not unnecessarily read many books, nor should he lecture on scriptures such as the *Srimad Bhagavatam* as a way of making his livelihood. He must not attempt to increase material opulence unnecessarily. He must renounce endeavors for things which are beyond his means and which cannot be attained even at the expense of great time and energy (*Maharambha*). (*Bhag.* 7.13.8)

(3) Remaining Undisturbed by Material Misfortunes

13.102

alabhdeva vinashe va bhakhsyacchadana-sadhane
aviklavamatir-bhutva harim eva dhiya smaret

If one fails to get the necessities of life, or if one loses everything, one's recourse is to always meditate within oneself upon the Lord, with an undisturbed mind. (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.114)

(4) Avoiding Lamentation

13.103

soka-maryadibhir-bhavair-akrantam yasya manasam
katham tatra mukundasya sphurti-sambhavana bhavet

How can Lord Sri Krsna appear in the heart of a person who is governed by emotions like sorrow and anger? (*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.115)

(5) Prohibitions on Worshiping Other Gods

13.104

harir eva sadaradhyah sarva-devesvaresvarah
itare brahma-rudradya navajneyah kadacana

One should always worship Lord Hari, who is the Supreme Controller of

all gods, but one should not show contempt for the demigods like Brahma, Rudra, and others. (*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.116*)

(6) One Should Avoid Giving Pain to Other Living Beings

13.105

***piteva putram karuno nodvejayati yo janam
visuddhasya hrsikesas-turnam tasya prasidati***

Just as an affectionate father never gives any cause for fear and pain in his dealings with his children, so Lord Hrsikesa, is very quickly pleased with those pure-minded souls who are compassionate to all creatures and who avoid being a source of pain and harassment, fear and anxieties to them.

(*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.117*)

Bhakti is Superior to False Renunciation

13.106

***prapancikataya buddhya hari-sambandhi-vastunah
mumuksabhih parityago vairagyam phalgu kathyate***

That renunciation which is practiced by those desirous of impersonal liberation and which rejects things in connection with Lord Hari, thinking them to be material, is called *phalgu-vairagya*, external or false renunciation.

(*Bhakti-rasamrta-sindhu, Purva-vibhaga 2.126*)

Things Opposed to *Bhakti* Reside in Five Places

13.107

***abhyarthitas tada tasmai sthanani kalaye dadau
dyutam panam striyah suna yatradharmas catur-vidhah***

Maharaja Parikṣita, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. (*Bhag. 1.17.38*)

13.108

***punas ca yacamanaya jata-rupam adat prabhuh
tato 'nrtam madam kamam rajo vairam ca pancamam***

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because, wherever there is gold there is also falsity, intoxication, lust, envy, and enmity.

(*Bhag. 1.17.39*)

13.109

***amuni panca sthanani hy adharm-prabhavah kalih
auttareyena dattani nyavasat tan-nidesa-krt***

Thus the personality of Kali, by the directions of Maharaja Parikṣita, the son of Uttara, was allowed to live in those five places. (*Bhag. 1.17.40*)

13.110

athaitani na seveta bubhusuh purusah kvacit

visesato dharma-silo raja loka-patir guruh

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brahmanas, and sannyasis, should never come in contact with the four above-mentioned irreligious principles (*Bhag.* 1.17.41)

The Different Kinds of Bad Association that Destroys *Bhakti*

13.111

***aula, baula, karttabhaja, neda, daravesa, sani
sahajiya, sakhibheki, smarta, jata-gosani
ativadi, cudadhari, Gauranga-nagari
tato kahe, ei terara sanga nahi kari***

The names of *sahajiya* sampradayas are as follows: *aula*, (a mendicant sect following a very easy course of worship) *baula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Radha and Krsna while engaging in abominable practices), *karttabhaja* (a sect of "followers" of Sri Gauranga in Bengal), *neda* (Literally: "shaven-headed." Used to sarcastically refer to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realization.)

Daravesa (A Muslim mendicant. This word has also been used by Srila Prabhupada to mean "hippie."), *sani* (literally means "religious instructor"), *sahajiya* (literally means "easy-ist." indicates one who takes the pastimes of Radha and Krsna cheaply.), *sakhibheki* (One who imagines himself a *gopi*, and adopts the dress of a woman), *smarta*, (formalistic and materialistic *brahmanas*), *jata-gosani* (*caste gosvamis*), *ativadi* (proud devotees), *cudadhari* (Those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaisnavas), and *gauranga-nagari* (Those who consider that it is the position of Sri Caitanya to be the enjoyer of women, when in fact as a *sannyasi* in His *acarya-lila* Sri Caitanya avoided all association with women). One should avoid associating with these different classes of imitation devotees.

Association With Women Destroys *Bhakti*

13.112

***matra svasra duhitra va naviviktasano bhavet
balavan indriya-gramo vidvamsam api karsati***

One should not sit on the same seat even with one's own mother, sister, or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex. (*Bhag.* 9.19.17)

Remembrance of Sex Pleasure Condemned

13.113

***yadavadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamanudyatam rantum asit
tadavadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca***

Since I have been engaged in the transcendental loving service of Krsna,

realizing ever-new pleasure in Him, whenever I think of sex pleasure, my lips curl with distaste and I spit at the thought. (*Bhakti-rasamrta-sindhu*, *Daksina-vibhaga*, 5.72 quoted from Yamunacarya)

The Power of a Woman to Attract the Mind

13.114

*durvara indriya kare visaya-grahana
daravi prakrti hare munerapi mana*

So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman (*daru-prakrti*) attracts the mind of even a great saintly person. (*Cc. Antya* 2.118)

One Should Completely Give Up all Association With Women

13.115

*satyam saucam daya maunam
buddhih srir hrir yasah ksama
samo damo bhagas ceti
yat-sangad yati sanksayam*

[One who takes the path of unrighteousness, gets corrupted by bad association and becomes involved in the pursuit of sex and the pleasures of the tongue.] He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. (*Bhag.* 3.31.33)

13.116

*tesv asantesu mudhesu
khanditatmasv asadhusu
sangam na kuryac chocyesu
yosit-krida-mrgesu ca*

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. (*Bhag.* 3.31.34)

Grhamedhi-dharma Condemned

13.117

*yan maithunadi-grhamedhi-sukham hi tuccham
kanduyanena karayor iva duhkha-duhkham
trpyanti neha krpana bahu-duhkha-bhajah
kandutivan manasijam visaheta dhira*

Sex is compared to the rubbing of two hands to relieve an itch. *Grhamedhis*, so called *grhasthas*, who have no spiritual knowledge, think this itching is the greatest platform of happiness. Actually it is the source of distress. The *krpanas*, the fools who are just the opposite of *brahmanas*, are not satisfied by repeated sense enjoyment. Those who are *dhira*, however, who are sober and who tolerate this itching, are not subjected to the suffering of fools and rascals.

(Bhag. 7.9.45)

Tamasic and Rajasic Foods are Antagonistic to Bhakti

13.118

***katv-amlā-lavanaty-usna-tiksna-ruksa-vidahinah
ahara rajasasyesta dukkha-sokamaya-pradah***

Foods that are too bitter, too sour, salty, hot, pungent, dry, and burning are dear to those in the mode of passion. Such foods cause distress, misery, and disease. (*Bhagavad-gita* 17.9)

13.119

***yata-yamam gata-rasam puti paryusitam ca yat
ucchistam api camedhyam bhojanam tamasa-priyam***

Foods prepared more than three hours before being eaten, food that is tasteless, decomposed, and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness. (*Bhagavad-gita* 17.10)

Meat-eating Destroys Bhakti

13.120

***ye tv anevam-vido 'santah stabdhah sad-abhimaninah
pasun druhyanti visrabdhah pretya khadanti te ca tan***

Those wicked persons who do not know the real nature of dharma, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill. (*Bhag.* 11.5.14)

13.121

***yo yasya mamsam-asnati sa tan mamsada ucyate
matsyadah sarva-mamsadas-tasman-mat-syan vivarjayet***

Whoever eats the meat of someone, he is called the eater of the meat of that entity. But a fish eater is considered as eater of all meats. Therefore one should not eat fish. (*Manu-samhita* 5.15)

The Senses are Like Wives, and the Tongue is the Most Powerful

13.122

***jihvaikato 'cyuta vikarsati mavitrpta
sisno 'nyatas tvag-udaram sravanam kutascit
ghrano 'nyatas capala-drk kva ca karma-saktir
bahvyah sapatnya iva geha-patim lunanti***

My dear Lord, O infallible one, my position is like that of a person who has

many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contract with soft things. The belly, although full, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to mundane songs and music. The sense of smell is attracted by sweet fragrances, the eyes are attracted by beautiful forms, and the active senses are attracted elsewhere. In this way, I am certainly embarrassed. (*Bhag.* 7.9.40)

13.123

***tavaj jitendriyo na syad vijitanyendriyah puman
na jayed rasanam yavaj jitam sarvam jite rase***

Even if a person has conquered every sense other than the tongue, he cannot be said to have subjugated his senses until he has conquered the tongue and the sense of taste. The sense of taste is the strongest sense; it is the most difficult to control, especially when it becomes more acute as a result of hunger. (*Bhag.* 11.8.21)

13.124

***jihvara lalase yei iti-uti dhaya
sisnodara-parayana krsna nahi paya***

One who is subservient to the demands of the tongue and who thus runs here and there devoted to the genitals and the belly, cannot attain Krsna. (*Cc. Antya* 6.227)

Misconceptions to be Avoided in *Sadhana-bhakti*

13.125

***yadi vaisnava-aparadha uthe hati mata
upade va chinde, tara sukhi' yaya pata
tate mali yatna kari' kare avarana
aparadha-hastira yaiche na haya udgama
kintu yadi latara sange uthe 'upasakha'
bhukti-mukti-vancha, yata asankhya tara lekha
'nisiddhacara', 'kutinati', 'jiva-himsana'
'labha', 'puja', 'pratisthadi' yata upasakha-gana
seka-jala pana upasakha badi' yaya
stabdha hana mula-sakha badite na paya***

If a devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper dry up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain devotional perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-lata* creeper and the other creepers, the sprinkling of water is misused, because the other creepers are nourished while the *bhakti-lata* creeper is curtailed. (*Cc. Madhya* 19.156-160)

To View Devotees Externally is Antagonistic to *Bhakti*

13.126

*ye te kule vaisnavera janma kene naya
tathapi o sarvottama sarva-sastre kaya
ye papistha vaisnavera jati-buddhi kare
janma janma adhama-yonite dubi' mare*

All the scriptures agree that a devotee should never be seen in terms of his birth. Birth does not a *vaisnava* make. Those sinners who see a devotee in terms of his birth will themselves be born in the wombs of inferior species life after life. (*C.Bhag.Mad.* 10.100,102)

Conceptions of Good and Bad are Antagonistic to *Bhakti*

13.127

*'dvaite' bhadrabhadra-jnana, saba—'manodharma'
'ei bhala, ei manda',—ei saba 'bhrama'*

In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, "This is good" and "This is bad" is all a mistake. (*Cc. Antya* 4.176)

Materialistic Persons and their Reading of *Bhagavatam* are Condemned

13.128

*yeba bhattacharya, cakravarti, misra saba
tahara o na janaye grantha-anubhava
sastra padaiya sabe ei karma kare
srotara sahita yama-pase dubi' mare
gita-bhagavata ye ye jane va padaya
bhaktira vyakhyana nahi tahara jihvaya
ei mata visnu-maya-mohita samsara
dekhi' bhakta saba dukkha bhavena apara
kemate e saba jiva paibe uddhara
visaya-sukhete saba majila samsara
balile o keha nahi laya "krsna-nama"
niravadhi vidya-kula karena vyakhyana*

The so-called Bhattacharyas, Cakravartis, Misras, and others who make a business out of the scriptures have no realization of the scriptures at all. All their study of scripture is simply fruitive activity. Whoever hears from them will be bound by the ropes of Yamaraja and dragged down to hell at the time of death. Although they study the *Bhagavad-gita* and *Srimad Bhagavatam*, no explanations of *bhakti* ever issue forth from their lips. *Vaisnavas* can see no worse misery than the sufferings of these wretched souls who are bewildered by the illusions of *maya* and who wander within the worlds of repeated birth and death. The *Vaisnavas* think of how all souls can be delivered from drowning in the ocean of material existence. The devotees tell everyone to chant, but some people simply cannot take the holy name, especially the so-called learned professors, who, being proud of their academic education endlessly boast of their knowledge [but who cannot be saved]. (*C.Bhag. Adi* 1.39)

Fake, Show-bottle, and Professional *Bhagavatam* Reciters

13.129

*vedair-vihinas ca pathanti sastram sastrena hinas ca purana-pathah
purana-hinah krsino bhavanti bhrastaste bhagavata bhavanti*

Those who are unable to understand the *Vedas* go on to study the *dharmasastras*. Failing to understand the *dharmasastras*, they turn to the *Puranas*. Unable to grasp the real purport of the *Puranas*, they become farmers. Those who can not do anything else become professional *Bhagavatam* reciters, although they have no real understanding of the *Bhagavatam*. (*Atri Samhita* 375)

Attempts at Liberation Beginning With Vows of Silence Austerity, *Sastric* Study, and so on, Will Not Lead to *Bhakti*

13.130

*mauna-vrata-sruta-tapo-'dhyayana-sva-dharma-
vyakhya-raho-japa-samadhaya apavargyah
prayah param purusa te tv ajitendriyanam
varta bhavanty uta na vatra tu dambhikanam*

O Supreme Personality of Godhead, there are ten prescribed methods the path of liberation to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the *Vedas* and other Vedic literature, to execute the duties of *varnasramadharmas*, to explain the *sastras*, to stay in a solitary place, to chant *mantras* silently, and to be absorbed in trance.

These different methods of liberation are generally only a professional practice and means of livelihood for those who have not conquered the senses. Because such persons are falsely proud, these procedures may not be successful. (*Bhag.* 7.9.46)

Desires of Enjoyment and Liberation Destroy *Bhakti*

13.131

*ajnana-tamera nama kahiye 'kaitava'
dharma-artha-kama-moksa-vancha adi saba
tara madhye moksa-vancha kaitava-pradhana
yaha haite krsna-bhakti haya antardhana
krsna-bhaktira badhaka—yata subhasubha karma
seha eka jivera ajnana-tamo-dharma*

The darkness of ignorance is called *kaitava*, the way of cheating, which begins with religiosity, economic development, sense gratification, and liberation. The foremost process of cheating is to desire liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Krsna. All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Sri Krsna are actions of the darkness of ignorance. (*Cc. Adi* 1.90,92,94)

The Senses are Useless if Not Used in Krsna's Service

13.132

*taravah kim na jivanti bhastrah kim na svasanty uta
na khadanti na mehanti kim grame pasavo 'pare*

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? (*Bhag.* 2.3.18)

13.133

*sva-vid-varahostra-kharaih samstutah purusah pasuh
na yat-karna-pathopeto jatu nama gadagrajah*

Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from all evils. (*Bhag.* 2.3.19)

13.134

*bile batorukrama-vikraman ye na srnvatah karna-pute narasya
jihvasati dardurikeva suta na copagayaty urugaya-gathah*

One who has not listened to the messages about the prowess and marvelous acts of the Supreme Person and has not sung or chanted loudly the worthy songs about Him is considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog. (*Bhag.* 2.3.20)

13.135

*bharah param patta-kirita-justam
apy uttamangam na namen mukundam
savau karau no kurute saparyam
harer lasat-kancana-kankanau va*

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Supreme Personality of Godhead, who can award liberation. And the hands, although decorated with glittering bangles, are like those of a dead man if not engaged in the service of Sri Hari. (*Bhag.* 2.3.21)

13.136

*barhayite te nayane naranam
lingani visnor na niriksato ye
padau nrnam tau druma-janma-bhajau
ksetrani nanuvrajato harer yau*

Those eyes that do not look at the form of the Supreme Lord are like those printed on the plumes of a peacock, and the legs which do not move to the holy places are like tree trunks. (*Bhag.* 2.3.22)

13.137

*jivan chavo bhagavatanghri-renum
na jatu martyo 'bhilabheta yas tu
sri-visnu-padya manujas tulasyah
svasan chavo yas tu na veda gandham*

The person who has not received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And, although breathing, the person who has never experienced the aroma of the Tulasi leaves from the lotus feet of the Lord is also a dead body. (*Bhag.* 2.3.23)

**Without the Mercy of Gauranga it is Impossible
to Control the Senses or Practice *Bhakti***

13.138

*kalah kalir balina indriya-vairivargah
sri bhakti-marga iha kantaka-koti-ruddhah
ha ha kva yami vikalah kimaham karomi
caitanyacandra yadi nadya krpam karosi*

Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful path of *bhakti* is spiked with countless thorns. My spirit is weak. My senses are powerful and agitated. O what shall I do? Where shall I go? O Lord Caitanya-candra, if you do not grant me Your mercy, what shall I do to save myself? (*Caitanya-candamrta* 125)

The Six Kinds of *Saranagati*

13.139

*anukulyasya sankalpah pratikulyasya varjanam
raksisyatiti visvaso goptrtve varanam tatha
atma-niksepa-karpanye sad-vidha saranagatih*

The six divisions of surrender are to accept those things favorable for devotional service, to reject unfavorable things, the conviction that Krsna will give all protection, to accept the Lord as one's guardian or master, full self-surrender, and humility. (*Cc. Madhya* 22.100, from *Vaisnava Tantra*)

Without *Saranagati* There Can be no Auspiciousness

13.140

*tavad bhayam dravina-deha-suhrn-nimittam
sokah sprha paribhavo vipulas ca lobhah
tavan mamety asad-avagraha arti-mulam
yavan na te 'oghrim abhayam pravrnita lokah*

O my Lord, the people of the world are embarrassed by material anxieties they are always afraid. They always try to protect wealth, body, and friends. They are filled with lamentation and unlawful desires and paraphernalia; and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties. (*Bhag.* 3.9.6)

13.141

karpanya-dosopahata-svabhavah

*prcchami tvam dharma-sammudha-cetah
yac chreyah syan niscitam bruhi tan me
sisyas te 'ham sadhi mam tvam prapannam*

Now I am confused about my duty and have lost all composure due to weakness. In that condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and soul surrendered unto You. Please instruct me. (*Bhagavad-gita* 2.7)

13.142
*daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te*

This divine energy of Mine, consisting of the three modes of nature, is difficult to overcome, but those who have surrendered unto Me can easily cross beyond it. (*Bhagavad-gita* 7.14)

13.143
*yesam sa esa bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-mayam
naisam mamaham iti dhiv sva-srgala-bhaksye*

Anyone who is specifically favored by the Supreme Lord, due to unalloyed surrender to the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to the body, which is meant to be eaten by dogs and jackals cannot do so. (*Bhag.* 2.7.42)

13.144
*ananyas cintayanto mam ye janah paryupasate
tesam nityabhiyuktanam yoga-ksemam vahamy aham*

But those who are always attached to Me, who worship Me with devotion, meditating on My transcendental form to them I carry what they have and preserve what they lack. (*Bhagavad-gita* 9.22)

13.145
*krsna-bhakti-sudhapanad deha-daihika-vismrteh
tesam bhautikadehe'pi sac-cid-ananda-rupata*

Drinking the nectar of *krsna-bhakti-rasa*, the living being forgets the gross and subtle material bodies and becomes absorbed in transcendence. The body of such a devotee, although material, attains the qualities sat, cit, and ananda, or eternity, knowledge, and bliss. (*Brhad-bhagavatamrta* 2.3.45)

13.146
*sarana lana kare krsne atma-samarpana
krsna tare kare tat-kale atma-sama*

When a devotee fully surrenders to Krsna, offering his very self, at that time Krsna accepts the devotee to be as good as His very self. (That is, the Lord

accepts Him as one of his own personal associates.) (Cc. *Madhya* 22.102)

13.147

*prabhu kahe,--"vaisnava-deha 'prakṛta' kabhu naya
'aprakṛta' deha bhaktera 'cid-ananda-maya'
dikṣa-kale bhakta kare atma-samarpana
sei-kale kṛṣṇa tare kare atma-sama
sei deha kare tara cid-ananda-maya
aprakṛta-dehe tanra carana bhajaya*

Caitanya Mahaprabhu said, "The body of a devotee is never material. It is considered transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord. (Cc. *Antya* 4.191-193)

13.148

*dante nidhaya trnakam padayor-nipatya
kṛtvā ca kakusatam etad aham bravimi
he sadhavaḥ sakalam eva vihaya durad-
gaurāṅga-candra-carāṇe kurutaṇuragam*

Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moonlike Sri Gaurāṅga. (Caitanya-candamṛta 120)

Humility

13.149

*na prema-gandho 'sti darāpi me harau
krandami saubhagya-bharam prakasitum
vamsi-vilasy-anana-lokanam vina
vibharmi yat prana-patangakan vrtha*

My dear friends, I have not the slightest tinge of love of Godhead within my heart. When you see me crying in separation, I am only making a false show of devotion. The proof that I have no love for Kṛṣṇa is the fact that while not seeing His beautiful face as He plays His flute I continue to maintain My fly like existence. (Cc. *Madhya* 2.45)

The Value of Association With a Pure Devotee

13.150

*ata atyantikam ksemam prcchamo bhavato 'naghaḥ
samsare 'smin kṣanardho 'pi sat-sangah sevadhiraṇṇam*

O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints even for a half a moment is the most valuable treasure in human society.

(*Bhag.* 11.2.30)

13.151

***tulayama lavenapi na svargam napunar-bhavam
bhagavat-sangi-sangasya martyanam kim utasisah***

Elevation to the heavenly planets and liberation from material existence cannot be compared to even a moment's association with a pure devotee of Krsna. What then can be said of material benedictions, which are for those who are destined to die? (*Bhag.* 1.18.13)

13.152

***bhayam dvitiyabhinivesatah syad isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajat tam bhaktyaikayesam guru-devatatma***

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *maya*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. (*Bhag.* 11.2.37)

The *Srutis* Identify the Worship of Devotees and Association with Saints as the Only Thing Worth Doing

13.153

tasmad-atmajnam hyarcayed-bhutikamah

A person wishing to attain divine opulence should worship one who is *atmajna*, self-realized. That is, he should worship a devotee of Sri Hari, the Supreme Personality of Godhead. (*Mundaka Upanisad* 3.1.10)

***Sadhu-sanga* is the Only Way**

13.154

***rahuganaitat tapasa na yati na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair vina mahat-pada-rajo-'bhisekam***

My dear King Rahugana, unless one has the opportunity to smear his body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy, by worshiping the Deity, by taking *sannyasa*, by perfectly following the rules of the *grhastha asrama*, nor can one attain the truth by accepting severe penances and austerities, by studying the Vedas, nor by worshiping the gods of water and sun. Only by bathing in the dust of the lotus feet of a pure devotee is the Absolute Truth revealed. (*Bhag.* 5.12.12)

Cannot Get the Association of Great Souls

13.155

*durapa hy alpa-tapasah seva vaikuntha-vartmasu
yotropagiyate nityam deva-devo janardana*

Those whose austerity is meager can hardly obtain the service of the pure devotees, who are progressing on the path back to the kingdom of God, Vaikuntha. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities. (*Bhag. 3.7.20*)

13.156

*naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat*

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely free from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord. Only in this way can one be free from material contamination. (*Bhag. 7.5.32*)

A Devotee Has all Good Qualities; a Non-devotee Has None

13.157

*yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih*

All demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga, or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person? (*Bhag. 5.18.12*)

From *Sadhu-sanga* Comes Faith, Devotional Attachment, and *Prema-bhakti*

13.158

*satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati*

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation. Thereafter he is freed, and his attraction is fixed. Then real devotion and devotional service begin. (*Bhag. 3.25.25*)

**With Humility and Hankering for Krsna,
a Devotee Prays as Follows**

13.159

***na dhanam na janam na sundarim kavitam va jagadisa kamaye
mama janmani janmanisvare bhavatad-bhaktir-ahaituki tvayi***

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers, nor do I care for the fame of a poet, or the poetically glorified position of impersonal liberation I only want Your causeless devotional service birth after birth. (*Siksastakam* 4)

Thus ends the Thirteenth Jewel of the *Gaudiya Kanthahara*, entitled *Sadhana-bhakti-tattva*.

Varnadharmatattva

Two Kinds of Varnasrama Divine and Demoniatic

14.1

***dvau bhuta-sargau loke'sminn daiva asura eva ca
visnu-bhaktah smrto daiva asuras-tada-viparyayah***

There are two classes of men in the created world the demoniac and the godly. The devotees of Lord Visnu are the godly. All opposed are demons. (*Padma Purana*)

Divine Varnasrama

14.2

***varnasramacaravata purusena parah puman
visnuraradhyate pantha nanyat tat-tosa-karakah***

The Supreme Person, Lord Visnu, is worshiped by a person who is engaged in the proper execution of prescribed duties in the system of *varna* and *asrama*. There is no other way to satisfy the Supreme Lord. (*Visnu Purana* 3.8.9)

The Demoniatic Social System

14.3

***asatyam apratistham te jagad ahur anisvaram
aparaspara-sambhutam kim anyat kama-haitukam***

The demoniac say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust. (*Bhagavad-gita* 16.8)

The Character of the Followers of Demoniatic Society

14.4

***asau maya hatah satrur hanisye caparan api
isvaro 'ham aham bhogi siddho 'ham balavan sukhi***

The demoniac think, "He is my enemy, and I have killed him; and my other enemy will also be killed. I am the Lord of everything, I am the enjoyer, I am perfect, powerful, and happy. (*Bhagavad-gita* 16.14)

The Future of the Followers of Demoniatic

14.5

***tan aham dvisatah kruran samsaresu naradhaman
ksipamy ajasram asubhan asurisy eva yonisu***

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. (*Bhagavad-gita* 16.19)

14.6

asurim yonim apanna mudha janmani janmani

mam aprapyaiva kaunteya tato yanty adhamam gatim

Attaining repeated birth and death amongst the species of demoniac life, such persons can never approach Me. Gradually they sink to the most abominable type of existence. (Bhagavad-gita 16.20)

The Birth, Family, and Knowledge of the Followers of Demoniac Society is Useless

14.7

*dhig janma nas tri-vrd yat tad dhig vratam dhig bahu-jnatam
dhik kulam dhik kriya-daksyam vimukha ye tv adhoksaje*

To hell with our birth as brahmanas! To hell with our learning of Vedic literature! To hell with our performing sacrifice and observing the rules and regulations of scripture! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scripture! To hell with it all, for as result of these things we have become opposed to loving the blessed Supreme Lord, who is beyond the speculation of our body, mind, and senses. (Bhag. 10.23.40)

The Characteristics of Each Varna

14.8

*samo damas tapah saucam santosah ksantir arjavam
jnanam dayacyutatmatvam satyam ca brahma-laksanam*

The symptoms of a *brahmana* are control of the mind, control of the senses, austerity, penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Lord. (Bhag. 7.11.21)

14.9

*sauryam viryam dhrtis tejas tyagas catmajayah ksama
brahmanyata prasadas ca satyam ca ksatra-laksanam*

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the *brahminical* nature, and to be always jolly and truthful are the symptoms of a *ksatriya*. (Bhag. 7.11.22)

14.10

*deva-gurv-acyute bhaktis tri-varga-pariposanam
astikyam udyamo nityam naipunyam vaisya-laksanam*

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification (dharma, artha, and kama), believing in the words of the spiritual master and scripture, and always endeavoring with expertise in earning money are the symptoms of a *vaisya*. (Bhag. 7.11.23)

14.11

*sudrasya sannatih saucam seva svaminy amayaya
amantra-yajno hy asteyam satyam go-vipra-raksanam*

Offering obeisances to the higher sections of society, being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas are the symptom of a sudra. (Bhag. 7.11.24)

Bhagavad-gita on Varnasrama

14.12

***brahmana-ksatriya-visam sudranam ca parantapa
karmani pravibhaktani svabhava-prabhavair gunaih***

Brahmanas, ksatriyas, vaisyas, and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature. (Bhagavad-gita 18.41)

Qualities of *Brahmanas*

14.13

***samo damas tapah saucam ksantir arjavam eva ca
jnanam vijnanam astikyam brahma-karma svabhava-jam***

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness these are the qualities by which the *brahmanas* work. (Bhagavad-gita 18.42)

Qualities of *Ksatriyas*

14.14

***sauryam tejo dhrtir daksyam yuddhe capy apalayanam
danam isvara-bhavas ca ksatram karma svabhava-jam***

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the *ksatriyas*. (Bhagavad-gita 18.43)

Qualities of *Vaisyas* and *Sudras*

14.15

***krsi-go-raksya-vanijyam vaisya-karma svabhava-jam
paricaryatmakam karma sudrasyapi svabhava-jam***

Farming, cow protection, and business, are the qualities of work for the *vaisyas*, and for the *sudras* there is labor and service to others. (Bhagavad-gita 18.44)

The Division of *Varna* and *asrama* According to *Guna* and *Karma*

14.16

***catur-varnyam maya srstam guna-karma-vibhagasah
tasya kartaram api mam viddhy akartaram avyayam***

According to the modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. Although I am the ultimate creator of this system, you should know that I am not the direct cre-

ator, being unchangeable. (*Bhagavad-gita* 4.13)

Evidence from *Srimad Bhagavatam* About the Divisions *Varnasrama*

14.17

***mukha-bahuru-padebhyah purusasyasramaih saha
catvaro jajnire varna gunair vipradayah prthak***

[Camasa Yogendra said] From the mouth of Brahma, the *brahminical* order has come into existence. Similarly, from his arms, the *ksatriyas* have come, from his waist the *vaisyas* have come and from his legs the *sudras* have come. These four orders and their spiritual counterparts [*brahmacari*, *gnhastha*, *vanaprastha*, and *sannyasa*] combine to make society complete. (*Bhag.* 11.5.2)

14.18

***ya esam purusam saksad atma-prabhavam isvaram
na bhajanty avajananti sthanad bhrastah patanty adhah***

For one who simply maintains an official position in *varnasrama* but does not worship the Supreme Lord, Visnu, he falls down from his puffed-up position into a hellish condition. (*Bhag.* 11.5.3)

14.18a

***cari varnasrami yadi krsna nahi bhaje
svakarma karite se raurave padi' maje***

The followers of the *varnasrama* institutions accept the regulative principles of the four social orders (*brahmana*, *ksatriya*, *vaisyas* and *sudra*) and four spiritual orders (*brahmacari*, *gnhastha*, *vanaprastha*, and *sannyasa*). If, one carries out the regulative principles of these orders but does not render service to Krsna, he falls into a hellish condition of life. (*Cc. Madhya* 22.26)

In *Satya-Yuga*, There was Only one *Varna*: *Paramahamsa*

14.19

***adau krta-yuge varno nram hamsa iti smrtah
krta-krtyah praja jatya tasmad krta-yugam viduh***

In the beginning, *Satya-yuga*, there was only one social class, called "*hamsa*". In that age everyone was perfect (in devotional service) from birth. That age is therefore known as *Knta-yuga*, or the age in which all religious duties are fulfilled. (*Bhag.* 11.17.10)

14.20

***treta-mukhe maha-bhaga
pranan me hrdayat trayi
vidya pradurabhut tasya
aham asam tri-vrn makhah***

O blessed Uddhava, at the beginning of the *Treta-yuga* the threefold Vedas was manifest from My heart thorough My breath; and through the three-fold Vedas I (who am known a *Yajna*) appear as sacrifice. (*Bhag.* 11.17.12)

14.21

*vipra-ksatriya-vit-sudra mukha-bahuru-pada-jah
vairajat purusaj jata ya atmacara-laksanah*

The four social orders appeared from the universal form of the Lord. The brahmanas appeared from His face, the *ksatriyas* from His arms, the *vaisyas* from His thighs, and the *sudras* from His feet. Each social order is characterized by specific systems and behavior. (*Bhag.* 11.17.13)

**Previously, Everyone was a *Brahmana*.
Later, According to *Guna* and *Karma*, Different Divisions Arose**

14.22

*na viseso' sti varnanam sarvam brahmanam-idam jagat
brahmana purva-srstam hi karmabhir-varnatam gatam*

[Brgu Muni said] Previously there was only one *varna*. Because everyone was born of Brahma, everyone was a *brahmana*. However, later on different castes were categorized according to their activities. (*Mahabharata, Santi Parva* 188.10)

The Position of *Varna-Dharma* in *Kali-yuga*

14.23-27

*brahmanah ksatriya vaisah sudrah papa-parayanah
nijacara-vihinas ca bhavisyanti kalau yuge
vipra veda-vihinas ca pratigraha-parayanah
atyanta-kaminah krura bhavisyanti kalau yuge
veda-nindakaras caiva dyutacaurya karas tatha
vidhava-sanga-lubdhas ca bhavisyanti kalau dvijah
vrtty-artham brahmanah kecit mahakapata-dharminah
raktambara bhavisyanti jatilah smasrudharinah
kalau yuge bhavisyanti brahmanah sudra-dharmina*

In *Kali-yuga*, all four *varnas* are devoid of character and proper behavior and are addicted to sin. The *brahmanas* are devoid of Vedic knowledge and sacrifice. Giving up the five sacrifices recommended in the Vedas and all *brahminical* behavior and consciousness, they engage in inferior activities. They collect charity to satisfy their unlimited appetite for sense enjoyment. The *brahmanas* of *Kali-yuga* are characterized by the qualities of lust and cruelty. Unholy in deed and thought, they take pleasure in envy and malice. These professional thieves blaspheme the Vedas, drink liquor, and exploit women for sex, taking great pleasure in adultery and fornication. They accept extremely sinful means of maintaining their lives and, posing as *swamis*, dress in red cloth and wear long hair and beards. In this way the wretched so called *brahmanas* of *Kali-yuga* accept the *dharma* of *sudras*, that is, they become fourth-class men. (*Padma Purana*)

***Brahmanas* in *Kali-yuga* are *Brahmanas* in Name only**

14.28

*raksasah kalim-asritya jayante brahma-yonisu
utpanna brahmana-kule badhante srotriyan krsan*

Those who were *raksasas* in previous ages, have taken birth as *brahmanas* in *Kali-yuga* to torment the physically weak saintly persons who are engaged in the culture of hearing about the Lord. (*C.Bhag..Adi 11.298*)

The Evidence from *Caitanya-Bhagavata*

14.29

**ei sakala raksasa "brahmana" nama matra
ei saba loka yama-yatanara patra
kaliyuge raksasa-sakala vipra-ghare
janmiveka sujanera himsa karivare
e-saba viprera sparsa, katha namaskara
dharma-sastre sarvatha nisedha karivare**

All these demons are "brahmanas" in name only. All of them will be finished by the agents of the king of death, Yamaraja. In *Kali-yuga*, demons take birth in the houses of brahmanas to harass saintly persons. All the dharma-sastras forbid one to touch, hear from or offer obeisances to such materialistic and demoniac brahmanas. (*C.Bhag.. Adi 11.293-295*)

The *Smrti* on how the *Brahmana* Caste was Debased

14.30 and 31

***jatiratra maha-sarpa manusyatve maha-mate
sankarat sarva-varnanam duspariksyeti me matih
sarve sarvasya patyani janayanti sada narah
vanghaithunamatho janma maranan ca saman nram***

[Yudhisthira told Nahusa] O noble-minded and great serpent, it is very difficult to ascertain one's caste because of promiscuity among the four orders. This is my opinion. Men belonging to all castes beget offspring among women of all the different castes. And among men of different caste the speech, sexual intercourse, birth, and death have become common to all. (*Mahabharata, Vana Parva 180.31-32*)

The Opinion of the Truth-Loving Vedic *Rsis*

14.32

'na caitad-vidmo brahmanah smo vayam abrahmana veti'

"We don't know whether we were brahmanas or non-brahmanas.
(*Mahabharata, Vana Parva 179.33*)

The *Sruti, Smrti, Puranas, and Itihasas* on the Occupational Duties of *Brahmanas*

14.33

***Brahma-ksatriya-vaisya-sudra iti catvaro varnas tesam varnanam brahmana
eva pradhana iti veda-vacanaru-rupam smrtibhir apy uktam. Tatra codyam
asti ko va brahmano nama. Kim jivah kim dehah kim jatih kim jnanam kim
karma kim dharmika iti. Tatra prathmo jivo brahmana iti cettana,
atitanagatan eka dehanam jivasyaika-rupatvat ekasyapi karma-vasadan-eka-
deha sambhavat sarva sariranam jivasyaika-rupatvacca. Tasman na jivo
brahmana iti. Tarhi deho brahmana iti cettana, acandaladi-paryantanam***

manusyanam panca-bhautikatvena. Dehasyaika-rupatvaj-jara-marana dharmadharmadi samya-darsanad brahmanah svetavarnah ksatriyo rakta-varno vaisyah pita-varnah sudrah krsna-varna iti niyamabhavat. Pitradi-sarira dahane putradinam brahma-hatyadi-dosa-sambhavacca tasman na deho brahmana iti. Tarhi jati brahmana iti cenna. tatra jatyantaratantusu aneka-jati-sambhava maharsayo bahavah santi. Esha-srogo mrgyah kausikah kusat jambuko jambukat. Valmiko valmikat. Vyasah kaivartta-kanyayam. Sasaprthat gautama. Vasisthah urvashyam. Agastyah kalase jata iti srutatvat. Etesam jatya vinapyagre jnana-prati-padita rshyo bahavah santi. Tasman na jatih brahmana iti. Tarhi jnanam brahmana iti cettanna. Ksatriyadaya'pi paramartha-darsino'bhijna bahavah santi. Tasmanha jnanam brahmana iti. Tarhi karma brahmanah iti cettanna. Sarvesam praninam prarabdhasancitagami karma-sa dharmya-darsanat karmabhipreritah sant janah kriyah kurvaniti. Tasman na karma brahmana iti. Tarhi dharmiko brahmana iti cettanna. Ksatriyadaya hiranyadataro bahavah santi. Tasmanna dharmiko brahmana iti. Tarhi ko va brahmano nama. Yah kascid-atmanam-advitiam-jati-guna-kriyahinam sadurmisad-bhavetyadi-sarva-dosa-rahitam satyajnananandanta-svarupam svayam nirvikalpam asesakalpadharam asesabhutahtaryamitvena vartamanam antarbahis-cakasavadanu-syutama-khandananda-svabhavam-aprameya manu bha vai kavedya paroksataya basamanam karatalamalakavat saksad-aparoksi-krtya krthataya kamara-gadi-dosa-rahitah sama damadi-sampanno ceta vartata, eva mukta-laksano yah sa eva brahmana iti sruti-smrti-puranetihasanam-abhiprayah. Anyatha hi brahmantva-siddhir nasty eva.

The four *varnas* are: *brahmana*, *ksatriya*, *vaisya*, and *sudra*. Among these, the *brahmanas* are foremost. This is the verdict of the Vedas and the *Smṛti*. In these places the question is asked, "Who is a *brahmana*? On what basis is someone a *brahmana*? Among life (*jiva*), body (*deha*), birth (*jati*), knowledge (*jnana*), work (*karma*), and duty (*dharma*) what is it that constitutes a *brahmana*?"

The first question is: Since the *jiva* is part of Brahman, and alive, does that make him a *brahmana*? No. It is incorrect to call any *jiva* a *brahmana*. There are countless *jivas* who have accepted innumerable material bodies according to their *karma* and mentality, but they cannot all be called *brahmanas*.

The next point is whether one's body (*deha*) makes one a *brahmana*. The answer is no. The body of a *candala* as well as that of all other men are subject to infirmity and death. It is only with respect to the way in which the mentalities of different classes of men are colored by different conceptions of religion and irreligion that *brahmanas* are called "white," (*nveta-varna*) *ksatriyas* "red," (*rakta-varna*) *vaisyas* "yellow," (*pita-varna*) and *sudra* "black" (*krsna varna*). In this way, it should be clearly understood that one is not a *brahmana* on the basis of his body (*deha*). By burning up one's body one does not become free from the sin of killing a *brahmana*; nor is that sin transferred to one's son. In the same way one's *brahminical* status is not based on one's bodily condition, nor can *brahminical* status be transferred simply by seminal discharge and the procreation of children. Therefore it is concluded that the body (*deha*) does not make one a *brahmana*.

The next point is whether one becomes a *brahmana* by birth (*jati*). The answer is no. In the midst of mixed ancestry have come great-souled *rsis*. The *Rsi Snrga* took birth from a deer, and *Kausika* was born from straw, *Jambhuka rsi* was raised by a jackal, and *Valmiki* came from an anthill. *Vyasa* was born from a fisherman's daughter and the sage *Gautama* was born from a rabbit. *Vasistha* was born from a dancing girl *Urvasi*. From a pitcher (in which semen was stored) the sage *Agastya* took birth. There are many examples of great

saints who did not know in what circumstances they took birth. Therefore birth does not make a brahmana.

And what of *jnana*? Knowledge does not make a brahmana either. Many *ksatriyas* are vastly experienced in knowing the supreme goal of life. Therefore knowledge does not make a *brahmana*.

What about fate? *Karma* does not make one a *brahmana* either. All living beings have amassed *karma* from previous lives and have their *karmic* destinies to live out in the future along with their *karmas* and *dharmas*. According to one's *karmic* desires he is further implicated in *karmic* fate and continues to live in the world of action and reaction. A "*brahmana*" is more than this, and therefore *karma* does not make one a *brahmana*.

Then what about *dharma*, religion? Mundane piety does not make a *brahmana* either. There are many examples of great *ksatriyas* who were highly religious and gave much gold in charity, but they were not *brahmanas*.

Then what is a *brahmana*? A *brahmana* is one who is absorbed only in the Supreme Self. He is free from all mundane attributes of birth, work, and materialistic qualities, who is free from all faults. His very nature is that he takes pleasure in the knowledge of the limitless Supreme Truth. A real *brahmana* is completely absorbed in the infinite, limitless, absolute Supreme Person (present within the heart of every living being as the Supersoul just as ether pervades everything). That Supreme Lord is indivisible, and His very nature is divine ecstasy. The infinite is not a mango that can be grasped through sense experience; neither can He be known, directly or indirectly, through mental speculation.) Such a *brahmana* is free from faults such as lust, anger, greed, pride, illusion, and envy. He has all twelve *brahminical* qualities beginning with peacefulness and self-control (*samo, dama, tapa*, etc.). He is never envious and is free from illusion and from any touch of pride and false ego. One who has these qualities may be called a *brahmana*. This is the opinion of the *Sruti, Smrti, Puranas* and *Itihasas*. No other endowments of perfection can confer brahminical status. (Vajra-sucika Upanisad)

Evidence from the Mahabharata

14.34

***sudre caitad-bhavel-laksma dvije tac ca na vidyate
na vai sudro bhavec-chudro brahmano na ca brahmanoh***

If it is seen that a sudra has the characteristics of a brahmana he should be considered a brahmana. Similarly, if a brahmana has the characteristics of a sudra he should be considered a sudra. (*Mahabharata, Vana Purva* 180.25)

Evidence From Srimad-Bhagavatam

14.35

***yasya yal laksanam proktam pumso varnabhivyanjakam
yad anyatrapī drsyeta tat tenaiva vinirdiset***

If one shows the symptoms of being a *brahmana, ksatriya, vaisya*, or *sudra*, as described above, even if he has appeared in a different caste, he should be accepted according to those symptoms of classification. (*Bhag.* 7.11.35)

The Ancient commentator, Nilakantha, on the Conduct of *Brahmanas*

14.36

*evanca satyadikam yadi sudro'pyasti tarhiso'pi brahmana eva syat sudra
laksmakadikam na brahmano'sti napi brahmana-
laksmasamadikam sudro'sti.
sudro'pi samadyupeto brahmana eva, brahmano'pi
kamadyupetah sudra eva*

In the same way if a *sudra* has qualities like truthfulness then he is a *brahmana*. And if a *brahmana* does not show the qualities such as peaceful nature which are appropriate for a *brahmana*, then he is a *sudra*. If a *sudra* has qualities like equanimity then he is a *brahmana*. If a *brahmana* has qualities like lust then he is a *sudra*. (Nilakantha commentary on *Mahabharata, Vana Parva* 180.23-26)

Sridhara Svami's Opinion

14.37

*samadibhireva brahmanadi vyavaharo mukhyah na jatimatrat.
yad yadi anyatra varnantare'pi drsyeta, tad-varnastaram
tenaive laksmana-nimittenaivavarnena
vinirdiset, na tu jatinitenetyarthah*

The qualities of a *brahmana*, beginning with peacefulness (*samo, dama, tapau*, etc.) represent the chief characteristics or principle behavior of a *brahmana*. On the other hand, birth is no qualification for *brahminical* status. If one is seen to take birth in another varna, but has the qualifications of a *brahmana*, his birth should be disregarded and he should be accepted as a *brahmana*. One who is born a *brahmana* may be accepted as a *brahmana* if he has the qualifications, but otherwise he should not. (*Bhavartha-dipika* commentary on *Srimad Bhagavatam* 7.11.35)

Mahaprabhu's Definition of What is and Isn't a *Brahmana*

14.38

*sahaje nirmala ei 'brahmana'-hrdaya
krsnera vasite ei yogya-sthana haya
'matsarya'-candala kene ihan vasaile
parama pavitra sthana apavitra kaile*

The heart of a *brahmana* is by nature very clean; therefore it is a proper place for Krsna to sit. Why have you allowed envy to sit there? Because of this, you have become like a *candala*, the lowest of men, and you have also contaminated a most purified place your heart. (*Cc. Madhya* 15.274-275)

The Evidence of the *Smṛti*

14.39

*etan me samsayam deva vada bhutapate'nagha
trayo varnah prakṛtyeha katham brahmanyamapnuyuh
sthito brahmana-dharmena brahmanyam-upajivati
ksatriyo vatha vaisyo va brahma-bhuyam sa gacchati*

[Uma said] "O Siva, master of the bhutas. O sinless one, through what kind of personal characteristics can the three classes of men ksatriya, vaisya, and sudra become brahmanas? Is it possible for them to become brahmanas?"

Please enlighten my doubts on this subject." Siva said, "If a ksatriya or vaisya is established in brahminical behavior, and spends his whole life in brahminical conduct, it is seen that such a person has attained brahminical status. (Mahabharata, Anusasana Parva 14.3.5,8)

The Verdict of the Mahabharata on the Occupation of Bramanas

14.40 and 41

*sampratanca mato me'si brahmano natra samsayah
brahmanah pataniyesu vartamano vikarmasu
yastu sudro dame satye dharme ca satatohitah
tam brahmanam aham manye vrttena hi bhaved-dvijah*

(The brahmana told the "hunter"), "In my opinion, you are a *brahmana*. Of this there is no doubt. It is my consideration that the *brahmana* who is proud and addicted to sin, who is full of vice and always engaged in evil and degraded practices, is certainly a *sudra*. On the other hand, a *sudra* who is endowed with the virtues of righteousness, self-restraint, and truthfulness is, in my opinion, a *brahmana*. The only qualifications for *brahminical* status are truthful character and saintly behavior. (Mahabharata, Vana Parva 215.13-15)

14.42 and 43

*himsanrta-priya lubdhah sarva-karmopjivinah
krsna saucaparibhrasthaste dvijah sudratam gatah
sarva-bhaksyatatirnityam sarva-karmakaro 'sucih
tyakta-vedastvanacarah sa vai sudra iti smrtah*

Brahmanas who live a life of violence, lies, and greed, who are impure and indulge in all kinds of *karmic* activity in order to maintain their lives are degraded to the status of *sudras*. Such a person, who eats anything and everything without discrimination, who is attached to worldly things, who will accept any occupation just to make money, who has given up Vedic *dharma* and proper behaviour is called a *sudra*. (Mahabharata, Santi Parva 189.7)

The Smrti on the Occupational Behavior of Brahmanas

14.44

*yatraital-laksyate sarpa vrttam sa brahmanah smrtah
yatraitan na bhavet sarpa tam sudramili nirdiset*

[Yudhisthira said] "O serpent, whoever has the characteristics of a *brahmana* is said to be a *brahmana*. One who doesn't have the characteristics of a *brahmana* is a *sudra*, even if he is "born" a *brahmana*. (Mahabharata, Vana Parva 180.26)

An Example of the Conduct of a Brahmana

14.45

*tam hovaca kim gotro nu saumyasiti.
Sa hovaca nahametadveda bho yad-gotro 'ham asmi.
Aprecham mataram sa ma pratyabraid
bhahvham caranti paricarini yauvane tvamalabhe.
Saham etat na veda yad-gotras-tvamsi.*

***Jabala tu nama ahamasmi, Satyakamo nama tvamasiti.
So'ham satyakamo Jabalo 'smi bho iti.
Tam hovaca naitadabrahmano vivaktum-arhati samidham
saumya ahara. Upa tva nesye. Na satyadaga iti.***

Gautama asked Satyakama, "My dear boy, what is your *gotra*?" The boy said, "I do not know what my caste or family background is. I asked my mother, and she said, 'When I was young, I wandered here and there and knew many men. Then you were born. I knew so many men that I don't know who your father is, or what your caste is. All I know is that my name is Jabmla and your name is Satyakama (One who wants truth).' Therefore I am known as the Satyakama of Jabmla, and do not know my caste".

Gautama said, "My dear boy, you speak truthfully, and therefore you must be a *brahmana*. No one but a *brahmana* could speak such an unpalatable truth. O beautiful young boy, go and bring me wood for the sacrificial fire. I shall initiate you as my disciple, for you never depart from the truth. (*Chandogya Upanisad* 4.4.4, Gautama)

14.46
***arjyavam brahmane saksat sudro'narjava-laksanah
gautamastv iti vijnaya satya-kamamupanayat***

Truthfulness is the symptom of a *brahmana*, whereas dishonesty is the symptom of a *sudra*. Knowing this, Gautama Rsi initiated Satyakama as a *brahmana*. (*Chandogya Upanisad, Madhva-bhanya, Smma-samhita*)

The Evidence of *Vedanta-sutra* and the Example of Citraratha

14.47
***"sugasya tadanadara-sravanat sucyate hi"
nasau pautrayanah sudrah sucad-bravanam eva hi suda tvam
raja pautrayanah sokac-chudroti muninoditah prana-vidyam-avapyasmat
param dharma-vaptavan***

The following story is from the *Chandogya Upanisad* (*Saavarga-vidya* 4): There was a great king named Janasruti Pautrayara, who was famous for his good works. Two *rsis* wanted to create a desire for spiritual knowledge in his heart and they took the form of swans to accomplish this. One of them praised the king while the other contemptuously accused him of lacking spiritual knowledge. The swan then praised the sage Raikva for being very learned. Upon hearing this the king was smitten with grief and approached the sage Raikva with presents seeking spiritual knowledge from him. Raikva twice addressed the king *sudra*. "O *Sudra*, you have brought all these presents, and now you want me to instruct you?" Thereafter, Raikva taught him the spiritual science.

The *Brahma-sutra* says: "Raikva addressed Janasruti Pautrayana as *sudra* because Pautrayana was overwhelmed with sorrow." The use of the word *sudra* in this verse does not mean that Janasruti was a *sudra* at birth, but that he was lamenting. The purport is that those who are overwhelmed by lamentation are known as *sudras*. It is written in the *Padma-Purana* that King Pautrayana was a *ksatriya* and that because of his lamentation, Raikva Muni called him a *sudra*. [The word *sudra*, therefore, means "one who laments."] Later, Pautrayana gained knowledge of the ultimate goal of life and the supreme religion from Raikva. (*Brahma-sutra* 1.3.34)

Madhvacharya's Commentary, Quoting from *Padma-Purana*

14.48

**"ksatriyatvavagates ca uttaratra caitra-rathena lingat" bhasye:
"ayam asvatariratha iti citraratha samvandhinitvena lingena
pautrayanasya ksatriyatvavagates ca rathastvasvatariyuktascitra
ityabhidhiyate iti brahme yatra vedo rathas tatra na vedo yatra no ratha iti
ca brahma-vaivarte"**

The *Brahma-sutra* says: "That Janasruti was *ksatriya* and not a *sudra* is understood from the rest of the story, where he is described along with a *ksatriya*, Abhipratmrin, who was a *Caitra-ratha*." [Because Janasruti was a *ksatriya* and not a *sudra* by quality, he was fit for hearing spiritual knowledge from Raikva Muni, who would not have instructed him if he actually was a *sudra*. The purpose of Raikva Muni's calling him a *sudra* was simply to illustrate that constant lamentation is the quality of a *sudra*, and that if he were to instruct Janasruti, the king would have to rid himself of the tendency toward lamentation. That Raikva did instruct Janasruti is proof that the king freed himself from the tendency, and was not a *sudra*, but was qualified to study the Vedas. Those who have the qualities of *sudras* are forbidden to study the Vedas because they will pervert the meaning of the Vedas.] The whole point is that one may know a person's *varna* from his qualities. (*Brahma-sutra* 1.3.35 and commentary)

Members of Other Castes who Became Brahmanas

14.49

nabhaga-distaputro dvau vaisyau brahmanatam gatau

Nabhaga and Disthaputra were two *vaisyas* who attained the status of *brahmanas*. (*Hari-vaasa* 11)

14.50-56

**evam vipratvamagamadvitahavyo naradhipah
bhrghoh prasada rajendra ksatriyah ksatriyarsabha
tasya grtsamadah putro rupenendra ivaparah
sa brahmacari virprarsih sriman grtsamado 'bhavam
putro grtsamadasyapi sucetabhavat-dvijah
varcah sutejasah putro vihavyastasya catmajah
vihavasya tu putrastu vita-tasya catmajah
vitatasya sutah satyah santah satyas sya catmajah
srovastasya sutascarsih sravasascabhavattamah
tamasas ca prakaso 'bhuttanayo dvijasattamah
prakasasya ca vagindro babhuva jayatam barah
tasyatmajas ca pramitirveda-vedangaparanga
ghrtacyam tasya putrastu rururnamodapadyata
pramadvarayasta ruroh putrah samupadyata
sunako nama viprarsiryasya putro'tha saunakah**

[Bhinma] explained how King Vitahavya became a *brahmana*: "O King Rajendra, best of the *ksatriyas*, Vitahavya was a *ksatriya*, but by the grace of Bhrgu Muni, he became a *brahmana*. His son, Gntsamada, who was inferior to none save Indra, was a *brahmacari* and a learned Rsi. Gntsamada's son, Suceta, was a learned *brahmana*. Suceta's son was Varcah, and his son was Vitatya, whose son was Vagindra. His son was Santa, his son was Rsisrava, his son was

Tama. Tama's son, was the best of *brahmanas*, Prakasa, whose son was Vagindra, the foremost of all reciters of the Vedic *mantras*. Vagindra had a son whose name was Pramati. Pramati was a master of all the Vedas and their branches. Pramati begot in the womb of the *apsara*, Ghntmci, a son named Ruru, who had a son by his wife, Pramadvara. Ruru's son was the venerable *rsi*, Sunaka. The son of Sunaka was the great sage Saunaka (who heard *Bhagavatam* from Suta Gosvami at Naimisararya).

In this way, O best of kings, the great king Vitahavya, a *ksatriya*, attained the status of a *brahmana* by the mercy of Bhrgu, and by dint of his sons and decendants becoming great *brahmanas*. (*Mahabharata, Anusasana*, 30.66, 58, 60-65)

Examples from *Bhagavatam* on *Brahminical* Conduct

14.57

yaviyamsa ekasitir jayanteyah pitur adesakara maha-salina maha-srotriya yajna-silah karma-visuddha brahmana babhuvuh

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rsabhadeva and Jayanti. According to the order of their father, they became cultured, well-behaved, pure in their activities, expert in Vedic knowledge and the performance of Vedic rituals. (*Bhag.* 5.4.13)

14.58

puror vamsam pravaksyami yatra jato 'si bharata yatra rajarsayo vamsya brahma-vamsyas ca jajnire

[Sukadeva Gosvami said] O Maharaja Pariksit, descendent of Maharaja Bharata, I shall now describe the dynasty of Puru, in which you were born, in which many saintly kings appeared, and from which many dynasties of *brahmanas* began. (*Bhag.* 9.20.1)

14.59

kasyah kuso grtsamada iti grtsamadad abhut sunakah saunako yasya bahvrca-pravaro munih

Ksatravnddha's son was Suhotra, who had three sons, named Kasya, Kusa, and Grtsamada. From Gntsamada came Sunaka, and from him came Saunaka, the great saint, the best of those conversant with the *Rg Veda*. (*Bhag.* 9.17.3)

The Words of Brahma From the *Padma-Purana*

14.60-62

sac-chrotriya-kule jato akriyo naiva pujitah asat-kstrakule pujyo vyasa-vaibhandukay yatha ksatriyanam kule jato visvamiro'sti matsamah vesyaputro Vasisthas ca anye siddha dvijatayah yasya tasya kule jato gunavaneva tairgunaih saksad brahmanayo viprah pujiyah prayatnatah

[Lord Brahma said] If one is born in a family of *brahmanas* who are absorbed in hearing divine sound, but has bad character and behaviour, he is not worshipable as a *brahmana*. On the other hand, Vyasa and Vaibhandaka Muni were born in unclean circumstances, but they are worshipable. In the same way,

Visvamitra Muni was born a *ksatriya*, but he became equal to me by his qualities and activities. Vasistha was born as a son of a prostitute. Many other great souls who manifested the qualities of first-class *brahmanas* also took birth in similar humble circumstances, but they are also called perfect. The place where one takes birth is of no importance in determining whether one is a *brahmana*. Those who have the qualities of *brahmanas* are recognized everywhere as *brahmanas*, and those who have such qualities are worshipable by everyone. (*Padma Purana, Snnthi-Khanda* 43.321,322 *Gautamiya-samskarana*)

The Seminal Brahmanas of Kali-yuga are Impure

14.63

***asuddhah sudra-kalpa hi brahmanah kali-sambhavah
tesam agama-margena suddhir na srota-vartmana***

The brahmanas born in the age of Kali are merely *sudras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of the *aganas* or *pancaratrika-viddhi*. (*Hari-bhakti-vilasa* 5.5, from *Visnu Yamala*)

What is Diksa?

14.64

***divyam jnanam yato dadyat kuryat papasya samksayam
tasmad-dikseti sa prokta desikais tattva-kovidaih***

The process by which divine knowledge (*divya jnana*) is given and sins are destroyed is called *diksa* by the highly learned scholars who are expert in spiritual affairs. (*Hari-bhakti-vilasa* 2.9, from *Visnu Yamala*)

Diksa can Make a Common man a Brahmana

14.65

***yatha kancanatam yati kamsyam rasa-vidhanatah
tatha-diksa-vidhanena dvijatvam jayate nrrnam***

Just as bell metal is transformed into gold by alchemy, a common man is transformed into a twice-born brahmana by *diksa* from a bona fide spiritual master. (*Hari-bhakti-vilasa* 2.12, from *Tattva Smgara*)

14.65a

nrrnam sarvesam eva dvijatvam "viprata"

The purport is that anyone can become twice-born if he is properly initiated. (Sanatana Gosvami's *Dig Darsini* commentary on the above verse)

The Guru Initiates the Humble Disciple

14.66

***svayam brahmani niksaptan jatan eva hi mantratah
vinitanatha putradin samskrtya pratibhodhayet***

When the guru gives the mantra to his disciple according to the rules and regulations of *pancaratrika-viddhi*, then, by the influence of that *mantra*, the

disciple never takes birth again. A humble disciple conducts himself with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate *samskaras*, the guru teaches the meaning of the *mantra*. This is the way that spiritual initiation is performed according to the rules and regulations of scripture. (*Narada Pascatra, Bharadvaja-samhita* 2.34)

The Evidence of Mahabharata

14.67

***etaih karma-phalair-devi nyuna-jati-kulodbhavah
sudro'py agama-sampanno dvijo bhavati samskrta***

O goddess, even a *sudra* can be purified though carefully following the proper conduct of a *brahmana* as prescribed in the *Pancaratra*. Thus he is purified of karmic reactions and by accepting initiation from a bona fide spiritual master he becomes a *brahmana*. (*Mahabharata, Anusasana Parva* 143.46)

14.68

***na yonir napi samskaro na srutam na ca santatih
karanani dvijatvasya vrttam eva tu karanam***

Neither birth, nor purificatory rites (*samskaras*), nor learning, nor offspring are qualifications for brahminical status. Only brahminical conduct is the basis for brahminical status. (*Mahabharata, Anusasana Parva* 143.50)

14.69

***sarvo'yam brahmano loke vrttena tu vidiyate
vrtte sthitastu sudro'pi brahmanatvam niyacchati***

All genuine *brahmanas* in the world are *brahmanas* by virtue of their conduct. A *sudra* who is established in good conduct is regarded as having attained the status of a *brahmana*. (*Mahabharata, Anusasana Parva* 143.51)

The Conclusion of the Gosvamis

14.70

***brahmana-kumaranam saukre janmani durjatitvabhavo'pi savana-yogy-
atvaya punya-visesamaya savitra-janma-sapeksatvat. Tatasca adiksitasya
svadasya. svadasya savana yogyatva-pratikula-durjatyaramakam
prarabdhamapi gatam eva, kintu sithacarabhavat adiksitasya svadasya
diksam vina savitryam janma nastiti brahamana-kumaranam savana-
yogyatva bhavavacchedaka punya visesamaya-savitra janmapeksavadasya
adiksitasya svadasya savitrya-janmantaropekso vartata iti bhavah***

[This is a quotation from Jiva Gosvami's commentary on a verse of *Bhakti-rasamrta-sindhu, Purva Vibhaga* 1.13, which Rupa Gosvami quotes from *Srimad Bhagavatam* (3.33.6).]

The *Bhagavatam* verse and its purport by Srila Prabhupada is given as follows: "To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Purport: Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rupa Gosvami has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasamrta-sindhu*, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gita*. The Lord says that He takes charge of one who surrenders to Him and makes him immune to all reactions to sinful activities.

If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face? Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of *brahmanas*, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices, but here the word *sadyau*, "immediately," is used.

Sridhara Svami also remarks that one can immediately be eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eating dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brahmana is certainly due to pious activities in one's past life, but still a child who is born in a brahmana family depends on his further reformation upon initiation, acceptance of a sacred thread, and many other reformatory processes.

But a person who chants the holy name of the Lord, even if born in a family of *candalas*, dog-eaters, does not need reformation. Simply by chanting Hare Krsna, he immediately becomes purified and becomes as good as the most learned brahmana. Sridhara Svami especially remarks in this connection, *anena pujiyatavam laksyate*. Some caste *brahmanas* remark that by chanting Hare Krsna, purification begins. Of course, that depends on the individual process of chanting, but this remark of Sridhara Svami's is completely applicable if one chants the holy name of the Lord without offense for he immediately becomes more than a brahmana. As Sridhara Svami says, *pujiyatvam*: he immediately becomes as respectable as a most learned brahmana and can be allowed to perform Vedic sacrifices.

If simply by changing the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who can understand the descent of the Lord as Devahuti understands Kapiladeva. Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a *brahmana*. This is also confirmed in the *Hari-bhakti-vilasa* by Sri Sanatana Gosvami:

"As base metal can be changed into gold by a chemical process, any person can similarly be changed into a *brahmana* by *diksm-vidhana*, the initiation process." It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in

a *brahmana* family and then be reformed.

But at this present moment, even those who are born in the best *brahmana* families are not reformed, nor is there any certainty that they are actually born of *brahmana* fathers. Formerly the *garbhadhana* reformatory system was prevalent, but at the present moment there is no such *garbhadhana*, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a *brahmana* father. Whether one has acquired the qualification of a *brahmana* depends on the judgement of the bona fide spiritual master. He bestows upon the disciple the position of a *brahmana* by his own judgement. When one is accepted as a *brahmana* in the sacred thread ceremony, under the *pancaratrika* system, then he is *dvija*, twice-born. That is confirmed by Sanatana Gosvami: *dvijatvam jayate*. By the process of initiation, a person is accepted as a *brahmana* in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaisnava, which means that the brahminical qualification is already acquired.

The import of the above commentary by Jiva Gosvami on this verse summarized as follows by Bhakti Hridaya vana Maharaja in his translation of Bhakti-rasamrta-sindhu (which Srila Prabhupada at one time authorized us to read in a letter to Yamuna Dasi in 1968):

"According to Sri Jiva Gosvami, though this rudimentary bhakti in a born *candala* will remove the effects of his past misdeeds, yet he must wait for the next birth in a higher social status to qualify himself for the performance of the Vedic sacrifices. [Srila Jiva Gosvami says that just as one who is born a *brahmana* must wait to be purified through the sacred thread ceremony in order to perform sacrifice, in the same way, one who has chanted the holy name is eligible to perform Vedic sacrifice, but must wait to take birth as a *brahmana* in order to actually perform Vedic sacrifice.]

Jiva Gosvami, it is obvious, is reluctant to disturb the social order and tries to conform, as far as possible to the extant practices and ideas of the Hindu society of his time. Visvanatha Cakravarti, however, considers Jiva Gosvami's view to give away the whole case for the quality of *prarabdha-pmpaharatva* [power of deliverance from sin] that is claimed for bhakti. Visvanatha's view is that bhakti, however slight, will at once remove all taints from the fallen human being and qualify him for the highest social duties of the Hindus. This is rather a controversial problem. The question is between 'eligibility' and 'capability'. Jiva Gosvami here argues that a *brahmana* born in a higher social order because of good deeds in previous births is eligible to perform Vedic rituals; while even a *candala* born in the lowest social order owing to his misdeeds in previous births, becomes fully capable of performing such Vedic rituals when his *prarabdha* is wiped out by singing and listening to the name of the Lord in the stage of practice of bhakti."

But, as even a person born in a *brahmana* family has to wait till his sacred thread ceremony before he can actually perform such Vedic rituals in spite of his eligibility, so a devotee born in a *candala* family, is cleansed of his sins committed in previous births by practising the rudiments of bhakti and becomes eligible to perform Vedic rites, but he does not do this as he is not interested in the fruits of Vedic *karma*."

14.71

tad evam diksatah parastad eva tasya dhruvasyeva

dvijitva-samskarasta-davadhi-tatvattattan-mantradhi devaj-jatah

As soon a Lord Brahma was initiated by the *gayatri mantra* he was twice born. After this, the mantra sprang forth from the lotus mouth of that foremost of the demigods and he began to chant the *gayatri* [by which all subsequent *brahmanas* are initiated.](*Brahma-samhita* 5.27, Jiva Gosvami's commentary)

Three kinds of Birth Seminal, Brahminical, and Mantra-diksa

14.72

***maturagre'dhi-jananam dvitiyam maunjibandhane
trityam yajna-diksayam dvijasya sruti-codanat***

The *sruti* states that a *brahmana* gets his first birth from his mother (*saukra-janma*, seminal birth). He gets his second birth by receiving the sacred thread (*smvitra-janma*), and finally he gets his third birth by *yajna-diksa* (ceremonial initiation at a fire sacrifice). (*Manu-samhita* 2.169)

Sridhara Svami's Remarks on the Three Kinds of Birth

14.73

trivrt sotram savitram daiksamiti trigunitam janma

[In this verse from Srimad Bhagavatam (10.23.39), *dhig janma nastrivnd...*"To hell with our threefold birth as *brahmanas*!] The word *trivnt* means the threefold births *saukra-janma*, purity of heredity and family, *smvitra-janma*, investiture with the sacred thread and initiation into the *gayatri-mantra*, and *daiksa-janma* (consecration for Vedic sacrifices). (*Sridhara Svami, Bhavartha-dipika* 10.23.39)

Who has Done the Forty-eight Kinds of Samskaras is a Brahmana

14.74

"yasyaite'stha catvarimsat samskarah sa brahmanah"

One who has performed the forty-eight kinds of samskaras is a brahmana.

1. *garbhadhana* impregnation
2. *pumsavana* causing the birth of a male child
3. *simantonayana* parting of the hair
4. *jata-karma* the duties after the birth of a child
5. *nama-karara* naming ceremony
6. *niskramana* taking the child out of the room for the first time
7. *anna-prasana* eating grains
8. *kararavedha* piercing ears
9. *caudakarma* shaving the head
10. *upanayana* sacred thread
11. *samavartane* completing education
12. *vivaha* marriage
13. *antyeshti* funeral
14. *deva yajna* sacrifice to the gods
15. *pitr yajna* sacrifice to manes
16. *bhuta yajna* sacrifice to living beings.
17. *nara yajna* sacrifice to human beings
18. *atithi yajna* treating the guests

- 19-41. *deva-vrata catunthaya, anthaka-sraddha, pmrvara-sraddha, sravani, agrayari, praunthapadi, caitra, cmturmasya, niruda pasubandha, sautramari, agninthoma, atyagninthoma, uktha, nodani, vajpeya, atiratra, aptoryama, rajasuya* names of various sacrifices
 42-45. *agnyadheyam, agnihotram, darsa-paurnameya, agrayarenti.*
 46. *sauca* cleanliness
 47. *anayasa-mangalacara* The auspicious acts done without endeavor.
 48. *akarparya asprha* freedom from miserliness and desire.
 (Mahabharata, Santi Parva 189.2)

The One Branch and the Many Branches

14.75

yad apy uktam garbhadhanadi-dahanta-samskarantara-sevanad bhagavata nama-brahmanyam-itih tatrapy-ajnanam-evaparadhyati, na punarayusmato dosah; yadete vamsa-paramparaya bajaraneya-sakhamadhiyanah katyayanadi-grhyokta-margena garbhadhanadi-samskaran kurvate, ye punah sarvatranuvacana-prabhrti trayi-dharma-tyagena ekayana-sruti-vihitaneva catvarimsat samskaran kurvate te'pi svasakha grhyoktam-artham yathadanutisthamanah na sakhantariya-karmanusthanad-brahmanyat pracyavante, anyesamapi parasakha-vihita-karman-anusthana-nimitta-brahmanya-prasangat.

[In the *Agama-Pramanya*, Yamunacarya establishes the *Pramanya*, or authority, of the *Pancaratrika* scriptures (*agama, tantra, sastra*) in defense against the community of *smarta brahmanas* who were at the time challenging the authority of the *Pancaratra* traditions as being non-Vedic. Because Yamunacarya's credibility as a Vedic *brahmana* could not be challenged, he was in a strong position to mount a defense of *Pancaratrika* traditions.

According to Yamunacarya, the class of qualified brahmanas included those Deity worshipers who were not professional, but who worshiped only for their own benefit and the benefit of others, and who performed forty samskaras or purificatory practices based on the ancient *Vajasaneya* or Sukla Yajur Veda as an alternative to the traditional Vedic practices. The ritualistic priests, or *smarta-brahmanas*, who were Yamunacarya's enemies claimed that the practice of these alternate *samskaras* were non-Vedic, and therefore unholy. They accused Yamunacarya of deceit by trying to base the system of *samskaras* on the lost Vedic scriptures. The *acarya's* arguments on this point were difficult for the *smartas* to defeat, however, since the practice of referring to lost Vedic scriptures was invented by the *smartas* themselves to justify their own non-Vedic practices and give them a "Vedic" basis. Even the strictest *smarta brahmana* has to admit that there are injunctions and rituals in the *dharmasastras* for which there are no known Vedic injunctions, but for which a Vedic basis must be presumed.

In light of this, *smarta brahmanas* have often appealed to the lost Vedic scriptures (such as the single original Veda which Vyasadeva divided into three parts) in order to justify the practices and rules of corollary Vedic literatures such as the *Manu-samhita*, which forms much of the basis for *smarta* ritual. While the *smartas* attempt to discredit the idea that their own arguments can be used against them to establish Vedic support for *Pancaratrika* practice, Yamunacarya's arguments cannot be defeated without also destroying the basis for *smarta* ritual.

Yamunacarya says: It has been said that the *bhagavatas* are polluted, because they have given up the Vedic *samskaras*, and have accepted an alternative

system of purifactory rituals, beginning with the *garbhadhana-samskara* and ending with the funeral ceremony. My opponents have argued that the verdict of the scripture concerning offenders is clear on this point. In answer to this, I must say, in the words of *Ayunman*, that there is no fault in my opponents; the only fault is with their ignorance, because the forty purificatory rituals of *samskaras* practiced by the *Bhagavatas* have descended from the "one Veda," the *Ekayana Sakha*, or the "one branch" of the *Sukla Yajur Veda*, beginning with the *Katyayana*, which includes scriptural injunctions about the prescribed religious ceremonies to be performed at birth, marriage, and so on.

This process has descended through an ancient and unbroken family tradition in different *brahminical* families who for many generations have followed all these purifactory practices, beginning with the *garbhadhana* and other *samskaras*. In fact, those who perform these forty *samskaras* cannot be considered *unbrahminical* for failing to follow the *samskaras* as they are mentioned in the three Vedas. They do not fall from *brahminical* status simply for favoring the ancient and more traditional *samskaras* mentioned in the One Veda (*Ekayana-sruti*) over those recommended in the three Vedas.

These devotee *brahmanas* are simply following carefully the ancient tradition of the one Veda and cannot be faulted for not following another branch of the Vedas. If it were the case that a *brahmana* who follows the rules of one branch of the Vedas is not "Vedic" and loses his caste for not following the rules of another branch of the Vedas, then all *brahmanas* would lose their caste, because different systems of rules governing rituals are found in different parts of the Vedas. (And it is not possible to follow all of them, since by following the rules of one system one will violate the rules of other systems). (Sri Yamunacarya, *Agama-pramana*)

Vaisnavas are not Sudras

14.76

***na sudra bhagavad-bhaktaste tu bhagavata matah
sarva-varnesu te sudra ye na bhakta janardane***

One who is a paragon of devotion to the Supreme Personality of Godhead can never be called a sudra; rather he is glorified as a Bhagavata, or one who is connected with *Bhagavan*. On the other hand, those who are antagonistic to bhakti are considered to be *sudras*, no matter what caste they are born in. (*Hari-bhakti-vilasa*, 10.165)

Except for Paramahamsas, Devotees Worship in Varnasrama and Accept the Sacred Thread

14.77

***bahih sutram tyajed-vidvan yogam uttamam asthitah
brahma-bhava-mayam sutram dharayed yah sa cetanah***

Established in the state of the highest *yoga*, the wise should reject the external sacred thread. One who is really self-conscious must put on the thread constituted by awareness of spiritual reality. (*Brahmopanisad* 28)

The Sacred Thread Worn by Those who are Brahmanas in Name Only is the Ugly Conceit of the Proud

14.78

***brahma-tattvam na janati brahma-sutrena garvitah
tenaiva sa ca papena viprah pasurudahrtah***

A so-called *brahmana* who has no spiritual knowledge, but who, out of pride, wears the thread of a *brahmana* is certainly only a sinful impostor who is no better than a two-legged animal. (*Atri Samhita* 372)

Real Brahmanas

14.79

yatha kasthamayo hasti yatha carma-mayo mrgah
yas ca vipro'nadhiyanas trayaste nama vibhrati

Just as an elephant made of wood is an elephant in name only, and a deer made of leather is a deer in name only, similarly a *brahmana* who is devoid of Vedic knowledge is a *brahmana* in name only. (*Manu-samhita* 2.157)

Giving the Sacred Thread to Those not on the Vedic Path is Forbidden

14.80

***yo'nadhitya dvijo vedam anyatra kurute sramam
sa jivan eva sudratvam asu gaccati sanvayah***

A *brahmana* who without studying the Vedas who labors for other things-material wealth, position, adoration, and other opulences, becomes *sudra* along with all his family members. (*Manu-samhita* 2.168)

14.81 - 84

***viprah samskara-yukto na nityam sandhyadi-karma yah
naimitikastu no kuryat brahmana-bruva ucyaate
yuktah syat sarva-samskarair-dvijastu niyama-vrataih
karma kincit na kurute vedoktam brahmana bruvah garbhadhanadibhir
yuktas tathopanayanena ca
na karma-krt na cadhite sa jneyo brahmana-bruvah
adhyapayati no sisyan nadhite vedam uttamam
garbhadhanadi-samskarair yutah syad brahmana-bruvah***

A "*brahmana*" who has failed to perform any of the ten kinds of *samskaras*, who fails to regularly perform the duties of a *brahmana*, beginning with *sandhya*, *vandya*, etc., is a *brahmana* in name only (*brahmana-bruva*). Such a "*brahmana*" fails to follow any rules or vows, nor does he perform the ceremonial purificatory rituals mentioned in the Vedas. He has not been properly purified either by *garbhadhana-samskara* or by the sacred thread ceremony, and neither does he study the Vedas. Such a worthless, so-called *brahmana* does not study the best of Vedic scriptures, nor does he teach them to his so-called disciples. (*Padma Purana*)

14.85

***kulluka-bhatta-tika yo brahmanah kriya-rahita
atmanam brahmanam braviti, sa brahmana-bruvah***

According to the commentary of Kulluka Bhatta, one who is devoid of proper behavior of a *brahmana*, and yet represents himself as a *brahmana* is a

brahmana in name only. (*Manu-samhita* 7.58)

14.86

***atapas-tvanadhiyanah pratigraha-rucir-dvijah
ambhasy-asma-plavenaiva saha tenaiva majjati***

A *brahmana* devoid of austerity, who has not studied the Vedas, and yet accepts charity as a *brahmana* is condemned. Such *brahmanas* are like a stone raft both themselves and those who give them charity are doomed to go down in the ocean of hellish material existence. (*Manu-samhita* 4.190)

The Consequences for the *Brahmanas* in Name Only

14.87

***alingo lingivesena yo-vrttim-upajivati
sa linginam haratyenas-tiryag yonau cajayate***

When one unfit to wear the sacred thread of a *brahmana* wears it earns his livelihood through sinful and unholy behaviour, such a person incurs sin and takes birth in sub-human wombs. (*Manu-samhita* 4.200)

Students and Practitioners of Professional Brahmanism are Condemned

14.88

***bhrtak-adhyapako yas ca bhrtak-adhyapitas-tatha
sudra-sisyo gurus caiva vag dustah kunda-golokau***

One who teaches the Vedas by accepting salary, one who studies by giving salary, disciple of a *sudra*, guru of a *sudra*, one who speaks nonsense and bastards should be avoided. (*Manu-samhita* 3.156)

Demigod Worship and Other *Unbrahminical* Activities

14.89

***api cacaratas-tesam abrahmanyam pratiyate
vrttito devata-puja-diksa-naivedya-bhaksanam
garbhadhanadi-dahanta-samskarantara-sevanam
srautakriya' nanusthanam dvijaih sambandha-varjanam
ity-adibhiranacarair-abrahmanyam sunirnayam***

Professional temple priests, who perform ritual worship of demigods in order to maintain their livelihood and who accept non-Vedic tantric initiations to do so find that their *puja*, their *diksa*, their sacrificial offerings, and their offerings of foodstuffs are all unclean and *unbrahminical*. The results of their so-called *samskaras*, beginning with the *garbhadhana-samskara*, are burned to ashes. In order to correct themselves they must again undergo all the *samskaras* mentioned in the scriptures. Their study of the *sruti* is without any position; having given up their connection with the genuine community of twice-born *brahmanas*, their worship is void and *unbrahminical*, and their association is polluting to true *brahmanas*. (Sri Yamunacarya, *Agama Pramanya*, discussion of *Satvata Sastra*)

Demigod Worship by Brahmanas is Condemned

14.90

***devakosopajivi yah sa devalaka ucyate
vrttyartham pujayed-devam trini varsani yo dvijah
sa vai devaloko nama sarva-karmasu garhitah***

One who worships the demigods in order to increase his material wealth is called a "*devala*." Any *brahmana* who worships the demigods for three years is considered to be a *devala*. All his work is condemned from beginning to end. (Sri Yamunacarya, *Agama Pramanya*)

14.91

***esam vamsakrama deva devarca vrttito bhavet
tesam adhyayane yajne yajane nasti yogyata***

Whoever worships the demigods on the basis of his family tradition his study of the Vedas, his yajna, and his worship have no connection with proper brahminical conduct. (Sri Yamunacarya, *Agama Pramanya*)

Demigod Worship is Damned

14.92

***apadyapi ca kashthayam bhito va durgato'pi va
pujayenaiva vrttyartam deva-devam kadacana***

One should not engage in demigod worship, in which one must suffer pain, trouble, fear, danger, and difficulty. (Sri Yamunacarya, *Agama Pramanya*)

Spiritual Brahmanism

14.93

ya etad aksaram gargi viditvasmal-lokat praiti sa brahmanah

O Gargi, one who is acquainted with that infallible truth by which one transcends death is a *brahmana*. (*Brhad-Aranyaka* 3.9.10)

14.94

tam eva dhiro vijnaya prajnam kurvita brahmanah

A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brahmana*. (*Brhad-Aranyaka* 4.4.21)

Who is a Brahmana?

14.95 and 96

***jata-karmadibhir-yastu samkaraih samskrtah suchih
vedadhyayana-sampannah sad sat karmasvasthitah
saucacarasthitah samyag vighasasi gurupriyah
nityabrali satyaparah sa vai brahmana ucyate***

[Bharadvaja Muni said, "O best of the twice-born, *rsi* among the brahmanas, best of the orators of Vedic knowledge, kindly instruct us in the differences between brahmanas, *ksatriyas*, *vaisyas*, and *sudras*." Bhrgu Muni replied]:

One whose birth and subsequent works have all been purified by the ap-

propriate *samskaras*, who has the qualities of purity and cleanliness, who is devoted to Vedic study, who performs worship of the Supreme Lord, Visnu, and who instructs others in that worship, who is a paragon of the six activities of a brahmana, whose behaviour is never impure, who eats the remnants of his guru's prasada, who is dear to the guru, who always carefully follows his vows, and who is fixed in the truth is known as a *brahmana*. (*Bharadvaja Muni*)

A Vaisnava is the Best of all and the Guru of Everyone

14.97

***visnor ayam yato hyasit tasmad-vaisnava ucyate
sarvesam caiva varnanam vaisnavah sresthah ucyate***

One who is related to Visnu through devotion is known as a Vaisnava. A genuine Vaisnava is superior to all the *varnas* and is the best of all. (*Padma Purana, Uttara Khanda 39*)

A Vaisnava from a Candala Family is Worshipable by Brahmanas

14.98

***urdha pundram mrjum saumyam sacihnam dharayed yati
sa candalo'pi suddhatma puja eva sada dvijaih***

A *candala* who is a pure Vaisnava at heart and who decorates the eleven parts of his body with *visnu-tilaka* and sandalwood paste is always worshipable, even by the best of *brahmanas*. (*Padma Purana, Uttara Khanda 66.84*)

14.99 and 100

***sakrt pranami krsnasya matuh stanyam pibenna hi
haripade mano yesam tebhyo nityam namo namah
pukkasah svapaco vapi ye canye mleccha-jatayah
te'pi vandy mahabhaga haripadaika-sevakah***

One who even once completely gives up false ego and offers obeisances to the lotus feet of Krsna will never have to take birth again. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a *pukkasau*, a dog-eater, or a *mleccha*, if he takes shelter of the lotus feet of Sri Hari with pure devotion, and serves Him with attachment, is to be considered most fortunate and highly worshipable. (*Padma Purana, Svarga Khanda, 50.10*)

Vaisnavas are Infallible

14.101

***sarvatraskhalitadesah sapta-dvipaika-danda-dhrk
anyatra brahmana-kulad anyatracyuta-gotratah***

Maharaja Pnthu was an unrivalled king who had the scepter for ruling all seven islands on the surface of the globe. No one could disobey his irrevocable orders except for the saintly persons, the *brahmanas*, and the descendants of the Supreme Personality of Godhead (the Vaisnavas). (*Bhag. 4.21.12*)

The Difference Between a Devotee who is Low-Born and an Expert Brahmana

14.102

*na me priyas caturvedi mad-bhaktah svapacah priyah
tasmai deyam tato grahyam sa ca puji yatha hyayam*

A *brahmana* who is expert in studying all four Vedas is not dear to Me. But a devotee who comes from a family of *candalas* is dear to Me. He should be offered gifts and one should accept gifts from him. He is as worshipable as I am. (*Hari-bhakti-vilasa* 10.127)

**One who Takes the Holy Name of Krsna, has Performed Austerity, Sacrifice,
Holy Baths, and Vedic Study, and is Saved**

14.103

*aho bata sva-paco 'to gariyan yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur aya brahmanucur nama grnanti ye te*

O Lord, how glorious are they whose tongues always chant Your holy name! Even if born in a family of dog-eaters, such persons are worshipable. Those who chant Your holy name must have performed all kinds of austerities and sacrifices. They must have achieved all the good qualities of the *Aryans*. They must have bathed at all the holy places, studied the Vedas, and fulfilled all to chant the Vedas and perform *yajna*. (*Bhag.* 3.33.7)

**The Behavior of Advaita Prabhu Instructs
that a Vaisnava is the Guru of the *Brahmanas***

14.104

*acarya kahena, "tumi na kariha bhaya
sei acariba, yei sastra-mata haya
tumi khaile haya koti-brahmana-bhojana"
eta bali, sraddha-patra karaila bhojana*

[After Advaita Acarya offered Haridasa Thakura the *sraddha-patra*, which is usually offered to a worshipable *brahmana*, Haridasa Thakura was surprised. Reassuring him] Advaita Acarya replied, "My dear Haridasa, do not be afraid, I shall behave strictly according to the principles of the revealed scriptures. Feeding you is equal to feeding ten million *brahmanas*. Therefore, accept this *sraddha-patra*." Thus Advaita Acarya made him eat. (*Cc. Antya* 3.221-222)

A Vaisnava is the Guru for Millions of Brahmanas

14.105

*brahmananam sahasrebhyah satrayaji visisyate
satra-yaji sahasrebhyah sarva-vedanta-paragah
sarva-vedanta-vit-kotya visnu-bhakto visisyate
vaisnavanam sahasrebhya ekanty eko visisyate*

Among many thousands of *brahmanas*, a *yajnika brahmana* is best. Among thousands of *yajnika brahmanas*, one who fully knows Vedanta is best. Among millions of knowers of *Vedanta*, one who is a devotee of Visnu is best. And among thousands of devotees of Visnu, one who is an unalloyed Vaisnava is best. (*Bhakti-sandarbha* 177)

Thus ends the Fourteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Varnadharmatattva*

Asrama-dharma-tattva

Every Soul is in One of the Four *Asramas*

15.1

*sa hovaca yajnavalkyo brahmacaryam
isamapya grhi bhavet grhi bhutva vani bhavet.
vani bhutva pravrajat.
yadi' vetaratha brahmacaryadeva pravrajad-grhad vavanad va.
atha punara vrati va vrat vasnatako va snatako va utsannagnir anagniko va
yadahareva virajet tadahareva pravrajat*

[Janaka, the sage amongst kings, asked Yajnavalkya, the sage among rsis, "O great souled sage, please instruct me on the qualifications of sannyasa and the rules and regulations for following that *asrama*]. Yajnavalkya said, "Upon completing one's life as a *brahmacari*, one should accept the *grhastha-asrama*. Having completed one's life as a *grhastha*, one should accept the *asrama* of *vanaprastha*. After living for some time as a detached *vanaprastha*, one should accept the *sannyasa asrama*.

Of course, if renunciation awakens in a person earlier in his life, he may take *sannyasa* directly from the *brahmacari asrama*, or even from the *gnhastha asrama*, without having to first pass through all the *asramas* and become a *vanaprastha*. In any *asrama*, when one becomes anxious to renounce material enjoyment and render exclusive service to the Lord in divine love, then whether he has completed the religious practices that should be performed in the *asrama* or not, whether he has completed his Vedic study or not, whether he has completed the studies or not, and whether he has performed the fire sacrifice or not as soon as that powerful tendency to renounce material enjoyment and serve the Lord awakens in his heart that very day let him give up his family, that very day let him accept the life of a wandering mendicant and go away as a *sannyasi*. (Jabalopanisad 4.1)

Definition of the Four *Asramas*

15.2

**grhasramo jaghanato brahmacaryam hrdo mama
vaksah-sthalad vane-vasah sannyasah sirasi sthitah**

Out of My universal form the *grhastha asrama* originated from the loins, *brahmacarya* from the heart, *vanaprastha* from the chest, and *sannyasa* from the head. (*Bhag.* 11.17.14)

Rules for the Different *Asramas*

15.3

**savitram prajapatyam ca brahmam catha brhat tatha
varta sancaya-salina-siloncha iti vai grhe**

Then the thread ceremony for the twice-born was inaugurated as were the rules to be followed for at least one year after acceptance and study of the Vedas, including rules for observing *brahmacarya*, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood by picking up rejected grains left behind in the fields.

(Bhag. 3.12.42)

15.4

***vaikhanasa valakhilyau-dumbarah phenapa vane
nyase katicakah purvam bahvodo hamsa-niskriyau***

The four divisions of *vanaprastha*, or retired life, are the *vaikanasms* (those who retire from active life and live on half-boiled meals), *valakhilyas* (those who quit their former stock of grains upon receipt of more), *audumbara* (those who live on what they get from the direction towards which they start after rising from bed), and *phenapas* (those who live on fruits that fall from the trees). The four divisions of *sannyasa*, or the renounced order of life are *katicakas* (one who has just left the family, but who lives nearby in a *kutira* or hut, without attachment to his family), *bahvodas* (those who give up all material activities and engage in transcendental service), *hamsas* (swanlike souls) and *ninriyas* (those whose actions are completely spiritual). (Bhag. 3.12.43)

Rules for *Brahmacaris*

15.5

***dvitiyam prapyanupurvyaj janmopanayanam dvijah
vasan guru-kule danto brahmadihyita cahutah***

Having undergone all the necessary purificatory rites since conception, and having attained the status of the twice-born by initiation in the *gayatri mantra* and investment with the sacred thread, *brahmana* boy should reside in the *gurukula* (as a *brahmacari*), control his senses and mind, and carefully study the Vedas as explained by the guru. (Bhag. 11.17.22)

15.6

***acaryam mam vijaniyan navamanyeta karhicit
na martya-buddhyasuyeta sarva-deva-mayo guruh***

[Krsna said] The *acarya* is My very Self. One should never envy the *acarya* or never blaspheme him or consider him an ordinary man, for he is the sum total of the demigods. (Bhag. 11.17.27)

15.7

***sayam pratar upaniya bhaiksyam tasmai nivedayet
yac canyad apy anujnatam upayunjita samyatah***

In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept only what the *acarya* permits. (Bhag. 11.17.28)

15.8

***susrusamana acaryam sadopasita nica-vat
yana-sayyasana-sthanair nati-dure krtanjalih***

The *brahmacari*, should always serve the *acarya* and follow him in walking, in resting, standing by with folded hands when he sits, and by attending him humbly in all circumstances. (Bhag. 11.17.29)

15.9

***evam-vrto guru-kule vased bhoga-vivarjitah
vidya samapyate yavad bibhrad vratam akhanditam***

Behaving in this way, and strictly following a vow of celibacy, the *brahmacari* should avoid sensual pleasures and reside in the *asrama* of the *acarya* to the end of his studies. (*Bhag.* 11.17.30)

15.10
***evam brhad-vrata-dharo brahmano 'gnir iva jvalan
mad-bhaktas tivra-tapasa dagdha-karmasayo 'malah***

Observing the principles, such a *brahmana* and life-long *brahmacari*, who is My devotee, burns all the seeds of *karma* to ashes by his devotional austerity. Spotless and pure, free of material contamination, such a devotee *brahmacari* is as brilliant as fire. (*Bhag.* 11.17.36)

All Asramas are Meant for Serving Hari

15.11
***brahmacaryam tapah saucam santoso bhuta-sauhrdam
grhasthasyapy rtauh sarvesam mad-upasanam***

Chastity, penance, purity, peacefulness, and kindness to all living beings constitute *grhastha-dharma*. A *grhastha* who approaches his wife for procreating children only on those days sanctioned by scripture is considered chaste. Worship of Hari should be practiced by everyone, regardless of their position society; it is the duty of all *varnas* and *asramas*. (*Bhag.* 11.18.43)

Scriptures Make Concessions for Materialistic People

15.12
***loke vyavayamisa-madya-seva nitya hi jantor na hi tatra codana
vyavasthitis tesu vivaha-yajna-sura-grahair asu nivrttir ista***

Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. They grant license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the *Sautramani* sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities. (*Bhag.* 11.5.11)

Grhasthas Should Not Get Bewildered by Family Life

15.13
***kutumbesu na sajjeta na pramadyet kutumby api
vipascin nasvaram pasyed adrstam api drsta-vat***

One should not become attached to one's family members, nor should one become bewildered trying to maintain them. Even though one may be a house-

holder, he should not be negligent in his devotion to the Lord. An intelligent householder should realize that even the unseen enjoyments promised in the future, are as temporary as the so-called pleasures he has already seen. (*Bhag.* 11.17.52)

15.14

***putra-darapta-bandhunam sangamah pantha-sangamah
anu-deham viyanty ete svapno nidranugo yatha***

Relationships of wife, sons, relatives, and friends are like the relationships of pilgrims who meet by chance at a resting place for a few hours before going on their way. When one leaves his body to accept another body, such friends and relatives are forgotten, just as upon waking one forgets the characters in a dream. (*Bhag.* 11.17.53)

15.15

***ittham parimrsan mukto grhesv atithi-vad vasan
na grhair anubadhyeta nirmamo nirahankrtah***

Having realized the truth of such transitory relationships, the *grhastha* lives in his house like a pilgrim, a guest, or a stranger in a strange land. Dedicating himself entirely to Krsna and giving up attachment to his body, his relatives, his house and home, he is liberated even in this lifetime. (*Bhag.* 11.17.54)

A Grhastha May Live at Home, in the Forest, or on the Road

15.16

***karmabhir grha-medhiyair istva mam eva bhaktiman
tisthed vanam vopaviset prajavan va parivrajat***

Having satisfied Me by executing his family duties properly while dedicating himself to Me, My devotee may continue to remain at home, he may go to the forest as a *vanaprastha*, or if he has a son, he may take to wandering about as a *sannyasi*. (*Bhag.* 11.17.55)

The Character of Those too Attached to Family Life

15.17

***yas tv asakta-matir gehe putra-vittaisanaturah
strainah krpana-dhir mudho mamaham iti badhyate***

On the other hand, a *grhastha* whose heart is attached to hearth and home, who is always worried about money and children, and who is obsessed with sex, is a fool. Such a person is bound by the misconceptions of "I and mine." (*Bhag.* 11.17.56)

The Destination of Attached Householders

15.18

***aho me pitarau vrddhau bharya balatmajatmajah
anatha mam rte dinah katham jivanti duhkhithah
evam grhasayaksipta-hrdayo mudha-dhir ayam
atrptas tan anudhyayan mrto 'ndham visate tamah***

[At the time of death such a fool thinks] "Alas! My mother and father have reached old age. In my absence who will care for them? My wife and children are helpless without me. How can any of these poor souls survive without me?" With his heart thus overwhelmed by family sentiment, and filled with anxieties because of attachment to house and home, such a fool, filled with worries, dies unhappy and dissatisfied with his inability to realize his plans. He enters the blinding darkness of hell. (*Bhag.* 11.17.57-58)

Both Men and Women Should Avoid Family Attachment

15.19

*tvak-smasru-roma-nakha-kesa-pinaddham antar
mamsasthi-rakta-krmi-vit-kapha-pitta-vatam
jivac-chavam bhajati kanta-matir vimudha
ya te padabja-makarandam ajighrati stri*

The stupid woman who has not savored the aroma of the nectar of Your lotus feet will become the lover of a "man" a live corpse made of flesh, blood, bones, stool, bile, germs and air covered with skin, hair, beards, and mustaches. (*Bhag.* 10.60.45)

Enjoyment of Conjugal Pleasures in Household Life is Condemned

15.20

*ye mam bhajanti dhamaty tapasa vrata-caryaya
kamatmano 'pavargesam mohita mama mayaya*

[In condemnation of materialistic devotees, the Lord said] Those who worship Me the giver of liberation in order to enjoy conjugal happiness, who perform all kinds of penance and sacrifice to that end, are fools deluded by sensual pleasure and ensnared by the illusions of *maya*. (*Bhag.* 10.60.52)

The Purpose of Household Life

15.21

*adhana api te dhanyah sadhavo grha-medhinah
yad-grha hy arha-varyambu-trna-bhumisvaravarah*

[Pnthu Maharaja told the four Kumaras] A person who is not very rich and who is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is glorified. (*Bhag.* 4.22.11)

The Unholy Household

15.22

*vyalalaya-druma vai tesv ariktakhila-sampadah
yad-grhas tirtha-padiya-padatirtha-vivarjitah*

On the other hand, even though full of all opulence and material property, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which venomous serpents live. (*Bhag.* 4.22.12)

The Duty of *Vanaprasthas*

15.23

*vanaprasthasrama-padesv abhiksnam bhaiksyam acaret
samsidhyaty asv asammoah suddha-sattvah silandhasa*

A *vanaprastha* should live by begging. He may accept food prepared grains left behind in the fields and markets. By such a practice, he will become purified, free from delusion, and spiritually perfect. (*Bhag.* 11.18.25)

Homes are in Different Modes

15.24

*vanam tu sattviko vaso gramo rajasa ucyate
tamasam dyuta-sadanam man-niketam tu nirgunam*

In order to attain pure devotional service, one's faith, residence, eating, and activities should all be pure. From the mode of goodness, one can develop to the mode of pure goodness; therefore it is important to live in a place which is pure. The following is a description of residences in the different modes of nature: A hut in the forest is in the mode of goodness, an apartment in the city is in the mode of passion, and a room in a gambling den is in the mode of ignorance. (*Bhag.* 11.25.25)

Karma-sannyasa, Jnana-sannyasa, and Tridandi-sannyasa

15.25

*jnana-sannyasinah kecid-veda-sannyasino 'pare
karma-sannyasi-nas-tvanye trividhah parikitatah*

There are three kinds of *sannyasa*: *karma-sannyasa*, *jnana-sannyasa*, and *vedic-sannyasa*. (*Padma Purana, Svarga Khanda*)

A *Dhira Sannyasi*

15.26

*gata-svartham imam deham virakto mukta-bandhanah
avijnata-gatir jahyat sa vai dhira udahrtah*

A *sannyasi* is known as *dhira*, or undisturbed, sober, and a self-realized soul when he goes to an unknown, remote place and freed from all obligations and false ego, quits his material body when it has become useless. (*Bhag.* 1.13.26)

A *Narottama Sannyasi*

15.27

*yah svakat parato vaha jata-nirveda atmavan
hrdi krtva harim gehat pravrajat sa narottamah*

A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart. (*Bhag.* 1.13.27)

Prohibition Against *Karma-sannyasa* in *Kali-yuga*

15.28

*asvamedham gavalambham sannyasam pala-paitrikam
devarena sutotpattim kalau panca vivarjayet*

In this age of Kali, the following five kinds of *karma-kanda* practices forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting *sannyasa*, offering oblations of flesh to the forefathers, and a man begetting children in his brother's wife. (*Malamasattatva-dhnta, Brahma Vaivarta Purana, Krsna-janma-khanda* 4.115.113)

The Meaning of the Word *Tridandi*

15.29

*vagdado'tha mano-dandah kaya-danda-stathaiva ca
yasyaite nihita-buddhau tridanditi sa ucyate*

One who accepts in his mind the rod of chastisement for his speech, mind is known as a *tridandi* one who has accepted the threefold rod of chastisement. (*Manu-samhita* 12.10)

15.30

*damanam dandam yasya van-manah-kayanam dandah nisiddhabhidhanah
sat-sankalpa-pratisiddha-vyapara-vyapara-tyagena buddava-vasthitah sa
tridandity-ucyate na tu danda-traya-dharana-matrena*

The word *danda* means "punishment." One who "punishes" speech, mind, and actions means one who gives up attachment for material sense enjoyment and who accepts what is favorable for the truth and rejects what is unfavorable for perfection. Such a person is called a *tridandi*. It is not that anyone who carries around three sticks can be called a *tridandi*. (*Manu-samhita* 12.10, Kalukka Bhatta commentary on the above verse from *Manu-samhita*).

Rupa Gosvami's Definition of *Tridandi*

15.31

*vaco vegam manasah krodha-vagam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat*

One who can control the forces of speech, mind, anger, the tongue, the belly, and the genitals is known as a Gosvami and is qualified to accept disciples all over the world. (*Upadesamrta* 1)

Tridandi-sannyasa is Mentioned in the Ancient Vedas

15.32

*tatra paramahansa nama samvartakaruni-svetaketu-durvasa-
rbhu-nidagha-jada-bharata dattatreya-raivataka-
prabhrtayo'vyakta linga avyaktacara, anunmatta unmattavad*

***acarantastridandam kamandallum sikyam patram jalapavitram
sikham yajnopavitam cetyetat sarvam bhuh svahetyapsu
parityajyatmanam-anvicchet***

In addition to the previously mentioned *paramahamsas* are these famous wandering *sannyasis* (*parivrajakas*), *Samvartaka*, *Arurinandana*, *Audmlaka*, *Svetaketu*, *Durvasm*, *nbhu*, *Nidmgha*, *Jada Bharata*, *Dattmtreya*, *Raivata*, and so on. They are all *paramahamsas*; none of them wear the outward signs of *varnasrama* the *sikha* and sacred thread of a *brahmana*. They are not mad but behave like madmen. The *paramahamsa*, saying the *mantra bhuh-svaha* (I offer you to the earth) leaves aside all external paraphernalia of the renounced order, including the *tridanda*, staff, the waterpot, the begging bowl made from a gourd, the belt made of straw, the purifying cup for water, the tuft of hair, the sacred thread, and dedicates himself solely to following the order of the bona fide guru and the inner direction of the *Paramatma*. (*Jabalopanisad* 6.1)

Srimad Bhagavatam Mentions Tridanda-sannyasa

15.33

***kecit tri-venum jagrhur eke patram kamandalum
pitham caike 'ksa-sutram ca kantham cirani kecana
pradaya ca punas tani darsitany adadur muneh***

Some took away his *tridanda*, some stole his begging bowl, and others snatched away his waterpot. Some of them pulled away his *asana*, others harassed him by taking his japa-mala, his beads. Others grabbed at his clothing and took away his cloth. (*Bhag.* 11.23.34)

The Tridandi Attains Perfection According to the Manu-samhita

15.34

***tridandam-etan-niksipyā sarva-bhutesu manavah
kama-krodhau tu samyamya tatah siddhim niyacchati***

One who disciplines his mind, speech, and body and controls his lust and anger towards other living beings and thus gives up these bad qualities is a *tridandi* and attains liberation. (*Manu-samhita* 12.11)

The Harita-samhita Glorifies Tridanda-sannyasa

15.35

***tridanda-bhrd-yo hi prthak samacarecchanaih sanair-yastu bahir-
mukhaksah san-mucya samsara-samasta-bandhanat sa
visnoramrtatmanah padam***

The *tridandi sannyasa* gradually withdraws his senses from any connection with sight, sound, taste, smell, etc., and becomes indifferent. His mind is gradually freed from any trace of involvement with material enjoyment, and his behavior becomes similarly pure. Such a *sannyasi* has freed himself from family bondage and, becoming liberated, he tastes the nectar of spiritual bliss at the lotus feet of Sri Visnu. (*Harita-samhita* 6.23)

Sridhara Svami Mentions *Tridanda-sannyasa* in his *Bhagavatam* Commentary

15.36

"*evam bahudakadi dharman uktva paramahamsa-dharmanaha jnana-nistha iti sardhair-dasbhih bahir-virakto mukmuksh san jnana-nistha va mokse'py anapekso mad-bhakto va sa salingan tridandadi-sahitan asramams-tad-dharmams-tyaktva tadasaktim tyaktva yathocitam dharmam cared ity arthah*" punaraya

After explaining the duties of other *sannyasis* such as *bahudaka* the duties of a *paramahamsa* are described in ten and a half verses beginning with this one. A *paramhamsa* may be one desiring liberation and thus fixed in knowledge or may be a devotee who disregards even liberation. He should perform proper religious duties without any attachment to material desires. He can give up all the external symptoms of *varnasrama-dharma*. He gives up the *asrama* duties means he gives up attachment to them and performs them with no material motive. (*Bhavartha-dipika* commentary on *Bhag.* 11.18.28)

Sri Caitanya Mahaprabhu's Opinion on the *Tridandi* Verse of *Bhagavatam*

15.37

***prabhu kahe,—sadhu ei bhiksura vacana
mukunda sevana-vrata kaila nirdharana
paratma-nistha-matra vesa-dharana
mukunda-sevaya haya samsara-tarana
sei vesa kaila, ebe vrndavana giya
krsna-nisevana kari nibhrte vasiya***

Sri Caitanya Mahaprabhu approved of the *ekam samasthaya paratmanintham* verse on account of the determination of the mendicant *sannyasi* to engage in the service of Lord Mukunda. He gave his approval of this verse, indicating that it was very good. The real purpose of accepting *sannyasa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the *sannyasa* order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place. (*Cc. Mad.* 3.7-9)

A *Tridandi-sannyasi* Keeps his *Sikha*, Sacred Thread, and *Sannyasi* Dress

15.38

***sikhi yajnopaviti syat tridandi sa-kamanduluh
sa pavitras ca kasayi gayatrin ca japet sada***

A *tridandi sannyasi* keeps his *sikha* as well as his sacred thread after renunciation, He also carries a *kamandalu*. He wears saffron cloth, and remaining fixed in purity, he chants the *gayatri mantra* and the *japa* of the holy name. (*Skanda Purana, Suta Samhita*)

15.39

***ekavasa dvidvasatha sikhi. yajnopavitavan
kamandalukaro vidvams-tridando yati tat-param***

Wearing one or two pieces of cloth, maintaining the tuft of hair, and continuing to wear the sacred thread, with a waterpot in his hand, a learned *sannyasi*, who is the best of men, attains the Supreme Lord. (*Padma Purana, Svarga Khanda Adi 13*)

The Hundred and Eight Names of the Tridandi-sannyasis

15.40

*tirthasramavanaranya-giri-parvata-sagarah
sarasvati bharati ca puri namani vai dasa
gabhastinimir varahah ksamit-trparamarthinau
turyasrami nirihasa ca tridandi-visnu daivatah
bhiksur-yayavaro vistho nyasi-rabhasiko munih
visthalalo mahaviro mahattaro yathagatah
naiskarmya-paramadvaiti suddhadvaiti jitendriyah
tapasvi yacako nagno raddhanti suddhadvaiti bhajanonmukhah
sannyasi maskari klanto niragnir-narasimhakah
audalomi-mahayogi-sruvak bhavaparagah
sramano'vahutah santas yatharho dandi-kesavau
nyastaparigraho bhakti-saro'ksri janardana
urdhva manthi-tyakta-grhav-urdhvareto yatostha-dhrk viraktodasinau tyagi
siddhanti sridharah sikhi
bodhayano trivikramjo govindo madhusudana
vaikhanaso yathasvo vai vama paramahamasakah
narayana-hrsikesi parivrajaka-mangalau
madhavo padmanabhas caudupako bhrami vaisnavah
visnu-damodarau svami gosvami paramogavah
bhagavato hyakincana santo niskincano yatih ksapanko'visaktascordhva
pundro mudi-sajjanay
nirvisayi harerjano srauti sadhu brhad-vrati
sthaviras-tat-paro paryatakacaryau svatantradhik
kathyante yatinamani prathitani mahitale
asthottara-satani tu vaidikakhyani tani hi*

There are one hundred and eight authorized Vedic names for principle among which are these ten: *Tirtha, anrama, Vana, ararya, Giri, Parvata, Smgara, Sarasvati, Bharati, and Puri*. In addition there are *Gabhastinemi, Varaha, Ksamitm, Paramartha, Turyasrami, Nirtha, Tridandi, Visnudevata, Bhiksu, Yajavara, Vintha, Nyasi, Rabhasika, Muni, Vinthalala, Mahavira, Mahattara, Yathagata, Naiskarmya, Paramadvaiti, Suddhadvaiti, Jitendriya, Tapasvi, Yacaka, Nagna, Raddhanti, Bhajanonmukha, Sannyasi, Maskari, Klmnta, Niragni, Narasiaha, Audalomi, Mahayogi, Sruvaka, Bhavapmraga, Sramara, Avadhuta, Santa, Yatharha, Dandi, Kesava, Nyastaparigraha, Bhakti-smra, Aksari, Janardana, Urdhva-manthi, Tyakta-gnha, Urdhvareta, Yatontha-dhnc, Virakta, Udasina, Tyagi, Siddhanti, Sridhara, Sikhi, Bodhayana, Trivikrama, Govinda, Madhusudana, Vaikhanasa, Yathasva, Vamana, Paramahamsa, Narayana, Hrsikesa, Parivrajaka, Mangala, Madhava, Padmanabha, Audupaka, Bhrami, Vaisnava, Visnu, Damodara, Svami, Gosvami, Parmagava, Bhagavata, Akiscana, Santa, Niskiscana, Yati, Ksaparako, Avinakta, Urdhva-pundro, Mudi, Sajjana, Nirvinayi, Harijana, Srauti, Sadhu, Bnhad-vrati, Sthavira, Tatpara, Paryataka, Acarya, and Svatantri*. (*Muktikopanisad and Sattvata-samhita*)

**

A Tridandi-sannyasi is Worshipable by all Asramas

15.41

*devata-pratimam drstva yatim caiva tridandinam
namaskaram na kuryaced upavasena suddhyati*

One who does not offer obeisances upon seeing gods and *sannyasis* should fast all day for his purification. (*Ekadasi-tattve trisprsaikadasi-prakarana-dhrta-smrti-vakya*)

A Paramahansa Vaisnava Surpasses all the Asramas

15.42

*vaisnavera bhakti ei dekhana saksat
mahasrami o vaisnavere kare dandavat
sannyasa-grahana kaile hena dharma
tanra pita asi' putrere kare namaskara
ata eva sannyas-asrama sabara vandita
"sannyasi-sannyasi" namaskara se vihita
tathapi asrama-dharma chadi' vaisnavere
siksa-guru sri krsna apane namaskare*

Seeing the great devotion of a Vaisnava, even those in the highest *asrama* as well as other devotees offer their obeisances. To one who has accepted the order of *sannyasa*, one must bow down as would a son to his father. must bow down to a *sannyasi*, and offer them respect, saying, "O saintly one, O *sannyasi*." Nevertheless, devotees give up all concern for *asrama-dharma*, and simply bow down before their instructing guru and Krsna. (*C.Bhag.Antya* 8.150-153)

Sarvabhauma Bhattacharya's Example

15.43

*sarvabhauma balena, "asrame bada tumi
sastramate tumi vandya, upasaka ami"*

Sarvabhauma said to Sri Caitanya Mahaprabhu, [who appeared before him as a *sannyasi*], "Your *asrama* is great. In the opinion of the *sastra*, You are worshipable by one such as myself. (*C.Bhag. Antya* 3.76)

Impersonalist Sannyasis are Condemned

15.44

*sannyasi haiya niravadhi "narayana"
baliveka prema-bhakti-yoge anuksana
na bujhiya sankaracaryera abhipraya
bhakti chadi matha mudhaiya duhkha paya*

Sannyasis always say the name of Narayana and worship him in *prema-bhakti-yoga*. Not understanding the position of Narayana, the followers of Sankaracarya give up the path of *bhakti*; such fools attain only trouble and misery. (*C.Bhag. Antya* 3.54,55)

Only Unmotivated Devotional Service Gives Complete Satisfaction to the Soul

15.45

***sa vai pumsam paro dharmo yato bhaktir adhoksaje
ahaituky apratihata yayatma suprasidati***

The supreme *dharmo* for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (*Bhag.* 1.2.6)

Fallen *Sannyasis* are Compared to Vomit-eaters

15.46
***yah pravrajya grhat purvam tri-vargavapanat punah
yadi seveta tan bhiksuh sa vai vantasy apatrapah***

One who renounces worldly things, gives up the life of a *grhastha*, and leaves his home to be a mendicant, a *sannyasi*, and who then leaves the *sannyasa asrama* to again pursue sex and money is like someone who vomits up a bad meal and then eats it again, for he is eager to taste what has already been rejected. Such a brazen sinner and condemned man is certainly shameless. (*Bhag.* 7.15.36)

15.47
***yaih sva-dehah smrto 'natma martyo vit-krmi-bhasmavat
ta enam atmasat krtva slaghayanti hy asattamah***

Sannyasis who at first consider that the body is subject to death, when it will be transformed into stool, worms, or ashes, but who again give importance to the body and glorify it as the self, are to be considered *asat-tamah*, un-saintly, ignorant, and the greatest rascals. (*Bhag.* 7.15.37)

15.48
***grhasthasya kriya-tyago vrata-tyago vator api
tapasvino grama-seva bhikso indriya-lolata***

It is abominable for a person living in the *grhastha-asrama* to give up the regulative principles of householder life. It is abominable for a *brahmacari* not to follow the *brahmacari* vows while living under the care of the guru. It is abominable for a *vanaprastha* to live in the village and engage in so-called social activities, and it is abominable for a *sannyasi* to be addicted to sense gratification. (*Bhag.* 7.15.38)

15.49
***asramapasada hy ete khalv asrama-vidambanah
deva-maya-vimudhams tan upeksetanukampaya***

One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position. (*Bhag.* 7.15.39)

Sannyasis Should Not Become Vantis

15.50
***sannyasira dharmo nahe sannyasa karina
nija janma-sthane rahe kutumba lana***

After taking *sannyasa*, a sannyasi should not remain in his home town, surrounded by family and relatives. (*Cc. Madhya* 3.177)

The Behavior of the Great Souls Who are Transcendental to all the *Asramas*

15.51

***yada yasanugrhnati bhagavan-atma-bhavitah
sa jahati matim loke vede ca parinistitam***

When the completely opulent Supreme Lord sees the total surrender of a devotee, He is pleased to award that soul His personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the Vedas. He thus shakes off all attachments to the external strictures of the Vedas (such as those recommending *karma-kanda*) which are meant for people in general. (*Bhag.* 4.29.46)

15.52

***ajnayaivam gunan dosan mayadistan api svakan
dharman samtyajya yah sarvan mam bhajeta sa tu sattamah***

[Krsna said] Having taken complete shelter of My lotus feet, a saintly person renounces mundane religious and social duties and worships Me alone. Indeed, he is the best of men. (*Bhag.* 11.11.32)

The Vedic Explanation of *Paramahamsa*

15.53

***asau sva-putra-mitra-kalatra-bvandhva-dinchikha-
yajnopavite yagam satram svadhyayan
ca sarvakarmani sannyasyayam brahmandam
ca hitva kaupinam dandam acchadanan
ca sva sariropabhogarthaya lokasyopakarthaya ca
parigrahet. tacca na mukhyo'sti ko'yam mukhya iti ced
ayam mukhyah. na dandam na kamandalum na sikham
na yajnopavitam na cacchadanam carati paramahamsah***

A *paramahamsa* gives up the following as being material and irrelevant: his children, wife, friends, relatives, *sikha*, sacred thread, *yajna*, charity, study of the Vedas, social and Vedic duties. These things are all of this world, they have a connection with the fallible and temporary. Such a *paramahamsa* accepts only the bare necessities required to keep body and soul together. The *paramahamsa* may sometimes accept the *danda*, *sikha*, sacred thread, and dress of a *sannyasi* in order to benefit the fallen souls of this world. For a *paramahamsa* the *danda*, *sikha*, sacred tread, cloth etc. are not important. (*Paramahamsa Upanisad* 1-2)

The Supreme Lord, a *Paramahamsa*, is Transcendental to all Material Considerations

15.54

***ahe danda, ami yare bahiye hrdaye
se tomare bahiveka e ta' yukta nahe
eta bali' balarama parama-pracanda
phelilena danda bhangi "kari" tina khanda***

O *danda*, within my heart, I find you to be external and useless. [since Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead as a devotee, He is the topmost *paramahamsa*. What need has He to carry a symbol of elevated status within the *varnas* and *asramas* of human society? A *sannyasa danda* in His hands is redundant] Saying this, Sri Balarama, with great violence, broke into three pieces the tridandi staff of renunciation belonging to Sri Caitanya. (C.Bhag. Antya 2.205-206)

15.54a
tina khanda kari' danda dila bhasana

Nityananda Prabhu broke Sri Caitanya Mahaprabhu's *sannyasa danda* in three places. (Cc. Madhya 5.143)

15.55
danda-bhanga-lila ei parama gambhira
sei bujhe, duohara pade yanra bhakti dhira

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it. (Cc. Madhya 5.158)

**For Those who are *Paramahamsas*, and are Therefore
Transcendental to all Considerations of *Asrama*,
the Red Cloth of a *Sannyasi* is Inappropriate**

15.56
rakta-vastra 'vaisnavera' parite na yuyaya

Red cloth is unfit for a *paramahamsa* Vaisnava to wear. (Cc. Antya 13.61)

Bhagavatam* Gives the Characteristic Behavior of a *Paramahamsa

15.57
evam-vratah sva-priya-nama-kirtya jatanurago druta-citta uccaih
hasaty atho roditi rauti gayaty unmada-van nrtyati loka-bahyah

When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, and chants just like a madman, not caring for outsiders. (Bhag. 11.2.40)

The Mentality of a *Paramahamsa*

15.58
naham vipro na ca nara-patir napi vaisyo na sudro
naham varni na ca grha-patir no vanastho yatir va
kintu prodyan-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah

I am not a *brahmana*, I am not a *ksatriya*, I am not a *vaisya* or a *sudra*. Nor am I a *brahmacari*, a householder, a *vanaprastha*, or a *sannyasi*. I identify Myself only as the servant of the servant of the servant of the maintainer of the

gopis. (Cc. 13.80 from Padyavali 63)

Thus ends the Fifteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Asrama-dharma-tattva*.

Sraddha-tattva

The Proper Funeral Ceremony

16.1

*prapte raddha-dine'pi pragannam bhagavate 'rpayet
taccheneraiva kurvita sraddham bhagavato narau*

Even on the day of *sraddha*, a devotee should first offer the food to the Lord and then perform the *sraddha* ceremony with the Lord's remnants. (*Hari-bhakti-vilasa* 9.294)

16.2

*vinrorniveditmnena yantavyam devatmntaram
pitrbhyasmpi taddeyam tadanantyaya kalpate*

The demigods should be worshiped with the food offered to Lord Visnu. Even the forefathers should be offered the remnants of the Lord. This gives unlimited benefit. (*Hari-bhakti-vilasa* 9.297)

16.3

*bhaksyam bhojyasca yatkiscida nivedyagrabhoktari
na deyam pitndevebhyau prayascitti yato bhavet*

Without offering food first to Lord Visnu, who is called *agrabhokta*, or the prime enjoyer, one should not offer anything to the forefathers, otherwise he has to perform atonement. (*Hari-bhakti-vilasa* 9.314)

Vaisnavas are Forbidden to Hold or Wear Kusa Grass

16.4

*sarkalpam ca tatha danam pitndevarccanadikam
Visnumantropadintascema kuryat kusa chararam*

If a person is initiated into the Visnu *mantra* then he should not make a resolve for any fruitive activity, nor give charity (for material gain), nor engage in the worship of forefathers and so on; and he should not hold *kusa* grass. (*Skanda Purana*)

Vaisnavas Need not Perform Funeral Rites or Offer Oblations to Forefathers

16.5

*kia dattair bahubhiu pindairgayasraddadibhir mune
yairarccito harirbhaktya pitnarthasca dine dine*

O sage, for those who everyday worship Lord Hari with devotion for the satisfaction of their forefathers, what need is there for them to give away many oblations in charity, and make *pinda-dana* at Gaya by performing the *sraddha* ceremony? (*Hari-bhakti-vilasa* 9.308)

Lord Caitanya's Internal Reasons for Performing the Funeral Ceremony

16.6

*prabhu bole 'gaya yatra amara
jata ksane dekhilmh carara tomara
tirthe pinde dile se nistare pitngara
sei jare pinda diye tare sei jana
toma dekhilei matra koti pitngara
sei ksane sarva bandhu pmya vimocana
ataeva tirtha nahe tomara samana
tirtharo parama tumi mangala pradhara
samsara samudra haite uddharo amare
ei ami deha asamarpilmn tomare
krsna pada padmera amrtarasa pana
amare karao "tumi ei cahi dara"*

Lord Caitanya said, "As soon as I saw your lotus feet my visit to Gaya was successful. If one offers oblations to forefathers at the holy places then they are liberated, but only the person to whom the oblations are offered. But just by seeing you millions of forefathers immediately get liberation from all bondage. Therefore the holy places are not equal to you, rather you are auspicious even to the holy places. Please deliver Me from the ocean of *samsara*. Now I have surrendered Myself to you. Please make me drink the nectar of the lotus feet of Krsna. I want this benediction. (Cb. Adi 12.49-54)

Vaisnavas Must Deceive the *Smartas* for Their Own Good

16.7

*svabhavasthaiu karmajadmn vascayan draviradibhiu
harer naivedyasambharan vaisnavebhyau samarpayet*

One should trick the non-devotees by giving them unoffered items or wealth, but one should offer the Lord's *prasada* to the Vaisnavas. (*Hari-bhakti-vilasa* 9.327)

Funeral Ceremony of the Karmis is Demonic

16.8

*yastu vidya vinirmuktam mhrkham matva tu vaisnavam
vedavidbhyo 'dadadviprau sraddham tadraksasam bhavet*

If a *vipra*, thinking an uneducated *vaisnava* a fool, offers *sraddha* to the *brahmanas* who know the Vedas, then such *sraddha* is called demonic, or *raksanasraddha*. (*Hari-bhakti-vilasa* 9.316)

The Behavior of Advaita Acarya

16.9

*acarya kahena, "tumi na kariha bhaya
sei acariba, yei sastra-mata haya
tumi khaile haya koti-brahmana-bhojana"
eta bali, sraddha-patra karailm bhojana*

Advaita Acarya replied, "My dear Haridasa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures. Feeding is equal to feeding ten million *brahmanas*. Therefore, accept this *sraddha-patra*." Thus Advaita Acarya made him eat. (*Cc. Antya* 3.221-22)

The Characteristics of a Staunch Devotee

16.10

*evamekantinam prayau kirttanam smararam prabho
kurvatmm parama pritya kntyamanyanna rocate*

The unalloyed devotees who generally engage in performing *kirtana* and remembering the Lord with great love take no interest in other prescribed activities. (*Hari-bhakti-vilasa* 20.382)

Thus ends the Sixteenth Jewel of the *Gaudiya-Kanthahara*, entitled *Sraddha-tattva*.

Nama-tattva

The Supreme Lord is the Root of all Religion

17.1

*dharmamulam hi bhagavan sarva-vedamayo harih
smrtam ca tad-vidam rajan yena catma prasidati*

The Supreme Person is the root of all *dharmas*, the essence of all the Vedas, and the meditation of all those great authorities who know the truth about the Supreme Lord, and whose opinions become scripture. This is evidence, O King, and by accepting this religious principle, everyone will attain the highest satisfaction of the soul, mind, and body. (*Bhag. 7.11.7*)

Krsna is the Only Way

17.2

*tapastu tapaih prapastu parvata-datantu tirthani pathastu cagaman
yajastu yagairvivadantu vadair harim vina naiva mrtim taranti*

You may perform mountains of austerities, visit many holy places, study all the Vedas, and perform all kinds of Vedic sacrifices, but without devotion to Krsna, none of these things can save you from death. (*Bhavartha Dipika 10.87.27*)

Chanting the Holy Name is the Eternal and Highest *Dharma* for all Souls

17.3

*etavan eva loke 'smin pumsam dharmah parah smrtah
bhakti-yogo bhagavati tan-nama-grahanadibhih*

It is recognized that the highest religious principle in human society is devotional service to the Supreme Personality of Godhead, beginning with the chanting of the holy name of the Lord, *nama-sanakirtana*. (*Bhag. 6.3.22*)

The Holy Name is the Essence of the Srutis

17.4

*nikhila-sruti-mauli rama-mala-dyuti nirajita-padapankajanta
ayi mukta-kulair upasyamanam paritas tvam harinama samsrayami*

O holy name, the tips of the toes of your lotus feet are eternally worshiped by the glowing effulgence of the *Upanisads*, the crest jewels of the Vedas. You are eternally adored and chanted by great liberated souls like Narada and Sukadeva Gosvami. O Harinama, clearing myself of all offenses, I take complete shelter of You. (Srla Rupa Gosvami, *Krsna-namastakam 1*)

The Constitutional Nature of the Holy Name

17.5

*nama cintamanih krsnas caitanya-rasa-vigraha
purnah-suddho nitya-mukto 'bhinnatvan nama naminoh*

The holy name of Krsna is a transcendental wish fulfilling gem it bestows all spiritual benedictions, for it is Krsna Himself. It is the personification of divine mellow, the fountainhead of all pleasure. The holy name of Krsna is eternally liberated and spiritual. This is because the name of Krsna and Krsna Himself are nondifferent. (*Sri Bhakti-rasamrta-sindhu, Purva-Vibhagaga 2.233*)

17.6

ekam eva sac-cid-ananda-rasadi-rupam tattvam dvidha-virbhutam

The Supreme Absolute Truth is one reality whose form is eternal, fully cognizant, and ecstatic. That Absolute reality who is the origin of all rasa appears in two forms, as Krsna Himself and as the holy name of Krsna. These two forms are nondifferent manifestations of the same eternal reality Krsna. (*Sri-Bhakti-rasamrta-sindhu, Purva-Vibhaga 2.233, Jiva Gosvami's Durgama-sargamani commentary*)

The Vedas Sing the Glories of the Holy Name

17.7

om asya jananto nama cid-viviktan mahante visno sumatim bhajamahe om tat sat

This *mantra* means, "O Lord Visnu, Your name is conscious (*cit*) and self-effulgent (*mahas*) and so even one with partial knowledge of the eternal nature of Your name, and incomplete understanding of the glory of proper chanting, can attain knowledge of You merely by repeating the syllables, because You, who are known by *Om*, are self-existent (*sat*)." Thus it is seen that the name liberates a person from fear and envy even if alluded to. (*Bhagavata-Sandarbha 47*)

17.7a

he vinro te tava nama cita cit-svarupam ata eva mahau sva-prakasa-rupam tasmad asya namna a inadapi janantau ha tu samyak uccmra-mahatmayadi puruskarera. tathapi vivaktan bruvarau kevalam tad-aksarabhyasa matram kurvanah sumantia tad-visayam vidyam bhajamahe prapnuyauh. Ata eva bhayadvesadau sri mhrteu aphurter iva smnketya-davapasya muktidadvam sruyate.

O Visnu! Your holy name is of the nature of divine consciousness it is transcendental reality par-excellence. It is a manifestation of Your own divine form, even if someone utters the holy name without knowing the names complete glories. To utter the name without being fully aware of its glories means *namabhasa*, or uttering the syllables of the holy name which are only the outer reflection. Even in such a position we shall attain divine knowledge of the Lord, by such worship. Because this line contains the word *om* it indicates that the use of the word "*sat*" means *svata-siddau*. Therefore the divine form upon one's having uttered the name (even when there is *namabhasa* because of *sanketya* and so forth), and thus one attains liberation from the position of and envy. (*Bhagavata Sandarbha 4*)

The Glories of the Holy Name in the *Smrti-sastras*

17.8

*vede ramayane caiva purane bharate tatha
adavante ca madhye ca harih sarvatrah giyate*

Throughout the *Vedas*, the *Ramayana*, the *Puranas*, and the *Mahabharata*, from beginning to end, only the glories of the Supreme Lord Hari are sung. (*Hari-vamsa*)

The Holy Name Grants All Perfection in Kali-yuga

17.9

*kaler dosa-nidhe rajann asti hy eko mahan gunah
kirtanad eva krsnasya mukta-sangah param vrajet*

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krsna *maha-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom. (*Bhag.* 12.3.51)

17.10

*krte yad dhyayato visnum tretayam yajato makhaih
dvapare paricaryayam kalau tad dhari-kirtanat*

What was attained in Satya-yuga through meditation, in Treta-yuga through sacrifice, and in Dvapara-yuga through Deity worship is realized in Kali-yuga through *hari-kirtana*. (*Bhag.* 12.3.52)

17.11

*dhyayan krte yajan yajnais-tretayam dvapare 'rcayan
yadapnoti tadapnoti kalau sankirtya kesavam*

Whatever results was attained in Satya-yuga by meditation, in Treta-yuga by *yajna*, and in Dvapara-yuga by *arcana*, can only be attained in the Kali-yuga by *hari-nama-kirtana*, chanting the glories of Krsna, who is known as Kesava. (*Padma Purana, Uttara-khanda, 42nd Adhyaya*)

17.12

*kali-kale nama-rupe krsna-avatara
nama haite haya sarva-jagat-nistara
nama vinu kali-kale nahi ara dharmam
sarva-mantra-sara nama, ei sastra-marma*

In the age of Kali, Krsna advents Himself in the form of the holy name. By the holy name, the entire universe is delivered. There is no other *dharmam* in the age of Kali. The holy name of Krsna is the essence of all *mantras* and the purport of all revealed scriptures. (*Cc. Adi* 17.22 and 7.74)

Sridhara Svami on Glories of the Holy Name

17.13

*amhah samhara dakhilam sakrududayadeva sakala-lokasya
taraniriva timira-jaladhim jayati jagan-mangalam harer nama*

Let the all-auspicious glories of the holy name, which benedicts the entire universe, be victorious. Just as when the sun rises, it dispels the ocean of dark-

ness, in the same way, when the holy name has only slightly risen within one's heart, all one's sins are completely destroyed. (*Padyavali* 16, Sridhara Svami)

17.14

jnanamasti tulitam ca tulayam prema naiva tulitam tu tulayam
siddhir eva tulitatra tulayam krsna-nama tulitam na tulayam

Knowledge and yogic perfection can be compared to one another, but *prema* and *krsna-nama* have no comparison to anything within this world. They cannot be weighed on the scales of mundane consideration. (*Padyavali* 15, Sridhara Svami)

Rupa Gosvami on the Glories of the Name

17.15

akrstih krta-cetasam sumahatam-muccatanam camhasam
acandalamamukaloka-sulabho vasyas ca moksasriyah
no diksam na ca daksinam na ca purascaryam managiksate
mantr'o'yam rasana sprg eva phalati sri krsna namatmakah

The holy name of Krsna is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily, available to everyone, including the lowest type of man, the *candala*. The holy name of Krsna is controller of the opulence of liberation, and it is identical with Sri Krsna. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities, or the *purascarya* regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient. (*Padyavali* 29, Rupa Gosvami)

The Efficacy of *Gayatri* and the Holy Name

17.16

krsna-mantra haite habe samsara-mocana
krsna-nama haite pabe krsnera carana

Through the *gayatri* mantra one attains liberation from material existence. Through the holy name one attains the lotus feet of Krsna. (*Cc. Adi* 7.73)

The Glories of *Hari-katha*

17.17

srutam-apy-aupanisadam dure hari-kathamrtat
yan na santi dravac-citta-kampasru-pulakadayah

The *Upanisads* have ascertained *nirvisesa brahma* as the subject of the *sruti*, whereas they only take a distant view of *hari-katha*. This is because through hearing and chanting about Brahman, one's heart is not moved, tears do not pour from the eyes, and the bodily hairs do not stand on end. (*Padyavali* 39)

The Glories of the Holy Name Surpasses that of Impersonal Brahman

17.18

yad brahma-saksat-krti-nisthayapi vinasamayati vina na bhogaih

apaiti nama-sphuranena tatte prarabhda-karmeti virauti vedah

O holy name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of *Brahman* or by constant meditation on eternal consciousness. But, O holy name, as soon as You appear on the tongue of a sincere chanter, all the *karmic* seeds of sin are burned to ashes. Thus all sinful reactions, past, present and future are finished. This is proclaimed by the *Vedas*. (*Krsna-namastakam*, Rupa Gosvami 4)

Kirtana of the Holy Name is Best of All

17.19

***aghaccit-smaranam visnor-bahvayasena sadhyate
austhaspandana-matrena kirtanatu tato varam***

The remembrance of Visnu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Visnu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kirtana of the holy name of Visnu, and therefore *kirtana* is the topmost process of devotional service. (*Hari-bhakti-vilasa*, 11.453)

The Holy Name Surpasses Worship and Meditation

17.20

***jayati jayati namananda-rupam murarer
viramita-nija-dharma-dhyana-pujadi-yatnam
kathamapi sakrdattam muktidam pranina yat
param-amrtam-ekam jivanam bhusanam me***

All glories, all glories to the all-blissful holy name of Sri Krsna, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity the holy name awards him liberation. The holy name of Krsna is the highest nectar in my life and my only treasure. (*Bnhad-Bhagavatamrta* 1.1.9)

17.21

***yena janma sataih purvam vasudevah sanarcitah
tan-mukhe hari-namani sada tisthanti bharata***

O descendant of Bharata, one who has previously worshiped Lord Vasudeva in hundreds of lifetimes can now chant the holy name eternally. (*Hari-bhakti-vilasa* 11.454)

The Holy Name is not Regulated by Time, Place, and Circumstance

17.22 and 23

***na desa niyamo rajan na kala niyamas tatha
vidyate natra sandeho visnor-namanu-kirtane
kalo'sti dane yajne ca snane kalo' sti saj jape
visnu-sankirtane kalo nastyatra prthivitale***

O king, there are no rules governing the time and place wherein the holy name of Visnu can be chanted. Of this there can be no doubt. Charity and sacrifice are governed by various rules regarding time and place, as are the taking

of one's bath and the silent uttering of different *mantras*. But the holy name of Visnu can be chanted in *sankirtana* at any time in any place on earth. (*Hari-bhakti-vilasa* 11.412, 413)

17.24

***na desa-niyamas tasmin na kala-niyamas-tatha
nocchisthadau nisedho 'sti sri harer-namni lubdhaka***

O hunter, there are no restrictions on when or where the holy name of Sri Hari may be chanted and no prohibitions regarding the uncleanness of the mouth from which the holy name comes forth. (*Hari-bhakti-vilasa* 11.408)

17.25

***etavatalam agha-nirharanaya pumsam
sankirtanam bhagavato guna-karma-namnam
vikrusya putram aghavan yad ajamilo 'pi
narayaneti mriyamana iyaya muktim***

It should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he gets relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana. (*Bhag.* 6.3.24)

The *Bhagavatam* on Loud *Kirtana*

17.26

***namany anantasya hata-trapah pathan
guhyan bhadrani krtani ca smaran
gam paryatams tusta-mana gata-sprhah
kalam pratiksan vimado vimatsarah***

[Narada Muni said] Thus I loudly chanted the holy name of Krsna in *kirtana*, not caring for any social formalities. Such chanting and remembering of the holy name benedicts everyone. In this way, I traveled across the earth, fully satisfied, humble, and non-envious. (*Bhag.* 1.6.26)

Loud *Kirtana* is the Best

17.27

***japato hari namani sthane sata-gunadhikah
atmanan ca punaty-uccair-japan srotrn-punati ca***

Compared to that person who is attached to chanting *japa*, the person who performs loud chanting of the holy name of Sri Hari is one hundred times better. This is because the person who chants *japa* purifies himself, whereas the person who chants the holy name loudly in *kirtana* purifies himself, all those who are with him, and everyone else who hear the holy vibration. (*Sri Naradiya, Prahlada-vakya*)

Loud Kirtana Benefits the Chanter of the Holy Name and Those Who Hear it

17.28

*pasu-paksi-kita-adi balite na pare
sunile se harinama ta'ra saba tare
japile se krsna-nama apani se tare
ucca-sankirtane para-upakara kare
ata eva ucca kari' kirtana karile
sata-guna phala haya sarva-sastre bole*

The animals, birds, and insects cannot chant the holy name, but by hearing the holy name chanted they can benefit. Chanting the japa of the holy name of Krsna purifies oneself, but the loud *sankirtana* of the holy name of Krsna benefits all living beings. Therefore, loudly chant the holy name of Krsna in *kirtana*, and you will get one hundred times the benefit of chanting *japa*. This is the verdict of all the *sastras*. (C.Bhag.Adi 11.275-277)

Mahaprabhu Loudly Chanted the Holy Name

17.29

*hare krsnety uccyaih sphurita-rasano namaganana-
krta-granthi sreni-subhaga-kati-sutrojjvalakarah
visalakso dirghargala-yugala-kheloncita-bhujah
sa caitanyah kim me punarapi drsoryasyati padam*

Sri Caitanya Mahaprabhu loudly chants the Hare Krsna *mantra*, dance upon His tongue, as His radiant lotus hand counts the name by fingering the beads on the beautiful knotted counting string tied to His waist. His beautiful lotus eyes stretch to His ears and His arms reach to His knees. When will Sri Caitanya Mahaprabhu again appear before my eyes? (Caitanyanthakam 5, Rupa Gosvami)

The Opinion of Baladeva on the Form of the *Maha-mantra*

17.30

*hare krsneti mantra-pratika-grahanam.
Sodasa-namatmana dvatrimsa-daksarena mantrenocair-uccaritena
sphurita krta-nrtya rasana jihva yasya sah.*

When the sixteen names and thirty-two syllables of the Hare Krsna *mantra* are loudly vibrated, Krsna Himself dances on ones tongue. (Baladeva Vidyabhñara, Stava-malm-vibhñnara-bhanya)

Hare Krsna is the *Maha-mantra* for the Age of *Kali*

17.31-37

*hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare
sodasaitani namani dvatrimsad varnakani hi
kalau yuge maha-mantrah sammato jivatarane
varjayitva tu namaitad durjanaih parikalpitam
chandobaddham susiddhanta viruddham nabhyaset padam
tarakam brahma-namaitad brahmana gurunadina
kalisantaranadyasu sruti-svadhigatam hareh*

*praptam sri brahma-sisyena sri naradena dhimata
namaitad-uttamam srauta-paramaryena brahmanah
utsrjyaitan-maha-mantram ye tvanyat kaepitam padam
mahanameti gayanti te sastra-guru langhanah
tattva-virodha-sanprktam tadsam daurjanam matam
svavatha pariharyam syadatma-hitarthina sada
hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare*

Hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare: This sixteen-name, thirty-two syllable *mantra* is the *maha-mantra* in the age of Kali by which all living beings can be delivered. One should never abandon chanting this *maha-mantra* and take to other so-called purificatory processes which are practiced by rascals, or engage in chanting other metrical compositions of the name of Krsna that are against the pure conclusions of the scriptures, or are filled with *rasabhasa*. About this divinely spiritual *maha-mantra*, which delivers one from material existence, the original guru, Lord Brahma, has said, *kali-santaranadi srutite*, "The *srutis* have declared this *mantra* to be the best means of deliverance in the age of Kali". Having all heard this from Brahma, the sons and disciples of Brahma, beginning with Narada, all accepted the Krsna *maha-mantra* and, having meditated on it, attained perfection. (*Ananta-Samhita*)

The Upanisads on the Hare Krsna *Maha-mantra*

17.38-39

*hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare
iti sodasakam namnam kali-kalmasa-nasanam
natah parataropayah sarva-vedesu drsyate*

The sixteen names of the Hare Krsna *maha-mantra*-- hare krsna hare krsna krsna hare hare, hare rama hare rama rama rama hare hare-- destroy all the inauspiciousness of the age of Kali. This is the conclusion of all the Vedas. (*Kali-santarara Upanisad*)

The Puranas on the Hare Krsna *Maha-mantra*

17.40

*hare krsna hare krsna krsna krsna hare hare
ratanti halaya vapi te krtartha na samsayah*

Hare krsna hare krsna krsna krsna hare hare: Whoever chants this *mantra*, even neglectfully, will attain the supreme goal of life. Of this there is no doubt. (*Agni-Purana*)

Chanting the Holy Name Qualifies One for Deliverance

17.41

*madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama*

The holy name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. O best of the Bhrgus, when the holy name is uttered once without offense, either attentively or in attentively, it immediately ensures the deliverance of all human beings from the bondage of illusion. (*Hari-bhakti-vilasa* 11.234, *Skanda Purana*)

The Holy Name is to be Chanted in the Stage of Practice and in Perfection

17.42

***etan nirvidyamananam icchatam akuto-bhayam
yoginam nrpa nirnitam harer namanukirtanam***

O King, constant chanting of the holy name of the Lord after the way of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge. (*Bhag.* 2.1.11)

Things Unfavorable for Nama-kirtana

17.43

***janmaisvarya-sruta-sribhir edhamana-madah puman
naivarhaty abhidhatum vai tvam akincana-gocaram***

Those who are intoxicated by false ego on account of their good birth, wealth, learning, and beauty, cannot cry out Your name with sincere feeling. Only those who are materially bereft can chant Your name in purity. (*Bhag.* 1.8.26)

The Characteristics of the Principal and Secondary Name

17.44

***namnamakari bahudha nija-sarva-saktis
tatrapita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah***

O my Lord, Your holy name alone can render all benediction to the living beings, and thus You have hundreds and millions of names like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies and there are no hard and fast rules for chanting Your name. O my Lord, out of kindness, You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them. (*Siksastaka* 2)

The Secondary Names of God and Their Symptoms

17.45

***jada krtira paricaye nama yata
prakrtir gune gauna vedera sammata
srsti kartta paramatma brahma sthiti kara***

jagat samharta pata yajnesvara hara

According to the Vedas, the secondary or inferior names of the Supreme Lord, Sri Krsna are those which are in connection with the material world. For example: "God," "Creator of the Universe," "Paramatma," "Supersoul," "Brahman," "Maintainer of the Universe," "Destroyer of the Universe," "Savior," and "Lord of Sacrifice," and "He who takes away," are some inferior or secondary names of Godhead. (*Hari-nama-cintamari*)

Fruits of the Principal and Secondary Names of the Lord

17.46

***ei rupa nama, karma-jnana-kanda-gata
punya moksa dana kare sastrera sammata
namera ye mukhya-phala krsna-prema-dhana
tara mukhya name matra labhe sadhugana***

These inferior names of the Supreme Personality of Godhead, Sri Krsna are called upon by those who are on the paths of *karma* and *jnana*. According to the scriptures, one who calls upon these names gets piety and liberation. On the other hand, the result of chanting the principal names of the Lord [Govinda, Gopala, Rama, Nandanandana, Radhanatha, Hari, Yasomati-pranadhana, Madana-mohana, Syamasundara, Madhava, Gopinatha, Vrajogopa, Rakhala, and Yadava] is *krsna-prema*. In this way, the saintly attain love of Godhead by chanting the principal names of Godhead [while those attached to *karma* and *jnana* get mere piety and impersonal liberation by chanting inferior and secondary names because their conception of Godhead is also secondary and inferior.] (*Hari-nama-cintamari*)

The Principal Name

17.47

***aghadamana-yasodanandanau nandasuno
kamala-nayana-gopicandra-vrndavanendrah
pranata-karuna-krsnav ity aneka-svarupe
tvai mama ratir uccair vardhatam namadheya***

O killer of the demon Agha, O son of Yasoda, O son of Nanda, O lotus-eyed, O moon of the gopis, O Lord of Vnndmvana, O merciful to the submissive, O Krsna, You have manifest Yourself in innumerable forms out of Your infinite mercy. Let my devotion to You go on increasing without any impediment. (*Krsna-namstakam*, Rupa Gosvami 5)

The Fruit of Offenselessly Uttering the Principal Name

17.48

***tunde tandavini ratim vitanute tundavali-labdhaye
karna-krodha-kadamvini ghatayate karnarbudebhyah sprham
cetah prangana-sangini vijayate sarvendriyanam krtim
no jane janita-kiyadbhir amrtaih krsneti varnadvayi***

"I do not know how much nectar the two syllables 'Krsn-ra' have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the

ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert." (*Vidagdha-Madhava* 1.12)

The Sevenfold Results of Chanting the Principal Name

17.49

***ceto-darpana-marjanam bhava-maha--davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-wardhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam***

Chanting the holy name of Krsna cleanses the mirror of the heart and extinguishes the fire of misery in the ocean of birth and death. At that time, real auspiciousness begins for the soul. Just as the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the name, and at last the soul awakens in full knowledge of its real inner treasure a life of love with Krsna in the highest mellows of devotion. Again and again tasting nectar, the soul dives and surfaces in the ever increasing ocean of joy. In this way, all phases of the self are fully satisfied and purified by bathing in the nectarean mellows of the holy name of Krsna. Therefore, let the *sankirtana* of the holy name be victorious. (*Siksastaka* 1)

The Principal Result of Chanting the Holy Name is *Krsna-prema*, Not *Dharma, Artha, Kama* or *Moksa*

17.50

***bhaktistvayi sthiratara bhagavan yadi syad
daivena nah phalati divya-kisora-murtih
muktih svayam mukulitanjali sevate'sman
dharmartha-kama-gatayah samaya-pratiksah***

O Lord when a devotee, by good fortune, develops unflinching devotion to Your transcendently beautiful, youthful form, then liberation herself waits with folded hands to be his maidservant. And right behind liberation, piety, economic development, and sense enjoyment will wait for the chance to serve. (*Krsna-karnamrta* 107)

Nama-kirtana* Fulfills all Aspects of *Bhajana

17.51

***mantratas tantratas chidram desa-kalarha-vastutah
sarvam karoti nischidram anusankirtanam tava***

[In the various kinds of Vedic sacrifice and worship mentioned in the Vedas] There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, paraphernalia, but when Your Lordship's holy name is chanted, everything becomes faultless. (*Bhag.* 8.23.16)

The Pure Name Arises Within the Association of Devotees

17.52-53

***mamaham iti dehadau hitvamithyartha-dhir matim
dhasye mano bhagavati suddham tat-kirtanadibhih***

***iti jata-sunirvedah ksana-sangena sadhusu
ganga-dvaram upeyaya mukta-sarvanubandhanah***

{Ajamila said} Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of sense gratification. Now that I am fixed in the Absolute Truth, I shall not identify myself with the body. I shall give up the false conception of "I" and "mine" and fix my mind on the lotus feet of Krsna. Because of a moment's association with devotees [the Visnudhtas], Ajamila detached himself from the material conception of life with - Thus freed from all material attraction, he immediately started for Hardwar. (*Bhag.* 6.2.38-39)

17.54
***sarvabhauma-sange tomara 'kalusa' haila ksaya
'kalmasa' ghucile jiva 'krsna-nama' laya***

Because of the association of [a devotee like] Sarvabhauma Bhattacharya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the Hare Krsna *maha-mantra*. (*Cc. Madhya* 15.276)

17.55
***asadhu-sange bhai "krsna nama" nahi haya
"namaksara" bahiraya bate nama kabhu naya***

O brothers, the holy name of Krsna is never to be found in the association of those who are un-saintly. The external sound of the holy name is never the name proper. (*Prema-vivarta*)

The Holy Name Cannot be Realized Through the Material Senses

17.56
***atah sri krsna namadi na bhaved grahyam indriyaih
sevon-mukhe hi jihvadau svayam eva sphuratyadah***

Therefore the material senses cannot appreciate Krsna's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krsna really is. In other words, the holy name of Krsna can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Krsna, for he will reveal Himself directly to the sincere soul. The formula for perfection in chanting the holy name. (*Bhakti-rasamrta-sindhu* 1.2.234)

17.57
***trnad api sunicena taror api sahisnuna
amanina manadena kirtaniyah sada harih***

One should chant the holy name of Krsna in a humble state of mind, considering oneself to be lower than a blade of grass. One should be more tolerant than a tree, devoid of false prestige, and offer all respect to others, without expecting any respect in return. In this way, one should always chant the holy

name of Krsna. (*Siksastaka* 3)

The Formula for the Favorable Culture of the Holy Name

17.58

*syat krsna-nama-caritadi-sitapy avidya-
pittopatapta-rasanasya na rocika nu
kintv adarad anudinam khalu saiva justa
svadvi kramad bhavati tad-gada-mula-hantri*

The holy name, character, pastimes, and activities of Krsna are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of ignorance cannot taste anything sweet, it is wonderful that - by carefully chanting these sweet names every day, a natural relish awakens within this tongue, and his disease is gradually destroyed at the root. (*Upadesamrta* 7)

Determination for Chanting the Holy Name

17.59

*khanda khanda hai' deha yadi jaya prana
tabu ami vadane na chadi harinama*

Even if you cut my body into pieces, I should not give up chanting the holy name. (*C.Bhag. Adi* 11.91)

Kirtana of the Holy Name Gradually Awakens the Form, Qualities, and Pastimes of the Lord

17.60

*krsna-nama dhare kata bala
visaya-vasananale mora citta sada jale
ravintapta maribhumi sama
karna-randhra patha diya, hrdis majhe pravesiya,
varisaya sudha anupama
hrdaya haite bale, jihvara agrete cale
sabda-rupe naca anuksana
kanthe mora bhange svara, anga kanpe thara thara,
sthira haite napare carana
cakse dhara, dehe gharma, pulikata saba carma,
vivarna haila kalevara
murccita haile mana, pralayera agamana,
bhava sarva-deha jara jara
kari'eta upadrava, citte vars sudhaadrava,
more dare premera sagare
kichu na bujhite dila, mora ta batula kaila,
mora citta vitta saba hare
lainu asraya yanra, henu vyavahara tan'ra
varnite napari ei sakala
krsna-nama icchamaya, yahe yahe sukhi haya
sei mora sukhera sambala
premera kalika nama, adbhuta rasera dhama
hena bala karaye prakasa*

*isat vikasi' punah, dekhaya nija rupa-guna
citta hari' laya krsna-pasa
purna vikasita haina, vraje more yaya laina,
dekhaya more svarupa-vilasa
more siddha-deha diya, krsna-pase rakhe giya,
ei dehera kare sarva-nasa
krsna-nama-cintamani, akhila rasera khani,
nitya-mukta, suddha, rasamaya
namera balai yata, saba la'ye hai hata
tabe mora sukhera udaya*

My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death-producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by grace of the *sadhu* and *guru*, the holy name of Krsna with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

New hope is aroused by that sound. Then by force it comes from the heart towards the tongue. Not that by the endeavor of my tongue I am producing that sound no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared on my tongue, and began to dance.

That is the holy name proper. It descends from above. It cannot be - by the material tongue. Its source is above. And through an agent of the absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the holy name of Krsna forcibly appears upon the tongue and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the divine name have been described here. If it is a real and living name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a - on the body, and one's hairs will stand on end. Sometimes changes of color will be found in the body, and we will be unable to find any trace of the mind or consciousness.

We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways.

Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice. Sometimes the devotee thinks, 'I am in an ocean of nectar. My whole existence is within an ocean of nectarean liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I? I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, not experienced before. And at last I find that I am captivated. My entire being, within and without, has been captured by a particularly sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter of Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way.

Still, I feel that everything is very pleasing, beyond my experience. What

is this? I can't resist anymore. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position.

I find that He's an autocrat. Whatever He likes, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise I find that the sweetness of the name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The holy name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of color and figure, and disappears.

So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot of that altar. He shows Himself in His full-fledged form, in Vrndavana, in His *Braja-lila*, with Radharani, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says, 'You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find here that the environment is very favorable and sweet. You are to live here.' I see there that He is dealing in different ways with His associates, in different *rasas*. And I find that I have another body that has emerged from my previous one, and that has a permanent place here in His service.

Such a new life I find here. And then I find ultimately that all consideration of my past life and experience has vanished. And it is true: my real life is here. This is proper, and that was a sham, that life has vanished. Then I find that chanting the holy name gives me new encouragement, a new prospect, and new hope. Whatever we want, whatever is our internal demand, it is supplied by the name. If we take the name, all our internal hankering will be fulfilled. It is eternal, it is the purest of the pure, and it is full of ecstasy.

Now I find I have been completely converted. How, my innermost hankering is this: Let whatever is against this sweet name vanish eternally from the world. If anything is in opposition to this sweet life, let it vanish, and if necessary, I will give my life to make it disappear from the world forever. Then others will be able to enjoy it at their free will. No hindrance should come to that fulfillment of life. It has no other second. So, everyone may come here, and if necessary, I will sacrifice myself to finish any opposition, so that all can smoothly, peacefully, and without any danger, enjoy this absolute, sweet, and blissful life. (*Saranagati*, Bhaktivinoda Thakura)

The Four Kinds of *Namabhasa*

17.61

***sanketyam parihasyam va stobham helanam eva va
vaikuntha-nama-grahanam asesagha-haram viduh***

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly, to indicate something else, (as in using the holy name to count drumbeats on a *mrdanga*, or to pace oneself while running), jokingly, for musical entertainment, or even neglectfully. This is accepted by all scholars of the scriptures. (*Bhag.* 6.2.14)

The Results of *Namabhasa*

17.62

***tam nirvyajam bhaja guna-nidhim pavanam pavananam
sraddha-sudhyan-matir-itiram-uttama-sloka-maulim
udyan anantah-karana-kuhare hanta yan-nama-bhanor-
abhaso'pi ksapayati mahapataka-dhvantadharam***

[Vidura said to Dr̥thrastra] My dear brother, O ocean of good qualities, just fix your mind on the lotus feet of Kṛṣṇa, and worship Him with great faith. He is worshiped with poetic hymns by great saints and scriptural authorities. Kṛṣṇa is the supreme savior amongst all other saviors. In the same way that even a slight glimpse of the sun's rays dissipates the darkness of night, even a dim dawning of the holy name of Kṛṣṇa, will immediately dissipate all the darkness of ignorance and free one from even the blackest contamination of sinful-activity. (*Bhakti-rasamṛta-sindhu, Daksina Vibhaga, 1.103*)

17.63

***yad abhaso' pyudyan kavalita-bhavadhvanta-vibhavo
drsam tat tvandhanam api disati bhakti-pranayinim
janas-tasyodattam jagati bhagavan-nama-tarane
kṛti te nirvaktum ka iha mahimanam prabhavati***

O divine sun of the holy name, even a slight reflection of You can dispel the darkest ignorance from the minds of those who are sunk in worldliness and grant the spiritual vision upon those who are spiritually blind. Who, then, can find the end of Your infinite glories? Who is there expert enough to completely sing the limits of Your greatness? [Just as the twilight before the sunrise dispels darkness and all kinds of fears and troubles, so the dim reflection or the dawning of the holy name (*namabhasa*) removes all sorts of evils or *anarthas* arising from forgetfulness of the true nature of the self and the Supreme Lord. (*Kṛṣṇa-namastakam, Rupa Gosvami 3*)

17.64

***haridasa kahena,—"yaiche suryera udaya
udaya na haite arambhe tamera haya ksaya
caura-preta-raksasadira bhaya haya nasa
udaya haile dharma-karma-adi parakasa
aiche namodayarambhe papa-adira ksaya
udaya kaile kṛṣṇa-pade haya premodaya***

Haridasa Thakura said, "As the sun begins to rise, even before being visible it dissipates the darkness of night. With the first glimpse of sunlight, fear of thieves, ghosts, and demons immediately disappears, and when the sun is visible everything is manifest, and everyone begins performing his religious activities and regulative duties. Similarly, the faint dawning of the holy name (*namabhasa*) dissipates the reactions of sinful life immediately. And when one chants the holy name purely, the complete dawning of the pure holy name takes place, and one awakens to devotional service in kṛṣṇa-prema at the lotus feet of Kṛṣṇa. (*Cc. Antya 3.183-86*)

The Results of the Pure Holy Name and *Namabhasa*

17.65

***namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam tarayaty eva satyam
tac ced deha-dravinajani-talobha-pakhanda-madhye***

niksiptam syan na phala-janakam sighram evatra vipra

[Sanat-Kumara told Narada] If a person only once hears, chants or remembers the holy name of Krsna, he will certainly be delivered from the ocean of birth and death and attain liberation whether the holy name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brahmana*, such are the glories of the holy name. If one chants the syllables of the holy name for personal benefit, however, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life [*krsna-prema*]. (*Padma Purana, Brahma-khanda, 25.24*)

The Results of *Namabhasa* and *Namaparadha*

17.66

yatha nama-bhasabalenajamilo duracaro'pi vaikuntham prapitas-tathaiva smartadayah sadacarah sastrajna api bahuso nama grahino'pyarthavada-kalpanadi-namaparadha-balena ghora-samsaram eva prapyante

Note: In *Srimad Bhagavatam* 6.2.9-11, the Visnudutas say: "The chanting of the holy name of Lord Krsna is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a *brahmana* or for one who indulges in sex with the wife of his guru or another superior.

It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Krsna, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes, and paraphernalia."]

Commenting of this section of *Srimad Bhagavatam*, Sri Visvanatha Cakravarti Thakura remarks as follows on the different results attained by *namabhasa* or offenseless chanting as opposed to *namapradha*, or offensive chanting.]

Although Ajamila was great sinner, by chanting the holy name of Krsna in *namabhasa* that is, offenselessly the ultimately attained Vaikuntha. But all the good deeds of the smartas, their knowledge of the *sastra*, and even their chanting of the holy name many times will not bring them to the same end, because they chant the holy name offensively. They may continue chanting in that way for many millions of year, but because of *namaparadha*, offenses to the holy name, the holy name does not appear in their impure hearts, and they do not attain the goal. Rather, they simply suffer again and again repeated birth and death in the ghastly material world. (*Bhag. 6.2.9-10, Sarartha-darsini commentary*)

The Proper Mentality for Chanting Without Offense.

17.67

*tad asma-saram hridayam batedam
yad grhyamanair hari-nama-dheyaih
na vikriyetatha yada vikaro
netre jalam gatra-ruhesu harsah*

Certainly that heart is steel-framed which, in spite of one's chanting the holy name with concentration, does not melt when ecstasy takes place, tears do not fill the eyes and the hairs do not stand on end. (*Bhag.* 2.3.24)

17.68

*asrupulakaveva cit-tadravalingamityapi na sakyate vaktum;
yad uktam srimad rupa gosvami caranaih:
"nisargapicchila svaste tad abhyasaparo pi ca
sattvabhasam vinapi syuh kvapyasru-pulakadayah"
(*Bhakti-rasamrta-sindhu* 2.3.89)*

*...tatas ca bahir asu-pulakayoh satorapi yaddha dayah na vikriyeya, tad
asmasarimiti vakarthah tatasca hridaya-vikriya laksmananya-sadharanani
ksatinamagrahanasakty adinyeva jneyani... kanisthadhikarinam samat
saranastu saparadha-vittatvan-nama-grahana-bahulye'pi tan-madhurya-
anubhavabhava cittam naiva vikriyeta, tad vyanjakah ksatyadayo 'pi na
bhavanti, tesam eva asup-pulakadimattve 'pyasma-sara-hridayataya nindaisa.
kinca, tesam api sahu-sangenanartha-vivrtti-nistharucyadibhumikarudhanam
kalena ciccadrave sati cittasyasma-saratvamapagacchatyeva. yesastu
cittadrave 'pi sati cittasyasmasaratatisthadeva, te tu duscikitsya eva jneyah*

[This is from Visvanatha Cakravarti Thakura's commentary on *Bhag.* 2.3.24 quoted as 17.67]

In *Bhakti-rasamrta-sindhu*, Rupa Gosvami analyzes the appearance of the symptoms of divine ecstasy in non-devotees. He refers to these symptoms as *sattvabhāsa*, or a dim reflection of ecstasy. Sometimes it is seen that staunch logicians, without any trace of devotional service and without actually understanding the transcendental glories of the Lord, sit down to hear the glories of the Lord, they appear to be melting and shedding tears. In this connection there is a statement by a devotee who is addressing the Lord as follows:

"My dear Mukunda, I cannot properly express the glories of Your pastimes. Even when non-devotees hear of Your glorious pastimes they become affected and shed tears and start to tremble." Rupa Gosvami comments on this by saying.] "Such non-devotees are not actually melted; they are hard-hearted. But the influence of the glories of the Lord is so great that even the non-devotees sometimes shed tears.

Sometimes it is found that a non-devotee who has practically no taste for Kṛṣṇa and who follows no rules or regulations can, by practice, make a show of devotional symptoms, even crying in an assembly of devotees. This shedding of tears is not actually an ecstatic loving expression. However, it is done simply by practice and is only a dim reflection of true ecstatic symptoms. For example impersonalists may sometimes show symptoms of ecstasy while chanting the holy name Kṛṣṇa, but this is not accepted as actual ecstasy, but only a dim reflection (*Sattvabhāsa*).

Note: Visvanatha Cakravarti Thakura has very critically discussed all these displays of ecstasy in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not

only Visvanatha Cakravarti but also Rupa Gosvami has treated them very critically.

Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees, but the pseudo symptoms are at once detected when one sees the pseudo-devotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willingly imitated, and for this reason Srila Visvanatha Cakravarti accuses the imitators of being stone-hearted. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Sri Caitanya Mahaprabhu met Srila Ramananda Raya of Kavara on the bank of the Godavari, the Lord developed all these symptoms, but because of the presence of some non-devotee brahmanas who were attendants of the Raya, the Lord suppressed these symptoms.

So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. In *Bhakti-rasamrta-sindhu* (1.3.11) Sri Rupa Gosvami explains that real, steady *bhava* is definitely displayed in the matter of cessation of material desires (*ksanti*), utilization (*avyatha-kalatvam*), eagerness for glorifying the Lord constantly (*nama-gane sadm ruci*), attraction for living in the land of the Lord (*pritis tad-vasati sthale*), complete detachment from material happiness (*virakti*), and pridelessness (*mana-shnyatm*). One who has developed all these transcendental qualities is really possessed by the bhava stage, as distinguished from the stone-hearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above.

The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the *acaryas*. As such, even if they make a show of constantly chanting the holy name of the Lord, because they commit offenses to the holy name, they cannot relish the transcendental taste of the holy name.

Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stone-hearted and unfit for any treatment. A complete progressive march on the return home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee. (*Bhag.* 2.3.24, *Sarartha-darsini* commentary)

The Ten Offenses to the Holy Name

17.69-75

***satam ninda namnah paramam aparadham vitanute
yatah khyatim kathamu sahate tad-vigaraham
sivasya sri visnorya iha guna-namadi sakalam
dhiya bhinnam pasyet sa khalu harinama-hitakarah***

*guroravajna sruti-sastra-nindanam tatharthavado hari-namni kalpanam
namno balad yasya hi papa-buddhir na vidyate tasya yamair hi suddhih
dharma-vrata-tyagahutadi-sarva-subha-kriya-samyamapi pramadah
asraddha-dhano vimukho'py-srnavati yas copadesah sivanamaparadhah
srutvapi nama-mahatmyam yah pritirahito 'dhamah
aham mamadiparamo namni so'py aparadha-krt
jate namaparadhe tu pramade tu kathancana
sada sankirtayan-nama tad eka sarano bhavet
namaparadha-yuktanam namanyeva harah-tyagham
avasranti-prayuktani tany evartha karani yat*

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- (2) To consider the names of demigods like Lord Siva or Lord Brahma to be equal to, or independent of, the name of Lord Krsna.
- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Krsna as an exaggeration.
- (6) To concoct interpretations of the holy name of the Lord.
- (7) To commit sinful activities on the strength of chanting the holy name of the Lord.
- (8) To consider the chanting of Hare Krsna to be on the same level as the ritualistic karmic activities mentioned in the Vedas.
- (9) To instruct the faithless in the glories of the holy name.
- (10) To not have complete faith in the chanting of the holy names and thus maintain material attachments. Even if in the beginning one chants the Hare Krsna *mantra* with offenses, one will become free from such offenses by chanting again and again [and faithfully serving the pure devotee]. (*Padma Purana, Brahma-Khanda, 25.15-18, 22-23*)

The Principal Offense to the Holy Name

17.76

*nascaryam etad yad asatsu sarvada mahad-vininda kunapatma-vadisu
sersyam mahapurusa-pada-pamsubhir nirasta-tejhsu tad eva sobhanam*

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is not very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities. (*Bhag. 4.4.13*)

17.77

*ye go-gardabhadaya iva visayesvevendriyani sada carayanti ko bhagavan, ka
bhaktih ko gurur iti svapne 'pi na jananti, tesam eva namabhasadir itya grhita-
hari-nam-nam-ajamiladinam iva niraparadhanam gurum vinapi bhavatye
oddharah. Harir-bhajaniya eva, bhajanam tat-prapakam eva tadupadesta
gurur eva, gurupadista bhakta eva purve harim prapuriti viveka-visesavatve
'pi "no diksam na ca sat-kriyam na ca purascaryam managiksate.
Mantro'yam rasana sprga eva phalati sri krsna namatmakah" Iti (Padyavali
18 Ankadhrk Svamikrta-sloka) pramana-drstya ajamiladi-drstantena ca kim
me guru-karanasramena nama-kirtana-adibhir eva me bhagavat-praptir-
bhavin iti manyaman astu gurvavajna laksana-mahaparadha-deva*

bhagavantam sati sri guru-caranasrita eva prapnotiti."

Those persons who are like cows and asses, who wander about always engaged in chasing the objects of the senses, who have no idea even in dreams of what is Bhagavan, what is *bhakti*, or what is guru, can all be delivered if they chant the holy name of Krsna offenselessly in *namabhasa*, as did Ajamila, even if they have no association of devotees, or any contact with a genuine spiritual master.

One may attain the worshipable object, Sri Hari, by practicing the means to worship him in pursuance of the instruction of the guru. By carefully following the orders of Sri guru, many devotees in the past have attained Sri Hari. It has, however, been said: "*no diksam na ca satkriyam na ca purascaryam managiksate. mantra 'yam rasana-spag eva phalati sri krsna-namatmakah."*

For one who knows reality and the real nature of the Hare Krsna *maha-mantra* and actually realizes the fruit of taking the holy name upon the tongue (*sevon-mukhe hi jivadau*), the holy name is not at all dependent upon *diksa*, initiation, religious activities, the rules and regulations of the scriptures, or purificatory procedures. About this the scriptures have given many different examples as evidence. For instance, Ajamila without benefit of a guru chanted the holy name of Krsna in *namabhasa* and attained liberation.

Seeing all these conclusions, a person might ask, "Why should I go to such great trouble to carefully follow the orders of the guru while performing kirtana? [if by chanting neglectful, without regard for any rules and regulations or the order of the guru, Ajamila attained perfection, why should I work so hard? Let me follow the example of Ajamila and neglectfully chant the holy name, and so attain liberation.]" Those who cultivate this sort of mentality commit the great offense of disregarding the orders of the *gurudeva*. As a result of this offense they are cheated out of any hopes of attaining Bhagavan, Sri Krsna. But if in this birth or the next they beg pardon from *gurudeva*, take shelter of his lotus feet and gain forgiveness for such a great offense, then it may be possible for them to attain the Lord. (*Bhag. 6.2.9, Sarartha-darsini commentary*)

Who Offends Devotees Does not Chant the Real Name

17.78

***hena vaisnavera ninda kare yai jana
sei paya duhkha-janma jivana-marana
vidya-kula-tapa-saba viphala tahara
vaisnava nindaye ye ye papi duracara
puja o tahara krsna na kare grahana
vaisnavera ninda kare ye papistha-jana***

One who commits offenses against Vaisnavas attains only misery, life after life. His learning and austerity bears no fruit. Blasphemy of Vaisnavas is the worst kind of sinful behavior. One who engages in blasphemy of Vaisnavas will find that Krsna does not accept his worship. A person who blasphemes Vaisnavas is therefore the worst kind of sinner. (*C.Bhag. Mad. 4.360*)

17.79

***sulapani-sama yadi vaisnavere ninde
tathapiha nasa yaya, kahe sastra-vrnde
iha na maniyaye sujana-ninda kare
janme janme se papistha deva-dose mare***

It is the conclusion of all the revealed scriptures that one who blasphemes

a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offense. (C.Bhag. Madhya 22.54,56)

Vaisnava-aparadhis are Punished Forever

17.80

*prabhu bale, vaisnava nindaye yei jana
kusthara kon tara satiye likhana
apatatah sastri kichu haiyache matra
ara kata ache yama-yatanara patra
caurasi sahasra yama-yatana pratyekse
punah punah kari" bunje vaisnava-nindake*

Mahaprabhu said, "It is written that one who blasphemes the Vaisnavas will suffer from leprosy, after which he will be punished by the agents of Yamaraja again and again, in thousands of births. (C.Bhag. Madhya 4.375-377)

Six Kinds of Vaisnava-aparadha

17.81

*nindam kurvanti ye mudha vaisnavanam mahatmanam
patanti pitrbhih sardham maharaurava-samjnite
hanti nindati vai dvesthi vaisnavan-nabhi-nandati
krudhyate yati no harsam darsane patanani sat*

A fool who blasphemes Vaisnavas goes to the worst kind of hell along with generations of his ancestors. One who kills a devotee, as well as one who blasphemes devotees, or one who is envious of devotees, or one who fails to offer obeisances to Vaisnavas upon seeing them, or one who becomes angered at a Vaisnava, or who does not become joyful upon seeing a Vaisnava these six classes of men are all considered to be candidates for falling down into hell. (Skanda Purana)

Vaisnava-aparadhis Should Have Their Tongues Cut Out

17.83

*karnau pidhaya nirayad yad akalpa ise
dharmavitary asrnibhir nrbhir asyamane
chindyat prasahya rusatim asatim prabhus cej
jihvam asun api tato visrjet sa dharmah*

[Sati said] If one hears an irresponsible person blaspheme the guardian of devotion (*dharmavitarya* or *dharmaraksaka*), one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life. (Bhag. 4.4.17)

The Great Fault of Hearing Blasphemy of Vaisnavas

17.84

*"vaisnava ninda sravane 'pi dosa uktah" (Bhag. 10.74.40)
nindam bhagavatah srnvan tat parasya janasya va*

*tato napaiti yah so 'pi yatyadha sukrtat cyutah
tato'pagama casamarthasya eva; samarthena tu nindakajihva chettavya;
tatrapy asamarthena svapranaparityago 'pi kartavyah*

The *Srimad Bhagavatam* says that it is a great fault to hear blasphemy of Vaisnavas. It states: "He who does not leave the place where devotees of the Lord are blasphemed, but continues to hear such blasphemy, is guilty of a great sin. He is deprived of all his piety and falls down into hell." It is enjoined that one must leave the place of blasphemy. But that is for a person who is not a capable person. If capable one should cut out the tongue of the blasphemer. If unable to do that one should give up his life rather than continue to hear such blasphemy. (*Bhakti Sandarbha* 265)

The Way to Overcome Vaisnava-aparadha

17.85

*ye vaisnava-sthane aparadha haya yara
puna se ksamile a paradha ghuce tara*

If one offends a Vaisnava, the only way to get free from the offense is to go back that Vaisnava and beg his forgiveness. (*C.Bhag. Madhya* 22.32)

17.86

*kanta phute yei mukhe, sei mukhe yaya
paye kanta phutile ki kandhe bahiraya*

Just as it takes a thorn to remove a thorn, the offense committed by the mouth [against a Vaisnava] must be cured with the mouth [by begging forgiveness]. (*C.Bhag Antya* 4.380)

The Second Offense to the Holy Name

17.87-88

*sivah sakti-yutah sasvat tri-lingo guna-samvrtah
vaikarikas taijasas ca tamasas cety aham tridha
harir hi nirgunah saksat purusah prakrteh parah
sa sarva-drg upadrasta tam bhajan nirguno bhavet*

Lord Siva is always associated with his *sakti*. He is invested with the three modes of nature *sattva*, *rajas*, and *tamas* and is the presiding deity of the three kinds of cosmic ego characterized by *sattva*, *rajas*, and *tamas*. Lord Hari, on the other hand, is unaffected by the three modes and hence devoid of the attributes of material nature. He is omniscient and is a witness to everything. A person who worships him becomes free from all material qualities. (*Bhag.* 10.88.3,5)

The Third Offense to the Holy Name

17.89-80

*rajas tamas ca sattvena sattvam copasamena ca
etat sarvam gurau bhaktya puruso hy anjasa jayet
yasya saksad bhagavati jnana-dipa-prade gurau
martyasad-dhah srutam tasya sarvam kunjara-saucavat*

One must conquer the modes of passion and ignorance by developing the

mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *suddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and His Vedic studies and knowledge are like the bathing of an elephant. (Bhag. 7.15.25,26)

The Fourth Offense to the Holy Name

17.91

sraddham bhagavate sastre 'nindam anyatra capi hi

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other Vedic scriptures. (Bhag. 11.3.26)

17.92

***namah pramana-mulaya kavaye sastra-yonaye
pravrttaya nivrttaya nigamaya namo namah***

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literature's - sense gratification as well as in those encouraging renunciation of the material world. (Bhag. 10.16.44)

The Fifth Offense to the Holy Name

17.93

***prayena veda tad idam na mahajano 'yam
devya vimohita-matir bata mayayalam
trayam jadi-krta-matir madhu-puspitayam
vaitanike mahati karmani yujyamanah***

[If chanting the holy name is sufficient for liberation, then why haven't the Vedic sages stressed this in their teachings?] Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna *mantra*. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas especially the *Yajur Veda*, *Sama Veda*, and *Rg Veda*--their intelligence became dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in *dharmā*, *artha*, *kama* and *moksa*. (Bhag. 6.3.25)

Other Processes of Purification are a Waste of Time

17.94

*prayascittani cirnani narayana-paranmukham
na nispunanti rajendra sura-kumbham ivapagah*

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non-devotees cannot be purified by processes of atonement even if they perform them very well. (*Bhag.* 6.1.18)

The Sixth Offense to the Holy Name

17.95-96

*taj janma tani karmani tad ayus tan mano vacah
nrnam yena hi visvatma sevyate harir isvarah
kim janmabhis tribhir vaha saukra-savitra-yajnikaih
karmabhir va trayi-proktaih pumso 'pi vibudhayusa*

Narada said, "When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, this birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect. A civilized human being has three kinds of births. The birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master and this birth is called *savitra*. The third birth, called *yajnika*, takes place when one is given the opportunity to worship Lord Visnu. Despite the opportunities of attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. (*Bhag.* 4.31.9-10)

Auspicious Activities Other than Chanting the Holy Name in Full Surrender are Useless

17.97

*avismitam tam paripurna-kamam svenaiva labhena samam prasantam
vinopasarpaty aparam hi balisah sva-langulenatititarti sindhum*

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection's. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding a dog's tail. (*Bhag.* 6.9.22)

The Seventh Offense to the Holy Name

17.98

*manye dhanabhijana-rupa-tapah-srutaujas-
tejah-prabhava-bala-paurusa-buddhi-yogah
naradhanaya hi bhavanti parasya pumso
bhaktya tutosa bhagavan gaja-yutha-paya*

[Prahlada Maharaja prayed to Lord Nrsimhadeva] One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, - physical strength, diligence, intelligence, and mystic power, but I think

even by all these qualifications one cannot satisfy the Supreme of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this , and thus the Lord was satisfied with him. [In other words, the real qualification to worship the Lord is faith.] (*Bhag.* 7.9.9)

The Eight Offense to the Holy Name

17.99

***kvacin nivartate 'bhadrat kvacic carati tat punah
prayascittam atho 'partham manye kunjara-saucavat***

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land. (*Bhag.* 6.1.10)

The Ninth Offense to the Holy Name

17.100

***tasmat sarvatmana rajan harih sarvatra sarvada
srotavyah kirtitavyas ca smartavyo bhagavan nram***

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere, with all one's attention, committing heart, mind and soul in dedication to the holy name. (*Bhag.* 2.2.36)

The Tenth Offense to the Holy Name

17.101

***yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janesv abhijnesu sa eva go-kharah***

One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. (*Bhag.* 10.84.13)

17.102

***'krsna-nama' kare aparadhera vicara
krsna balile aparadhira na haya vikara***

There are offenses to be consider while chanting the Hare Krsna *mantra*. Therefore, simply by chanting Hare Krsna, one does not become ecstatic. (*Cc. Adi* 8.24)

17.103

***tara madhye sarva-srestha nama-sankirtana
niraparadhe nama laile paya prema-dhana***

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead. (*Cc. Antya* 4.71)

17.104

***bahu janma kare yadi sravana, kirtana
tabu ta' na paya krsna-pade prema-dhana***

If one is infested with the ten offenses in the chanting of the Hare Krsna *maha-mantra*, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this (*Cc. Adi* 8.16)

17.105

***'eka' krsna-name kare sarva-papa nasa
premera karana bhakti karena prakasa
anayase bhava-ksaya, krsnera sevana
eka krsna-namera phale pai eta dhana***

Simply by chanting one name of Krsna [purely] all one's sins are destroyed. Thus bhakti, which is the cause of krsna-prema, is manifest. (*Cc. Adi* 8.26,28)

17.106

***hena krsna-nama yadi laya bahu-bara
tabu yadi prema nahe, nahe asrudhara
tabe jani, aparadha tahate pracura
krsna-nama-bija tahe na kare ankura***

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout. (*Cc. Adi* 8.29.30)

The Real Holy Name of Krsna Can Never Awaken in Mayavadis

17.107

***ataeva tara mukhe na aise krsna-nama
'krsna-nama', 'krsna-svarupa'—duita 'samana'
'nama; 'vighraha', 'svarupa'—tina eka-rupa
tine 'bheda' nahi,—tina 'cid-ananda-rupa'
deha-dehira, nama-namira krsne nahi 'bheda'
jivera dharma—nama-deha-svarupe 'vibheda'
ataeva krsnera 'nama', 'deha', 'vilasa'
praktendriya-grahya nahe, haya sva-prakasa***

[Sri Caitanya Mahaprabhu said, "Mayavadi impersonalists are great offenders unto Lord Krsna; therefore they simply utter the words Brahman, atma, and Caitanya.] The holy name of Krsna is not manifest in their mouths because they are offenders to Krsna, who is non-different from His name. The Lord's holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Krsna's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's origi-

nal form and so on. (*Cc. Madhya* 17.130-132,134)

Through Chanting the Holy Name of Krsna and Dancing One Gains Life.

17.108-109

*gita-nrtyani kurvita dvija-devadi tustaye
na jivanaya yunjita viprah papabhiya kvacit
kvacit kadacid api jivanaya nijavrtyartham na yunjita
na kuryat: tatra hetuh papadbhiya, tatha sati papam syadityarthah*

A twice born, *dvija*, should sing and dance for the satisfaction of the Lord. But he should do not do so for his livelihood fearing sinful reaction.

Commentary: *Kvacit* never; *jivanaya* for his own maintenance; he should never do so. The reason stated in *papabhiya*. The meaning is if he does so he will be implicated in sins. (*Hari-bhakti-vilasa* 8.265 and Srila Sanatana Gosvami's commentary)

17.110

*dhana-sisyadibhir-dvarair yam bhaktir upapadyate
viduratvad uttamatahanya tasyas ca nangata*

If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion. (*Bhakti-rasamrta-sindhu, Purva-Vibhaga* 2.259)

One who Eagerly Dedicates Mind, Body, and Soul in Krsna-bhakti Experiences the Topmost Mercy and Auspiciousness

17.111

*etavaj janma-saphalyam dehinam iha dehisu
pranair arthair dhiya vaca sreya-acaranam sada*

[The Lord said] That a person should sacrifice his life, wealth, intellect, and speech for doing what is beneficial to others, is the farthest limit of the usefulness of embodied beings for their fellow creatures. (*Bhag.* 10.22.35)

17.112

*praninam upakaraya yathaiveha paratra ca
karmana manasa vaca tad eva matiman vadet*

Through one's work, mind, and words one should act in such a way that it will bring benefit to all living beings such is the behavior of the (*Visnu Purana* 3.12.45)

The Qualification for Being Jagad-guru

17.113

*apane acare keha, na kare pracara
pracara karena keha, na karena acara
'acara', 'pracara',—namera karaha 'dui' karya*

tumi—sarva-guru, tumi jagatera arya

Some practice, but do not preach; some preach but do not practice you both practice the chanting of the holy name and preach it as well. Because you practice what you preach, you are the jagad-guru, the guru of the entire - for you are the most advanced devotee in the world. (Cc. *Antya* 4.102-103)

**Gaurasundara's Followers Preach the Holy Name.
By Doing so, They Attain the Eternal Association of the Lord,
who is the Father of the *Sankirtana* Movement.**

17.114

*yare dekha, tare kaha 'krsna' upadesa
amara ajnaya guru hana tara' ei desa
kabhu na vadhibe tomara visaya-taranga
punarapi ei thani pabe mora sanga*

Instruct whoever you meet in the science of Krsna. Teach them the instructions of Krsna in *Bhagavad-gita*, and the teachings about Krsna in *Srimad Bhagavatam*. In this way, on my order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow my order, you will soon attain my association. (Cc. *Madhya* 7.128-129)

**Those who Have Taken Birth in the Land of India
Should Show Mercy to Others by Eagerly Preaching
the Glories of the Holy Name of Sri Krsna**

17.115

*bharata bhumite haila manunya janma ya'ra
janma smrthaka kari' kara para-upakara*

One who has taken his birth as a human being in the land of India should make his live successful and work for the benefit of all other people by preaching nama-sankirtana, the chanting of the holy name of Krsna. (Cc. *Adi* 9.41)

Thus ends the Seventeenth Jewel of *Gaudiya-Kanthahara*, entitled *Nama-tattva*.

Prayojana-tattva

The Definition of *Bhava*

18.1

***suddha-sattva-visesatma prema suryamsu-samyabhak
rucibhis-cittatma srnyakrd-asau bhava ucyate***

As *bhakti* develops beyond the stage of *ruci*, and the heart, mind, and intellect are softened by divine love, one comes to the stage known as *bhava-bhakti*. This transcendental stage is beyond the modes of material nature, and is saturated with the qualities of *suddha-sattva*: transcendental goodness. At that time one's heart becomes illuminated like the sun, for *bhava-bhakti* is like a ray of *prema-bhakti*. (*Bhakti-rasamrta-sindhu* 1.3.1)

Mahaprabhu's Verse on *Bhava*

18.2

***nayanam galad-asru-dharaya vadanam gadgada-ruddhaya gira
pulkair nicitam vapuh kada tava nama-grahane bhavisyati***

O My Lord, when will My eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will My voice choke up ecstasy (*bhava*), and when will the hairs of My body stand on end while chanting Your holy name? (*Siksastakam* 6)

The Causes of *Bhava*, Transcendental Emotion

18.3

***yan martya-lilaupayikam sva-yoga-
maya-balam darsayata grhitam
vismapanam svasya ca saubhagarddheh
param padam bhusana-bhusanangam***

The Lord appeared in the mortal world by His internal potency, *yoga-maya*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His transcendental body is the ornament of all ornaments. (*Bhag.* 3.2.12)

The Lord's Sweet Nature as the Opulent Lord of Threes

18.4

***svayam tv asamyatisayas tryadhisah
svarajya-laksmi-apta-samasta-kamah
balim haradbhis cira-loka-palaih
kirita-koty-edita-pada-pithah***

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune and opulence. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to his feet. (*Bhag.* 3.2.21)

The Symptoms of *Bhava* Appear in Those Who Cultivate the Holy Name in the Association of Devotees

18.5-6

*parasparanukathanam pavanam bhagavad-yasah
mitho ratir mithas tustir nivrttir mitha atmanah
smarantah smarayantas ca mitho 'ghaughaharam harim
bhaktya sanjataya bhaktya bibhraty utpulakam tanum*

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship with one another, their *rati*, or transcendental happiness, and their satisfaction gradually increases. And by thus encouraging one another they are able to give up sense gratification, which is the cause of all suffering.

The devotees of the Lord constantly discuss the glories of Lord among themselves. Thus they constantly remember Him and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Lord, who takes away from them everything inauspicious.

Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end. (*Bhag.* 11.3.30-31)

The Practical Symptoms of *Bhava*

18.7-8

*ksantiravyartha kalatvam viraktirmana sunyata
asabandhah samut-kantha namagane sada rucih
asaktis-tad gunakhyane pritis-tad-vasati-sthale
ityadayo 'nubhavah syurjata-bhavankure jane*

In those within whom *bhava-bhakti* has awakened, the following symptoms will be found: tolerance, eagerness to utilize one's time in the devotional service of the Lord, detachment from material things, humility or pridelessness, ardent hopes of receiving the Lord's mercy, eager and anxious longing for the Lord and his service, a constant taste for chanting the Lord's holy name, eagerness to glorify the Lord and discuss his pastimes, and a longing to live in a holy place where the Lord has performed his pastimes. (*Bhakti-rasamrta-sindhu, Purva Vibhaga* 1.3.25)

Two Kinds of *Raga-marga* the Practitioner and the Perfected Soul

18.9

*seva sadhaka-rupena siddha-rupena catra hi
tad-bhava-lipsuna karya braja-lokanusaratah*

A person desiring to attain the mood of Krsna's devotee should render service both with his material body as well as spiritual body following in the footsteps of the residents of Vraja. (*Bhakti-rasamrta-sindhu, Purva Vibhaga* 1.2.295)

18.10

*bahya, antara, ihara dui ta' sadhana
'bahye' sadhaka-dehe kare sravana-kirtana
'mane' nija-siddha-deha kariya bhavana
ratri-dine kare vraje krsnera sevana
nijabhista krsna-prestha pacheta' lagiya
nirantara seva kare antarmana hana*

There are two processes by which one may execute this *raganuga bhakti*-- external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the *sastric* injunctions, especially hearing and chanting. However, within his mind, in his transcendental spiritual body, he serves Krsna in Vrndavana in his particular way. He serves Krsna twenty-four hours, both day and night. (Cc. *Madhya* 22.156-157,159)

The Development of *Prema* into *Sneha, Raga, Anuraga, Bhava, and Mahabhava*

18.11-12

*syad-drdheyam ratiḥ prema prodyan snehah kramadayam
syān-manah pranayo rago 'nurago bhava ity api
bijam iksuh sa ca rasah sa gudah khanda eva sah
sa sarkara sita sa ca sa yatha syat sitopala*

When *rati*, or constant affectionate attachment to Krsna, is very fixed, steady, and determined, then it is known as *prema*, or pure love of God. The development of such divine love may be compared to the refinement of sugar. Just as in the development of sugar first there is the seed, then the juice, then molasses, then crude sugar, refined sugar, sugar candy, and rock candy, so in the same way, *rati* matures into *prema*, and then *sneha, mana, praraya, raga, and anuraga* and *bhava*. (*Ujjvala-nilamani, Sthayibhava Pra* 53-54)

18.13

*sadhana-bhakti haite haya 'rati'ra udaya
rati gadha haile tara 'prema' nama kaya
prema vrddhi-krame nama sneha, mana, pranaya
raga, anuraga, bhava, mahabhava haya*

By regularly practicing devotional service (*sadhana-bhakti*), one gradually becomes attached to Krsna. This is called *rati*. Then *rati* becomes intensified, it becomes, *prema*. The basic aspects of *prema*, when gradually increasing to different stages are *sneha, mana, praraya, raga, anuraga, bhava, and mahabhava*. (Cc. *Madhya* 19.177-178)

One With Eyes of *Prema* Can See the Supreme Person

18.14

*premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami*

I worship Govinda, the Primeval Lord, who is Syamasundara, Krsna Him-

self with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. (*Brahma-samhita* 5.38)

The Shelter of *Madhurya-rasa-bhakti*

18.15

***ananda-cinamaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami***

I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhis*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*. (*Brahma-samhita* 5.27)

The Direct and Indirect Tasting of *Rasa*

18.16

***etavad eva jijnasyam tattva-jijnasunatmanah
anvaya-vyatirekabhyam yat syat sarvatra sarvada***

A person searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for this in all circumstances, in all space and time, both directly and indirectly. (*Bhag.* 2.9.36)

The Definition of *Rasa*

18.17

***vyavatitya bhavana-vartma yas camatkrtibharabhuh
hrdi sattvojjvale badham svadate sa raso matah***

When one transcends the status of ecstatic love and is situated on the highest platform of pure goodness, one is understood to have cleansed the heart of all material contamination. In that pure stage of life, one can taste this nectar, and this tasting capacity is technically called *rasa*, or transcendental mellow. (*Bhakti-rasamrta-sindhu* 2.5.132)

The Qualification for *Madhurya-rasa*

18.18

***yadi hari-smarane sarasam manah yadi vilasa-kalasu kutahalam
madhura-komala-kanta-padavalim srnu tada jayadeva-sarasvatim***

If you at all wish to fill your consciousness with the remembrance of Sri Sri Radha and Krsna and enter into a serving position within their sublime pleasure pastimes on the banks of Radha-kunda, then listen carefully to this sweet and poignant song of Jayadeva, which is filled with the narration's of their divine love. [Within this verse there is relationship (*sambandha*) and the means of attaining perfection (*abhidheya*). The qualifications (*adhikara*) for entering one's constitutional position in the confidential pastimes of Radha-Madhava,

rendering Them service, and realizing the highest ecstasy in that position, is attainable by those *rasika* devotees who are free from all *anarthas*. They are qualified to read this book and thus reach the highest goal (*prayojana*). (*Gita-govinda* 1.3)

The Prohibition for Those Who are Unqualified

18.19

***naitat samacarej jatu manasapi hy anisvarah
vinyasyat acarana maudhyad yatharudro 'bdhi-jam visam***

One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior [as Krsna's dancing with the gopis], even mentally he is doomed, just as one who imitates Rudra by swallowing a ocean of poison. (*Bhag.* 10.33.30)

The Separation Experienced in *Madhurya-rasa*

18.20

***yugayitam nimesena caksusa pravrsayitam
sunnyayitam jagat sarvam govinda-virahena me***

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence. (*Siksastakam* 7)

18.21

***amuny adhanyani dinantarani hare tvad-alokanam antarena
anatha-bandho karunaika-sindho ha hanta katham nayami***

O Hari! O Friend of the helpless! You are the only ocean of mercy! Because I have not met You, my inauspicious days and nights have become unbearable. I do not know how I shall pass the time. (*Krsna-karnamrta* 41)

18.22

***aslisya va pada-ratam pinastu mam adarsanan marma-hatam karotu va
yatha tatha va vidadhatu lampato mat-prana-nathas tu sa eva naparah***

I know no none but Krsna as My Lord, and He shall remain so even if He handles Me roughly in His embrace or makes Me broken-hearted by ignoring Me completely. He is completely free to do whatever He wants, for He is a debauchee, yet He is still My worshipful Lord, unconditionally. (*Siksastaka* 8)

Extreme Separation

18.23

***ayi dina-dayardra-natha he mathuranatha kadavalokyase
hrdayam tvadaloka-kataram dayita bhramyati kim karomy aham***

O my Lord! O most merciful Master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now? (*Padyavali, Madhavendra Puri*)

The Determined Prayer of One Who

Aspires to Worship Krsna in *Madhurya-rasa*

18.24

***na dharmam nadharmam sruti-gana-niruktam kila kuru
braje radha-krsna-pracura-paricaryam iha tanu
sacisunum nandisvara-pati-sutatve guruvaram
mukunda-presthatve smara paramajasram nanu manah***

O mind! Disregard the piety and impiety mentioned in the *Vedas*. Render eternal, confidential, loving service to the lotus feet of Sri Sri Radha and Krsna in Vraja. Always meditate on the lotus feet of the son of Saci, Sri Caitanya Mahaprabhu, who is nondifferent form the son of Nanda. And always meditate on gurudeva, who [as the representative of Srimati Radharani] is the most beloved of Mukunda [Sri Krsna]. (*Manah-Siksa* 2)

Thus ends the Eighteenth Jewel of *Gaudiya-Kanthahara*, entitled *Prayojana-tattva*.

PRAMANA-TATTVA

Srimad-Bhagavatam Describes the Four Kinds of Evidence.

Appendix 1

*srutih pratyaksamaitihyam anumanam catusthayam
pramanesvana-vasthanad vikalpat sa virajyate*

There are four kinds of evidence by which reality may be known: revelation, perception, history and hearsay and inference. (*Bhag.* 11.19.17)

Manu-samhita Describes Three Kinds of Evidence.

Appendix 2

*pratyaksas-canumananca sastranca vividhagamam
trayam suviditam karyam dharma-suddhim-abhisata*

If one wants to understand what is reality, one must consider the three kinds of evidence: Vedic evidence, perception, and inference. (*Manu* 12.105)

The Ancient Vaisnava Madhva Muni Explains the Three Kinds of Evidence.

Appendix 3

*pratyakse 'ntarbhaved yasmad-atithyam tena desikah
pramanam trividham prakhyat tatra mukhya srutir-bhavet*

Since hearsay is included in perception, Madhvacarya has said that the means of proper knowledge are three, among which sruti, or revelation, is the highest. (*Prameya-ratnavali* 9.2)

Divine Sound is the Best Evidence for Understanding Reality

Appendix 4

*yadyapi pratyaksanumana-sabdaryopamanarthapattyabhava-
sambhavaitihya-cesthakhyanani dasa pramanani viditani, tathapi bhrama-
pramada-vipralipsa-karanapatava-dosa-rahitavacanatmakah sabda eva
mulam pramanam*

If one carefully examines the ten kinds of evidence, namely pratyaksa, anumana, arya, upamana, arthapatti, abhava, sambhava, aithihya, and cetha, one will find that all of them are contaminated with the four defects of material life: cheating, imperfect senses, illusion, and mistakes. Therefore of all of these, revelation, sruti, is considered to be superior for it is above the four defects. Sruti is, therefore, the root of all evidence. (*Tattva-Sandarbha, Sarva-samvadini*)

Appendix 5

*pramanera madhye sruti-pramana pradhana
sruti ye mukhyartha kahe, sei se pramana
jivera asthi-vistha dui sankha-gomaya
sruti-vakye sei dui mahapavitra haya
svatah-pramana veda satya yei kaya*

"laksana" karile svatah-pramanya-hani haya

[Caitanya Mahaprabhu said] Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence. Conchshells and cow dung are nothing but the bones and the stool of certain living entities, but according to the Vedic version they are both considered very pure.

The Vedic statements are self-evident. Whatever they state must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost. (*Cc. Madhya* 6.135-137)

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